

The background of the cover is a monochromatic blue aerial photograph of a city. The city's layout is visible through the white outlines of buildings and streets. A river flows through the lower portion of the image. A pen is positioned diagonally across the bottom right, with its tip pointing towards the center of the cover. The title '[UN]PLANNED CITY' is printed in large, bold, white letters across the middle. In the top right corner, the journal's name 'A&U' is displayed in a large, white, serif font, with 'ARCHITEKTÚRA & URBANIZMUS' in a smaller, white, sans-serif font below it. Further down, the journal's focus is listed in three languages: 'ČASOPIS PRE TEÓRIU ARCHITEKTÚRY A URBANIZMU', 'JOURNAL OF ARCHITECTURAL AND TOWN-PLANNING THEORY', and 'Ročník Volume LIV Číslo Number 1 – 2 / 2020'.

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[UN]PLANNED CITY

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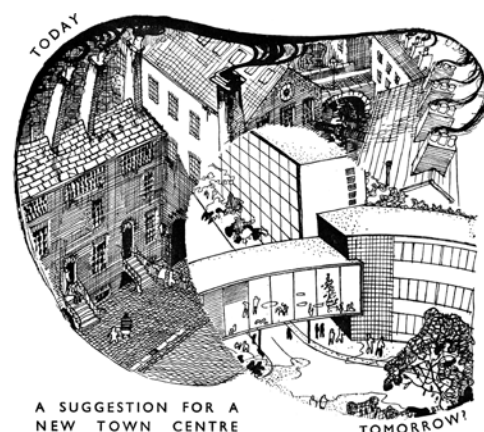
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Author Autor: Spolka, 2019

Source Zdroj: Archive OCA (ÚHA)

Košice, Autorom pôvodnej mapy

EUROSENSE s. r. o., 2013

Mapping with Care as an Outline for Post-neoliberal Architecture Methodologies – Tools of the “Never-Never school”

Mapovanie so starostlivosťou ako podklad pre post neoliberalne architektonické metodológie – nástroje „Never-Never school”

Lýdia Grešáková, Zuzana Tabačková, Zuzana Révészová

Plánovanie a architektúra sú značne zodpovedné za vytváranie kontextu, ktorý formuje náš spoločenský život a konanie. Pri skúmaní potreby nových príbehov a alternatívnych postupov, ktoré by nám pomohli riešiť mnohé problémy, akým spoločnosť v súčasnosti čelí, musia preto zohrávať dôležitú úlohu. Nasledujúci článok sa zaoberá kritickým preskúmaním a rozvrátením „teoretickej batožiny“, ktorú si so sebou vezieme po modernistických a postmodernistických diskusiách, a tým sa stáva snahou o akési oslobodenie plánovania od súčasných väzieb k neoliberalnému riadeniu. Len prehodnotením vzťahu k modernistickej minulosti sa v rámci disciplíny vieme skutočne posunúť k možnosti opäť si predstavovať alternatívy aj „za“ súčasný status quo.

Vnímanie modernistického plánovania ako nehumánneho, históriu lámajúceho a bezohľadného k súčasnosti – pričom sa predpokladá, že sa naň budú vkladať futuristické utópie „zhora-nadol“ ako na nepopísanú tabuľu – významne poznačilo nielen naše mestá a krajinu, ale aj plánovací diskurz. Neustále vzťahovanie sa k tejto dominantnej paradigme a jej kritika nikdy neopustili základy disciplíny a zbavili tak architektúru jej historickej sily predstavivosti a vytvárania svetov mimo toho zviazaného podmienkami reality. Na Slovensku, ale aj v ďalších krajinách strednej a východnej Európy je architektúra a jej autorita ešte viac ochromená silou, s akou sa spoločnosť často stavia voči socializmu. Aj keď sa zdá, že architekti v poslednom čase pomaly získavajú späť svoju pozíciu, stále sú obmedzení vlastným prístupom, ktorý čerpá z popísaného. Chýbajú alternatívy možných budúcností k tým, ktoré sú založené na logike voľného trhu.

Naším cieľom je povzbudiť plánovanie, respektíve architektúru, aby sa stala nástrojom pre predstavy o lepšom meste a miestach pre všetkých, ľudských aj neľudských aktérov. Prostredníctvom kritickej analýzy interdisciplinárnej školy

Never-never school, ktorú sme vytvorili a viedli v rámci kolektívu Spolka, predkladáme metodiku navrhovania a prístup k plánovaniu založený na založení na utópii (utopia), situovaných znalostiach (situated knowledges) a starostlivosti (care). Tieto prístupy sú ilustrované na prípade letnej školy, a tak ukazujú konkrétne metódy a ich výzvy, ktoré tieto koncepty spájajú a prehľbujú. Naš príspevok načrtáva rozvinutú prax, zatiaľ čo špekuluje nad možnosťami rozšírenia týchto postupov a ďalších potrebných transformácií do kontextu plánovania mimo hranice letnej školy.

Mestské plánovanie sa udržiavaním modernistickej, prípadne socialistickej minulosti nažive vo verejnej diskusii často považuje za priamy nástroj riadenia spoločnosti, alebo naopak, za zbytočnú prekážku voľného rozvoja neoliberalizmu. Tento postoj vymedzuje priority a odôvodňuje pragmatické rozhodnutia, čím sa ignorujú tvrdenia „99 %“. Úsilie účastníčok a účastníkov letnej školy *Never-never school* zdôrazňuje dôležité posolstvo: Ako môžu vedomosti z oblasti plánovania a architektúry spoločne s politikou a etikou starostlivosti riešiť spôsob zámerného zapájania tejto disciplíny do artikulácie utópií. Spolu s autorkami Krasny a Fitz, alebo Chelcea a Druťá tvrdíme, že diskusia o tom, ako starostlivo plánovať v našom geopolitickom kontexte miest, nie je len dôležitá, ale aj *potrebná pre vytvorenie vízií lepšej budúcnosti pre všetkých*. Tvrdíme, že pre postavenie sa k riešeniu súčasných globálnych, ale aj lokálnych ťažkostí je potrebné si predstaviť a otestovať alternatívy k súčnému neoliberalnému statusu quo, ktoré vyplývajú zo spôsobu, akým sme sa rozhodli organizovať kolektívny život a naše prírodné alebo zastavané prostredie, a to vo všetkých oblastiach, vrátane plánovania a architektúry, ktoré sú dlhodobými pomocníkmi systému.

