

PALACKÝ UNIVERSITY OLMOUC

Faculty of Science

Department of Development and Environmental Studies

**EXPLORATION OF URBAN SUSTAINABILITY
THROUGH PARTICIPATORY AND PLAYFUL METHODS**

Bachelor Thesis

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ABSTRACT

This thesis explores the possibility of using the psychogeographical method of *dérive* as a tool for exploration of urban sustainability. It reveals the interconnections of sustainability and psychogeography discourses on the ground of participatory research. It also discloses the niche of urban sustainability in terms of urban space theories, sustainable development, and psychogeography. It consists of two theoretical parts discussing the subject of the study and the methodology. The third part is practical. It is undertaken with the intention to examine the compatibility of the chosen method and the chosen topic. The results of conducted *dérive* in the case study city of Olomouc, Czech Republic prove that the method can effectively be used for exploration of urban sustainability and therefore has a potential to serve as complementary tool in sustainable urban planning for identification of problematic places, spaces with an unfulfilled public realm potential or even spaces city currently lacks.

KEYWORDS

Urban sustainability, participatory research, *dérive*, psychogeography

DECLARATION

I hereby declare in lieu of an oath that this bachelor thesis is my independent work that was written by me under the tutelage of Mgr. Jiří Pánek, Ph.D. I declare, to the best of my knowledge and belief, that all used literature and other sources in any form cited have been acknowledged accordingly in the corresponding places in the thesis and in the list of references.

In Olomouc, 2017

.....

Signature

PHOTOCOPY OF THE ORIGINAL ASSIGNMENT

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The aim of this thesis is to explore and evaluate a state of urban sustainability. Participatory and playful methods will be the main mean of this thesis realization. (Cílem této práce je výzkum stavu městské udržitelnosti. Participativní a hravé metody budou hlavním prostředkem realizace daného výzkumu.)

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Abbreviations

<i>ČSÚ</i>	<i>Český statistický úřad (Czech Statistical Office)</i>
<i>DIWO</i>	<i>Do It With Others</i>
<i>DIY</i>	<i>Do It Yourself</i>
<i>EEA</i>	<i>European Environmental Agency</i>
<i>EU</i>	<i>European Union</i>
<i>FUA</i>	<i>Functional Urban Area</i>
<i>LAU</i>	<i>Local Administrative Unit</i>
<i>LPA</i>	<i>London Psychogeographic Association</i>
<i>ME CR</i>	<i>Ministry of the Environment of the Czech Republic</i>
<i>MPA</i>	<i>Materialist Psychogeographic Affiliation movement</i>
<i>MPR</i>	<i>Městská památková rezervace (Urban heritage preservation area)</i>
<i>MRD CR</i>	<i>Ministry of Regional Development of the Czech Republic</i>
<i>MVŠO</i>	<i>Moravská vysoká škola Olomouc (Moravian University College Olomouc)</i>
<i>SI</i>	<i>Situationist International</i>
<i>UN</i>	<i>United Nations</i>
<i>UU</i>	<i>Unitary Urbanism</i>
<i>WCED</i>	<i>World Commission on Environment and Development</i>

INTRODUCTION

The aim of this work is to find out whether the psychogeographical practice of drift, *dérive*, is applicable for the exploration of urban sustainability. To accomplish this aim the study is divided into three fundamental parts.

The first two provide a theoretical background on the topics of urban sustainability and psychogeography. The attention is paid to the interconnection of psychogeography as a method of exploration and urban sustainability as an investigated subject. In the first part, the concept of urban sustainability is deduced from a number of spatial theories along with the broad concept of sustainability. Thereby, prior to examining urban sustainability, the aspects it entails are reviewed and analyzed. This analysis then enables to establish the sphere that can be investigated with a chosen method. The examination of spatial theories reveals their closeness to both sustainability and psychogeography. The latter is surveyed in the second part of the work where its routes and contemporary notions are reflected. A particular attention is paid to the psychogeographical practice of drift since it is the method employed in the project conducted as a part of this work. The last chapter of the second part frames this psychogeographical practice into the context of participatory research.

The third chapter entails a description of the project, which is essential to fully comprehend the possibility of applying *dérive* as a participatory tool for exploration of urban sustainability. The description of obtained results and outlining of discovered problematics along with visions for the future development of the method conclude this study.

AIMS AND METHODS

The method used in the practical part of the thesis to obtain data on the state of urban sustainability in the case study city is *dérive*. It presents a way of urban landscape and problematics exploration. Since the first time it has been established as a practice within the Situationist movement in the late 1950s, the practice developed and was re-adapted in numerous ways along with the new flows of the psychogeography itself. In this study, it is also adjusted, primarily in order to fit the first aim of the study, which is to assure the compatibility of the chosen method and the chosen subject. The accomplishment of the first aim was essential, as it is a prerequisite for the second aim of this work, which is to explore the sustainability of a case study city. Hereby, the aim of this work was twofold and the method used did not only deliver the results but as it was constipated in the frame of a participatory project, contributed to the development of the more sustainable city itself by engaging its citizens and considering their views and ideas on the space they live in.

I. SUBJECT OF THE STUDY

1.1. City space and city life

Cities can vary in definition and classification depending on the sector or issue being researched. Most of the terms defining cities often refer to conceptual, physical or administrative boundaries of a city. In 2011, the OECD and the European Commission developed a unified definition of a city to better comprehend it in terms of European context. It interprets a city as “a local administrative unit (LAU) where the majority of the population lives in an urban center of at least 50 000 inhabitants” (Eurostat, 2011). Two further concepts amplify this definition: the Functional Urban Area (FUA) and the Greater city. The first one consists of a city and its commuting zone. The latter is an approximation of the urban center when this stretches far beyond the administrative city boundaries (Fig. 1).

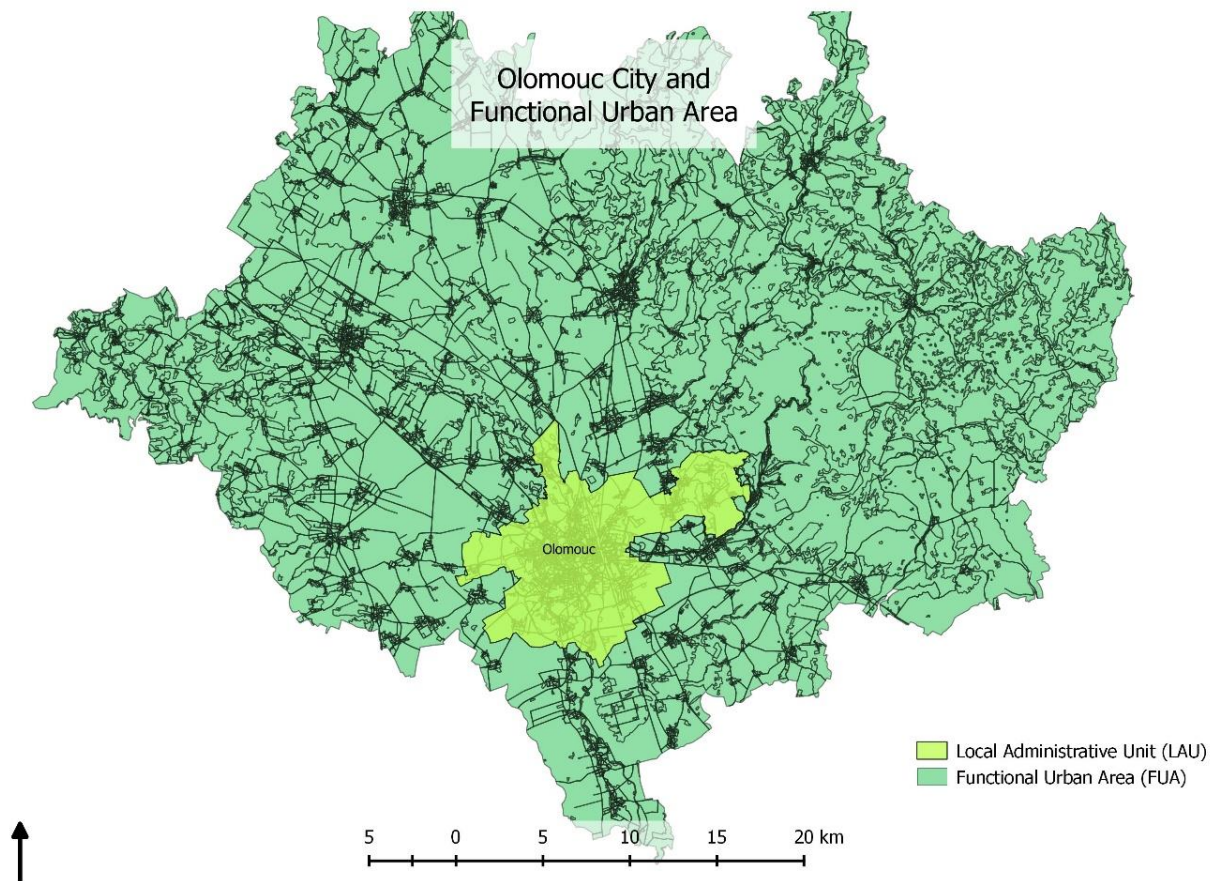


Figure 1: An illustration of differences between LAU and FUA in the case study city of Olomouc, Czech Republic. Source of data for the 'FUA' layer: European Environment Agency (hereafter EEA), 2010. Source of data for 'LAU' layer: ArcČR, ARCDATA PRAHA, ZÚ, ČSÚ, 2016. Created by the author in QGIS Desktop 2.10 software.

Technical definitions as such are essential for comparative analyses of the cities. However, this work focuses on the city itself as a constantly changing entity formed by its citizens. The key to this approach is understanding that “human beings not only discern geometric patterns in nature and create abstract spaces in the mind, they also try to embody their feelings, images, and thoughts in a tangible material. The result is sculptural and architectural space, and on a large scale, the planned city” (Yi-Fu, 1977: 17). It is worth noticing that such perspective on the city is largely disregarded by the planning authorities, which in a way monopolized citizens' right to form their cities. Even though nowadays the trend for decentralization in city planning is on the rise, it does not always incorporate this right, because local approach does not necessarily incorporate community

participation. It is substantial to comprise the latter in city planning since cities are not inanimate spaces where everything functions as a mechanism but are dynamic human habitats.

The numerical strategies and definitions used in city planning as the one mentioned above do not count in the human factor but a lot of philosophers, architects, sociologists, urban planners and non-governmental planning groups and other non-governmental organizations believe that this factor should be considered and the fact that it is not is an issue calling for action. Why is the cognitive perception of urban spatiality in psychological and sociological terms fundamental? As “cities now evolve in ways that involve social change and subjectivity, rather than actual physical alteration” (Keiller, 2013: 140), it is essential to grasp the city on the psychological level first and then the psychical. To better comprehend this kind of approach, six alternative theories on urban spatiality are explained in this chapter. Almost all of them, intrinsically or explicitly, advocate human-scale planning, community participation and undermine car-oriented, modernistically planned cities with dominating the culture of consumerism. Noteworthy, such ideological views go hand in hand with the concept of sustainability, which is examined in the next chapter.

1.1.1. The Non-Plan

“This is not a dispute about whether planning is to be done or not. It is a dispute as to whether planning is to be done centrally, by one authority for the whole economic system, or is to be divided among many individuals,” proclaimed Friedrich von Hayek in 1945. He was the first to conceptualize and promote in explicit terms the non-planning paradigm, which he believed, was the ideal model of a democratic society. Hayek challenged “scientific Marxism” and rationalist “purposive” planning and argued in support of a system that embraced “free” and “spontaneous” social processes (Fontenot, 2013).

In the postwar decades, the impact of Hayek’s theories of anti-control and individualism strongly manifested itself in architecture and urbanism. Seeking alternatives to the socialist ideals, a group of artists, urban planners and architects collaboratively created a “Non-Plan” manifesto (1969). It aimed to discredit the role of centralized planning and design in shaping the urban environment. The authors argued for the removal of regulations and in favor of the “spontaneous” urban development. The authors of “Non-Plan” were powerfully drawn to the *laissez-faire*, decentralized cities, and like Hayek, they tended to equate personal freedom with free-market capitalism; they proposed to establish “free zones” that would encourage the “freedom,” “vitality,” and “spontaneity” (Fontenot, 2015).

The ostensible promise of the Non-Plan was not only to allow “common” people to seize control of the forces that shape the built environment. Non-Plan was an attempt to establish a framework to allow such “vitality” to grow (Fontenot, 2013: 471). The idea itself was important in establishing the need for bottom-up approaches in city planning, but with a flow of time, the limitations of the “nonplan” tactic have come into light. The environmental implications of a discourse are now obvious. The urban sprawl is one of the biggest consequences of the absolute lack of a plan.

Although theorized with democratic ideals in mind, this approach was designed in a more anti-socialist central planning way and strong pro-capitalist agenda. It did not care that much of all the citizens equal participation on the formation of a city as the opportunity for individuals to embrace their “American dream”. Therefore, it is possible to claim that the paradigmatic niche the approach developed in led to its failure. However, it is non-negotiable that even though it disregarded many aspects, it initiated the first step towards the shift of top-down planning paradigm.

1.1.2. The Unitary Urbanism

Unitary urbanism (hereinafter UU) was a project developed within the psychogeographical discourse of Situationist movement (see Part II). It entailed the practice of imagining “another city for another life” (Constant, 1959) and was defined as “a critique of urbanism” (Constant, 1959) in reaction to what Situationists

saw as an urbanistic and ideological crisis: “Present-day urbanism’s main problem is ensuring the smooth circulation of a rapidly increasing number of motor vehicles. The present abundance of private automobiles is one of the most astonishing successes of the constant propaganda by which capitalist production persuades the masses that car ownership is one of the privileges our society reserves for its most privileged members. We know with what blind fury so many unprivileged people are ready to defend their mediocre advantages. Such pathetic illusions of privilege are linked to a general idea of happiness prevalent among the bourgeoisie and maintained by a system of publicity that includes Malraux’s aesthetics as well as Coca-Cola ads — an idea of happiness whose crisis must be provoked on every occasion by every means,” commented on the issue Guy Debord (1955). From his words, it is clear that opposing conversion of pedestrian streets into highways or commercialization of leisure through tourism, the building of spaced apart isolated skyscrapers, Situationists tackled more than just urban issues, they tackled the societal construct. For instance, criticizing newly built neighborhoods, they did not only disapproved “the lack of any concern for play” and the centrality of traffic circulation instead, they also condemned the prioritization of household comfort within them calling it the “expressions of bourgeois happiness” (Constant, 1959: 37-40), which is not an urban issue per se.

The realization of UU project required, on the one hand, the surveying of cities' psychogeographic qualities (ambiances, emotional and spiritual effects, etc.) thus detecting the problems unreachable for positivistic planning. On the other hand, the final goal was the rectification of those problems and construction of a Situationist city dominated by leisure, play, and creative work. In the social conception of urbanism, such approach was determined to embrace the connections between surroundings and human behavior to construct the cities with a wholly new variability of sensations and unforeseen games that contribute to the realization of a richer and more fulfilled life (Constant, 1959). UU was designed for pleasure and natural expression of a collective creativity, capable of incorporating the creative energies liberated by the decline of a culture based on individualism (Constant, 1959) as opposed to Hayekian strong pursuit of the latter. Collective creativity is a fundamental assumption of unitary urbanism. As The Amsterdam Declaration (1958) states: “Unitary urbanism, independently of all aesthetic considerations, is the fruit of a new type of collective creativity; the development of this spirit of creation is the prior condition of unitary urbanism.”

Debord and Constant (1959) positioned unitary urbanism as “both an objective study of the city and as a game of communication”. Thereby the city in terms of unitary urbanism, which envisions the urban environment “as the terrain of participatory game” and “is opposed to the temporal fixation of cities” is a model of the city which could be achieved through the practice of drift (see Part II). Thereby, it is evident that playful participation is an integral part of the city within this theory. “The direct, collectively experienced, playful use of the city” (Debord, 1959) was in the core of the concept, which was further developed mostly by Constant Nieuwenhuys whose ideas had a sufficient impact on many contemporary and experimental groups of architects and artists who re-think and re-imagine the city (Graham, 2012). However, the concept present in opposition to structural planning, naturally never found its way to the actual restructuring of the city space, which can be undertaken only in collaboration with the responsible department of the city planning. Having overstepped the resistance phase it could have embraced not only the artistic but the practical part and re-shape lives of urban dwellers.

1.1.3. The Right to the City

A French philosopher and sociologist Henri Lefebvre well known in the circles of urban planners and designers due to the concept of “the right to the city” that he developed in 1968. Lefebvre’s theory opened up new ways of understanding of processes of urbanization, their conditions and consequences at any scale of social reality: from the practices of everyday life, through the urban scale, to the global flows of people, capital, information and ideas (Rethinking theory, space, and production: Henri Lefebvre today, 2011). Its spatial dimension on the urban scale is apt to the content of this study. Lefebvre divides space into three categories:

- perceived – the space people encounter in their daily environment that is relatively objective and concrete;

- conceived – the space of mental constructions and creative ideas;
- lived – a combination of perceived and conceived space (Lefebvre, 1991).

The lived space represents a person's actual experience of space in everyday life, not just a passive stage on which social life unfolds but a constituent element of social life (Lefebvre, 1991: 39; Soja, 1996). Social relations are central to the lived space. Therefore, within this theory, the production of urban space entails much more than just planning the material space of the city; it necessarily involves reproducing the social relations that are bound up in it (Parcel, 2002: 103). Exactly this kind of spaces in the city, the project within this work tries to identify. Moreover, since such spaces are possible to indicate only through the participation of urban dwellers, it highlights the necessity of incorporation of participatory practices in urban planning not just for the sake of mere identification but even more for the sake of achieving sustainable urban spaces residents form and therefore care about. As Harvey (2008) rightly admits, the freedom to make and remake the cities is one of the most precious yet most neglected human rights. He argues that Lefebvre's right to the city is "a right to change ourselves by changing the city" and insists that it is "a common rather than an individual right since this transformation inevitably depends upon the exercise of a collective power to reshape the processes of urbanization."

1.1.4. The Practice of Everyday Life

Almost a decade after the publication of *The Right to the city*, Michel de Certeau released *Practice of Everyday Life*. In the third part of the book, he focuses on the spatial practices offering new ways to deal with the spatiality of urban life. He differentiates place and space, the practiced place (de Certeau, 1984: 116). The place is a structural space, which accounts for the fact that two things cannot occupy the same place at the same time. Space, on the other hand, is actualized through its historical meaning or its current users, i.e. the practices of daily life: "Thus the street geometrically defined by urban planning is transformed into space by walkers" (de Certeau, 1984: 117).

For de Certeau urban space is neither fixed nor stable, he doesn't acknowledge city as a system but rather an organism with immense possibilities of re-configurations of functions and uses of space. Thereby, he criticizes functionalist top-down planning (see de Certeau, 1984: 95), which treats urban space as a static entity, neglecting dynamics that bring life to the city.

The problem is that within the framework of institutional structures, such as the government and its urban planning departments, space always has a pre-given function, for instance, public space is predetermined as being public, it is not seen as becoming public through a multiplicity of actions, relations, and performances. Based on this predetermination aspect, Massey (2005) stresses the dichotomy between the city structure and the street as the one between structure and agency, power and resistance in de Certeau's writings. Here, the street is seen as the characterization of the everyday, as removed from the central power. Going into the streets then becomes a political act that should contest the power systems, and engage citizens in a change of the social realities of a place. This notion lies at the heart of the psychogeographical practice of drift discussed in the second part of this study and used as a method in the practical part. The theory on the whole, along with others mentioned earlier, influenced the construct of this study project but was used more as "an expansive imaginative tool" (Lakoff and Johnson, 1980), a way of questioning space and opening up for seeing connections or disconnections that cannot always be deduced rationally from the givens (Sachs Olsen, 2013) rather than blindly followed in its original form because re-thinking is essential to inform contemporary site-specific practices in a fruitful way.

What distinguished de Certeau's conception was that even though he criticized the functionalist planning, his intention wasn't to oppose institutional structures but to create a dialogue between the everyday users of the space with official planning authorities in order to create meaningful city spaces. This kind of approach opened new horizons for the realization of the imagined and envisioned.

1.1.5 The human-scale livable city

The last approach to the city life and city space is different from all the above as it embraces the cooperation with institutionalized planning structures. This approach attempting to achieve a human-scale livable city was developed by Danish architect Jan Gehl and is developed within the architectural and planning group Gehl Architects, which specializes in identification and solution of urban problems omitting complex theories polemicizing space and society but embracing practical methods, countable criteria and pure logic of an urban dweller.

Before taking a closer look at the techniques, there is a need to determine what is this human scale city or livable city, which Gehl suggests humanity should attain. The concept was developed in opposition to modernistic and car-centered tendencies that took over city planning in the 1960s. In one of his recent books he criticizes modernistic planning saying that “if a team of planners was asked to radically reduce life between buildings, they could not find a more effective method than using modernistic planning principles” (Gehl, 2010: 4) and also warns of the car-adjustment transgressions in the cities, which are “so numerous and so egregious that it is almost impossible to see how detrimental the car invasion has been to city quality.” (Gehl, 2010: 5). A livable city par excellence, according to Gehl, is a medieval city where everything designed on a human scale and therefore is in accordance with the compact city criteria. The underestimation of the compactness was a profound mistake of the “Non-stop” movement. Whether the city is compact or not is crucial in the perspective of mobility: “According to what your daily needs are, you can walk, you can cycle or you can take the public transport. For that to work, the city has to be compact enough” (Gehl for The Guardian, 2014). Mobility in its turn largely influences the sustainability of the city. Therefore, not surprisingly, Gehl declares that a livable city must simultaneously be healthy, sustainable and safe. This then means that the concept of a livable city does not only deal with different levels of planning and scaling but is also multi-facet.

The research techniques proposed to investigate this entity of a city are very different from the ones, for instance, suggested in the unitary urbanism and do not include participation nor playfulness but a mere observation. Not to underestimate the latter, a truly committed observation is inseparable in understanding the city life and the dynamics of places; it also plays its part in the psychogeographical practice, particularly in *dérive*, which is used for the exploration of urban space in this work. The distinction is that in the case of Gehl’s projects it is undertaken by professionals instead of city residents and is quantified whereas in the case of psychogeographical methods there is no simple way to transmit those observations into numbers. This approach although different from the others presented beyond is worth mentioning for at least two reasons. First, the work Gehl Architects currently conducts in numerous cities for the official planning authorities is accepted and appreciated worldwide. Since models and methods applied for research are based on inherent qualities of human behavior and derive from the species humans are, they work perfectly in any city around the world and only sometimes require slight adjustments. Second, the practice is based upon a vision that an urban environment should primarily be a walkable environment, which goes in line with sustainability concept as well as psychogeographical praxis, thus using a fusion of what is subject and method of a current study as a headline for all the created techniques.

In 1965, the first rudimentary ‘public space/public life’ (PSPL) survey based on the method of observation was conducted in Sienna. “The basic idea is to count how many people are in a space, then determine how they are using it. This data is used as a baseline for recommendations on how to improve the livability of the city or neighborhood in question,” Gehl explained to the Guardian (2014). For instance, Gehl observes that many ancient town squares throughout Europe are not much longer than 110 yards because humans have a field of vision limited to about this radius and do not feel comfortable in spaces much larger than that (Law, 2012).

Another method used by Gehl’s Architects in their research for the past 15 years is a 12 Quality Criteria framework. It helps to „understand and compare quality in the built environment and its ability to either contribute to the flourishing of public life diversity or hinder it“ (Gehl Institute, 2016: 26). According to the

method, an inviting place that would encourage public life has to have three basic elements: protection, comfort, and enjoyment. These elements are aligned into three categories which are specified with the particular criteria:

1. protection against: vehicular traffic, crime and violence, unpleasant sensory experiences;
2. comfort: invitations for walking, standing and staying, sitting, seeing, hearing and talking, play and recreation;
3. enjoyment: dimensioned at a human scale, positive aspects of climate, aesthetic quality (Gehl Institute, 2016).

In The Public Life Diversity Toolkit, it is indicated that ranking by these categories can „help identify why some spaces work so well, and why others need attention“ (Gehl Institute, 2016: 27). These criteria can serve as guidelines for the exploration of urban sustainability not only by „professional observers“ (whose views can be beneficial as of a non-involved party) but ordinary citizens as well. In fact, the latter provided they are respectively allocated according to the environments they live in, can provide more insights for within the community perception of a space. Some of these criteria appear in the analysis of the practical part.

From these two methods, it is clear that the livable city planning prioritizes movement and life over innate forms in the construction of a good public space. A special attention is dedicated to the latter in the light of Gehl’s understanding of the city: „In this context, public space is understood as streets, alleys, buildings, squares, bollards: everything that can be considered part of the built environment. Public life should also be understood in the broadest sense as everything that takes place between buildings, to and from school, on balconies, seated, standing, walking, biking, etc. It is everything we can go out and observe happening – far more than just street theater and café life. However, we do not mean city life to be understood as the city’s psychological well-being. Rather it is the complex and versatile life that unfolds in public space. The nub is the interplay between life and space in all its guises.“ Interpreted as such, it is conceivable that the quality of public life is what sustainable city is about and thus what this study examines.

The Gehl Architects group continues to create new techniques to better comprehend and develop “a robust public life and a high-quality public realm” (Gehl Institute, 2016: 4).

1.2. Sustainability

The term 'sustainability' derives from ecology where it is used to refer to an ecosystem's potential for subsisting over time, almost without alteration (Jabareen, 2008). As an independent concept, it first appeared in 1972 in the study *Limits of Growth*, where it was defined in terms of development process. The followed-up Brundtland Commission launched an international interest to the concept and problematics it was set to resolve. In its outcome document *Our Common Future*, sustainable development was defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED, 1987). Since that time, numerous international and regional conferences have been held and policies designed (by the UN, EU, etc.), the concept proved to be very flexible as it was adjusted within different sectors but the base set in the two above mentioned documents persists as a core of the concept up until now. The ultimate goal of current sustainable development policies is to achieve effective governance at different levels of scale.

