SOCIOLOGICAL DIMENSION OF URBAN PLANS: GENERAL URBAN PLAN OF PRIŠTINA FROM 1953, ARCH. DRAGUTIN PARTONIĆ

UDC 711.4(497.115 PRIŠTINA)"1953"

Arber Sadiki, Vladimir Mako

University of Belgrade, Faculty of Architecture, Belgrade, Serbia

Abstract. *This study aims to define the importance of a sociological component in urban plans and determine its impact on the overall quality of urban documentation and subsequently on the quality of urban life. Social transformations which took place after the Second World War, new social and political order in Kosovo, within which Priština became the main administrative city, resulted in a need for new administrative, cultural, social and other facilities, which indispensably caused development of first urban plans.The specific aim of this study is directed towards identification and determination how the General Urban Plan of Priština from 1953 designed by Dragutin Partonić, professor at the Faculty of Architecture in Belgrade, affected important social and cultural changes of the city. Actually, this document also presents the beginning of modernization of Priština.*

Key words: *Modernization, modernism, Priština, urban plans, Dragutin Partonić*

1. INTRODUCTION

Sociologists, who have dealt with urban sociology as a science aiming to study various types of manifestations of urban life by describing, classifying and interpreting it in an appropriate manner, agree that sociological dimension of cities had been the subject of interest even prior to sociology becoming a separate science. Urban sociology defines a city as a space where specific social phenomena take place influencing the transformation of that space with their operation (Čaldarović, 1985:5).

All distinguished theoreticians of architecture and urbanism have agreed that the social-economic state of affairs directly affects the shaping of cities. Thus Bruno Zevi[1],

[1] Bruno Zevi (1918-2000). Italian architect, writer and theoretician. He was a student of Walter Gropius at the "Graduate School of Design", on Harvard University.

one of the best theoreticians of architecture of the twentieth century, introduced fundamental social changes of a society among four main factors which, apart from natural evolution of taste, scientific and technological development and new aesthetic theories, have a great impact upon the formulation of architecture of the twentieth century (Zevi, 2012:3).

Camillo Sitte[2], deemed as the founder of modern urbanism, alike, in his "City Planning According to Artistic Principles" published in Vienna in 1889, states the following: "And we are standing in the back with a ruler and a pair of calipers thinking that the question of feeling (for the city) could be resolved with geometry" (Zite, 2006:11). Regardless of the fact that the stated book was more focused on the physical shaping of cities, this quote draws attention to the process of the shaping of the cities that includes several components which are not physical and measurable, but above all spiritual, cultural and sociological, without which an urban space is insignificant.

Regardless of the fact that a city in its historical development has been under the continued influence of socio-economic factors, and has always been the best indicator of a general development of a society, its social dimension started to be studied within the framework of a separate discipline only towards the end of the nineteenth century and especially at the start of the twentieth century. The North American city of Chicago, with the total of 550.000 inhabitants in 1880, with already 1.100.000 in 1890, 1.600.000 in 1910, 2.700.000 in 1920 and the number of inhabitants reaching 3.300.000 in 1930 (Mellor, 1977:291), was an indicator of an expansive growth of the cities in the twentieth century.

Within these circumstances, a school was established in Chicago as a transition from the speculative cabinet approach, to social reality focusing on sociology as an exact science, which through its empiric research and with application of specific methodology, significantly contributed to development of urban sociology (Vujović and Petrović, 2005:13).

The most prominent representatives of the Chicago school were: Robert Park, Ernest Burgess and Luis Wirth who had been developing a sociological concept called "ecologic approach and urbanism as a way of life". Ecology is a term taken from the natural sciences to mean harmonization of animals and plants with the environment. According to Park, "from the very morning a city looks like a big mechanism of selection which in an infallible manner selects those individuals from the entire population who are most suitable to live in one or in a determined specific zone" (Park, 1952:79). In cities, events are sequenced according to "natural zones", through processes of competition, emigration and inheritance, analogous to the processes taking place within the biological ecology. Wirth's thesis on urbanism *as a way of life* is less connected to internal change of the city than with what urbanism is, as a manner of social existence. Wirth deems that: "The degree a modern world could be considered "urban", cannot be measured exactly by the degree of population living in cities. The influence cities have on social life of citizens is bigger than indicated by population percentage, because a city is not only a place of residence and workplace of a modern person, but the starting and the control center of economic, political and cultural life, which has, within its realms, included distant communities by creation of structural zones, population and various activities in one Cosmos" (Wirth, 1938:342).

