

**Vital Reality of the Social  
dis | Order**  
An Existentialist Reading

**Guided by Ivana Trkulja**

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**Ph.D Thesis Manuscript:**  
**Vital Reality of the Social dis | Order:**  
**An Existentialist Reading**  
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*To my parents Želimir and Dušica, my sister Maja,  
to my family in the Balkans, Padova and Copenhagen*

*to Davide*



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Ivana Trkulja

Padova April 28, 2010



## Ph.D Thesis Abstract

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thesis manuscript *Vital Reality of Social dis|Order* is an outcome of research that has started as an enquiry into the substance and nature of governance. The research investigated the concept of sovereignty as conceived through the contractarian notion of well-ordered society that finds its embodiment in the form of contemporary nation state. The interest towards the origins and operational logic of governance under the framework of well-ordered society nevertheless prompted number of unanswerable questions, or perhaps rather unsubstantial answers. The open-ended questions were related to the mastering of social order and social dis-order by the state machinery, tackling the very roots and justification behind of the existence of contemporary nation state. The raising doubts demanded further reshaping and expanding the governance discussion. The contention point was identified in contemporary liberal understanding of the sovereignty that has emerged out of the social contract ending a medieval debate on divine and earthly nature of governance by proclaiming the secularity of sovereignty. These medieval contradictions are not directly discussed here, yet the proclaimed worldly conviction of secularising the nature of sovereignty is disputed and as such remains present throughout the manuscript.

It is understood that social contract was an urging necessity of reformation required by social realities of the given time. This necessity towards reformation of social reality has persisted until the present day becoming a self-perpetuated obligation embedded into the political system. It is sustained here that the secularisation of sovereignty was a rational decision concluded under the social contract actually never to have taken place. The consequentially emerged conception of well-ordered society has institutionalised nation state elevation mechanisms protecting the society from the state of social dis-order while securing the social order. This rational intention subsumed in the securing of social order remains an unachievable social condition regardless persisting demand for validation of new innovative concepts and practices in the context of political system. The isolated trust in the ability of political system to yield understanding of **vital social reality** through the modern understanding of sovereignty, bypassing its medieval legacy, has

proved to be an unattainable objective. The enquiry into sovereign governance innovation presented further, reveals a responsive and visionary mechanism towards demands of contemporary political realities nevertheless remaining distant to the understanding of vital social reality. It becomes apparent that in order to reach this understanding, first we are to move away from the contemporary sovereignty and its innovative models, rescaling discussion to the level of constitutive elements **social order and social dis-order**. Second, in order to sustain this endeavour it is necessary to maintain the deliberative framework of reason operational yet also move away from it discovering different conceptualisation of an intrinsic social reality as performed within the existentialist philosophy. The nature of this framework possess a credential to elevate an understanding of social beyond the momentum that has introduced the division into the nature of sovereignty, allowing us to perceive contemporary social events, acts and facts in a holistic manner unifying reason and authenticity as a state of absolute freedom into the one whole.

Due to the difficult grounding of existentialism as elaborated by Søren Kierkegaard, the discussion is placed in the context of physical space and dynamics of quotidian veracity. The research has been conducted during the stay in Denmark, where the city of Copenhagen as the very exponent of well-ordered society, through its dynamics illustrates vital social reality of order and dis-order then discussed using the framework of existentialist philosophy. The skeleton of the work is divided into Thesis Abstract, Introduction, Three Parts, Conclusion, Postface, Works cited and further reading, Index and related Photo documentation. The three main discussion Parts are compiled under the *Danish Trilogy: Stories of terra firma, urbis, violentia and the spiritus*.

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## Introduction

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thesis manuscript is an outcome of research that has started as an enquiry into the substance and nature of governance. The research investigated the concept of sovereignty as conceived through the contractarian notion of well-ordered society that finds its embodiment in the form of contemporary nation state. The interest towards the origins and operational logic of governance under the framework of well-ordered society nevertheless prompted number of unanswerable questions, or perhaps rather unsubstantial answers. The open-ended questions were related to the mastering of social order and social dis-order by the state machinery, tackling the very roots and justification behind of the existence of contemporary nation state. The raising doubts demanded further reshaping and expanding the governance discussion. The contention point was identified in contemporary liberal understanding of the sovereignty that has emerged out of the social contract ending a medieval debate on divine and earthly nature of governance by proclaiming the secularity of sovereignty. These medieval contradictions are not directly discussed here, yet the proclaimed worldly conviction of secularising the nature of sovereignty is disputed and as such remains present throughout the manuscript.

It is understood that social contract was an urging necessity of reformation required by social realities of the given time. This necessity towards reformation of social reality has persisted until the present day becoming a self-perpetuated obligation embedded into the political system. It is sustained here that the secularisation of sovereignty was a rational decision concluded under the social contract actually never to have taken place. The consequentially emerged conception of well-ordered society has institutionalised nation state elevation mechanisms protecting the society from the state of social dis-order while securing the social order. This rational intention subsumed in the securing of social order remains an unachievable social condition regardless persisting demand for validation of new innovative concepts and practices in the context of political system. The isolated

trust in the ability of political system to yield understanding of **vital social reality** through the modern understanding of sovereignty, bypassing its medieval legacy, has proved to be an unattainable objective. The enquiry into sovereign governance innovation presented further, reveals a responsive and visionary mechanism towards demands of contemporary political realities nevertheless remaining distant to the understanding of vital social reality. It becomes apparent that in order to reach this understanding, first we are to move away from the contemporary sovereignty and its innovative models, rescaling discussion to the level of constitutive elements **social order and social dis-order**. Second, in order to sustain this endeavour it is necessary to maintain the deliberative framework of reason operational yet also move away from it discovering different conceptualisation of an intrinsic social reality as performed within the **existentialist philosophy**. The nature of this framework possess a credential to elevate an understanding of social beyond the momentum that has introduced the division into the nature of sovereignty, allowing us to perceive contemporary social events, acts and facts in a holistic manner unifying reason and authenticity as a state of absolute freedom into the one whole.

The decision to position the governance discussion beyond the debate on modern sovereignty and to investigate the interplay between social order and dis-order opens a new horizon. The thesis manuscript *Vital Reality of Social dis|Order*<sup>1</sup> directs the deliberation on vital social reality to the origins of the constitutive elements and their interaction, towards the question whether contemporary social order as we know it, is a distinct process in time and space from the social dis-order that emerges merely under the particular extreme circumstances. Considering even further, whether it would be feasible to acknowledge that through the securing of social order consequently the society is relieved from the dis-order? The responses arguing distinctiveness of social order and dis-order, and ability to prevent dis-order by securing the order, in the realms of modern nation state are considered to be of unsubstantial capacity. It is argued that the process of relieving society from the dis-order becomes purpose in itself upheld by variety of politico-social organisational models, which then serve a premise to perpetuate deliberation upon political systems traceable from the ancient Greek to contemporary times. The value of deliberation upon political systems has a distinct purpose and origin

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<sup>1</sup> Title has taken from the book *Vital Realities 'Essays in Order'*: 5,6,7 (1932) on Catholicism and Political Evolution producing a collected volume with essays by Carl Schmitt, Nicholas Berdyaev, Michael de la Bedoyere. Grateful to Willy Dähnhardt and the Royal Library in Copenhagen for performing a miracle so to bring this book to my hands.

then understanding the dynamics of social being and its vital reality. Knowing that in the context of social order and dis-order there are reasons why desire to overcome this dichotomy has been sustained through achieving of the lasting social peace in opposition to the violence, blood, death, horror, injustice, and defeat, nonetheless the persisting contractarian vision positioning well-ordered society versus warfare, dis-order and violence remains utmost objectionable.

Prompted as a governance deliberation, this research was elaborated further towards understanding of social order and dis-order beyond already pre-defined understanding of social order, in particular social dis-order, omitting the root causes and inner social dynamics focusing on the horror of external manifestations, consequently avoiding that the social order becomes an idealised social state conceptually taken for granted and analysed solely in opposition to its dark side of dis-order. The paradigm positioning social order versus dis-order has its rational origins mastered during the Age of Enlightenment granting centrality to the individual as a consequence of the transfigured representation of the divine authority into a secular one. It would be misplaced to offer an extensive investigation of the Enlightenment as a historical period, nevertheless as previously mentioned the concepts of individual and secular political authority are treated as an integral part of the work, where through the existentialism the notion of historical truth becomes inclusive questioning the validity of rational frameworks through different reality of vital social reality. The Enlightenment embraces both eighteenth century American Revolution, and respectively French Revolutions, that are not discussed as historical events yet through the conceptions of social order, secular, freedom and autonomy debated in this work their spirit, and its critique, is inevitably present. The social order here is perceived in a unified manner with social dis-order creating one vital social reality. This present tensions are elaborated by existentialist authors proposing a reading of social reality understanding where there is no blame shifting between the order and dis-order. It is considered that two states are one integrated social process of being.

## **Skeleton**

Due to the difficult grounding of Kierkegaardian branch of existentialism, the discussion is placed in the context of physical space and dynamics of quotidian veracity. The

research has been conducted during the stay in Denmark, where the city of Copenhagen as the very exponent of well-ordered society, through its dynamics illustrates vital social reality of order and dis-order then discussed using the framework of existentialist philosophy. The skeleton of the work is divided into Thesis Abstract, Introduction, Three Parts, Conclusion, Postface, Works cited and further reading, Index and related Photo documentation. The three main discussion Parts are compiled under the *Danish Trilogy: Stories of terra firma, urbis, violentia and the spiritus*.

The *Part One* discusses the contemporary innovative governance practice of the territorial re-scaling, reflecting upon the model, its intentions and consequences, rendering unattainable understanding of vital social reality through these innovations of modern sovereignty practice, and thus reviving the quest towards overcoming its conceptual limits. The reading of social reality is re-scaled to its constituting elements social order and dis-order, providing reading of social dis|Order reflecting upon the premises of Kierkegaardian existentialist philosophy. In *Part Two* the nature of contemporary social order is discussed in the context of new Ørestad neighbourhood under the notion of emerging social order, while the social dis-order in *Part Three* is discussed departing from the violent event in the Hyskenstræde street. The concluding section is followed by an *Index* conceptualised as an etymological dictionary gathering key terms and concepts constituting etymological nursery of social dis|Order. The thesis is featured by selected *Photo documentation* relevant to two last parts of the *Danish Trilogy*.



**Danish Trilogy**  
*Stories of terra firma, urbis, violentia and the spiritus*





## **Governance as an Inconclusive Adverse Event**

*Towards an Alternative Institutionalisation of the Authority in the Øresund Region  
and beyond<sup>2</sup>*

*Abstract*

*1 Locating the Spatial Scales*

*2 Towards an Existentialist Reading  
of Social dis|Order*

*-pro.Filers*

*- existentialism, authenticity and social order*

*-vital reality of the social dis-order*

*-3 Conceptual orientation in pro.Filers*

*a. Søren Kierkegaard,*

*b. Nikolaj A. Berdyaev,*

*c. Hannah Arendt,*

*d. Simone Weil*

*e. Carl Schmitt*

*Closing note*

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<sup>2</sup> The research presented in this chapter was published in the proceedings from the Annual Conference of the *International Association for Impact Assessment (IALA), The Art and Science of Impact Assessment* held during 4-10 May 2008 in Perth. The research was entitled *Emerging Spaces: Governance After the Re-organisation of Spatial Scales and Role for the Strategic Environmental Assessment (SEA)*. The research was further presented at the *GARNET Workshop (Network of Excellence on Global Governance, Regionalisation and Regulation)* held in Rome during December 2008. I remain grateful to Prof. Daniele Archibugi and colleagues that have commented on the initial research proposals.

*The first part of the manuscript discusses the notion of governance and sovereignty through the reference to contemporary innovative cross-border governance. This practice is presented here through the Øresund region bridging Denmark and Sweden opening discussion related to the understanding of the modern sovereignty and its limitations. The type of governance resulting from the territorial re-scaling creating new transboundary units that are often perceived as 'governance without government' is experimental yet incapacitated to provide platform for deeper understanding of vital social reality. The discussion has prompted the urge to re-scale the discussion of modern sovereignty to its constituting elements, namely the social order and dis-order. The rational framework has been mitigated to incorporate an existentialist thinking framework used for discussion of social order and dis-order in the following parts.*

## **o|Locating the Spatial Scales**

The innovative transboundary governance practices of the territorial or spatial re-scaling is perceived as the spirit of governance innovation empowered to transform the principle of sovereignty and governance without actually underestimating the functional and ontological validity of the secular nation state. The practice of territorial re-scaling follows the frame where the 'governance functions [are placed] at the scale that is different from where they were previously situated' (Perkmann|2007.8). In the case of Øresund region territorial re-scaling occurred from the national to regional cross-border level, where the nation state borders were abruptly transpassed, new laws on joint taxation were applied, common social security and transport policies discussed, national police units ventured into allowing joint actions across the state frontiers and mix governments involving regional authorities and private partners were vested with the decision making powers. Despite occurred construction controversies during the nineties, it was at the turn of millennium that this discursive cross-border process of the Øresund initiative was reinforced into becoming a coherent unified space through building of the **Øresund Link**.<sup>3</sup> The bridge between Denmark and Sweden thus became

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<sup>3</sup> The controversy related to construction of the bridge based was related to the procedures that both Denmark and Sweden had to follow in order to engage into large-scale infrastructural projects. These internationally recognised procedures of Environmental Impact Assessment (EIA) also involve public hearings as a part of the implementation approval and their following confirms primacy of democratic values. The implementation of Øresund bridge project was nevertheless initiated prior to the joint approval by both parties, testifying the challenge of pursuing synergetic cross-border political objectives while respecting democratic practices institutionalised nationally. Moreover, in Denmark EIA legislation was adopted in 1989 while 'at the time of planning and decision-making on the Øresund Bridge no national legislation relating planning or environmental assessment to the international practice of EIA existed in Sweden' (Markus & Emmelin|2003.108). This has also played an essential role in the hesitant Swedish response to the Øresund Bridge project, while elaborating required positions from the procedures embedded in the national environmental acts. The Espoo Convention regulating assessments in the transboundary context was adopted in 1991, with consequent Protocol adopted only in 2003 empowering

a fixed link across the sea constituting and acknowledging operational power of cross-border governance initiative in the context of conventional sovereign nation state mechanisms. The unification of Øresund region was a lasting idea dating back for more than a hundred years ago, yet it was not prior to the 1990's that actually Sweden and Denmark started working towards establishing a metropolitan cross-border region.<sup>4</sup> The vision was fuelled by the area's high potential to stimulate growth and development while offering qualified human resources and harmonised taxation, social security, transport and telecommunication facilities among the two countries involved. The Øresund Link as a large infrastructural and communication project ought to have society's highest priority understanding its meaning and implication, instead it became closer to an cross-border innovation classified as an European Union (EU) experiment in transnational governance (Høyer|2000.338, Hall|2007.424).

The spatial or territorial re-scaling in the context of the EU had a long history dating back to the 1950's driven by the post World War II rebuilding targeting enhancement of the physical infrastructure and increasing the employment rates (Perkmann|2007.18). These programmes have developed under the label of regional development or cross-border cooperation where through the EU funding number of regional and local authorities become responsible for administering of these novel institutional settings.<sup>5</sup> The novelty nevertheless meant also a challenge as launching of a new politics of scale through territorial re-scaling came to influence agendas and create new landmarks in the European political geography (Brenner|1998 in Jensen & Richardson|2001.704, Markus & Emmelin|2003.113-114). The new practice tackled was to serve as a re-thinking tool of the social organisation institutionalised in the form of modern nation state through

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new cross-national initiatives, incorporating health and environmental considerations with the reference to the well being of the present and future generations and sustainable development (Protocol|2003. *Acknowledgments*, Annex III (Art.1, 7)). The Protocol's Annex IV (Art.5) is of particular relevance as it refers to '[t]he environmental, including health, objectives established at international, national and *other levels* which are relevant to the plan or programme' allowing space for deliberation on territorial re-scaling practices, questioning its objectives and actual benefits.

<sup>4</sup> The ideas related to joint region date back more than a hundred years ago, and from 50s there were reports and investigations concluding the bilateral agreement between Sweden and Denmark in 1973 that failed. The European Round Table of industrialist (and Volvo) continuing lobbying in mid-1980s and in 1991 new bilateral agreement signed making Denmark starting the bridge construction in August 1993 while only in June 1994 the agreement was approved by Sweden, where the Øresund fixed link was opened in July 2000 (Markus|2006.4).

<sup>5</sup> Despite the fact that the driving force behind the territorial re-scaling is largely economic, this phenomenon has been developing under different labels in Europe and elsewhere. The cooperation among Euroregions and more recently the Cross-border Regions (CBRs), also designation of large cross-border metropolitan areas (Copenhagen-Øresund region, Basel-ETB district) is common practice across the European Union. The similarly conceptualised spatial developments are the Greater China (China, Hong Kong, Taiwan) or Maputo Development Corridor Initiative (South Africa, Mozambique).

new perceptions on territoriality, population, security and rule of law, moreover re-thinking the core variable the notion of sovereignty. The lasting social from these governance innovation experiments are highly economically driven and their ultimate effects remain disguised under the Union's integrationist spirit.<sup>6</sup> The innovation parameter was remains somehow isolated from the actual nature of governance and leaving signs of replicable mechanism identifiable in these cross-border administrative structures crossing the state frontiers labeled as a **governance without government** (OECD|2003.7). The label that indeed seemed promising in the wider context where the practice of territorial re-scaling was not only a regional development or cross-border cooperation initiative but also mechanism determining the new patterns of governance. Nevertheless, throughout the further research into operational logic of these administrative units, their objectives and established practices, cross-border governance amalgamation seemed ultimately not an innovation but an extension of the modern sovereign nation state.<sup>7</sup> The creations that were meant to have a physical life, evolving in polycentric way, departing from a core that is visualised in an urban centre, spreading into a metropolitan area, ultimately encompassing areas of different nation states, so to merge them in this physical and conceptual limbo. The believed innovation practices of the transboundary integration initiative; rather than innovation exhibited an inbuilt limitation to yield innovative practice being a replication mechanism and extension of the modern sovereignty framework. The process of territorial re-scaling was perceived as a part of the established modern nation state apparatus yearning to innovate oneself so to obtain a needed flexibility and responsiveness towards the present day political and socio-economic challenges where changing the governance scale became a plausible option. In the direction of governance and understanding of vital social realities this path both theoretically and empirically seemed obsolete.

The territorial re-scaling ultimately could not illustrate any alternative practice in institutionalisation of authority and order to the already established governance paradigm resulting as a inconclusive advert event of the modern sovereignty. In order to illustrate these alternative practice instead of appealing to governance innovation two alternative

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<sup>6</sup> The first spatial vision covering the whole of the EU is European Spatial Development Perspective (ESPD), known as Potsdam Document. NorVISION is part of the spatial development strategy related to the North Sea Region (NSR) (Jensen & Richardson|2001.705).

<sup>7</sup> Remain grateful to Daniel Persson for an informal interview held on May 19<sup>th</sup> 2009 in Copenhagen, discussing the work of the Øresund Committee a joint administrative body responsible for the cross-border governance.

directions are proposed. First, necessity to shift a governance deliberation from the modern sovereignty framework, or its innovative alternatives, towards the governance deliberation in more responsive context of social order, moreover in its creative dichotomy of social order and social dis-order. The direction is further attributed through the necessity to enlarge the contractarian deliberative framework of the well-ordered society subjected to the primacy of reason into the context elaborated sensitive to the essence of being. Through the adopted **existentialist approach** the discussion was extended to incorporate perspectives related to human freedom, creativity, spirit, history, and time, thus altering limitations posed by the deliberative frame of reason. This also meant exploring the categorical framework governed under the norm of authenticity reflecting upon the governance through the prism of inner absolute freedom. This approach enabled us to offer a reading of social events following authentic social signifiers.

## **2|Towards the Existentialist Reading of Social dis|Order**

The **existentialist philosophy** has been a part of larger cultural movement during 1940's - 50's where its philosophical stream was associated with the works of French philosopher Jean-Paul Sartre. The writings of existentialist theorists would passionately submerge into themes such as freedom, death, absurd, nothingness, boredom, where despite of shared common ground movement gathered rather diverse thinkers comparing to the work of Sartre. This diversity is perhaps visualised best in two branches of existentialists that are distinguishable, one being atheistic existentialist approach where Sartre subscribed himself together with Martin Heidegger, and second existentialist thread evolving from the Christian roots, related to authors as Jaspers and Gabriel Marcel (Sartre | 1994.13). This division is also central to perception of subject matter that constitutes this work where the violence, sovereign nation-state, governance, and social order, along with the ontologically disputable interactive categories of time and space, positions operational logic and understanding of social order differently. The comparative debates favouring or opposing certain deliberative models would and cannot be a purpose of this work, as an extension form findings in the Part One of Danish Trilogy the chosen thinking framework follows Søren Kierkegaard's tradition of Christian existentialist. This intention could perhaps be a limitation in a sense of

academic method nevertheless it should not be more than that, and should not impede upon the outcomes of thinking path undertaken.