Introduction

Cities serve as points of encounters and form nodes of the global economy and infrastructure. Consequently, they stand at the forefront of change, not only as epicentres of innovation, but also of the environmental, social or, currently, COVID-19 health crisis – to an extent that we can no longer ignore. Yet planners and architects have been continuing a practice of business as usual, concentrating on creating ‘sustainable’ attractive places for leisure, shopping and life under free-market policies for the benefit of the ‘1 percent’, while the negative consequences are borne by those expelled to the periphery. These professions bear considerable responsibility for creating the context which shapes our collective lives and actions. As a result, they should and must, we believe, play an important role in addressing these challenges. With this paper, we, who are also planners, search

for an answer to the question posed by Donna Haraway in her book *Staying with the Trouble*: “What happens when human exceptionalism and bounded individualism, those old saws of Western philosophy and political economics, become unthinkable in the best sciences, whether natural or social? Seriously unthinkable: not available to think with”.¹

In order to act, it is not enough merely to find individual solutions to the visible problems, as they are only the symptoms of the issues inherent in a larger system. To imagine genuine alternatives, a change in the planning *approach* is needed. The starting point, as we argue in this paper, lies in the reconsideration of the discipline’s relationship to its modernist past. Today perceived as inhuman, breaking with the historical and disregarding the existing, while imposing top-down futuristic utopias onto supposedly *tabula rasa* territories, modernist planning has significantly marked not just our cities and landscapes, but also the planning discourse.² Constant relating to this past dominant paradigm and its criticism never left the grounds of the discipline and stripped architecture of its historical power to imagine and create worlds beyond the present one. In Slovakia, and other Central East European (CEE) countries, the discipline and its authority are paralysed even more by its strong counter-positionality to socialism. For example, in the case of Slovakia’s capital detailed in the publication *(Ne)plánovaná Bratislava* (Un)Planned Bratislava³, we follow how the “urban anticommunism” approach, defined by a strong rejection of the modernist urban praxis in Czechoslovakia, also stripped the office of the architects of its political power at the end of the 1990s. Although lately, architects in the region seem to be slowly regaining back their position on the level of municipal governance, for example in Prague or Bratislava,⁴ they are still limited by the lack of alternatives of possible futures to those based on the free-market logic.

In this paper, we explore how critical examination and subversion of the theoretical baggage left by Modernism and the post-modernist debates subsequently can help us to liberate planning from its current ties to neoliberal logic. In doing so, we aim to encourage planning and architecture to be a tool for imaging ‘good places’ for *all*, humans and non-humans.⁵ Through a critical analysis of the interdisciplinary project – the ten-day-long summer school *Never-never school* created and led by our collective Spolka, we propose a design methodology linked to a larger planning approach based on the concepts of *utopias*, *situated knowledges* and *care*. These three approaches are theoretically discussed and illustrated on the case of the summer school, thus showing concrete methods as well as their challenges. In the last part, we speculate about the possibilities of scaling up these practices and further needed transformations in the planning.

The Search for Alternatives in Planning

Due to the dependence on material and political resources for planning and architecture to realize itself beyond works on paper, the disciplines are necessarily tightly linked to the dominant power paradigm and thus to the status quo. In this way, they often become an instrument of those in power. In the service of the ruling political majority – whether the Habsburg Monarchy, the communist state or the neoliberal governance – planning and architecture always created some magnificent things, but also many injustices that are often dismissed as side effects. Because it is not just that the society shapes the architectural and planning practice, it is also that in turn spatial practices shape and influence the society, in having a strong effect on people’s lives and their actions.⁶ We can clearly observe these injustices in which neoliberal planning is implicated: from the privatisation of public space and social housing to the creation of ghettos and exploitation of workers and natural resources in the construction process.⁷ The docile attitude of planning comes as no surprise when considering its close link to the current ruling political system: as “[s]omeone once said [...] it is easier to imagine the end of the world than to imagine the end of capitalism”.⁸ Hence, as the ties with the neoliberal system tighten, it becomes increasingly difficult, if not impossible to imagine alternatives, even when we are aware of the ‘side effects’ neoliberal planning as such causes.⁹

The inability of architecture and planning to imagine alternatives and challenge the dominant political paradigm due to its entanglement with it is further exacerbated by the discipline itself – namely by its strong counter-position to the modernist planning.¹⁰ As the Modernist project in the West literally crumbled down with the demolition of the Pruitt Igoe housing estate in 1972, multiple oppositions emerged – Colin Rowe and Manfredo Tafuri being the key figures. Rowe in his seminar work *Collage City* together with Fred Koetter criticised architects’ preoccupation with ideology and utopia, suggesting instead bricolage rather than ‘utopian’ social dreaming as a method of planning cities.¹¹ Similarly, Tafuri critiqued architecture’s commodification by the market forces.

In his book *Architecture and Utopia*¹² he argued for “turning away from false hopes for design”¹³ to create alternatives to the market society and delegated architects’ role to be little more than technicians. As Coleman or in the Czechoslovak context Krivý argue, this postmodernist critique has thus emptied architecture of its social purpose, delegating the scope of the tasks of the architects to that of form as a way to escape co-optation by the market forces.¹⁴ However, the ‘formalism’ and the rejection of the utopian project made architecture paradoxically, but not surprisingly, even more amenable to the market forces. Though architecture was freed from any social dimension and ideology, it remained “confined in the same dystopian Fordist and Taylorist framework that modern architecture originally succumbed to”.¹⁵

The experience with the ‘obsessive relating’ through critique of the previously dominant paradigms in architecture goes hand in hand with similar dynamics in society within our geopolitical context of CEE, where

“[a]s a zombie, the actual and imagined socialist past functions as an “ideological antioxidant” (Žižek, 2001). For Slavoj Žižek, ideological antioxidants are arguments, usually coming from pro-business corners, holding that “any radical emancipatory political project necessarily ends up in some version of totalitarian domination and control”. In much of the post-1989 historical cycle, the specter of the communist period acts as the “ultimate bogey” for pre-empting social claims.”¹⁶

Forced associations with the ‘brought-back’ communist past often work as contra-arguments, strategic ideological tools for prioritizing business-orientated decisions or justification of the expulsion of a social justice agenda even from the politics of social-democratic parties: for example, establishing weak social protection and longer working hours, often in favour of the upper percent of the society. Alternatives are bound to this dichotomy and thus barely non-existent. This ‘zombie socialism’, as authors Chelcea and Druță call it, helps in the CEE region to constitute a strongly positioned and significantly more developed neoliberalism than, in comparison, in Western Europe. For instance in Slovakia, practices of such dynamics have also resulted in the following state of affairs: social/state housing covers only 3% of the housing total, young households burdened by their mortgages are extremely dependent on parents, people have significantly less social protection, and so forth.¹⁷ To continue regarding the CEE cities as post-socialist can lead us into further operating against the ‘zombie’ of the past without the capability of envisioning alternatives beyond that.¹⁸ Hence, on the socio-political field as well we need a new approach, new ‘stories’.

The narrative of ‘zombie socialism’ has a similar paralysing effect on the societal imagination of alternatives in the post-socialist context as the ghost of the modernist utopia has had on the post-modern neoliberal planning. The intersection of both of these phenomena in the CEE region makes planning in this context particularly unfavourable to practices other than the well-established. And although societal and spatial alternatives to the status quo do exist, they are mostly found the Western context, where they are increasingly claiming their space.¹⁹ In the West, unlike in Czechoslovakia, the year 1968 marks a symbolic victory of the struggles for alternatives, the legacy of which is felt until today. Then, in the revolutionary climate, another answer of the architectural alternatives to modernist planning was to move even closer to extant human society and its needs and dreams,²⁰ rather than to retrieve into formalistic practices of the discipline. Despite following the same post-modernist discourse that limited them to the confines of the expertise of form, participatory and other forms of social architecture emerged²¹ interconnected with the ambitious aims of active social movements, which contributed to positive changes in society – producing alternatives to the status quo. However, the CEE region was for a long time deprived of such an active, varied, alternative-seeking society. Good critical ‘clients’ for socially oriented architects were and are scarce here, as much from the decades of repression by the totalitarian regime as from the ‘zombie’ threat of its return. Therefore, especially in our context, we equally need other methods for action as architects to play our part in the transformation of society.