---

[2] Kamilo Zite (Camillo Sitte) - (17 April 1843 – 16 November 1903) A painter, architect, urban designer and planner. In 1889 he published a book called "City Planning According to Artistic Principles" which had five editions until 1922. It was published in Serbian by „Građevinska Knjiga" (Construction book), from Belgrade in the edition called „Big books of architecture", which had three editions until 2006. Based on the principles and definitions presented in this book, Camillo Sitte is considered as the founder of modern urbanism.

The Marxist theory of cities developed by Marx and Engels, although not presented as a systematized research of cities but included in several works related to: division of work, alienation, analysis of capital, class fight, etc. Engels' analyses were more focused on housing issues of labor class, and did not significantly contribute to a modern city phenomena and mass urbanization. According to this theory, "urbanization is a demonstration of irrationalness of capitalism, and a city is only a stage for social drama taking place in the streets" (Mellor, 1977:XIII).

Henri Lefebvre, one of the most prominent authors of a Neo-Marxist orientation, as opposed to the ecological approach, applied a dialectic approach, which enables the application of changes of the main characteristics of cities in accordance with changes of an adequate social-historical context, as well as an insight into the dynamics of the urbanization process. According to him, urbanization takes place on a linear basis, from the zero point to complete urbanization, but the very process is characterized by the transition in phases composed of various models of space production. Lefebvre deems that a city space is produced as an expression of relationships in social production and presents material and symbolic reflection of a specific society (Grbin, 2013:475-491) or even more concrete, a city is a projection of global society in space (Vujović and Petrović, 2005:16).

Additionally, professor Ranko Radović, demonstrated an inseparable link between architecture and sociological structure of a certain area, according to which the very need for architecture results from a social moment of a certain society and each and every object is "based on social tissue" (Radović, 1998:119). According to him "folklore, traditional construction is not a style but a view of the world and of life, of nature and the spirit of a place, attitude towards life processes and material, towards the climate and authenticity. It is the world of truth and reality" (Radović, 1990:7-24).

Actually, it is exactly Lefebvre's theory that a city presents a physical projection of specific social relationships which represent the main starting point for analyzing GUP from 1953, in relation to social issues of the post-war Priština. The methodological approach is directed towards social transformations of the entire society in Priština during the implementation of the Plan. The relation between the degree of the implementation of the Plan and how and to which extent this affected the degree of social urbanization was determined with the application of a multidimensional analysis.

2. GENERAL URBAN PLAN OF PRIŠTINA FROM 1953, ARCH. DRAGUTIN PARTONIĆ

2.1. Social and historical circumstances of Priština

It is impossible to understand the general characteristics of the timeline and the context of a city, without having the basic information about the previous circumstances in this area which directly or indirectly impacted upon general phenomena of the second half of the twentieth century Priština.

Archaeological excavations performed on several locations in the vicinity of Priština, such as near Valac, Matican, Gračanica, Donje Brniće and such indicate that this specific area was densely populated already in the late Neolithic period (Ćetković and Maletić, 1982:33). The existence of settlements in Metal Age is documented in the archaeological findings in the valley of the Gračanka River near a village called Donje Brniće, in the northern part of the present-day Priština. The remains of *Ulpiana* (second century of our

era), the capital of Roman province *Dardania*, are located ten kilometers south-east of Priština. Later, in the sixth century, *Ulpiana* became the second capital of Emperor Justinian I and was known as *Iustniana Secunda*. Also, many important Roman roads, among which the Roman army road *Via Egnatia* was the most important, are located in the vicinity of Pristina today (Nušić, 1902:45).

