

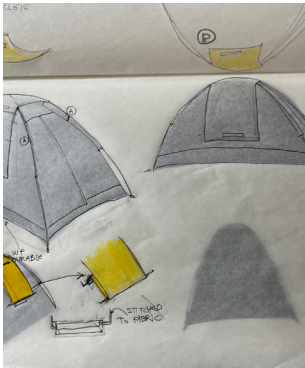
**Process**

The starting point for the semester was the desire to create a sense of closure. Last semester's exploration centered on Kalvebod Fælled, a pastoral area on the outskirts of Copenhagen. In this highly visited and monitored space, a blank spot was discovered. This area attracted a variety of happenings, hosting activities, with the help of tents, that the city had pushed out. This semester's focus shifted to tracing these activities and the people who seek them within the urban backdrop.

Aligned with data analysis, the project unexpectedly but logically shifted towards establishing homeless shelters and temporary housing in the city's churches. This strategic direction aligns with insights gleaned from the data, highlighting churches as potential sites to address the pressing needs of homelessness within the city.



The Carrier Bag Theory of Fiction<sup>1</sup>, which envisions stories as containers for experiences and knowledge, parallels the concept of luggage as vessels for a nomad's possessions. Both the carrier bag and luggage symbolize essential tools for gathering and transporting necessities for survival. For the nomad, luggage becomes an extension of their identity, carrying their history and essentials as they move through different landscapes. This constant movement aligns with the Carrier Bag Theory's emphasis on collecting diverse experiences and narratives. Thus, the nomad with their luggage embodies the essence of storytelling as an accumulation of varied, life-sustaining elements.



Space and time are definitions that organize the human experience. Territory is an identified space marked by boundaries. Territoriality is the individual's sense of ownership and expression towards space (D.Gurevich, D.Erev). This is a paradox for the nomad, who avoids attachment to a specific place or object; yet the nomad situates within the tent, a supposedly stable and autonomous entity within an uncharted space.

The tent has been a focal symbol since the previous semester, initially revealing how it supports activities marginalized and pushed to the outskirts of the city in Kalvebod Faelled. This exploration has now extended to tracing the origins of these activities, situating the tent and its metaphorical baggage within the urban environment. To achieve this, a research device was created, combining a tent and a backpack, allowing for a more authentic exploration within the city's strict restrictions.



Testing the city's hostility by creating a series of images depict tents minor against the tactile architecture of the city. Utilizing an analog camera with a plastic lens and employing long exposure techniques, the moving crowd is dismantled and details are blurred, shifting the focus solely onto the bare volumes.



### **HETEROTOPIA**

Heterotopia as introduced by Michel Foucault. It represents an alternative realm, distinct from conventional space, challenging its very essence. It exists both physically and in the realm of imagination. On one hand, it seeks connection with the surrounding environment; on the other, it defies its own characteristics, delving beneath its topographic and symbolic confines. Just like the nomad.



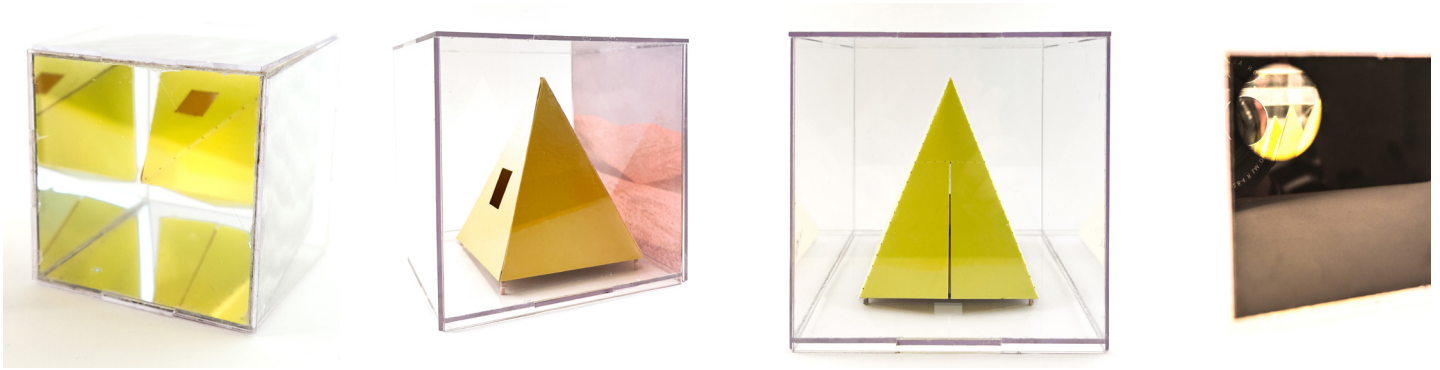
### **THE 3RD LANDSCAPE//** The Space In Between Defined Spaces

As articulated in The Manifesto of The Third Landscape, Clemens, a landscape architect, defines the third landscape as the margins - the overlooked areas - of a patchwork landscape. He notes how their importance lays in their biodiversity and in how they enrich nature.