Planning with Utopia, Situated Knowledges and Care

In doing our projects in Košice as the Spolka collective, we have often hit such a ‘dead-end’ of socially engaged architecture. It was impossible to go beyond the already existing and to imagine and realize radical alternatives that we felt were needed if we were at the same time to answer the actual desires of the public that are mostly confined by the status quo. We created the “Never-Never

School” to experiment with architectural and planning practice to develop spatial alternatives to the contemporary neoliberal societal and planning status quo. By spatial alternatives, we mean not merely new architectural and urban forms, because to achieve social transformation it is not enough to focus on the physical. Our understanding of space is social and relational, because “the social is spatial, and vice versa”.²² Three approaches helped us to grasp our aim at imagining an entirely space, both physical and social: Inspired by the modernist heritage that surrounds us, we turned to *utopias*, as they promised the possibility of social dreaming. We grounded our visions in *situated knowledges*, developed out of our close engagement with the site supported by reflections of our positions within the field. The whole process was underlined by the political and ethical concept of *care*, as a lens through which we can better understand and plan for and with what the space encompasses. These approaches additionally shaped the space of the school as such and are reflected in its name, referring to the imaginary realm of *Never Never Land*: an exploratory, unordinary place of play where anything is possible and where collective imagination overlaps and merges.

Utopias and Open-Ended Social and Cultural Imaginations

‘Good place’ is one of the translations of the word ‘utopia’, which comes from Greek εὖ (‘good’ or ‘well’) and τόπος (‘place’). However, it can also mean a ‘non-place’, as the first part can be translated also as οὐ (‘not’). Although the concept of utopia is very wide, it is conventionally associated narrowly with authoritarian models for a perfect society.²³ Such specifically deployed kinds of utopias, similarly to the one described by Thomas More²⁴, are defined by closure: spatial *and* ideological. They propose a single possibility of a society that is brought to its (immediately historically and cultural considered) perfect material *and* social form.²⁵ The conventional associations of utopias with authoritarianism and tyranny are highly appropriate, if they are regarded in this way: accepting either everything or nothing. Such utopias implicitly close the possibilities for any further alternatives and as Sargisson suggests, can be thus “interpreted as desiring the death of politics and the end of change”.²⁶ As the proposed social stability is assured by an equally rigid spatial form, architecture and planning are directly complicit in this closure. Use of the utopian concept in this sense would only lead to the creation of a different, yet equally oppressive regime (though to others and perhaps not to oneself) than the one from which one desired to escape in the first place. It goes without saying that this is *not* the concept of utopia we wanted to employ. Yet, it is important to understand and be aware of these aspects of utopias so as not to slip into the temptation of closure.

If we take a step back from this specific kind of what Ricoeur called *pathological* utopias²⁷ and see utopias more generally as social and cultural imaginations, we discover, in fact, that a more feminist approach is available in the utopian discourse. It is an open-ended, situated and pluralistic understanding of utopias as a method of imagining alternatives.²⁸ Such utopias are processual, engaging and ‘thinking with’ reality: its present and the past, while articulating that which is *currently* impossible. They do not imagine ideal worlds in non-places, severed from reality by space or time. On the contrary, they embrace the current limitations of the present, with its obstacles and incompatibilities, while imagining also the first steps towards conditions that are better than the current ones, “even if ultimate or total achievement is never possible”.²⁹ In this process they *redescribe* and *extend* what is possible, by “proclaim[ing] and desir[ing] the impossible”.³⁰ Such *constitutive* utopias, to use again Ricoeur’s term, do not demand everything or nothing, instead they are open to conflicts and negotiations even about their goals. They do not impose spaces that foreclose the possibilities of future change. Instead, they create a space for collaboration and constant renegotiation of possible alternatives, because they are not total prescriptions of an ideal reality, but a *method* of imagining, in Lefebvre’s terms, the ‘possible-impossible’.³¹

Situated Knowledges and Positionality within the Field

Careful attention has to be paid to what we consider ‘objective reality’ when we engage with it in constructing constitutive utopias: the “modernist project of planning, [...] as derived from the dominant Enlightenment tradition” contains namely a significant conceptual error of “analyzing [sic] and practicing from a reality that is not plural but singular”.³² This singular reality tends to be constructed out of Knowledge and Truth that make claims to objectivity and universality. Claims to universality and objective truth foreclose any discussions about reality. Moreover, this universality, especially in modernist spatial planning, excludes any diversity and plurality, as it is literally

based on a white Western European man, also known as *Modulor*. We shall thus critically reflect on the knowledge we use to construct the world out of which the 'possible-impossible' alternatives are to emerge. This does *not* mean, as it is often called for, to simply replace the infamous Modulor Man with an alternative universalised model of a human, this time from a marginalised group, for example a woman, child or a person with disabilities, because it would lead to similar dynamics of closure and exclusion. It means instead to accept the plurality of different human and non-human positions in reality and engage with it through enabling their different visions.

The line of thought of Donna Haraway's *situated knowledges* presents an example of such epistemological shaping of objectivity and thus power relations in the knowledge production.³³ She claims that dominant knowledge production built on masculine Western tradition represents only limited reality. Although scientific infrastructure calls for objectivity and universality of this tradition, objectivity, according to Haraway, should be constructed differently. It is for the profit of understanding the world in its 'better accounts' to be able to construct scientific views with plurality of partial human and non-human visions, that are *situated*, or in other words, positional. Such theories would enable us to access meaning-creation from the perspective of bodies (bodies as actors of knowledge – human and non-human) – that may have different shapes than the Modulor Man, articulating the productions of knowledge always from a concrete/specific position. Knowing the world with the ambition to objectivity means thinking of bodies as objects of knowledge, as tools that produce meanings. Only by connecting the positions we are able to keep completing the picture with plurality. The positions that represent situated knowledges need to be clearly communicated and accountable, able to be traced back, to fight any accusations of relativism and false imagery.

Haraway's metaphor of vision as linked to the body is a similar mindful practice as the exercise of utopia. It lies in collecting the positions and reconstructing the 'data' on the basis of their positionality with different objects and therefore requires the imagination of a 're-constructive' optics – be it classical scientific methods, or innovative practices. Objects of knowledge are here not understood as objects per se, but as collections of notions that are created in relations. It also reflects the subtlety of slow and sensitive connection of the recognition of the world out there.

