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# **Inside - Unlocking potentials of cultural heritage in urban development processes, with Botsfengselet in Oslo as a case**

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# INSIDE

Unlocking potentials of cultural heritage in urban development processes, with Botsfengselet in Oslo as a case.

*- We build too many walls and not enough bridges -*

*Isaac Newton*

## Acknowledgement

This thesis marks the end of my masters program in Landscape Architecture at the Norwegian University of Life Sciences.

This degree has contributed to sleepless nights and many frustrating hours in Autocad. Yet, up until this day, I stand by my motivation for starting the program in the first place: that landscape architecture is a radical, unique profession on the forefront of understanding and responding to the challenges we face today as a society.

This thesis has been connected to the research project “Alternative Spaces: The Future Stories of Youth” at AFI (Arbeidformidlingsinstituttet); an interdisciplinary project investigating alternative methods to strengthen the input of youth in planning. The work could not have happened without the support of this project, and specifically, Aina Landsverk Hagen, and Hans-Jørgen Egede, teacher at Hersleb School.

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Kristin Sunde, Oslo 15.05.2018

## Abstract

This research is a contribution to the contemporary discussion concerning preservation and development in urban environments, and more specifically to the discussion as to how one can bridge or translate international and national policy ambitions into actual practices and strategies. There exists noble political ambitions to democratize cultural heritage management, and to strengthen the value of cultural heritage within the green shift. A central part of this thesis therefore comprises of exploring the role of cultural heritage within the green shift, and to investigate connections between history, place, and people. This exploratory research reveals potentials in cultural heritage as a resource within the green shift, and as a force in civic life. The research also reveals potentials in inclusive, process-oriented strategies for securing a more sustainable praxis for managing heritage.

Through the case of Botsfengselet in Oslo, this thesis contributes to highlight critical issues concerning present-day heritage management processes. These issues restrain cultural heritage as a potential force in securing sustainable, resilient urban developments, and should therefore be challenged. Lastly, this research will demonstrate ways in which to activate the historical landscape of Botsfengselet that bridges the site with the broader landscape while strengthening the historical narratives on site. Connecting past, present and future together in new ways represents radical but grounded urban development, and can generate unique experiences of landscape, and create the cultural heritage of the future.

## Sammendrag

Denne oppgaven er et bidrag til den dagsaktuelle diskusjonen rundt bevaring og utvikling i bymiljøer, nærmere bestemt diskusjonen om hvordan man kan knytte internasjonale og nasjonale politiske ambisjoner til faktiske prosesser og strategier. Det finnes sterke politiske ambisjoner om å demokratisere forvaltning av kulturminner, og å styrke verdien av kulturarven innenfor det grønne skiftet. En viktig del av denne oppgaven innebærer derfor å utforske kulturarvens rolle innenfor det grønne skiftet, og undersøke sammenhenger mellom historie, sted og folk. Denne undersøkende forskningen viser at det finnes et betydelig potensiale i kulturarv som en ressurs innenfor det grønne skiftet, og som en motor i byutviklingen. Denne oppgaven viser også til et behov for inkluderende, prosessorienterte strategier for å sikre en mer bærekraftig praksis for forvaltning av kulturarv.

Gjennom Botsfengselet i Oslo som et case, bidrar denne oppgaven til å fremheve kritiske problemstillinger knyttet til dagens kulturminneforvaltning. Disse problemene reduserer kraften i kulturminner som bidrag i kampen for mer bæredyktige og resiliente bymiljøer. Til slutt vil denne oppgaven demonstrere hvordan man kan aktivisere Botsfengselets historiske landskap på en måte som bygger bro mellom fengselsområdet og det større landskapet. Oppgaven viser også hvordan aktivisering av det historiske landskapet kan forsterke historiske verdier og fortellinger på stedet. Å knytte fortid, nåtid og fremtid sammen på nye måter representerer radikal, men fornuftig byutvikling og kan generere unike, felles opplevelser som kan bli fremtidens kulturminner.

