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Staying with the Trouble: Feminist Spatial Practices and Hybrid Agency in Slovakia and the Czech Republic

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Abstract: This article presents the experience of organizations working in the field of feminist spatial practice in Slovakia and the Czech Republic. It thus gives attention to countries where such practice is not yet part of the formal planning context, understood as traditional top-down approaches led by state institutions, architectural studios, and planning education. The article aims to bring this practice into the local design discourse, and with it, contribute to changing the discourse toward better responsiveness and building capacity to generate positive change. In doing so, the article draws on the perspectives of *Feminism for the 99%* by Arruzza, Bhattacharya, and Fraser (2019), as well as those of hybridity and fluidity by Haraway (2008, 2016). It links these to situated examples from research of practitioners and alliances between architects, NGOs, educators, and community groups working with marginalized communities, such as Roma, long-term unemployed women, families facing homelessness, natural actors (e.g., pollinating insects), and others. I argue they can serve as an inspiration beyond the region for a unique spatial practice that addresses interconnected issues of social, gender, ethnic, and environmental justice.

Keywords: Spatial Practice; Spatial Sociology; Feminism for the 99%; More-Than-Human World; Feminist Planning; CEE Region; Slovakia; Czechia.

Corresponding author: Lýdia Grešáková (Spolka, Slovakia); lydia@spolka.cc; https://orcid.org/0009-0009-1941-264X Open Access. © 2025 Lýdia Grešáková published by transcript Verlag. This work is licensed under the Creative Commons Attribution 4.0 (BY) license.

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Introduction

Over the last 50 years, feminist approaches have gradually been integrated into planning practice. In Western countries like Germany and the USA, feminist planning has become institutionalized as a practice that critically examines how planning decisions are made, whose interests they serve, and whose voices are excluded (Angeles 2023). However, in Slovakia and the Czech Republic – historically interconnected countries – such institutionalization has not yet occurred. Due to their unique history, including a weak emancipation movement in the 1960s and the rejection of collectivity, which for many symbolizes pre-1989 politics and way of life, the region has reinforced a paradigm of individualization and privatization that dominates architecture and planning. This shift replaced the socialist-era ethos of collective provision with market-driven priorities and diminished public responsibility for the built environment (Lokšová 2023; Lokšová/Batista 2021; Moravčíková 2023; Moravčíková et al. 2023). Formal institutions often perpetuate top-down approaches, distancing themselves from care-oriented or intersectional practices, leaving spatial practitioners with limited avenues to challenge systemic inequalities, exacerbated by multidimensional crises.

Crises like environmental degradation, housing precarity, and the fallout of neoliberal capitalism demand a rethinking of architecture as a discipline. Naomi Klein (2007; 2023) describes neoliberalism as exploitative, deepening inequalities and neglecting care. The current political emphasis on capital accumulation overlooks socio-spatial aspects that do not align with neoliberal values of growth and efficiency, neglecting long-term planetary care, as well as human and non-human habitability (Fitz/Krasny 2019: 12). Since planning shapes our social environment, incorporating diverse perspectives, particularly from marginalized groups, is crucial to approach any crisis. While feminist spatial practices remain informal in Slovakia, the Czech Republic, and other Central and Eastern European (CEE) countries, many non-profit organizations and collectives incorporate feminist values into planning, advocating for care, equity, and inclusion in co-creating neighborhoods, cities, and regions. These initiatives exemplify hybrid approaches to systemic transformation that prioritize social and ecological justice.

In this article, I challenge the paradigm in two ways. First, I position feminist spatial practices within broader planning debates amidst crises, integrating them into the planning discourse of CEE countries. Drawing on *Feminism for the 99%* (Arruzza/Bhattacharya/Fraser 2019) and Haraway's

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concepts of fluidity and hybridity (Haraway 1988; 2008; 2016), I explore how Slovak and Czech feminist practitioners challenge global paradigms of growth and efficiency while addressing local nuances. Rooted in intersectionality and solidarity, these practices offer a framework for urban change that connects social, gender, ethnic, and environmental justice. This article reflects a long-term approach developed by the feminist spatial practice collective Spolka of which I am a member, which engages with the local history and complexities of the socialist past (Grešáková/Tabačková/Révészová 2020). Secondly, by highlighting relational, hybrid methodologies, I show how CEE approaches can enrich global frameworks, bridging local contexts with planetary care (Fitz/Krasny 2019: 12). Although CEE showcases intense neoliberalism, its rapid adoption makes it a crucial site for exploring how systemic shifts, including transitions toward care-driven frameworks, can be embraced and scaled.