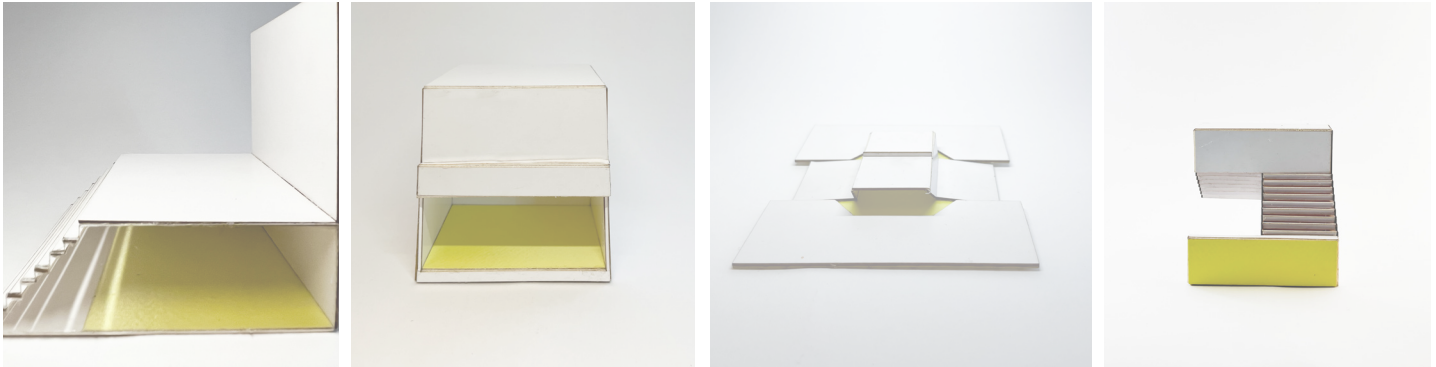


### **LIMINAL SPACE**

Liminal spaces are marked by a sense of ambiguity, flux, and uncertainty. They are neither here nor there, neither one state nor another. In these spaces, traditional social hierarchies and norms may be suspended or inverted, creating opportunities for experimentation, improvisation, and intriguing transformation (D.Gurevich, D.Erev).



I've developed models to simulate how a nomad navigates the complex urban environment—a maze obscured by bureaucratic challenges. In cities like Copenhagen, there's an underlying system of surveillance and control, subtly replacing freedom with the need to adhere to strict codes or numbers for access to basic services. This bureaucratic landscape reduces individuals to numerical entities, highlighting the tension between urban promise and administrative constraints. These models aim to illustrate this dynamic, where cities offer freedom yet impose regulatory complexities on those navigating them through literal codes or identification numbers



The person who most closely symbolizes the hungry nomad, navigating the system and constantly battling the state apparatus, is the homeless person. Homelessness<sup>1</sup> is a broad concept encompassing various subgroups, and in this project, I focused on the rough sleepers<sup>2</sup> community—arguably the most marginalized among the marginalized. These individuals strive to blend in and remain hidden, avoiding exposure. Inspired by the concept of long exposure, I chose to depict their sleeping places without human presence to examine their spatial qualities and identify recurring patterns.

1 For further reading, please see the glossary

2 For further reading, please see the glossary





During my spatial research on the sleeping points and legal status of rough sleepers, I conducted a comprehensive series of interviews to gather detailed information. One interviewee provided a referral to another valuable source, which expanded my understanding and created a network of insights. This interconnected web of information allowed me to collect numerous significant quotes and perspectives, which played a crucial role in shaping and influencing my proposal.