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*Fig 1. Peralta, D. (2008)*

# Prologue

Egon Olsen - the fictional yet notorious gjenganger at Botsfengselet - always had a cunning scheme to rob a bank or a vault whenever he was released from the prison “Botsfengselet” in Oslo. Without exception, Egon’s schemes ended up in fiasco. Nevertheless, he always made a new plan. The real life Botsfengselet in Oslo is a majestic 167 year old monument, and the only prison of its kind. Right now is an extraordinary time for Botsfengselet. In November 2017, Botsfengselet moved its inmates and wardens and closed the doors due to an urgent need for renovation.

The dream of transforming Botsfengselet has existed for decades. Since the closing, heaps of suggestions have been pouring into the the property managers’ inboxes, or are being shared in the mainstream media (right). Because unlike in the mind of Egon Olsen, there was no plan - is no plan - of what will happen after moving out of the prison. Formally, the property managers are undergoing a process of assessing development scenarios; a task mandated by the ministry of justice. Although many formal aspects of the current procedures necessitate closed negotiations, one can nonetheless already discern shortcomings of the process.

What is happening at Botsfengselet is symptomatic of present day heritage-management processes; they don’t involve creative and academic expertise on heritage early enough in the development stage, and they are not sufficiently inclusive in terms of the community who will be affected by the development. Internationally and nationally, there are noble ambitions to democratize cultural heritage management, and to claim a central place for heritage within the green shift. Alas, cultural heritage management cannot seem to keep up with these ambitions in praxis. This thesis poses the following question: how can Botsfengselet as a case demonstrate the potential of cultural heritage as a force in confronting present-day challenges, and meet the democratic goals and ambitions within the contemporary heritage discourse?

“Guys, I have a plan”



Fig. 2. Regor, C. (2010)



Fig 3. Larsen, M., H (2016)

“The prison stands there as an enormous mastodon in an otherwise dynamic neighborhood, without function; an apparent barrier for local development” (Oma, 2016)



### Gamle Oslo needs Botsfengselet

Botsfengselet is located in Gamle Oslo, a district that is currently experiencing transformative changes. A towering population increase is expected in the already dense neighborhoods of Grønland, Tøyen and Gamlebyen in the years to come, and the area is marked by a high in- and outflux of people. The neighborhoods are facing a substantial pressure on space and infrastructure, as well as challenges pertaining to income inequality, cultural integration, health, and confined living spaces. In this context, there exists an urgent need in Gamle Oslo for high quality, accessible and anchoring common spaces in order to secure sustainable development and a more stable, resilient community. Botsfengselet is a site that is inextricably linked to a larger socioecological landscape, and should not be exempt from the larger discussions around transformation in the area. Decisions about its development should not be confined, but transparent, democratic and engaging. This thesis therefore poses the following question: how can Botsfengselet as a case demonstrate the potential of cultural heritage as a force in confronting present-day challenges, and how can you translate ambitions into practices and strategies?

### Botsfengselet needs Gamle Oslo

Both the international and Norwegian heritage authorities formally recognize the need to strengthen the value of heritage within the green shift, and the need to make cultural heritage management a more collective, democratic enterprise. However, as the case of Botsfengselet will demonstrate, many heritage properties are governed by rather narrow definitions - or preservation purposes - that renders it difficult to adapt to the new policy ambitions. The case also calls attention to serious limitations placed on development due to high costs of funding renovation or transformation of heritage. This research insists upon an unused potential for early, broad involvement in managing heritage development, so as to create opportunities for more shared responsibilities and diverse investments.

Cultural heritage is a common good, and it has significant potential in contributing to sustainable development within the green shift. However, more democratic, inclusive processes are required in order to release this potential, and to make cultural heritage a force in civic life. If based on interdisciplinary, experimental processes, Botsfengselet as a case could lead the way for preservation and development in symbiosis, instead of representing another example of challenges we face within heritage management processes.

Interdisciplinary collaborations and more daring, experimental ways to engage with heritage could engender historically grounded and unique experiences of place. This thesis will take the reader inside the walls of Botsfengselet, and reveal hidden narrative threads within the historical landscape that can be conjured up to strengthen the heritage value on site, meet present-day challenges, and become part of the future heritage on site.