The existentialist philosophy that is built upon tempered engagement of those everydaymaker preoccupations is stimulated additionally through the search of new categorical framework adopting **authenticity** as its governing norm, which however does not exclude validity of inquiries made through the scientific categories using the *governing norm of truth* or moral categories *governed by norms of the good and the right* (On Authenticity, *SE* | 2009). The existentialist philosophy moves sideways from those scientific and moral inquires into the human existence inspired contrasting the contractarian deliberative mechanism governed through the primacy of reason. The norm of authenticity is related to the existentialism where philosophically conscious self is seen as coming to terms with being in a material world and with encountering of the external forces, pressures and influences, which are very different from the self, thus he is challenged to preserve the degree of authenticity which one is true to one's own personality, spirit, or character, despite these pressures (*Ibid*, *SE* | 2009). The norm of authenticity thus triggers number of related themes as freedom, autonomy, upbuilding, love, creativity, fullness of the time, concealment<sup>8</sup>, that are reflected both in works of authors invited into this manuscript and in the plot of the Danish Trilogy. The notion of absolute freedom is considered to be a necessary condition for the state of authenticity, based on creativity as action by oneself with no external imposition, derived from the truthfulness of origins, attributions, commitments, sincerity, devotion, and intentions (*Ibid*, *SE* | 2009). The grounding of existentialist's authenticity into the notion of absolute freedom embodied through the creative act of free oneself is the point of intersection for existentialist thinkers unifying their diversity into the prolific intellectual movement.

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<sup>8</sup> The idea of concealment refers to the work of Nikolaj A. Berdyaev on self-knowing referring to the essence of unknown personal inner being which no one is give to know fully, where any objectification is considered an application of our categories and understandings to sacred secretes; *concealment referring to Russian word tainstvennost* (1990 | 3, 284). In Søren Kierkegaard we also find that 'the secret and the art of the secret consist in keeping this secret to oneself' which we consider to be an essential practice of becoming self (Kierkegaard | 2009.85).



The perception of **social order**<sup>9</sup> thus emerging out of existentialist foundations creates distinctive normative premises comparing to those established under social contract as prescribed by Thomas Hobbes, Jean Jack Rousseau and John Locke between the power of sovereign and society, which in contemporary political understanding relates to the liberal pluralistic model of well-ordered society. The existentialism does not interrogate validity of those categorical frameworks responsible for an operational functionality of the well-ordered society, namely dominant scientific and moral categories, governed by a norm of truth, good and right respectively. For existentialism the point of departure is norm of authenticity where discovering of the relevant categorical framework is task remaining ahead. It is the task that we might even disagree about. The social order is thus not subjected to one paradigm as under the deliberative directions prescribed through the use of rational frameworks perpetuated by everlasting search for schemes of social stability and security, which remain largely unattainable or at least unsustainable regardless the chosen model of political governance. In the following two parts of Danish Trilogy we try to ‘illustrate some alternative practices to the usual governance paradigm based theoretically on social contract and state authority-control-governance as institutionalisation of order’ (Singh Rathore|2009.1). The direction ultimately sets the direction of the following two parts making the **dichotomy between social order and social dis-order a central subject area**.

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<sup>9</sup> *Naturalistic and spontaneous understanding of social dis-order*, One of the possible paths when inquiring into the concepts of order and disorder is *naturalistic* where the structures are subjected to the complexification process ultimately result in an emergence of entirely new structures (Pepper (date) on self-organisation, complex system theories). This direction, related to the natural science understandings have also been applied by some authors to the social sciences. The method transmitted from natural into social sciences offered inquiry related to the behaviour of actors in governmental structures move into the direction of complexity and multi-level governance. Nevertheless, the assessment of horizontal and vertical governance structures within the paradigm of a nation state brought no further research steps towards in uncovering the interaction between social order and dis-order in the context of the well-ordered society. Despite my trust in the ability of naturalistic self-organisational principles to explain dis-order and a structural change they remain limited in reflecting upon human being and origins of its spiritual nature. Second possible way when explaining the order is Hayeck’s paradigm of *spontaneous order* where society is based on exchange among the actors functioning under the veil of ignorance yet preserving the memory and creating certain regulations (Moroni|2006). The later would then have an ability to generate new regulations under the condition that the state and social conflict do not intervene extensively. Despite of alternative way of perceiving order as spontaneously created structure grounding the argument in market dynamics again departs away from the existential state of being associated with an individual. The third understanding, which also finds its embedment in social sciences, namely the contractarian notion of social order reflected in the well-ordered society associated with a work of classical social contract theorists Jean Jacques Rousseau is based upon the social contract established between the sovereign and society. The tension lies in particular in the notion of order that is to appear as a consequence of social contract, the conception of order that has been built its validity over the past centuries. Thus, this thesis manuscript is dedicated to understanding of fundamental dichotomy of social order versus dis-order that is central for sustaining of the contractarian scheme.

## **pro.FILERS**

Presenting pro.Filers are conceptualised as support notes related to the authors and themes that determine pattern of this manuscript and its challenges. It is rather counter intuitive to try and offer detailed description reflecting upon how the existentialist reading of events, acts and facts is conducted as research scheme usually follows and respects intuitions, both intellectual and personal. The hardship of detailed description is two folded. First, the explaining how research intuition and mechanisms of understanding of certain linkages are being triggered is a process experienced by each author inimitably thus sharing this process and reflecting upon it occurs best when reading the actual work where the method is being employed. This is related to the *Parts Two* and *Three* of the Danish Trilogy being a central part of the thesis manuscript. The second hardship is that those selected authors are not necessarily existentialist thinkers, moreover some authors recognised as existentialist theorists would personally not identify themselves with the movement. This reality conditions that instead of providing precise frames we follow interplay of certain central themes of social order and dis-order in the *Parts Two* and *Three*.

Prior to proceeding further to the pro.Filers dedicated the authorship of Søren Kierkegaard, Nikolaj A. Berdyaev, Hannah Arendt, Simone Weil, and Carl Schmitt additional remark is needed. The foundations of existentialist thought, as established in Kierkegaard's work fall in the first half of nineteenth century, while other selected authors have worked throughout the late nineteenth and respectively twentieth century. This bibliographical note is important as indeed Kierkegaard had worked during the times of Napoleonic wars yet the selected authors have had experienced more directly both World Wars of 1914 and 1939 respectively. This reality is reflected in their philosophical writings through engagement with specific categories of violence, war, and the socio-political structure that is not part of Kierkegaard's opus. As the present work directly discusses the conditions of social order and dis-order it is important to respect

and acknowledge the extent to which the human condition becomes an integral part of the philosophical reasoning as presented in the work of selected authors.

## **a** | KIERKEGAARD<sup>10</sup>

The philosophical work of Søren Kierkegaard is central to our endeavour due to its originating role related to the Christian branch of existentialist thinkers. There are three dimensions that have existentially inspired Kierkegaard's writing where the central theme is subsumed in what he named to be an upbuilding (or edifying) understood as continuous perfecting of oneself.<sup>11</sup> The upbuilding discourses through nurturing insights into the states of 'anxiety, absurdity, and despair, [where] the upbuilding works spoke of prayer, patience, humility, purity of heart, and hope, [...] offered their readers deeply reflective interpretations of the scriptural texts on which they were based' (Pattison|2009.viii-ix). These Kierkegaard's pseudonymous works were finally assembled as a collection of *Upbuilding Discourses in Various Spirits* where the same themes later become part of single collection named *Works of Love* |1847<sup>12</sup> (Pattison|2009.ix). The Works of Love is manuscript perceived as never sufficiently mastered neither by an author, neither by a reader thus inducing demand towards personal self-reflection and self-perfection instead of mastering content of the writing.<sup>13</sup>

Kierkegaard's work here has made contribution in three different dimension. In the *Part Two* on new neighbourhoods it has been an inspirational element to rethink not only the urbanity of the new neighbourhood in the context of contemporary social dynamics but moreover return to its essential category the neighbour. Kierkegaard's work is a point of convergence reflecting upon the origins of Christian love where by saying *you shall love your neighbour*, in the present context we have attempted to rescue a category of neighbour assigning to it belonging to both realms of reason and spirit. The conceptual and transcendental inspiration has been elaborated discussing the emerging social order and

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<sup>10</sup> *Søren Aabye Kierkegaard* | 1813.Copenhagen – 1855. Copenhagen

<sup>11</sup> The following are two essential dimensions that have impacted Kierkegaard's philosophical work yet not being part of the many discussion within the thesis, one being dimension of his critique of the Danish Christian Church and other being his critique of Hegelian system (Pattison |2009.vii-viii).

<sup>12</sup> The original title of *Works of Love* in Danish reads as *Kjerlighedens Gjerninger*.

<sup>13</sup> The Victor Hugo's *Nôtre-Dame de Paris* |1831 became a symbol of upbuilding path where neither text nor the built structure can be ever fully mastered. We find reference to this literary work in the Part Three dedicated to violence during the Hyskenstræde event.

new neighbourhoods, contextualised in the Copenhagen's Ørestad quarter. The other two contributions are related to the *Part Three* discussing the social dis-order in the context of Hyskenstræde violent event opening themes recognised in Kierkegaard's work under freedom and autonomy. This is where in order to obtain relevant vision of autonomy Kierkegaard's ethics are placed along with seemingly contradicting work on ethics by Immanuel Kant *Groundwork of the Metaphysics of Morals* | 1785. Despite that these authors are viewed in opposition due to their apparently diverging ethical perception Kierkegaard in his working method and foundation largely reflects Kantian approach thus acknowledging divergences for the sake of deliberating on notion of autonomy in the context of social violence through the deepest reflection available from both realms of reason and spirit. Also within the *Part Three* is elaborated on centrality of Kierkegaard's for the political philosophy elaborated in the work of Carl Schmitt's through the *Political Theology* | 1922. Despite of diverging philosophical traditions that Kierkegaard and Schmitt belong to, Kierkegaard's conception of ethical life where ability of taking decision is considered to be the highest point of appreciation becomes Schmittian decisionism where sovereign is the one who decides. The premise frequently ascribed to Schmittian work related to the dichotomy of friend and enemy is also derived from Kierkegaard (*Carl von Clausewitz*) under rather different premises ascribing the love of both ones neighbours and ones enemies. The last conceptual remark on existentialist themes is related to repetition that in Kierkegaard is used to symbolise religious creativity of God as his love, and respectively human where its more complex interplay or repetition versus creativity, religious versus secular. The repetition becomes a re-occurring element in all three parts, again tackled also in Schmitt's political thought secularising the social reality, appealing to the realm of reason, the state emergence of the nation state system.

## **b** | BERDYAEV<sup>14</sup>

The work of Nikolaj A. Berdyaev evolves around the main themes recognised in the existentialist writings following Kierkegaardian premises that are consequently tailored through the experience of Eastern Christianity and contributions from the literary work. The significance of his work in understanding dichotomy between social order and dis-

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<sup>14</sup> Nikolaj Aleksandrovich Berdyaev | 1974. Kiev - 1948. Paris has his given name translated from Russian also as Nikolai or Nicolas, where the former phonetically reflects the original. Following the Cyrillic alphabet the full name reads *Николай Александрович Бердяев*.

order lies in his ability to encompass social reality under pursued philosophical reflections. The ability to provide an existentialist reflection upon the state of being in the society has destined Berdyaev's work equally to success and failure, to an acceptance and rejection. It is in this spirit that reflection upon the origins of the Russian Revolution 1917 has been elaborated, discussing the causes of revolution together with consequential social transformation through the adopted communist social model leading into decades of further social calamity. The understanding of the revolution departs as an comprehensive analysis that initially acknowledges a profound change in the social tissue discussed in *The Russian Revolution* (1931), *The Philosophy of Inequality* (1923), *The Fate of Russia. Essay on psychology of war and nationhood* (1918). In Berdyaev's understanding of social dis|Order it is placed outside the common framework of good and evil. With his work objective is focused on uncovering the ontological realism that defines the contours of authentic reality where he argues that the outbreak of revolution is a result precisely of failure to grasp this reality (Gottlieb|2003.355). This approach thus is not dedicated to the search of the truth as his work proceeds from the truth explaining that 'this method is the only one applicable where the concern is with freedom based on 'divine truth', since neither of these can be the result of deduction (*Ibid*,355). Through his work he managed to unite the spirit of the existentialist philosophy thought with the spirit of the time that he lived in, the approach that has been adopted also by Hannah Arendt and Simone Weil. Despite that Berdyaev's philosophical opus is associated with an existentialists movement, his actual belonging to any school of thought is uneasy having his work placed on the borders of philosophy, theology and something intrinsic Berdyaevian. Berdyaev through his method focuses on inner consistency and integrated writing, where everything connects with everything disregarding the power of discursive reasoning and convincing of the others (*Ibid*, 351-353). The methods that he uses for the understanding of relevant social processes evolve around understanding of religious psychology, eschatology, history, time, freedom and creativity and as equally relevant to contribute to contemporary conceptual debates are also employed in this work.

 | ARENDT<sup>15</sup>

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<sup>15</sup> Hannah Arendt | 1906.Hannover – 1975.New York

Here we are to focus on virtues that Hannah Arendt's work has communicated to us and that are essential for the analysis of the social order and human society as understood under the *vita activa* (*The Human Condition*|1958). Arendt's critique of modernity for impeding upon *vita activa* where as a consequences the society remains liberated from labour, work, and action that constitute part of the human existence.<sup>16</sup> Thus under the process of automation the labourers are left outside the circle of constitutive life element that is labour discussed in the context of *Part Two*. The interplay between understanding the political and social realm of the human existence is also going to be supported by Arendtian conception of truth and its transformation during the Enlightenment where the men searching the truth become the value not the existence of the truth as such (Arendt|2009.10). This discussion brings additional light to the interplay between Christian and secular conceptions of the social order that have an originating role of this work and are present in all parts of Danish Trilogy.

## **d** | WEIL<sup>17</sup>

The writings of Simone Weil are known to two diverse types of audiences. The reference in this work is made to the transformation of existential being and its ability to acknowledge two different social and existential realities. The early writings are engagingly Marxian, ideological, revolutionary and reflecting the labour movement spirit (Weil|2001). The transformation towards understanding of the person's spiritual nature follows the existentialist quest for discovering and preserving of an inner self under its most authentic state. The changing comprehensions occur in the later writings reflecting the sphere of profoundly mystical knowing, which has ultimately fully occupied the mature phase of work and would make this conceptual contribution here despite being outside the existentialist movement (*La Connaissance Surnaturelle*|1950).

## **e** | INSIDE THE STATE OF EXCEPTION<sup>18</sup>

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<sup>16</sup> Remain grateful to Devrim Kabasakal for making conceptual clarifications and discussing the work of Hannah Arendt.

<sup>17</sup> Simone Weil|1909.Paris – 1943.Ashford

<sup>18</sup> Carl Schmitt|1888.Plettenberg – 1985.Plettenberg

The interpretation of the *State of Exception* refers to specific juridically defined social state described by Carl Schmitt in his work *Political Theology* |1922. This work was of particular importance during the originating phase of research when it has been perceived as state granted ability to depict reflection upon a governance source and its operational mechanisms. Meaning that understanding the occurring exception was related to the understanding of the governance source, which in the Schmittian juridico-based system of perceiving governance was evolving around the principle of sovereignty having its superior value reflected in a notion of a political and the nation state. These premises where the sequencing of governance mechanism was done following the state of exception become resolvable also through the existentialist scheme placing the moment of exception visualised in the social dis-order outside the juridical realm. These parallels of Schmitt's political philosophy were initially introduced in the section dedicated to the philosophy of Søren Kierkegaard and are related to the notion of decisionism, friend-enemy interplay and dichotomy between the repetition and creativity. These premises are going to be presented in *Part Three* related to the social dis-order were now we are to note on the existing points of tension that this diversion has introduced. For Schmitt these conceptual frameworks are subjected to the birth of modern nation state that departs from the medieval feudal and religious fanaticism. His writings on tragedy, and in particular reflecting upon Shakespearean Hamlet, display this transformation and reflect upon the socio-political realities of sixteen-century England, which ultimately brought about modern political realities to contemporary understanding of politics. Schmitt discusses how '[t]he modern state transformed the militia, the given order, subsistence, and lawfulness into organizations characteristics of the state: army, police, finance and justice. Through these organizations the state established what is called a public peace, security and order, and made possible the condition of a 'policed existence'. (Schmitt|1987.149). Indeed, the approach undertaken by Schmitt has no relation to existentialism, despite that it is grounded in existentialist concepts used for rational deliberative objectives. Nevertheless, his political philosophy departing away from the liberal structure is to serve as a channel to retake thinking related to the notion of sovereignty and nation state governance through the state of exception reflected in the investigation of dis-order in the *Part Three*.

### **o|Closing note**

The presented profilers are recognised as a colour palette in relation to the constitutive elements of our enquiry in finding al alternative ways of understanding and institutionalising authority, the argumentation that here is visualised in dichotomy between order and dis-order. The existentialist framework contrasting contractarian equation of well-ordered society re-shapes its constituting elements demanding sublime understanding of dis-order and its inner dynamics escaping its positioning as a mere

obstacle towards the social order. The order and dis-order belong to the same Hobbesian state of nature. The order for coercing the society through the altered sovereign state devices, while dis-order for reflecting the actual state of art in the society, through its legacy, spirit, social guilt, and inclinations. The order and disorder are part of the same apparatus representing an authentic being of the society. It is in these, though not only Schmittian, states of exception that larger question related to the origins of governance find their manifestation. The governance paradigm is nevertheless rarely placed outside the common deliberation mechanism and categorical frameworks where ethical and scientific norms of right, good, and respectively truth, dominate the analysis of social organisation. Here relying on existentialist mechanism of understanding we open doors to the alternative reading of the social reality in *Part Two* and *Three* respectively.





## **Emerging neighbourhoods – emerging social order?**

*The stroll of Kierkegaard through the ‘new’ Copenhagen - Ørestad*<sup>19</sup>

### **Content**

*Abstract*

*Anatomy of Urbanity*

*1-Nulla va perduto*

*-An empty physical space is equalised  
to an empty social space?*

*- Social synergy and living spirit can be (re)created?*

*-Life Objectification, sedimentation and vita activa*

*2-The Søren Kierkegaard’s neighbour*

*-Works of Love/ 1847*

*- If it were not a duty to love, then there  
would be no concept of neighbour at all.’*

*-‘Who, then, is one’s neighbour?’*

*-‘Neighbour is the unqualified category of spirit’*

*3-Built Structure*

*-Ørestad - New squares - parking lots?*

*-Spatial orientation in pro.Filers*

*- Vibrant with Life*

*4-Total [Social] Institutions*

*-Structure, function and culture*

*-Ørestad pro.Filers on total [social] institutions*

*-Health -Residential & Working space - Arts*

*Concluding notes*

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<sup>19</sup> 1 The present research was presented at the Conference ‘Citizenship in New Neighbourhoods’ organised by Roma Tre and Bauhaus Weimar Universities in Weimar on November 3-4<sup>th</sup> 2009. I remain grateful to professors Marco Cremaschi and Frank Eckardt, and colleagues that have provided space for me to present the Copenhagen|Ørestad research and have offered their generous intellectual and personal support during the process of writing.

*The nature of social order in this chapter is contextualised under the emerging patterns of social organisation distinctive to the new city neighbourhoods. The interplay between the physical structure and social bonds celebrated under the notion of urbanity is used as a point of departure. The urbanity conceptual frame remains perplexed towards the ambiguous spirit of living that the new neighbourhoods respire. Nevertheless, the perplexity stimulates further inspection of those emerging social patterns bringing us to very anatomy of urbanity. The scene of enquiry is set to Ørestad, a new neighbourhood in Copenhagen.*<sup>20</sup>

## **o|Anatomy of Urbanity**

The *ambiguous living spirit* of *new* neighbourhoods calls for an expanded assessment toolbox when enquiring into the patterns of social order. The proposed mainstream definitions maintain their applicability in performing a general analysis of urban quarters yet remain somewhat distant to the urbanity conditions reflected in the ambiguous living spirit of new areas.<sup>21</sup> Thus, it is through the *anatomy of urbanity* that we seek to dissect an

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<sup>20</sup> I would wish to share my long lasting interest towards the city of Copenhagen, and respectively *new* neighbourhood Ørestad. The research presented here focuses on *urbanity*, enquiring both into social order and consequences of spatial development that can be traced. The personal interest towards the neighbourhood originates in 2003 when the first field visit to Ørestad quarter has taken place. The second field visit has taken place during late 2006 and included the whole cross-border *Oresund region* of Copenhagen-Ørestad crossing the bridge to encompass Malmö in Sweden. The third period was part of my Ph.D research and it is divided into three stays during spring and respectively autumn and winter of 2009. These field visits involved observation, informal interviews, research featured by extensive photo documentation. It is three different periods of time that are covered thus allowing sufficient space in between for new developments to emerge; in terms of life organisational models and building new residential, educational, office or service providing facilities.