Planning with Care and Beyond Gender

Before exploring methodologies and approaches, key terms must be defined. Feminist theorist bell hooks often argued that feminism, transcending gender, envisions rights for all bodies and identities (hooks in Schalk et al. 2017: 13). Feminism has evolved through waves including postcolonial, queer, ecofeminism and the fourth digital wave represented by movements against gender-based violence like #NiUnaMenos (Not One Less) or #MeToo. In Slovakia and the Czech Republic, contemporary feminism integrates intersectional perspectives, considering how gender, race, and class shape spatial experiences and inequalities. For this text, the *Feminism for the 99%* manifesto by Arruzza, Bhattacharya, and Fraser (2019) offers a relevant framework. It critiques mainstream feminism, often led by privileged white women, for overlooking economic and social inequalities affecting the majority. The manifesto calls for an anti-capitalist feminism rooted in solidarity, which recognizes how gender, race, and class oppressions are interconnected. In spatial practice, this translates to designing inclusive, accessible, and safe environments that reflect the diverse needs of people. In addition to human-centered considerations, integrating more-than-human perspectives – encompassing animals, plants, ecosystems, and non-living elements – into feminism is increasingly crucial. Haraway's (2008; 2016) work highlights the symbiotic relationships found in nature, such as those

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between fungi and algae in lichens, illustrating the resilience and mutual benefit of these interactions.

The link between feminism and planning, particularly in terms of power dynamics and structures, is well explored by Angeles (2023). Feminist planning ethics emphasize holistic approaches, care, empathy, rights, justice, and a balance between individual and collective responsibility, freedom, and duty. Angeles highlights intersectionality as a key analytical framework for spatial practice, helping to address inequality, injustice, and diversity by considering the intersecting identities through which different actors experience urban spaces and policies. This approach reveals how power relations reinforce marginalization. To return to Haraway's (2016) linked encounters, *staying with the trouble* and embedding it in narratives creates counter-narratives and can foster control over meanings and representations of marginalized experiences, contributing to broader social changes, such as their recognition in formal practice. This shows that applying the idea of a more-than-human world to spatial practice involves recognizing the entanglements between human and non-human actors and fostering environments that support this interdependence.

This article situates these frameworks in the context of crises, both as structural failures in built environments and as reflections of broader systemic injustices. Slovakia and the Czech Republic face pressing challenges including climate change, war-related migration, insufficient social protection, and housing affordability, where apartment prices reach nearly 13 times the average annual salary, alternately placing both countries among those with the highest housing inaccessibility (Linhart et al. 2024: 28 in Grešáková/Mravčáková 2025: 7). Naomi Klein's (2007) critique of neoliberalism explains how crises like these are often exploited to deepen inequalities and reinforce market-driven development at the expense of collective well-being. Feminist spatial practice, by drawing on diverse methodologies, responds to them by proposing inclusive frameworks that address intersecting forms of marginalization (Roberts/Aiken 2023) and reimagine environments as sites of repair, care, and shared agency (Fitz/Krasny 2019). Examples include »experimental pedagogies, expanded histories, embodied theories, collaborative practices, spaces for non-conforming bodies and alternative materialities« (Roberts/Aiken 2023), or »making differently« – that is, creating space through inclusive, justice-centered practices (Petrescu 2007; Schalk et. al. 2017: 15; Houston et al. 2018).

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Peripheral Matters and Global Connections

Central and Eastern European cities have been explored by several theorists (e.g. Ferenčová/Gentile 2016; Chelcea/Druţă 2016; Grubbauer 2012; Hirt 2012; 2013; Kalmar 2024; Krivý 2020; Kubeš 2013; Lokšová/Batista 2021; Tuvikene 2016; Wiest 2012), who have addressed the transformations of spatial practice and housing since the 1990s, often focusing on the socialist legacy and its rejection. The transition away from socialist planning reflected an orientation toward a market economy with minimal social aspects. This lack of social approaches influenced the spatial organization of post-socialist cities, marked by suburbanization, segregation, gentrification, and the commodification of architecture. The decline of public spaces and socially oriented planning continues to this day (Hirt 2012: 34-59, Krivý 2020), as illustrated by the under-maintained yet still-used urban space in Košice (fig. 1). Such spaces highlight the tension between institutional neglect and informal appropriation by marginalized groups.