## **CHAPTER I: FRAMEWORK**

# Thesis

## RESEARCH QUESTIONS

The principal questions guiding this research are: how can one enable the historical landscape of Botsfengselet in a way that bridges what is inside and what is outside of the prison walls? More specifically: how can the process of developing Botsfengselet become more inclusive and responsive to the present-day landscape and the contemporary heritage discourse?

## THESIS

This research will demonstrate ways in which to activate the historical landscape of Botsfengselet that can strengthen its heritage value, while enabling grounded urban development with a long-term perspective.

## RELEVANCE

Cultural heritage is a common good, and this research insists upon an unused potential in- and a place for cultural heritage within the green shift. However, more democratic, inclusive processes are required in order to release this potential, and to make cultural heritage a force in civic life. Using Botsfengselet a case is instrumental to illustrate the themes and statements explored in the thesis. This research is a contribution to the contemporary discussion concerning preservation and development in urban environments, and specifically to the discussion on how one can bridge or translate ambitions into actual practices and strategies (processes).



Fig 4. Bergli, S. (1990)

# Goals

## GOAL I

Both international and national policy underline the value of heritage within the green shift, and frame cultural heritage as a resource in urban development processes. In order to understand the case, its context, and its relevance, it has been important to get familiar with concepts and frameworks for discussing heritage.

## GOAL I

Through case analysis and theoretical cultural heritage discourse, form a better understanding of the role of heritage within the green shift, and in urban development processes.

## GOAL II

There are international and national ambitions to democratize cultural heritage management, and strengthen the value of cultural heritage within communities. However, there exists knowledge gaps concerning how to operationalize these ambitions.

## GOAL II

Through a participation experiment, gain empirical insight as to how one can strengthen the connection between history, place, and people.

## GOAL III

How to enable the landscape based on observations from processes concerning Botsfengselet as a case, when it comes to implementing, but also translating participation into programming and design.

## GOAL III

Synthesize theoretical and practical findings, and explore how they could be employed in a process oriented development scenario.

# Method

In order to find out how cultural heritage pertains to urban development and the green shift, it has been necessary to search for new theoretical and practical insights on cultural heritage management. To use Botsfengselet as a case was a choice that emanated from the fact that the author of this research lives next to the site, and has been engaged in the sociocultural analysis “På sporet av det nye Grønland”, from 2017. Grønland is a transformation area, and Botsfengselet is a salient case in the local community, thus the case is highly relevant in the discussion concerning preservation and development in urban environments. The motivation for researching the case, has been to understand limitations and potentials inherent in the case, and perhaps be able to contribute in its further development process. It has also been useful to employ a case onto which abstract concepts could be tied.