Owing to the development of mining in the settlements around Priština, such as the mine in Novo Brdo, but also the fertile land of the Kosovo valley, in the early medieval century, Priština rapidly became an important place in the region. It is believed that, in the times of the Nemanjić rule, the castle of King Milutin (1282-1321) was located somewhere in-between Kamen Džamije (Mosque of the rock) and Sahat Kula (Tower clock). Also, in the fourteenth century, Priština was the capital of Vuk Branković, even after the Battle of Kosovo (1389) when he had dual reign with the Ottomans until 1455, when it fell under the complete reign of the Ottoman Empire and when the presidency of *Sandžak* was transferred,[3] and Priština remained at the level of *Kazaja*.

In 1660, a Turkish travel writer, Evliya Celebi[4] described Priština as "a city of 2060 big and beautiful houses, with Alaj Beg castle and the building of court, standing out from the others. The city was beautified by big castles, with nicely arranged yards and greenery, mosques, two big temples, eleven "Hans" and three hundred shops, as well as citizens who were very pleasant" (Çelebiu, 2008:18).

With the establishment of the Kosovo *vilayet* in 1877, two years later Priština became the seat of *vilayet* until 1893 when this status was taken over by Skoplje until 1912. After 1912, Priština became the centre of the province of Kosovo, until the administrative division into "banovinas" of the Kingdom of Yugoslavia at that time, when Priština was only the center of the district within the Vardar *banovina*. During the Second World War, the city was under the reign of Mussolini[5] until the surrender of Italy, when ownership of the city was taken over by the Nazi Germany.

In 1946, Pristina became an administrative center of Autonomous Kosovo and Metohija area within the composition of National Republic of Serbia, Federal National Republic of Yugoslavia at that time.[6] Due to the changes of the Constitution in 1963, Pristina became the capital of Autonomous province of Kosovo and Metohija.[7] According to 1974 Constitution, Kosovo became an autonomous province, thus taking up a much

---

[3] Sandžak – according to Ottoman administrative system, the hierarchy of territorial organization was on the level of "vilayet" consisting of several "sandžaks", while a "sandžak" consisted of several "kazajas", and "kazajas" consisted of several "nahijas".

[4] Evliya Celebi (1611-1684) –Turkish travel writer who, in the period from 1640 to 1676, as per the request and with support from the Big Port (Ottoman reign) travelled through the entire Ottoman Empire and the area. During his travel, he did travel recordings which he published later in ten volumes under the original title *"Sejahatname"*. In December 1660 he travelled around Kosovo, in February 1662 he travelled around north Albania and Montenegro, in November 1670 through south Albania, and these recordings have a significant role in the fifth to the eighth volume published in Ottoman language.

[5] Benito Mussolini – The leader of the fascist Italy until 1943. During the Second World War, after the occupation of Yugoslavia and Greece, in May 1941, Mussolini, under the Albanian state, inside the fascist Italy, joined the majority of territories populated by Albanians, including the greater part of the territory of Kosovo.

[6] See Constitution of the Federal People's Republic of Yugoslavia, article 2 adopted on 31 January 1946 in Belgrade

[7] See Constitution of the Socialist Federative Republic of Yugoslavia, article 111 adopted by the National Assembly on 7 April 1963 in Belgrade.

better position within the Federation, which is directly reflected on the development of its capital.[8]

In various time periods, there are many travel writers and various documents which include data on the population numbers in Pristina. Starting from the first Ottoman *defters* in the fifteenth century all the way to various proofs based on diplomatic reports and church statistics data. In the period from the first post-war official census in 1948 until the last conducted in the Socialist Federal Republic of Yugoslavia in 1981, Pristina population numbers increased from 19.631 to 108.083.[9]