The reorientation toward market values has been described as a process in which neoliberal policies exploit the »zombie socialism« – the lingering trauma of the previous regime – by using this narrative to justify the privatization of public assets and suppress social resistance (Chelcea/Druţă 2016: 525). This includes selling state buildings, eroding public infrastructure, and undermining 20th-century architecture under the guise of modernization. But there is also poor support for education, health, social affairs, culture and the environment. These characteristics are encompassed under the term »post-socialist« city. However, as Ferenčuhová (2016) argues, the research on post-socialist cities and the term itself have limitations, including overlooking regional diversity and relying on knowledge from a few major cities (Kubeš 2013: 23). For this reason, it is challenging to rely on knowledge of the so-called post-socialist city to achieve a deep understanding of the context of »the periphery,« local (responsive) spatial practice, and its nuances.

In Slovakia and the Czech Republic, formal planning focuses on architecture and urbanism, separating them from social processes involving people, technology, animals, and plants. It is important to note here that, as observed in both contexts, the teaching of spatial practice as an interdisciplinary field of planning is virtually non-existent. There is also a lack of basic data, such as housing realities and conditions like the number of empty homes or rental practices (Grešáková/Mravčáková 2025). In response, informal and interdisciplinary practices have emerged to fill these gaps. Initiatives like Projekt

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1.
An under-maintained space in one of Košice's housing estates, dating from the socialist era, photographed during field research. It remains in everyday use, particularly by those excluded from privatized leisure infrastructure. Photograph by Lýdia Grešáková, 2021.

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DOM.ov (10 years) and Nadácia DEDO (25 years) support families without adequate housing in Eastern Slovakia, collecting data and advocating for inclusive approaches that challenge neoliberal productivity logics (Gabauer et al. 2022; Jesenková 2016; Tronto 1993). These efforts resonate with feminist spatial practices abroad, as shown by the expanding online platform Feminist Spatial Practices[1] and *Arch+* issue on contemporary feminist spatial practices (Makele et al. 2023). Both highlight intersectional methodologies addressing systemic inequalities in urban and architectural paradigms, emphasizing the importance of linking local initiatives to global dialogues on care ethics, inclusion, and equitable development. Central and Eastern Europe's socio-political context offers distinct insights into these discussions, particularly through the lens of post-socialist transformation and its ongoing spatial challenges.

Research Methods and Approach

In the following section, the experiences of 21 organizations will illustrate what feminist spatial practice means in the Slovak and Czech context, how the term is used, and the type of experience it brings in terms of urban change for the region and beyond. This article is based on qualitative research methods inspired by Nedbálková (2015) and conducted with my colleague Tabačková (2022) in 2021 in Slovakia and the Czech Republic, including semi-structured interviews, ethnographic observations, photographs, videos, and textual analysis of materials from the organizations studied. These materials were analyzed through inductive qualitative coding in Atlas.ti, clustering recurring themes, comparing quotations across interviews, and creating interactive network citation maps to trace relationships between values, practices, and ideas. My reflections and experiences, documented in a field diary, were integral to shaping data interpretation, following feminist research principles (Jenkins/Narayanaswamy/Sweetman 2019: 424–425).

The organizations were identified using the snowball method, resulting in nearly 250 contacts before referrals began to repeat. These were sorted based on five main criteria. First, drawing on *Feminism for the 99%* (Arruzza/Bhattacharya/Fraser 2019), we focused on organizations that highlight marginalized perspectives and give voice to those often excluded from

1 https://feministspatialpractices.com/, accessed October 20, 2024.

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formal spatial practice. Second, in the context of feminist spatial practice, we sought to translate individual efforts into broader, interdisciplinary collective action, emphasizing collectives that aim to shape the future of places. The third criterion was the frequency of referrals and their activity over the last five years, focusing on current practice and engagement with contemporary challenges. The fourth criterion was geography, ensuring a mix of collectives from both capitals and smaller cities, capturing urban, rural, and landscape experiences. Finally, we considered the scale of planning, including practices that range from local neighborhoods to national initiatives. In total, we contacted 7 practitioners in Slovakia, 13 in the Czech Republic, and one organization active in both countries. The 21 initiatives featured are introduced through their own narratives, with brief contextual details at first mention. A comparative table (fig. 4) further supports the overview, outlining their focus areas, modes of work, and scale. This format allows for a concise presentation while supporting the broader analysis developed in the text.