Care and Planning

It becomes obvious that the practice of utopian 'thinking with' cannot be practiced with engagement with the world based on the domination and aggression of neoliberal governance. Instead, we need to relate to the world with *care*, considered to be a new political theory and economic logic, that overturns the capitalist relations. Therefore, we propose to change the planning logic in an epistemological way (through situated knowledges of human and non-human actors) as well as in a political way: with *care*. To begin with clarifications: care as a concept can be understood as an ethical normative perspective (the *call to care* for somebody or something); ontological perspective (to *think with or for* someone or something); and also phenomenologically (existential category – *to be because of caring* for someone or something). From spatial perspective, phenomenological understanding of care is significant, as this constant creation of self also regards spatial objects, including everyday practices but also unordinary sacred places.³⁴ The way we construct ourselves through care is a decision of being the way we want to be – and in that create the world we want to inhabit. In the classical definition of Fisher and Tronto, "[i]n the most general sense, care is a species activity that includes everything we do to maintain, continue and repair our world so that we may live in it as well as possible. That world includes our bodies, ourselves and our environment, all of which we seek to interweave in a complex, life-sustaining web".³⁵

Adding to the above, caring for a place also means 'critical attention'. According to Metzger, places are messy entangled entities, "relations and nexuses of attachments"³⁶ connecting human and non-human. In this sense, caring means being sensitized to these relations. The author develops the argument out of territorial attachment, a 'space of solidarity', leading to an innovation of social organization, where care is taken into account in economic relations based on value exchange, e.g. being awarded as labour, supporting thus "less care-less society".³⁷ Members of society then use attachment to place for spatial transformation to address the failures of inclusion of perspective/vision/body/experience in neoliberal logic.

Assuming the notion of care as an orientation to the future self, the decision of what to care about and how to care becomes a political question. Furthermore, taking the accountability for the decision – of what kind of the world we want to live in – 'creates geographies of responsibility'.³⁸

Care, as a concept, thus underlines the positionality of knowledge elaborated above, further promoting sensitivity to human and non-human visions as politically significant. It also enables individuals and collectives to practice politics on an every-day basis, including the practice of planning.³⁹ Using vision, speculation and utopia with the ambition to act as 'careful thinkers', we call for the collection of pluralist positions in urban planning and demonstrate it with the design of our methodology which follows in the text.

The Case of Košice:

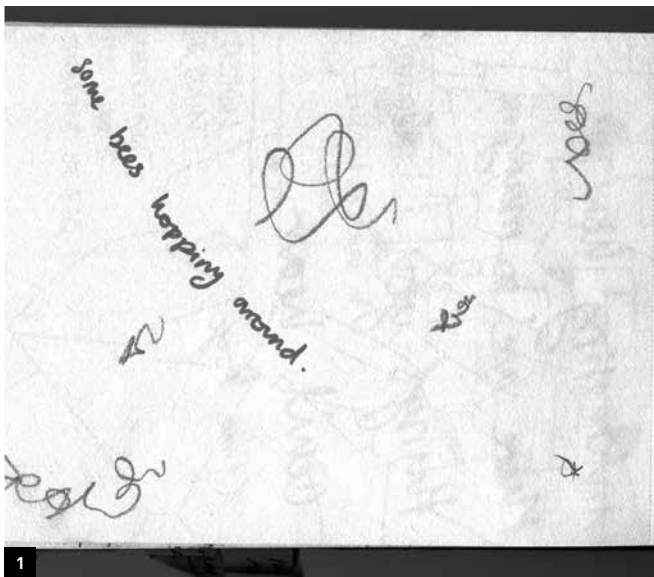
'Possible-impossible' Futures of the Site Next to the River Hornád

The "Never-Never School" presents one of the possible simplified and small-scale exemplification of the practical application of the theoretical concepts presented here. The summer school took place in the hot late summer of 2019 in Košice in Slovakia and was an experiment in co-creation centred on mapping, collective visioning and situated research about urban spaces. The participants were members of Spolka (including the authors of this paper), the lecturers and selected applicants who were BA/MA students and young professionals from the fields of architecture, landscape architecture, sociology, law, journalism and others. Most of the participants came from the CEE region. The following section describes the methodology of the school, based on ethnographic observations, interviews and outcomes produced by us – the participants: either as various material objects or texts collected in the publication *Mapping the In-Between*⁴⁰, which was also the name of the theme of that school year.⁴¹

Unused or used only infrequently by Košice's residents, the site researched during the "Never-Never School" lies between the historical city centre and the Hornád river, separated from the centre by a railway and thus difficult to reach. Due to its attractive position close to the historical centre and the river, it has for a long time occupied the centre of discussions about the future development of the city as a space for potential expansion. These discussions were often initiated by the city administration itself, as they also own most of the land. Although Košice, like most of the CEE cities, have a stagnating to shrinking demographic tendency,⁴² city-makers still dream of big developments to fill the 'empty' lots in the city structure, often after old factories that reminisce about the past. Generic shopping malls with promenades, parking houses and multifunctional housing are envisioned to fill the 'unproductive emptiness'. These tendencies are well exemplified at the site we chose – by the many form-oriented alternatives assuming a *tabula rasa* onto which new generous infrastructures for housing, sport and leisure can be seamlessly implemented.⁴³ Nevertheless, the reality is one of stagnation, seemingly with no other way than for investors to 'save' it one day, and the space thus remains stuck at a dead point.

Grasping the apparent need for alternatives, we – the participants – started from perceiving the site not as a blank page or a problem to be solved, but rather as a network of already existing more-than-human relations, like those between the existing plants and the sounds they help to quieten or the river with people and insect it attracts, the potentials of which were to be investigated and weaved together. The focus of the first half of the school was on producing situated knowledges and engaging ourselves with the site through different perspectives with various methodologies.⁴⁴ Our initial images of the site formed through individual explorations were first challenged and expanded by an ecologist who walked us through the site, guiding our attention to (to us) previously invisible relations. In an ethnography workshop, while learning the craft of analytical observation and fieldnotes making,⁴⁵ we tried to not just watch but also observe, grasp and understand the images of the place and its history, in order to gain new perceptions and interconnections of the world that is already there. The method of contemporary archaeology⁴⁶ served similar ends by speculating about recent history of the site through found objects. With the methods of performative mapping⁴⁷ and practice of listening⁴⁸, we tuned ourselves through our bodies to the land- and soundscapes of the site.

The methods helped us to build a practice of care by encouraging slowing down, allowing the time to form attachment to the site, while guiding our careful conduct of selecting the subject matter to be studied with diligence: "Throughout time when you put so much energy into a place, it's really hard not to fall in love",⁴⁹ as one of the participants stated. When thinking about this place, where human presence was mostly absent, there were noticeably much more than just humans and their material or immaterial needs to be considered and to "think for", to borrow the words from de la Bellacasa.⁵⁰ The river itself, the sound and smell, the amphibia living nearby,



COLLAGE OF SITUATIONS OF WORKSHOPS DURING THE SUMMER SCHOOL:

KOLÁŽ SITUÁCIÍ Z WORKSHOPU, KTORÝ SA KONAL POČAS LETNEJ ŠKOLY:

1 Fieldnotes of sounds on the site

Terénne zvukové záznamy v lokalite

Author Autorka: Nina Vukadin, 2019

2 Performance mapping workshop

Workshop performatívneho mapovania

Author Autorka: Diana Lucas Drogan, 2019

3 Contemporary archaeology workshop

Workshop súčasnej archeológie

Author Autorka: Poppy Illsley, 2019

4 Installing the sound object on the site

Inštalovanie zvukového objektu v lokalite

Author Autorka: Poppy Illsley, 2019

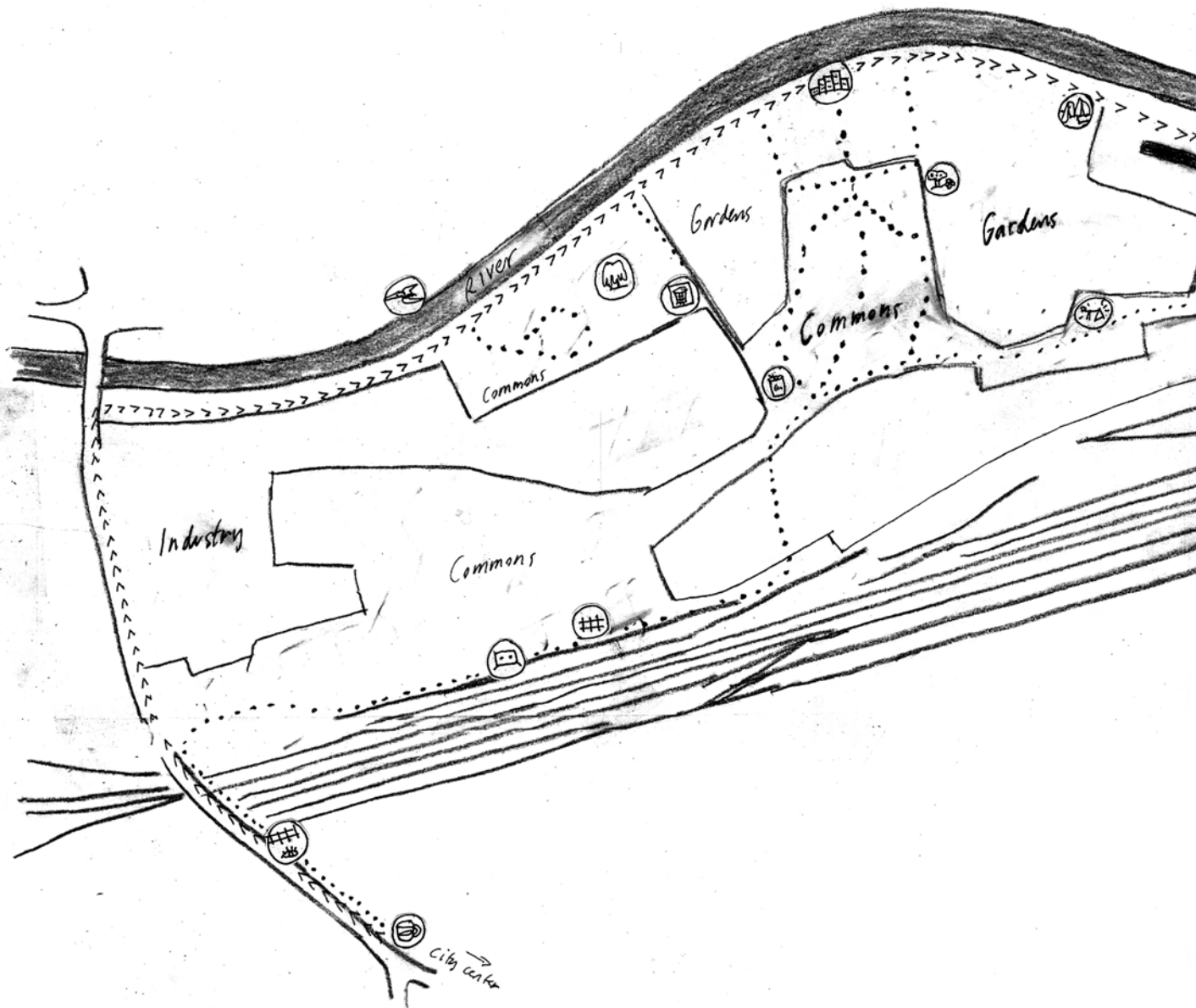
different material relics of the past, like concrete leftovers or a plastic chair in the middle of the road were given importance, space and voice. The experiences were continuously being translated into field notes, producing 'data' in various forms: sketches, sound maps, a sound object and specific body performances constantly reflecting, processing and constructing situated knowledges.

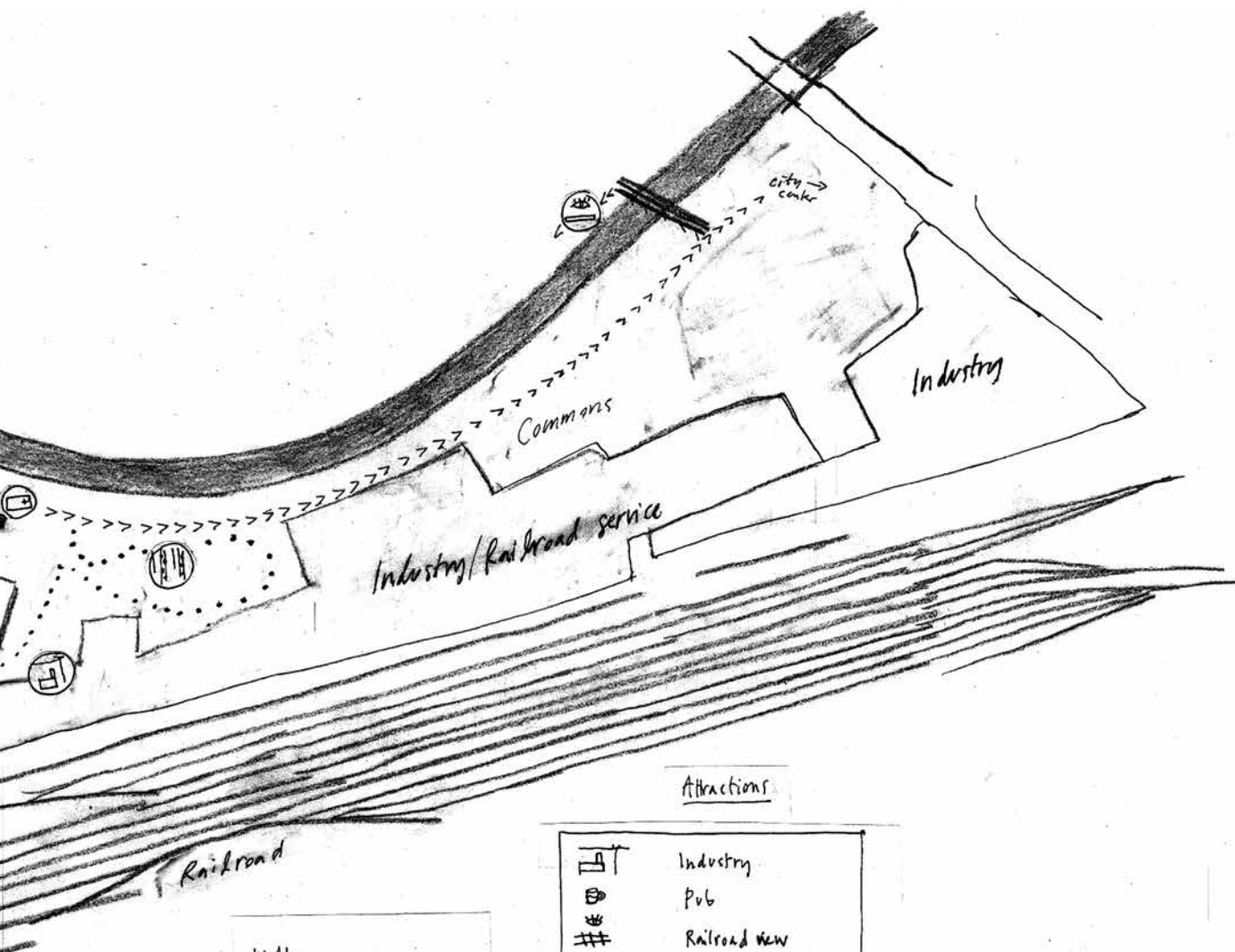
These data/knowledges were then further analysed, reflected upon and weaved together through methods of envisioning potential transformations of the site. As participants, we used maps, text, images and objects to create utopias as multi-layered bricolages. Through the method of critical cartography⁵¹ we constructed maps from the top view, as a way to reflect critically on the power-relations that such maps and plans exert: they never reflect objective reality, but depict only a specific perspective, the view of the author who is deciding what counts and what does not. By *subverting* the power of maps, we showed aspects of the site which until now had remained invisible and ignored – something that justified the *tabula rasa* approach of the planners dealing with the site before. The articulation of alternative futures was further supported through work with printed matter,⁵² where what was found at the site was collaged with cut-outs from printed socialist publications from the 70s and 80s that were also then used as utopian tools stimulating radical imagination. In this way, a bridge to our common socialist heritage was established, rather than rejected. The utopian futures were further elaborated through scenario writing:⁵³ building on