<sup>21</sup> A *neighbourhood definition* is perhaps useful for the understanding of neighbourhood institution where '[t]hey all propose a model of urbanism that is limited in area and structured around a defined centre. While the population density may vary, depending on its context, each model offers a balanced combination of dwellings, workplaces, shops, civic buildings and parks. Like the habitat of any spaces, the Neighbourhood possesses a natural logic that can be described in physical terms' (Katz&Scully|1993.p). Additionally, when referring in contemporary terms to the *new neighbourhoods* there is particular pattern of neighbourhood that we refer to, meaning 1|gentrified areas that have changed their residents so to accommodate new residents of a higher social class, or 2|newly built areas redeveloped from the former *institutionally closed* sites into a new residential, office, science parks or service providing areas. Indeed, these two profiles have an overlapping dimension, as new neighbourhoods are often former harbour, military or industrial areas thus bridge both ideas of gentrified and newly built area into one. The metropolisation policies providing economic incentive (respectively expecting revenues) are often driving factor in urban development

inner social dynamics in *new* neighbourhoods revealing the elements of social organisation. The division of urban tissue into the physical building blocks, where neighbourhoods are labeled as ancient, suburban, politically dominated by left or right, ghetto like or experimental areas is understandable, nevertheless it is a fragmented perception of the whole. The anatomy of urbanity is to stimulate our perceptive ability in exploring the urban content beyond and together with its physical structure. It relates to the uncovering of neighbourhood's constituting social practices and *routines*<sup>22</sup> that are already present or absent in the area prior to the implementation of new large scale infrastructural projects. The questions of social being and becoming cannot be accomplished solely as a procedure where the new urban area is subjected to the soil remediation, cleaning of the industrial waste and designating a fully new use to it. This procedural attitude towards the institution of a *new* neighbourhood shows indifference in acknowledging social habits already in the place prior to claiming establishment of those new social practices that are only to become appropriated. It is the spirit of the place that directs creation of the physical forms not the other way around, where the procedural approach offers limited sensibility presenting becoming of *new* neighbourhoods through their physical structure and social practices that are yet to come.

The present enquiry departs from an observation that dwelling, dweller and dwelling practices exercise a spillover effect towards each other over the time leaving lasting imprints in the urban tissue. The work maintains that the ambiguous living spirit in the *new* neighbourhoods can be unfolded once the enquiry comprehends physical and transcendental categories as one. This enquiry direction could equally be doomed to success and failure, expands assessment toolbox of urbanity into three complementary directions, **1**|elaborating upon the social routines present and absent in the *new* neighbourhood, **2**|Kierkegaardian existentialist conception of neighbour related to the living spirit, and **3**|the site visit to Ørestad City quarter reading its built structure. In the first part *nulla va perduto/ nothing cease to exist* we elaborate upon the meaning of those social routines present and respectively absent in the *new* neighbourhoods. We doubt the equation of empty physical with an empty social space, the image of *tabula rasa spaces* often attached to the new quarters, assuming that a social synergy and living spirit are re-

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initiatives. Here, in the case of Copenhagen's Ørestad quarter, we analyse the urbanity developments in the area that combines two above presented meanings.

<sup>22</sup> The notion of *social routines* has been profoundly elaborated in work of anthropologists Mary Douglas and Ulf Hannerz referred to as *regular doings* and *habitats of meaning* respectively. For the Ørestad's spatial enquiry we would try and offer a different departure mind map referring to the existentialist premises.

creatable categories introduced through the content of newly built structure.

## **1 | *Nulla va perduto*<sup>23</sup> / **Nothing cease to exist****

*The starting point was a long piece of green paper crossed by a red line representing the coming metro. "Design a plan good enough to be the basis for a city. Then we will sell the property under the city and pay for the metro" (Amager | 1996.315).*

Visualising of a long piece of green paper, crossed by a red line, could seem to be a precarious spatial understanding for those entrusted to construct a *new* Copenhagen's neighbourhood Ørestad. The vision, however uncovers a spatial perception used in understanding the meaning of a land and social practices reflecting back to the origins of contemporary social order. The anatomy of urbanity disputes reliability of the above used approach frequently applied to the urban redevelopment initiatives. It also directs an attention towards understanding that an empty physical space is not necessarily an empty social space of *tabula rasa* profile, open to be conquered, containing no history, no spirit, reality, memory or routines on its own.

Thus *nothing cease to exist* aims to divert attention towards the presence and desired respect towards the *genius loci*, the spirit of the place, acknowledging that meaningless meaning of the empty field in Ørestad, and social practices absent that equally require attention on a way towards creating of the new living networks. Acknowledging spirit of the place is to contextualise and recognise urbanity that has passed through the periods of *social discontinuity* and has been *de-localised*. The creation of social bonds is at times created under the pressure of social discontinuity or even handled in a de-localised mode so that social bonds are created somehow remotely. It is particularly relevant to so called closed institutional areas as industrial zones or former military sites that is also a case of Ørestad.<sup>24</sup> These spaces that have experienced the social discontinuity due to the

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<sup>23</sup> The inspiration of the title comes from the exhibition entitled *Nulla va perduto. L'esperienza di Pavel Florenskij 1882-1937 (Nothing cease to exist. The experience of Pavel Florenskij)* held at the Palazzo del Bo in Padova on November 30<sup>th</sup>, 2009. It refers to the work and life Florenskij that has followed path of scientist and Christian Orthodox Priest believing that both paths are intrinsically interdependent thus perceiving of living cycles in unitary manner where *nothing cease to exist*.

<sup>24</sup> Ørestad neighbourhood is part of *Amager Island* located southwest from the old city centre in direction of the Kastrup Copenhagen Airport. As a *new* neighbourhood Ørestad has come to the existence after

presence of closed institutional structures remain predisposed to replicate functional features attributed to the closed institutions and respective type of the social order. Additionally, it is the de-localised creation of social bonds associated with a dichotomy between urban core and periphery that to some extent leaves void in social practices exercised in those new quarters as they have already been rooted elsewhere in the inner city. This is how the *new* neighbourhoods are considered *tabula rasa* spaces where additionally lacking physical structure or dismantling of the existing one, justifies lacking interest towards incorporation of spatial and social inheritance belonging to those new quarters.

This approach indicates limited accountability towards the legacy of new neighbourhood perceiving it as an open *prêt a porter* spaces. The approach indeed is of a deceptive nature. It neglects *a genius locus* that in Ørestad's case was established under the closed institutional context resulting in scarce and discontinuous social routines. The area was used as a working camp during the Second World War, it has further hosted an immigrant population and remained closed to the public as military training area. All of these phases prior to 1990's have left their fingertips upon the specific social practices, which have or have not evolved in the area. These episodes are never or rarely mentioned in the case of Ørestad and in relation to the urban redevelopment initiatives as such. It can be rather misleading to consider that the remediation of land is a sufficient process to prepare and transform a former industrial zone into a new lively inhabited residential neighborhood. The lacking sensational accountability, conditioned by the lack of built structure demanding a socio-historical respect, is among the core challenges that condition a future living experience in the new neighbourhoods. The challenge of prematurely defining new neighbourhood with narrow definition *the place where people live* could become a straightjacket in understanding and visualising the neighbourhood's typology, while responding to the social realities as in the case of Ørestad.

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adoption of *Legal Act* in 1992 that has renamed the area previously known as Vestamager to Ørestad. Vestamager is partially artificial island as its western side is created out of land fields developed during the times when the area was a part of Copenhagen's sewage system. During the Second World War the area has been used as a work camp, while in the post war times it was closed for a public as military shooting place. The area of Ørestad that is mainly the nature habitat has later been designated as a nature park, where for this reason one of the Ørestad quarters still remains untouched. The eastern part of the island was also place where immigrant population found their homes. This slip into the history of the Ørestad supports overcoming of the reality painted by definition 'there was nothing' and where the space can be understood and analysed only if inhabited creating lasting social networks. What remains significant for understanding of the *urbanity* are those reasons explaining why certain routines have not been established, or why were they established elsewhere leaving aside certain areas as urban voids. It would be of interest to conduct more research related to the Ørestad in period prior to 1992 as present is mainly a told material.

Thus the *new* neighbourhoods face void of social life, social practices, habits and routines caused by the legacy of temporary or completely misplaced social continuity that has never come to its ascending line as social practices were centralised and rooted in inner parts of the city providing room only to a peculiar kinds of urbanity to originate. This void, nevertheless, is to be faced accordingly when implementing urban redevelopment strategies. It is even somehow to follow Vygotskyian fashion of *zones of proximal development*<sup>25</sup> meaning allowing for the space between who we are and who we are becoming, so to permit originating of a new social content tailored to a particular neighbourhood and its own kind of void. In this manner the absence or partial presence of the physical structure, weak and discontinuous social practices, all would be addressed together with a pressing demand to implement these initiatives under the metropolitan growth schemes. Hence, in the case of Ørestad it would provide a new door in responding towards the weak social synergy and ambiguous living spirit creating discomfort to developers, managing authorities and new residents. Approaching urban redevelopment initiatives in a tailored manner channels those opposing mechanisms and forces that foster *life objectification* before the life as such focusing on establishment of new social routines to be appropriated.

The life objectification as living experience is hereafter understood in relation to urbanity as an inaccurate, or perhaps limited emerging of social bonds, ultimately bordering with symbolisation.<sup>26</sup> It is the process that creates and produces signs, often replicating a social reality from elsewhere, neglecting the framework and operational logic of actual social reality and its appropriation by the place itself. As argued earlier there are routines and practices that have characterised Ørestad (Vestamager) for decades prior to its transformation into a new neighbourhood that we know today. These realities are modestly correlated to visualising Ørestad's future down town inspired by and capturing a living experience of New York City for instance. These attempts somehow are

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<sup>25</sup> The *zones of proximal development* (*zdp*) is the key concept developed through the work of Russian psychologist *Lev. S. Vygotsky* elaborating that in the process of learning and human development people tend to construct *zones-spaces* between who they are and who they are becoming (Holzman|2002:1) differently to the understanding of logically progressive models of knowledge developed by French psychologist *Jean Piaget*. The Ørestad neighbourhood developments indeed could be perceived as *zdp* ameliorating understanding of their *ambiguous* spirit but also finding an adequate approaches and remedies to it. Remain grateful to Vesna Ognjenovic from organisation *Hi Neighbour (Zdravo da ste)* for introducing me to *Vygotsky's* applied work.

<sup>26</sup> The work on concept of objectification is extensively used in the sphere of cultural heritage and related discussions on spirit of the place .

incorporating social reality too distant to be fully lived and moreover contradicting a legacy behind the *new* neighbourhood. It is subjecting neighbourhood's spatial and social becoming to the continuous self-perpetuating appropriation process, where integrated living experience remains challenging both to those observing and living the space.

The notion of life objectification finds its relevance also in those spatial patterns acknowledging the historical *sedimentation* that departs from *genius loci* and shapes the spatial understanding of space<sup>27</sup>. The significant past events, those to be considered landmarks conceive certain operational logic of urbanity that remains a point of reference. Indeed, physical structures are dismantled and memory fades away, nevertheless sedimentation would remain in social routines, conditioning certain practices never to develop and others to remain present. Thus the social routines, which condition that social bonds would be outsourced to emerge elsewhere than present new neighbourhoods are the key social routines when desiring to trigger and appropriated new social practices.

The process of social organisation is additionally burdened by rather thorny interplay between working and residing in the new neighbourhoods. Despite that foreign investors perceive 'offices for rent in Ørestad to be a good and safe investment' the process impacts profoundly the social synergy in the area (City|2007.122). The quarter appropriates work and life dynamics following day-night shifts. There is an exchange among those salaried to come and do the office work in Ørestad with residents that are compensated for their work elsewhere and allowed time enough to rest in their homes prior to re-commencing the daily cycle. The majority of Ørestad residents are young people in average thirty, well educated, with high paid jobs and families, where ultimately under the established routines they appear more as a visitors than inhabitants of the neighbourhood. This awkward development of daily routines reflects arendtian conception of *vita activa* where the new neighbourhoods are spaces largely liberated of labouring and action.<sup>28</sup> Paradoxically to what was planned under the regional integration

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<sup>27</sup> The notion of *sedimentation* related to the *genius loci* can be associated with the work of biologist *Patrick Geddes* who has developed a masterplan of Tel Aviv and has worked extensively in Indian cities, during the British Mandate in Palestine and India respectively, using the idea of organic urban structure (Ferraro|1995.120).

<sup>28</sup> The conception of *automation* is used by Hannah Arendt in *The Human Condition* reflecting upon rather unenthusiastic consequences for the society once liberated from labour, work, and action that constitute the part of very human existence. The passage reads 'it is a society of labourers which is about to be liberated from the fetters of labour, and this society does no longer know of those other higher and more

and growth strategies, with the presence of numerous services providing and multinational companies, Ørestad remains free of action, work and labour that constitute the life instead of mere social needs. The profile and nature of work present in the new city quarters have no prolific gift in adding a value and originating new social routines.

Here we close a first part of anatomy of urbanity where it has been elaborated upon the social routines in the new city quarters with an objective to provide additional categories that could be incorporate and valued when reflecting upon the institution of new neighbourhood. In this section we have dealt with the legacy of the space under the genius loci while the following section is dedicated to the notion of neighbour (and its relevance to the understanding of neighbourhood) under the guidance of Søren Kierkegaard's work.

## **2| The Søren Kierkegaard's *neighbour***

In order to make the anatomy of urbanity more complete there is an additional category proposed to be reviewed. It is the category of *neighbour* that is placed in the focus and is to enable further de-coding of circumstances under which the social bonds and social order are being created. Departing from an essence of neighbour in the case of new neighbourhoods the category has tendency to lose it's meaning, to become blurred and disputed. This outcome is a consequence of a broader social realities, contemporary social order and promoted social values. Nevertheless, in the cases of new neighbourhoods the consequences of established social practices, meaning both their presence and absence, are often understood under the isolated spatial configuration characterised lacking living spirit. Under these terms there are number of remedies applied to Ørestad, involving additional investments so that the neighbourhood can be activated and made lively through the content introduced. The process of social activating is present as long the investments are available, after which the child is to be confronting the adult life on its own.<sup>29</sup> Indeed, all this can be considered as a well-intentioned parenting but the *secret of life* is not about good or bad intentions. Instead, the

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meaningful activities for the sake of which this freedom would deserve to be won'. Also 'what we are confronted with is the prospect of a society of labourers without labour, that is, without the only activity left to them. Surely, nothing could be worse' (1958 |3-6). Remain grateful to Devrim Kabasakal for insights and vivid exchange on the subject of automation.

<sup>29</sup> Remaining grateful to Davide Ghiraldini for fruitful discussions related to the new neighbourhoods organisational models.



capacity of living and *loving one neighbour* is how we uncover life, how we overcome the ambiguities of living spirit associated with new quarters, how the space for new social practices and routines can emerge.

This existential side of living is what Søren Kierkegaard, a Danish philosopher and native Copenhagener, has dedicated his philosophical opus to. The central theme of his work is subsumed in what he named to be *upbuilding (or edifying)* continuous perfecting of oneself. In his work he dealt with subjects as ‘anxiety, absurdity, and despair, [where] the upbuilding works spoke of prayer, patience, humility, purity of heart, and hope, and offered their readers deeply reflective interpretations of the scriptural texts on which they were based’ (Pattison|2009.viii-ix). The concept of *upbuilding* through its nurturing insights into the secrets of life, was discussed throughout Kierkegaard’s pseudonymous works finally to be assembled as a collection of *Upbuilding Discourses in Various Spirits* |1847. The existential themes treated in Kierkegaard’s work are themes to serve as an origin to the spirit of existentialist movement until the present days. In spite of interdisciplinary diversity embraced by the existentialist thinkers, the originating seed related to the issues of *human existential being* remain central until the present day.

The existential themes from the *Upbuilding Discourses* are then to be re-discovered within one single collection named *Works of Love* |1847<sup>30</sup> (Pattison |2009.ix). The *Works of Love* appears as a point of convergence reflecting upon the origins of *Christian love*, guiding us to find those roots in ourselves, in those near us, those that are our *neighbours*. The elements form *Works of Love* introduced here are to stimulate thought and offer new-old horizons on what *neighbour* is. To rescue category of a *neighbour* that is central to understanding of life, moreover life in new neighbourhoods, the category that equally belongs to the realm of everyday interactions and to the realm of spirit. The *Works of Love* is manuscript that is never sufficiently mastered neither by an author, neither by a reader; it is to be considered rather as an incentive aiming at personal self-reflection and self-perfection instead of mastering the content of writing. This also uncovers more upon the symbolic side of Kierkegaard’s work, as that in the *Works of Love* that are a signed text, thus emphasising its religious character comparing to the pseudonymous writings guided by *Socratic ethics of life* itself (Pattison in *Kierkegaard* |2009.xv-xix).

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<sup>30</sup> The original title of *Works of Love* in Danish reads as *Kjerlighedens Gjerninger*, and it has served in few occasions when making an etymological comparison with the English version translated by Howard and Edna Hong (2009).

The parts of *Works of Love* that provide insight into the category of *neighbour* proposed here, are gathered in the *Second Part II*<sup>31</sup> of the writing, under three separate sections, *You Shall Love*, *You Shall Love Your Neighbour* and *You Shall Love Your Neighbour*. There are three *premises* related to the category of *neighbour* that we are to be underlined here, beginning with the opening quote of the *Section IIB*:

*It is in fact Christian love which discovers and knows one's neighbour exists and that it is one and the same thing – everyone is one's neighbour. If it were not a duty to love, then there would be no concept of neighbour at all. But only when one loves his neighbour, only then is the selfishness of preferential love rooted out and the equality of the eternal preserved' (Kierkegaard|2009.58).*

Knowing of *Love* means knowing that there is a source of all. *Loving* means experiencing the source of all. Duty to *Love* means preserving the *Love* and making it eternal. It is this that is subsumed in the *Christian Love*. It is this that creates concept of neighbour. The maxim that *everyone is one's neighbour*, derived from *Christian Love* is the point of departure from where Kierkegaard, as other Christian existentialist writers, encourage towards personal upbuilding and self-perfection. Regardless clarity of words, transparency of the message, it forever remains dubious whether we uncover source of all, uncovering neighbour in ourselves, and become one to others. The category of the neighbour is questioned by Kierkegaard also, and in the section IIA he poses the question *Who, then, is one's neighbour?*, followed by an answer:

*[t]he word is clearly derived from neahgebur [near-dweller]; consequently your neighbour is he who dwells nearer than anyone else, yet not in the sense of partiality, for to love him who through favouritism is nearer to you than all others is self-love – “Do not the heathens also do the same? Your neighbour, then, is nearer to you as you are to yourself? No, that he is not, but he is just as near or ought to be just as near to you as you are to yourself. The concept of neighbour really means a duplicating of one's own self (2009 | 37).<sup>32</sup>*

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<sup>31</sup> *Section II* in *Works of Love* with an accordingly italicised sub-section headlines (Kierkegaard|2009.34-98)  
IIA| *You Shall Love*,  
IIB| *You Shall Love Your Neighbour*,  
IIIC| *You Shall Love Your Neighbour*.

<sup>32</sup> Here we enclose an etymological comparison related to the noun *neighbour* that belongs to the Old English *neahgebur* derived from *neah* [nigh, near] and *gebur* [inhabitant, peasant, farmer]. The word is associated with nouns *boor* [rude, unmannerly person] word originating in mid 16<sup>th</sup> century from a low German *bur* or Dutch *boer* [peasant, farmer]. The later noun *boer* has also been used for a member of a Dutch and Huguenot (*French Protestants*) population that settled in the southern Africa in the late 17<sup>th</sup> century. The Boers were Calvinist in religion and fiercely self-sufficient, with present-day descendants are the Afrikaners (*Custom Dictionary*|2009). The etymological thread of *neighbour* brings this curious controversy with element of Boer's self-sufficiency that seems to be precisely an opposing value to the very meaning of word *neighbour* in Kierkegaard's' sense. In spite of the Christian descending line the reasons for introducing opposing values could have geopolitical, cultural, social and economic origin, research that would be more appropriate for an social anthropology.

*Neighbour* is thus both *subject* and *object* of *Love*, it is method that establishes the category of *neighbour* beyond the physical space of the neighbourhood. Hence, thirdly Kierkegaard makes our work no easier by saying that:

*‘neighbour is the unqualified category of the spirit’* (2009 | 79).

