

Overview of past and present discourse on VAL

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ABSTRACT:

The paper is an introduction to my thesis entitled "Author's Conceptions in the European Architecture of the 20th Century". Specifically, the objective of my study is monographic research into VAL, a Slovak artistic-architectural group, which was active from the 1970s to the 1990s. The group consists of the artist Alex Mlynářík, and architects Viera Maclová and Ľudovít Kupčovič, who gradually began to develop the irrvisions together. During the years 1968 (1970) – 1994 they produced eight projects illustrating possibilities for our environment of tomorrow.

The 1960s were accompanied by a discussion critically thematizing the main ideas of modernism. Visionary, utopian or dystopian trends, which presented various scenarios for the near future, were an integral part of this discussion. Their subject was the relationship between man and the environment, man and the society, architecture and landscape, or man and the cosmos. These visionaries have generated a whole series of architectural concepts, which even today are an inspiration for thinking about architecture and the environment. VAL was a valuable part of this global movement, and thus an important phenomenon from the point of view of local architectural discourse.

This paper deals with the current state of research on the topic. It is a summary of formative moments and theories for the group's work, a summary of the critical reflection and public presentations of their work throughout their active period up to the present day.

KEYWORDS:

prospective architecture, conceptual art, utopia, visionary architecture, modernism, late modernism

INTRODUCTION

The VAL group is quite ambivalent when looking at individual projects, its theoretical and practical background, and its position in the local and global context. The basic ambivalence concerns the classification of the group's work. Architect Antonín Stuchl commented on VAL in the introduction of the catalogue accompanying their first solo exhibition in Slovakia [1] that "although a certain affinity can be felt with the French New Realism and thus between Mlynářík and Restany, later also with Ragon, their work does not seek the favour of any particular group, it is not subject to any role models, nor does it bring about any revolution against academicism. It is just their own work, combining technology and poetry with the values of the whole big world". [2] On the one hand, the group's work extends in many directions, works in many contexts, interprets numerous historical and modern artworks, personalities and responds to many socio-cultural issues. On the other hand, it wants to be a distinctive and free artistic play.

In addition to the aforementioned Pierre Restany, a French art critic, personal friend and biographer [3] of Alex Mlynářík, VAL is related to the concept of prospective architecture [4] formulated by French critic and art and architecture theorist Michel Ragon in the 1960s. In the following text, I pursue many other views of experts from the local and international scene, who further developed or questioned the affiliation of VAL to prospective architecture. From the point of view of local art history, VAL's activities are attributable to the unofficial scene (Zuzana Barbošová), neoconstructivism (Viera Kuracinová Jančíková), conceptual dematerialized art (Aurel Hrabušický) and others. From the point of view of the history of architecture, VAL is placed in the context of late modernity (Matúš Dulla, Henrieta Moravčíková). Their work is described as prospective, futuristic, visionary, utopian, radical, experimental, alternative, as another variant—elsewhere.

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Robin A. Parry, Ilaria L. E. Ramelli