Most organizations were visited in person. While we sought a broad geographical context, more than half of the Czech organizations interviewed are based in Prague, though they collaborate regionally. In contrast, only three interviews took place in Slovakia's capital, with the majority based in regions outside it. Slovak organizations tend to be less interconnected but often collaborate with Czech counterparts, especially in fields like housing, for example, with Platforma pro sociální bydlení (Platform for Social Housing). This aligns with Ferenčuhová's (2016) observations on the unique contexts of Central and Eastern European countries. The infrastructure for feminist spatial practice is closely tied to location and networks. For this study, I grouped the organizations by the marginalized perspectives they aim to include in formal planning. This reflects my own analytical framework and acknowledges significant overlaps: people cycling and walking; people in housing need; public space for the 99 percent; post-coal and post-industrial landscapes; and more-than-human actors. These categories reflect responses to interconnected crises in both countries – including, among others, car-centric infrastructure, housing shortages, the privatization of public spaces, the erosion of environmental and architectural heritage, post-industrial employment loss, and the ecological impacts of the climate crisis.

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Narratives of Communication Partners

> »It's simply a question of what feminism means to whom. To me, feminism actually means equality for everybody, which means like non-egoistic planning, which means planning where you can just walk down the street, where other species can live, where you actually feel safe. […] It's not just for women's equality, it's for everyone's equality.« (COLridor, design collective focused on more-than-human actors such as pollinators and bats, through community events)

In the narratives of the communication partners, a common observation emerged at the end of the interviews. Those who address the needs of vulnerable or excluded groups, whose voices are often overlooked in planning, automatically find themselves aligned with some form of feminist planning, even if they had not explicitly identified as feminist before, »because that is a concept that I think is closer to that theme of vulnerability and inclusion than, like, the standard traditional attitude that we have here« (Nadácia DEDO, focused on people in housing need). What is meant here by the standard or traditional approach is top-down planning, carried out by formal architectural studios or city departments, without the involvement of other disciplines or actors in a given space. If there is a conscious overlap with anti-capitalist planning that addresses the needs of more than just female users (aligned with feminist spatial practice for the 99 percent) this typically only becomes apparent after deeper discussion of individual values in collectives. Our questioning allowed the communication partners to indicate whether they perceived themselves as a feminist spatial practitioner and, if so, what kind of feminist thinking they reflected, according to the political, ideological, but also religious or cultural influences and preferences of individual members.

In defining feminist spatial practice, two-thirds of communication partners linked it primarily to women's equal rights in design, focusing on issues like space accessibility for women with strollers and gender representation in organizations. Values such as solidarity, justice, transparency, diversity, and care were seen as personal approaches rather than team-wide strategies. Practices that view feminist spatial practice as part of the broader struggle against patriarchy often emphasize supporting vulnerable groups but do not necessarily align with global feminist spatial approaches (such as in Schalk et. al. 2017 or Makele et al. 2023). There is often confusion between inclusion

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and equality in the field, which several of them were themselves clarifying for the first time only during the interview:

> »What is important, apart from this sort of interdependence and equality, is some form of plurality, that at the same time it is very important for us that the world is not as if it is universal, but that it is, that it is actually very diverse, and to continue to encourage that diversity. Because then it is, the world becomes more resilient as well, I think, through that plurality.« (Spolka, non-profit architecture and sociology studio focused on public space for the 99 percent, through education and participatory design).

As Coleman (1996: XII) argues, simply changing the surface-level rules of inclusion does not bring about meaningful shifts in architectural culture. Through my analysis, I observe a similar pattern: the appearance of inclusion or representation often fails to challenge the deeper, underlying power dynamics in patriarchal structures. This highlights the importance of addressing multiple layers of inequality, such as class differences, ethnicity, economic status, and even post-anthropocentric concerns. The feminist spatial practices I explore align with the notion of serving the 99 percent. However, delving into the complexities of their practice reveals the multifaceted challenges of the region, offering a new dimension to their work.