These three *premises* reflected in *Works of Love* shall also be approached with a certain etymological care. Indeed, Kierkegaard’s use of neighbour is done after its Biblical significance expressed in *love thy neighbour as thyself*. Etymologically, the English word *neighbour* remains unchanged regardless whether we attribute to it contemporary dwelling sense or its Biblical meaning emphasising *the duty to love*. Differently, in Danish and other languages, there is distinction in those two meanings, thus in Danish neighbour [*nabo*] would mean directly translated the resident next to you while in the Biblical sense you would use a word neighbour [*næste*] that relates to all those near ones excluding yourself.<sup>33</sup> In the original text of *Works of Love* it is the later neighbour [*næste*] that is being used by Kierkegaard. This linguistic distinction has its significance, and if we recall in the second premise Kierkegaard does make an etymological reference that bridges two understandings of dweller and neighbour as category of spirit into one approximation, by saying *‘[t]he word is clearly derived from neahgebur [near-dweller]; consequently your neighbour is he who dwells nearer than anyone else’* (Kierkegaard | 2009.37).

All three *premises* depart from a *Christian Love* that is primary and ultimate objective of *Works of Love*. The *Christian Love* is differentiated from a *friendship* and *erotic love*, through its ability to be *eternally preserved* following a duty to love your neighbour. It uncovers neighbour to be a *near-dweller*, to be an *unqualified category of spirit*, it is considered to be a sacred category rather than merely a residential definition. It offers spiritual comfort to those that recognise it. It offers a source of all. Accepting neighbour in Kierkegaardian sense attributes to anatomy of urbanity to visualise neighbour in a sense that has largely become lost, blurred and disputed. The anatomy of urbanity, including the notion of neighbourhood, has so far employed specific *apparatus* to serve this enquiry. The dissection of urbanity into building blocks that reflect the human existence, both as bodily and spiritual beings provide us with guidance towards what neighbourhoods and urbanity are. It might not be the customary mode of viewing neighbourhoods, in particular not new neighbourhoods, nevertheless, these foundations provide insight to

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<sup>33</sup> I remain grateful to Bjarne Solberg for all support regarding the meaning of *neighbour* in Danish language.  
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discussed ambiguous texture they respire. The anatomy of urbanity proposes holistic approach to new urban areas where instead of tailoring the residences, working or studying spaces, leaving an open air to new social structures and innovation to emerge is favoured.

### **3|Built structure**

In the previous sections the anatomy of urbanity has been tackled through its constituting social elements in the new neighbourhoods context. Here we are to try and complement reflections departing from the physical structure of the Ørestad neighbourhood. The point of departure for neighbourhoods that follow a typology of Ørestad originates in urban development strategies embedded in the vision of cities and metropolitan areas as new industrial and economical drivers.<sup>34</sup> The re-building of those new urban quarters is thus incorporated in the politics of metropolisation largely subjected to the economic success and making a new area as Ørestad embedded in the logic of financial turnover. In this respect an economic reasoning in the origins of Ørestad is experimental to the extent that neighbourhood's economic comparative advantages are valued higher than what has come to be its disputed and ambiguous urbanity.

What comes to be a turning point in reflections on disputed urbanity lies in comprehensive vision of new neighbourhoods that moves beyond previously mentioned economic achievements demand also an active life in these new areas. Desiring to make new neighbourhoods lively, vivid and dynamic places of social interaction is two folded. It is on one hand that the significance of social dimension is required by the present tenants but on the other hand it also becomes a necessary precondition for furthering of the economic accomplishments in land vending. The complexity of given interconnections has already been tackled in previous two sections here the enquiry is directed towards the built structure and respective patterns of social organisation relevant to the Ørestad quarter. The provided spatial enquiry is realised departing from the key element in the physical structure of the city – a square. Here we propose to examine a conceptual transformation of those key features attributed to the traditional city square exchanged with those new features in the *emerging* squares of Ørestad. It is argued that

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<sup>34</sup> Remain grateful to Rita Justesen from *The Port and City Development Corporation (By og Havn)* acting as the Ørestad's managing authority for an informal interview (December 3<sup>rd</sup>, 2009) and shared reflections on designation, development and changes of metropolitan planning strategies in Copenhagen.

transformation of a traditional square that is a pulsation point of the urban tissue, an open space of interaction and encounters, is now materialised in airports and *parking lots* that overtake the respective social practices and become a new squares (Høyer | 1996.71). This new category that revises a traditional city squares is subject of our enquiry where the social patterns of parking spaces are analysed in five different locations of the *Ørestad City* quarter.

### **Ørestad - New Squares - Parking Lots?**

*There are two new square types from this century, which are especially interesting [...]. The most distinctive are airports, the surface in the infinite space of freedom and experience, which for us becomes the symbol of paradisiacal thoughts, and thus the most important spatial entity there is. The second type is the parking lot, the neglected foster child that has many elements of the airport, but never achieves the same status and thus never given the same care.’ (Høyer | 1996.71)*

The surfaces of freedom, experience, paradisiacal thoughts are all embedded in the image of emerging squares visualised as airports and *parking lots*. These new spatial entities are equally relevant to the Ørestad quarter, both due to the hosted Copenhagen’s airport Kastrup together with number of novel squares embodied in parking lots. The transformation of square’s concept and its key features reflects upon rooted and exhibited social patterns instituted in the parking spaces. It is noteworthy that a neglected *foster child* from a decade ago has presently come into being as a place of experience in its own right. The selected sites in Ørestad offer a conceptual bridge from a traditional square to an emerging square that has become as new spatial entity. Approaching the structure of new neighbourhood in this manner uncovers a veil of ambiguity, it brings meaning to those new social habits where the parking lot actually reflects new social patterns throughout the quarter.

In approaching Ørestad, both its living features and historical side there are few remarks to be made prior to the moving into selected area of the *Ørestad City*. The history of Ørestad as Vestamager that is part of *Amager Island* located in south Copenhagen is generally abandoned to allow space for a present history of the Ørestad neighbourhood to emerge. The new history is customarily associated with the neighbourhood’s legal history commencing in 1992 when the *Act on Ørestad* was adopted. This legal grounding served to the City of Copenhagen and the Danish state to establish *Ørestadselskabet I/S* (*Ørestad Development Corporation*) in 1993 as an governing authority vested with a private

status and responsibility to sell the land in the area (By og Havn | 2007.32). Subsequently, the Ørestad area that is located between the City of Copenhagen and Copenhagen Airport, has emerged as a planned town following an architectural competition in 1994 setting the mission for the future development of the space as:

*“The new district [that] must function as a counterpart to the old city centre of Copenhagen and contain an urban environment of exquisite artistic and environmental qualities that may function as a laboratory for new ideas” (Ørestad Homepage | 2009).*

The mission was endorsed as a first masterplan for Ørestad in 1995, later to be formalised in the municipal plan and two Local Plans that have defined a building pattern for the *Ørestad City* quarter<sup>35</sup> (City | 2003.104,122). The objective of described legal framework was to allow an easy execution, granting the building permits with no further municipal planning, and positioning the Ørestad Development Corporation in between the planning agency and developers (*Ibid.*80). The impartiality of the approach under the long lasting Danish democratic tradition of governance could indeed be questioned, nevertheless, it is claimed by managing authority that the objective was a respect towards the interest of public and private investors, towards values embedded in a *freedom* and *order* (*Ibid.*122). This element is often taken to be the biggest controversy of the project and source of *social conflicts*<sup>36</sup> yet analysing this dimension could overshadow the curiosity of new neighbourhood and approach of understanding it proposed here. In simple terms it is considered that to the issue sufficient space has been attributed elsewhere, while the important step for the landuse and managing mechanisms was when in 2007 Ørestad Development Corporation as a governing authority has merged with The Port Authority,

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<sup>35</sup> The area of Ørestad City covers is more than 1,000,000 square meters of floor space; its landuse was formalised in the *Local Plan 309* for Ørestad City North, and *Local Plan 325* for Ørestad City Centre registered December 3<sup>rd</sup>, 2001 (City | 2003.80-81).

<sup>36</sup> The Ørestad nevertheless, was and still is disputed urban development initiative for number of reasons, as those 1|*infrastructural* (locating of the Metro line), 2|*environmental* (disputed area of natural reserve), 3|*social* (relation to the residents of *Amager*, social life) to name some of them. There are those that the beginning perceived Ørestad concept as ‘to graft characteristic features from historical Copenhagen on to the new city quarter, like the linear streets and façade lines from Frederiksstad, canals from Christianshavn, etc. One of the problems in the comprehensive plan was that far into the process it remained unclear if the model was a university campus, a satellite town or a commercial suburb. At the same time it appeared that for some time to come, the dominant monument in the area was going to be the Copenhagen Metro, raised above ground and connecting points in Ørestaden’ (Thau | 2007.485). This approach indeed bites into the hearth of *urbanity* enquiry and points out about the core uncertainties that have being inbuilt into foundations still remaining in the Ørestad’s implementation. The approach nevertheless has shortcoming in neglecting routines present in the area prior to the 1992 and act on Ørestad, thus incorporating them into understanding of the present day *urbanity*.

thus founding *The Port and City Development Corporation I/S (By og Havn)* responsible for all urban development projects in the City of Copenhagen.<sup>37</sup>

The focus on the urbanity of new neighbourhood thus suggests that the ambiguous social patterns of new urban spaces remain a blueprint not only of innovative spatial organisation but also those driving social mechanisms and respectively the social order. As indicated prior, the focus area is the Ørestad City, one of the four Ørestad quarters commencing from its central square 1|Kay Fisker Plads featured by 2|Ferring International Centre, 3|Fields Shopping Centre, 3|VM Bjerget, and 4|Gymnasium.

## **pro.FILERS**

### **I** | KAY FISKERS PLADS<sup>38</sup>

The central urban area in the Ørestad City is *Kay Fiskers Plads*. The square is an intersection of Metro line operating north south from the Copenhagen's City Centre, and regional train link to Sweden and Jutland operating east west respectively. It is the place that reflects the mixed use of the Ørestad City quarter including shopping, education, residential and office spaces, interconnected with the transport network of trains, cars and bicycles. Conceived as a square it reflects upon the conceptual origin of Ørestad as living quarter while the novel squares parking lots attribute new features. The perception remains interesting in the context of wider debate in Copenhagen related to the parking policies and use of public space.<sup>39</sup> In the Ørestad parking policy is intended to move majority of cars and bicycles into multi-storey parking spaces that are to be constructed and integrated into urban framework so that a walking distance between parking space and destination never exceeds two hundred meters (City|2003.98). The Plads hosts large water pool, where it is no coincidence that below this originally conceptual water source

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<sup>37</sup> The *Port and City Development Corporation I/S* after it has merged in 2007 manages jointly, port areas Søndre Frihavn, Nordhavnen, Inderhavnen, Sydhavnen and Østhavnen/ Provstenen together with the four quarters in Ørestad that are Ørestad Nord, Amager Fælled Quarter, Ørestad City and Ørestad Syd (2007|4.8).

<sup>38</sup> In the pro.Filers section we are to include *vax pop* for each site related to architects that have designed it and respective time frame, thus making a reference towards relation between the architecture and *new* neighbourhoods as testing laboratory. In relation to the Kay Fisker Plads it was designed in late 1990's together with the Ørestad Boulevard, Metro stop Ørestad and Ferring International Centre.

<sup>39</sup> The parking policies in the city centre reflected also in urban redevelopment areas as the Ørestad quarter are subject to wider public debate including the movement called *reclaiming the streets*. It objects the private use of the city where the parking policies have been widely criticised for doing so. Some further subject elaboration is done in the chapter three of the thesis, tentatively named *An Alternative dis-Order Register: The violent events in Hyskenstraede, Copenhagen May 2009*.

with floating lily flowers and square-shaped day light openings towards underground there is a vast bicycle parking space. From here the large urban water canal extends across the neighbourhood and is considered ‘the key location in Ørestad, the place where the infrastructures, cars and bicycles joint the water element in characterizing Ørestad. Here we meet *Genius Loci?* (*Ibid.*100). This infrastructure for allowing for as much as eight hundred bicycles was indented as new type of urban space transforming parking space conceptually from ‘underground’ into ‘submarine’ (*Ibid.*100-101). The account of bicycles *parking space* will be taken further together with the next site of the Ørestad City - Ferring International Center.

## **2** | FERRING International Center<sup>40</sup>

The Ferring building is the landmark of Ørestad city, and highest point of the Ørestad quarter with another eight towers planned ahead (By og Havn|2007.42). In the early phase of the building execution the *Ferring International Centre* stood in a solitude, surrounded by fields expecting to host new neighbours, as future residents, students, employees in the business or service-providing sector. The Ferring is a Swedish owned pharmaceutical company, where the representative office in Ørestad acts as Head Quarter consolidating branch offices in Sweden, Denmark, Germany and the Czech Republic (City|2003.127). The Ferring’s glass tower sheltered by the black iron construction is associated with both Metro station Ørestad and a regional train station. The building follows the water pool on the *Kay Fiskers Plads* and it is situated above the bicycles parking place. The bicycles parking lot was conceptualised as an interactive indoor-outdoor space, allowing daylight from outside and indicating content inside. It acknowledges parking places that were previously hidden together with the experience and time spent there. This parking space considered a key location of the quarter, has lately been transformed into the social gathering place called *Under Vand* (*The Under World*). The place was appropriated by youth and residents to organise celebrations and festivities as a consequence of abandonment of the initially intended parking lot purpose. The process has been initialised by the *Life Department*<sup>41</sup> of *By og Havn* managing

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<sup>40</sup> The Ferring International Centre was the first building in the Ørestad City designed by Henning Larsens Tegnestue (By og Havn|2007.42).

<sup>41</sup> The *Life Department* is responsible for bringing *life* in the Ørestad through a number of project initiatives and single events that have been implemented using the available annual budget being part of the *By og Havn*. In spite of the underlining innovativeness in approach, organising herbs collection day or opening Plug and Play playground, the challenge of activating *life* in the neighbourhood remains present. The approach involves creating attractive locations, interesting events and inviting eminent people yet these practices remain largely external for the actual triggering of social practices appropriated by the residents.



authorities of Ørestad pointing out the conversing ability of social functions that are attributed to new squares parking lots.

### 3 | FIELD'S<sup>42</sup>

The other end of the *Kay Fiskers Plads* anchors Field's, a largest Scandinavian shopping and leisure centre. The construction process of the Fields was disputed in spite of favourable recommendations on socio-economic regional integration reported under the *Environmental Impact Assessment (ELA)* from 2000 (City|2003.124). The disputed elements were related to the overall Copenhagen urban image, inscribed in the city legislation prescribing the distance of the shopping centres in relation to the city centre that has been overruled by the Fields construction. The argumentation related to the Field's building was nevertheless taken further, grounded in the *Fixed Link* large viaduct infrastructure connecting across the sea Copenhagen with Malmö in Sweden. The relevance of this process is multidimensional as it inserts Ørestad's urbanity formation in the larger frame of cross-border *Øresund (Sound) region*<sup>43</sup> integration initiative.<sup>44</sup> The construction of bridge has also been equally disputed initiative questioning its location, required investments and consequential benefits. Hence, due to number of contentious issues and impact of the Øresund Link as a large communication complex, it was argued that it ought to have society's highest priority (Høyer|2000.338). On contrary, the questions potentially related to the urbanity were delimited to objectives tackling integration of employment and education policies between the Denmark and Sweden. Thus the initiative has strong integrationist element leaving aside volatile urbanity

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There is often a reference towards the time span where Ørestad is visualised as a new and very young town-neighbourhood in response to lack of *life*, here we have tried to make discourse wider. Remain grateful for Simon Brückner and Ana Bisgaard Nøhr from *By og Havn* for their time and support related to activities in Ørestad. More information on activities can be found on [www.orestad.dk](http://www.orestad.dk)

<sup>42</sup> The Fields was realised by the TK-Development and opened in 2004 (City|2003.124-125).

<sup>43</sup> The governance related to the emerging cross-border Øresund region initiative is discussed in details in the chapter two of the thesis, tentatively entitled as an *Emerging spaces: Governance after Re-organisation of Spatial Scales, Øresund Cross-border Metropolitan Region between Denmark and Sweden*.

<sup>44</sup> The experimental side of Ørestad lies beyond the actual new neighbourhood initiative that is being implemented under the Copenhagen's metropolitan urban redevelopment strategy managed by unified *The Port and City Development Corporation (By og Havn)*. It is the Øresund region linking Denmark and Sweden across the sea that was conceptualised to be a cross-border region becoming a governance experiment *per se*. This process was initialised with the construction of bridge linking Copenhagen metropolitan area with Malmö in Sweden. In spite of disputed agreements related to the Øresund fixed link initiative, the epic bridge construction has resulted in an increasing flow of people, goods and services that influence the urbanity of Copenhagen metropolitan area. The process is historically predetermined but also a consequence of cross-border cooperation initiatives funded since 1960s by the European Union (EU). These instruments aiming at integration and economic growth have originated number of cross-border regions (CBRs) which as a new entities have become also 'laboratories for international institutional-building' (Blatter in Hall|2007.424)

consequences while focusing upon the significance of cross-border regional governance.<sup>45</sup> This focus indeed, is subsumed both in the Ørestad's mission and the EU integrationist incentives; underlining redefined spatial scales mainly in relation to the economic performance indicators. Nevertheless, the territorial rescaling as a process gave raise also to those questions related to the emerging social structures.

## 4 | GYMNASIUM<sup>46</sup>

The Ørestad Gymnasium is situated along the Metro in direction of the city centre. The Highschool is innovatively conceptualised study space offering an interaction to its students and the first school to reflecting 2005 educational reform in Denmark. The new visions of content, subjects, learning and organisation are materialised through flexibility and openness in four zones of open rooms, working areas, nooks for creativity and thinking, and areas for social activities (By og Havn|2007.46). Situated along the Ørestad Boulevard it has no direct communication through the open square space yet it is accompanied by parking space separately managed from the school's modest outdoor bicycle parking lot. The large parking space is again conceptualised as an indoor-outdoor playground where the lights and visual scenery resemble a Tate modern kind contemporary arts space. What would the purpose be of transforming grey underground parking spaces into interactive welcoming social places? What does it say about new working and living habits? Are they successfully offering and adding content to life of those using them? Would this be an innovation in social terms or intrusion into social? Or it is merely public school *integration* initiative between two neighbouring kingdoms.

## 5 | VM BJERGET<sup>47</sup>

In the contrast to the previous buildings that are representing services, business, education this is a residential building opened in 2009 to its residents in the Ørestad City. The notion of parking lot as a social gathering place posed through number of questions

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<sup>45</sup> The Øresund cross-border governance has been pictured as *governance without government* due to mixed governance mechanism involving representatives of local governments and private agencies managed through one unified body the Øresund Committee. Remain grateful to Daniel Persson from the Øresund Committee for an informal interview on Committee's responsibilities, experience and project initiatives undertaken (May 10<sup>th</sup>, 2009).

<sup>46</sup> The Ørestad Gymnasium was designed by 3xNielsen architects and inaugurated in May of 2007 (By og Havn|2007.46). This Virtual Highschool is perceived with 'dramatically orchestrated, vertical landscape, which [...] is almost panoptical and also includes the even larger urban landscape, which contains mega-objects such as Ferring building and Field's' (Selmer|2007.392).

<sup>47</sup> The VM Bjerget (*VM Mountain*) was designed by architect Bjarke Ingels from BIG and it has been inaugurated in 2009.

in the previous pro.Filer has been implemented in this residential space with particular attention. The geometrical interplay of gigantic parking house allowing space for nearly five hundred vehicles acts as a base for eighty flats built above so to allow unusual high ceilings and open terraces (By og Havn|2007.43). The parking space occupies several initial floors of the building not moving underground but instead following the shape of the mountain through uneven levels offering one unified experience of parking and residential spaces. The parking space welcomes daylight, seasonal occurrences as autumn leaves blown by the wind indoor, all ultimately coloured by the images of wild animals and mountain sceneries. Indeed one cannot remain indifferent experiencing parking space that offers an innovative daily experience to the life of residents. The urbanity enquiry would nevertheless trigger questions on how and whether this residence offers an interaction with a rest of Amager island and its residents, or it remains an innovative spatial organisation model per se.