Exploring the gap

Visitors map

The commons between Hornád river and the railroad





Walks

<<<< The river walk*

.... The city hike**

Recommendations

* River walk: Bring water, wear long trousers & shoes. Maybe a rope and a hat.

** City hike & scenic walk: see River walk.

Attractions

	Industry
	Pub
	Railroad view
	River view hangout
	Babka wagon
	Birch forest
	Refreshment store
	Gardens
	Sound sculpture
	Concrete monument
	Castle viewpoint
	Basketball court
	Tree house
	Shelter
	Railroad
	Herm

EXAMPLE OF A COUNTER-MAP,
PRESENTING THE USUALLY
INVISIBLE ASPECTS OF THE SITE AS
A RICH FIELD OF EXPLORATION

PRÍKLAD OBRÁTENEJ MAPY,
KTORÁ PREZENTUJE VÄŠČINOU
NEVIDITEĽNÉ ASPEKTY LOKALITY
AKO BOHATÝ TERÉN NA
OBJAVOVANIE

Authors Autori: Hedvig Jansson,
Tabea Latocha, Nina Vukadin, 2019

the ethnographic fieldnotes of the participants, imagining rules that shape the social and spatial alternatives. These methods, just like the found and the imagined, were overlapping and feeding into each other as we were making sense of the experience, while trying to do justice to the plurality of the site. Last but not least, the whole process was underlined and enabled by self-reflectivity: questioning our steps and abandoning claims to objectivity under the ‘guise’ of the non-present researchers’ neutrality, and towards the strength and potential that lays in the positionality and in ‘being aware’.⁵⁴

The outcomes of the ten days were presented in a form of a multi-media installation in a local gallery. There were no ready-to-implement blueprints to be found. Instead, it provided a multi-faceted portrayal of the ‘possible-impossible’ future of the site. It was clear that this, or any other, presentation will not do justice to our collective experience, for “[i]t is the process of imagining which defines and justifies utopia, not the always inadequate descriptions of utopia which actually get produced”.⁵⁵ The intention of the presentation and its open-endedness was thus more to invite other people into the process of imagining utopias, inspire them, and allow us to shift towards new discussions that are not limited to the current market-oriented options. Therefore, we invited selected local actors and also the wider public into redescribing and extending the possible. And they participated: “The completely new idea for me was, for example, to see in this area the potential of doing nothing, to try preserve some part of the area for example for some kind of laziness, [...] that we don’t need to be absolutely efficient in all space, but we can also make some gaps, and let them be in some different way”,⁵⁶ said the deputy director of the Office of Chief Architect of Košice.

Outlook: On the Way Toward New Political and Planning Paradigms

The proposed methodology confronts the contemporary habit of, as Coleman points out, “basing architectural virtue on such limited criteria including novelty, surface appeal, visual effects, entertainment value, return on investment, prominence on the skyline, domination of the landscape, or its camera-friendliness”.⁵⁷ The conversation here opens with a challenge: How can we really plan in our CEE context in a way of a positive social force *with* the (human and non-human) others and not just *for* the others? Going out of the comfort zone of the discipline and opening up discussions with fellow humans and non-humans, just like during the “Never-Never School”, we suggest, is a pre-step to be better able to challenge the political and planning paradigms. However, the described methodology and the proposed utopias are not to be taken as a blueprint for planning. For one, it had its limitations, as there was little possibility to engage with everyday use of the space because of the special occasion that constituted the summer school. Furthermore, the variety of backgrounds and different proposals assured some degree of diversity in utopian perspectives, however, the participants were still from the same cultural background, rooted in a common cultural heritage, sharing similar values, economic status, skin colour, or even to some degree, generation. It is, instead, the concepts of *utopia*, *situated knowledges*, *care* and the way we grasped the challenges of the current architecture mirrored in the here described methodology, that point to potential transformations of the planning practice.

As such, an even larger epistemological normative accounts of the feminist thoughts can speculatively transform knowledge production (in the form of scientific knowledge, or practical knowledge, or even assessment of urban planning) and use it for political purposes of changing the view of *what are the important issues to care for*. It is not enough, or not even possible, to transform the planning practice alone, if the conditions of its productions remain unchanged. Ruptures of the established positions of modernist male-dominant epistemologies can be speculative – with thinking the possibility of ‘another world’, but also subtle and easy, accessible – or they can be more realistic utopias of transforming mundane practices with the actions of care. The “Never-Never School” proposes merely one possible way to articulate these principles through planning. Many more ‘architectures of care’ can be found all around the world.⁵⁸ Such practices “pay close attention to the interconnectedness of economy, ecology and labour” in the production of spaces, proposing close collaboration of diverse agents and finding ways ‘in-between’ the top-down and bottom-up.⁵⁹ They could be a source of inspiration at the riverbank of the Hornád in how to continue the process of extending the possible.