Qualities of Local Spatial Practice

Some collectives face challenges like privatization, market-driven priorities, and weak support systems, which hinder their ability to fully develop practices for the 99 percent. However, I suggest that their engagement in a distinct context, different from typical examples of good practice, serves as a powerful aspect of their feminist spatial work, offering inspiration beyond regional borders. A core feature of their practice, aligned with Arruzza, Bhattacharya, and Fraser's manifesto (2019), is amplifying marginalized voices by collecting and sharing data to make these perspectives visible within power structures. This approach mirrors global feminist spatial practices, such as those outlined in *Contemporary Feminist Spatial Practices* (Makele et al. 2023), where similar strategies challenge dominant structures. These activities include contributing to city strategies, monitoring development plans, providing early feedback, and engaging in personal

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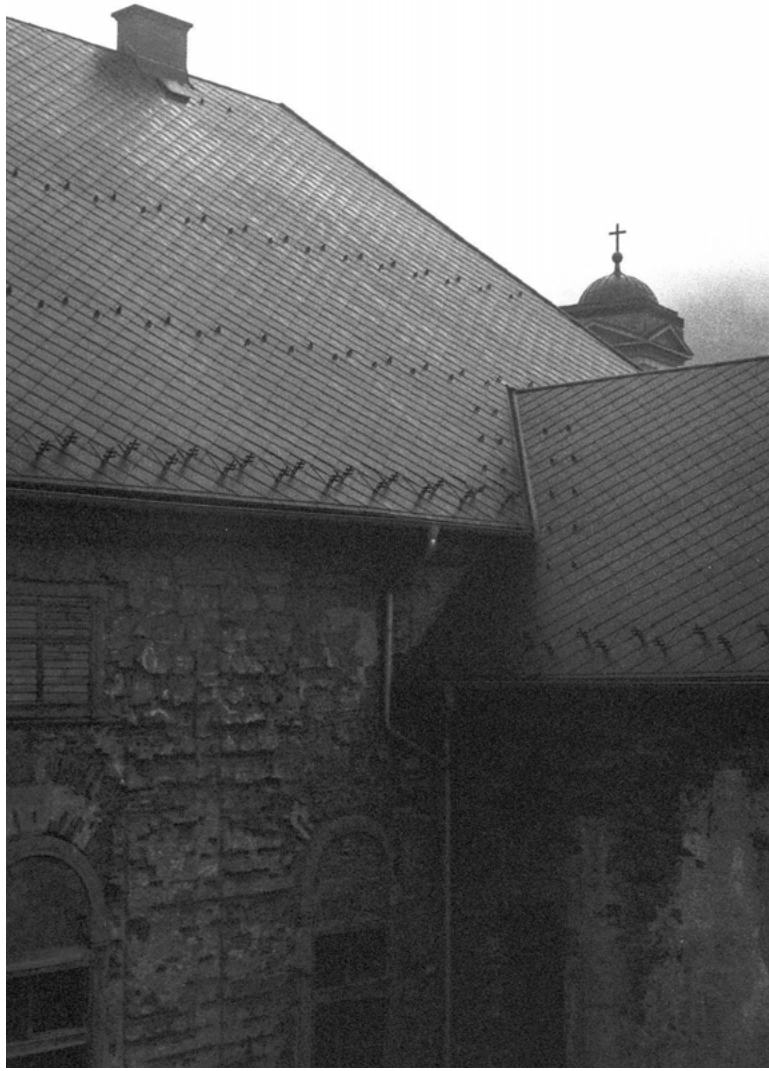

2.
Coburg Manor House, Jelšava. A late-18th-century Baroque and French classicist residence on Renaissance foundations, gradually restored since 2015. Čierne diery made parts of the decaying site accessible to the public through minimal interventions; the 2021 tourist-cells project won the CE ZA AR Architecture Award, and in 2024 the group received the Patron of Architecture Award for their heritage work. Photograph by Lýdia Grešáková, 2021.

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activism – practices often undertaken by the interviewed collectives. For example, organizations focusing on public space for the 99 percent emphasize mapping, gathering input for planning documents, and analyzing data to support regeneration and care through positive narratives.

Several collectives also adopt the principle of hybridity. One such group, Čierne Diery (Black Holes), focuses on the care of abandoned technical and modernist buildings through graphic design and storytelling. Another, Včelí kraj (Bee County), promotes pollinators and green diversity through education and social entrepreneurship. Both create adaptive frameworks for power dynamics: rather than negotiating between the dominant and the marginalized, they inhabit both positions simultaneously. In doing so, they embody the hybridity and fluidity Haraway (2008) describes, working within systems to transform them from the inside. This approach is reflected in their emphasis on accessibility and ethical engagement in everyday practice.