Table 1 Pristina population, 1486 – 1981

Year	Source	No.of families	No. of inhabitants
1486	Turski defter (Turkish statistical registry)	392	-
1569/70	Mudasal Defter (Detailed statistical registry)	692	-
1669	Evliza Celebi (itinerary)	2.060	-
1685	Archbishop Pjetër Bogdani (report sent to Vatikan)	3.000	-
1689	Coronelli („Iliricum")	4.000	-
1737	Feliks de Bozur (itenerary)	-	8.000
1811	Baron De Gamera (itenerary)	-	12.000
1812	Anton Vas (French diplomat, report)	-	9.000
1850	Gedeon Jurišić	3.000	12.000
1898	Turski defter (Turkish statistical registry)	3.690	12.375
1902	Branislav Nušić	3.760	18.000
1910	Jovan Cvijić	4.000	18.800
1921	The first census of the Kingdom of Yugoslavia	-	14.338
1931	The second census of the Kingdom of Yugoslavia	-	16.358
1937	Monograph of Pristina	-	16.000
1948	Official census in SFRY	4.667	19.631
1953	-	5.634	24.081
1961	-	9.059	38.593
1971	-	14.813	69.514
1981	-	21.017	108.083

(Source: General Urban Plan of Pristina until 2000– Municipal Assembly of Priština, 1987.)

Taking into consideration social circumstances of this area through Don Martindale historic approach based on which a human society is considered as a historical product, as well as its institutional approach based on which social life is determined by various institutions (Vujović and Petrović, 2005:27) in case of Pristina, it is clearly identified both historical and institutional factor in the shaping of social characteristics of the population.

---

[8] See Constitution of Socialist Federal Republic of Yugoslav, article 1, article 2, article 4, article 291, article 295, article 311, article 313, article 324, article 354, article 355, article 356, article 398 adopted in 1974 in Belgrade. With these institutional changes, for the first time two autonomous provinces, Vojvodina and Kosovo were recognized as constitutional units of the Federation.

[9] Official census of Socialist Federal Republic of Yugoslavia from 1948 and 1981. Federal Statistical Bureau.

2.2. Sociological dimension of General Urban Plan of Pristina from 1953

„Modern architecture has to make crystal clear the new social way of life"
(Han-Magomedov, 2005:444).

A slogan taken from the first issue of the Soviet architecture magazine "Modern architecture" (*Современная архитектура"*) from 1927, shows that the Soviet constructionists believed in social transformation through architecture and the spirit of a constructive movement based on social and not technical revolution, can be considered as a post-war slogan used for transformation of Pristina's society through architecture.

Pristina cannot be taken into consideration outside of the entire time and social context of the entire area. The development of architecture on the territory of ex-Yugoslavia from the Berlin congress, Balkan wars until the thirties of the XX century was characterized by folklore and eclectic architecture. Following 1930, structures began to strongly manifest the principles of modernism in architecture. Thus, until the Second World War, "modernism had established itself as the ruling form of architecture production, through which the ideas of Yugoslav unity found their identity formula through a universal and abstract language, annulling the differences among national ethnicities" (Konstantinović, 2013:86). The situation was interrupted by the Second World War. The post-war Yugoslavia, as a socialist country initially based on Soviet communism, with multiethnic, multilingual and multi-religious population with similar pre-war territory, had a task to continue creating a common identity of South Slavs, initiated during the pre-war period. With the crucial change in social establishment from a monarchy based on principles of capitalistic product to socialism where a state owns the means for production, the possibility of continuation of creation of Yugoslav nation based on the pre-war principles, ceased to have any meaning. Thus, the initiated pre-war modern architecture could be accepted in program and function, but other forms, as points of unity of nation in a new social system and "new ideals" had to be found. The post-war country based on the communist system, with transformations of "labor self-management", as a way of inclusion of "peoples' masses" in the decision making processes, transformed itself into an unusual system of social organisation both in relation to rigid Eastern communist societies on which it was based and Western states based on principles of free market. This inter-zone positioning of the new state between the communist and capitalist world, inevitably reflected upon the approach to architecture where "the language of architecture was typical neither for the socialist societies of those types nor for totalitarian regimes which tested architectural stylistic areas for mediation of their own ideologies" (Konstantinović, 2013:87).