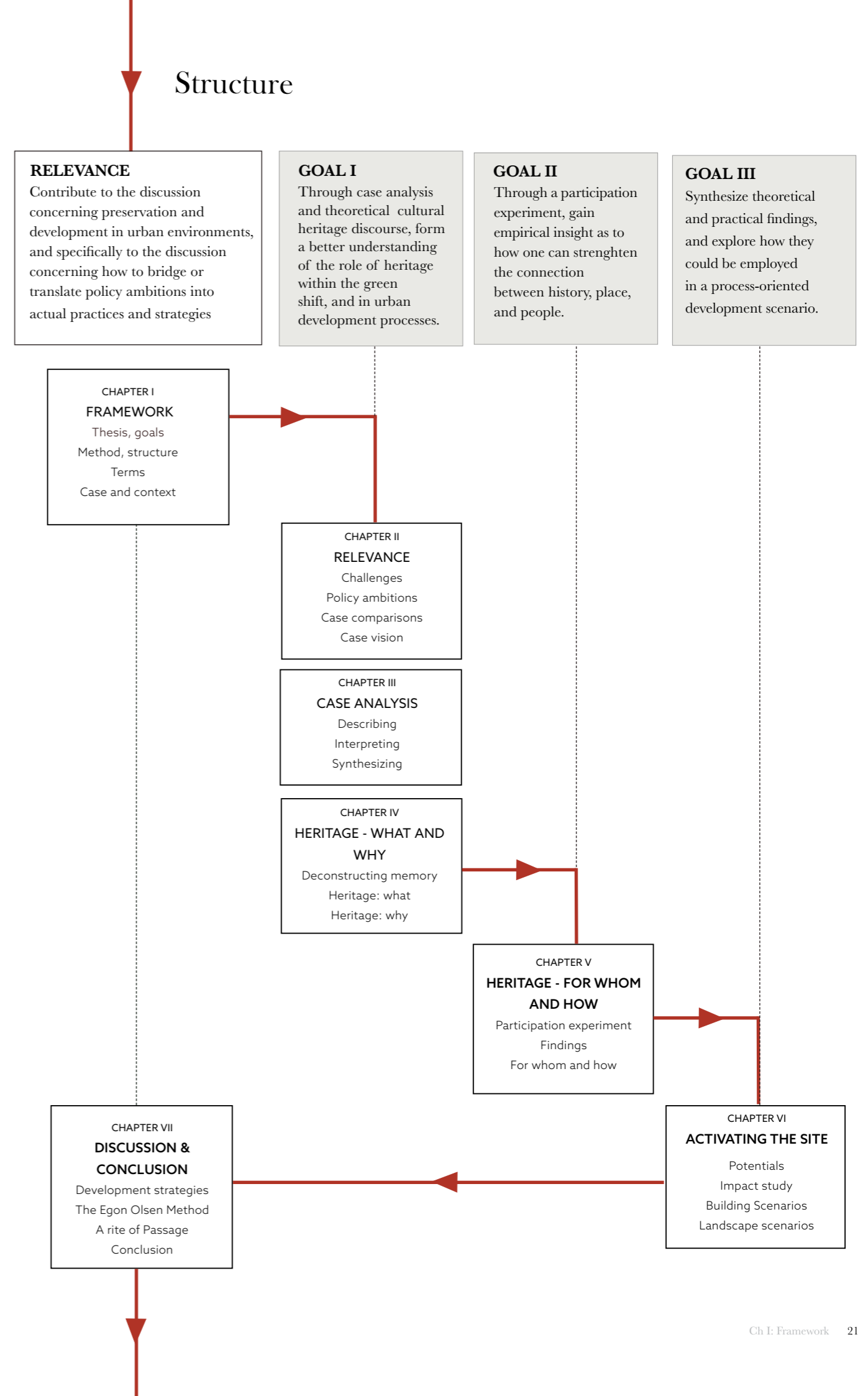
In the first section of the thesis, the context and the broad relevance of the case is explored through theoretical frameworks on landscape and development, heritage policy, and international and national ambitions in the policy sphere. A set of values and principles, and an analytical framework is established that guide the further research.

In order to further analyze the case, an investigation into the historical landscape of Botsfengselet is made, based on a loose interpretation of a DIVE analysis. DIVE (describe, interpret, value, enable) is a framework for analysis and processes related to heritage management and planning. A thorough DIVE analysis has been beyond the scope of this thesis, yet the tools and methods for describing and analysing the historical content has proven useful. The method is especially useful for emphasizing and revealing qualities of heritage within larger environments, as well as highlighting potentials and development prospects within urban planning (Riksantikvaren). This thesis presents a simplified version of a DIVE-analysis, with an underlying premise that an extensive analysis is required to map out the full potential of the site.

In order to form a better understanding of the discourse on cultural heritage and development, the chapter “Heritage - what and why”, explores theories on memory and heritage value. Further, In order to test out connections between heritage, place and people (the chapter “Heritage: for whom and how”, and to attempt to concretize ambitions of democracy and heritage management, this thesis formed an actual participation experiment in collaboration with the research project “Alternative spaces: the future stories of youth” at AFI (Arbeidsformidlingsinstituttet). This project deals with experimental ways in which to increase the involvement and impact of youth in public planning. The participation experiment took place on Hersleb School, and involved engagement on site, and in the classroom. Creative, experimental learning approaches were employed with the goal of mutual knowledge exchange. The experiment contributes to test theoretical insights explored earlier in the thesis, as well as found new insights based on observation and reflection.

In the last section of the thesis, the findings from the both the theoretical and the empirical research are synthesized into a set of potentials. The potentials guide the forming of scenarios pertaining to the building and the landscape, and is consequently employed in drawing up two process-oriented development strategies.