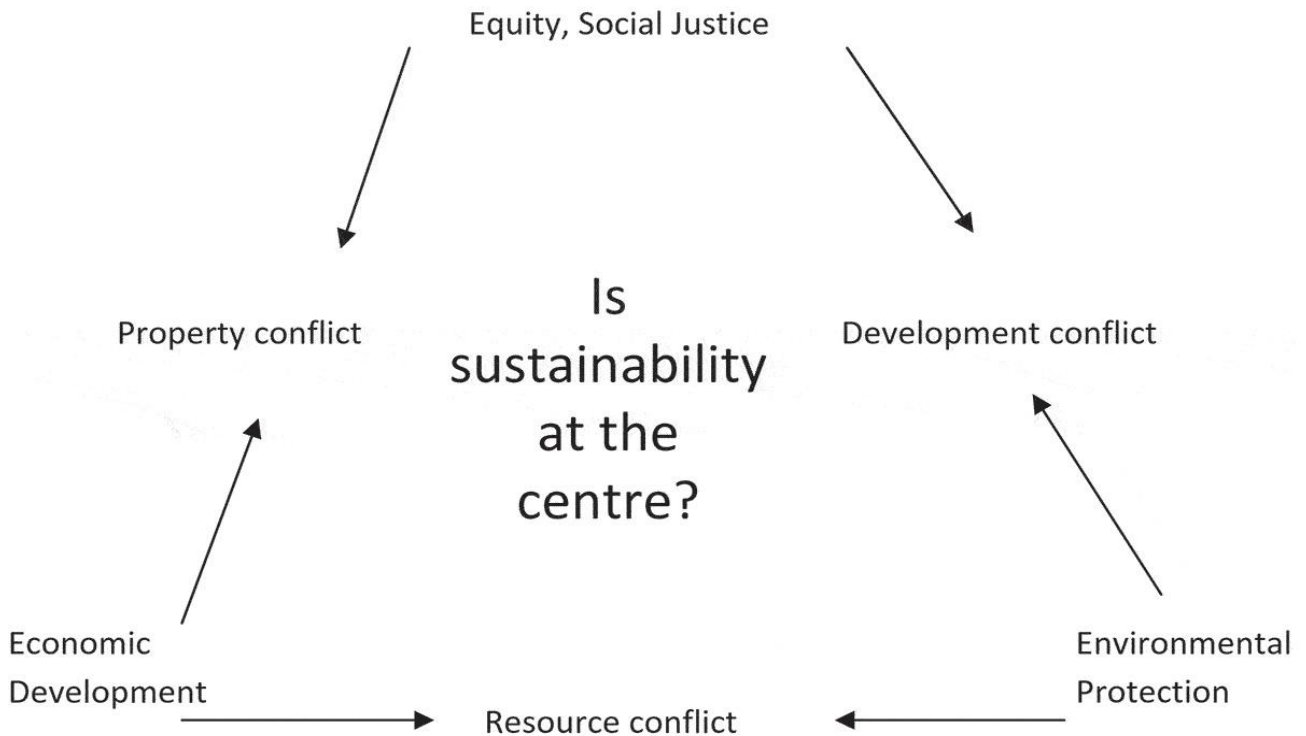


Figure 2: A diagram of the inherent conflict in sustainable development. Source: Khakee, 2014.

This process considered to be essential for sustainability to become a fully operational concept as the principles of sustainability can and should be applied differently depending on the different local contexts (Mrdjenovic, 2014). In that sense, sustainability can then be defined as weak or strong, according to the underlying philosophical approach (closer to anthropocentrism or ecocentrism) and the balance established between its pillars. The three pillars of sustainable development, economic, environmental and social, serve as guidelines for developing all the indicators measuring the impacts of adapted policies. The conceptual emphasis is put on the integration of the three pillars, which in practice is rarely achieved. It is a ground for discussion whether this is a temporal issue that can be overcome when the focus from one element shifts to another once one of the dimensions is balanced, or whether it is a constant issue which is a limitation to achieving the vision this concept entails. For instance, Campbell (1996) argues that connecting economic, ecological and social problems results in the failure to handle ecological and social problems. She maintains that in addressing these three fundamental priorities the resulting conflicts with regard to property, resources and development should be exposed (Fig. 2).

A further critical study written by Yosef Jabareen suggests „a lack of a comprehensive theoretical framework for understanding sustainable development and its complexities“ (2008: 179). In an attempt to fix this, he carries out a conceptual analysis which identifies seven (Fig. 3) distinct concepts composing „the theoretical world of sustainability” (Jabareen, 2008: 181). The concept of ethical paradox emphasizes a paradoxical relationship between ‘sustainability’ and ‘development’ and is central in this framework. Among the further concepts that are worth the attention with regard to the topic of this study are:

- the concept of eco-form is focused on the ecologically-desired form of urban spaces and communities and is therefore in sync with the subject of the study;
- political global agenda concept represents a new worldwide political environmental discourse reconstituted around the ideas of sustainability, which is important to take into account in order to achieve a change on a local level;
- the concept of utopianism transcends the primary ecological concerns of sustainability to incorporate political and social concepts (solidarity, spirituality, and the equal allocation of resources) and envisions a perfect sustainable society in which justice prevails, the people live and flourish in harmony with nature, and life moves along smoothly, without abuses or shortages. It is thus closely bounded to the paradigms of unitary urbanism or livable city.

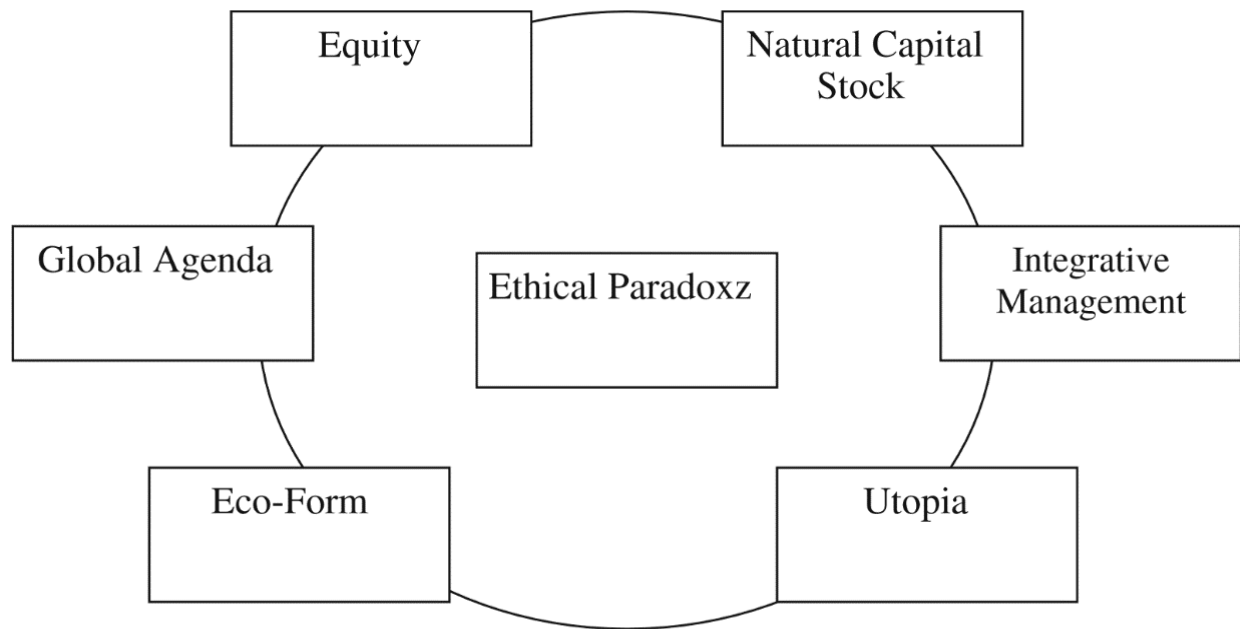


Figure 3: A conceptual framework for sustainable development. Source: Jabareen, 2008.

By far the most interesting in the context of this study is, however, the concept of equity as it represents the social aspect of sustainability. According to Jabareen (2008), it encompasses different concepts such as justice (environmental, social and economic), social and distributional equity (intergenerational and intragenerational), quality of life, freedom, democracy, participation and empowerment (Jabareen, 2008: 184, 188). The last two are vital in attaining sustainable communities and thus sustainable cities. Only by caring about and feeling a part of their neighborhood, town, county, and/or city will individuals truly work together over the long term to develop healthy communities (Lachman, 1997: 7), which will embrace quality life in the sustainable, participatory and inclusive environment.

The quality of life plays an important role in sustainable communities and sustainability as a whole. Without any doubt, it is integral if not a conditional part of the concept. It is of a particular interest to this study since it

is constituent to its social pillar, and this is the dimension that can be closely examined within the framework of participatory research. The concept is not new and has appeared in most of the earlier mentioned theories on urban space. Having found an application as a part of sustainability paradigm, it has been appropriated, institutionalized and integrated into various international and EU policies regarding urban planning and sustainable living among which the Sustainable Development Strategy, the Leipzig charter, and the EU latest cohesion policy.

1.2.1. Sustainable city

Finally, since urban space and sustainability were discussed individually, it is now relevant to open a discussion on urban sustainability and define ‘sustainable city’, which is the subject of exploration in this work. By now, some intersections on the ground of spatial theories and sustainability have come in sight. Therefore, it is possible to claim that civic participation, healthy inclusive communities, good quality of life, and environmental mitigation (anti-traffic notions in special studies) are descriptive of sustainable urban form. The role of economic sustainable development in urban space is, however, questionable in terms of the public realm and “traffic-centrism”.

As claimed by Camagni (1998): “Sustainable urban development can be defined a process of synergetic integration, interaction, and co-evolution among the economic, social, physical and environmental subsystems making up a city which guarantees a non-decreasing level of wellbeing for the city population in the long term while maintaining a balance with the surrounding areas as well as contributing to reducing the harmful effects on the biosphere.” A more simplistic and clearly derived from the concept of sustainability itself is the definition proposed by Mega (1996: 135): “A healthy environment, social cohesion, economic efficiency and a universal concern seem to be the pillars of urban sustainability”.

Already mentioned Yosef Jabareen in the further paper concentrates on urban sustainability identifying seven robust concepts of a “sustainable urban form”:

- Greening is an integral element of a healthy and engaging city that fosters the sense of community, contributes to biodiversity and reduces pollution (Jabareen, 2006: 43).
- Compactness refers to urban contiguity (and connectivity). It suggests that future urban development should take place adjacent to existing urban structures (Wheeler, 2002) thus preventing or at least limiting commuting (Sherlock, 1990: 53). Consequently, compactness also minimizes transport of energy, water, materials, products, and people (Elkin, McLaren, and Hillman, 1991).
- Urban density targets to achieve lower carbon footprint and a better quality of life through more efficient infrastructure and planning (C40 Cities, 2012).
- Mixed uses should be encouraged in cities, and zoning discouraged (Breheny, 1992: 22). The result is a city with more diversity in local areas and less traffic, as well as increased safety and attractiveness of local streets. This goes hand in hand with neotraditional planning and the “new urbanism” paradigms arguing that “neighborhoods designed with more pedestrian-friendly features, such as a connected street layout, more mixed use, high enough densities to more closely group some commercial and residential development, traffic calming, and so on”(Jabareen, 2006: 40) can effectively minimize car use.
- As it is noticeable from the statements above, there are some similarities between diversity and mixed land uses. The diversity however is “a multidimensional phenomenon” (Turner, Robyne, and Murray 2001: 320) that promotes further desirable urban features, including greater variety of housing types, building densities, household sizes, ages, cultures, and incomes (see the Congress for the New Urbanism and U.S. Department of Housing and Urban Development 2000). Thus, diversity represents the social and cultural context of the urban form (Jabareen, 2006: 42).

In the project designed within this study, these concepts of the sustainable urban form are examined to the extent allowed by the chosen participatory methodology. Despite the certain limitations, it, however, surveys urban sustainability holistically, which is beneficial since the concept of ‘sustainable city’ should be examined complexly. A set of separate indicators can never fully grasp its holistic nature, which is perfectly expressed in Gehl’s quote (2008): “Green buildings alone do not create a sustainable city. You could place an endless number of green buildings in Dubai and yet it would hardly ever become a sustainable city, the way it looks now. It would only be a collection of sustainable buildings.”

1.3. Urban sustainability at the different levels of scale

The matter of scales plays a substantial role in the implementation of sustainability as well as in the examination of urban spatiality. It is, therefore, necessary to look at the city from the different levels of scale to know how to approach a particular urban site and make it more sustainable. The global perspective helps to focus on what is essential for all the cities across the world as urban entities contribute to sustainability. The same applies for pan-region level and country level; in the case of this work represented by the European Union and the Czech Republic respectively. The scalar structure also reveals power centers and allowed a degree of participation within each level. Since the practical part of this thesis is undertaken through participatory practice, it is necessary to understand its position within urban politics. And because within institutional frameworks more sophisticated issues (the once governments prefer to avoid or are unable to tackle) often undermined in prosperity of a “quantifiable sustainability”, it is crucial to look at the specifics of the concrete city, all the way down to specific neighborhoods, streets (see Jacobs, 1984), buildings or even parts of the buildings (see Glaser et. al., 2012) and that is within an essential role of citizens to express their opinions.

Thereby, the urban sustainability from different levels of scale is explored within the current chapter of the work, and since the paradigmatic concept of sustainability develops through tailor-made processes for each community (Reeves, 2005) the third part of this work is then focused on a bottom-up analysis of a particular city within participatory and collaborative paradigms.

1.3.1. International scale

One of the most important contributions to the global discourse on sustainability is the rise of international movement for sustainable habitats, which is working to create a new agenda for redesigning and managing habitats in order to achieve sustainability, since it is acknowledged that environmental problems widely result from the urban design (Haughton, 1999: 69). The significance of urban habitats derives from their quantity and density, the two qualities that make cities target places to tackle global problems thus achieving extremely efficient results. Today, cities occupy just 3 per cent of the world's surface, but at the same time, are home to more than half of the world's population, which is responsible for three quarters of natural resources consumed globally, also urban waste (50 per cent of global waste is coming from the cities) and pollution significantly contribute to global warming, with some 80 percent of carbon emissions coming from cities (UNEP, 2013, 2014). Therefore, urban areas are lately in the spotlight of converging global arrangements and actions such as the Sustainable Development Goals (SDGs) or the New Urban Agenda.

In 2015 the General Assembly of the United Nations (hereafter UN) adopted the 2030 Agenda for Sustainable Development. It includes the 17 Sustainable Development Goals, which are designed to balance three dimensions (pillars) of sustainable development. One of the goals, ‘Goal 11: Make cities and human settlements inclusive, safe, resilient and sustainable’ is dedicated to urban sustainability. Three targets of this goal are particularly prominent to the content of this work and are as follows:

- 11.3: by 2030, enhance inclusive and sustainable urbanization and capacities for participatory, integrated and sustainable human settlement planning and management in all countries;
- 11.4: strengthen efforts to protect and safeguard the world’s cultural and natural heritage;
- 11.7: by 2030, provide universal access to safe, inclusive and accessible, green and public spaces, particularly for women and children, older persons and persons with disabilities (UN, 2016a).

The UN Conference on Housing and Sustainable Urban Development (Habitat III) that took place in 2016 was a follow-up global summit focusing on this particular goal. Held under the patronage of UN-Habitat (the United Nations program working towards a better urban future) it was meant to inform and harmonize implementation of the target across UN agencies. Nation states were asked to make a range of unique commitments in alignment with the goal. The New Urban Agenda was an outcome of the summit. A representative of Habitat for Humanity UK and Asia Pacific who participated in the conference commented on the outcome document: “All the

keywords are there. Inclusiveness, resilience, etc. But they seem hollow sometimes, they seem like they lack content. And then all of these discussions and critiques don't say how we are going to do this, how are we going to be implementing this, what does it mean to create a compact city. There are no specific tools, the New Urban Agenda is ideal because we have to acquire an image of what we're trying to achieve. However, the task is how you implement that. Furthermore, what it means to be in a resilient city in Bangladesh is different than what it means to be resilient in the Netherlands. Interpretation is a big issue after this" (IHC Global, 2016).

For the purposes of this research it is important to highlight point number ten in above mentioned declaration which states: "The New Urban Agenda acknowledges that culture and cultural diversity are sources of enrichment for humankind and provide an important contribution to the sustainable development of cities, human settlements and citizens, empowering them to play an active and unique role in development initiatives" (UN, 2016b: 4).

1.3.2. European Union scale

The European Union (hereafter EU) is one of the most urbanized areas in the world (European Commission hereinafter EC, 2016a: 3). Today, 72 % of the EU population lives in urban areas, including cities, towns, and suburbs (EC and UN-Habitat, 2016). Since Europe is also characterized by a more polycentric and less concentrated urban structure compared to, for instance, the USA or China (EU, 2011: 2), the development of urban areas will have a major impact on the future sustainable development of the European Union and its citizens (EC, 2016a: 3) and has more obstacles on the way of attaining sustainability of urban areas. Therefore, even though urban planning per se is not a European policy competence, economic, social and territorial cohesion all have a strong urban dimension. Moreover, as the vast majority of Europeans live in or depend on cities, their developments cannot be isolated from a wider European policy framework. The EU has had a growing impact on the development of cities over recent decades, notably through cohesion and sectoral policies (e.g. water, waste, noise, air). "The EU's 2014–20 cohesion policy and more specifically its urban agenda are designed to invest heavily in urban areas, with EUR 15 billion directly managed by city authorities for sustainable urban development. They aim to deliver smart, sustainable and inclusive urban growth via initiatives for smart cities, green cities, and inclusive cities" (Eurostat, 2016). It acknowledges that promoting sustainable cities requires a holistic approach that provides answers both to questions of environmental protection and to the social and economic problems of cities. The latest urban agenda adopted in 2016 will, therefore, be taken forward in a holistic way and will be in line with the global 'New Urban Agenda'. Worth noticing that it is also advocated as a joint agenda of citizens, civil society, organizations, and businesses: "Society at large needs to ingrain sustainability as a guiding principle in the many choices that each citizen, company, and civil society actor makes every day" (EC, 2016b: 17). Numerous initiatives and projects are conducted as a part of the urban agenda. Notably, European Green Capital and the European Green Leaf initiatives, which allow cities to showcase their environmental performance and are.

The environmental policy also largely influences sustainable development of European cities. Within it, action programs are composed. They identify priority objectives and subsequently work towards their implementation over a certain period of time. The current program, the seventh of its kind covers the period up to 2020 and has nine priority objectives (EC and Directorate-General for the Environment, 2014: 2). Priority Objective 8 is entitled "Sustainable Cities: Working together for Common Solutions" and is dedicated to enhancing the sustainability of the Union's cities (EU, 2013). The development of, and agreement on, a set of sustainability criteria for cities, informed by consultation with the Member States and other relevant stakeholders, would provide a reference base for such initiatives and promote a coherent, integrated approach to sustainable urban development. According to the Committee of Regions, a sustainable city is the one that "empowers its local community to participate in the local decision- making process."

Among the recently adopted initiatives, it is possible to highlight Toledo Declaration (2010), which underlines the need for an integrated approach to urban development, and Basque Declaration (2016), which highlights

the necessity for greater participation from civil society in tackling current social and environmental issues facing the EU.

1.3.3. National level: Czech Republic

Sixty-two per cent of the population of the Czech Republic lives in towns of more than 5,000 inhabitants. Towns make a major contribution to the creation of the country's GDP and provide services that benefit their own population and inhabitants across their conurbation, but also face serious specific problems such as social inclusion, transport problems, and environmental pollution (Ministry of Regional Development of Czech Republic hereinafter MRD CR, 2010). As a member of the UN, the OECD, the EU and other international organizations, the Czech Republic should ensure the implementation of international obligations arising from the final documents of these organizations' summits and conferences targeting sustainable development (Ministry of the Environment of the Czech Republic hereinafter ME CR, 2010: 58). Regional cooperation (the United Nations Economic Commission for Europe, the EU, the Central European Initiative, the Visegrad Group, etc.) is a way to maintain and improve the Czech Republic's current position in a globalized world. International cooperation is an essential prerequisite for addressing global risks and their impacts on the Czech Republic including environmental sustainability (ME CR, 2010: 64).

Besides these, the Czech Republic has its own regulations and policies for implementation of sustainable development (hereafter SD). The Czech Republic Strategy for Sustainable Development is central in this area.

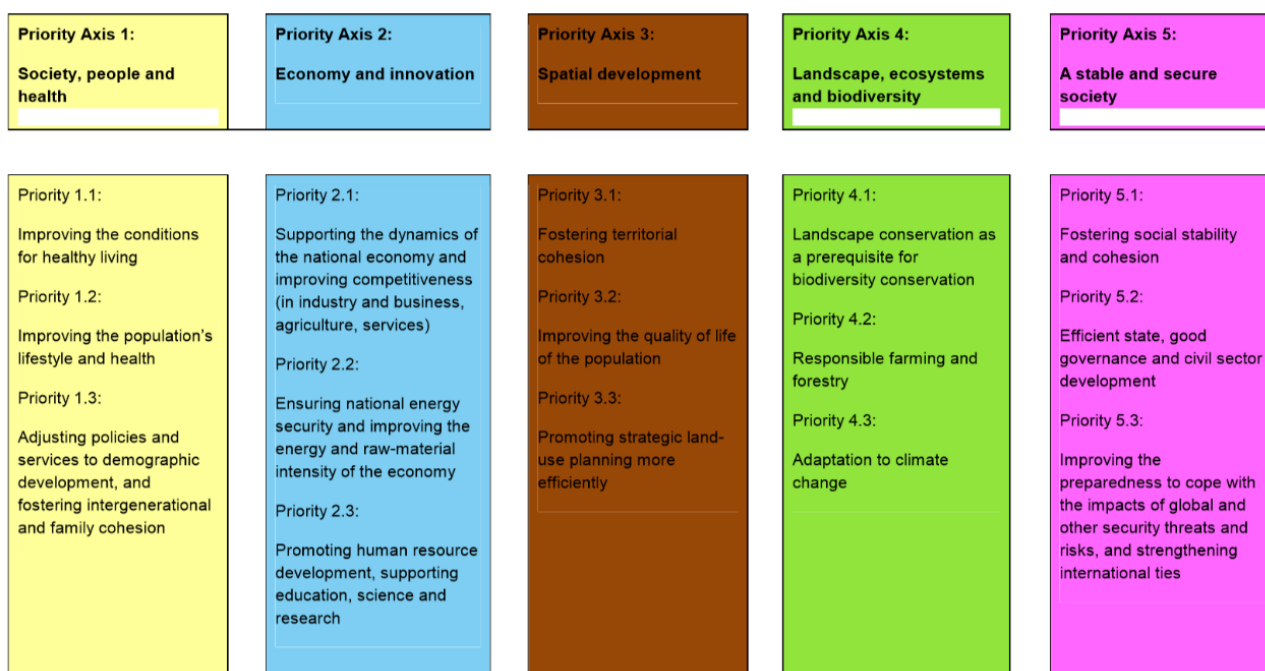


Figure 4: The strategic vision for sustainable development in the Czech Republic. Source: Ministry of the Environment of the Czech Republic, 2010.

It is designed in line with SD principles so as to eliminate, to the maximum extent possible, imbalances in relations between the economic, environmental and social pillars of sustainability, and to achieve the best attainable quality of life for the present generation and to create conditions for a high quality of life for future generations. It defines state's strategic goals (axis priority), as well as partial goals (priorities) (Fig. 4).

The main driving force of the implementation is the various departments and the regional and municipal levels of self-government (ME CR, 2010: 67). Thereby, it is possible to say that every point has an urban dimension. This study, precisely its practical part, is focusing on priorities 1.1, 1.2, 3.2 and 5.1 (see Fig. 4).

A specific attention to the cities is dedicated in the Principles of Urban Policy (2010) developed by the Ministry of Regional Development of the Czech Republic. This concept of sustainable urban development is reflected in all six principles of urban policy, which as a whole provide a framework for improvements in the quality of life enjoyed by the inhabitants (MRD CR, 2010: 26). Nevertheless, the sixth and the fifth principle are worth noting separately. The fifth principle concentrates on the care for the urban environment and entails improvement of the protection and care of public spaces, the system of urban vegetation and other natural components of the urban environment as well as the rehabilitation and development of green spaces (MRD CR, 2010: 39-40). The urban vegetation system is in the center of this principle and is described as “indispensable in the roles it plays which are important for the urban environment – health (reduction of noise, dust), psychosocial (it assesses aesthetic qualities and has the potential to improve psychological well-being) and environmental (an environment for the presence of other animals, it retains water in the environment, ensures the production of oxygen, etc.)” (MRD CR, 2010: 40). The sixth principle examines effective democratic urban governance. The principle of subsidiarity along with civic participation and decision-making activity undertaken at the right level, i.e. at the level of the municipality or at local or regional level lie at its core (MRD CR, 2010: 42).

The concept of sustainable urban settlements also crosscuts spatial development policy of the Czech Republic. According to the resolution of the Czech Government priorities of spatial development for the sustainable area (MRD CR, Institute for Spatial Development 2015: 17), there is a need to achieve sustainable cities for the public benefit. Sustainable settlement then can be realized through:

- Protection and development of natural, civilization and cultural values of urban, architectonic and archaeological heritage. The aim is to preserve the character of the unique urban area structure, settlement structure, and unique cultural landscape, which express the area identity, its history, and tradition.
- The prevention of space-social segregation when changing or creating an urban environment that could adversely impact social cohesion of inhabitants is yet another fundamental assumption for the creation of a sustainable city.
- The creation of conditions for multifunctional utilization of derelict grounds and spaces (so-called brownfields of industrial, agricultural, military or another origin) with respect to economical utilization of developed areas, protection of undeveloped areas (especially agricultural and forest land) and preservation of public green including minimization of its fragmentation.
- Creation of conditions for higher safety and smoothness of transport, improvement of protection against noise and emissions and, with respect to this, create area conditions for environment-friendly forms of transport (e.g., railway, bicycle lines).

Spatial Development Policy of the Czech Republic is an obligatory physical planning tool of nationwide effect (MRD CR, Institute for Spatial Development, 2015: 3).