Straight after the Second World War, a five-year plan 1947-1951 for the revival of Yugoslavia was created. Within this specific plan, 47 general and regulation plans of cities and settlements were creted in the Republic of Serbia, engaging experts of that time. In relation to the model of the pre-war planning, which was reliant upon regulation, both physical and zoning, in the post-war period, normative and program planning based on communities was introduced (Milašinović Marić, 2011:3-15). „It should be emphasized that architecture, as well as overall culture and society of that time were under the powerful dictates of ideology of communist power, so that the rigidity of normativism and prescribed plans and models was felt in each segment of creativity (Milašinović Marić, 2017:273). In this context, the Partonic General Urban Plan for Pristina was among the first plans which was adopted in 1953.

However, Pristina was different. While other capitals of Yugoslavia at that time started the first phase of modernization in-between the two world wars, Pristina was not the case. The urban development of Pristina prior to the Second World War was a spontaneous development of the city which was organized in settlements (*mahalla*), which consisted of low-rise mainly ground and single floor individual-housing facilities, where people were grouped usually based on family relationships or origin based on which the *mahallas* got their names (*Muhaxher mahala, Lokac mahala, Dalmatinska mahala, etc.*). Houses were connected by narrow streets and without any planned urban structure. The only joint public space and the main part of the city was "*čaršija*"[10] as a place of gathering of citizens and the roofed traditional Ottoman market *("bezistan"),* which was located in the central part of the city. A significant number of shops within the *bezistan,* were owned by the Jews who lived in the central part of the city where they had their Synagogue, which was demolished in the fifties of the twentieth century.

Fig. 1 Functional zoning of Pristina GUP 1953, arch. Dragutin Partonić.
(Source: Pristina Municipal Archive, Stock: SO-KK, Box: 1(1-21) 2(1-14), No. 587)

---

[10] Čaršija – world of Persian origin, a combination of „čehar su" or „čaršu" meaning four flows referring to the gathering of people from four sides of the world (Vujović and Petrović, 2005:400)

New political establishment after the Second World War within which Pristina became an administrative center of the Autonomous Kosovo-Metohija province, within Federal People's Republic of Yugoslavia, required an urban reorganization so that the new rule could realize its economic, cultural and social objectives through urban planning of the city. Thus, in 1950, the development of General Urban Plan started, with Dragutin Partonić, professor at the Faculty of Architecture in Belgrade, as the author. The Plan was adopted in 1953 and it presents the first post-war urban document of Pristina. At that time, according to the official census of the particular year, 24.081 inhabitants lived in Pristina on the total urban area of 223 hectares, while the planning document referred to a city with 50.000 inhabitants.[12] For the first time, the Plan defined main functional zones such as: individual construction, combined construction, line construction, block construction, hospital center etc., which had not been defined prior to the Plan. Apart from the above, the Plan included construction of a new road with two boardwalks on both sides, in the south-north direction, next to which main public and social buildings such as: cultural center, theatre, summer stage, press building, house of the army, house of techniques, as well as multi-housing blocks, were planned for. The majority of the listed buildings along this line were later realized, although not on the exact planned locations, because in the years to come the Plan was elaborated in several detailed plans, which redefined the positions of several main public buildings.
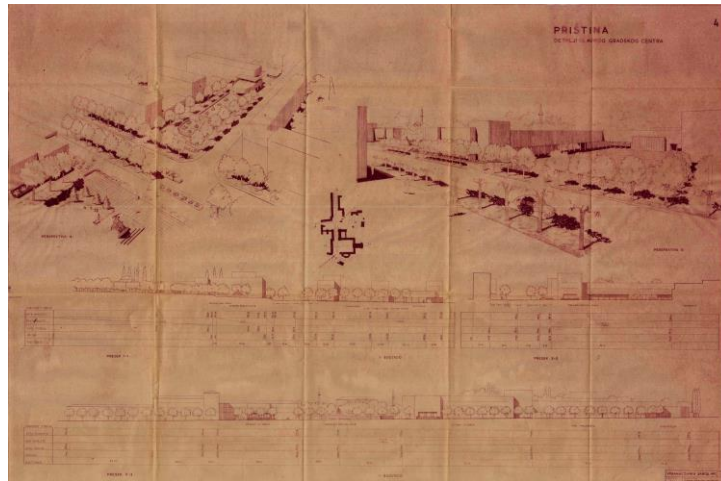