# Structure



# Terminology

The Faro convention and its principles, as well as the European Landscape Convention are two guiding documents throughout this research. The Faro definition of cultural heritage is predicated on the purpose of that specific convention (which is advocating the role of heritage in addressing contemporary societal challenges):

**Cultural heritage:** is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time (Article 2, The Council of Europe, 2005)

**Architecture and design:** the terms architecture and design are employed interchangeably as denoting the built environment and landscape, as well as the work with altering through planning, designing and constructing new ideas.

**Landscape:** A landscape is an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors” (Council of Europe, 2000).

**Cultural significance:** means aesthetic, historic, scientific, social or spiritual value for past, present or future generations (ICOMOS Charter for Places of Cultural Significance 2013)

**Restoration:** Restoration means partial or full reconstruction of a building or object to a previous state.

**Preservation:** the process of managing change to a significant place in its setting in ways that will best sustain its heritage values, while recognising opportunities to reveal or reinforce those values for present and future generations.

**Experimental Preservation:** Critical theoretical framework, and creative methods for adaptive reuse.

**Site:** Buildings, or a group of buildings with physical areas around belonging to the building



Fig 5. Wilse, A. B. (1935)

## Case and context

Botsfengselet opened in 1851 and is the longest running prison facility in Norwan history. Its architectural model is also unique in the Norwegian context, rendering Botsfengselet an important cultural heritage site. Until it closed in the fall of 2017, it operated as one of two departents within a larger structure referred to as “Oslo Kretsfengsel”. Before closing, Botsfengselet hosted 172 inmates, most of whom served shorter sentences between 1/2-1 year. In 2009, Oslo city council and the national ministry of justice decided to dismantle the prison establishment, and in the fall 2017, Botsfengselet closed its doors. The other department “Bayern” is still operational. *The prison consists of three departments that exist side by side at Grønland in central Oslo.*

*Department A: “Botsen” - the original Botsfengselet from 1851*

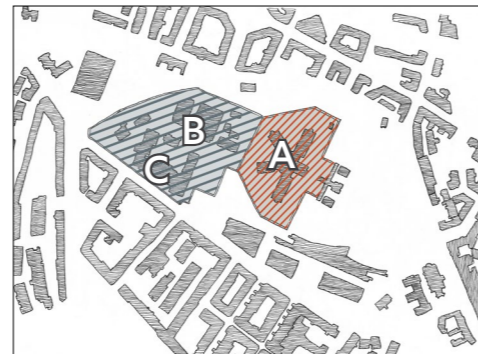
*Department B: “Bayern” - originally an industrial brewery added in 1933*

*Department C: “Stifinnern” - originally the Brewery’s Director’s Residence, and later prison hospital.*

Despite having gone through alternations over time, considerable parts of Botsfengselet’s orgininal structures from 1851 are still intact. Therefore, greater parts of the interior construction, as well as the prison wall and attributing buildings are listed under strict heritage regulation. Nevertheless, the building structure requires serious maintenance, and is therefore currently being renovated. (Renovation is extremely costly)

### A unique point in time

The desire for transforming Botsfengselet has existed over several decades. Botsfengselet is both a desire and a myth, and the site attracts a myriad of ideas and activists who wish to see the place transformed. According to former leader of the local city board, Line Oma, “the prison stands there as an enormous mastodon in an otherwise dynamic neighborhood, without function; an apparent barrier for local development” (Oma, 2016). The site does indeed hold significant potential for reprogramming, and many see the closing as a direct opportunity to see the place transformed. Meanwhile, Botsfengselets neighborhood, Gamle Oslo - the third most densely populated neighborhood in Oslo - is expecting a towering population increase in the years to come. The area is already challenged with the need for better public amenities, services, and meeting places, and is currently undergoing substantial transformation (Brattbakk et al., 2017). The heritage site of Botfengselet is centrally located, but a closed part of the history and present day narrative of the neighborhood. There is potential in streghtening the heritage value on this unique site, seeing as it is unknown to most people. There is also potential in integrating the heritage site as an anchor in the current urban transformation process in the neighborhood.