> »The graphics we do are fixed price so that everyone can afford it. And we could sell it for a lot more, and only the rich could afford it, but we don't really want to. You know, that, and then that spills over into other areas actually, that what we do is that we (invest) our own money in projects that we don't want to generate profit. […] Like in a sense, we are some kind of a mover in that today we can already buy some objects in the regions and bring some new function there. And then something else will be packed onto them like a magnet. I mean, first of all, they will be that center where people will go and explore the surroundings and so on, and they will also be an inspiration for various other projects and so on. So that's where it's like so moving.« (Čierne Diery, focused on post-coal and post-industrial landscape).

While on the one hand, Čierne Diery popularizes abandoned regions, their success in selling stories and graphics about buildings in such regions funds their other, less publicized projects with a social dimension, such as supporting a local non-profit organization engaged in the restoration of the Coburg manor house in Jelšava (fig. 2) or the purchase and a reconstruction of a house for social housing. Their approach is built on storytelling and positivity, avoiding the direct enumeration of positive examples and ideological narratives that may not resonate effectively, but instead opting for a nuanced presentation aimed at communicating knowledge within local legislative frameworks, narratives and networks of relationships.

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3.
A photograph of the Kokava nad Rimavicou area, home to the Včelí kRaj (Bee County) initiative, capturing the atmosphere of the part of Slovakia often referred to as a »forgotten region.« Photograph by Lýdia Grešáková, 2021.

Another attribute of this hybridity is the promotion of diversity, alongside Haraway's (2016) idea of staying with the trouble and spending time in place. Similar to Čierne Diery, several communication partners working in post-industrial areas often describe their regions as »forgotten« and refer to them as »hungry valleys« with great potential for transformation (fig. 3). These regions are home to three of the four organizations presented above, all of which engage with more-than-human actors – modernist monuments, pollinating insects, birds, and natural landscapes. Their motivation lies in pursuing a just transformation of local life, with a nuanced understanding of complex issues. These areas face high unemployment and significant socio-economic disparities, particularly in education and the number of excluded localities. A fair transformation would reduce inequalities, but current funding often benefits large coal companies, continuing exploitation. Despite this, these organizations narrate their local society in their own terms.

> »Last year, for example, we did a climate ride, which we're going to do again this year, which is about getting to know people from the coal regions and ac-

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> tually having some space for them to talk about their ideas about the future of those regions and what they can want from the climate movement and how we can work with them. So that it's not just some paternalistic stuff that we export to some so-called regions, but rather that we have that relationship mutually and it's based on trust and that we want to do things together. So we're going to repeat that this year to foster those bonds and friendships.« (Limity jsme my, focused on post-coal and post-industrial landscape, through direct action and community engagement).

By staying in the places they work for long periods, these organizations foster active dialogue across different frameworks, creating space for care. I argue that this strengthens and connects communities, making their engagement in spatial practice and aftercare more qualitative and sustainable. This process takes different forms: for some, it's through touring and storytelling; for others, it's about creating activities that encourage slowing down and doing nothing, in contrast to performative actions.

Evolving Dialogue in Local Feminist Spatial Practice

However, not all actors identified their organizations as part of feminist spatial practice. This applies to MAK / Mobilní architektonická kancelář and Punkt, both of which focus on public space for the 99 percent through temporary interventions and participatory workshops, as well as Projekt DOM.ov, which addresses housing needs. The MAK interviewee expressed limited engagement with feminist values, which may relate to the perspective of the male individual interviewed. Projekt DOM.ov and Punkt reject feminism due to its negative associations – specifically, in Projekt DOM.ov's case, which is linked to Christian beliefs and conservative debates around so-called »gender ideology.« Punkt, meanwhile, hesitates toward feminism partly because they perceive it as a controversial or divisive term, sometimes even as a »f-word,« which they feel may create barriers to engagement. These positions resonate with Coleman's (1996: X) observation that feminism can be misunderstood or even feared, including among women themselves. Despite this, these organizations are significant for their community-focused work. Other collectives either identify as feminist spatial practitioners or aspire to be, with many newly recognizing feminist principles and evolving beyond traditional gender roles. The limits of research are temporal, feminist spatial practice is

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growing, and since then, new initiatives such as Kafkárna (Center for Arts and Ecology UMPRUM) and Sady Vihorlatu (Vihorlat orchards) have emerged. Activist groups such as Limity jsme my (Limits are us) may face challenges in a political climate hostile to marginalized perspectives, underscoring the need for further exploration of these organizations' values and dynamics.