Fig. 2 Detail of the city center of Pristina GUP 1953, arch. Dragutin Partonić.
(Source: Pristina Municipal Archive, Stock: SO-KK, Box: 1(1-21) 2(1-14), No. 587)

Due to the lack of institutional and human resources for the implementation of Partonić Plan, a communal technical service within the municipality of Pristina was established in 1957 and later, in 1961, Urbanism Institute of the municipality of Pristina

---

[12] General Urban Plan of Pristina, arh. Dragutin Partonić. Municipal Archive of Priština, Fond SO-KK, Box 1(1-21) 2(1-14), Nr. 587. Complete graphic part of the Plan is available while textual part of the Plan is partially kept.

was founded as the first expert institution dealing with urban planning of the city, to which the Plan itself and professor Partonić could be considered to have contributed to.

Fig. 3 Boulevard "Marshal Tito", 1963. Constructed based on Partonić's GUP
(Source: Kosovo Archives)

Regardless of the fact that the sociological study of the city and the citizens on the territory of Yugoslavia at that time started only in the sixties of the twentieth century (Vujović and Petrović, 2005:396), it cannot be stated that the Partonić Plan disregarded the social issues of the city. Surely, based on the general legal establishment of "equality of a self-managed society", the Plan had to recommend spatial resolutions which would enable development of social activities of "equal citizens". Thus, the Plan planned for particular zones based on functional characteristics, so as to enable equal spatial development of the city.

In the fifties of the twentieth century Pristina with multi-ethnic, multi-religious, multi-cultural population, with big economic differences among layers of society inherited from the pre-war times during which business people were owners of all real estates in the very center of the city, we have to agree that it was not easy at all. Thus, "equality" on one side and urban zoning on the other, according to which construction of the main institutions in the national ownership was planned for and then realized, the first housing blocks were also foreseen which were populated by representatives of "new leadership", which resulted in social segregation of the population, where the *esnafs*,[13] were no longer in the city center but some new people with ties and wives who were not covered by *feredža*,[14] who go to work together or walk together in the city center. This was an important social event for Priština in the fifties of the previous century, because, for the first time, the form of use of public space was made equal both for men and women.

---

[13] Esnaf – Turkish word meaning Association of craftsmen dealing with the same business or craft, who cooperate so as to jointly realize their rights and objectives. In case of Pristina, the majority of them lived in the central part of the city where they had their shops at the exact location where Partonić Plan had foreseen main administrative and social buildings and first housing blocks.
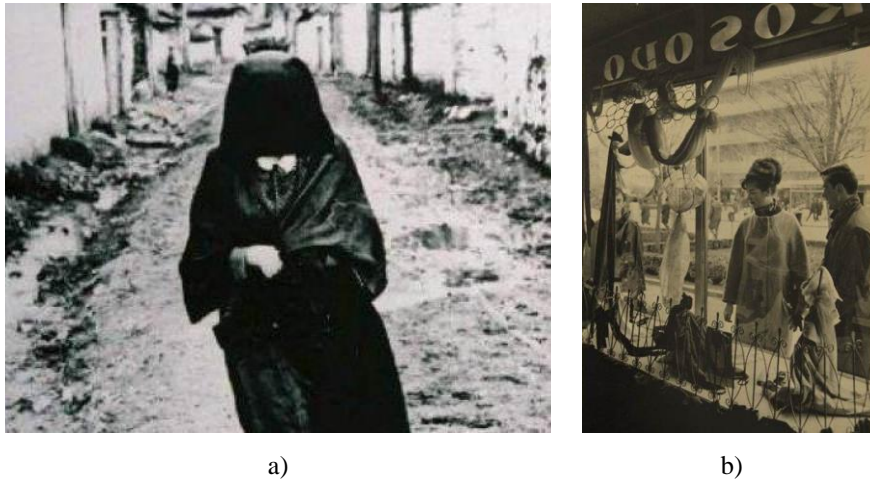[14] Feredža – Islamic garment for women covering entire body and face

<div align="center">a)   b)</div>

Fig. 4 a) Women in Pristina in the beginning of the 20th century (Source: Archive of Kosovo),
b) women in Pristina in the 1960[s] (Source: E. Mekuli and D.Qukiq, Priština, Prishtinë:
Kuvendi Komunal i Prishtinës, 1965)

The pre-war bearers of power, following the nationalization of their property were forced to move to the outskirts of the city, where owing to this Plan, basic infrastructure conditions were created. This migration within the city affected the urbanization of the peripheral parts of the city not only with the provision of the necessary infrastructure, but also the creation of new urban population at the outskirts of the city reducing urban segregation.