Bayern and Botsfengselet



Fig 6. Skappel, H. (1952)

*“«Botsen» is a heritage site, that is part of our common cultural heritage. It is hard to envision what it can be used for other than a prison or a museum”.*

*Øyvind Alnæs, prison warden (Aftenposten)*

### Current process

The Norwegian Directorate of Public Construction and Property, Statsbygg, is property administer of Botsfengselet, and currently responsible for a government-ordered assessment study for possible development scenarios for the whole prison site (both Botsfengselet and Bayern). This is a consulting process commissioned by the ministry of justice, and the process is imperative for any future development on site due to issues dealing with relocations within the criminal justice sector. This research will not discuss in further detail the relocation, but use as a premise that either Bayern or Botsfengselet will function as a prison in the future.

### Challenges and transferability

Botsfengselet is a unique case, but there are many features concerning this particular case that are transferrable to other heritage sites. Therefore, understanding Botsfengselet as a case represents a potential to apprehend other similar processes related to heritage and development. Botsfengselet is a representative case in terms of being an old heritage site of monumental size and display under strict heritage regulation that place limitations on redevelopment. The prison is further representative considering the fact that it has not been properly renovated for decades (despite a dire need), and the cost of doing so is towering. Preserving old cultural monuments, as well as making them safe, habitable, and functional has a price tag of billions of kroners, thus placing serious limitations on redevelopment. The cost of redeveloping the site also renders it difficult for Statsbygg to find a buyer, or an investor. Statsbygg confirms that the currently most favored development outcome for Botsfengselet is to maintain it a prison, but make marginal adjustments in order to make it more habitable, such as adding bathrooms, new system for air condition etc. The tension between local needs, and limitations derived from conventional heritage management, renders Botsfengselet an interesting case within contemporary discourse on heritage, and the role of heritage in contemporary urban transformation processes.

### Critical

A strict regulation regime with regards to preservation, as well as a challenging financial situation are Statsbygg’s two main arguments against reprogramming Botsfengselet. Renovating the site as a prison already comes with a high price tag, and Statsbygg estimates that the “cost of potential redevelopment for other uses - if it is even possible due to the heritage regulation - would be unobtainable to cover” (says Øyvind Alnæs, Vestreng 2016). Statsbygg’s mandate as a property manager and consultant in the case of Botsfengselet is extensive; it spreads across many levels of stakeholders and policies. This means that Statsbygg’s independence when it comes to alternative approaches to development is rather marginal. However, from a critical perspective, Statsbygg’s powerful position and the system in which they are part of, exhibit a set of significant constraints and shortcomings with regards to the development of Botsfengselet, or similar state-owned heritage sites. The case of Botsfengselet displays tendencies within a governance system in which processes end up being rather undemocratic and conservative in terms of heritage and development, despite ambitions and responsibilities under national and international conventions and charters.

## From liability to asset

Scholar Eduardo Rojas, who has been working internationally with preservation cases stresses that the often conflicted relationship between developers or property managers, governments and preservation-proponents “oftentimes preclude the ability of urban sites, dense with architecture and public spaces, to adapt to the ever-changing demands of urban life” (Rojas, 2016 p. 37). The case of Botsfengselet affirms this tendency: instead of potentially meeting the demands of local urban life, it is weighed down as by financial liabilities and regulations. The question is: heritage is considered valuable by most people, but how can one ensure that heritage becomes an asset instead of a liability?

The newest policy document from the heritage authorities in Norway (from hereon Riksantikvaren), “Riksantikvarens bystrategi”, it is stipulated that “cultural heritage in urban environments should be managed with a long-term perspective, and at the same time be utilized as resources and common goods in order to develop a functioning society and attractive cities“ (Riksantikvaren, 2017). The following two goals are stated when it comes to realizing the potential of cultural heritage in urban environments:

GOAL I: To strengthen the role of cultural heritage within the green shift, and open up for development and transformation where possible.

GOAL II: To introduce cultural heritage management early in processes; to find solutions, and to make decisions based on good processes and broad participation.

These goals beg the questions: i) what is the value of heritage within the green shift? ii) how can architects and planners working with urban development and transformation processes in their practices? iii) And how can one ensure good, participatory processes in heritage management?