1.3.4. City level: Olomouc

According to the EU definition of the city stated at the beginning, there are 828 (greater) cities with an urban center of at least 50 000 inhabitants in the EU, Switzerland, Croatia, Iceland and Norway. It is worthy to note that half of these European cities are relatively small with a center between 50 000 and 100 000 inhabitants¹. Thereby, the accumulative impact of the state of urban sustainability of small- and medium-sized towns and cities is much greater than those larger “metropolises” (Committee of the Regions, 2014: 5). It is more than true in the case of the Czech Republic, where ten million inhabitants live in more than 6,200 settlements, but

¹ around 38 % of the total European population

almost five thousands of these municipalities have less than one thousand people living there. Although the sweeping majority of municipalities are rather small rural villages, most inhabitants live in towns (UN, 2004).

The latest choice of Slovenia's small capital shows that cities of modest size and means have lessons to offer too. It also shows that smaller cities can make a staggering amount of change happen in a short period of time (d'Antonio, 2016). Yet "each city is individual and unique and its future is impacted by the myriad of decisions taken by people and enterprises within it. There is no single model or single reference. Each is endowed by a unique culture" (Mega, 1996: 133). Therefore, it is essential to give a context to the case study city of this work. It is the sixth biggest city in the Czech Republic with only 100 154 inhabitants (ČSÚ, 2015). Once the capital city of Moravia, it is now the second most culturally and historically significant city in the Czech Republic. Blessed with a rich architectural heritage, the historical city center is a dominant part of the city. The medieval structure of the fortress and historical city center define structural patterns and spots of attraction in the city. Regarding this, the interrelation of sustainable development with heritage protection in the city is substantial and deserves further examination as two concepts and approaches within them can be self-exclusive.

Both sustainability and heritage protection are long-term concepts, however, one is looking towards the future while the other is proposing a stronger approach to the past. To balance this clash of priorities and achieve "sustainable heritage protection" it is, therefore, useful to look at cultural heritage as a non-renewable resource that presents a potential for socio-economic development. From this perspective, it is especially important to determine the limitations and measures of protection that will prevent the negative effects of including these areas into development processes (EU, 2005). The promotion and protection of cultural-historic heritage as a non-renewable resource then leads to social cohesion among local people, who bring life into the physical structure by carrying social behavior and knowledge from past times. This is essential for a holistic approach to past, present, and future and our responsibility to preserve the past and present cultural practices for future generations (Mrdjenovic, 2014: 50).

Recently, public attention for better quality public spaces and sustainable cities was developed, however, it mostly focuses on new neighborhoods rather than existing places (Happold, 2010: 111). Although the latter, especially old neighborhoods where two notions (heritage protection and sustainability) have to be applied in the same areas, are more difficult to convert, they are indeed in need of a sustainable future, for both physical objects and populations.

Since the heritage area in Olomouc is naturally central, it thereby interlinks with the rest of the urban structure. Heritage areas are not simply "internal urban peculiarities" but are fully committed components of the city with a central position in the urban contemporary development (Mrdjenovic, 2014: 77). It is also central to the project conducted within this work.

On the institutional level, three ministries: Ministry of Regional development, Ministry of Environment and Ministry of Culture regulate urban sustainability are involved in the management of sustainability and heritage in the city. According to the official city website (Statutární Město Olomouc: oficiální informační portal, 2017), these departments are then represented by city departments of Planning and Development (urban planning functions), Environment (managerial functions, e.g. care of urban greenery) and Heritage Preservation (maintenance, repair, renovation, restoration or other modification of cultural monuments or their environment, e.g. buildings, trees, located in protected heritage zone).

The concrete heritage preservation and sustainability issues revealed through the participatory research conducted in the city and their place in the institutional and non-governmental framework of the city design are described in the third part of the work.

II. METHODOLOGY

1.1. Psychogeography

Guy Debord, generally acknowledged as a founder of psychogeography, characterized it as a discipline that sets for itself the study of the precise laws and specific effects of the geographical environment, whether consciously organized or not, on the emotions and behavior of individuals. The charmingly vague adjective psychogeographical can be applied to the findings arrived at by this type of investigation, to their influence on human feelings, and more generally to any situation or conduct that seems to reflect the same spirit of discovery (Debord, 1955). Hereby, on the theoretical level, it can be interpreted as a multidisciplinary study based on both psychology and geography, which examines the environment's influence on the emotions and behavior of the individual (Fannon, 2016).

The prime principle defining psychogeographical discourse is the renewal of perception: the urban environment becomes defamiliarized and at the same time, one becomes more aware of their position in the spaces they are situated in and thus with revitalized eyes, one becomes increasingly conscious of the aesthetics, which dominate the spectacle of our society (Fannon, 2016). The concept of spectacle refers to “the commodification of the everyday” (Coelho) life or in the words of Debord (1967) “social relation among people, mediated by images”. The concept was developed within a neo-Marxist group Situationists International (hereafter SI) that emerged in Paris in the 1950s and in which Guy Debord was one of the founding members. He described and critiqued the capitalist nature of the uniformisation of society through urbanism and mass media along with divisive effects of capitalism on work vs. leisure relationship in his work *Society of the Spectacle* (1967), in which the concept of the spectacle was refined. Debord envisioned psychogeography's to be a weapon in a war against capitalist highly mediated, image-saturated culture. The alternative was a utopian, neo-romantic vision of a collectivist society inspired by Marxism and avant-garde art movements such as Dada, Surrealism, and Futurism (Coelho).

Therefore, it is of an interest that the psychogeographical tradition itself goes further than the late fifties Parisian movement of the Situationists. It derives out of two different flows: literary and avant-garde. The difference lies in political conceptions. As Tina Richardson (2015: 131) highlights in her book, the former ignores the term's radical Marxist heritage, while the latter fails to acknowledge its imminent, open, and prefigurative dimensions. The common and defining characteristics for both practices (Surrealists' flaneurs and later followed Situationists' dérives) is the art of walking and the art of getting lost. Though the Situationists in many ways continued the Surrealist project of getting beyond the art object and dealing creatively with the urban environment, they did so to consciously more critical and objective ends, to stimulate social change rather than the individual unconscious. In other words, in the post-war Parisian context, psychogeography became more explicitly politically engaged, geared towards the transformation of everyday life. The point was no longer merely to interpret the city, but rather to change it (Van Ratingen, 2016). Hence, despite the differences of strategic orientation, there was no total break between surrealism and the SI. It would be the Situationists' role to realize psychogeography's literary and artistic heritage in and through a revolutionary practice - that is, more than simply imagined, it would be taken to, and from, the streets with the ultimate aim of materially transforming them. In this sense, one might understand psychogeography's 'origins' as neither and both literary and nonliterary. As such, these 'origins' cannot be understood in a definitive, ontologically self-sufficient sense, but rather as the amorphous matter from which psychogeography as praxis diverted, derived, and dérivé (Richardson, 2015: 136).

As envisioned by the SI theory, psychogeography has a dual purpose. The primal, as established above, is the survey of mental dimension (emotional and spiritual flows) of the urban environment. The subsequent lies in the use of gathered information for the purposes of unitary urbanism (see subchapter 1.1.2.), e.g. designing and constructing of urban space that facilitates leisure and plays over economic productivity. In order to achieve both of these purposes, the psychogeographers developed three basic methods:

1. the *dérive* – a form of urban exploration on foot, during which the practitioner is “guided” by the city ambiances;
2. the *détournement* – a practice, in which the surrounding signs and products of spectacle are deployed of their original meaning in practitioners’ minds and are re-appropriated against their original purposes in imagined by psychogeographers subverted reality;
3. the construction of situations – site-specific performances that seek to revitalize urban scene and everyday life.

1.1.1. The Dawn and the Revival

The Debordian psychogeographical school turned out to be a relatively short-lived program. At the beginning of the sixties, the Situationists largely abandoned their psychogeographical efforts due to the “difficulties in communicating in any even remotely useful fashion such ephemeral phenomena as ambiances, affects, and aesthetics”(van Ratingen, 2016). Debord (1961) concluded at the time: “The sectors of a city are to some extent decipherable. But the personal meaning they have had for us is incommunicable, as is the secrecy of private life in general, regarding which we possess nothing but pitiful documents.”

It is worth considering whether the Situationist diagnosis of incommunicability resulted at least partially from the nature of the media landscape at the time. Debord and his comrades had access to very limited means of documenting their walks: literature and visual art are hard to produce en route, and shooting film and photography - perhaps the media most suited to on-the-go psychogeographic documentation - required unwieldy and expensive equipment in the 1950s (van Ratingen, 2016).

On the other hand, this unceremonious demise of Situationist psychogeography can be attributed to the flaw in the theoretical layout of the discipline: “the dual burden of Debord's demands for scientific rigor on the one hand and anarchic playfulness on the other resulted in a methodological schizophrenia that left the entire endeavor unstable” (van Ratingen, 2016). In relation to the “scientific rigor”, Stewart Home points out that psychogeography is probably useless as a proper scientific approach. Hanson (2007) also says that he is “dubious of psychogeography’s use as a scientific approach per se.” He emphasizes, “The act of *détournement*, if not *dérive*, is political, subjective in nature”. “Our own attempt to push our materialist bias should never be seen as scientific, or neutral,” he concludes. In addition to these critiques, a lot more radically, Nicholson (2008: 18) describes the group as by far and large "bohemian dandies who walked around the city observing cool stuff, often stoned."

In spite of this, “their ideas continued to simmer on the margins of counter-culture” (van Ratingen, 2016), and both the theory and practice eventually underwent something of a popular revival in the 1990s in the United Kingdom. The so-called neo-Situationist psychogeographic groups started to emerge all over the country. Among the most notable collectives that appeared at the time and continue the praxis these days are the Wrights and Sites (led by Phil Smith whose thinking considerably affected the form of the project undertaken within this work) and the London Psychogeographic Association or the LPA (largely represented by Ralph Rumney and Stewart Home). The radical anti-capitalist ideas and neo-Marxist delineations, however, weren't central to the contemporary practitioners anymore. Instead of seeking to change their environment, psychogeographers in their contemporary incarnation seem satisfied merely to experience and record it. In this sense, psychogeography has overlooked its political and ideological roots in situationism in favor of a return to the primarily artistic concerns of earlier avant-garde and literary traditions (Coverley, 2006: 136). What in that case constitutes the contemporary practice?

Merlin Coverley (2006: 12) proposes there are some consistent tendencies that might together constitute distinguishing characteristics of a “psychogeographical spirit”. They include:

- The practice of walking - and its transformation into a subversive act in the context of pedestrian-hostile cities;

- A political opposition to authority, spirit of radicalism;
- A playful sense of provocation and trickery; ironic humor;
- A practice of seeking new processes of apprehending the environment; poeticizing or de-banalizing our surroundings.

Mark Rainey² (2007) proposes two benchmark points to define the extent to which psychogeography loses its relevance:

1. Psychogeography must be a platform for social critique.
2. Psychogeography must inspire a new creative production.

“Although brief, these two points provide the ground from which psychogeography can expand” he concludes.

Having established the renewed theoretical set-up of psychogeography, which constitutes the revival of the practice in a new form disposed of an ideological and theoretical element of original practice's failure, it is prominent that today the technological side which might have been another part of the “incommunicability” problem is also not an issue anymore. The technology is now far more developed and more importantly, accessible. For instance, anyone who wants to share their *dérive* can easily do so. It is enough to have a smartphone, which will serve as a mean of recording the experience in a communicable form via camera, audio recorder or video and GPS tracking, and access to the internet, which will provide a platform for sharing and reaching a target audience of the project.

It was essential to establish the sphere of modern psychogeographical discourse not only because it set to eliminate the flaws of original praxis but also because within these concepts (Coverley, Rainey) and circumstances (technological accessibility) that the project described in the third part of this work is organized.

1.1.2. *Dérive*, urban walking, and associated issues

Dérive is by far the most recognized and practiced method of psychogeography (among two other basic practices listed above). It was theorized by Debord in the spirit of SI rejecting “the dreamlike strolls” (Waxman, 2010: 5) of their predecessors. The Situationists offered drift as a different kind of ambulation. They understood the city itself as a material and the *dérive* as a key mean of studying, critiquing, and altering an increasingly functionalist, alienating, spectacular postwar metropolis of cars, commuting, and modern suburban living (Waxman, 2010: 5). Even in the recent reviews of the method, it is admitted that it “has the potential to facilitate a vital and liberatory mode of urban being” (Fannon, 2016).

In practice, during *dérive*, one (solo drift) or more persons (an arranged group drift) have to drop all their usual motives for movement and action (like doing groceries or going to work), and let themselves be drawn by the attractions of the terrain (ambiances) and the encounters they find there (situations). Therefore, much of the ‘drifting’ takes place in a leisure time. The question is why would a person choose to spend their spare time ‘drifting’? Part of what drives the interest for the drift is a sense of release from obligations into an intense, subjective and emotional wandering – the metaphors used to describe its excitements can include pilgrimage, exploration, even Grail questing (Smith, 2016: 8).

The term itself (‘*dérive*’) is a French equivalent of ‘drift’ or ‘drifting’ and originates in Latin root ‘derivare’, which means to draw off a stream or divert a flow. Its English descendants include the word ‘derive’ and ‘river’. Its whole field of meaning is aquatic: conjuring up flows, channels, eddies, currents, and also drifting, sailing, or tacking against the wind. It suggests a space and time of liquid movement, sometimes predictable but sometimes – turbulent (Wark, 2011: 22). These qualities lie in the core of the practice of *dérive*, which

² A representative of lately established The Materialist Psychogeographic Affiliation movement. The MPA places itself away from “the indulgent and un-productive psychogeographies of occultism, or ‘Magico-Marxism’” (The CPA, 2011) and defines itself as a modern psychogeographical platform for solving problems of public life.

nonetheless has some other essential characteristics that can be drawn from some of its definitions that describe it as:

- a technique of rapid passage through varied ambiances (Debord, 1956);
- a playful-constructive way of disorienting oneself and the city (Waxman, 2010);
- an attempt at the analysis of everyday life by a sensuous movement through space (Smith, 2010);
- an awakened perception of the physical environment by exposing the meaning held within its monuments (Fannon, 2016);
- a way of moving through the city, gathering a knowledge of its ambiances, but concentrating on its special moments (Wark, 2016).

Hereby it is possible to claim that the constituting characteristics are playfulness, disorientation, the perception of ambiances, and movement (i.e. walking). Each of these elements is subsequently examined.

Walking “the path of least resistance” (Debord, 1955) and noticing the changes in ambiances are two key elements in “traditional” *dérive*. Except these, all *dérives* entail an unavoidable urge for playful-constructive behavior. As according to unattributed IS newsletter article (1959): “The first lesson of the *dérive* is its own status as a game”. And indeed due to the sudden and sometimes rapid changes of ambiance drift becomes an adventurous journey with an element of surprise. To the practice of drifting a concept of ambiance – or atmosphere – the spirit of a place, the *genius loci*, is a distinguishing one. Somehow, by privileging the subjective and focusing on the most numinous and insubstantial of things – ambiances - psychogeography finds its collectivism – perhaps through a shared feeling of pilgrimage among its practitioners or perhaps, the space itself, “the grinding of its many layers taking the primary part in this production of atmospheres we socially perceive and enjoy” (Smith, 2016: 25).

The element of disorientation is achieved not only through the technique of taking “the path of least resistance” but also as Lori Waxman (2010: 20) defines it “the art of getting lost”. On the psychological level, “getting lost meaningfully, mysteriously, marvelously lost, is no easy task. It is not at all the same as not knowing where one is,” she claims. In respect to this matter, it is impossible not to mention Walter Benjamin’s (1932: 598) forest metaphor: “Not to find one’s way in a city may well be uninteresting and banal. It requires ignorance—nothing more. But to lose oneself in a city—as one loses oneself in a forest—that calls for quite a different schooling. Then, signboards and street names, passers-by, roofs, kiosks, or bars must speak to the wanderer like a cracking twig under his feet in the forest, like the startling call of a bittern in the distance, like the sudden stillness of a clearing with a lily standing erect at its center.” In practice, this “art” can be mediated through fairly simple techniques, such as for instance, the ‘algorithm walk’, which can purposefully alienate a person in order for them to see the concrete city anew. This is especially called for if the practitioners are familiar with the surveying area as “an over-familiar landscape quickly vanishes, becomes transparent” (Benjamin, 1997). Consequently, through psychogeographic technique, not only spectacle but also such “banalized transparency” of an urban setting is defamiliarized and alienated in order to find or create the new meanings.

As for taking the path of least resistance, there is a need to highlight the role of a chance. From a *dérive* point of view, cities have psychogeographical contours, with constant currents, fixed points, and vortexes that strongly discourage entry into or exit from certain zones (Debord, 1956). This thinking suggests that chance is not a defining factor in drifting. „If chance plays an important role in *dérives* this is because the methodology of psychogeographical observation is still in its infancy,“ claims Debord (1956). Such an opposition to this phenomena partly imparted by the fact that it „tends to reduce everything to habit or to an alternation between a limited number of variants“ (Debord, 1956) which doesn’t make it a perfect way to fully embrace the practice in its core. Even if the randomness of *dérive* is fundamentally different from that of the stroll, due to the privilege of a chance, Debord (1956) thinks that „the first psychogeographical attractions discovered by *dérivers* may tend to fixate them around new habitual axes, to which they will constantly be drawn back.“ Although relying on the chance one might not explore the city to the largest extent its role is exactly in

identifying the most „ambienced“ places, the centers of attraction whether familiar or unfamiliar. The familiar are of even greater interest in so-called structured drifts in which, the role of a chance is markedly different in comparison to the aimless drifts. The most “ambienced” in thematic drifts is limited to the topic and cognitive individuality of practitioners (their perception based on a variety of factors). For instance, the chance in the case of thematic drift with the intention to analyze different neighborhoods in the city is a positive thing as here this “habitual” quality of a chance indeed helps to identify the most “ambienced” spaces. Moreover, thematic limitations create a new dimension of a city thus breaking a negative habitual tendency present in aimless drifts.

Thematic or structured drifts embrace the prospects of turning the individual into the collective. This transgression is cardinal to psychogeographical credibility and future in terms of necessity to achieve credible data from the drifts and being able to use it for the subsequent improvement of the urban spaces as envisioned in unitary urbanism. How is it achieved? Though a “constant re-writing of the city’s story by every passerby” (Kuehnen, 2011: 76) and its central placement for “redefinition, re-interpretation, and re-invention” (VanToorn, 2010) of the city space. In this way, a monocular meaning of certain spaces is deprived due to multiple narratives individuals use: “personal associations, histories of signage, geology, crime statistics, dreams etc.” (Biddle, 2007) to inform their perception of a place, thus giving to it a collective “multi-meaning”. On an individual level, practitioners would construct their own re-imagined city, based on their own interpretations, associations, and experiences, and the compound of their “individual cities” would create a collaborative re-imagined city. The practice of re-imagination is integral as it depicts the ideal use of a place. It deciphers a ‘psycho’ part of the psychogeography as it allows to transform the public footpaths into a learning structure through the art of reading signs and symbols of the everyday as vocabularies of power and encoding them with your own meanings rather than the spectacle’s and thus offers a life-changing walk to the leisure walker (Smith, 2016).

Since all the dérivists are inevitably leisure walkers, it is vital to pay attention to the very act of walking. As established above the Surrealists did not walk “like everyone else”, they walked to explore the unconscious, both their own and the city’s, with a purpose to gain direct experience and without a purpose to escape boredom and utility. In the words of Waxman (2010), they tried to “re-enchanted the quotidian pathways and places of the city by walking through them”. The commonplace act of walking was revolutionized in the form of drift and offered a vital lesson about the need to approach the city at the human level.

The notions of this need are routed as far as De Certeau’s ‘The practice of Everyday life’ (1984: 93) where he claims that “the ordinary practitioners of the city” who live “down below, below the thresholds at which visibility begins.” He emphasizes: “they walk an elementary form of this experience of the city; they are walkers, Wandersmanner, whose bodies follow the thicks and thins of an “urban text” they write without being able to read it. These practitioners make use of spaces that cannot be seen.” Exactly these kinds of spaces can be revealed through the individuality of drifters and then merge into collective ambiance map.

Gehl (2010: 19) emphasizes, “Walking is a special form of communion between people who share public space as a platform and framework.” As an architect and urban planner, in his works (2010, 2013) he pays a special attention to anti-traffic planning for pedestrian movement in the city opposing the paradigm of car-oriented (as did the early Situationists) captured in terms like “walking traffic,” “sidewalk capacity,” and “crossing the street safely.” He instead focuses on walking flows, which as he claims circulate among good public space. He distinguishes two categories of walking: a necessary activity (when a walker tries to get to the final destination as fast as possible); and a walk through a well-designed environment, where a person feels safe and welcomed, and therefore engages in ‘optional activities’ (sitting on a bench, looking in a store window), which in their turn generate ‘social activities’.

A concern about creating a walkable environment is essential since “the past century has witnessed an epidemic migration of human bodies into buildings and cars as the landscape has been paved over, suburbanized, ex-urbanized, technologized, digitized, and accelerated. In this context, walking—the defining act of Homo

Erectus—has become a gesture of choice rather than one of necessity,” (Waxman, 2010: 11). The very act of walking with your feet, shunting other modes of transport that herd people from one place of consumption to the other, is now revolutionary itself. Simply walking, the individual can question and undermine the hierarchical organization of the city, an organization that siphons off city dwellers into controlled streams of urban movement. In times of nihilistic passivity, the modern wanderers remove their bodies as a commodity from the abstract nowhere of the spectacle and perceive their environment through their own eyes and feet, expressing total insubordination to habitual influences (Fannon, 2016).

Interestingly such appreciation of the essence of walking is not descriptive of hyperdérive, a contemporary psychogeographic discourse that perceives actual physical walking as a limitation since some people are not able or willing to walk to the extent (considering time or distance), which will deliver a quality drift and instead proposes to virtual narrative drifts in a cyberspace. Amy Elias (2010) argues that navigation of cyberspace is in many ways analogous to urban walking plus the way the hyperlinks are used to connect web pages in a freely associative, nonlinear fashion presents all mental prerequisites of drift. Moreover, the hyperdérive aims to liberate readers from written authority of the psychogeographer guiding the reader alongside a linear narration of an already performed dérive. In the case of hyperdérive, readers embark on a virtual dérive of their own, choosing at every turn where the path leads next. In addition, it overcomes the dérive's communicative deficit - as diagnosed by Debord (Van Ratingen, 2016).

The last notion of this chapter focuses on the deeper origins of the walking practice in psychogeographical tradition. It originates in Surrealist walking, usually referred to as ‘flânerie’. The flâneur – psychogeography's literary protagonist originates from Edgar Allen Poe's short story *The Man of the Crowd* in which the narrator follows a mysterious solitary man on a lengthy drift through nocturnal London. Poe's flâneur then adapted and redefined by Baudelaire in 1863 as a "man of the crowd" and later on in the 1930s by Walter Benjamin who established the flâneur as a "botanist of the asphalt". In his interpretation, the flâneur became a complex figure, one who looked on the city and the crowd with an estranged gaze, energized by it but also critical, fascinated yet never completely immersed, always somewhat out of place (1968: 156). Benjamin's flâneur would spawn numerous descendants, and it was only a couple of decades later, in the cafés and streets of Paris, that their activities were first formalized as psychogeography: “the study of the precise laws and specific effects of the geographical environment, consciously organized or not, on the emotions and behavior of individuals” (Debord, 1955).

In accordance with the revival of psychogeography, the 1990s saw a resurgence of interest in the figure of flâneur. Psychogeography had become a kind of expanded tradition (Hanson, 2007: 11) and brought on the surface a notable issue: almost without exception, the flâneur was male. Rebecca Solnit (2001) who examined the issue of gender marginalization in psychogeographical practice in terms of its historical deviation admits that contemporary practice still has challenges to overcome in terms of „un-exclusifying“ the practice. The same unsatisfactory notions in regard to this matter are expressed in Laura Ford's work. She claims, “A lot of what is called psychogeography now is just middle-class men acting like colonial explorers, showing us their discoveries and guarding their plot” (2011: 14).

A contrary opinion that psychogeography's “phallogocentric reputation” may be somewhat undeserved is presented by Anna Kérchy (2010). She suggests psychogeography is feministically appropriated as many basic tenets of the practice such as the emphasis on everyday life, the embodiment of the practice, the reliance on affect as a guiding principle are, according to her, firmly rooted in academic feminist thought. Psychogeography's “gender-blindness”, she argues, can be overcome if feminism's critical reflexivity and embodied subjectivity would be worked into the psychogeographical practice.

To sum up, starting with an exploration of the main elements constituting drift drawn from its definitions, it became clear that these elements are complex and entail much more sub-elements as well as associated issues worth noting when constructing the drift. Furthermore, they all are integrated into the complex theoretical

history revived by an opportunist spirit of contemporary practitioners who are eager to „play“ with the possibilities the method entails. „There are multiple ways to re-approach psychogeography: the subject can be re-angled, re-gendered even, “ conveys Hanson in *Mind the Gap* (2007: 12).

1.2. Participatory research context: an intersection of the subject and the method

This last sub-chapter concluding the theoretical part of this work, outlines the cross cuttings of the established subject, i.e. urban sustainability and psychogeographical discourse, particularly its application through the practice of *dérive*. The participatory dimension is where the subject and methodology of the study clearly intersect. None can be realized without it, nonetheless, in each case, it is seen and approached through a different paradigmatic prism.

In terms of sustainability and sustainable development, participation is generally viewed as a tool for civic or community engagement in decision-making process thus representing so-called “bottom-up” approach. Research in this tradition emphasizes the importance of understanding the local context to set goals and establish priorities for SD alongside with an on-going learning process for both communities and researchers (Freebairn and King, 2003).

“A non-participatory community is being considered increasingly unsustainable” (Mega, 1996: 154). This also applies to the urban environments where special attention is granted to encourage, sustain and manage participatory practices. In the urban context, numerous bottom-up projects are developed and implemented as alternative or complementary catalysts for positive change and shift from prevailing top-down planning. Since the bottom-up projects are deeply rooted in local context, they oftentimes deliver the desired outcomes. The latter are twofold: (1) to enhance community capacity for learning and understanding within all such projects (Reed, 2006) thus achieving changes in interdependent societal systems by altering the behaviors and values of individual citizens (EEA, 2016: 7); (2) to learn from the community itself as their capacity to see the peripheries and the depths of their own environment is fundamental or in the words of Donna Haraway (1991: 191): “Vision is better from below”. Having achieved these two prerequisites the participatory practice then fulfills its prime aim of realizing a transition towards sustainability.