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**PUBLIC EXHIBITION PRESENTING
THE OUTCOMES OF THE SUMMER
SCHOOL**

VEREJNÁ VÝSTAVA PREZENTUJÚCA
VÝSLEDKY LETNEJ ŠKOLY

Author Autor: Poppy Illsley, 2019

Conclusion

Spatial planning and urban design are direct instruments of managing society that currently facilitate neoliberal development, framing priorities and justifying pragmatic decisions to ignore the claims of the '99%'. In the context of Central East Europe, alternatives to such practices are often labelled as barriers to free neoliberal development. As such, they are swiftly pushed aside by invoking the modernist/socialist past, through constant relating to it, kept alive as a 'zombie' in the public discourse. The case of the "Never-Never School" underlines the need to reframe our relationship to this past, while illustrating one possible way of reengaging architects and planners in a mindful articulation of alternative 'good places' – *utopias*. These are to be grounded in *situated knowledges* rather justified by professions' knowledge alone and developed with ethics and politics of *care*. Together with scholars such as Krasny and Fitz, Chelcea and Druță, we claim that the discussion on 'how to plan with care' *with, for and in* post-socialist cities is not just important, but necessary to create an imaginary for a better future for *all*, humans and non-humans, which are equally part of the eco-system. In the same way as the CEE cities are exemplary for developing features of neoliberalism in the purest form,⁶⁰ they could be, this time, exemplary in the change of the approach. To answer Donna Haraway's question from the introduction: We argue that it is necessary to imagine and test alternatives to the current neoliberal status quo stemming from the way we chose to organize our collective lives, our habitat and our built environment respectively in all fields – also in planning and architecture, which are both long-term accomplices to the system. And hence, we cannot focus only on the technical inventions of our planning and architectural knowledge. We also need utopian thinking. Planning and architecture shape the society, which in turn frame their practice and closing our eyes to this relationship only leads to the disciplines' complacency in sustaining the current unjust system.

- 1 HARAWAY, Donna J., 2016. *Staying with the Trouble. Making Kin in the Chthulucene*. Durham and London: Duke University Press, p. 30.
- 2 As stated for example by Coleman, 2016, Krivý, 2020 or Martin, 2010.
- 3 MORAVČÍKOVÁ, Henrieta, SZALAY, Peter, HABERLANDOVÁ, Katarína, KRIŠTEKOVÁ, Laura and BOČKOVÁ, Monika, 2019. *(Ne)plánovaná Bratislava*. Bratislava: Oddelenie architektúry, Historický ústav SAV, pp. 60 – 61.
- 4 Here we mean setting up the planning institutes *Institut plánování a rozvoje hl. m. Prahy* in 2013, and later *Metropolitný inštitút Bratislavy* in 2019.
- 5 By non-human actors we mean animals and objects such as stones, river, plants but also technologies, viruses and other agents that are part of the environment. This worldview is further elaborated for example in works of Donna Haraway, Jean Hillier or Bruno Latour.
- 6 LEFEBVRE, Henri, 2009. *State, Space, World: Selected Essays*, ed. N Brenner and S Elden. Minneapolis: University of Minnesota Press, p. 186.
- 7 E.g. BRENNER, Neil and THEODORE, Nik (eds.), 2016. *Spaces of Neoliberalism: Urban Restructuring in North America and Western Europe*. Middletown: Blackwell Publishing.
- 8 JAMESON, cited in COLEMAN, Nathaniel, 2014. The Problematic of Architecture and Utopia. *Utopian Studies*. 25(1), p. 13.
- 9 Many architects remain unaware of the complex ties to the oppressive system of which they become the tool. This is for example visible in the research project *Dear Architects...* curated by Karolína Plášková. See [online]. [Accessed on 5. 5. 2020] Available at: <https://draziarchitekti.wixsite.com/home>
- 10 As shown in the works of Coleman, 2016 and Martin, 2010.
- 11 ROWE, Colin and KOETTER, Fred, 1978. *Collage city*. Cambridge, Mass: MIT Press. 185 p.
- 12 TAFURI, Manfredo, 1977. *Architecture and Utopia. Design and Capitalist development*. Cambridge, Mass: MIT Press. 184 p.
- 13 TAFURI cited in COLEMAN, Nathaniel, 2005. *Utopias and Architecture*. London and New York: Routledge, p. 65.
- 14 COLEMAN, Nathaniel, 2005. *Utopias and Architecture*. London and New York: Routledge. 335 p.
- KRIVÝ, Maroš, 2020. Faceless Concrete Monsters, ca. 1990. In: Cupers, K., Mattsson, H. and Gabrielsson, C. (eds.). *Neoliberalism on the Ground: Architecture and Transformation from the 1960s to the Present*, Pittsburgh: University of Pittsburgh Press, pp. 89 – 109.
- 15 COLEMAN, Nathaniel, 2014. The Problematic of Architecture and Utopia. *Utopian Studies*. 25(1), p. 5.
- 16 CHELCEA, Liviu and DRUȚĂ, Oana, 2016. Zombie socialism and the rise of neoliberalism in post-socialist Central and Eastern Europe. *Eurasian Geography and Economics*. 57(4 – 5), p. 525. <https://doi.org/10.1080/15387216.2016.1266273>
- 17 Chelcea, L. and Druță, O., 2016, pp. 529 – 537.
- 18 FERENČUHOVÁ, Slavomíra and GENTILE, Michael, 2017. Introduction: Postsocialist Cities and Urban Theory. *Eurasian Geography and Economics*. 57(45), pp. 483 – 496. <https://doi.org/10.1080/15387216.2016.1270615>.
- 19 Contemporary cases could be found in various protest movements, which are not just claiming and appropriating public spaces, but also inventing and performing new relational and physical spaces of solidarity, see for example: STAVRDIES, Stavros, 2016. *Common Space: The City as Commons*. London: Zed Books. Moreover, on a structural level we can observe a reemergence of the idea of the *commons* as an alternative way to organize our economics and our cities accordingly. See the publication DELLENBAUGH, Mary, KIP, Markus, BIENIOK, Majken, MÜLLER, Agnes K. and SCHWEGMANN, Martin. 2016. *Urban Commons: Moving beyond State and Market*. Basel: Birkhäuser. 244 p. Or: MENU, Flavien, 2018. *New commons for Europe*. London: Architectural Association.
- 20 De CARLO, Giancarlo, 2009. Architecture's Public. In: Jones, P. B., Doina, P. and Till, J. (eds.). *Architecture and Participation*. London: Taylor & Francis, pp. 3 – 22.
- 21 The project *Spatial Agency* records many of these alternative spatial practices. *Spacialagency.net*. *Spacial Agency* [online]. 2009. [Accessed 30. 4. 2020]. Available at: <https://spatialagency.net/>
- 22 FULLER, Martin G. and LÖW, Martina, 2017. Introduction: An invitation to spatial sociology. *Current Sociology*. 65(4), p. 469. <https://doi.org/10.1177/0011392117697461>
- 23 In the architectural discourse it is, for example, represented by the images of large housing complexes of the modernist planners, their original paper-designs promising 'light, air and sun' for all, Archigram's megastructures, and also earlier projects like Fourier's *phalanstère*.
- 24 MORE, Thomas, 1978. *Utopie*. Praha: Mladá fronta. 156 p.
- 25 Not too dissimilar to the 'end of history' discourse of late capitalism. FUKUYAMA, Francis, 1992. *The End of History and the Last Man*. New York: The Free Press. 418 p.
- 26 SARGISSON, Lucy, 2003. *Contemporary Feminist Utopianism*. London, New York: Routledge. 258 p.
- 27 RICOEUR, Paul, 1986. *Lectures on Ideology and Utopia*. New York: Columbia University Press. 410 p.
- 28 As stated for example by Coleman, 2005, Levitas, 2013, Ricoeur, 1986, Sargisson, 1996.
- 29 COLEMAN, Nathaniel, 2014. The Problematic of Architecture and Utopia. *Utopian Studies*. 25(1), p.10.
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- 31 Lefebvre, cited in Pinder, 2015, pp. 28 – 45.
- 32 HOOPER, Barbara, 1992. "Split at the Roots": A Critique of the Philosophical and Political Sources of Modern Planning Doctrine. *Frontiers: A Journal of Women Studies*. 13(1), p. 48.
- 33 HARAWAY, Donna, 1988. Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies*. 14(3), pp. 575 – 599.
- 34 SZALO, Csaba, 2018. *Paměť míst*. Praha: SLON. 184 p.
- 35 FISHER, Berenice and TRONTO, Joan, 1990. Toward a Feminist Theory of Caring. In: Abel, E. K. and Nelson, M. K. (eds.). *Circles of Care: Work and Identity in Women's Lives*. Albany, NY: SUNY Press, p. 103.
- 36 METZGER, Jonathan, 2014. Spatial Planning and/as Caring for More-Than-Human Place. *Environment and Planning A*. 46(5), p. 1002. <https://doi.org/10.1068/a140086c>
- 37 Stiegler, cited in Metzger, J., 2014, p. 1004.
- 38 Metzger, J., 2014, pp. 1001 – 1011.
- 39 de la BELLACASA, María Puig, 2012. 'Nothing Comes Without Its World': Thinking with Care. *The Sociological Review*. 60(2), pp. 197 – 216. <https://doi.org/10.1111/j.1467-954X.2012.02070.x>
- 40 GREŠÁKOVÁ, Lýdia, TABAČKOVÁ, Zuzana and SPOLKA (eds.), 2020. *Mapping the In-Between. Interdisciplinary Methods for Envisioning Other Futures*. Košice: Spolka. 144 p.