This research attempts to understand these three questions by employing Botsfengselet as a case. This thesis insists upon an unused potential in connecting past, present and future at cultural heritage sites such as Botsfengselet that can contribute to more sustainable development of the landscape and of the site itself.

The following sections will attempt to lay out the framework for the abovestanding argument, and lay out a trajectory for the rest of the thesis.



Fig 7. Peralta, D (2018)

## **CHAPTER II: RELEVANCE**

## “What is the role of heritage in the green shift?”

This chapter presents the relevance, and the main theoretical framework for the rest of the thesis, describing and assessing relevant challenges, concepts, and policy goals that deals with development, landscape, and heritage. Based on theory, policy formulation, and critical case studies, a vision for Botsfengselet and an analytical framework will be established.

### CHAPTER OVERVIEW

#### A. DESCRIBING

##### **the relevance of heritage**

What are the present-day challenges architects and planners need to address, and how can contemporary discourse frame the relevance of heritage within this context?

#### B. ASSESSING

##### **International and national ambitions**

Introduce international legal and theoretical frameworks and ambitions on landscape, development, and heritage governance. Critically assess recent urban development processes in Oslo that dealt with heritage to see if they fulfilled these ambitions.

#### C. CONSTRUCTING

##### **a vision for Botsfengselet**

Establish a best-practice vision for Botsfengselet, in line with contemporary approaches to heritage governance.

#### C. ESTABLISHING

##### **an analytical framework**

Synthesizing values and principles, explaining how they will be employed throughout the rest of the thesis.



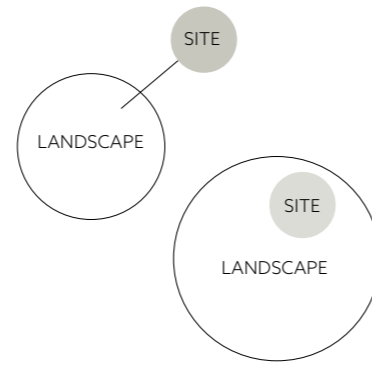
Fig 8. Wilse, A. B. (1929)



# Contemporary challenges: the green shift

## Botsfengselet as a landscape

Oslo Botsfengsel is an architectural site, yet it is also a place that is part of an inhabited landscape. Whatever happens to Botsfengselet will not be endemic to the site, but rather affect the bigger landscape and the people within. The inextricable link between landscape and people can be retrieved from the the currently most cited definition of landscape, stipulated by the European Landscape Convention: “A landscape is an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors” (Council of Europe, 2000). The ELC definition represents a paradigm shift from thinking about landscape as something external and instrumental to society - like a static scenery or resources to consume - to representing an all-encompassing realm in which human and non-human stakeholders constantly relate to, engage with, and are engaged by each other (Jørgensen et. al, 2016).



Although two scales, it is a central goal to bridge these two scales seeing as they intertwine at all levels.

## Urban Growth and Sustainable development

In the context of Botsfengselet as a landscape, it is necessary to look at the challenges facing this landscape. On a global, overarching level these challenges can be related to environmental degradation, economic inequality, population growth, displacement and health problems. On an urban level these challenges manifest in various ways by i.e loss of biodiversity, gentrification, social fragmentation, and a pressure on the welfare system. In order to tackle these challenges; to meet the needs of the present without compromising the ability of future generations to meet their own needs, “it is crucial to harmonize three core elements: economic growth, social inclusion and environmental protection” (UN, 2018). This definition of sustainable development by the United Nations encompass the main goals and core values within the green shift. The three elements are interconnected and are all are crucial for the well-being of individuals, societies, and national environments (Ibid). Managing urban growth and development sustainably is therefore one of the key challenges of present-day society in general, and a principle goal within architecture and urban planning. Goal number 11 in the UN Sustainable Development goals deals exclusively with habitation:

SDG 16. Sustainable Cities and Communities – Make cities and human settlements inclusive, safe, resilient and sustainable (United Nations, 2016).



The main goals of the sustainable development agenda constitute the core values within “the green shift”, representing a way of understanding development that does not separate economy, nature, and community, but sees them as intertwining at all levels.