As described in the previous chapter the need of citizen participation is also acknowledged on the institutional level. New governance models based on citizens' empowerment, the participation of all relevant stakeholders, and innovative use of social capital are needed. In the context of weakened links between economic growth and social progress, social innovation offers an opportunity to widen the public space for civic engagement, creativity, innovation and cohesion (EU, 2011: vii). It is integrated in all kinds of policies including those centered on urban sustainability and social inclusiveness: “In the design of smart cities solutions, it is crucial to use the appropriate means to engage and empower population groups difficult to reach such as people experiencing poverty and/or social exclusion, younger and older people, migrants, people with disabilities, and aim at gender balance in participation and engagement. Creative industries and the arts can be further exploited as means to promote dialogue and civic participation. In addition, city officials and urban experts should be trained to conduct the meaningful and ethical engagement of citizens” (EIP-SCC Market Place, 2016). In other words, community participation carried out properly should help decentralize and democratize planning processes.

Psychogeography is also in line with these two objectives. It “speaks” not just to the articulate and well-read individual, but to those who are marginalized, exhausted and ignored; it places that individual, any individual, in a quest for their selves, a pilgrimage to their selves, an exploration in their selves (Smith, 2016: 18). Considering that psychogeography focuses on aesthetic, emotional, and spiritual effects of the environment, it inevitably counts in and with dwellers who actually experience and transforms these environments.

Intact with the psychogeographical angle, both objectives (decentralization and democratization) are discussed in Henri Lefebvre's *The Right to the City* (1996). The democratizing part of participation in his vision is inevitable “because the right to the city revolves around the production of urban space, it is those who live in the city – who contribute to the body of urban lived experience and lived space – who can legitimately claim the right to the city. The right to the city is designed to further the interests ‘of the whole society and firstly of

all those who inhabit” (Lefebvre, 1996: 158). Throughout the twentieth century, the term ‘citizenship’ has been hegemonically associated with membership in a national political community as opposed to that those who have a right to the city are what Lefebvre calls “citadins” instead of citizens. In using that term, Lefebvre fuses the notion of citizen with that of denizen/inhabitant. He argues that the rights of the citizens as urban dwellers (citadins) are more important than as residents of a certain country, national representatives of the country city is situated in. It would affirm the right of less privileged groups and minorities to the use of the center, a privileged place, instead of being dispersed and stuck in marginalized areas of the city (e.g. ghettos) (Purcell, 2002). This consequently puts a light on a decentralizing element of participation as described by Mark Purcell who claims, that Lefebvre’s “right to the city stresses the need to restructure the power relations that underlie the production of urban space, fundamentally shifting control away from capital and the state and toward urban inhabitants,” (Purcell, 2002: 103).

Overall, the right to participation in Lefebvre’s conception emphasizes citadins’ central role in decision-making on the production of urban space. However, it does not say that decisions must be made entirely by inhabitants. Noteworthy that the right to the city involves two principal rights of urban inhabitants: the right to participation and the right to appropriation. The latter is also an integral component in psychogeographical practices; it includes the right of inhabitants to physically access, occupy, and use urban space, and so this notion has been the primary focus of those who advocate the right of people to be physically present in the space of the city. Moreover, it is also the right to produce urban space so that it meets the needs of inhabitants (Parcel, 2002: 102-103).

Recently trending pop-up or tactical urbanism is also in line with the concept of the right to appropriation as it enables citizens to embrace city space. In past years, it has been successfully introduced to many major cities across the globe in order to make them more inclusive and sustainable, and continues to spread in further cities and towns. Considering that psychogeography and tactical urbanism derive from the same theoretical background on the city space, it is only sensible to anticipate that *dérive* has a potential to be revitalized in a new fabric seeking to create a sustainable city as well.

1.2.1. Exploration of urban sustainability through *dérive*

The practice of drift is the vessel of psychogeography’s explorative nature that allows navigation towards increasing of citizens awareness of everyday surroundings – making discoveries, documenting and communicating them to others. It invites practitioners to create their own imaginary and improved city thus revealing already existing narratives (negative or positive). It examines the psychological rather than strictly physical spatial structure of the city, the unconscious over conscious. This emphasis drastically differentiates it from the other means of spatial urban analysis but at the same time allows to widen planning overview allowing citizens’ to have a say and non-countable data (such as ambiances) to make the planning more human.

Considering these specificities of methodology, this study’s focus is on the holistic manner of urban sustainability. It emphasizes the human dimension of sustainability. Also referred to as ‘hedonistic sustainability’ (the term proposed by Danish architect Bjarke Ingels), it constitutes that making cities ‘green and healthy’ goes far beyond simply reducing CO2 emissions and a sustainable city must encourage participation and aim to be inclusive and equal by means of creating attractive open public spaces and promoting non-car mobility (EU, 2011: vii; 2001). Thus, this concept of hedonistic sustainability goes hand in hand with anti-modernistic and anti-car-centered notions present in works of Debord (1959), De Certeau (1984), Lefebvre (1996) and Gehl (2010).

Besides, the *dérive* is also examined as a playful participatory tool capable of stimulating a critical debate, particularly amplifying its non-expert inclusive utilization. It is accordingly prominent to note that participatory research has its limitations. Each bottom-up project conducted as a participatory research requires further development on the level of factual data; it also needs to be supported by authorities (in the case of drift –

planning department) in order to achieve its goals. Using drift as a participatory tool is no different. Data that is possible to acquire on the state of urban sustainability through this practice is limited and solely complementary (not substituent) to the planning practice. In collocation with the key features of urban sustainability concept (which holistic makes it uneasy to examine a priory), these limitations then entitle the choice of certain area, i.e. hedonistic urban sustainability, which attempted to be grasped through this explorative tool to a certain extent.

To conclude, the purpose of constructed structured drift used carried out as a project (and fully described in the following part) is twofold. It allows the researcher to detect different kinds of urban places and see their current handicaps and future possibilities through inherent knowledge of city residents, and participants – to detach from the routine and re-discover the city in the new (un)sustainable dimension.

III. THE RESEARCH

3.1. Contextual conceptualization: Methodology adaptation

Many questions were posed prior to conduction of this research project. Is *dérive* an effective tool to explore the state of urban sustainability? Is it a good tool for enabling civic participation? How the perception of urban environment differs from person to person? Which factors (internal or external) influence this perception? What are the problematics that can be latently present in the city and uncovered through the drift?

The project is composed not only with an intention to answer these research questions but also in a way that would encourage a playful approach to the city and give participants a sense of a new spaciousness while walking through ordinary (mostly familiar) surroundings. The intention of the project is thereby to gain necessary information on the topic while capturing the essence of the street and uncovering hidden narratives through citizens' expression of their experiences of the places. Interpreting the language of the city landscape through the eyes of regular citizens then offers new ways to bring personal meaning to such complex environment as a city. It anticipates that drift can be successfully used as a participatory practice. In line with neo-Situationist psychogeographic tradition, which is open to re-interpretation (see Kuehnen, 2011; Goes, 2013; Smith), the practice of structured drift is accordingly adapted for exploration of urban sustainability. It is not limited to merely pointing out the problems lying on the surface i.e. physical disadvantages of urban structure like most participatory mapping projects do but besides, reveals social and environmental problems within the cognitive fabric of the city. The latter is composed out of multi-cultural, age-disregarding, gender-neutral net of paths walked by a mixed group of "citadins". Hereby, there is a need to stress two things:

1. The Czech Republic is not a multicultural country but Olomouc being a student city has a lot of exchange and international students as well as lecturers;
2. Citizens do not express interest in engaging in urban planning and design developments (Zastupitelstvo města Olomouce, 2012).

While the first statement is factual, the second presents an issue and a potential obstacle in conduction the kind of research as anticipated and thus worth taking a closer look at. To understand why inhabitants' participation in the mechanisms of neighborhood transformation is not popular in the Czech Republic there is a need to take a broader perspective on how civic participation came into the picture of today's urban planning model.

During the seventies, several attempts to strengthen the role of citizens in urban planning and design developments were commenced, notably the ones by Yona Friedman and Giancarlo de Carlo, but they did not reach a wide audience and tended to be limited to single experiences (Cimadomo, 2014a). They did, however, show the necessity to re-invent urban design and transformation as a social act, hence count in citizens' opinions and get to know their needs. This necessity found its way through such movements as 15-M (Spain) or Occupy Wall Street (the US). Not only they constituted a transformation and a point of no return in the way public policies are administered but also have had a profound effect particularly on urban transformations, leading to a more bottom-up approach to, and the participation of, ordinary citizens in the planning process (Cimadomo, 2014c: 89).

Such participatory practices have encouraged the recovery of some public spaces, which in turn has served to strengthen the cultural identity of the inhabitants of the surrounding neighborhoods (Cimadomo, 2014c: 90). The Do It Yourself (DIY) model that occurred during the financial crisis of the beginning of the 21st century, in the areas of architecture, urban planning and heritage protection developed into the Do It With Others (DIWO). The last incorporates the most recent IT innovations and together with the above-mentioned experiences of the 70s, offers new possibilities to respond to the needs of citizens by providing new and better collaborative ways to protect and preserve built heritage. The prominent advantage of this civic empowerment is that compared to the strict rigidity of previous trends in the governance of public administrations, active

participation of communities delivers unexpected results, identifying and proposing projects, which the government agency could not come up with (Cimadomo, 2014c: 91).

Since no such movements appeared in the Czech Republic, it is possible to claim that here the society did not undergo the same transition. In fact, the following proclamation is easy to support with the lack of civic initiatives, which is now problematic in the context of sustainable development, which requires the latter. In the latest SWOT analysis of Olomouc, citizens' initiative is listed as a prospective tool in city planning that, however "has not yet taken off in our conditions" (Zastupitelstvo města Olomouce, 2012: 30). It is hereafter proposed that the city should encourage citizens' participation for improvement of the public spaces as well as let public have a say in the process of approving planning documentation, development projects or changes in use of the buildings, including the assessment of the impacts of these projects on the environment and urban heritage conservation area (Zastupitelstvo města Olomouce, 2012: 30).

Hereby, this project embraces the undermined aspect of civic participation in urban planning in the case study city, opening up the possibilities for further engagement (see: Prospects). Also, except its prime surveyed subject, sustainability, it interweaves further transversal dimensions:

1. gender – highlights that contemporary *dérive* should not be an exclusive practice in any sense, a fortiori gender (subjugating the flaw of male nature of *flâneur*);
2. nationality – accents necessity of civic participation in terms of Lefebvre's "citadin" as an urban dweller;
3. temporality – another criterion able to externalize and integrate practice into everyday life by opening up to ephemeral drifts;
4. purpose (theme) – a way to make drift meaningful yet preserving its "pilgrimage" nature.

The first two along with age and city knowledge criteria defined the choice of participants. The last two outline technical characteristics of the drift itself together with a spatial field, a number of participants, and outdoor conditions.

3.1.1. Technicalities

Timeframe

According to Debord (1956), the average duration of *dérive* is one day, however in the same article he confesses that "a *dérive* rarely occurs in its pure form" because practically it is difficult for the participants to avoid taking care of "banal tasks" for straight twenty-four hours plus "toward the end of the day fatigue tends to encourage such an abandonment." He acknowledges the possibility of taking place "within a deliberately limited period of a few hours, or even fortuitously during fairly brief moments." Smith (2016: 9) takes this notion even further proposing to re-think drift on a smaller scale: "More geared to disruptions, tailored to the needs and opportunities of a precariat, of workers with very short bursts of free time, often when in states of exhaustion, of *dérivistes* who need to know how to quickly shift out of the routine, and quickly and relatively slip straight back into it." This conception allows anyone to become a *dériviste*: "Leisure walker and the long-distance pilgrim-hiker, as well as to the person with only a few minutes to spare, we need a *dérive* that can operate stretched thinly across wide fields, but also curled up in small dimensions within a malevolent and aggressive spectacular society" (Smith, 2016: 11-12).

In the case of this project, drift took a good half day for most of the practitioners and was elaborated as a meaningful and community-beneficial leisure activity. Participants weren't obligated to leave every other activity behind, instead, it was of a particular interest to align drift with their lives and activities. As a result, one of the participants drifted while on a walk with a baby in a stroller and another combined the drift with walking her dog. In terms of its usage as a participatory practice then such fusion of the everyday and the exciting and unexpected is what makes drift a prospective participatory practice for citizen-centered urban planning.

Outdoor conditions

Guy Debord (1956) claims that the influence of weather on dérives is a significant factor only in the case of prolonged rains, but storms or other types of precipitation are rather favorable for dérives. Although the weather was favorable during the drift undertaken within the project, in the discussion that followed, participants agreed that sunny and warm weather stimulates drift as opposed to rainy or snowy. Therefore, this aspect is arguable and perhaps rather individual. Nonetheless, when using drift for participatory practices, there is a need to account for the weather as a restricting factor limiting the “show-up” of potential participants.

Spatial field

The maximum area of dérive spatial field does not extend beyond the entirety of a large city and its suburbs. At its minimum, it can be limited to a small self-contained ambience: a single neighborhood or even a single block of houses if it is interesting enough (the extreme case being a static-dérive of an entire day within the Saint-Lazare train station) (Debord, 1956). In this case study, the area of exploration wasn't anyhow artificially set; participants had liberty to go to whichever place they wanted (some had a very extensive journey while others accomplished the whole journey almost within one street, Fig. 5). The majority stuck to the city center. At least two justifications can explain why. First, the point of departure (the selected meeting place) was within

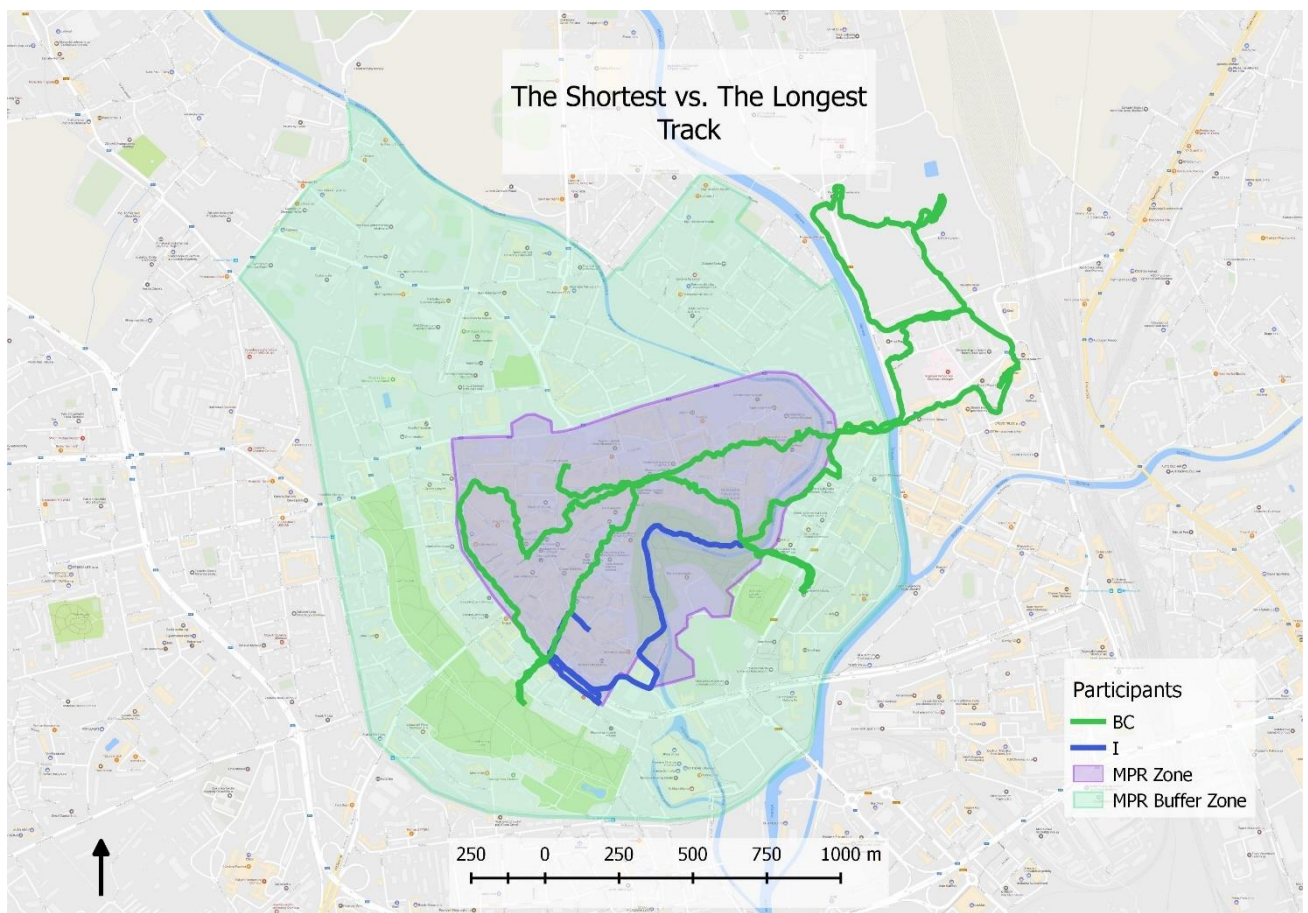


Figure 5: The shortest (2 km) and the longest (10 km) drifts undertaken within the project. Source: ‘MPR Zone’ and ‘MPR Buffer Zone’ layers hereafter are adapted from <http://www.olomouc.eu/o-meste/uzemni-planovani/mpr-olomouc/mapa-mpr>. Hereafter, these layers are integrated into the maps in order to indicate the spatial relation of identified issues to the heritage-protected area. The foundation layer ‘Google Streets’ was integrated into this and all the following maps (Fig. 5 -24) through OpenLayers plugin in QGIS for Desktop 2.10 with a purpose to ease the comprehension of the spatial location of tracks and points on the maps.

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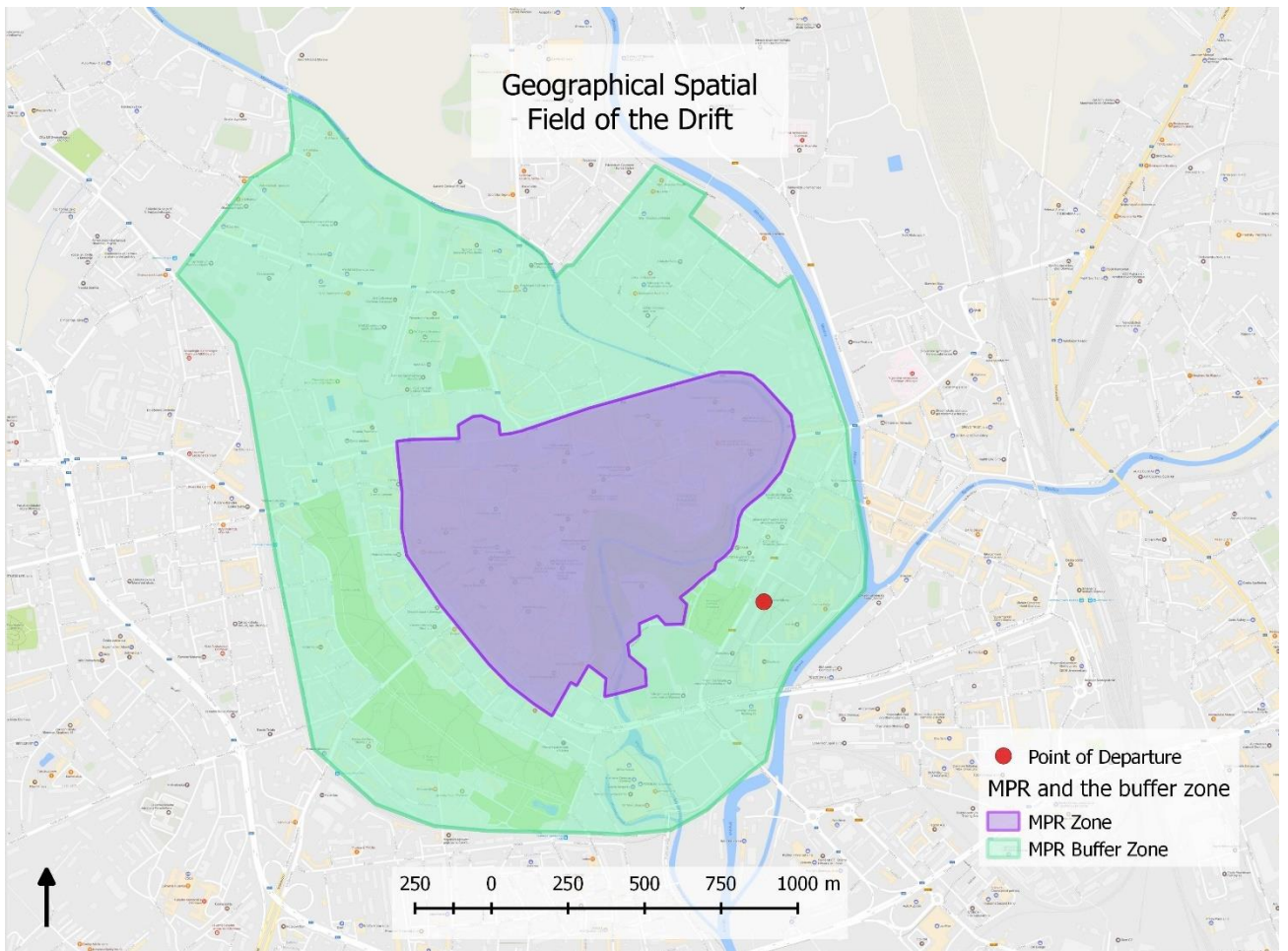


Figure 6: The borders of the historically preserved area (MPR) and its buffer zone. Created by the author in QGIS Desktop 2.10 software.

the buffer zone of the historically preserved city center (Fig. 6). Second, the problems are mainly pointed out in the center of the city, presumably because its architectural and aesthetical value is higher than of the other districts (see project Chodím Olomouci: most of the problematic points are in the city center. Fig 7). Thereby the spatial field in any drift, although geographically limited, preserves a decisive function in incorporating

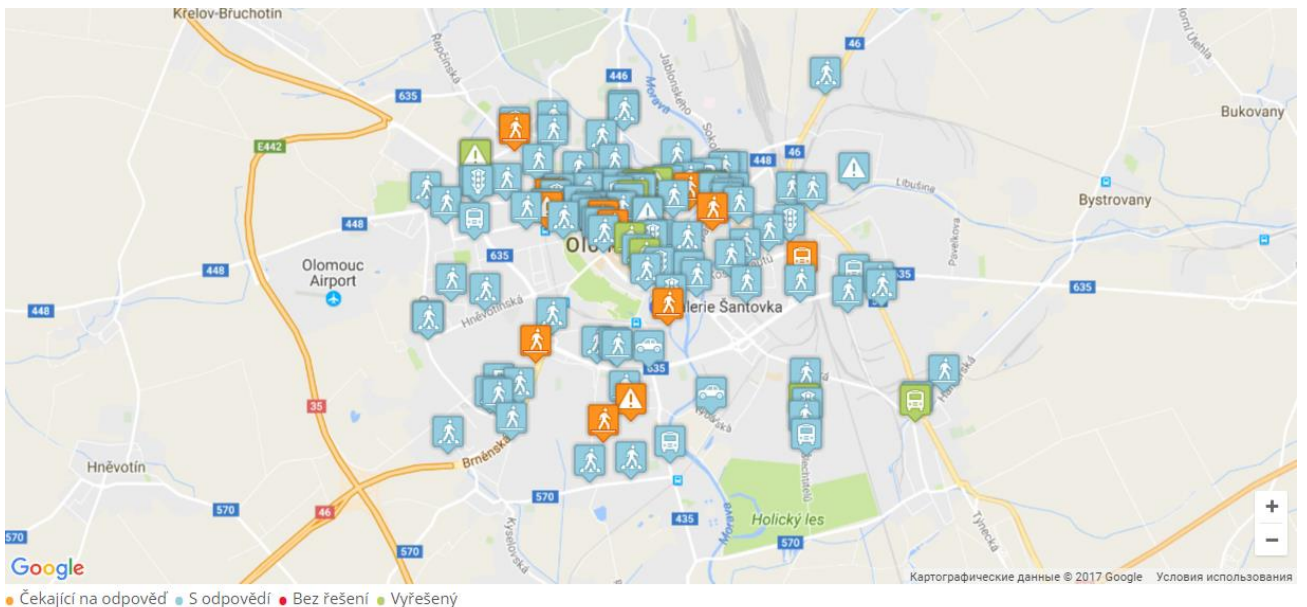


Figure 7: A visualization of problems' prevalence in the city center. Source: <http://chodimolomouci.cz/mapa/>.

familiar and non-familiar in the practice. It proved to be a significant factor in terms of proximity and choice of the places in this research.

Number of participants

“The most fruitful numerical arrangement consists of several small groups of two or three people who have reached the same level of awareness, since cross-checking these different groups’ impressions makes it possible to arrive at more objective conclusions,” suggests Debord (1956). On the contrary, Phil Smith explores this from a neo-situationist perspective of “the divorce of ‘psychogeography’ from ‘situation’ and ‘spectacle’” (Smith, 2010: 111) and comes to a conclusion that in a contemporary practice reappears a tendency towards flâneur-like pilgrimage solo walking.

In order to investigate this disrupt, the current research consisted of six solo walkers and two pairs. As a result, the latter indeed proved to be more engaged and tended to take a longer journey. Furthermore, in the aspect of “arriving at more objective conclusions,” this is potentially a better option for the use in participatory research. Another positive feature of group drift is that it is safer and thus encourages equal participation. The latter is no longer bound to numerical clearance but hails the human aspect of the drift thus opening a discussion of who is “qualified” to participate.

3.1.2. Participants

The majority of current researchers who use *dérive* as a methodology for urban exploration, do so themselves and do not engage broader groups of practitioners in their studies. Hereby appears a question whether only people who are well aware of the practice can conduct a fruitful journey. This study argues that *dérive* is not only accessible to the general public on an intuitive level but also has a potential to operate as a tool for citizens’ empowerment in urban planning in line with the above-mentioned DIWO model and the right for participation, essential to achieve democratic and sustainable society.

