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*ON ARCHITECTURE  
— PHILOSOPHY OF  
ARCHITECTURE*



*BOOK OF ABSTRACTS*

**strand**

*Sustainable Urban Society Association*





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## **CONTENTS**

10        **PREFACE**

### **INTRODUCTION**

12    **PHILOSOPHY BEYOND THEORY – THEORY THROUGH PHILOSOPHY:  
ARCHITECTURE, ART, POLITICS AND TECHNOLOGY**  
Miodrag Šuvaković

14    **RADICAL DESIGN: HUMAN ENHANCEMENT AND THE ICONISTIC POLIS**  
Theofanis Tasis

16    **PLASTICITY AFTER INDEXICALITY FOR ARCHITECTURAL THEORY TODAY**  
Thomas Mical

18    **AVANTGARDEN**  
Tanja Vujinovic

20    **SMART CITIES AND ARCHITECTURAL STRUCTURES:  
COMMUNICATIONAL AND INFORMATIONAL SPACE**  
Christiane Wagner

22    **META-TYPOLOGIES**  
Polyxeni Mantzou

24    **GAME-AS-A-SERVICE FOR URBAN DESIGN AND  
URBAN RESEARCH COMMUNICATION**  
Milena Ivkovic

26    **AUGMENTED DESIGN EXPERIMENTS**  
Renate Weissenböck

28    **WHAT IS A CONJECT(URE)?**  
Petar Bojanić

**I PHENOMENOLOGY OF ARCHITECTURE**

- 31 **THE PARADOXICAL STRUCTURE OF HOME IN HEIDEGGER'S PHILOSOPHY**  
Mateja Kurir
- 32 **PLATO'S ACCOUNT OF ARCHITECT'S EXPERTISE**  
Aleksandar Kostić
- 33 **ONIRIC FICTION OF ARCHITECTURE**  
Jelena Bogosavljević
- 34 **INTERPOLATION OF THE EPHEMERAL SEGMENT'S SCENERY IN THE DESIGN OF  
CONTEMPORARY ARCHITECTURE**  
Katarina Lončarević
- 35 **ELEMENTAL SPACE**  
EXISTING | DWELLING  
Virna Koutla
- 36 **AN EPOCH FROM A NEW PERSPECTIVE**  
Katarina Taranović
- 37 **INFORMATION IN ARCHITECTURE IN THE DIGITAL AGE**  
Igor Svetel
- 38 **THE INDEX AS THE PRESENCE OF THE ABSENT IN THE ARCHITECTURAL OBJECT.  
TOWARDS A THEORY OF ARCHITECTURAL SEMIOLOGY**  
Katarina Ognjenović
- 39 **INTERPRETATION OF THE ARCHITECTURAL MODEL OF TRADITIONAL  
CONSTRUCTION IN MODERN ARCHITECTURE**  
Marija Milenković, Tijana Žišić
- 40 **WHAT IS REALITY? WHAT IS VIRTUAL REALITY AFTER ALL?**  
Nora Lefa
- 41 **VITRUVIUS' CONCEPT OF EURYTHMY**  
Pavlos Lefas

**42 FLEXIBILITY OF WORK AND WORKPLACE POST-2020**

Aleksa Bijelovic, Milica Maksimovic

**43 ART AND ARCHITECTURE AS ENGINE FOR URBAN REGENERATION  
NEW MUSEUM QUARTER IN SARAJEVO**

Senka Ibrsimbegovic, Nedim Mutevelic

**II ARCHITECTURE AND/OR VS. ART****45 TOWARDS THE LIMINAL LINE DYNAMICS**

Anđelka Brin-Brinski

**46 GENERATIVE PROPERTIES OF DIAGRAMS AS A MEDIATOR TOOL IN ARCHITECTURAL  
DESIGN**

Ana Petrović, Milena Kordić

**47 BIM WITHOUT BIM: INTRODUCING THE LOGIC IN ARCHITECTURE TECHNOLOGY  
CLASSES. THE CASE OF TUC**

Giannis Tsaras, Barbara Charalambidi

**48 EPHEMERAL SPACES AND WATER: URBAN GREEN HALL OF FACULTY OF MUSIC ARTS  
METHODOLOGICAL EXPERIMENT IN THE URBAN DESIGN OF THE NEW BUILDING OF  
FACULTY OF MUSIC ARTS (FMA) IN THE BELGRADE LINEAR PARK**

Miloš Stojković Minić, Jelena Ilić

**49 THE ARTIFICE OF WATER: ART PROJECT H<sub>3</sub>O<sub>2</sub> VOL.2 - SPATIAL INSTALLATIONS**

Miloš Stojković Minić, Nevena Petrović, Dušan Stipičić Dudwarszky

**50 SPATIAL IMMERSION: ARCHITECTURE OR ART**

Sanja Gogić

**51 SCENE ARCHITECTURE AS POETIC METHOD IN ARCHITECTURAL DESIGN**

Aleksandra Pešterac, Zoja Erdeljan

**52 ARCHITECTURE AND ART, PAST AND PRESENT, SPATIAL INSTALLATION ON THE  
CASE STUDY OF THE RESTORATION OF THE OLD MATLAPANA BRIDGE AT MAUN,  
BOTSWANA**