The Plan also had to offer city space for the realization of social activities in the spirit of a "self-managed" society to the new "proletarian citizen". In view of this, the first city squares surrounded by the main social and institutional buildings were planned for.

The post-war Yugoslavia as a socialist country, was not oriented towards emphasizing spiritual and material values of each entity individually, but was trying to uniform them all by creating a new joint identity, which actually presented a favorable atmosphere for the development of modernism in architecture which based on similar universal principals disregarding the elements of architectural heritage, ornaments, as well as elements of regionalism in architecture. This tendency could be witnessed in the Partonić Plan. Ignorance of the vernacular architecture from the period of Ottoman empire, which could have been kept as a continuity of collective memory, and as a way of life, destruction of certain religious buildings with which certain layers of population were spiritually connected such as Roman catholic church near the present day hotel "Grand Prishtina", Lukar mosque near the present day hotel "Bozhur" as well as Jewish Synagogue, as the only temple in the city, made the local population consider modernization as imposing on them. In addition, the majority of Albanian population, as the predominant community in the city, as the only non-Slavic entity in the Federation of that time, an entity with significantly different tradition in all social characteristics, felt very unnatural in the new social establishment. Everything that came out from the particular establishment was deemed as imposed, strange and unacceptable. This resulted in the creation of two social layers. The first one, a smaller number of people who considered modernization as stylish

and advanced, as a way to go. Usually those people resided in the central part of the city and were directly involved in the new management structures. The second one, a bigger number of people who refused all that was linked to modernization, who were deeply linked with traditional way of life and who mainly lived at the outskirts of the city, in illegally constructed facilities, not affected by the Plan at all.

Apart from contribution to the resolution of many urban problems of the city, Partonić Plan, could be considered as a driving force of the economic development of the city. The newly-planned streets, public areas, public and housing buildings... required big financial investment and engagement of new workforce for the realization of those. Within these circumstances, first construction companies were established to employ significant number of workers thus gradually improving the overall economic situation of the middleclass population.

3. CONCLUDING REMARKS

Based on the above, it could be concluded that the Partonić General Urban Plan of Priština, as the first post-war urban document, regardless of the deficiencies we identified, presents a basis for the commencement of modernization of Pristina. This document planned for the main social institutions which had a leading role within all social segments of life. Shortly upon its realization, the main city promenade included in this Plan, was turned into the main arena of social and cultural events, maintaining the described status even today. This area represents the first public area in Pristina equally accessible to both genders, which had not been the case earlier.

The establishment of construction and other companies due to the realization of the Plan, enabled a certain number of local populations from the poorest class to get employment within state companies for the first time. Having in mind that the population in question was the one skeptical towards modernization, this act directly affected their viewpoint for the sole reason that they were included in its realization.

New housing blocks, which were designed for the new population whose gravitation to the new administrative center was expected, present the first urban structure of the city. The majority of new inhabitants of these blocks came from the surrounding rural settlements or smaller urban areas of Kosovo, who lived a traditional life in big families with strong family ties etc. Generally, family members with some education with chances of getting employment in the newly-formed institutions came to the city. The fact that they left other family members in rural settlements meant that they maintained linkages with them. This process actually had mutual effect– urbanization of villages on one hand and realization of the city on the other, a process being developed further for many years to come, and it is continuing even today, putting the society of Pristina in a blearily formulated social class, which presents just another example of incomplete or distorted modernization in the Balkans.