Here are a few of them:



**Kompasset//**  
Kæmnervej 1  
(Night Shelter)

**Emergency  
Architecture and  
Human Rights//**  
Nørre Allé 7  
(NGO)

**Hellig Kors Kirke//**  
Kapelvej 38  
(A church)

**Kirkens  
Korshaer//**  
Stengade 40  
(Night Shelter)

**H17, Mændenes  
Hjem//** Halmtorvet 17  
(Drug users shelter,  
clean consumption  
rooms)

**"When you work with a very small budget and are not so welcomed, you need to be creative. Instead of calling it a shelter, you call it a meditation center. There's an advantage: people can come and take a nap during the day as well. You have to learn how to navigate within the loopholes."**

Michael, Emergency Architecture & human Rights



"Kompasset is not a big space with very limited storage. The sleeping arrangement was one room with mainly bunk beds that slept almost 40 people, so everyone in one area...This mattered because it was a lottery system to get in so the first ones in had priority to choose their beds. Of course some were more ideally located than others, like being in the far back corner as opposed to the entry into the room which was across the hall from the bathroom, meaning closer to light and noise. **Sometimes people would try to crash in the common space on the sofa or armchairs, but we didn't allow it because it wouldn't be fair to others. The common area was nice because no people and so less snoring, etc.."**

Angelica, a former employee at Kompasset



**"The neighbors appreciate our presence; they call us when they spot something, and we come over. Business owners do the same. The police reach out to us to take care of certain situations, which helps the authorities by reducing pressure on the hospitals."**

Asger, H17



**"Very quickly people get around. they sit around the table while eating and update each other what they can find where. The only thing they don't talk about, is where they sleep."**

Anna, Stengade 40 night-cafe.



**"We offer mattresses in the main hall. Some take it a step further and place their mattresses inside the pews, putting their coats on top to make it even more private."**

Andreas, Hellig Kors Kirke

\*\*For the past decade, Father Andreas Christensen has been opening the gates of his parish church in Nørrebro nightly to accommodate rough sleepers who do not qualify for shelter spots. Forty lucky individuals receive a warm space and a mattress. Father Andreas also actively encourages his colleagues to join him in this compassionate endeavor, despite their concerns about potential damage to their churches. He firmly believes that compassion, a cornerstone of Christianity, outweighs these concerns.



Father Andreas is not a pioneer; KirkeAsyl<sup>1</sup>, or “Church Asylum,” is a practice in some European countries where churches offer sanctuary to individuals facing deportation or other legal actions that could lead to harm or injustice. The idea is based on the historical concept of sanctuary, where religious buildings were seen as places of refuge.

In Denmark, one of the most secular countries in Europe, churches, especially in Copenhagen, are facing declining popularity. However, two remnants of their past influence remain: vast church buildings with substantial unused space in strategically valuable urban locations, and a separate church tax paid independently from public tax. This financial autonomy exempts churches from municipal public shelter regulations, making them an almost independent authority.





Understanding the hypothetical and time-consuming daily routine of a rough sleeper can be visualized using a time-geography diagram. This method illustrates the spatial and temporal aspects of their activities, highlighting the challenges and constraints they face.



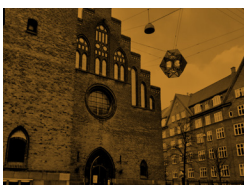
Projekt Udenfor, dedicated to Copenhagen's rough sleepers, provides essential aid such as sleeping bags and utilizes an interactive map for reporting areas affected by hostile design or architecture impacting the homeless. Clusters of rough sleepers are pinpointed in areas with multiple reports. By mapping all churches in Copenhagen and overlaying these locations with rough sleeper clusters, 300-meter radius circles are created around these areas—a practical distance for daily movement. This approach identifies potential churches for engagement based on local needs.

Churches



Hostile Architecture





### Mariatjenesten Church

Istedgade 20

Run a non-profit clinic in association with Kirkens Korshær, filed a request to convert two rooms in the church to a night shelters