### **Vibrant with Life**

The latest square mobility studies conducted at the *Kay Fiskers Plads* indicated higher frequency of those passing by the central square in the Ørestad comparing to the city centre of Copenhagen (By og Havn|2009.slides).<sup>48</sup> The exactness of these statistical analyses is nevertheless reduced by those pointing out that Ørestad can ‘appear sterile due to the scattered and undermined features in the public space, the absence of functioning focus points, such as elementary communication places like shops and cafés. [...] Life [that] is encapsulated in large, in some cases, hermetically sealed institutions, which are internally self-sufficient, but do not create any appreciable rapport with the city’s outdoor spaces’ (Thau|2007.485). Indeed, both views hold validity of Ørestad’s urbanity that follows its own landmarks while re-establishing its *genius loci*. The interplay between the past, present and future in Ørestad somewhat resembles previously tackled life objectification where the images replicating the shape and spirit of the New York City for instance are envisaged for its future down town.<sup>49</sup>

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<sup>48</sup> In relation to the urban development study on square mobility, I appreciate time and knowledge shared with me by Simon Brückner from *By og Havn, City Life Department* during an informal interview held on October 14<sup>th</sup>, 2009 in Copenhagen.

<sup>49</sup> This approximation towards an *American dream*, perhaps could be somewhat visualised also in the Copenhagen’s urban planning history over the previous centuries. The city of Copenhagen has started as a Sound’s natural harbour moving from the middle ages by creating *New Copenhagen* through the Dutch influence in 17<sup>th</sup> century creating *Christianshavn (Manhattan like)* to 18<sup>th</sup> century French *Nyboder* and *Frederikstaden*, to enter into a modern industrial age of 20<sup>th</sup> century under German and English influence

These visionaries make hints on how the parking spaces come to perform better the features of traditional squares, allowing new features to residents and visitors, enabling them to dream of different places, of travels, of living in the neighbourhoods and cities which ultimately they inhabit only symbolically. These architectural masterpieces and contemporary urban living could even provoke ideas able to materialise cyberpunk visions in the harbour area of Copenhagen city. Alas, if the life objectification would actually be a life itself. It is daring to set the objectives towards creating of new 'urban districts of international class - vibrant with life. Neighbourhoods that are attractive to live in, and work in, and that are also exciting to visitors. Also in fifty years' time. And in a hundred years' time' (*Mikkelsen* in *By&Havn* | 2007.5). This vision of The Port and City Development Corporation, entrusted with an implementation of all urban development projects in Copenhagen, faces a persisting challenge of bringing *life* in those new quarters. The reality is not new, and some years back a Danish architecture magazine *Arkitektur DK* has dedicated an edition to the developments in Ørestad stating that indeed, 'people seem to be moving into the housing projects at Ørestaden, and even though this does not represent any measure of success, as even the most slumlike housing in this context could be considered successful, there is still hope that a dynamic life will unfold her and there, between the parked cars' (Keiding | 2007.369). The underlining message related to the patterns of social organisation is they are not replicable and re-creatable departing from the innovation of the built structure in the new neighbourhoods. The notion of repetition, that is follows the replicability, is among Kierkegaardian themes used to symbolise religious creativity of God as his love, presenting a complex interplay contrapositioning repetition versus creativity, religious versus secular which are among the fundamental when understanding the vital reality of both social order and dis-order. The theme is further elaborated under the next section on *total [social] institutions* in the context of the new quarters.

#### **4| Total [social] institutions**

The original and systematic research on total [social] institutions has been undertaken for

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fostering climate for adoption of the Finger plan in 1947 (City | 2003.14-28). It always comes back to the sacred balance between the *order* and *freedom* embedded in the values of Danish society yet also welcoming an outside knowledge and instruction.

the first time by sociologist Goffman in 1968, analysing institutional places subordinating an individual to the higher authority under the extreme circumstances creating isolated hierarchical systems (De Leonadris |2001.82). They are also known as voracious or social institutions, where later is usually used in philosophy despite that phenomenon is categorised as mainly studied in sociology referring to these complex social forms that reproduce themselves such as governments, the family, human languages, universities, hospitals, business corporations, and legal systems (*On Total Institutions*, SE|2010). Discussing this type of extreme social organisational model is perhaps somewhat intense in the context of Ørestad as a phenomenon is usually perceived on a level of a single institutional unit where here it is considered to be an operating organisational pattern related to the whole new neighbourhood area. The assumptions are made in the light of previously discussed elements of social practices present or absent in the area that institutionally have operated as a closed spaces, regardless whether its was designated as Copenhagen's sewage system, military training area, work camp during the World War or temporary immigrants residences.

The institutional pattern is being replicated through precisely defined and prescribed subject, timeframe and meaning. In the case of Ørestad neighbourhood the official history starts with its legal history through adoption of the Act on Ørestad in 1992, where the Ørestad city local planning is managed through adoption of specific local plans. In the case of Ørestad City the whole area 'is covered by two local plans 'Local Plan 309' for Ørestad City North and 'Local Plan 325' for Ørestad City Centre, both registered 3<sup>rd</sup> December 2001. The two local plans concerning the Ørestad city make rapid decision-making possible, with the Ørestad development Corporation acting as an inter-mediary between developers and the planning authority' (Ørestad|2003.80). Thus, the areas marked with the numbers designated through local urban plans before they are prescribing certain landuse where only by change of code from O2 (public institution) into B2 (housing) the land changes the purpose rendering it impossible for the social bonds neither to follow the preceding use of land, nor to provide sufficient time for the new practices to be appropriated. Moreover, indeed in the Ørestad we indeed have a complex interwoven network of institutions subscribing to the social institution profile, as multinational corporations, educational institutions and dormitories, psychiatric hospital, closed private residences.

It is suggested that agency and structure of the total institutions could be perceived through three-dimensional lenses possessing a distinctive **structure, function and culture** (*On Total Institutions, SE|2010*). Thus this section is conceptualised as a space where we would be able to discuss the aspects of total institution referring to four different segments of social life establishing the social structure in the new neighbourhoods, 1|health, 2|residing, 3|work and 4|culture. The manifesting of the structure, function and culture of total institutions contains elements of previously discussed replication and repetition practices subjected to the ultimate objective to create an evolving social patterns that would imitate and reproduce the features of the total institution.

## **pro.FILERS**

### **I** | HEALTH<sup>50</sup>

The politics of health is perhaps among the most intriguing research spheres nowadays reflected in the change of relation between individual and state, also a changing nature of medical discipline demanding new ethical frameworks thus from post World War medical ethics originating contemporary bio-ethics not to be terminated there.<sup>51</sup> This relation has passed through its historical evolution, moving from the eighteenth and nineteenth centuries focuses on rates of birth and death, ensuring healthy urban infrastructure, to twentieth century it shifted to the health protection of population, so that in the present day it becomes concern how to *control, manage, engineer, reshape and modulate the vital capacities of human being as living creatures* becoming a politics of 'life itself' (Rose|2006.4). The structure, function and culture of the total institutions here are presented in relation to three different case realities all reflect the category of the health. The purpose is not be to enter into in the operational mechanism of respective institutions it is rather to show that those institutions find Ørestad to have an appropriate culture for them to be located there. The example of psychiatric hospital that is located to the east from the Metro station Sundby reflects planning executed under the 'Local Plan 307' qualifying it as a public institution. After the hospital was inaugurated in April 2002 and 'need for further public building did not materialize and as a private

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<sup>50</sup> The subject of health in particular the contemporary trends of bio-tech research have been part of interested me becoming the main subject, maybe note master thesis. If something relevant and important.

<sup>51</sup> The research interest dates back to the unpublished MA (Hons) Thesis *Emerging Communities: Reflecting in Interaction Between Biotechnologies and International Relations* (2003).

developer found the location suitable for residential development, the municipality decided to change the area code from 'O2' (public institutions) to 'B2' (housing)' (City|2003.74). Along with the Amager psychiatric hospital the understanding of modern health would remain incomplete without mentioning representatives of the pharmaceutical multination companies. There previously presented the Ferring International Centre whose head quarters have become an originating landmark of Ørestad City neighbourhood along with the other pharmaceutical company GlaxoSmithKline and number of others situated in the other side of the main square across from the Ferring Centre.<sup>52</sup> The rapport that companies create with the new urban spaces becomes symptomatic in terms of urbanity limiting it only to those social practices tolerable to co-exist with the practices institutionalised through the total [social] institutions.

## **2** | RESIDENTIAL space

The nature of Ørestad neighbourhood including number of educational institutions inevitably dictates that residential side of the quarter including the private residential halls is to be featured also by student dormitories creating the sense of residential neighbourhood jointly. These two diverse target group nevertheless share a common feature through the residences they inhabit, namely an underlining element of innovation in both relevant for the built structure and conceptualised social interactions. The transparent glass façades are contrasted with the concealed mansard roof apartments, must-interact corridors and common spaces round are part of the rounded in shape dormitory indeed resembling panoptical structures. The reference is made to the Tietgen Kollegiet, together with previously mentioned residential building VM Bjerget all are subject to the highly demanded innovation dimension that nevertheless reflects replicable pattern its structure, function and culture remaining more of an isolated experience than contribution to the social dynamics of the neighbourhood. In Ørestad it can seem that the '[l]ife is encapsulated in large, in some cases, hermetically sealed institutions, which are internally self-sufficient, but do not create any appreciable rapport with the city's

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<sup>52</sup> The reference to GSK pharmaceutical company requires this additional note as the title of the Part One *Inconclusive adverse event* is actually wording taken from the final sample report issued by the company. Based on the purchased of one of their products that caused an allergic reaction the author maintained a personal correspondence with the company from July to November 2009 in order to identify the substance causing the allergic reaction. The product tests resulted inconclusive, which nevertheless was sufficient for the company concluding the case by placing the data in an summarised worldwide safety database. The coincidence was that the company had their headquarters also in the Ørestad neighbourhood.

outdoor spaces' (Thau|2007.485). Frequently argued panoptical structure of dormitories reflecting the total institutions, has also another dimension where space under strong institutional control, surveying and limiting their subjects, generate also an old dream that behind the walls one could be able to move beyond into the transcendental (Brombert *introduction to Victor Hugo*|2006.xxiii)

### **3** | WORKING space

The aspect of work is subsumed in all those previous sections that reflect upon companies or public institutions working the medical sector, educational institutions, and further we are also to address the cultural institutions. Nevertheless, there is a specific reference to be made here reflecting back to the *Natuzzi Divani & Divani* Italian furniture store that has unexpectedly become a landmark finding its conceptual presence in all both Part Two and Three of the Danish Trilogy.<sup>53</sup> The nature of the work done by this international furniture company that finds its representative office and show rooms widely spread requires particular type of environment and clients respectfully. After the Hyskenstræde violent street event, discussed in details in the *Part Three*, the store has suffered an immense material loss remaining closed for entire season, placing the whole dynamics and the future of its work on hold. Thus it was not until months later that the store has found its rhythm again moving from the central Copenhagen to the Field's shopping and leisure centre in the Ørestad neighbourhood. This search on a path to resolve insecurity and safety challenge directed a choice towards the most proximate structure - function - culture, which was offered in the new quarter. The Ørestad's urbanity raising from the total [social] institution structures discussed previously has nevertheless coincided with requirements of the company demonstrating institutional affiliation and trust in this social framework.

### **4** | CULTURE

The contemporary arts have a particular place in the conceptualisation of the new urban

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<sup>53</sup> Informal interviews were held with Susanne Karlskov from Natuzzi at the both locations, after the violent street party during the late May, and after their moving to the Ørestad quarter during October 2009, both times tackling the issue of great material loss that has occurred after the pirate party and subsequently uncertain future of the store in Copenhagen. The specific research in relation to the decision taken to move to Ørestad would certainly be an interesting contribution in the context of total [social] institutions discussion,



quarters as through their practice the dimensions associated with the total [social] institutions as structure, function and culture is replicated and extended. This argument could indeed open a wider debate related to the nature of contemporary multimedia arts following interrelated forms of installation, video or performance arts. The debate nevertheless, remains beyond the scope of research here, emphasising that the argument reflects the attitude and perception towards the art together with their affiliation towards the new neighbourhoods. It is noteworthy the aim of artistic projects is often to replicate the spirit of classical squares, places or towers, which have had an originating force in the context of cities as Rome, Paris or Copenhagen as a part of their own identity search. The intention is noteworthy due to understandable search for the identity to be given to new neighbourhoods. This intention nevertheless emerges as a contentious point as replicating identity from the other places that have been conceived under the different social conditions. For instance references towards Michelangelo's Capitol Hill in Roma as an exemplary the use of space is particularly contextualised within the city of Rome as it has redirected the vision of the Roman empire from the ancient Forum towards the new vision of Christianity and the Saint Peter Basilica.

The townscape deliberation in the case of Ørestad neighbourhood have been undertaken by the Danish Art Foundation that has commissioned three artists to create new quarter landmarks.<sup>54</sup> It was along the five kilometers long axis where the art in Ørestad was intended as an 'infrastructure thought-provoking and confidence-building administrative practice [...] as a place where the classical concepts of quality are subjected to contemporary interpretations' (City|2003.132). The visualising of art and creative act as an infrastructure departs from the very expressive ability that is given to the human equally expressed in other Ørestad contemporary art initiatives. In the case of Hotel Pro Forma that was meant as a space combining dramatic and multimedia arts the artistic director defined art as 'a tool probing the unpredictable, i.e. what is simultaneously unique and basically shared. The essence of art reveals itself in architecture, in urban planning, in everyday life, in working on shaping our future, in realization, in creation.

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<sup>54</sup> 1 PEP KIRKEBY: Has formed two four-storey brick wall composition to contrast|oppose glass and steel buildings of our time; located near a Merto station where town meets the nature; the sculpture has stature of a Portal dividing urban and nature part of the neighbourhood in the southern zone.

2 BJØRN NØRGAARD: Simultaneously sculpture, image, function, landmark, social meeting place, townscape and an 'Isle of Love' located in the middle of an artificial lake. Four glass roofs, in colours with motifs, all focusing on the mystery of love, with granite pillar in the centre.

3 HEIN HEINSEN: Bronze sculpture of two spirals intertwined 1|symbol of church spire of Our Saviour in Copenhagen (twined upside down); 2|other spiral represents Mixed Corpus. The tower mirrors all the spirals of Copenhagen. (City|2003.133)

*Art is the only truly useless necessity* (Ørestad|2003.126). It was among a seven different proposals, that the choice was made to implement the work of Knud Fladeland Nielsen<sup>55</sup> “Machine and Cathedral” the building conceptualised as a laboratory for art and culture. The new house for art in the middle of Ørestad City is a work of art in itself. The building will facilitate a dialogue with its neighbours in Ørestad to let ‘research and business operate side by side with the artistic process. In the digital workshop the technologies of the future will be challenged by international artists and explorers, in creative cooperation’ (City|2003.126, 161).

## **o| Concluding Notes**

The urban spaces that are often portrayed as experimentation places resulting in social variety, knowledge and cultural districts, following liveability-creativity-innovation formula while nevertheless remaining inherently ambiguous.<sup>56</sup> The unfolding of ambiguity has been among the objectives of this enquiry departing from the social routines and generated organisational patterns of living venturing into the understanding of physical structure present. Instead of defining new neighbourhood and somehow subjecting our enquiry to that defined space, we have offered a gradual dissection of main elements that shape the anatomy of urbanity. It is proposed that the ambiguous spirit new neighbourhood respire has come as a consequence of social discontinuity under which social routines have come to existence or remain absent. The enquiry offered a holistic approach unifying physical and transcendental categories into one, where dwelling, dweller and dwelling practices are recognised for the lasting spill over effect exercising upon one another. The enquiry has attempted to preserve an ontological strength of the social being and becoming in the context of social order not scarifying it for the phenomenological experience of the place.<sup>57</sup>

The following are those landmarks related to undertaken enquiry in a new Copenhagen neighbourhood of Ørestad. Initially, the anatomy of urbanity that has opened the door to understanding of ambiguous living spirit through the meaning of spatial legacy and social

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<sup>55</sup> It was Knud Fladeland Nielsen that was selected under the argumentation as a ‘very promising and exciting bid for the future identity of Hotel Pro Forma, its visitors and the public, perfectly located in Ørestad, connected to world of art in all its forms’ (City|2003.161).

<sup>56</sup> The compiled description is part of introduction to the research project on *New Neighbours in Europe* initialised jointly by Roma Tre and Bauhaus Weimar Universities during 2009|2010.

<sup>57</sup> The argument requires further elaboration on debate between Husserl and Kierkegaard that is not part of the manuscript.

routines present or absent in the new area. It has introduced revival related to the category of neighbour, adding to its residential and spatial understanding also spiritual dimension. The experience has been enriched through acknowledging Ørestad in its unified right where all historical time lines find an appropriate meaning. The enquiry reflected upon the social order that perfects itself through the dominating matrix of material accountability, the order that believes to be of secular nature and justifies its convictions through the perpetuated visions of contemporary liberal democracy.<sup>58</sup> The title of this work is perhaps somewhat symbolic, as neighbourhood of Ørestad indeed emerges yet it is also previously present. It is the new neighbourhood that remains fascinating in all its ambiguity. It is also symbolic as an emerging social order is actually a social order we live in only now with a given physical silhouette. It is an enquiry related to the urban reality that we believe to be seeing while this reality has its life beyond what our eye captures.<sup>59</sup> It tells us that a neighbourhood is our inner space as much as it is a built structure. It suggests that you shall love your neighbour (Kierkegaard | 2009:73).

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<sup>58</sup> The questions related to the social order are discussed in more details within the chapter one of the thesis, tentatively named *Existentialist reading of Social Order versus Disorder*.

<sup>59</sup> Jose Saramago, Quaderni, exhibition in Centro Culturale San Gaetano Padova, February 2010.



# 3

## **An Alternative dis|Order Register** *The Hyskenstræde violent event in Copenhagen May 2009<sup>60</sup>*

### **Content**

*Abstract*  
*Alternative dis-Order Register*  
-*Conceptualising urban social dis-order;*  
-*Natuzzi Divani & Divani, fn3*  
*1Autonome*  
-*Contextualising Hyskenstræde event*  
-*An explosive force of freedom*  
-*We do not exist*  
-*Crisis of the norm*  
*2Becoming Autonomous*  
- *pro. Filers on freedom and autonomy*  
-*Kant - Kierkegaard - Berdyaev*  
-*decisionism - friend and enemy - repetitions*  
*3Violence, Time, Inevitability*  
-*The Prince of Denmark and three notions of time*  
-*Hamlet's intrusion of the time into play*  
-*On fullness of the time*  
-*Chronos as a time*  
-*The stones of Nôtre-Dame de Paris*  
-*Ananke, inevitability*  
-*Bia, violence*  
*Concluding notes*

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<sup>60</sup>1 The present work is placed as a second chapter of a doctoral thesis entitled *Vital Reality of Social dis-Order: An Existentialist Reading*. I remain grateful to all professors and colleagues that have contributed in formulation of present research and provided space for related discussions. In particular Noel Parker and Nick Vaughan-Williams chairing the *British International Studies Association (BISA)* workshop 'Lines in the Sand? Non-Territorial Bordering Practices in Global Politics' held in Copenhagen June 4<sup>th</sup> 2009 from where a working version of the present chapter has emerged under the title *Alternative ontological border registers: Reading the Borders of Social Dis-order? Implications of the Events in Hyskenstræde-Copenhagen May 2009*. The research was further presented at the Conference "Borders on our mind, Borders of the mind" organised by the *Central Eastern Europe International Studies Association (CEEISA)* and St. Petersburg University, in St. Petersburg during September 2-4<sup>th</sup> 2009.