As Terezie Lokšová (2023) and the Office of the Plenipotentiary for the Development of Civil Society (Úrad splnomocnenca 2020) observe, the growing emphasis on participation in Slovakia and the Czech Republic has been shaped by successive waves of participatory governance, strongly influenced by the processes and conditional requirements linked to EU accession in 2004. This shift altered institutional rules and the rhetoric around partnership. While city planning institutions like IPR (Institute of Planning and Development Prague) and MIB (Metropolitan Institute Bratislava) have started incorporating participatory spatial practices, both Slovakia and the Czech Republic face challenges in adopting successful foreign examples. This difficulty stems from a lack of education and employment opportunities in the field, as well as policy differences on marginalized issues such as environmental needs. These gaps highlight a fundamental challenge in the region. Although local efforts aim to integrate the architectural profession into socially and politically active, multidisciplinary roles, these attempts are often stifled by post-socialist attitudes and a deep-rooted respect for private property over the public interest (Moravčíková 2023: 219). Furthermore, NGOs – who often have a longer history of reflecting diverse, localized solutions – remain excluded from formal planning processes and continue to work independently. I argue that this independent approach should be more formally recognized and supported. Forming broader alliances could help overcome local challenges, aligning with recent insights on knowledge production and the transformation of spatial practice (Tabačková 2022).

Lastly, for those working in hybrid feminist spatial practice, it presents both opportunities and challenges. While hybridity can foster care and adaptability, I note that it may also reinforce dominant systems if collectives fail to challenge existing structures. In Slovakia, the current political climate poses significant obstacles, with government actions suppressing marginalized perspectives, including attacks on migrants, LGBTQ+ rights, and cultural and climate measures. The non-profit sector faces threats from funding cuts and restrictive policies. Despite these challenges, hybridity holds potential for resilience if it prioritizes forward-looking strategies.

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While this research has provided valuable insights into feminist spatial practice, it is limited by its inability to fully explore the internal dynamics of organizations and their alignment with stated values.

Conclusion

This article explores spatial practices from Slovakia and the Czech Republic that engage with intersecting crises of care, housing, and the environment, responding not through abstract utopias, but through situated, collective agency. Emerging from a context shaped by decades of privatization, dismantled infrastructures, and regional inequalities, these practices exemplify Haraway's (2016) concept of *staying with the trouble*: working within the constraints of local contexts to envision more just and livable futures. Although not always explicitly feminist, these practices align with feminist spatial values such as solidarity, inclusion, intersectionality, anti-capitalism, and care for both human and non-human life (Angeles 2023; Arruzza/Bhattacharya/Fraser 2019). I argue that their key contribution lies in a hybrid approach that integrates professional, activist, and lived knowledge, navigating the contradictions between state neglect and civic responsibility. Unlike some Western practices, which often take resistance or counter-hegemonic positions, these practices work within and across dominant political structures, creating space for alternatives to emerge from within the system itself. This hybrid positioning is particularly relevant in the Slovak and Czech context, where neoliberal frameworks are deeply embedded in local realities, shaping engagement with existing political and economic structures. The feminist spatial imaginaries offered by these practices are both grounded and generative, fostering diverse ways of knowing and acting. Such feminist hybridities, while locally rooted, transcend national borders, creating points of resonance without generalizing. To address today's intersecting crises, architecture must learn from these practices, not as exceptions, but as part of a broader shift toward collective, care-based, and politically situated spatial work. Such an approach not only responds to the challenges of resource-depleting capitalism with greater nuance but also fosters transnational feminist solidarity and inspires collective, care-based futures – highlighting the role of collaboration and alliances, including with marginalized groups, as key to gradual transformations within entrenched systems.