- 41** The pilot year of the “Never-Never School” took place in 2018. Its central question was: Can new utopias meaningfully answer the old ones?
- 42** E.g. RUMPEL, Petr and SLACH, Ondřej, 2014. Shrinking Cities in Central Europe. In: Herrschel, T., Dostál, P., Raška, P. and Koutský, J. (eds.). *Transitions in Regional Science – Regions in Transition: Regional research in Central Europe*. Prague: Wolters Kluwer, pp. 142 – 155.
- 43** See some of the many competitions described in the article *The area between Hornád river and the city centre – hidden possibilities*, written by the deputy chief architect of Košice. None were ever implemented. JERGUŠ, Martin, 2020. The area between Hornád river and the city centre – hidden possibilities. In: Grešáková, L., Tabačková, Z. and Spolka (eds.). *Mapping the In-Between. Interdisciplinary Methods for Envisioning Other Futures*. Košice: Spolka, pp. 30 – 37.
- 44** All methods used during the summer school are described and referenced in more detail in the publication GREŠÁKOVÁ, Lýdia, TABAČKOVÁ, Zuzana and SPOLKA (eds.), 2020. *Mapping the In-Between. Interdisciplinary Methods for Envisioning Other Futures*. Košice: Spolka, 144 p.
- 45** Grešáková, L., Tabačková, Z., Spolka, 2020, 144 p.
- 46** Grešáková, L., Tabačková, Z., Spolka, 2020, 144 p
- 47** Grešáková, L., Tabačková, Z., Spolka, 2020, 144 p
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- 49** “Never-never school” [short film]. Director: Poppy ILLSLEY, 2020 [online]. [Accessed 27. 4. 2020] Available at: <https://youtu.be/Y7WqKp6-WZw>
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- 53** Grešáková, L., Tabačková, Z., Spolka, 2020, 144 p
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- 55** LEVITAS, Ruth, 2003. On Dialectical Utopianism. *History of the Human Sciences*. **16**, p. 148.
- 56** *Never-never school* [short film]. Director: Poppy ILLSLEY, 2020 [online]. [Accessed 27.4.2020] Available at: <https://youtu.be/Y7WqKp6-WZw>
- 57** COLEMAN, Nathaniel, 2005. *Utopias and Architecture*. London and New York: Routledge, p. 57.
- 58** KRASNY, Elke and FITZ, Angelika, 2019. Introduction. *Critical Care. Architecture and Urbanism for a Broken Planet*. In: Fitz, A., Krasny, E. (eds.), *Critical Care: Architecture and Urbanism for a Broken Planet*. Architekturzentrum Wien and The MIT Press.
- 59** Ibid Krasny, E. and Fitz, A., 2019, p. 16.
- 60** CHELCEA, Liviu and DRUȚĂ, Oana, 2016. Zombie Socialism and the Rise of Neoliberalism in Post-Socialist Central and Eastern Europe. *Eurasian Geography and Economics*. **57**(4 – 5), p. 529. <https://doi.org/10.1080/15387216.2016.1266273>



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Časopis Architektúra & urbanizmus uverejňuje štúdie z oblasti teórie architektúry a urbanizmu. Zameriava sa na súčasný stav, históriu, filozofiu a kultúru architektúry a urbanizmu, na otázky ich umeleckého charakteru a na teóriu ich technickej stránky. Zaoberá sa vzťahom architektúry a urbanizmu k umeniu, technike a k životnému prostrediu. Publikuje výsledky sociológie a psychológie architektúry a urbanizmu, sociálnej ekológie, výsledky výskumov z oblasti techniky prostredia a z iných disciplín, ktoré prispievajú k rozvoju teoretického poznania v architektúre a urbanizme. Zaoberá sa ďalej metódami hodnotenia a kritiky architektonickej a urbanistickej tvorby a hodnotením význačných architektov, architektonických diel a období. Publikuje príspevky o výučbe architektúry a urbanizmu, recenzie odborných kníh, ako aj informácie a správy o dôležitých vedeckých podujatiach. Časopis Architektúra a urbanizmus vydáva Historický ústav Slovenskej akadémie vied v spolupráci s Ústavom dejín umění Akademie věd České republiky.

ARCHITEKTÚRA & URBANIZMUS

The journal Architektúra & urbanizmus provides a forum for the publication of papers on theory of architecture and town-planning. The attention is mostly concentrated on the recent state, history, philosophy and culture of architecture and town-planning, as well as on the problems of their art nature and on the theory of their technical aspects. The published papers deal with the relation of architecture and town-planning to art, technology and environment. They also present research results of architecture and town-planning sociology and psychology, social ecology, environment technology and of other theoretical disciplines which contribute to the development of the theoretical knowledge in architecture and town-planning. The papers further deal with methods of appreciation and criticism of architectural and town-planning activities, as with appreciation of outstanding architects, architectonic works and periods. Papers on architecture and town-planning education, book reviews and information on scientific meetings are involved. The quarterly is published by the Institute of History of the Slovak Academy of Sciences in cooperation with the Art History Institute of the Academy of Sciences of Czech Republic.

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