*The nature of social dis-order in this chapter is presented as a reflection on violence in urban context where the discussion tackles central philosophical questions of freedom and autonomy considered essential elements for understanding of the Hyskenstræde event. The initial conceptual discussion on justification is placed in realist and non-ethical frameworks that are further substituted by Kantian moral philosophy and Kierkegaardian existentialism. The aim is to provide an alternative register of the social dis-order.*

## **o|An Alternative dis|Order Register**

The Copenhagen's *Undoing the City Festival 2009*<sup>61</sup> culminated ferociously after an sms-invitation gathered few hundred young people for a street party nominated as a part of the programme. The unintentionally intentional event in the heart of a historical city centre has succeeded in transforming the protected urban heritage site into a star-wars-battleground. The party turned violent leaving behind broken shop windows, burning cars and graffiti reaching up to the third floor of Hyskenstræde buildings.<sup>62</sup> This

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<sup>61</sup> *The Undoing the City: A Festival on the City*, was held in Copenhagen 7-10<sup>th</sup> of May 2009 under the joint coordination of various activist groups reflecting broader scene of social movements in Copenhagen. The activist groups follow variety of working patterns, raging from those more intellectually oriented to others posing direct social pressure and engaging in physical violence. It is important to note that the street party reflects upon more comprehensive and socially spacious reality of Copenhagen, both in terms of events and dominant theoretical matrixes since 1960's. It would remain superficial to discuss these social realities here, yet prior to moving into the festival objectives and Hyskenstræde events, it is noteworthy that Copenhagen's urbanity, meaning interaction between the organisation of space and creation of social bonds, has both nurtured and challenged the social order profoundly through self-governed city of Christiania, creative quarters of Nørrebro and Vesterbro, pirate parties, Youth House related activism. Importantly for this occasion objectives of the City festival were to provoke that '[t]hrough concrete action, happenings and doings the city should be changed, undone in order that we, the people living and breathing in it, actually influence its development. The right for the city is the right to change it. Undoing the city focuses on our four basic social and political struggles, which both are meant to be receptive to the myriads of battles, conflicts and possibilities going on in our metropolis and which simultaneously narrow and summarize our actions. 1|**gentrification** (re-organising the city inhabitants, who is included who is excluded, who is responsible to ascribing value to city districts making them more attractive than others, police securing these divisions); 2|**free spaces** (self-administrated zones, re-organisation of the urban context); 3|**against the wall** (new urban segregation, against racism and social exclusion, right for asylum is right to the city); 4|**right to the city** (neo-liberal order, re-organisation of economic conditions, people need to get the right back to influence decisions on consumption in the cities; influence how we live, how our city is organised, and what products are being produced – moving beyond the political consumer and to experiment with cooperatives, self-supply and squatting)' (Openhagen|2009.1-5). The festival then aimed through workshops, debates, film-screenings, city tours and actions to tackle themes discussing urban redevelopment initiatives and offering a critique to occurring privatisation of the public sphere. Nevertheless, the evening of 8<sup>th</sup> of May there was a the street party organised through sms-networks of various social activist groups that ultimately culminated in violence for which no one could take the direct responsibility. In the following section on autonomy we take this event as a point of departure for philosophical discussion on violence, freedom and autonomy not limited only to the actual event.

<sup>62</sup> Remain grateful to Thomas Gammeltoft-Hansen for all support and for pointing out the Hyskenstræde event during the period of my first study visit in Copenhagen. Despite being present in Copenhagen I was not aware of the event immediately when it has occurred both because the physical damage was recovered shortly, and also because of my inattentiveness to public media. Ultimately, it has become a significant part

captivating scene of Hyskenstræde event has nevertheless faded away from the public discourse as soon as the walls of nearby buildings turned white again. The violence has caused a sense of public dis-order and transformed party's message into a mute non-transmittable signal. The message's content, by whom and to whom it was sent remained unclear under the veil of long-standing order, democracy and welfare state constituting foundations of the Danish society. The established order confirmed its intolerance towards those opinions that are communicated through the acts of violence causing the state of dis-order. Nevertheless, this event of urban violence opens door for a broader discussion, which here is to be tackled under the notions of freedom and autonomy.

This process originating an alternative dis|Order register traces and acknowledges impulses of events, processes, conceptual understandings, and social dynamics that are external to the notion of state's order and come to be classified under the category of social dis-order. These violent events commonly associated with brutality are indeed social dis-order often illustrated by bloody, cruel, merciless and discourteous states of being. These events nevertheless do contain a critical dimension as signifiers and frequently the actual embodiment of social dynamics that would escape the eye of a stranger to those external to the inner community being. When reflecting upon the inner social dynamics as an outsider, there is always a difficulty of putting ink on the paper with the certainty. Our task here, is nevertheless broader, and discussing an alternative dis|Order register remains a discussing dichotomy of social order and dis-order, beyond the single event. Regardless, dis-order's inability to obtain socially creative potential it could also prove misleading to understand it merely under the paradigm of a good and evil. The comprehension of social dis-order is as significant and noble duty, as comprehension of the social order. The institutional framework responsible for the maintenance of social order mirrors only one side of the whole mechanism, where the actual social order as lived by the society originates and reflects both springs - one that builds and the other that obliterates.

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of the research. In particular would make a reference to the *Natuzzi Divani&Divani* Italian furniture store located at the corner of Hyskenstræde that during the street party was ferociously damaged. Noteworthy, the etymological origin of *divan* derived from Turkish and Persian via French and Italian refers to a long sofa; historically *divan* was a legislative body or court of justice in the Ottoman Empire and in the Middle East deriving its meaning from Persian where *divan* was understood also as a register. The etymology of register correlates to the *Natuzzi Divani&Divani* shadowing the whole of a central plot of the Danish Trilogy. It relates to the an alternative dis|Order register discussed in this part, and previously discussed emerging social order as store has moved in the new neighbourhood of Ørestad discussed in the chapter two.

Comprehending dis-order as a power that is neither good nor bad exclusively opens door towards its reflection in the context of authentic community patterns, recognising its wider complexity in relation to the role of single person and the sovereign nation state. In spite of contractarian hopefulness in disapproving of social dis-order, it simultaneously offers a legal comfort to the extent needed under the social contract. Ultimately, it is a misunderstanding to perceive the state of dis-order as malfunctioning of the legal framework and ill responding to the provision of social security and stability. The juridical order remains only an indicator of turbulences existing in the society where both order and dis-order are an ever-present options irreversibly emerging out of nothingness regardless whether our fears are present or not. An alternative dis|Order register reflects upon order and dis-order dichotomy, acknowledging dis-order as a category that requires to be understood rather than blamed. It is a peace that needs to be made with it so to live orderly.

## **1|Autonome**

*'The street party and vandalism that happened over the weekend calls undoubtedly for commentary. But how? About what? And why? A friend tells us that we lack the erotic when we speak of politics. We are Negrian dust-eaters he says (from the Italian political philosopher Antonio Negri). Perhaps he is referring to street parties with vandalism when he asks about sensuality. There is after all a reason for why it is at times described as an orgy of destruction. On the other hand an explosive force of freedom, where the street is reconstructed and âshifted aroundâ. The experience of shop windows no longer being a barrier blocking the access to an object of desire. We do not want it. But rather to show that we can do something different with what is given. To show that norm is in crisis. Stroegat (the main shopping area in Copenhagen (ed.)) is in crisis. That there are cracks in the surface.'* (Communiqué, Copenhagen | 2009.1)

In the context of dominant images of order, freedom and stability in Denmark it remains perhaps redundant explaining how unimaginably incoherent is occurrence of a violent street party in the central Copenhagen. The discussion here aims at understanding and dissecting the processes of social order and dis-order trusting that the path could better be comprehended in the social context of Denmark than if placed elsewhere. It is an attempt to bypass the process that oversimplifies and narrows down violence to the definition of social dis-order, defined with vivid images and engaging articles published in the media addressing the question of justification and responsibility for the escalated



violence not tackling the root causes and their origins. Similarly, in the case of Hyskenstræde event these questions along with the answers have remained lost in the perplexed responsibility matrix involving the city municipality festival organisers and the state police.<sup>63</sup> The violent event has also nevertheless returned to one additional category responsible for the event nominated as an *autonome*.<sup>64</sup>

Due to the nature of lasting social activism in Copenhagen since 1970s, the particularity of *autonome* lays in its social etymology that moves ahead of autonomy perceived solely as a self-governance so to indicate the leftist radical-anarchist-squatter orientation of the group that is frequently associated with the urban violence and disobedience of social order. The important element related to the social etymology is that those groups

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<sup>63</sup> The responsibility issue has been vividly discussed among the festival organisers, municipal authorities and police following the Hyskenstræde event. The debates were also reflected in the media, where the festival co-organisers stated to be part of an wider ‘umbrella and did not organize the party Friday night. In retrospect, it should probably not have been in our programme’ was said by co-organiser from the Association Open Hagen stressing that neither the Undoing the city or the municipality has financed the street festival thus could not accept responsibility for the street party (*Organiser: Vandalism is not our responsibility on Politiken.dk* | 10.05.2009.). Some of the asked participants have reflected in the wider context that ‘[t]he city is now the scene of a series of social struggles. The fight for freedom [...] against discriminatory treatment of people with different ethnic backgrounds, struggles between those who can afford to live in the trendy inner cities and those who are increasingly squeezed out of the ghetto-like areas. The city and urban spaces can now be seen as a major battle zone - a battle zone when it comes to recovering the city’s space politically, socially, culturally and artistically. [...] The last years of neoliberal urban planning has had a wide range of democratic and social consequences which have resulted in social exclusion and a standardization and normalization of public space,’ was reflected by participant stressing that ‘[w]ith this festival we want to put a critical spot on the development, while developing new ways that won us right to town on - both in a democratic, political and artistic sense.’ (*Festival turns the town upside down on Modkraft.dk* | 05.05.2009). These politically engaging objectives of the urban festival were narrowed down to the newspaper titles referring to the pointless festival action as a consequence of a violent pirate party. The media would relate two events despite claimed different objectives, focusing on a fact that ‘[a] seminar on the creative class colonization of the city’s working-class districts ended up with massive vandalism in Hyskenstræde in Copenhagen’ (*There is no point. That is the point. in Information.dk* | 10.05.2009). While the residents and owners of nearby Natuzzi and Indiska stores in Hyskenstræde were disappointed by an inactive response of the police they claimed to have ‘misjudged situation and did not have enough manpower to take action’ (*They came, they saw, they went, by Ingelise Skrydstrup, MSN Denmark* | 10.05.2009.).

<sup>64</sup> Remain grateful to Bjarne Solberg for relating the etymological and social meaning of *autonome* in the context of Denmark. The category of *autonome* is nevertheless not new, being a product that narrates about the sublime and compromising nature of the social activism and the social order since 1970’s, where social the social activism together with self-governing and at times violent initiatives have accomplished an everlasting presence in context of the welfare state. In the media ultimately the responsibility for a street party was attributed to the *autonome* that in the recent years has been associated with Youth House riots. It is related to the ‘riots in Copenhagen at the beginning of March were swiftly followed by a long planned and much delayed Seminar on the Situationist Movement in Scandinavia at The Folk Hus (15 and 16 March 2007). [...] [T]he roots of the recent riots lay in ongoing dismantling of the Scandinavian social democratic welfare states and their replacement by neoliberal models of anti-social disorganisation as pioneered by the bourgeoisie in the UK and USA. The specific trigger for this recent swell of resistance was the decision on 8 February 2007 by the Copenhagen City Council to give final approval to the demolition of Ungdomshuset (The People’s House) at Jagtvej 69 in Copenhagen. Ungdomshuset had been built for the labour movement in It had a special symbolic significance because in 1910 an International Women’s conference was held there during the 8 March was declared International Women’s Day 1897, and had been a squatted social centre since the 1970s. (Home | 2007.1)

ultimately would not recognise their existence under such a definition. In the case of Hyskenstræde those considered among the network of responsible ones, wrote a virtual communiqué entitled *An explosive force of freedom*. The document offered an intellectual reflection upon the violence during the pirate party offering a political philosophy discussion contextualised in the Danish socio-political environment. In the document authors presented themselves not as group but leaving the possibility of being whoever ultimately signing the message as *we do not exist*. As consequence social dis-order as perceived in the public and debated in the freedom communiqué, it became a set of concepts, events, acts, facts, subjected to the divergence machinery ultimately producing viewpoints, reflections upon the street party, responsibility questioning but there was no one to put a finger on. No individuals, apart from those single participant cases sharing their personal satisfaction from the experience, no groups.

The statement's critical expression of freedom involving also an element of violence, force and physical destruction challenges how lasting is the freedom exercised through the force and ability to experience of the state of autonomy under the state of violence. It is centuries ago that Carl von Clausewitz learnt from Napoleon that causing a physical destruction is path towards acquiring of the power rather than freedom and autonomy that are being argued (Rapoport in Clausewitz|1982.21). The interplay of freedom and autonomy rises important questions of perceiving violence in the well-ordered society, reflecting upon interaction between the two sources of autonomous and heteronomous motivation guiding the de-coding the Hyskenstræde event. Again under the matrix where those held responsible by a wider public are defined under the ambiguous notion of autonome ensuring that the individual leaks into a group structured under the non-existence parameter. The inseparability of freedom and existence in the context of autonomy, understanding autonomous as being free, autonomous as self-governing in Kantian sense while acting in accordance with one's moral duty not with one's own desires, becomes wishful thinking or misplaced paradigm reading the objectives of the event and understanding of freedom and autonomy might be.

The autonome's letter ultimately refers to the crisis of the norm. The violence is thus not used as a mean to shorten the space between the individual and an object of desire located in the shop windows, quite opposite it called for remaking of the city space from what is available into something else. It calls for creativity that is the very foundation of

freedom. It calls for discovering of the form that would be the expression of freedom, where through the underlining message is desire to introduce change through outsourcing it from a personal realm and accomplishing it through the wider structural social change. This type of social order matrix is consequential to contractarian ability to make order coincide with the ruling norms of good, right and truthful, debating which one is then in crisis? The structural change latter further discusses in the communiqué under the realist framework as elaborated by Carl Schmitt, or under the power explorative schemes of Michel Foucault refusing the political norm as such.<sup>65</sup> The mentioned theoretical frames do acknowledge the essence of dis-order departing from the concept of war being the core variable. These philosophical frameworks are also strongly grounded, Schmitt into the social order emerging after the creation of the nation state and decisionism exercised by the sovereign, while Foucault's order is sequencing of the multiple peripheral power channels bartering the study of sovereignty for a study of domination (Schmitt| 1922; Foucault | 1976). Both of these appealing mechanisms remain largely insensitive to the nature of dis-order cognising it in the context of social dynamics placed somewhat outside the recognised investigation schemes. Subjecting the Hyskenstræde event to the Schmittian or Foucaultian frameworks, as it has been done in the freedom communiqué places the deliberative gravity on freedom and autonomy outside the moral philosophy opening the question of how possible and praiseworthy is then the discussion.

The subject area related to the violence, dis-order and warfare is broader and inevitably re-opens the medieval problem of politics where there was a decision taken where the social order is to be grounded considering realms of earthly and divine. Following Schmittian paradigm there was a decision to be taken, which would once for all liberate society from the uncertainty of war and peace, for uncertainty who one enemy and friends are, acquiring ability to side with the friends thus ultimately form the coherent structure of order. Thus he employs the conceptual framework that preserves political realm versus politics of liberal individualism incapacitated to make coherent decision under the power of endless deliberation and discussion. (note . Schmitt). The concepts of freedom and autonomy vested with an individual are not present in Schmitt's political

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<sup>65</sup> Remaining grateful to Nicolas De Warren for support during research period and his lectures on *The State of War: Clausewitz and his Legacy* held at LUISS University 'Guido Carli of Roma' during 2007 that have included works of both Carl Schmitt and Michel Foucault.

philosophy, as the nation state has already been empowered to be a decisive factor leaving the individual behind. The question of nation state and sovereign power remains ambiguous as secularised divine conceptions operating under the contemporary visions of political life believing in its secular nature (note. Bartelson). The questioning of sovereign and sovereignty subsume this medieval problematic that has been resolved rationally, only rationally. This debate tackles however the grounding of autonomy and source of its motivation.

If even an existence of the autonome remains doubtful, both internally and externally, the autonome's presence during the pirate party causing the physical damage while desiring to experience freedom is not doubtful. Debated Hyskenstræde event as intended by those that have participated, or conceptualise it, claiming freedom, it results in misplaced expression of freedom expressed in actual lack of freedom, arguing against the heteronomous source of obligation while not recognising premises of autonomous motivation. The great is a confidence of those theoretical frameworks that neglect ethical premises and trusting to have revealed those concealed paths of reason. The decapitated sovereign, nonetheless still chairs the contemporary extension of the medieval debates deciding on social compact pondering over the divine and earthly power and conclusions to be brought along. In the following section we reflect upon the dis|Order referring to classical Kantian and Kierkegaardian conceptions of the individual's autonomy and moral responsibility debated along heteronomous and autonomous sources of motivation.

## **2| Becoming autonomous**

The understanding of social dis-order is not to seek an agreement among the philosophical frames used as a means of discussion. The social dis-order is the state that amalgamates the persons, places, history, time and spirit into the inevitability machine that depicts unimaginable paths subjected to will of necessity, fatality, and destiny. Despite that much is out of our hands, in the contexts of dis-order and violence a segment of our presence is required through ones ability to perform the self-government. The Immanuel Kant's moral philosophy discussing concepts of freedom and autonomy is introduced here trusting its instructiveness consistent in both intellectual and transcendental worlds. This foundation is then debated and expanded through the existentialist approach to understanding of the freedom and autonomy by Søren

Kierkegaard and Nikolaj. A. Berdyaev, bringing back self into discussion and its relational role in the context of social dis-order.

## pro.FILERS

### I | KANT<sup>66</sup>

In the context of an alternative dis|Order register it could be assumed that reference towards Kantian work *Philosophical Sketch on Perpetual Peace*| 1795 would be taken as a point for further elaboration.<sup>67</sup> And indeed, if this work had been dedicated to deliberation upon models of the international relations among the sovereign nation states in the context of warfare and peace Perpetual Peace would certainly be an invaluable reference. The purpose of this enquiry as argued in the *Part One* is somewhat different and discussing the questions of freedom and autonomy is anchored elaboration of the *Groundwork of the Metaphysics of Morals*|1785. The mechanism of Kantian moral philosophy<sup>68</sup> has a profound ability to offer a rationalised scripture of both worlds, a sensory and world of understanding, where both of these intuitions often as isolated categories of meaning, are indeed required so to understand the essence of social dis-order. The Kantian rational approach distant to existentialism is nevertheless chosen not as an opposing yet as a complimentary path offering a justly prescribed amount of rationality to the insightful existentialist work. Kant's contribution in the present work relates to his moral philosophy based on insight of the human will as the source of obligation, whereas obligation arises from, and so can only be traced to, the human capacity for self-government. This provides us with another conceptual mechanism in understanding the claimed objectives in the violent event and mismatch between the

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<sup>66</sup> Immanuel Kant|Königsberg.1724 - Königsberg.1804

<sup>67</sup> Mentioning the inevitability machine drawing on this unimaginable paths subjected to the necessity, fatality and destiny has also been tackled in the Kantian work on *Perpetual Peace*, in the first supplement *On the Guarantee of a Perpetual Peace*, stating that '[p]erpetual peace is guaranteed by no less an authority than the great artist Nature herself (*natura daedala rerum*). The mechanical process of nature visibly exhibits the purposive plan of producing concord among men even against their will and indeed by means of their very discord. This design we regard it is a compelling cause whose laws of operation are unknown to us, is called *fate*. (Kant|1991.108).

<sup>68</sup> A general etymological meaning of the autonomy is understood in three different ways as 1|as of country or region having a self-government at least to a significant degree; 2|acting independently or having the freedom to do so, and 3|in Kantian moral philosophy acting in accordance with one's moral duty rather than one's desires, which is of relevance and considered further in this chapter. Detailed reference containing definitions are from an *Oxford American Dictionary*.

desired freedom and autonomy placed outside the realm of internal obligations. Precisely this appears as a source of the violence where while the modern nation state uses the heteronomous mechanism of obligation those rebelling against the mechanism while rebelling 1 | outsource the inner duty that would make them autonomous in Kantian terms, and 2 | in order to contradict the state agree to be treated under the heteronomous obligation thus trusting that disobeying it is an actual expression freedom.<sup>69</sup> In both cases no freedom is virtually tackled, nobody is enslaved, and nobody is liberated. The certain types of violence that escalates appear as by-products of conceptual misunderstanding related to the origin of autonomy, which rather than an external duty in sense of obligation and performance as an inner duty. There are distinct types of violence and social dis-order and understanding their actual causes and origins requires another deeper phase of understanding, tackled in the following pro.Filers nevertheless maintaining the reflection on misbalance of obligation and duty contextualised through the autonomy and freedom.

This mechanism has been illustrated in the *Groundwork of the Metaphysics of Morals*, making a distinction between kingdom of ends and kingdom of nature, but moreover explaining the role of the sovereign and lawgiving. The later as a relevant action to all members of the kingdom of ends, all those rational beings that have given the freedom to become a lawgivers, and have capacity through the self-government, to work on their maxims as universally valid [Kant | 4:434]. The lawgiving process is reflected differently under the contemporary political system believing in its secular nature thus also the concept of moral duty in the sense of autonomy finds its incentive and source of internalisation mainly in the heteronomous motivation. Thus acknowledging that contemporary lawmaking is largely outsourced to the mechanisms of the nation state dividing powers into legislative, executive and judicial, takes away inner duty of the lawgiving from the members of the kingdom converting them from persons into individuals. The coming sections tacking the work of existentialist authors underline this profound difference stressing the importance of becoming a person rather than individual. The individuals are beings that have set of rights to protect them, and another set of duties to obey, nevertheless as process is externalised from the inner being of the human, it remains externally binding, and never sufficiently internalised contradicting those maxims that Kantian lawgiver is posing to oneself under the universal consciousness are the

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<sup>69</sup> The discussion could be taken further in the context of *world of sense and an intellectual world* [Kant | 4:451], noumenal and phenomenal world (Kant | 2007.xxviii)

foundations of actions and premise of inner worth. The question of autonomy of a person, the autonomous action of free will to legislate one's own moral dignity is a state of being to be accredited where one's own happiness is to be held as nothing comparing to it [Kant|4:442]. The duty of action thus in Kant shall not arise for the sake of any 'practical motive or any future advantage but for the idea of the dignity of a rational being, who obeys no other law than that which he himself at the same time gives' [Kant|4:34]. As a consequence an unconditional worth is attributed to the dignity making autonomy its grounding element [Kant|4:435].