All the citizens with a hint of curiosity and spare time are the once to participate. In accord with beyond stated transversal dimensions (see p. 37) „all“ entails men and women, old and young, nationals and immigrants, residents and non-residents. Such diverse group of participants then exposes city from the different angles considering that except design, many other factors (e.g. gender, age, culture, financial resources) determine how people use or do not use spaces. Therefore, in order to acquire heterogeneous outlooks on the issues of sustainability in the city, a diverse group of participants was assembled. Even though in some situations the geographical spatial determination proved to be of greater influence than all these factors, they are nevertheless prominent in the context of embracing principles of equity and equality in participation and revealing “passional terrain of the *dérive*“ (Debord, 1956) in accordance with social morphology.

The focus group of this project consisted out of ten participants (Tab. 1), among which six men and four women, six Czech nationals and four foreign. They were evenly divided into two age sub-groups, under and over twenty-five. Another criterion used for the choice of the participants was their knowledge of the city, which derived from two factors:

1. How long have they have lived in the city (Tab. 1: Timeframe). The minimum amount of time spent was determined for half a year, which was the case of exchange student participant (A). For the rest of the participants, the time spent living in the city ranged from two years to the whole life.
2. Which neighborhood they live in and where they spent most of their time in the city, i.e. their “individual spatial field”, as opposed to the above-mentioned geographically determined spatial field. In order to better understand the individual spatial fields, two maps were created. One (Fig. 8) is based on data of participants’ “routine places” (e.g. home-work-dance class) and another reveals their knowledge and perception of the city, i.e. what people percept as part of the city does not necessarily has to coincide with administrative boundaries of the city (Fig. 9).

Participant acronym³ (number)	A	BC (2)	D	E	F	GH(2)	I	J
Note	Exchange student	Students	Environmental science student	Lecturer at the university	Stay-at-home dad	A couple	A former student	Slavonín ⁴ resident
Connection to the university (yes/no)	yes	yes; yes	yes	yes	no	no; no	yes	no
Timeframe (years spent in the city)	0,5	5; 22	3	6	4,5	5; 2	25	40
Nationality	Turkish	Czech (2)	Belorussian	American	Brazilian	Czech (2)	Czech	Czech
Gender (M - male/F - female)	M	M; M	M	F	M	M; F	F	F
Age (over/under 25 = +/-)	-	-	-	+	+	+	-	+

Table 1: Description of the participants.

As it is evident from the table, there is one factor in the picture that has not been fully examined yet: the university. Palacký University (hereinafter: university) makes this historically and culturally important city also academically significant. Due to a high ratio of students to inhabitants (approximately one-fifth⁵), Olomouc is considered to be the only genuine student city in the country. University community as a whole (not only students but also a substantial number of lecturers and other university workers) largely influences the city life, especially in the center, where the majority of its buildings are situated (Fig. 10). Moreover, even those participants who have no direct connection to university are intrinsically connected with it through the network of friends and acquaintances.

Thus, from the perspective of city structure and city life there are two distinctive features that create a special atmosphere in the Olomouc and are significant factors in the study of its urban network and state of sustainability:

1. it is a city with the second biggest heritage protected area (Městská památková rezervace Olomouc, hereafter MPR) in the country (after the capital city of Prague), which central in the city structure;

³ The letter acronyms are accordingly used throughout the third part of the work to indicate each participant

⁴ Slavonín is a self-sufficient city district

⁵ 21,455 students / 100,154 inhabitants \approx 1/5. The deviation of students counted as inhabitants is not considered as well as the number of university workers including lecturers is not counted in the equation since the data is not publically available. The source for the number of inhabitants is ČSÚ (2015), and official web of Palacký University (2017) for the number of students.

2. it is a student city (the only in the country).

On account of the fact that the ground assumptions of methodology form, participants' characteristics and specificities of case study city environment were established, it is now relevant to discuss the process of realization and the outcomes of the project.

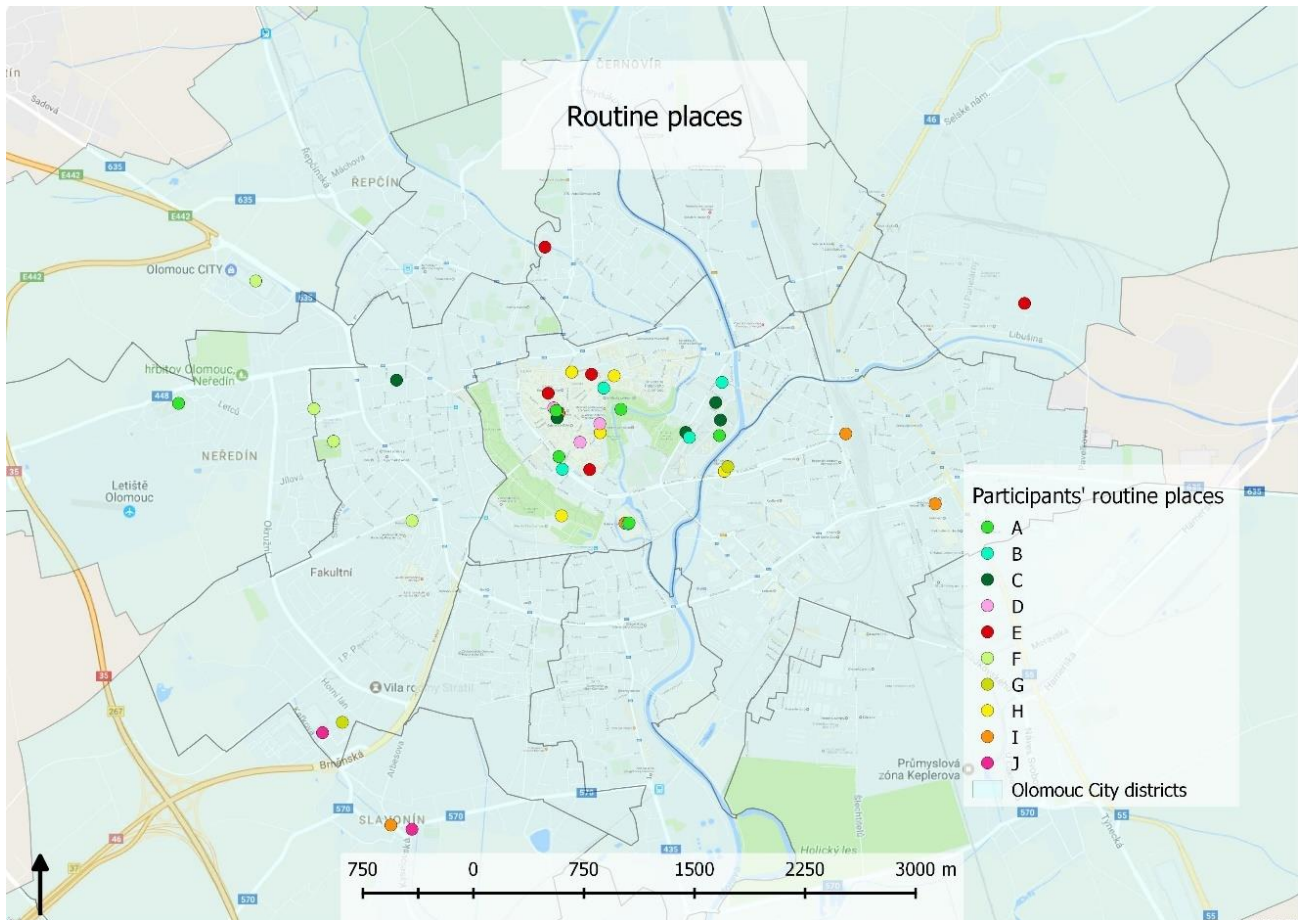


Figure 8: Routine places. This map depicts the routine places, i.e. the places participants go to everyday or almost every day. This data allows to understand the diversity of participants' knowledge of the city. Source for 'Olomouc City districts' layer: ArcČR, ARCDATA PRAHA, ZÚ, ČSÚ, 2016. Created by the author in QGIS Desktop 2.10 software.

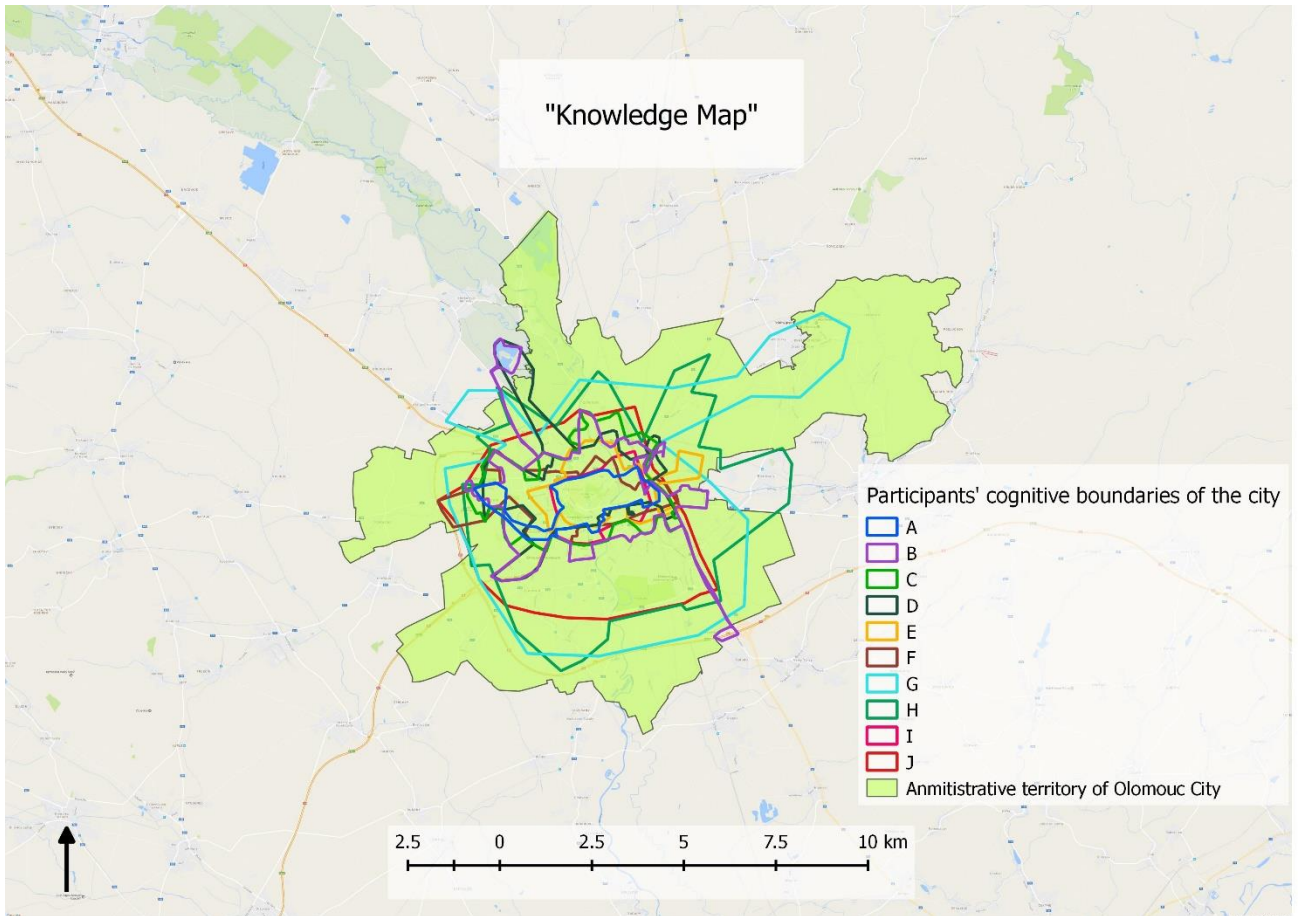


Figure 9: The knowledge map. This map entails official administrative borders of the city and the borders of the city as it is perceived by each of the participants who took part in this study. Source for the layer 'Administrative territory of Olomouc City': ArcČR, ARCDATA PRAHA, ZÚ, ČSÚ, 2016. Created by the author in QGIS Desktop 2.10 software.

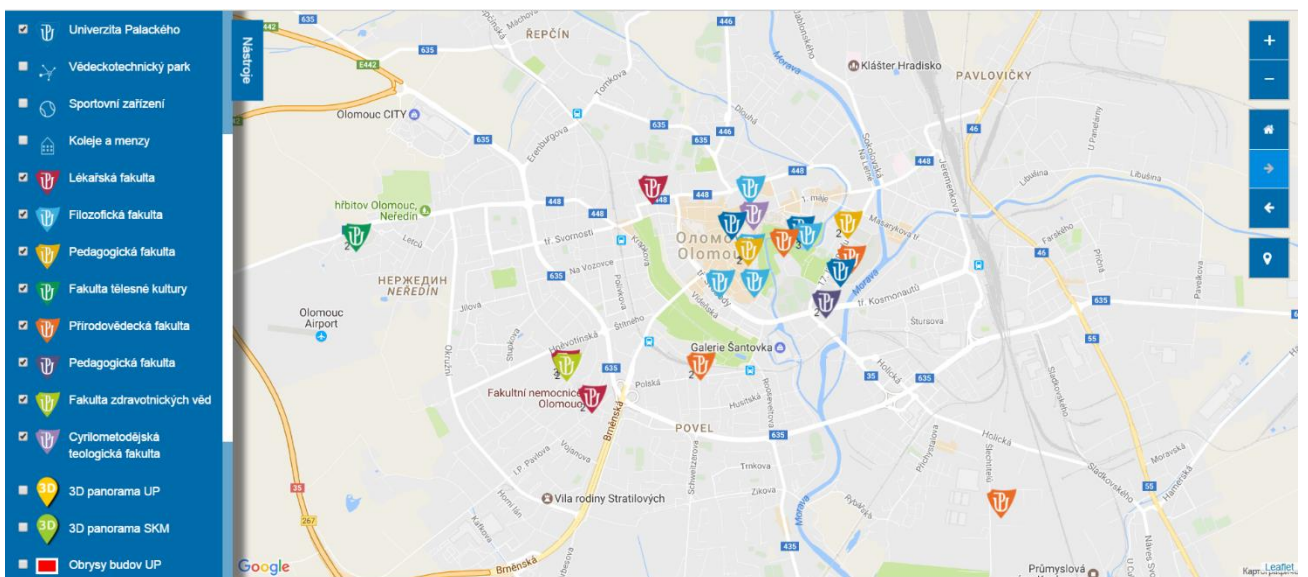


Figure 10: Dislocation of university buildings. Source: <http://mapy.upol.cz/>.

3.2. Realization & Outcomes

Since the conducted drift was thematic and was designed to guide participants through an imaginary facet of the sustainable dimension of the city, a set of directory “destinationless” tasks challenging participants’ abilities for interpretation and fostering playfulness was developed. These tasks enabled participants to assemble new cognition of urban environment as well as to share the individual knowledge and perception. There were thirteen cards which participants uncovered step by step without knowing the content of the next question. This was important to prevent pre-thinking and further adjusting of the route and thus fully experience the drifting pilgrimage: unconscious and unexpected. Moreover, since none of the participants was familiar with the conceptual framework of psychogeography, a very simple „instructive“ note on walking was given out. It included three suggestions:

1. In line with sensory urbanism praxis, it encouraged participants to use all their senses (not just look but listen, smell)
2. To record their feelings (sketch, write, record, take photos)
3. In the case of „creative crisis“ (inability to interpret task in the way that the place would appear in their mind) engage in communication with people around them and ask for suggestions.

As to the second point, except optional recording, all the participants were beforehand asked to download a GPS tracking app *GeoTracker* on their smartphones in order to document their discoveries not only descriptively and visually but also spatially.

Subsequently, each task is analyzed individually. The analysis is based on the recorded tracks, notes and photos as well as the interviews conducted with participants after the drift and spatial data additionally provided by participants via Google mapping platform *MyMaps*. Throughout the analysis, the criteria of proximity, accessibility & availability, inclusiveness, the attractiveness of the places and awareness of the places including connected to them issues are taken into account.

The problematics detected within the project are site-specific, limited by the number of participants and methodology. Indeed, the majority of environmental factors of sustainability cannot be examined in a middle-sized city in the heart of Europe where the conditions by large and far are on a good level and do not interfere with people’s daily life, however with a change of site this dimension can become feasible within the same methodological approach. For instance, a drift within an environmental dimension (focusing on air, water quality etc.) could be conducted in the majority of Chinese cities that suffer from high levels of pollution. Nevertheless, even though as it has been already stated drift cannot substitute urban planning, it can add up to the value of future urban projects in different areas as well as be helpful in the right setting of priorities for city development by pointing out its citizens’ feelings and needs.

Task #1: “Go Green” (Fig. 11)

The first card invited participants to take a green path. Since there was a park in close proximity to the departure point, this card had a limited potential for interpretation and served as a start-off for the journey. However, even from this task, it is possible to draw some lessons on individual perception of spaces since participants were able to choose their way to the park and the point at which they defined the „greenness“ of the space. Some identified a green path even before actually entering the park, others took their time to walk through space. Interestingly, participants BC pinned a point on the borderline of the park, at the river, which was a green path according to them. This kind of thinking provoked by a simple task is why drift can be useful. Looking at things differently, questioning their condition, interpreting the actual color of the river into the inquiry about its cleanness and pointing out its status as a messenger of nature (another associative link to the green color) in the cityscape was exactly the kind of narrative any *dérive* seeks to uncover.

As the map depicts, all participants, except two (D, E) chose the same route. This choice can be analyzed in terms of ambiances and spatial flows but the prevailing narrative for this particular choice was dictated by the factor of proximity. The case of two exceptions represents how the habit crawls into our paths as both of practitioners later acknowledged that they took this path simply because they always take it. One of them even admitted that he walks it almost every day but also pointed out that that is why he identifies with it much more than another way and therefore made a conscious choice of this way.

It is also worth to admit here that none of the participants were able to take the closest „green path“ since it was the entrance to the Rose Garden just across the road, which was closed at a time plus there is no crosswalk at that place (to get to the green area all participant had to cross the road and the closest crosswalk led them straight to the path majority of them took). The role of crosswalk should not be underestimated in the choice of a path as it might have also discouraged other participants from taking the path D and E took since the crosswalk doesn't match with the path there and a person is supposed to go further then cross and go back.

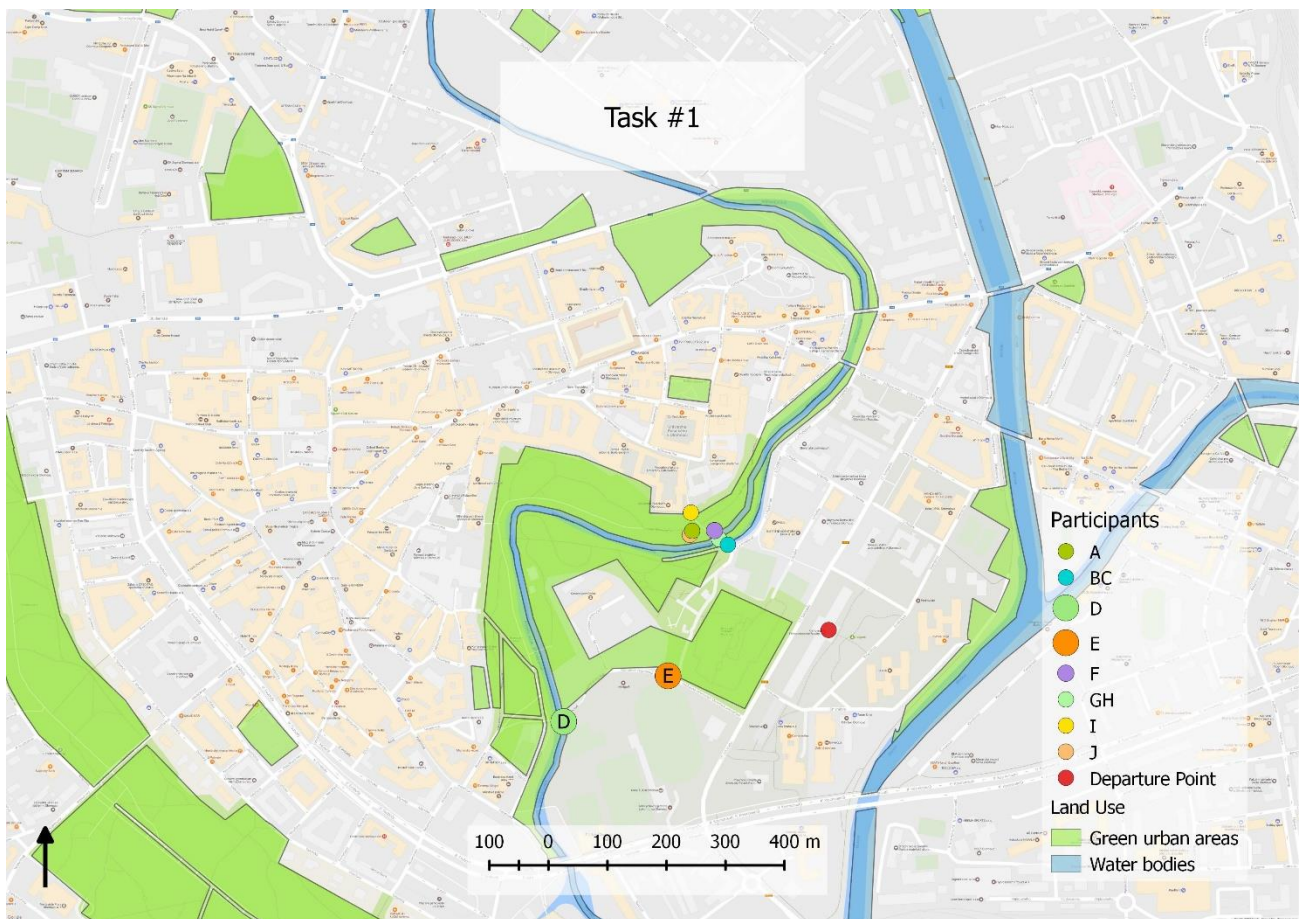


Figure 11: Task #1. Participants who chose a different route are depicted with bigger points with acronyms (see Tab. 1). The adjustments in points' sizes and the inclusion of acronyms is done for the better aesthetical appearance of the map and its easier interpretation (generally, the bigger point is the more significant it is). Such adjustments are also used in all the following maps to ease the map reading. Source for the 'Land Use' layer hereafter: EEA, 2010. This and all the following figures (11-24) are created by the author in QGIS Desktop 2.10 software.

To conclude, the factors of proximity and accessibility were defining in participants' choice of the route in this task. It also touched the subject of boundaries of the space (when a green path becomes one). As a result, it is possible to claim that the green spaces are sufficient and reachable within the city center, however not always accessible (e.g. Rose Garden).

Task #2: An un(der)used piece of land (Fig. 12)

The second card was designed in a way that participants would show their individual knowledge of the city and its weak places. This individuality of the knowledge would then mainly be dictated by where they walk the most and how far their knowledge stretches. However, another aspect came into the picture. As the people are out on the streets, in the terrain, naturally, they pay attention to the surroundings and go with the first thing they notice rather than going „all the way“ to another place that might have appeared in their mind in the first place. From one side this is a benefit of this method because participants discover new things and places, which they didn't notice or know about before thus discovering the city from a new angle and embracing *dérive* in its purest form. From the other side, it does not particularly benefit the research and potential use of results as the spot seeking the most attention is being „overridden“ by less important but closely located spot. Thus the geographical spatial field prevails the cognitive spatial field of participants who no longer present their individual insights. Setting a simple „rule of the three points“ might help to omit such controversion in the future. The idea is simple: to encourage random findings (up to two points) while at the same time keeping the essentiality of the third point, the one participants had an intention to reach in the first place, the most important to them.

A „task alteration“ issue appeared in the park where four participants (A, F, I, J) settled for the place called Jihoslovanské Mauzoleum (Pic. 1). This place was in a bad condition for a long time and even though at the moment of drift it was under reconstruction, it still was perceived as a very troubled space. This reveals another interesting aspect: the perception of an un(der)used place in negative connotations. All those who chose the place had negative feelings about it and used such adjectives as “troubled”, “dirty”, “unpleasant” to describe it.

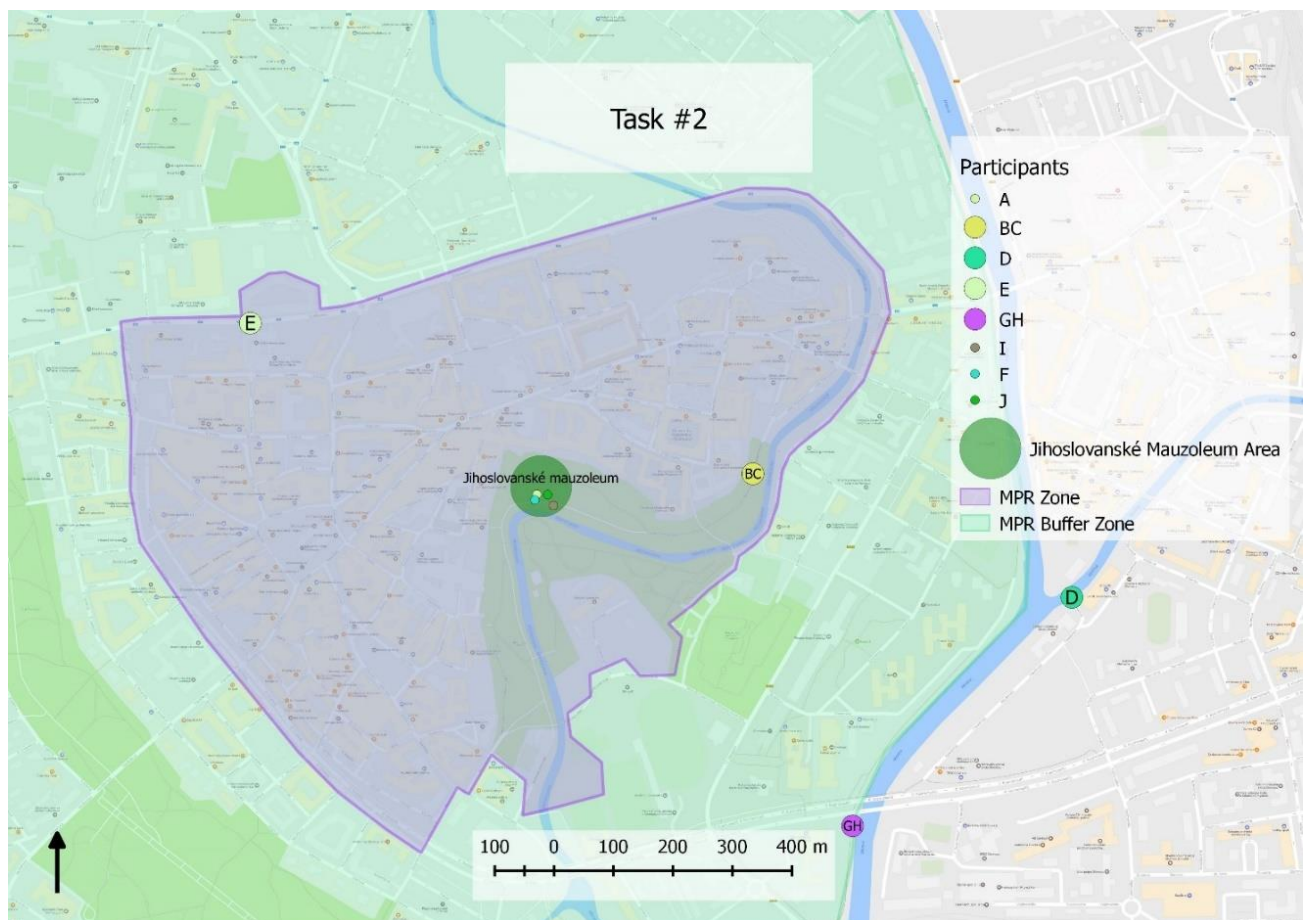


Figure 12: Task #2. Participants indicated with smaller points represent all respondents who made the same choice and identified Jihoslovanské Mauzoleum. Participants who chose different places are indicated via the bigger points with their acronyms.