REFERENCES

1. O. Čaldarović, Urbana sociologija, Zagreb: Globus, 1985.
2. D. Ćetković and Maletić, Kosovo, Priština: NIGRO Rilindja, 1982.
3. M. Grbin, "Lefevrova misao u savremenoj urbanoj sociologiji", Sociologija, Vol. LV, N°3, pp. 475-491, 2013.
4. General Urban Plan of Pristina, arch. Dragutin Partonić, Urbanistički zavod NRS, Beograd, 1953.
5. S. O. Han-Magomedov, „Ruski eksperiment u arhitekturi", u: Miloš R. Perović, (ured.) Istorija moderne arhitekture, knjiga 2b, Kristalizacija modernizma, avangardni pokreti. Beograd: Draslar partner, pp. 403-459, 2005.
6. D. Konstantinović. Programske osnove Jugoslovenske arhitekture: 1945-1980 (doctoral thesis). Novi Sad: Univerzitet u Novom Sadu, 2013.
7. D. Milašinović Marić, Poletne pedesete u srpskoj arhitekturi, Beograd: Orion Art, 2017.
8. D. Milašinović Marić, „Razvojni tokovi u srpskoj arhitetkuri od 1945. do 1961. godine". Arhitektura i Urbanizam, br. 33, pp. 3-15, 2011.
9. R. Mellor, Urban Sociology in an Urbanized Society, London: Heineman Educational, 1977.
10. E. Mekuli and D. Qukiq, Prishtina, Prishtinë: Kuvendi i komunës së Prishtinës, 1965.
11. B. Nušić, Kosovo, opis zemlje i naroda, I sveska, Novi Sad: Knjige matice srpske, 1902.
12. R. Park, Human Communities: The City and Human Ecology, New York: Free Press, 1952.
13. R. Radović, "Podsticajno, zagonetno i varljivo mesto tradicije u arhitekturi". Arhitektura i istorija, De re Aedificatoria, nr.1, pp. 7-24, 1990.
14. R. Radović, Savremena arhitektura: između stalnosti i promena ideja i oblika, Novi Sad: Fakultet tehničkih nauka i Stylos Art, 1998.
15. S. Vujović and M. Petrović, Urbana Sociologija, Beograd: Zavod za udžbenike i nastavna sredstva, 2005.
16. K. Zite, Umetničko oblikovanje gradova, Beograd: Građevinska knjiga, 2006.
17. B. Zevi, Historia e arkitekturës moderne, Vëllimi 1 (History of Modern Architecture, Book 1), Tiranë: Dituria, 2012.
18. E. Çelebiu, Në Shqipëri dhe në viset fqinje: Kosovë, Mal i Zi, Ohër (In Albania and neigboring regions: Kosovo, Crna Gora i Ohrid), Tiranë: Shtëpia botuese 55, 2008.
19. L. Wirth, "Urbanism as a way of life", American Journal of Sociology, Vol. 44, N°1, pp.1-24, 1938.

SOCIOLOŠKA DIMENZIJA URBANISTIČKIH PLANOVA: GENERALNI URBANISTIČKI PLAN PRIŠTINE IZ 1953. GODINE, ARH. DRAGUTIN PARTONIĆ

Ovaj rad ima za cilj da definiše značaj sociološke komponente u urbanističkim planovima, i odredi njen uticaj na celokupni kvalitet urbanističkih dokumenata a samim tim i kvalitet urbanog života. Društvene transformacije koje su se desile posle drugog svetskog rata, opšti pravni poredak Kosova, u kome Priština zauzima mesto glavnog administrativnog grada, rezultirale su potrebom za novim administrativnim, kulturološkim, društvenim i drugim objektima, što je prouzrokovalo neminovno izradu prvih urbanističkih planova. Poseban istraživački cilj je usmeren ka identifikovanje i utvrđivane kako GUP iz 1953. godine, autora Dragutina Partonića, profesor na arhitektonskom fakultetu u Beogradu, uticao na značajne društvene i kulturološke promene u gradu. U stvari ovaj dokumenat predstavlja i početak modernizacije Prištine.

Ključne reči: *Modernizacija, modernizam, Priština, urbanistički planovi, Dragutin Partonić*