Zoran Markovic



### III TECHNOLOGY AND ARCHITECTURE

- 54 **ARCHITECTURAL APPLICATION OF NANOFIBRE TEXTILE STRUCTURES WITH AN ADDED WATER RETENTION VALUE**  
Jan Koníček
- 55 **BIOPHILIC PATTERN AND APPEARANCE OF LEPENSKI VIR HABITATS**  
Nenad B. Miloradović
- 56 **BIOMATERIALS FOR GROWING ARCHITECTURE**  
Jaroslava Frajova, Jan Koníček , Petr Siedlaczek
- 57 **LESSONS FROM PASSIVE SYSTEMS OF VERNACULAR ARCHITECTURE FOR MODERN CONSTRUCTION**  
Tijana Žišić, Marija Milenković
- 58 **PHILOSOPHICAL CONTEXT AND QUESTIONS ABOUT THE FUTURE OF TECHNOLOGICAL REVOLUTION IN ARCHITECTURE AND URBANISM: ECOLOGICAL, ECONOMIC, SOCIOLOGICAL PROGRESS OR A STEP BACK**  
Mila Pucar, Marina Nenković-Riznić
- 59 **HOUSING COMPLEX – AN ALTERNATIVE PENAL APPROACH**  
Margiori Lais-Ioanna, Papadosifou Eleftheria, Terzaki Maria, Karagianni Anna
- 60 **NEW TECHNOLOGIES IN THE FUNCTION OF PARTICIPATORY AND EDUCATIONAL PROCESSES IN URBAN PLANNING – CHALLENGES OF COVID-19 AND THE FUTURE OF DIALOGUE**  
Marina Nenković-Riznić, Nataša Danilović Hristić, Sanja Simonović Alfirević
- 61 **URBAN ACUPUNCTURE AS A PLACE MAKING SOLUTION AT THE TIME OF AUSTERITY**  
Tamara Klicek
- 62 **THE BUILDING BETTER INITIATIVE: ENABLING AGENCY IN SELF-CONSTRUCTION IN RURAL INDIA**  
Divya Chand, Shweta Sundar, Sai Kelkar
- 63 **BUILDING SMART CITIZENS**  
Oungrinis Konstantinos-Alketas, Kyriakopoulou Anastasia-Maria, Ntzoufras Sotirios, Papamanolis Antonios, Christoulakis Marios, Ioannidis Marios

- 64 **FRAGILITY AS RESILIENCE:**  
DESIGNING THE BALANCE OF THE NATURAL AND BUILT ON THE EXAMPLE OF AN  
OPEN COMPETITION FOR THE WIDER AREA OF THE HIPPODROME IN BELGRADE  
Milena Kordić, Svetlana Batarilo, Ranka Gajić
- 65 **INTERIORITY AS A CONCEPTUAL APPARATUS – THE RELATIONSHIP BETWEEN  
INTERIOR, ARCHITECTURE AND URBAN**  
Natalija Z. Bogdanović
- 66 **SCENIC FUNCTION OF PARTIZAN SQUARE – TOWN SQUARE IN UZICE**  
Bojana Pašajlić
- 67 **URBAN REGENERATION OF IVO LOLE RIBARA STREET IN KRAGUJEVAC  
AS A STRUCTURE THAT SHAPES URBANITY OF MODERN CITY**  
– TEACHING EDUCATIONAL RESEARCH  
Natalija Z. Bogdanović, Bojana Pašajlić
- 68 **IN SEARCH FOR THE IDENTITY OF STRUGA – PRESERVING OR RESETTING THE  
URBAN MEMORY**  
Damjan Balkoski
- 69 **INFLUENCE OF CULTURAL TRENDS AND POPULATION MIGRATION ON  
CHANGE OF THE TRADITIONAL ARCHITECTURAL EXPRESSION OF RESIDENTIAL  
ARCHITECTURE**  
Iva Lokas, Ivana Rakonjac
- 70 ***RIJEČNI KVART***  
**RIVER BLOCK AND WALK ZENICA**  
Denis Ambruš, Vlatko Dusparić

#### **IV ARCHITECTURE AND NEW MEDIA**

- 72 **BODIES WITHOUT ORGANS**  
TACTILITY, INTERNET OF BODIES & APIS AS WORLDMAKING AGENTS  
Cenk Güzelis
- 73 **BEHAVIOUR ISSUES AND SAFETY ASPECTS IN THE REAL AND VIRTUAL SPACES**  
Nataša Danilović Hristić, Marina Nenković-Riznić, Nebojša Stefanović

74 **METHODOLOGY OF REPRESENTATION AND TRANSCRIPTION OF ARCHITECTURAL SPACE: DISCOVERING THE HYBRID MODEL OF ARCHITECTURAL DRAWING**  
Hristina Meseldžija