Among suggestions participants made for an alternative use of this place were: an acoustic shell for the literal readings or musical performances, a space for entertainment events.

Another participant (E) also chose a building without current use. In this case, however, there was a more neutral attitude towards it as it simply had no use and was not in any way misused (given it is protected by the fence in contrast to the Mauzoleum). As it is clear from the map, the border of MPR is clearly extended just for this structure; therefore, there are no doubts about its value as a heritage site in need of restoration. The participant who identified the building suggested that it might be regenerated as a community art center, which she thinks lacks in the city.

The remaining three participants interpreted un(der)used space in a positive key. This means that objectively the place is in a pleasurable condition but in a subjective opinion of the participants, it doesn't fulfill its potential at the current state. Two places are located on the banks of Morava river. Participants (D, GH) envision artificial beaches on one side of the river and scene for the theater performances, concerts, summer cinema on the other side. Moreover, they notice that such potential development would not disturb the residents since there are no residential buildings in the close proximity except university dormitories for which they claim that would be only an advantage and make them more attractive for potential tenants. Thereby it is possible to draw a conclusion that the recreational and entertainment potential of the banks of Morava might be underused.

The last place was again in the Bezruč Park (the same park that appeared in the first task). Another creative and even radical suggestion was made by participants BC. They proposed to adjust city defense wall into a climbing wall. It is indeed suitable for the activity and could turn the park into a more engaging place (more on that in task #4). Even though sometimes the suggestions like this may seem visionary, it is essential to remember that creating alternate realities lies within the conceptual framework of methodology (see subchapter 1.1.2) and one of the key objectives of this project was to create an alternate reality of a sustainable inclusive and engaging city in the conscience of participating practitioners and those reading this study. Thus imaginary doesn't mean non-realizable. And such suggestions may at one point become a reality, assuming there is a consensus is reached between city residents and city governance ready to embrace brave ideas for the better future.

To sum up, according to the examples above, it is possible to divide un(der)used places into neutrally, negatively or positively perceived sites. While the latter presents the potential development of already acceptable places, the first two categories reveal the place in worse conditions. In this case, two historical buildings in a poor condition and underused recreational potential of Morava River were identified as issues within the latter categories.

Task #3: A good public space (Fig. 13)

As a good public place, half of the participants chose the outdoor places and another half the indoor places. The indoor places included three cafes (GH, I, J) and a shopping mall (A). These places might be contradictory as in the theory of *dérive* they are perceived as negative (see Rainey, 2007) while in urban development “café sprawl” on the city streets is encouraged as it is considered to make them lively. The dominance of cafés on the street, however, leads to segregation of those people who can “afford” to use the public space and who cannot, thus neglecting a notion of inclusivity. The essence of this phenomenon quite similar to problematics of gentrification. Moreover, the disagreement on such kind of space is drastically high; even in the group of ten people, there were two respondents who disagreed that the mall, any kind of mall, is a good public space because it is a highly artificial space.

The outdoor places varied in their forms and sizes. Participant F chose another park (Smetanovy Sady) and explained that in contrast to Bezruč Park, Smetanovy Sady is a more engaging place: people roller-skate there, the concerts and screenings are taking place and he often goes there for a walk with a baby since it is a safe, comfortable and engaging environment. Participant D went to a newly established community garden at university dormitory *Vaclavka* (also the name of a garden itself). Two further participants (BC, E) chose city

squares even though in both cases they admitted that they sitting places and the benches would be a big plus. One of the squares was chosen in line with encouragement for sensory urbanism. Participant E noted that it is a very quiet place, especially considering that within a blink of an eye, one can get back in the flow of people on the main square (see task #5).

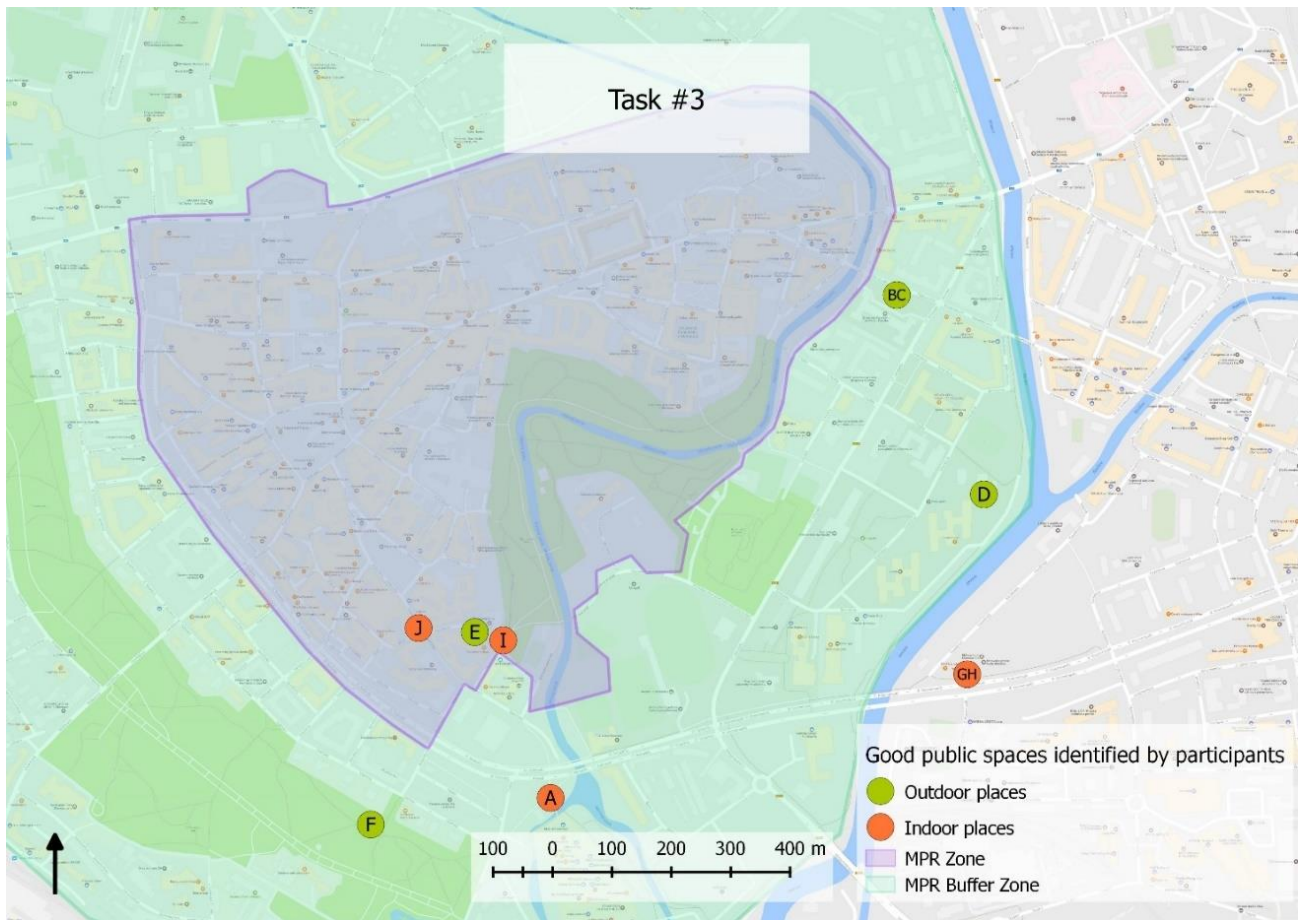


Figure 13: Task #3. The points for this task are divided into two categories: outdoor and indoor places respectively indicated with green and orange points on the map.

Task #4: The source of underused or misused natural potential (Fig. 14)

This task partly overlaps with the task #2: same two participants (D, GH), now accompanied by participant A once again went to the banks of Morava River to point out that the amenities it entails are not embraced. These places on the river have no current use, and nor do the two further places pointed out in the city. Conversely, the last two places are currently in use and one might argue serve for a good use but the re-imagined version of the city in this drift disputes how “good” this use is.

Participant F interpreted this task in the positive key of the place “not reaching its potential” and went back to Bezruč Park to point out the potential to use this space for the benefit of its citizens and point out the problem “all this green field and not angiosperm nor fruit trees are here, only “fake” flowers during spring.” Hereby, the issue of not embracing a proactive use of urban greenery and vegetation is identified.

Participant J went to the place where before the WWII was a beautiful green square with a synagogue (Pic. 2) amplifying the greenery aspect (as it is obvious from the map even until recently, i.e. 2010, the area was occupied by the green zone) and the current lack of it due to the space being occupied by a parking lot. The latter presents an issue in the city center, where an exceeding amount of places are occupied by mobile and immobile (parked) vehicles (see task #10).

Last three points (BC, E, I) represent places of underused natural potential and suggest that a park could be created there or in the case of BC, a field could be used to grow products for the local market.

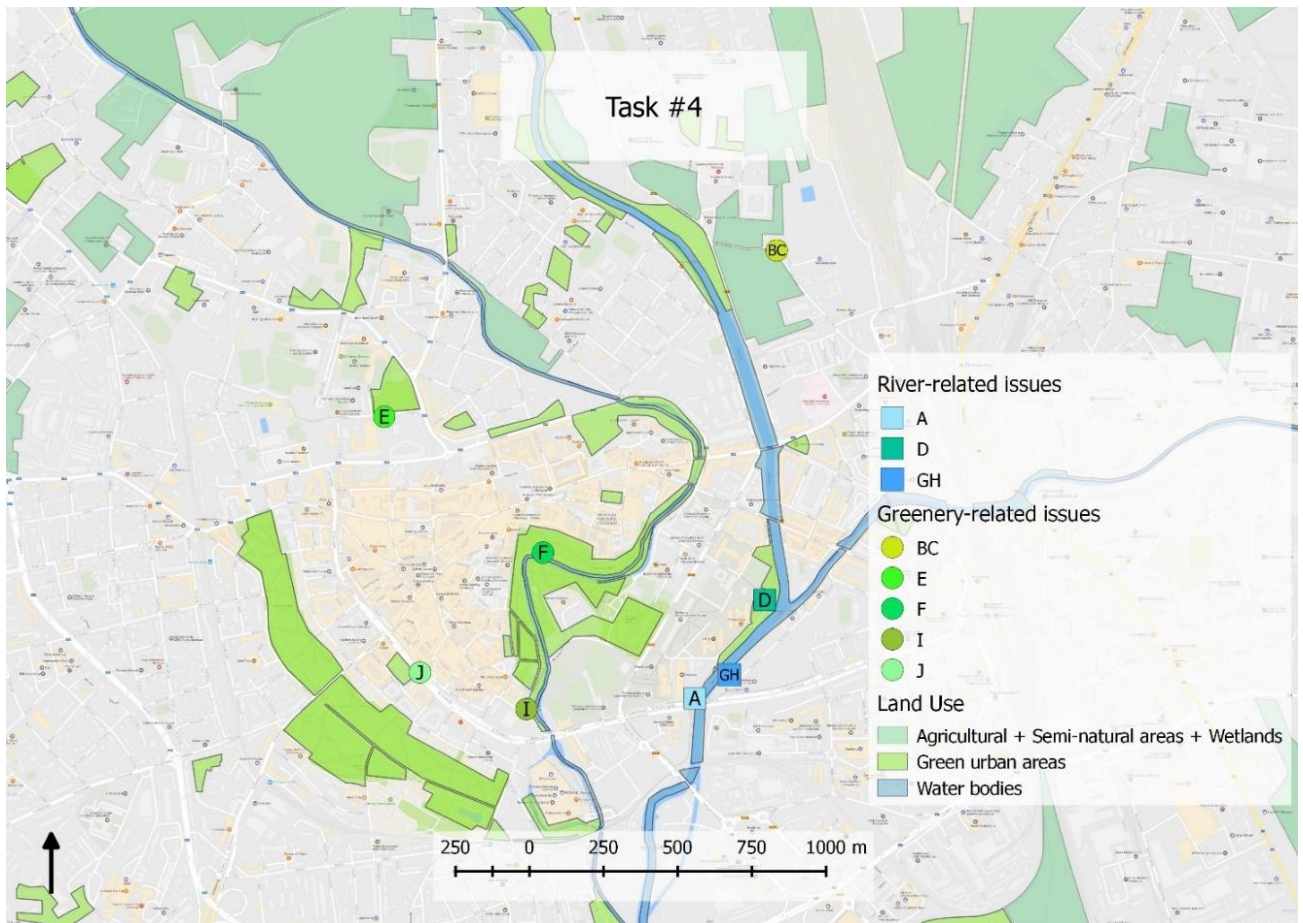


Figure 14: Task #4. The problematic points depicted on this map are divided into two categories, which reflect two environmental delineations of underused natural potential in the city: river-related and greenery-related issues, depicted with square-shaped blue tone points and circle-shaped green tone points respectively.

Task #5: The liveliest place (Fig. 15)

As the liveliest place, the Upper Square was identified by half of the participants. This choice is clear and reflects the fact that since this is the central square of an old town, many of city residents pass by it every day. Three further places are located at the intersection of main roads around the historical center of the city. This emphasizes half of the participants interpret „lively“ in a sense of mix of infrastructure, transportation vehicles, and pedestrians. The rush vibe is descriptive of all these places, which include: Tř. Svobody, Náměstí Republiky, and the crossroad of the streets 8. května and 28. října.

Remarkable that participants GH chose an indoor space embodied in the smart building of Moravská vysoká škola Olomouc (MVŠO) thus interpreting “lively place” in an unexpectedly direct way. They explained their choice by the fact that this building is lively in two way: 1. it is a dynamic educational environment where a lot of people circulate; 2. the automatized building is as if alive itself (it regulates ventilation, temperature, lighting, elevators, entrances and exits).

Task #6: „Sharing is caring“ (Fig. 16)

In this task, respondents had a chance to share their knowledge on the place where one can share physical (bikes, cars, food etc.) or non-physical things (knowledge, ideas). The vast majority of participants identified

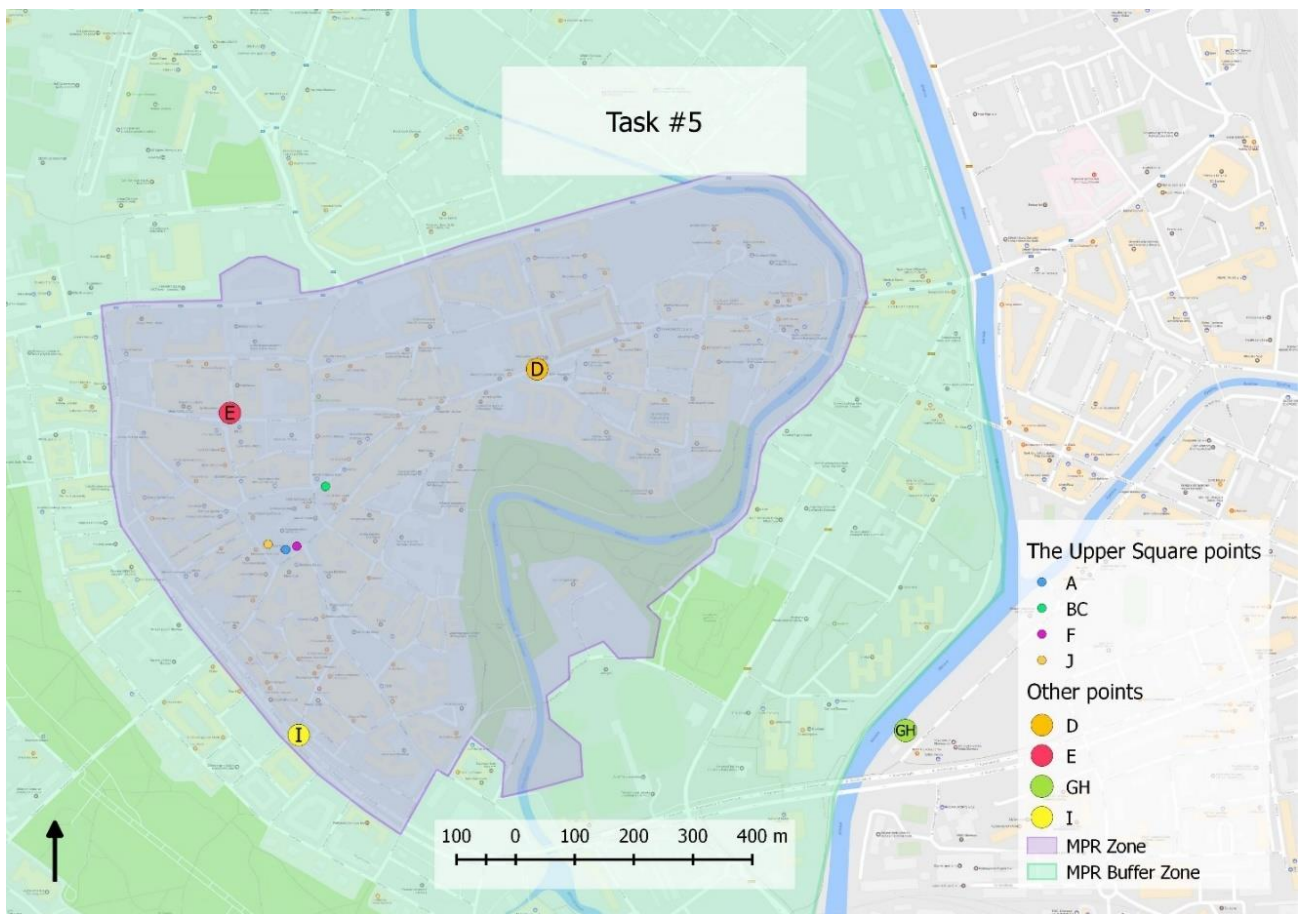


Figure 15: Task #5. The smaller points are assigned to the participants who made an identical choice and indicated the Upper Square as the liveliest place in the city. The bigger points with acronyms depict different choices.

points of conceptual sharing thus creating a cognitive map of the city, identifying spots where one can share knowledge in many different forms. The university was indicated by two participants (BC, I). Among other places an art gallery (sharing thoughts and feelings in an art form), a club (meeting new people is also a form of sharing), a main square (sharing space), an information centre (sharing knowledge of the city and events) of the and an art space (Pic. 3) were identified. The latter except intellectual sharing on the platform of a theater (*divadlo na cucky*) also incorporates a group (*Bajkazył*), which does bicycle renovations and offers a bike rental. This leads towards another kind of sharing. The sharing of physical objects was explicitly identified only in one case. Participants GH went to the place where one can freely share or obtain seeds, bulbs or seedlings of various plants. However, it is worth to admit that physical exchange was implied in several above mentioned conceptual places. For instance, in the case of participant I, the university was wrongly associated with a bike-sharing platform *Rekola* as a project running within its jurisdiction. This only underlines that university is a huge community in the city: since the participant knew one of the head coordinators running this project from the university, and a lot of bike sharing points are located near the university buildings, she assumed that it was connected.

To sum up, even though conceptual sharing points in the city is an interesting topic for further investigation, the lack of identified places with physical sharing options reveals a problem of citizens' unawareness of such (e.g. *Rekola*, *Autonapŭl*, etc.).

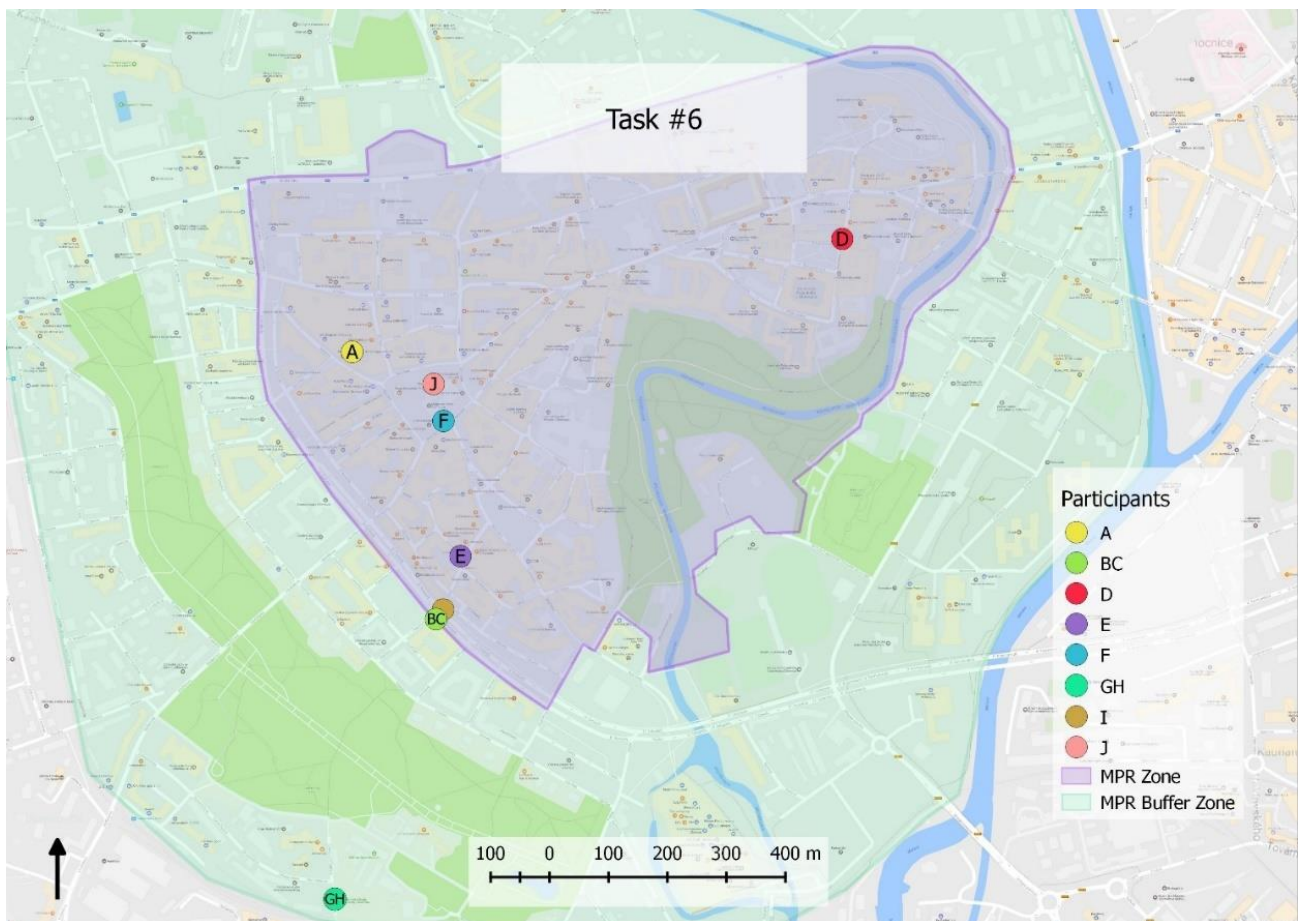


Figure 16: Task #6.

Task #7: „Go Local“ (Fig.17)

The seventh card invited participants to take a „virtual green path“, i.e. to go to the local markets, places with locally produced foods or things, sustainable businesses, etc. Here the majority (BC, F, GH, I) went to „Tržnice“, a local market where one can buy seasonal fruits and vegetables from the local farmers during the weekend. It was a primal choice mostly because there are not many alternative places to refer to. Two other participants (D and E) went shop with locally produced foods „To pravé z Hané“, which is situated in a hidden alleyway and therefore the awareness of the shop is quite low. Another place that was identified is Tvarůžková cukrárna, as participant J explained it was important for her that tvarůžky, regional cheese specialty, is a part of the regional cultural identity. She pointed out that in contrast to „La Formaggeria Gran Moravia“ where one can buy locally produced but not regionally authentic products, shop with Tvarůžky and Tvarůžková cukrárna offer a truly local product. An insight on cultural and identity factors in the choice of the products citizens are willing to buy offers a valuable point to the further development of expansion in the market of locally produced foods, which is undoubtedly necessary. Furthermore, it is also essential to ensure citizens‘ awareness of these places in order to actually lower city’s carbon footprint and make it more sustainable.

Task #8: A disorienting place (Fig. 18)

For the task number eight participants were asked to go to a disorienting place. The traffic was a lead factor that determined their choice.