## **2** | KIERKEGAARD

The Kierkegaardian sense of freedom comes from different sources than those articulated in the Kantian ethics. Furthermore, referring to the Kant's moral philosophy, guided by norms of good and right, would perhaps seem misleading based on our intention to provide an existentialist reading guided by a norm of authenticity where freedom is not derived from a sense of rationality. Nevertheless, the Kantian ethics remain base for Kierkegaard's ethical work, and in this work there is mere overcoming a conventional differences in the authorship of Kant and Kierkegaard derived from the structural reasoning upon the questions of freedom and autonomy. The division raised as Kant appeals to the reason and universality of ethics, while Kierkegaard operates in the realm of paradox and individual (Williams|2004.82). These elements in the work of both authors follow the thread that one is to act so to self-subjected oneself to the process of perfection, upbuilding or self-edifying, which are the main themes in their work thus making their experiences of freedom complimentary. The framework of Kierkegaardian ethics is valuable thinking framework also for the reason that it has served as a deliberative platform that has secured the frame of Schmittian paradigm of social order versus dis-order in the context of nation state, indeed neglecting the element of the individual in context of the sovereign legislator.

The Kierkegaardian philosophy is established upon three levels of existence, namely aesthetical, ethical, and religious (Kierkegaard|2005fn.370). In the context of this framework for reaching an aesthetic level the **decision** is a central element that brings the person to oneself and supports one integrating into one personality attributed with its authentic existence. The ethical level is based on a reference to friend and enemy refer to the gift of entertain own existential choice, while a religious level in Kierkegaard serves to

mitigate the existential differences. The three ethical levels elaborated by Kierkegaard that consequently condition understanding of freedom and path towards an autonomy have also served as a working frame for the Schmittian political philosophy elaborated in the *Political Theology* | 1922 that through its elaboration on state of exception has taken premises of existential ethical work into a different context. The centrality of Kierkegaardian decision becomes ability of sovereign to decide on the state of exception where individual element is irreversibly lost in Schmitt while clustering the political scene among on friends and enemies. Kierkegaard's response, to the Schmittian paradigm focused on defining distinction between **friend and enemy** so that peace and order can be secured, is that

*'he who in truth loves his neighbour loves also his enemy. The distinction friend or enemy is a distinction in the object of love, but the object of love to one's neighbour is without distinction. One's neighbour is the absolutely unrecognisable distinction between man and man; it is eternal equality before God – enemies, too, have this quality. Men think that is impossible for a human being to love his enemies, for enemies are hardly able to endure the sight of one another. Well, then shut your eyes - and your enemy looks just like your neighbour. Shut your eyes and remember the command that that you shall love; then you are to love - your enemy? No. Then love neighbour, for you cannot see that he is your enemy.'* (Kierkegaard | 2009.79).

The profoundness of the trace that Kierkegaard leaves while interactively instructing person on a path of becoming self, subsumed both in an ability to take decision and *love thy neighbourhood*, is discussed under repetitions expressed in Kierkegaard's understanding of Christianity. This refers both Kantian ethics and their universal application through rational agency, and respectively Schmittian secular state of exception derived from the rethinking the **repetition** in the context of social dis-order and sovereignty, departing from Kierkegaardian understanding of freedom and autonomy where repetition is opposed to the creativity. Thus, Kierkegaard elaborates on 1 | paradoxical nature of universe, where the greatest of all is the paradox transcending union of man and God in the person of Christ; upholding that 2 | all prescribed moralities are overcome through the personal relation to the God entering into the higher law of all social structures and communal norms, and finally that 3 | person faced by personal responsibility of knowing of his own free will and with the fact that a choice, even a wrong choice must be made in order to live authentically.<sup>70</sup> While in Kierkegaard repetitions are the ultimate elaboration

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<sup>70</sup> The three assumptions related to Kierkegaard's thought were presented as a part of introduction on Christian Existentialism, proper online



on religious nature of God and creativity, its understanding in Schmittian framework of state of exception is moved into rational framework empowering the sovereign with an ability to decide on the exception and thus remaining able to structure the clear distinction between the order and dis-order (Schmitt|2005.15).

### **3** | BERDYAEV

Despite being embraced in wider existentialist movement the author was not seeing himself as a part of it rather something in vogue at the time, or in his own words ‘the novelty of which, by the way, has been greatly exaggerated’ (Berdayev|1950, *preface*). These words do have implication for the understanding of Berdyaev’s work to the extent that his belonging to any school of thought is uneasy; moreover having his work placed on the borders of philosophy, theology and this something intrinsic Berdyaevian. The eschatological point of departure of his philosophy could perhaps be considered fundamental not only for themes that he discusses but also for perceptions of time, dynamics and significance of historical, driving notions of freedom and creativity and reliance on the ethos of Christianity. This is a path he recognises as direction towards freedom, engaging creativity of inner where consequently this inner self is then, or perhaps always, exposed to interaction with physical environment, interdependent with a time and space. The intersection of personal and historical is particularly important in Berdyaev, arguing that history had never had a mercy to our personal paths that often is an obstacle on understanding of violent events and their occurrence. He reflects on these dimensions where progress in its true form is possible only through the spiritual revolution. The Berdyaev’s reflects upon the difficulty of Kantian ethics as ‘problems of life cannot be solved by the automatic application of universally valid norms. We cannot say that under the same conditions one must act on one certain way, everywhere and always. [...] We might state the maxim conversely: man must act individually and solve the moral problems of life individually, must manifest his creativity in the moral acts of his life...’ (Berdyaev|1931.152)<sup>71</sup>. Being that is named a philosopher of freedom in the context of historical under the occurrence of social violence, but also in the context of individual’s freedom, that expand Kierkegaard’s work so to incorporate the social reality.

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link not available.

<sup>71</sup> The source is related to Berdyaev’s work *The Destiny of Man*|1931, where the reference is from an homepage on Berdyaev’s philosophical work presented under the Sources *On Spirit*.

He argues that '[i]t would be a mistake to think that the average man loves freedom. A still greater mistake would be to suppose that freedom is an easy thing. Freedom is a difficult thing. It is easier to remain in slavery' (Berdyayev | 1915.5).<sup>72</sup> Through his work on Russian revolution he argues about the necessity to experience catharsis as an inner purification is of utmost importance in the times of upheavals. Berdyayev further argues that 'if [a] man has not gone through the revolution spiritually if he has taken it self-interestedly, if he longs to recover his lost property, if he is full of spite and thirsty for revenge. That is bodily, not a spiritual way of experiencing revolution' (1932.100).

### **3| Violence, time, inevitability**

In the work Nikolaj A. Berdyayev, both through his eschatological working method and engagement of the history into the realm of understanding of social dis-order demands reflection related to the notion of time. The intention is not to investigate the time as philosophical category but rather offer its relational importance to the violence and inevitability. The plot involves two literary responses in broader terms as both are also politically engaging representations of their time lived through the personal experience of the respective authors. It is William Shakespeare's *Hamlet* and Victor Hugo's *Nôtre-Dame de Paris* that reflect upon violence adding specific understanding to the notion of social dis-order through included time and inevitability.

## **4** | THE PRINCE OF DENMARK and three notions of time

The Prince of Denmark brings understanding to the notion of time despite that speaks of different instances related to the Shakespearian Prince Hamlet, thus making the choice both symbolic and substantial in its meaning. The substantial relevance lies in the subject area and site location chosen for this project, subject being understanding of social dis-order, having on the scene the sovereign, discussing the political dimension of the time, and site being a Danish soil where the empirical research is being undertaken. In Hamlet, being the Prince of Denmark, we find both. He is positioned as a representative of the state authority from those divine velvet times, in whose personality one also discovers a system of values and practices that are rational yet profound in understanding of life and

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<sup>72</sup> The source is related to Berdyayev's work *The Meaning of Creative Act* | 1915, where available chapters to me are not covering the note that is an online source on Berdyayev's philosophical work presented under *Nikolai Berdyayev and the Eight Day of Creation*.

respecting this hidden inner being that remains unknown until the end (see Hibbard in Shakespeare 2008|1-28; see Berdyaev, 1990|3). The significance of Shakespeare's work despite its narrative appearance has been noted also elsewhere as some of the dramas do have political dimension and transmit the verbal history of 'state' (Winstanley in Schmitt|2006.144n). The dimension of time becomes vivid in particular through the Schmittian investigations of Hamlet arguing **intrusion of the time into play** where the approach remains in denial towards literary dimension of the Shakespearean work focusing on extracting the political and social reality of the times. The work fully denies artistic significance of the play, focusing solely on the dimension of political explained with the intrusion of the time into the play, meaning the reflection of political circumstances as painted by the very historical moment (Schmitt|1956.142). The hands of Schmitt surely elevated the significance of the historical observations through offered contextualisation within the realist framework, which materialises the role of Hamlet into unrecognisable personality. What nevertheless is appreciated, as contribution is interaction of time and play-event, underlining the essence of intrusion that is mastered under the notion of **fullness of the time**. It is through this comprehensive conception bordering between philosophy and theology, that ability of dis-order to echo of inner social dynamics is expressed. When referring to the fullness of the time, we refer to theological conception of an appropriate, in a sense mature moment in time for events to take place, of the time to make an intrusion into the physical space.<sup>73</sup> It is thus no coincidence that in ancient Greek mythology personification of time was reflected in god named **Chronos** who accompanied by serpentine Anake representing inevitability so that together have marked beginning of the cosmos, and it brings us to the work of Victor Hugo.

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<sup>73</sup> The conception has its Biblical origin and it is found in the letter to the churches of Galatia, where Paul affirms that the Son of God came to this earth at just the right time in the divine scheme of things, saying '[b]ut when the fullness of time came God sent forth his son, born of a woman, born under the law' (4:4). With the Birth of Jesus the presence of fullness of time was a coronation where it is considered that on the path towards it Hebrews contributed through the scriptures, Greeks through the language and Romans with their social and physical infrastructure. It is for centuries this time had been in preparation and various societal elements had contributed to come to its maturity. For more details and basic discussion please see sources on History of Christianity or various on-line sources, reference here is [www.christiancourier.com](http://www.christiancourier.com). The debate is also reflected in an etymological challenge of translating this concept the various editions of the Bible are included (please see an on-line source <http://bible.cc/galatians/4-4.htm>)  
 But when the time had fully come (1984, new international version)  
 But when the fullness of the time came (1995, the United States standard)  
 But when the appropriate time had come (2008, International standard version)  
 But when the right time came (1995)  
 But when the fullness of the time was come (The King James Bible)  
 But when the time had come (Bible in basic English)

## 5 | NÔTRE-DAME DE PARIS

The Victor Hugo's *Nôtre-Dame de Paris* is described as work originating from and describing the fatality. The narration dates back to the times of 1730's revolution in France, and as a plot has evolved from the inevitability or fatality expressed in the Greek word *ananke* (*anagke*). The book is as conceptualised around this symbolic references that unifies the notions of time with on one hand inevitability-fatality, and other violence. It is among the literary works that have a unifying force towards the presentation of argument developed also as a reading of Hyskenstræde violence. The author reflected upon the notion of **spirituality and fate** by placing the plot in the Nôtre-Dame de Paris, the cathedral that is a hearth of Paris, but also reflecting the search for spiritual tranquillity and fate that were suspended with revolution and its new cosmic order. The Notre-Dame de Paris, which reflects upon notion of religion, and the inner state of individual, symbolically reflected in the stones of the church and its life as a place of spirit and place of worldly knowing.<sup>74</sup> It is all reflected in the times of French Revolution, undoubtedly attempting to resolve the church and state relation while living through the contesting inner states. In this work the **fatality** or inevitability are placed as a part of violence, revolution, death, both as a social and individual event, stating that revolutions transform everything, besides the human hearth, the only place where perpetual battle between good and evil do take place<sup>75</sup>. The work includes also a third element relevant to our enquiry that bridges written word with physical space, namely unifying the literature and architecture as a symbol where physical structure or manuscript can virtually never be finalised. Finally, the Greek goddess expressing inevitability or fatality, celebrated together with Chronos the god of time, in ancient times was worshiped together with Bia, goddess of violence.<sup>76</sup> Thus reflection on interrelation of time, inevitability and violence under one unified formula addresses the source of social order and violence separated from the well-order society, integrated into the prism of mature time ready to yield the historical event. This brings a new dimension into the analysis of violence, previously omitted.

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<sup>74</sup> Hugo makes chronicle of stones as an allusion to the '*pietra viva*' of the God (Brombert|2006.x-xi). The importance of the concept is represented also in the cover image of the Theis work, named '*pietre vive*' done in Ørestad neighbourhood during 2009.

<sup>75</sup> It is a reference to Victor Hugo's *Feuilles d'automne* (Brombert|2006.viii) and to the thoughts of Ava Justin, found again in the concluding part.

<sup>76</sup> Remain grateful to Maja Trkulja and Anna Athanasiou for supporting me with the reference to Greek mythology and etymology related to the names of greek Gods and Goddesses. (Match 10<sup>th</sup>, 2010)

## **o|Concluding notes**

The absence of dis-order under the goal of an ultimate social peace at times could be perceived as just taken for granted and left with no further deliberations, just as an objective left in someone's mighty hands. To move away from these certainties that predominantly result in more uncertain inner and outer world, we ask about the question about inexistent promise that living and being is to be merciful. How do we justify the fight for something as social peace that by nature of its being is as much external as internal state. The social order and disorder are not external circumstances that can be outsourced to the institutions they reflect our inner states regardless of our personal awareness. These invisible spaces where the social order becomes dis-order merge confirm that no blame shifting towards agencies other than person and community would provide us with an satisfactory answer and guidance in moving ahead. The approach indeed challenges those organisational models of society embedded in the social contract theory including the notion of modern sovereignty demanding discussion on alternative institutionalisation of authority and social order. It is in important to identify social creative force operating not according to the paradigm of *order versus dis-order* , which nurtures a proliferation of political models. Instead placing violence in the context outside dichotomy of order versus disorder and outside the well-ordered society in the context of search for freedom and autonomy.

The contractarian understanding of well-ordered society rationalised and masterplanned around the structure of modern nation state has served as a guiding deliberative framework for understanding, acknowledging and subscribing to changing organisational models of society. The nation state articulated through the principle of sovereignty, despite its transformations over the time has thus been vested with a role of ordering mechanism. Arguably myopic, nevertheless leading attitude of well-ordered society towards our understanding of social order left aside its substantial form contained in the notion of dis-order. The dis-order under the social contract has rightly been associated with violence allowing a limited space to the understanding of dis-order beyond the human suffering, struggle, pain and death. Through placing the lid of modern sovereignty over these exceptional circumstances of human and social condition it becomes hard to reach the understanding and appreciation while revealing and reading the content of the social order. The escape from the well-ordered society into analysis of

the well-disorder society is a way of trying to understand how the social order operates and identify alternatives. The knowing is possible through understanding of violence, which appears as procrastinated inevitability or fatality emerging in a mature moment of time, moreover emerging as a consequence of interrelated social dynamics and guilt. The violence due to its potential to cause physical destruction is misinterpreted as being power that precisely battles only through its ability to cause the physical damage. The aim and fulfilment of the violence is in transmitting a wider social message and reaching a needed catharsis allowing the social order to move forward.

## Conclusion

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convincing would it be to acknowledge the importance of social dis-order everlastingly battlefield of individual destinies and dynamics of the historical flow. How convincing can it appear, to embrace the state of nature that merges struggle, grief, life and death, consequential to revolutions, civil unrests, coups d'état, violence and warfare. How convincing could it be viewing of dis-order as a signifier of anything but opposite to the social order. Discussing interaction between order and dis-order as an authentic projection of dynamics lived in the social sphere could nevertheless prove a noble and worthwhile task. It is in the social dis-order that we discover the expression of social order itself, and vice versa, the reflections of its very constituting that scratches under the surface of the rise and fall of empires and nation states, altering models of political governance, great leaders or innovations responsible for social and economic revelation. To engage with social order and dis-order is to reflect back upon the origins of social organisation that were not, and could not have been entirely mastered within the rational frame of social contract. Standing at the crossroad between social order and dis-order order, at the intersection between personal fate and vertigo of history, provided space to discuss an alternative institutionalisation of order and authority guided through the corridors of existentialist thought. The main part of the manuscript *Danish Trilogy: Stories of terra firma, urbis, violentia and the spiritus*, has been conceptualised during the stay in Denmark, which was not only an academic experience but comprehensive encounter with understanding of social order, uniquely internalised and safeguarded by the society. This something exclusively Danish, respectful and admirable in the whole approach and attitude, is noted by an outsider if a humble opinion could be permitted. It is in this remarkable setting, both terms of social and urban space as the Copenhagen city is, that three parts of the *Danish Trilogy* were conceived.

### Part One

In the first part of manuscript discussion has point of departure to the notion of

governance and modern sovereignty elaborated through the contemporary innovative cross-border governance where the practice is presented through the transboundary Øresund region initiative between Denmark and Sweden. The innovative type of governance resulting from the territorial re-scaling creating new transboundary units that are often perceived as ‘governance without government’ due to their flexible legally non-binding but administratively existing structure. The innovativeness of these structures nevertheless has no creative potential to providing of an alternative institutionalising of order and authority thus understanding of the vital social reality. The experiment in which they take part contains limited elements of innovation being rather a replication of modern sovereign mechanism. These new spatial realities are perhaps rather than innovation a reflection of conceptual gap embedded in the modern concept of sovereignty where sovereignty has no sovereign, territory spills across the nation state boundaries, bypassing the national legislation and extending the membership beyond the state frontiers. The experimental governance in its intrinsic contractarian sense becomes an inconclusive adverse event, moving away from the origins of governance to the evolution and innovation of the contemporary secular sovereignty principle. Thus, in order to maintain objective of understanding vital social reality there was an urge to re-scale debate from operational mechanism of modern sovereignty to its constituting elements, namely the social order and dis-order. Further, a rational framework has been mitigated to incorporate an existentialist philosophical framework motivated through the notion of self and human existence through related themes of freedom, autonomy, upbuilding, love, creativity, history and time, enabling us to illustrate alternatively order and authority, discussing social order and dis-order in the Parts Two and Three.

## **Part Two**

In the second part of the manuscript nature of social order is contextualised under the emerging patterns of social organisation distinctive to the new city neighbourhoods. The notion of urbanity defining the interplay between the physical structure and social bonds was used as a point of departure towards an alternative reading of the social order conducting our enquiry in Ørestad neighbourhood. The enquiry had a two-folded objective to introduce the spatial dimension in the work through the urban redevelopment initiatives that in Copenhagen are concentrated in the harbour areas and to discuss the social order in its emerging phase as it is frequently argued that these new quarters respire somehow ambiguous living spirit. The approach that has used in this



part, reflecting existentialist readings and origins of concepts that are then taken for granted, for instance neighbour in relation to the neighbourhood, together with the intuitive shaping narration shaping are also employed in the next part. This part analyses the history of these areas they are former industrial sites or closed military areas, arguing particular urbanity creation where social practices at the times of industrial or military authorities designated zones for their own purposes establishing certain social routines which remain preserved and replicated in the area even now when different use to it is assigned. The social routines are not among the exportable goods thus social organisation patterns established prior to the 1990s favoring certain closed social practices have de-localising other towards the central areas of the city, the social state that has not yet been bypassed. Even further, the emerging structures highly innovative and futuristic in their shape obey instead of innovation in social terms, replication and repetition of social patterns originating from the legacy of the total [social] institution operational in zones for decades. The similar social patterns are noted on the both sides of Øresund bridge as in Ørestad also across the sea in the Västra Hamnen [Western Harbour] in Malmö where one of the spatial analysis to analyse this was social pattern was to analyse the city squares and parking lots that are considered a new squares, places of daily social experience. The process of social pattern making can also be attributed to the Ørestad's governing authority objectives, which wrestle between land vending for profits while simultaneously depending on higher social life performance, thus instead of facing legacy of the history in these areas introducing certain extra curriculum activities with intention to bring life to the neighbourhood. Non of these processes ultimately can prove to have an emotion that is strong enough to make something emerge as a system of social interaction and routine. The logic of profits moves too rapidly to allow space for a social bonds to appropriate the space leaving the emergence of social order as an open ended question.