75 **NEW URBAN LIVING ROOMS – FOLLOWED BY LIGHT**  
Aleksandra Milošević Pantović

### **V PANEL SESSION**

76 **PHILOSOPHY OF ARCHITECTURAL FIGURES**  
Snežana Vesnić

77 **EMOTIONS AND ARCHITECTURE**  
Igor Cvejić

77 **HEDONISM**  
Sanja Iguman

78 **VIRTUAL OVERCOMING OF REPRESENTATIONALISM**  
Željko Radinković

78 **INSTRUMENTS AS FORMS OF PERFORMANCE**  
Marko Ristić

79 **DRAWN TO SEE: CORPOREALITY, DESIGN AND ETHNOGRAPHY**  
Sara Nikolić

80 **THE IDEA OF MONUMENT BETWEEN BOOK AND BUILDING**  
Miloš Ćipranić

80 **PISSING ON PALACES: ARCHITECTURE & FICTION IN SWIFT'S *GULLIVER'S TRAVELS***  
Edward Djordjevic

80 **HYPEROBJECTS**  
Milica Božić

81 **LABYRINTH**  
Tamara Plećaš

events and behaviours strongly depend on the social reality and the context in which events take place. Even though already with the urban uprising in the 1960s and 1970s scholars spoke about *just cities* and *right to cities*, it is of utmost importance to reconsider these ideas once more.

## **VIRTUAL OVERCOMING OF REPRESENTATIONALISM**

Željko Radinković<sup>60</sup>

Virtuality is first seen as a way of overcoming the representational semantic paradigm embodied in the concept of simulation. The presentation shows that virtuality overcomes the simulative relation of signification by creating an alternative version of reality, so not fake (simulated) real objects, but true virtual objects. These are objects for which the question of the real referent, the signified, that is, real reality, does not play any role. In the context of these considerations, it is important to determine the position of the concept of fiction, because, like the virtual, the fictional world (spatially and temporally) separates itself from the criteria of the true and false “objective” world and creates its own criteria of truth that do not necessarily coincide with those of the real world. When it comes to virtuality, there is a key shift in these relations, because unlike the fictional world, in the virtual world, subject interaction with the virtual space is possible, whereby the subject's autonomy is not questioned in principle. This concept of virtuality coincides with what is called virtual reality, and refers primarily to technically induced virtual worlds. The categorical shift called real virtuality is also technically conditioned, which removes the fictitious dimension from virtual reality in such a way as to introduce it into the world of real objective relations, tending to erase any difference between the actions of technical systems and reality itself.

## **INSTRUMENTS AS FORMS OF PERFORMANCE**

Marko Ristić<sup>61</sup>

The lure of architectural phrases beginning with “form follows...” leads away from the idea of technology of form. By substituting the issue of precedence for any thought on the poetry of form, these phrases disregard the relations which make the form follow. To have it following anything, one ought to think form not in terms of “being an end,” but “having an end.” However, if this meant a simple transition from the question of formal finitude to the question of formal

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instrumentalism, the discourse on form would cease to be architectural. Instead, the state of “form following” presumes the material world in which form at the same time conditions and is conditioned. Thus, the question of pure instrumentality gives way to the concept of instrument, which, as a materialized method, goes beyond the issue of end. The end contained in the method necessarily yields to the phenomenal of the instrument, whereby the imagined, desired, or assumed certainty in the instrumental is faced with a multiplicity of outcomes, which are always already formal.

### **DRAWN TO SEE: CORPOREALITY, DESIGN AND ETHNOGRAPHY**

Sara Nikolić<sup>62</sup>

Anthropology, archaeology, art, and architecture are all ways of making and all dedicated to exploring the conditions and potentials of human life. However, despite the flood of images, visual and graphic data in social sciences continue to stand in the shadow of text. Visual data often have merely a documentary function: they supplement texts, which continue to stand at the center. The hiatus or no-man’s land between picture and text in the anthropological tradition raises a further question regarding the general devaluation of drawing concerning reading and writing in modern Western cultures. And while the latter’s dominance is evident, this presentation will focus on a more subtle but crucial difference among tools of visual anthropology – the one between drawing and photography. While photography is a *taking*, drawing is a *making*. A photograph stops time, while a drawing encompasses it. Drawing is an activity much older than writing or architecture. It is as old as a song and possesses something that painting, sculpture, videos, and installations lack— *corporeality*. This corporeality of a drawing is often referred to as the kinesthetic sense.

A secondary aim of this paper is to – by focusing on the practice of graphic anthropology – draw conclusions about possible intersections and points of collaboration between ethnography and design, architecture, and anthropology. This paper addresses the issue of the “third meaning” of a drawing by explicitly taking up the question of the practice sketching, doodling and taking field notes in the research process. Engaging with the writings of John Berger, Tim Ingold and Roland Barthes and in response to the distinct lack of drawing by anthropologists, the paper asks *what the act of drawing can tell us about what pictures want?*

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