Two people (A, J) chose the main railway station as a place where they easily get confused explaining their choice each of them, however, pointed out different reasons. Czech representative of an older group claimed

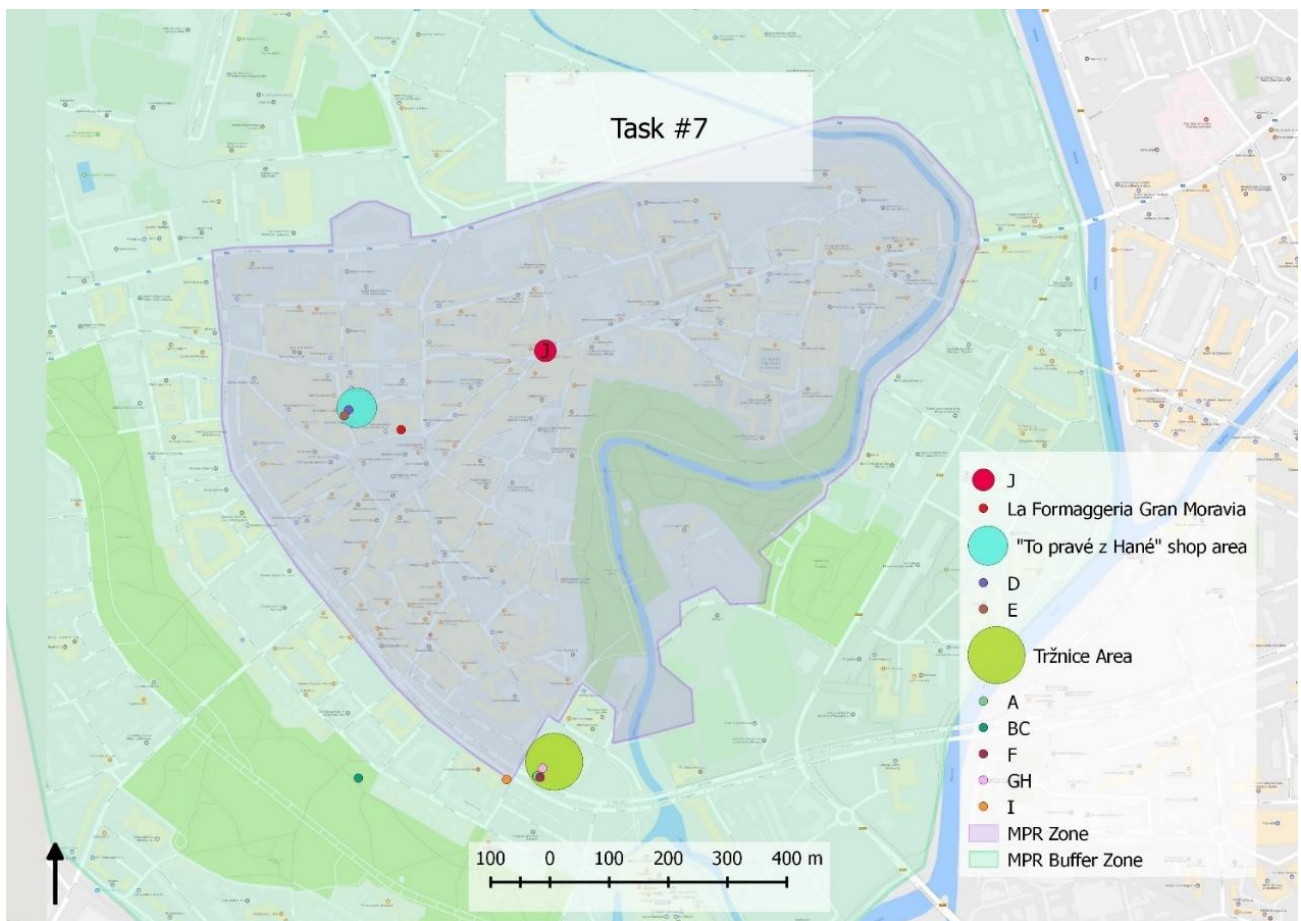


Figure 17: Task #7. The biggest circle on the map represents the choice of the majority, i.e. the area of “Tržnice” market. The second biggest circle represents the second popular choice – shop with local foods “To pravé z Hané”. The third biggest circle on the map represents the participant who chose a different spot. “La Fromaggeria Grand Moravia” appears on the map because it is mentioned in the task description.

that there are too many „confusing“ signs for such a small station, therefore it takes a unproportionate amount of time to find a stop that can be a few steps away. The exchange student on the other side admitted that it is quite difficult to orient there and find the right connection as all the schedules as well as signs are all in Czech. Further four points are located at Tř. Svobody, which in task number five was identified by one of the participants (I) as the liveliest place. Thereby, it is possible to anticipate that the street, even though actively used by the citizens thus entails a range of “traffic vs. pedestrian” problems. Three points (E, GH, I) are located at the public transport stops (Náměstí Hrdinu and U okresního soudu) and draw attention to the lack of clearly established boundaries between pedestrian and traffic zones as well as a lack of signs to clearly orient in the system of public transport movement. The third point (D), at the end of the prospect, indicates the confusion of a driver entering the shopping mall: “To go to the underground parking from city center is not sign to not to turn left. But if you turn, there is an exit so you can rush,” explained respondent F. To conclude, the whole prospect should be re-investigated from the pedestrian point of view, especially a view of public transport user to allow a non-problematic use of the prospect, which evidently occupies a significant place in movement tendencies on the border of MPR. Furthermore, the issues as such might be one of the reasons to discourage public transport use, which in 2015 has already decreased in the Czech Republic by 33% and that is the least favorable from an environmental point of view (ME CR, 2015: 199).

Another point (D) indicates a lack of pedestrian crossing at the crossroad of 8. Května (correlation with task #5) and Zámečnická-Opletalová. The last point identifies a street is in the heart of the city center and is also chosen due to the traffic controversy as there is no clear segregation of pedestrian-traffic zones. Considering

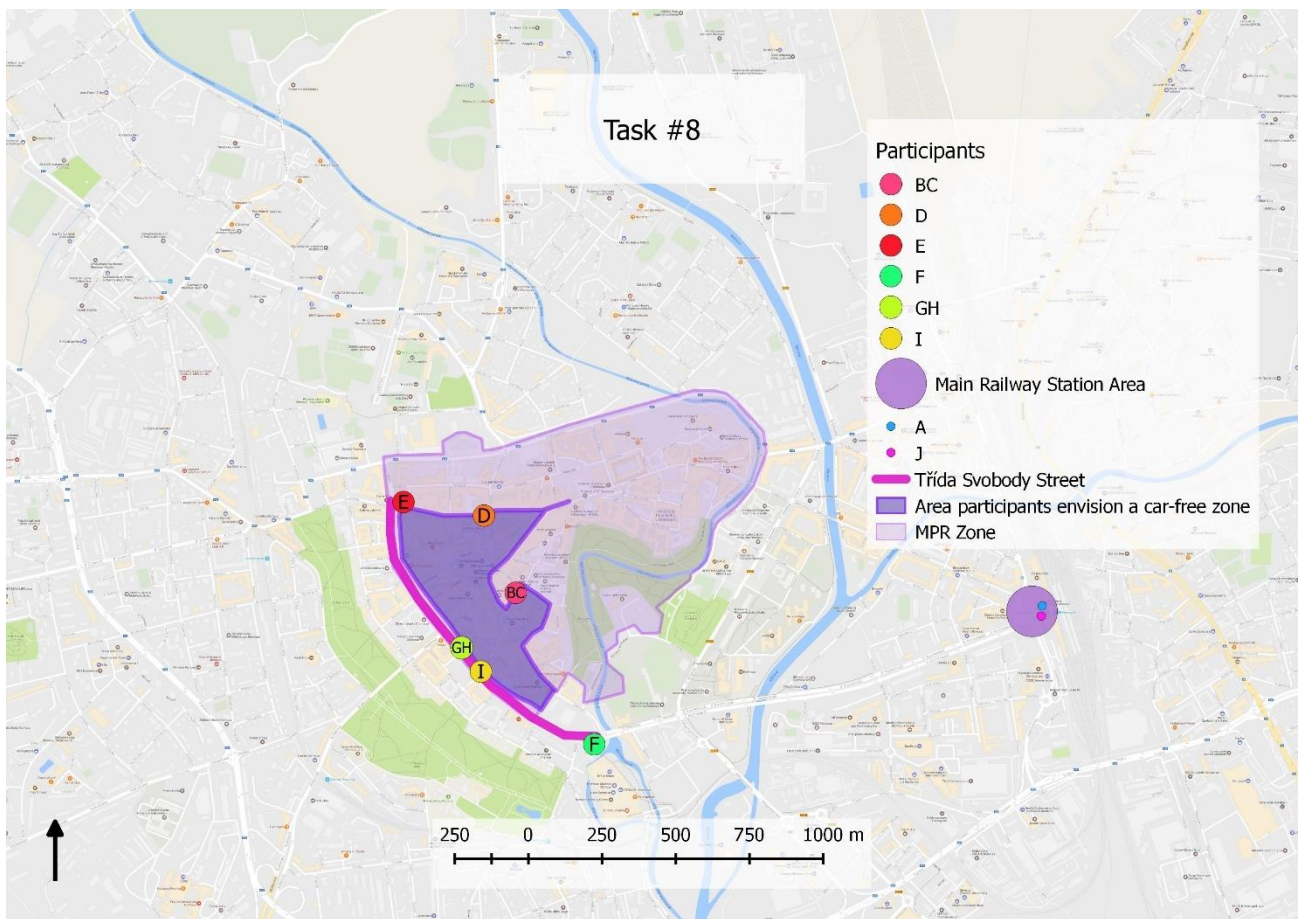


Figure 18: Task #8. The map reflects disorienting places, which are largely connected to the transportation system in the city. Since four of the points are located on the same street, it is highlighted by the line on the map. The area of MPR on the map shows the closeness of this problematic street to heritage preservation area. Moreover, an area of envisioned car-free zone is included in the map. It depicts a further problematic area connected to allowed vehicles in the city center and emphasizes a need for traffic calming within the area of MPR. The Main Railway Station area is present to show another area in the city (chosen by two participants) that could use modifications for a more human-oriented “interface”.

the historical value of the city center and the lack of pedestrian-only built-up zones in the city as well as progressive tendencies in of banning cars from the city centers all across Europe (see Scruggs, 2016), the value of turning Olomouc city center in a „no-cars zone“ should be considered. It is also relevant from the country-wide standpoint. In the Czech Republic in cities without significant industry, transport is the main factor affecting air quality and thereby the public health. This is also true for the preserved heritage area in Olomouc city center (Zastupitelstvo města Olomouce, 2012: 12). Moreover, 6.2% of the population in agglomerations of over 100 thousand of inhabitants are exposed to excessive levels of noise, which in many instances are caused by the traffic transit (ME CR, 2015: 7, 205).

Task #9: An authentic site of cultural/historical/natural heritage in an unsatisfactory condition (Fig. 19)

This task was interpreted in three different ways as participants defined sites according to:

1. physical condition (aesthetics) of the place;
2. physical (aesthetics) and cognitive meaning and history of the place, i.e. genius loci;
3. genius loci.

Accordingly, the concept of authenticity acquires three dimensions. And while the kinesthetic of the streets and buildings revealed through the first dimension should be and is noted when choosing the sites for restoration,

two further dimensions are largely neglected by planning authorities as they require a deeper understanding of the place and its multilevel: ethical, cultural and historical values. A perfect explanation of this division in this study is embodied in a form of a site called Terežská brána (Pic. 4). Two participants identified it for this task. While one (A) pointed out only its poor physical condition and based the choice on the visible architectural value of the place, the other (I) who was aware of historical meaning of the site expressed a deep sorrow about its current state and admitted that a neglect of a site named after Maria Terezia, which should preserve a memory of the day she visited Olomouc, is offensive. According to both participants, the problematic of the site is the neglect of its physical condition and dirtiness. The latter, according to respondents, is largely connected to a club situated across the road.

Other three points identify a poor physical state of historical buildings and one recreational spot. The latter is a winter stadium (Zimní stadion, Pic. 5), which according to participant J is a disgrace of the city that people from the whole city and region along with official guests paying visits to the City Hall (Magistrat města Olomouce) see as it is situated in the same area along with the Regional Court (Krajský soud).

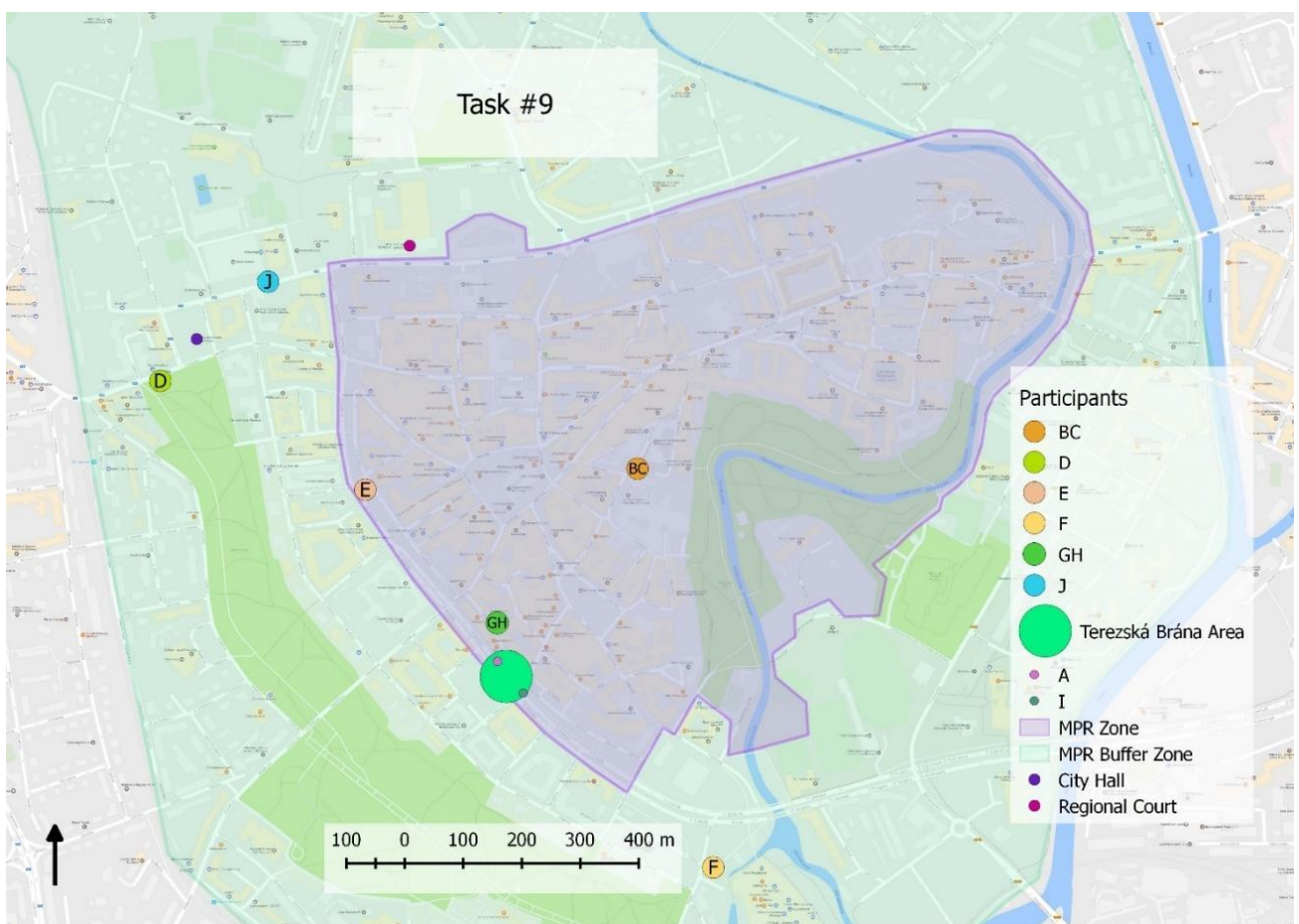


Figure 19: Task #9. The site of Terežská Brána was a choice of two participants, thereby it is indicated with a bigger circle. Points representing City Hall and Regional court are presented on the map in order to show their proximity to Zimní stadion, the point identified by participant J.

An acute, mindful explorer of the city goes beyond the visual characteristics and sees something of the earlier message, and a careful, confident explorer of the built environment investigates its history and soon sees all sorts of traces of past generations (Kuehnen, 2011: 84). Two further respondents happened to be such kind of explorers and based their choice on historical connotations. The pair GH pointed out the former coal warehouses as „a reminder of everyday needs of our forefathers“, which are now partly neglected and partly commercialized, with no a sign of the site’s history anywhere near. The last spot identified by participant E is

a Research Library (Vědecká knihovna). „Where once was a Jewish synagogue and the whole Jewish district is now no trace of it“ she explained her choice that was based on her historical knowledge instead of the visual perception. She also admitted that „in its current state the place is simply unethical“ and proposed to „at least make a Jewish heritage center in the area.“ Even though this point is legitimate, it does not apply to this particular building (the area is right). What participant did not know was that the actual synagogue was situated in the other spot (see task #4), therefore this and one other point (F) in this task failed to deliver any fruitful findings. In the first case made participant reevaluate her beliefs and in the second case was a valuable lesson for further creation of the task the should highlight the important parts since a participant misread the task and went to the site that he perceived as authentic but not the one in an unsatisfactory condition.

Task #10: An intrusive unauthentic element ruining ensemble of the city (Fig. 20)

Here remains the same division as in the previous task with a prevalence in the first category. Two (I, F) participants identified Galerie Šantovka mall built in 2013 in close proximity to the historical center, participant

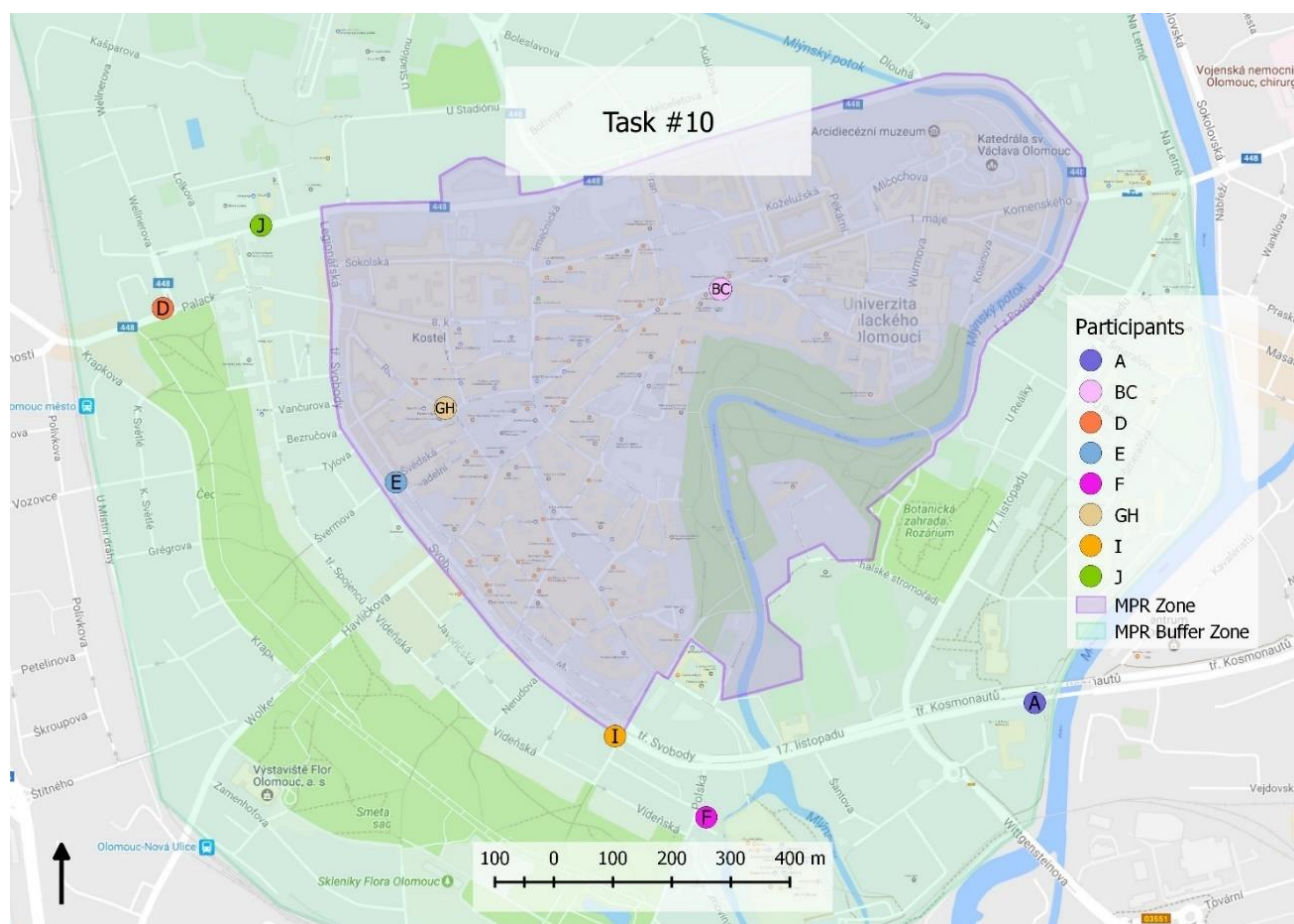


Figure 20: Task #10.

J stuck with Zimní stadion saying that in the condition as such she would rather it wasn't there at all. Participants E and BC (Pic. 6-7) suggested places that qualify for the second category since they entail a critic of both inside and outside inauthenticity of the buildings in the environment of the historically preserved central area of the city. Participant A identified a chimney-stalk (Pic. 8) for this category. He stresses that it lessens the authenticity of the historical center since it is visible from there (from Purkrabská Street).

Task #11: The street with a different vibe (Fig. 21)

In this task, respondents were asked to go to the street where something feels different compared to the other streets in the city. Even though it was one of the most personal tasks in a set, even here two participants (I, E)

with vastly different backgrounds, interests, and acquaintanceships went to the same street. This in a way proves the Situationist theory of determined flows and centers of attraction in the city. Further streets were chosen in accordance with feelings they evoked, whether it was a feeling of being in another place (A, D) or another century (GH).

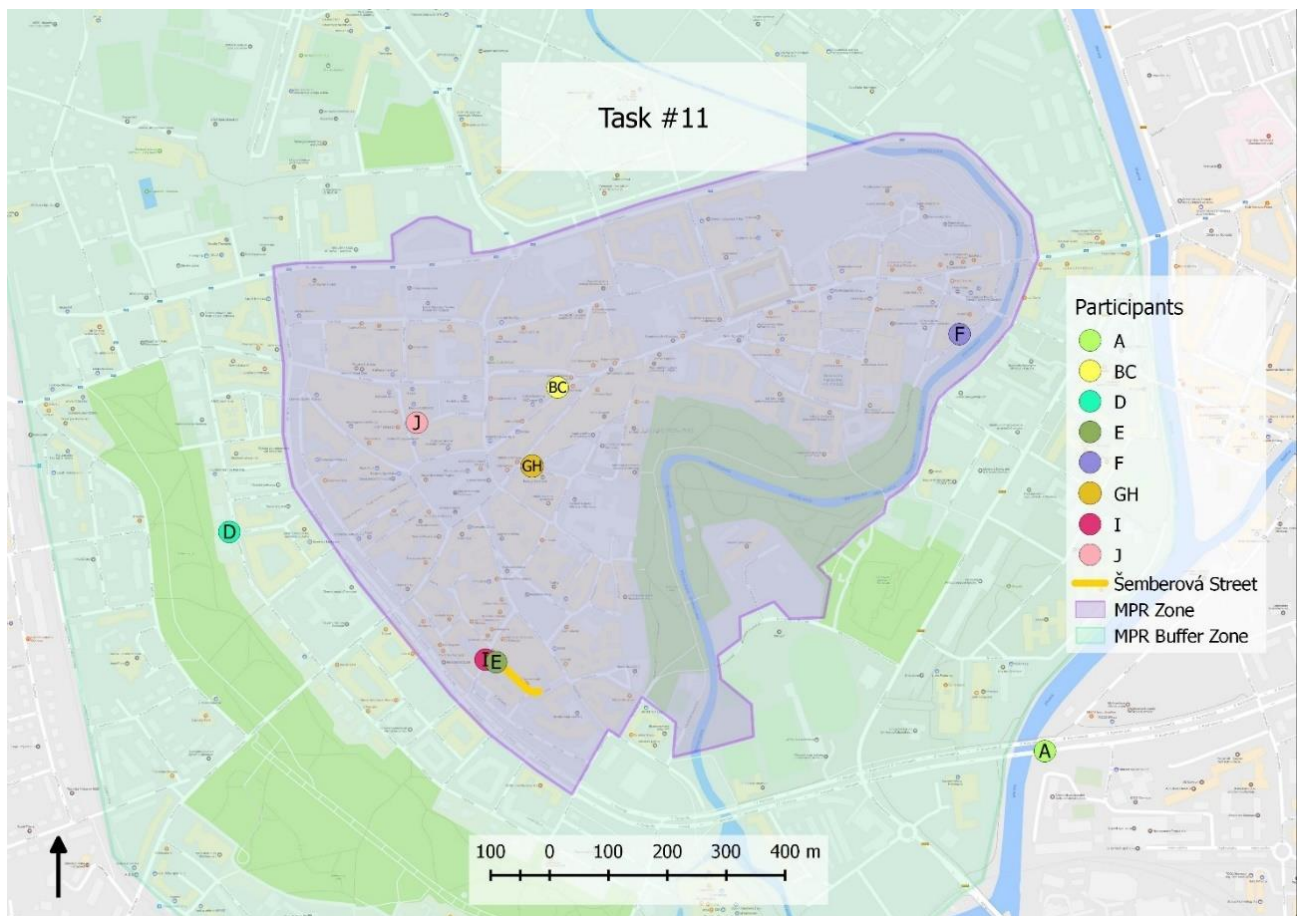


Figure 21: Task #11. The Šemberová Street is highlighted in this map since the probability of the same spot in this task was very low, yet two participants chose this street.

Task #12: A place you would like to be more sustainable or socially engaging (Fig. 22)

An interesting tendency appears in this task: four of the points are located in the places that in one or another way are already pursuing the sustainable path. Two of them identified by participants D and I are at the already mentioned Tržnice market (see task #7); another two are at Kateřinská Street where a number of sustainable businesses are situated (Pic. 9). Apparently, part of the people are not aware of their existence and another part claims that they are not very attractive and socially engaging. This indicates that businesses are not carried out in the best possible way as they are unable to communicate the values of sustainable living to the city residents.

Interestingly enough, another point indicates cinema hall „Metropol“. Participants BC perceive it as an unsuccessful business, in their words „people don't normally go there unless there is a film festival once a year.“ Participant (D) however objected this choice and claimed it was a good public space. This situation once again points out the subjectivity present in this kind of research and a need to analyze numerous encounters to obtain a rather objective picture.