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A Larger Hope?, Volume 2 Robin A. Parry, Ilaria L. E. Ramelli, 2019-03-15 This book aims to uncover and explore the ideas of notable people in the story of Christian universalism from the time of the Reformation until the end of the nineteenth century. It is a story that is largely unknown in both the church and the academy and the characters that populate it have for the most part passed into obscurity. With carefully located bore holes drilled to release the long hidden theologies of key people and texts the volume seeks to display and historically situate the roots, shapes and diversity of Christian universalism. Here we discover a diverse and motley crew of mystics and scholars, social prophets and end time sectarians, evangelicals and liberals, orthodox and heretics, Calvinists and Arminians, Puritans, Pietists and a host of others. The story crisscrosses Continental Europe, Britain and America and its reverberations remain with us to this day. **Protestants in an Age of Science** Theodore Dwight Bozeman, 2012-12-01 Since Princeton College and Princeton Seminary were major radii of Realist influence, the conservative Presbyterianism headquartered there is an ideal choice for a case study in the American impact of Baconianism. Presbyterian thinkers already committed to a synthesis of Protestant religion and Newtonian science were afforded with additional means of elaborating a doxological version of natural science and of defending it against naturalism and other enemies of Christian faith. Originally published in 1977, A UNC Press Enduring Edition. UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from the original and are presented in affordable paperback formats bringing readers both historical and cultural value. *Education Outlook*, 1894 **"All Shall Be Well"** Gregory MacDonald, Robin A. Parry, 2011-01-01 All shall be well and all shall be well and all manner of thing shall be well. Lady Julian of Norwich. Universalism runs like a slender thread through the history of Christian theology. It has always been a minority report and has often been regarded as heresy, but it has proven to be a surprisingly resilient idea. Over the centuries, Christian universalism in one form or another has been reinvented time and time again. In this book, an international team of scholars explore the diverse universalisms of Christian thinkers from the Origen to Moltmann. In the introduction, Gregory MacDonald argues that theologies of universal salvation occupy a space between heresy and dogma. Therefore, disagreements about whether all will be saved should not be thought of as debates between the orthodox and heretics, but rather as in-house debates between Christians. The studies that follow aim in the first instance to hear, understand and explain the eschatological claims of a range of Christians from the third to the twenty-first centuries. They also offer some constructive critical engagement with those claims. Origen, Tom Greggs, Gregory of Nyssa, Steve Harmon, Julian of Norwich, Robert Sweetman, The Cambridge Platonists, Louise Hickman, James Relly, Wayne K. Clymer, Elhanan Winchester, Robin Parry, Friedrich Schleiermacher, Murray Rae, Thomas Erskine, Don Horrocks, George MacDonald, Thomas Talbot, P. T. Forsyth, Jason Goroncy, Sergius Bulgakov, Paul Gavrilyuk, Karl Barth, Oliver Crisp, Jaques Ellul, Andrew Goddard, J. A. T. Robinson, Trevor Hart.

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The pictorial history of Scotland, A.D.79-1746. 6 vols. [in 3]. James Taylor, 1887 **Political and Social Thought in Africa** Sharawy, Helmi, 2015-03-02 The essays collected together in this book reflect the author's varied experiences in the realms of politics and social struggle he notes that they cannot be separated from his other experiences in his country Egypt over the years These experiences extend from popular culture or folklore through the wider political world of African liberation politics to the Committee for the Defense of National Culture This book is like a long trip through African culture from the 1950s to the beginning of the 21st century These essays will most likely provoke a lot of memories sweet and bitter with maybe the bitter ones as the more lasting The author notes that it appears as if the only relationship that seems to have mattered for a long time for the Egyptians with the rest of Africa was the river Nile which joins the country to ten other countries while a vast desert stands in between Such separation ignores the ancient relations between Pharaonic Egypt and the rest of Africa and the role of Egypt in supporting many liberation movements on the continent The author has set himself some tough questions in this book Is it legitimate today to use race to sub divide the African continent Can this moreover be simply done as if race is ahistorical or an idealistic concept of identities Or are we going to talk about Arabism in Egypt Libya or Maghreb as if it were an identity gained with the advent of the Arabs implying that these were lands with no people a sort of No Man's Land Or was this a fragile space that could not confront the invading empire Or will Arabism equate with Bantuism or negroism sometimes and Hausa and Swahili cultures at other times These are the types of issues that Helmi Sharawy examines in this very important book Experiences that inform this book began with the author's first encounter in March 1956 with some African youths who were in Cairo for higher studies or as representatives of liberation movements

with whom he worked as an intermediary with the Egyptian national state which work left on him an everlasting impression

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web the two main functions of the skull are the cranium and the face the skull contains 22 bones many of which are paired the face contains bones which are discussed in a future post the only bone not attached directly to the other bones of the skull is the lower jaw bone the rest of the skull and upper torso of the body supported by another portion