### **Part Three**

The nature of social dis-order in this chapter is presented as a reflection on violence in urban context where the discussion tackles central philosophical questions of freedom and autonomy considered essential elements for understanding of the violent that have taken place in central Copenhagen, referred to as Hyskenstræde event. The initial public discussion on justification was placed under realist and non-ethical frameworks that are further substituted by Kantian moral philosophy and Kierkegaardian existentialism

aiming at providing an alternative register of the social dis-order. Under this objective the discussion from introduction and part one of the manuscript recalls different operational logic of social order versus dis-order when placed in secular mechanism of social contract or if perceiving sovereignty under the category of a spirit.<sup>77</sup> The later approach involves qualified discussion both in terms of conversing Kantian and Kierkegaardian ethics, arguing self-government as a necessary prerequisite for obtaining the state of autonomy and freedom. Placing the violence in realm of ethical discussion has brought value also to the understanding of justification arguments relying on rational framework as Schmittian work based on decisionism, distinctions between friend and enemy and state of exception, concepts that find their grounding in the Kierkegaardian ethics.

Assigning a title *Vital Realities of Social dis|Order* to our manuscript opens a door to the uncovering further theoretical interaction between the classical authors related to the notion of social order and found in the edition of collected works entitled *Vital Realities Essays in Order* |1932. This joint edition gathered works under the theme of Catholic and Political Evolution offering somewhat apologetic reading of social and political order that builds upon the Christian foundations (Holman|1932.431-2). Nevertheless, the contributions to this volume are not less controversial and ambiguous from uncovering what the vital reality of social dis-order might be. Hosting contributions both from Nikolaj A. Berdyaev and Carl Schmitt that have engage with the subject matter also very differently, where Berdyaev uncovers foundations of social order, in particular the Russian revolution investigating religious and psychological dimensions while Schmitt remains faithful to the juridical comprehension of social order. It is from Berdyaev's work on history that in this section that we also include perception of the time together with and subjected to the notions of inevitability and violence uncovering an unconventional way of registering and understanding the state of social dis-order.

#### *Limitations of the work and further steps*

Even after physical grounding the confidence in defining *authenticity* remains open and its mastering comes as a consequence of time and dedication to personal upbuilding. The research into interaction between social order and dis-order offered here attempts to

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<sup>77</sup> Remaining grateful to Jens Bartelson for discussion on sovereignty and its origins (Copenhagen on April 27<sup>th</sup>, 2009).

work our not a phenomenological study of social reality, dealing with the subject matter of how we experience it, yet an ontological study of social reality identifying signifiers and origins of social organisation. This is, and its further perfection remains a challenging task requiring work beyond this manuscript. It involves discussions that have point of departure in existentialism related to the search of categorical framework based on authenticity as governing norm, instead of using established scientific and moral categorical frameworks relying on norms of truth, good and right. The work offers an assessment of social organisation using the interface between the social order and disorder, where the later is a signifier and mean of understanding of alternative categorical frameworks. Other dimension that has not been tackled relates to *transcendentality* as tackled under the tradition of German Idealism that would require encompass authors from other branches of existentialism as Jean Paul Sartre and Martin Heidegger.

The reflections presented as a work limitations are natural further step in a sense of theoretical explorations that were not mature enough to take place within the thesis manuscript. The commitment towards the furthering understanding of dichotomy between social order and dis-order, through knowing of the self, nevertheless remains with a desire to expand methodologically also through the use of classical literary works. It is the continuation of already established strong interrelation between existentialist authors and literary works, thus for instance relating Søren Kierkegaard to the literary work of *Henrik Ibsen (Peer Gynt)*, and Nikolaj A. Berdyaev to the works of *Fjodor M. Dostoyevsky (Karamazov Brothers)*. An additional dimension would be an inclusion of literary works that are history related conceptualised as chronicle, which remain an eternal source when understanding the intersection between social order and dis-order, for instance in the context of the Balkans the work of *Ivo Andrić (Travnik Chronicle)*. The manuscript has also attempted to shown the strength of etymological research where often the words express more meaning in their original sense then what is known about their signification nowadays. This dimension is certainly among the fertile grounds to be explored departing already from the Etymological Dictionary that is a part of the thesis work.

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On the path of this manuscript we have narrated stories about the land, city, social dis|Order and spirit discussing vital social realities in the context of human existential, being, time, history and inevitability. It is Hugo's who referred to the force of dis-order and violence, subsumed in the force of revolution that has a capacity to transform everything but not the human hearth.<sup>78</sup> The human heart remaining the place where the actual battle between good and evil happens<sup>79</sup> regardless the nature of the institutionalised authority and order. It is thus the vital reality that leaves us with Kierkegaardian message<sup>80</sup> where one who in truth loves his neighbour loves also his enemy, and if men would still think that it is impossible for human being to love his enemies, well then only what we would need is to shut our eyes, or perhaps open them.

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<sup>78</sup> It is a reference to Victor Hugo's *Feuilles d'automne* (Brombert | 2006.viii).

<sup>79</sup> It is a reference to the thoughts of Ava Justin.

<sup>80</sup> It is a reference to distinction Kierkegaardian between the friend and enemy (Kierkegaard | 2009.79)

## Postface

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The thesis manuscripts tend to originate from the secluded corners of mind as a consequence of gradual nevertheless illuminating research enquiries. It is a process where the initial silhouettes materialise through encounters, places, readings, experiences, conceptualisations, mistakes, all of which ultimately become one. The research behind this work is mapped in series of notebooks gathering notes, references, observations and dilemmas, shortly called *books*. These books are then systematised offering understanding of main themes, readings and methodological approaches tested, adopted and rejected in the course of research. The *books* are presented in groups, indicating period of time and locations, meaning when and where they have been written, allowing natural intermingling. This overlap related to the time and content presented in some of the books illustrates continuity and selectivity of enquiry that has resulted in the present manuscript.

### *Group I Books* 23|09|2006 - 16|02|2009<sup>81</sup>

The notes in book one are commencing prior to the actual start of the doctoral programme gathering observations related to diverse social context experienced due to the frequent moving. It also indicates interest towards the existentialist themes that later come to be tackled as a part of the thesis through the work of Søren Kierkegaard and Nikolaj A. Berdyaev. The commencing of doctoral program has offered possibility to present work in an academic environment, initiating with what consequentially is to become a thesis *Part One*.

### *Group II Books* 04|11|2008 - 27|02|2009<sup>82</sup>

The second group of the books coincides with the study visit to the United States holding a more direct relation to present research. Both spatial and philosophical enquiries are introduced more profoundly as a consequence of encounter with an

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<sup>81</sup> *Group I Books* (3 books, 18x25, *Aqua publisher*)

Book|1. 23|09|2006 - 31|01|2008. *Dubrovnik, Skadar/Shkodra Lake, Podgorica, Stockholm, Sofia, Roma, Split/Spalato, Sarajevo, Rijeka/Fiume, Roma,*

Book|2. 02|02|2008 - 03|10|2008. *Roma, Perth,*

Book|3. 29|07|2008 -16|02|2009. *Sofia, Pula/Pola, Zagreb, Sarajevo, Beograd, Roma.*

<sup>82</sup> *Group II Books* (3 books, 13x21, *Moleskine publisher*)

Book|1. 04|11|2008 - 22|12|2008. *New York, Roma,*

Book|2. 28|11|2009 - 20|01|2009. *New York, Roma,*

Book|3. 17|12|2008 - 27|02|2009. *Roma.*

academic environment at the Columbia University, New School for Social Research and Pratt Institute. The attended public lectures, graduate seminars, individual meetings or library research were equally stimulating and demanding, setting the pace and themes simultaneously offering a thinking space and subjecting it to its own needs. It has been an active and interdisciplinary re-search phase, where the question of social order was still disguised under the labels of various innovative spatial and deliberative directions, thus reading authors as diverse as Henry Lefebvre, Lev. S. Vygotsky, Charles Darwin and Galileo Galilei. There is also persisting interest towards the natural sciences enquiring into the notion of system and self-organisation searching for its possible applicability in social realm that is presented also in the *Part One* of the thesis.

*Group II\* Book* 02|03|2009 - 27|02|2009<sup>83</sup>

This is single book relevant to the timeframe of the *Group II* that it is more academically focused and directly thesis related reflecting upon different structural approaches used in classical and thought doctoral programmes. The thesis work follows the paper model of dissertation that compiles individual parts developed around same subject area. This notebook is also dedicated to the search of an appropriate theoretical frame under which to discuss the dichotomy of order versus dis-order that here appears still as a question of sovereignty and nation state governance. It is dedicated to the reading of Michael Foucault ultimately not discovering in genealogical approach a needed niche for this work when explaining the dis-order. The Foucault's understanding of war as an inversion of Carl von Clausewitz's statement 'that war is continuation of politics by other means, [suggesting] isn't politics itself a continuation of war by other means' is renown (Foucault|1976.48). Nevertheless, the focus of understanding the war for the purpose of mapping-out the power relations remains insufficiently attentive to the transcendental origin of dis-order and governance that is the subject matter here. The reading has taken place prior to commencing the first study visits to Copenhagen that brought the existentialist philosophy and spatial dimension forefront. The later enquiry, grounded in the city life, becomes particularly essential in thesis *Part Two* on new quarter Ørestad.

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<sup>83</sup> *Group II\* Book* (1 book, 18x24, *Moleskine publisher*)

Book|1. 02|03|2009 - 05|08|2009. *Roma, Sofia, Milano, Copenhagen, Sarajevo.*

86 Ph.D Thesis Vital Reality of Social dis|Order: An Existentialist Reading| Ivana Trkulja  
2010. LUISS University 'Guido Carli' of Rome

*Group III Books* 01|05|2008 - 22|01|2010<sup>84</sup>

This group of the books it is a period reflected fruitful discussions at Roskilde and Copenhagen Universities where essential changes occurred through redirection of governance-nation-state enquiry towards the order-dis-order enquiry. The change has also sharpened a chosen conceptual directions focusing on reading of existentialist philosophers, initially Nikolaj A. Berdyaev, and then Jean Paul Sartre and Hannah Arendt, which provided guidance on diverse streams among the existentialist writers. Berdyaev following Kierkegaardian foundation of Christian existentialism appeared to be the most responsive in his work in providing direction on questions of governance, sovereignty, social organisation, order and dis-order. The category of authenticity used in existentialism is being studied in the context of ontology and phenomenology debate that is only opened yet not taken further in the thesis.

Perhaps content wise not directly related there is a revival of interest towards the Balkans and studying of its social dynamics that ultimately requires further maturing of the ideas. Importantly during this period the Hyskenstræde events have taken place in Copenhagen, which become foundation of the *Part Three* on social dis-order. Inevitably, the period is dedicated to reading of Carl Schmitt and Giorgio Agamben in relation to the state of exception and respectively critique towards the contractarian scheme of social order. The further study visits to Copenhagen are undertaken so to enhance the understanding of the urban redevelopment strategies.

*Group IV Books* 01|10|2009 - 07|02|2010<sup>85</sup>

The books in this group were initialised with precise thematic objectives during the second and third study visit to Copenhagen. The book one was dedicated to existentialism and reading of Søren Kierkegaard and Nikolaj A. Berdyaev, while books two and three were dedicated to Ørestad quarter and enquiry into concept of urbanity.

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<sup>84</sup> *Group III Books* (5 books, 13x21, *Moleskine publisher*)

Book|4. 01|05|2009 - 17|06|2009. *Copenhagen*,

Book|5. 09|05|2009 - 12|07|2009. (*in course*) *Copenhagen, Roma*,

Book|6. 15|06|2009 - 26|10|2009. (*continuation of a book 4*) *Copenhagen, Roma, Padova, Milano, Beograd, Sarajevo, St. Petersburg, Moscow, Roma*,

Book|7. - | - |2009 - 08|02|2010. (*in course*) *Padova*,

Book|8. 11|08|2009 - 22|01|2019. *Sarajevo, Roma, via Budapest, Padova*.

<sup>85</sup> *Group IV Books* (3 books, 13x21, *Moleskine publisher-red*)

Book|1. 01|10|2009 - 03|01|2010. *Copenhagen, Helsingør, Weimar, Padova, Pula/Pola*,

Book|2. 01|10|2009 - 21|12|2009. (*in course*) *Copenhagen, Weimar, Roma, Padova, Copenhagen, Pula/Pola*,

Book|3. 09|05|2009 - 07|02|2010. (*in course*) *Padova, Pola, Padova*.

Fruitful discussions have taken place at the Søren Kierkegaard's Centre and Danish Institute for Social Studies, where during this period also the thesis title was developed based on the book *Vital Realities 'Essays in Order'* (1932) coincidentally hosting contributions from Nikolaj A. Berdyaev and Carl Schmitt as a part of the same volume.

*Group V Books* 02|10|2007 - 07|05|2009)<sup>86</sup>

These books that are thematically diverse were used to develop and filter theoretical frames and subject areas later employed in the thesis. The specific books are related to the reading of Carl Schmitt, notions of objectification, spatial cross-border developments, together with a further correspondence and research enquiry related to the concept of self-organisation and system theories.

*Group VI Books* 05|03|2007 - 23|01|2010<sup>87</sup>

This group belongs to number of diary books that have been gathering thoughts and reflections from the conference events, meetings, and field visits. Thematically they are related to the spatial issues and understanding of the city, urban systems and respective physical structure. Together with the most recent book on daily public events it reflects the necessity of adopting specific methods for understanding of the physical spaces different from research dedicated to political thought. The enquiry included specific site visits combined with less structured familiarisation with the social practices related to these places, visit to archives and conducting of informal interviews.

*Group VII Workbooks* 02|06|2009 - 28|01|2010<sup>88</sup>

These are the workbooks having largely structural purpose related to the thesis development, conceptualising of the title, different chapters, main questions, and linkages. It can be considered as a thesis diary reflecting upon developments from merely

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<sup>86</sup> *Group V Books* (3 books, A4, *Pigna nautra* | *Pigna musica* publishes)

Book | 1. 02 | 10 | 2007 - 24 | 10 | 2008. *Roma*,

Book | 2. 15 | 04 | 2008 - 07 | 10 | 2008. *Roma, Sofia*,

Book | 3. 06 | 01 | 2009 - 07 | 05 | 2009. *Roma, Copenhagen*.

<sup>87</sup> *Group VI Books* (5 books, *pocket size*, *Mood publisher*, *Fabriano*, various)

Book | 1. 05 | 03 | 2007 - 18 | 01 | 2008. *Roma, Sarajevo*,

Book | 2. 14 | 01 | 2008 - 01 | 10 | 2008. *Roma, Beograd, Perth, Sofia*,

Book | 3. - | - | 2008 - - | - | 2009. (*missing*), *Roma*,

Book | 4. 05 | 11 | 2009 - 04 | 01 | 2010. *Weimar, Padova, Pula/Pola*.

Book | 5. 07 | 01 | 2010 - 23 | 01 | 2010. *Pula/Pola, Padova*.

<sup>88</sup> *Group VII Workbooks* (2 books, *large*, *Moleskine publisher*, *Tax Register*)

Book | 1. 05 | 03 | 2007 - 18 | 01 | 2008. (*in course*) *Roma, Copenhagen, Padova*,

Book | 2. 20 | 01 | 2010 - 28 | 01 | 2010. (*in course*) *Padova*.



nation state and spatial questions targeting Copenhagen's cross-border region to placing the enquiry in the wider context of political theory doubting nature of contractarian paradigm, perpetuated through confronting of the social order versus social dis-order, discussing an alternative institutionalisation of order and authority.

*Group VIII Books* 05|03|2010 – 26|04|2010<sup>89</sup>

The books are continuation of those from the *Group III* related to the diverse readings required for the thesis, including Immanuel Kant, Simone Weil, Victor Hugo, Patrick Geddes, Hannah Arendt, Carl Schmitt, Erving Goffman.

*Ivana Trkulja* | April 26, 2010

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<sup>89</sup> *Group VII Books* (2 books, 13 x 21 *Muji* publisher, *Moleskine* publisher)  
Book | 9. 05|03|2010 - 26|03|2010. *Paris, Padova*,  
Book | 10. 07|04|2010 - 26|04|2010. (*in course*) *Padova*.

## **Index| Etymological Dictionary\***

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**Ananke** | Goddess of necessity, fatality [greek] see *Victor Hugo in part three*

**Anatomy** | bodily structure of organism, here used for dissection [ana-up, tomia-cutting, greek, latin] see *part two*

**Authenticity** | governing norm used in existentialist philosophy [authentikos-principal, genuine, greek] all

**Autonomy** | having its own laws, used here as a self-government [autonomi, greek, autos-self, nomos-law] see *part three*

**Balkan** | peninsula bordered by Adriatic, Ionian, Aegean and Black seas [bal-honey, kan-blood, turkish] see *conclusion*

**Catharsis** | release [katharsis, kathairen-cleanse, katharos-pure, greek] see *Nikolaj Berdyaev in part three*

**Chronicle** | record of historical events [kbronika-annals, greek] see *conclusion*

**Divan** | legislative body, register used here in its historical sense [divan,turkish; divan, persian] see *part two*

**Edify** | instruct or improve morally [aedificare, aedis dwelling, facere-make, latin] see *Søren Kierkegaard in parts two and three*

**Eschatology** | last [eskhatos,greek] see *Nikolaj Berdyaev in parts one, three*

**Genius Loci** | spirit of the place [latin] see *part two*

**Knowing** | recognise, identify [(g)noscere, latin; gignoskein, greek] all

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\* 1 In order to translated from or present etymological origin of certain words and concepts from Latin, Greek, and Turkish/Persian it was relied on standard electronic version of the *Oxford American Dictionary*.

**Neighbour** | person or place in relation to others as a meaning used here [*neab-near, gebur-inhabitant*] *see part two*

**Preface** | introduction to the central part of the Eucharist [*praefari, prae-before, fari-spaek, latin*] *see postface*

**Spiritus** | breath, used figuratively as a spirit the meaning used here [*latin*] *all*

**Terra firma** | dry land, the ground as distinct from the sea or air, 'firm land' here symbolising territory [*latin*] *see parts two and three*

**Urbis** | city [*latin*] *see parts two and three*

**Violentia** | violence [*latin*] *see part three*

**Vandal** | person who deliberately destroys public or private property [*vandalus, latin*] *see part three*



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ØRESTAD 2009 *Photo documentation*, all included field visit pictures by author

## Photo documentation

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### Ørestad neighbourhood



1| Ørestad neighbourhood located in the south of Copenhagen, towards the sea  
ref. part two



2| Contrasting view over the west Amager part bordering with new quarter Ørestad, ref. part two



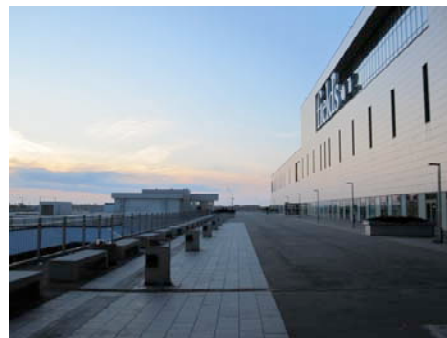
3| Kay Fiskers Plads towards the Ferring International Centre, ref. part two



4| Ferring International Centre and Metro station Ørestad, ref. parts two, three



5| Kay Fiskers Plads towards Field's Shopping and Leisure Centre, part two



6| Field's Shopping and Leisure Centre, new location of Natuzzi Divani&Divani, part two



7 | View of the parking space in the residence Bjerget, part two



8 | Indoor view of the Ørestad Gymnasium, part two



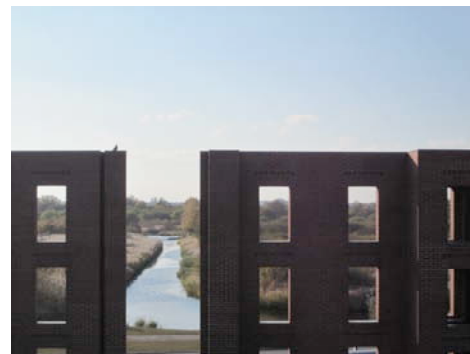
9 | Tietgen Kollegiet is a student dormitory, part three



10 | Comissioned contemporary art sculpture by Hein Heinsen, the tower that mirrors spirals of Copenhagen, part two



11 | Brick wall composition by Per Kirkeby with DBC Concert Hall and Metro in the background, part two



12 | Brick wall composition by Per Kirkeby as Portal dividing Ørestad's urban and nature, part two

**Hyskenstræde violent event,  
Copenhagen May 2009**



13| Hyskenstræde street party part three



14| Hyskenstræde street party, part three



15| Hyskenstræde cleaning the walls after the street party, part three



16| The media announcement for *Undoing the City Festival* May 2009, part three



17| View at the Hyskenstræde, part three



18| Natuzzi Divani&Divani furniture store in Hyskenstræde announcing moving to the Field's Shopping Centre in Ørestad 2009, part three