Two further points (F, GH) could as well extend the second task as they identify the places, which emptiness in the middle of the city bothers people since instead of it there could have been a nice place used for sitting, meeting with friends, organized happenings, playground or any kind of pop-up urbanism for that matter.

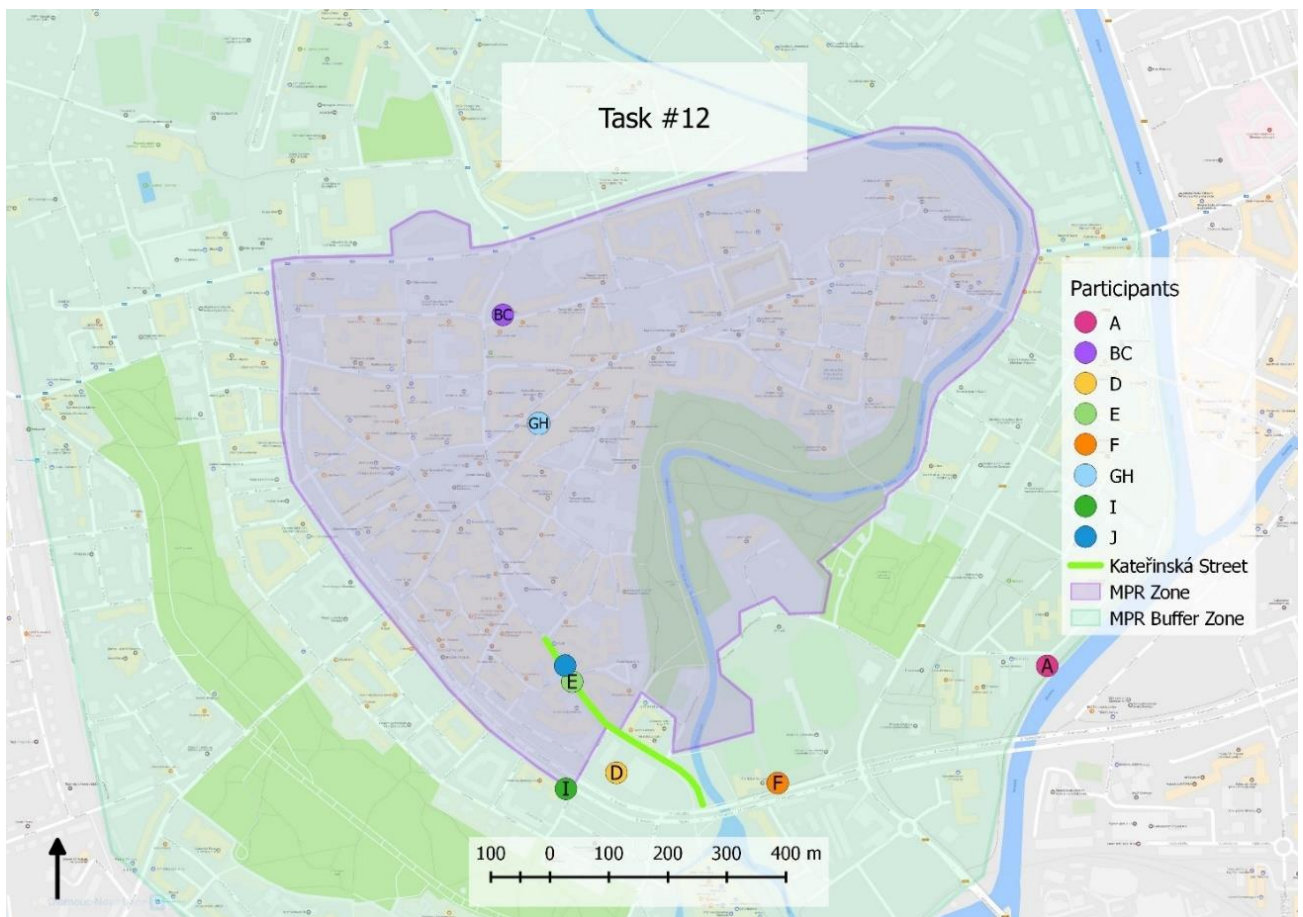


Figure 22: Task #12. Kateřinská Street is featured in this map since it is technically (by the number of establishments) the most sustainable street in the city, yet four participants pointed it out within the task searching to identify places that could be more sustainable.

The last point is a building of a university dormitory identified by an exchange student (A) living there. He admits that the place could be more socially engaging as well as sustainable. For example, „the corridor lights are almost always on since they are not movement-detecting and there are no recycling bins in the kitchen,“ he notices.

Task #13: The Street (Fig. 23)

The last task offered two options:

1. to choose one street, alley or passage that a respondent was very familiar with and take another look at it;
2. to explore the street, alley or passage that caught participant’s interest during the drift.

In any case, as a final point, it was supposed to help participants better comprehend the place, and in terms of research identify the lure of city’s streets and the „psychology“ of the city.

Two participants (E, I) chose the Lower Square. Respondent E confessed that she only reassured in her belief that „instead of a beautiful square it is a parking lot.“ The second participant, on the contrary, was not conscious of the traffic as a problematic of the space before but spotted it during this short period of actually paying attention to the everyday surroundings.

The City Defence Wall area was chosen by participants BC and F. Such words as „power“ and „security“ were used by participants to describe their attitudes towards the place. They noticed that the historical meaning of this impressive structure is undermined and only initially present in the spirit of the place. Since there is no

attribute or sign reminding of a great historical meaning behind it, passersby cannot absorb or acknowledge the space they are walking through to the fullest. They suggested this reminding attribute could be imparted in a form of an engaging element thus also tackling the problem of place being monotonous and the lack of activities that people can engage in (see tasks #2 and #4).

Four further points are scattered across the city. Some of them were already mentioned (A, D, J) in the other tasks, including the problematic connected to them. The last one (GH) is Lomena Galerie, an extraordinary passage, which fuses art, community, and participation and can serve as a good example for the development of sites detected in tasks two and twelve.

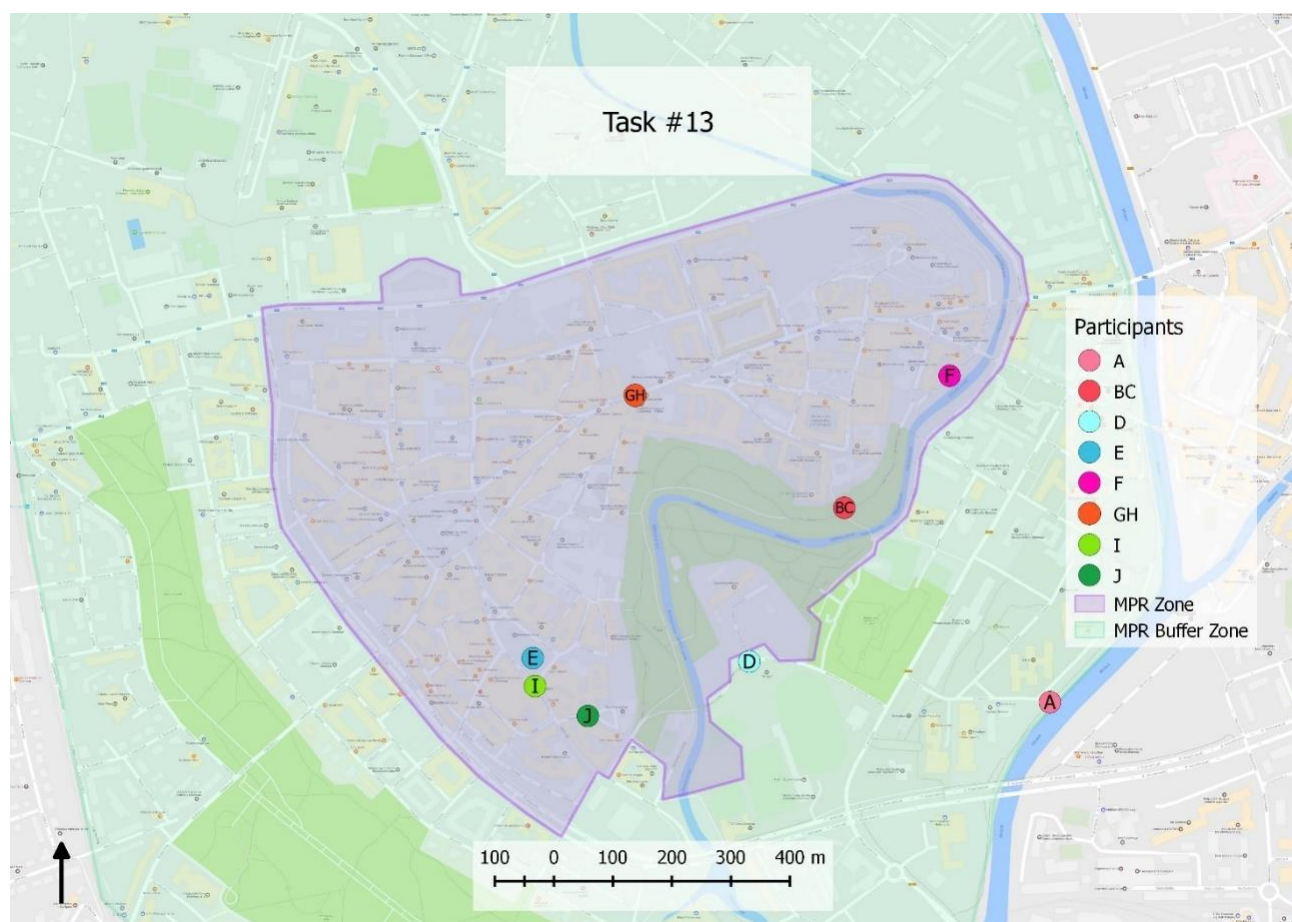


Figure 23: Task #13.

Random findings (Fig. 24)

Prior to the start, participants were encouraged to go off the “beaten paths” and discover new ways and places in the city, thereby the map of “random findings” appeared. The points on this map reveal some unexpected or problematic findings (Pic. 10) discovered during the drift. Noteworthy, only three participants actually put points on the map even though others also embraced this suggestion and took unusual for them routes therefore it is probable that incorporating compulsory “disorienting tasks” (such as a simple set of “Third Left, first Right, second Right” instructions described by Mark Rainey, 2007) among thematic ones might be useful to make a drift more interesting and fruitful. The prime intention of this drift however was not to foster a sense of being lost but to heighten participants’ awareness of surroundings and ability to see the strange in the familiar. This effort corresponds with a main psychogeographical principle of defamiliarization of the everyday environment

through which one becomes “increasingly conscious of the aesthetics which dominate the spectacle” (Fannon, 2016).

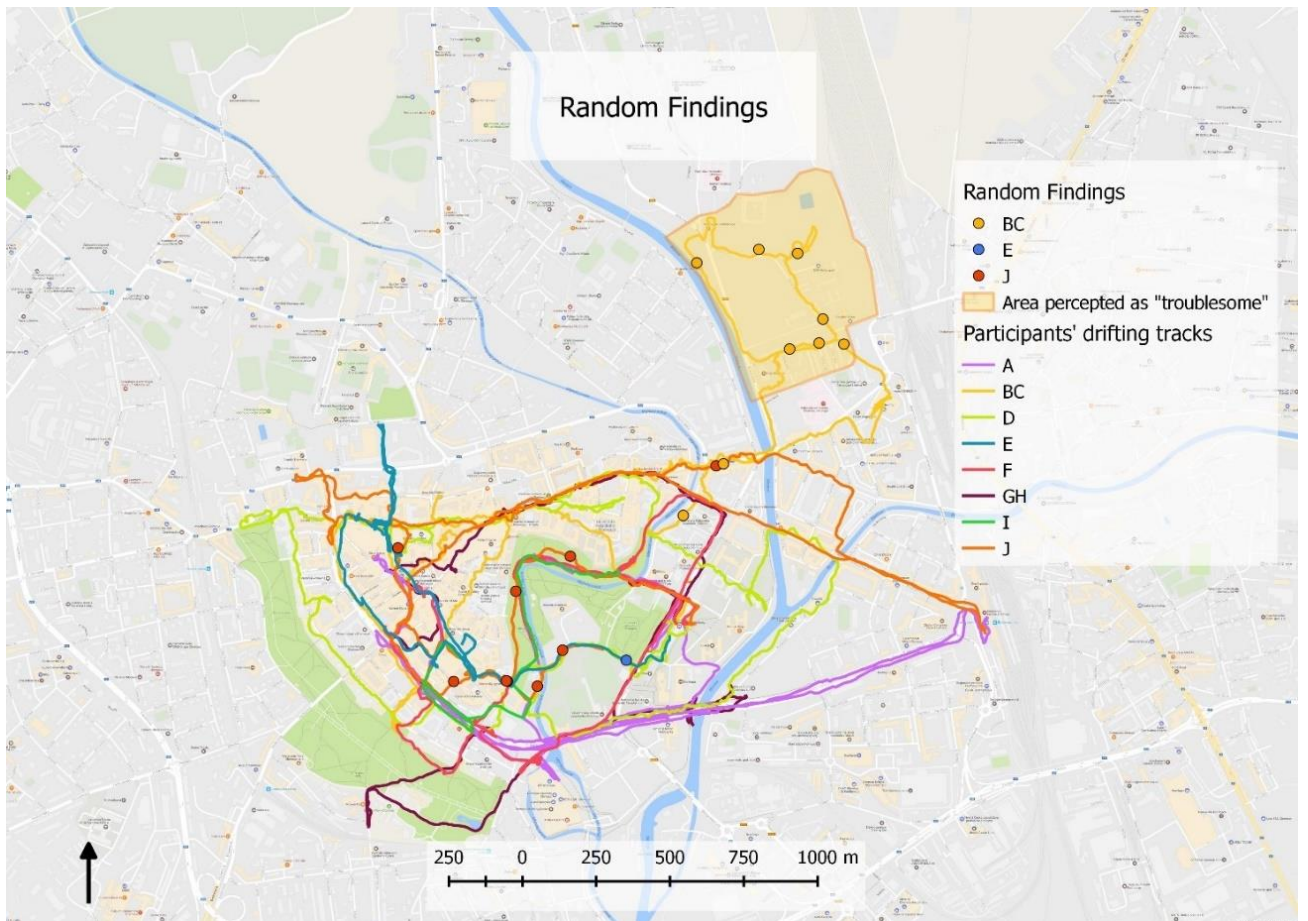


Figure 24: Random findings. The map reflects points of those participants who engaged in voluntarily within this drift activity of discovering new spots in the city and going off the beaten route. Especially fruitful were findings made by participants BC who discovered the area (outlined on the map) of the city, which according to them is quite different from what one usually depicts “when thinking of Olomouc” (see Pic. 10).

To conclude, the drift undertaken within this project proves that:

1. it is possible to detect site-specific problematics within a certain topic through a thematically structured drift;
2. the variety of ambiances in the city is experienced differently by each individual, however, there are strong centers of attraction that in some cases override these differences.

3.3. Feedbacks, Suggestions and Solutions

As a pioneer project attempting to apply drift for exploration of urban sustainability, it can also be regarded as a prototype project that can and must be improved. Hereby, some solutions and suggestions in reference to participants' feedbacks are proposed.

One of the drawbacks to the methodology some participants mentioned was that even though sometimes alternative localities appeared in their minds they always chose the closest one omitting the others even though they might have been of a greater importance. There are three possible solutions to this problem:

1. the incorporation of a „rule of the three points“ (see task #2);
2. conduction of hyperdérive;
3. conduction of several drifts in different geographical spatial fields (could also be aimed at the exploration of the particular neighborhoods).

The second point can serve a solution to another kind of limitation of the method. This limitation presents itself in inevitable need for all the participants to physically walk. Moreover, for the drift to be fruitful, they have to actually enjoy the walk. As a result, those who are not fans of walking per se or are unable to engage for some other reason (limited amount of a spare time, physical condition, etc.) can practice hyper drifting (although it has its own limitations). The last constraint is an unwillingness to participate due to a lack of interest in investigated matter. It may limit the focus audience for extensive studies but not to any drastic extent since playfulness of the method makes it fun to explore any topic or subject as long as one is filled with energy and passion for new discoveries. This assurance derives from the fact that the majority of this project's participants (eight out of ten) remarked that it was a fun way to spend their day (even though only one of them was disciplinary bounded to the sphere of sustainability). This fact allows to assume that there is a high probability a broader public would be willing to engage in such projects in the future. This assumption leads towards the last chapter in which prospects of dérive as a methodology within this thematic area are anticipated.

3.4. Prospects

As a role of civic and community participation in city planning becomes the further the more obvious for cities aiming to achieve sustainability, the practice as the one described in this work has a potential to set up as one of the tools, which would enable integrative urban planning. There are several aspects that could impact the establishment of *dérive* as such complementary tool. Each of them is discussed onward.

Thematic aspect

The drift within the project of this study was developed to discover the hedonistic sustainability of the city. Similarly, it is possible to develop separate drifts focusing on the different dimensions of sustainability and even its concrete aspects (e.g. transportation, public space, waste management). Furthermore, it is also possible to develop drifts directed at other than sustainability topics demanding exploration within urban planning.

Leisure aspect

The key to methodology success among citizens should be the joy of new discoveries and unexpected questions challenging their ordinary walks. If anyone could practice this kind of drift any time without a need for organization, it would definitely attract more people. This can be realized through the following aspect.

Technological aspect

To make drift an efficient participatory tool in urban planning praxis, the idea of the mobile application creation is put forward. This idea goes in line with pioneer psychogeographical visions (see Debord 1955, the IS 1959). Such application would allow people to choose a different kind of tracks on various topics thus turning their ordinary walks into meaningful quests with an option to communicate with each other via joining the groups (possibility of creation of which would be built in the app) or take a solo journey with an option to share it on social networks. The identity of the user can remain confidential but each user would be required to select their age group, place of birth and the amount of time spent in the city they are taking the drift in (this information will be used for the analysis of obtained data). The tracks and points would be recorded via GPS and synced to the separate maps (different for each theme) with all the tracks ever produced within this theme. In addition, unless people finish the drift themselves, they are unable to see all the other tracks completed within the theme. Once the track is finished, they can then compare their responses with the others'. The obtained data would then be used to identify the most problematic spots, i.e. the spots reaching a certain number of "hits". The leading place in the category would then be submitted as a proposition for renovation/management consideration to city's planning authorities.

Although there are at least two applications (*Dérive app* and *Drift by Broken City Lab*) designed for drifting none of them entails a possibility of a thematic drift and therefore also lack a consequent use of data for improvement of the urban environment. Their prime purpose is to give users a sense of disorientation and opportunity to discover new places in the city.

Apart from the idea of application creation, there is also another option of conducting the drifts (1) in smaller organized groups, post process the outcomes (2), detect the most commonly chosen places (3), create a questionnaire to gain quantitative data on whether these sites are indeed representative and concern other citizens as well (4), if proven right submit for consideration to planning authorities (5).

Conspicuously, the following phases of management and regeneration of identified sites would be necessary to encourage public in further participation and not just leave it with stating the problem who no one will care about once the drift is finished. Moreover, these following phases should also engage participative effort to foster a sense of shared responsibility in the community and achieve a transition towards the participatory, engaging and sustainable environment and society.

CONCLUSION

Theoretical and practical investigation of the compatibility of psychogeographical practice and exploration of urban sustainability evinced the existence of interlinkages on the ground of participatory approach in both cases. The method and the subject of the study encourage the bottom-up approach to city planning and underline the need for civic participation to indulge an inclusive sustainable human-oriented city. Thereby it is possible to claim that the method of *dérive* has a potential to become a successful participatory practice that would enable citizens to contribute to the city planning in a playful and engaging way. The key to fulfilling this potential lies in enabling any citizen at any given time, the possibility to take a thematic drift, which can explore urban sustainability holistically or can be oriented at its specific aspects. Technological approach is the key to the realization of this potential.

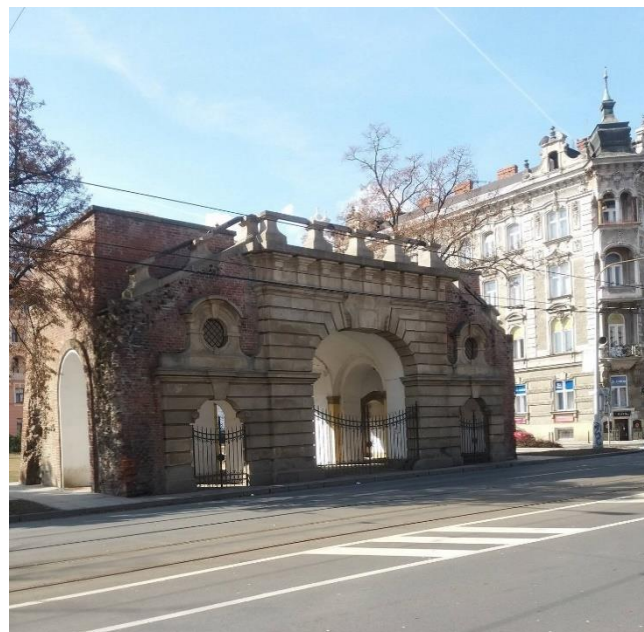
In concern to the case study, many problematic places were revealed through the drift as well as problematic areas discovered through the analysis of some tasks. Unexpected and interesting suggestions for regeneration or restoration of the places proposed by the participants reaffirm that participatory projects in urban environment are essential to keep the city lively and healthy, and to make the best use of its spaces according to the needs of its inhabitants whose ideas for an appropriate use of space may drastically differ from the once suggested within the framework of positivistic approach to the city planning. Moreover, the problematics identified within this project may be of use not only to the city planning authorities but also to the businesses identified by participants throughout the drift.

To summarize, the application of *dérive* as a participatory tool proved to be a fruitful experiment. It is without any doubt worth to further develop and integrate this method into urban planning practices. The method is best employed for the identification of the problems. Therefore, there is a need to complement it with other participatory practices enabling civic engagement in post-identification processes of negotiation on the future use of a place. Furthermore, as it has been already stated, since the method itself is not capable to fully evaluate the discovered issues it should be complementary, not substitutional to the governmental city planning techniques.

SUPPLEMENTS: PICTURES⁶



Picture 3: Jihoslovanské Mauzoleum under restoration.

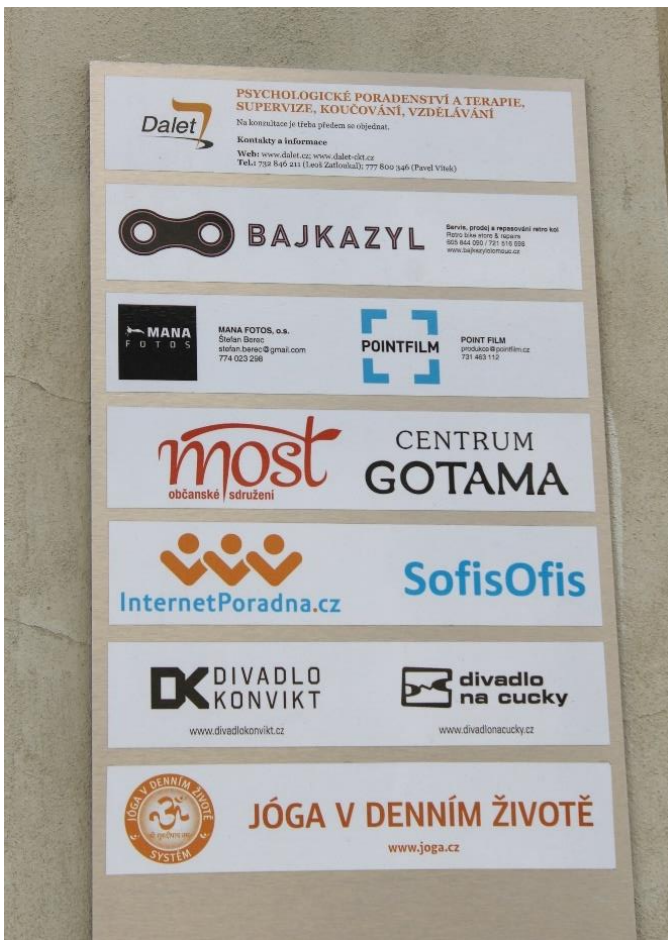


Picture 2: Terežská brána.



Picture 1: Olomouc Synagogue. Source: http://www.olmuart.cz/gfx/contentimg/1510_9869.jpg.

⁶ All the pictures are taken by the participants unless indicated otherwise.



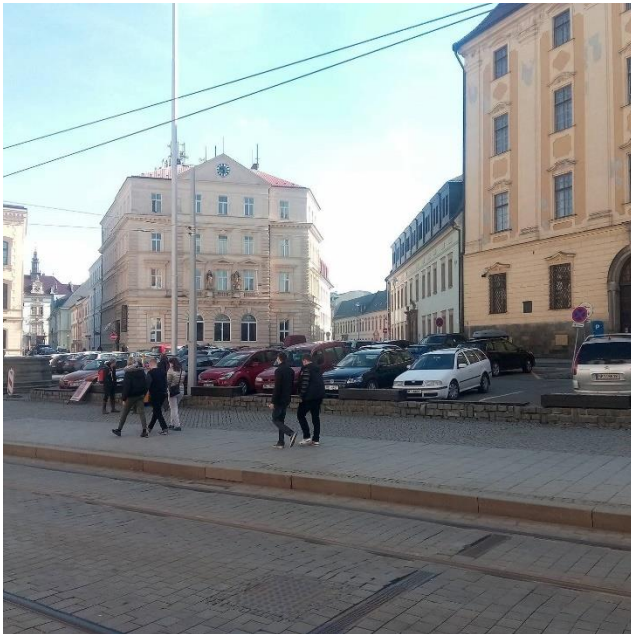
Picture 6: A plaque on the building naming all the establishments functioning within its space.



Picture 5: This building with casino in it is physically and socially intrusive place according to participant E.



Picture 4: Zimní stadion.



Picture 9: A parking lot in the historical city center identified by participants BC within task #10.



Picture 7: A chimney-stalk identified by respondent A as an intrusive element.



Picture 8: Plaques naming sustainable businesses on Kateřská Street.



Picture 10: A collage of photos taken in the area identified as “troublesome” (see Fig. 24), which was randomly found during the drift.

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