

Det prekære rurale
Ph.d.-afhandling
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Abstract:

Afhandlingen undersøger, hvordan arkitektur og sted kan tænkes (og praktiseres) i relation til landlige steder, hvor beboelse ikke fremstår som en given eller stabil tilstand. Med udgangspunkt i feltarbejde og praksisser omkring bl.a. virksomheden Dinesen, foreningen ORBI og den georgiske landsby Gogolati udvikler afhandlingen en forståelse af sted som noget, der ikke forud-ligger som en entydig kontekst, men som kontinuerligt bliver til gennem relationer mellem materialer, kroppe, praksisser og fortællinger. Analyserne spænder bredt fra det bygningsnære til det litterære.

Afhandlingen undviger dominerende ontologiske og metodiske antagelser inden for arkitekturfaget, herunder biopolitiske, holistiske og teknologiske forestillinger, der ofte organiserer sted som noget stabilt, kontrollerbart og repræsenterbart. I stedet behandles det landlige som et materielt funderet korrektiv: et åbent og lavspændt felt, hvor sted ikke (længere) samler sig som klassisk beboelses-figur, men fremtræder som åbent potentiale gennem materielle rytmer og svage, historisk overleverede spor af traditionens intensiteter.

Teoretisk søger afhandlingen en ontologisk forskydning, der kan kvalificere *det prekære rurale*, primært gennem diskussion af Gilles Deleuze og Martin Heidegger. Afhandlingen diskuterer de to filosofers indbyrdes resonanser og hævder, at problemet om territorialitet samler dem - uanset at de har funderet to forskellige retninger inden for stedsteorien. De tænker begge imod repræsentation, og afhandlingen bruger dem begge til at forstå arkitektur og sted som prekære mellemriger: relationelle, udsatte og begivenhedsbårne størrelser, der indgår i kontinuerlige udvekslinger med jordens materielle, klimatiske og historiske strømme.

Metodisk er afhandlingen performativt og interdisciplinært orienteret, idet den kombinerer deskriptive, begrebslige og litterære former. Med inspiration fra John Laws metode-tænkning og Anna Tsings begreb om *en sværm af historier* udvikles en skrivepraksis, der ikke blot repræsenterer, men også søger at medskabe sine genstande i forskydninger mellem forskellige taksonomiske niveauer.

Afhandlingen udvikler endelig simile-stedet, en skitse til et stedsbegreb, som tager afsæt i den litterære trope *homeriske similer*. Det er en materiel, omverdens-sensitiv og performativ stedspraksis – der i sin tur fremkalder arkitektur som noget, der ikke primært kontrollerer, men kanaliserer og transformerer materielle strømme.

Samlet set argumenterer afhandlingen for en arkitekturforståelse, hvor sted, værk og praksis ikke er givne størrelser, men kontinuerligt opstår, immanent og relationelt. Således bliver arkitektur ikke et middel til at stabilisere verden, men en måde til at indgå i dens fortsatte og prekære tilblivelse.

The Precarious Rural
PhD Dissertation
Peter Møller Rasmussen

Abstract:

The dissertation investigates how architecture and place can be conceived (and practiced) in relation to rural sites where habitation does not appear as a given or stable condition. Based on fieldwork and practices surrounding, among others, the company Dinesen, the association ORBI, and the Georgian village of Gogolati, the dissertation develops an understanding of place as something that does not pre-exist as a fixed context, but continuously comes into being through relations between materials, bodies, practices, and narratives. The analyses range broadly from the architectural scale to the literary.

The dissertation departs from dominant ontological and methodological assumptions within the field of architecture, including biopolitical, holistic, and technological conceptions that often organize place as something stable, controllable, and representable. Instead, the rural is treated as a materially grounded corrective: an open and low-intensity field where place no longer coheres as a classical figure of habitation, but appears as open potential through material rhythms and faint, historically transmitted traces of the intensities of tradition.

Theoretically, the dissertation seeks an ontological shift that can qualify *the precarious rural*, primarily through a discussion of Gilles Deleuze and Martin Heidegger. It examines resonances between the two philosophers and argues that the problem of territoriality brings them together - despite having founded two different directions within place theory. Both think against representation, and the dissertation draws on them to understand architecture and place as precarious in-between realms: relational, exposed, and event-based formations that participate in continuous exchanges with the material, climatic, and historical flows of the earth.

Methodologically, the dissertation is performative and interdisciplinary, combining descriptive, conceptual, and literary forms. Inspired by John Law's thinking on method and Anna Tsing's concept of a 'rush of stories,' it develops a writing practice that not only represents but also seeks to co-create its objects through shifts between different taxonomic levels.

Finally, the dissertation develops the concept of the *simile-place*, a sketch of a notion of place rooted in the literary trope of *Homeric similes*. It is a material, world-sensitive, and performative practice of place - one that, in turn, evokes architecture as something that does not primarily control, but channels and transforms material flows.

Overall, the dissertation argues for an understanding of architecture in which place, work, and practice are not given entities but continuously emerge, immanently and relationally. Thus, architecture becomes not a means of stabilizing the world, but a way of participating in its ongoing and precarious becoming.