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Name	*Marginalized perspective*	*Marginalized perspective (grouped)*
Auto*Mat	sustainable mobility (walking, cycling, public transport) and the people who use it	People cycling and walking
Cyklokoalícia	sustainable mobility (cycling) and the people who use it	People cycling and walking
Pešky městem (before as Pražské matky – Prague mothers)	sustainable mobility, children and youth, safe routes to school	People cycling and walking
»Bedřiška (pře)žije!«	housing of mostly Roma families in housing crisis	People in housing need
Nadácia DEDO	housing of homeless people, vulnerable families, children and youth	People in housing need
Projekt DOM.ov	housing of Roma families	People in housing need
Realistická utópia Veľký Krtíš (RUVK)	post-coal country transformation, mostly Roma families in housing crisis	People in housing need
Architekti bez Hranic	segregated people and localities/objects	Public space for the 99 %
MAK / mobilní architektonická kancelář	space and life quality in suburbs	Public space for the 99 %
Pěstuj prostor	space and life quality in Plzeň, participation of all local actors	Public space for the 99 %
Punkt	space and life quality, participation of all local actors	Public space for the 99 %
RESET: Platforma pro sociálně-ekologickou transformaci	just transformation for the 99% (natural world, public spaces, housing)	Public space for the 99 %
Spolka	space and life quality, participation of all local actors	Public space for the 99 %
Ateliér • Tečka	space and life quality in post-coal region	Post-coal and post-industrial landscapes
Čierne Diery	stagnating technical and modernist buildings	Post-coal and post-industrial landscapes
Galerie Hraničář	space and life quality in post-coal region	Post-coal and post-industrial landscapes
Limity jsme my	space and life quality in post-coal region	Post-coal and post-industrial landscapes
Arnika	space and life quality in relation to the natural world	More-than-human actors
COLridor /COLL COLL	insect pollinators, birds – bats	More-than-human actors
LES – společenství pro pěstování, teorii a umění	more-than-humans in the forest	More-than-human actors
Včelí kRaj	insect pollinators, butterflies, heterogeneity of vegetation	More-than-human actors

4.
Table of collectives and companies with situated-spatial practices based in the Czech Republic and Slovakia. Table by Lýdia Grešáková.

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Interdisciplinarity of the collective (active in last 5 yrs)	*Location*	*Office*	*Scale*
urban planning, sociology, social anthropology, urbanism, geodesy, transportation engineering,...	CZ, all	CZ, Praha	neighborhood, city, country
urban planning, geography, beekeeping	SK, Bratislava	SK, Bratislava	city
architecture, sociology, social anthropology, transportation engineering,...	CZ, Praha	CZ, Praha	neighborhood, city, country
architecture, sociology, social work,...	CZ, Ostrava	CZ, Praha	neighborhood
social work, law, international relations, mass media communication,...	SK, Košice	SK, Košice	city
architecture, social work, education,...	SK, Prešov, Rankovce	SK, Prešov, Rankovce	neighborhood
architecture, social anthropology, social geography, graphic design, law, information studies and librarianship, social work, art	SK, Veľký Krtíš –CZ, Brno	SK, Veľký Krtíš –CZ, Brno	neighborhood
architecture, graphic design, social work	CZ, Praha	CZ, Praha	object
architecture	CZ, suburbs of big cities	CZ, Praha	neighborhood
architecture, landscape architecture, sociology, art,...	CZ, Plzeň	CZ, Plzeň	city
architecture, cultural studies, photography, art, sociology	SK, Bratislava	SK, Bratislava	neighborhood
sociology, social anthropology, environmental science,...	CZ, all	CZ, Brno	region, country
architecture, sociology	SK, Košice	SK, Košice	neighborhood, city, region
only architecture – but collaborating widely outside of their organization	CZ, north-west /post-coal area	CZ, Praha	city, region
architecture, journalism, graphic design	SK, Gemer area	SK, Bratislava	object
architecture, environmental science, art and design, curatorship,...	CZ, Ústí nad Labem	CZ, Ústí nad Labem	city
environmental science, sociology, social anthropology, art,...	CZ, north-west /post-coal area	CZ, all	region, country
architecture, sociology, environmental science, economy,...	CZ, all	CZ, Praha	country
architecture, biology	CZ, Praha	CZ, Praha	object
art, education, permaculture design and gardening,...	CZ, Hnátnice	CZ, Hnátnice	region
landscape architecture, beekeeping	SK, Kokava nad Rimavicou	SK, Kokava nad Rimavicou	neighborhood, city, region

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