### Apostle Church

Saxogade 13, 4662

Open gates, hosts NGO's  
Engages with the community

### uKirke - Gethsemane Kirke

Dannebrogsgade 53, 1660

Run parties, trying to appeal to the youth and young adults

### St. Matthew's Church

Matthæusgade 31, 1666

Surrounded by an open garden, completely empty inside 3/3 visits

### Elijah's Church// Eliaskirken

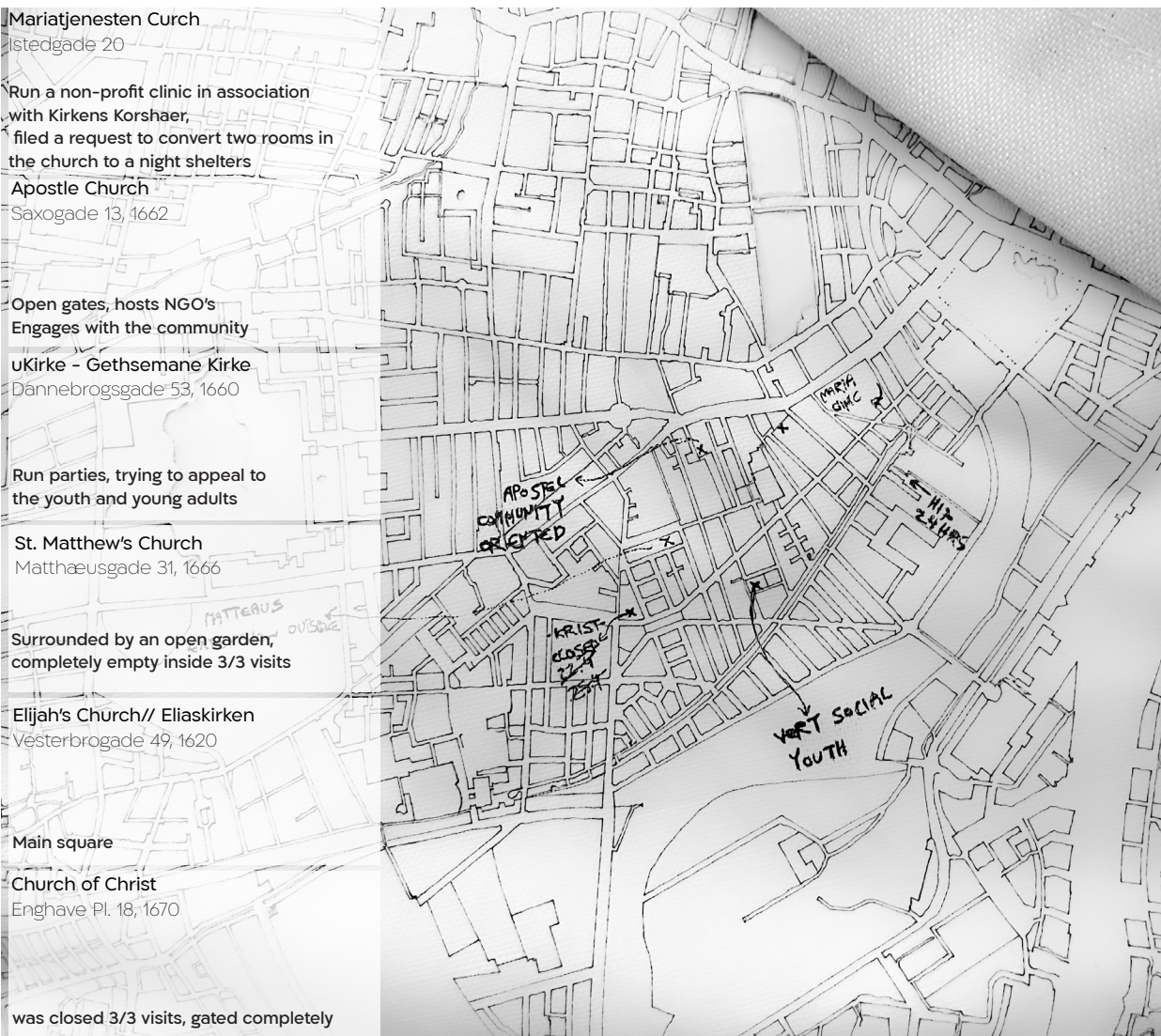
Vesterbrogade 49, 1620

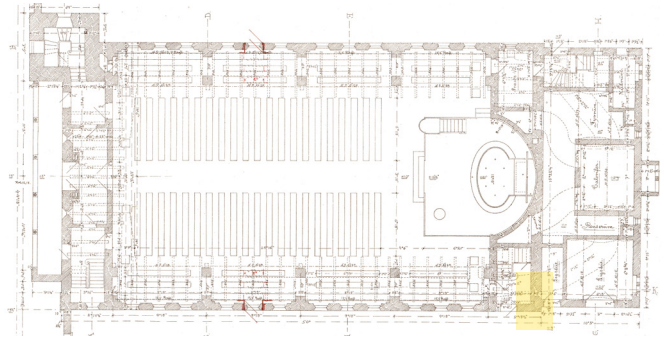
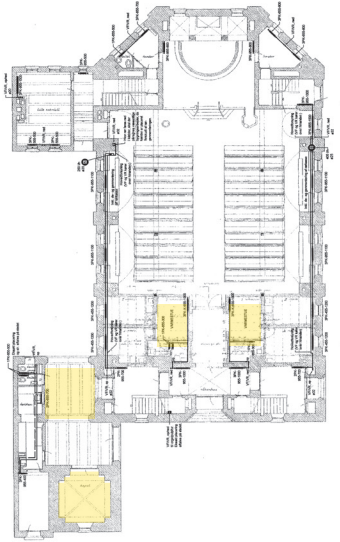
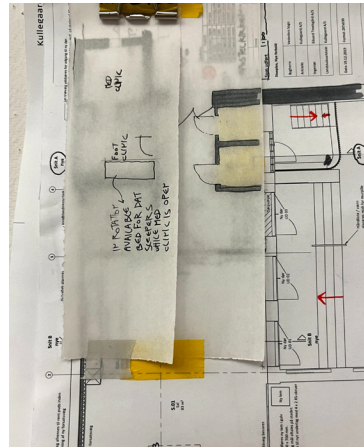
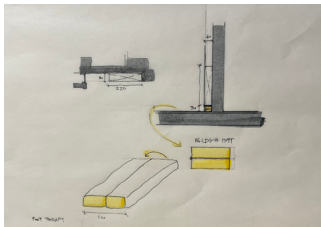
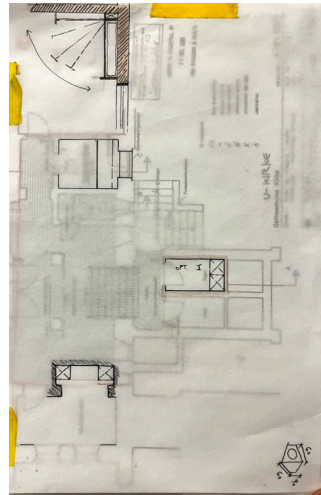
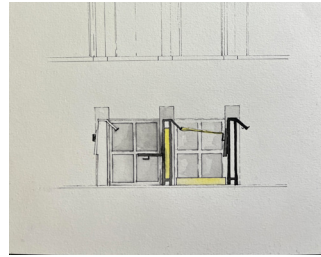
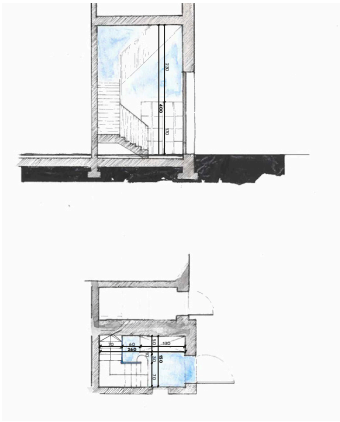
Main square

### Church of Christ

Enghave Pl. 18, 1670

was closed 3/3 visits, gated completely





By combining archival research, discussions, and site visits, possible spaces within church properties have been identified. These heterotopian, liminal, marginal spaces vary in their availability based on the church's willingness to participate socially—making them **spaces of negotiation**<sup>1</sup>.

1 For further reading, please see the glossary

## All three types of spaces, at the church's space

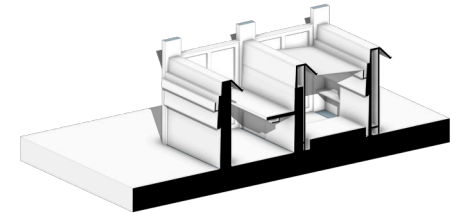
Throughout the semester, various spaces across the city have been explored to track the habitation patterns of rough sleepers. These spaces can be integrated into the church with minimal intervention, understanding that both sides are engaging in a delicate balance:

### HETEROTOPIA

In the church's main hall, the pews have been transformed into makeshift tented spaces. This practice mirrors what is seen in places like Hellig Kors Church, where pews are used to create semi-private areas. These spaces are designed to accommodate a mattress and a small shelf, providing a place to take off shoes and rest. For rough sleepers, this setup is a true privilege, offering a sense of dignity and personal space within the communal area of the church.

### THE 3RD LANDSCAPE// The Space In Between Defined Spaces

These are often overlooked areas such as under staircases, makeshift sleeping nooks, and unused storage rooms. In the church, these marginal spaces provide essential, though humble, accommodations for those who need them, and for hosting different services. They represent the hidden and often forgotten parts of the building that, despite their marginal status, offer critical shelter and privacy.



### LIMINAL SPACE

The church's original symmetrical structure has evolved significantly over the years. As the church's popularity grew and the community around it expanded, the demand for additional space led to the construction of new rooms, which disrupted the initial symmetry. This expansion created numerous hallways and corridors, which have been ingeniously repurposed. These hallways now serve as somewhat private sleeping areas, offering a place of refuge for those seeking privacy and a place to lay their heads.