## Resilience and ecological democracy

With the increasing interest in sustainable urban development, cities are now being discussed more and more as living ecosystems wherein a balance is sought among social, economic and environmental concerns. The essence of resilience theory captures the interconnectedness of community and landscape in relation to common challenges. Randy Hester defines resilient urbanity as “a system that consists of processes and functions with the internal ability to persist or recover in response to changes and disturbances” (Hester 2010, p. 139). A careful estimation claims that the neighborhood of Botsfengselet will grow by 20.000 people over the next 15 years, and as aforementioned, the neighborhood is already facing social and economic challenges (Brattbakk et al., 2017). In an sustainable urban development perspective, it is imperative to secure collective long term interests in the community in order to avoid loss of resilience by social fragmentation, ecological imbalance, poor health and other disturbances that place society at risk (see fig 2). Threats to resilience reside on both individual, collective and ecological levels, and should therefore be handled as separate but interconnected challenges.

## The Right to Landscape

How to provide supporting factors in the landscape for sustainable, resilient systems? The Right to Landscape (RtL) is an important theoretical discourse deriving from the definition of landscape as stipulated in the ELC, aiming to understand landscape as it pertains to justice and human well-being. Egoz (2012) argues that “landscape is an existential necessity and its protection and management are essential for well-being” (p. 111). The landscape can sustain, or it can threaten the wellbeing of individuals or communities in presence or absence of tangible and intangible elements (see figure x). Tangible elements are physical factors that support the existence of a community like food, shelter, and recreational space. These factors affect the individual and collective quality of life in terms of health, security, and the ability to participate in society. Intangible factors in the landscape are social, economic, and cultural values that contribute to and support dignity and well-being in a given community (Egoz, 2016).

Loss of tangible or intangible elements that support well-being can cause fragmentation, disorder, disease and other disturbances that are - as aforementioned - burdens and risks to society. These burdens are already economic drains in the neighborhood of Botsfengselet, and will become even more so if the population continues to grow without access to elements, services and spaces that secure their individual and collective wellbeing.

Egoz (2016) argues that the ELC definition of landscape - as interrelated with human experience - places ideals of democracy and human rights in the very center. Conceptualizing Botsfengselet as a landscape (as defined by ELC) acknowledges the significance of the site as a common good, and not only a set of spatial qualities. A state owned property like Botsfengselet may be costly to develop, yet development may also represent a significant investment that could yield long term returns from a socioeconomic perspective. Egoz (2016) argues that “once we understand landscape in this way, the significance of planning, design and management for healthy landscapes is undeniable” (p.113).

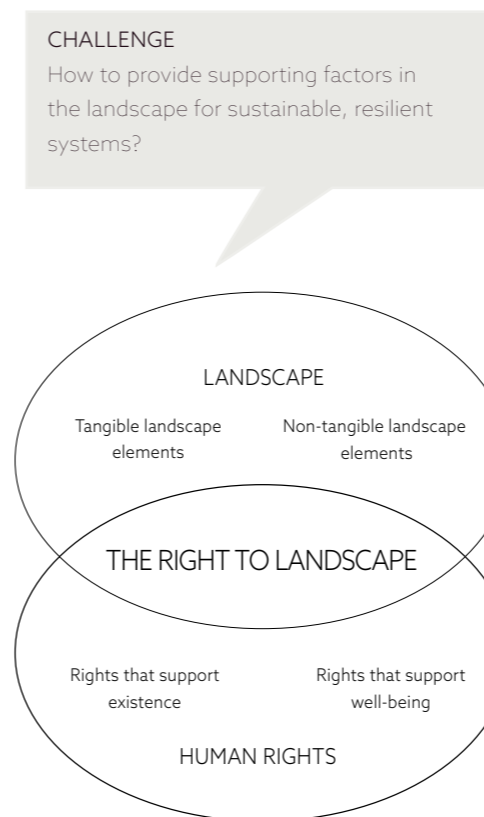


Fig. Conceptual diagram: The overlap between landscape and human rights (Egoz). The notion of people having a universal right to landscape, ought to be understood in the same way as having a universal right to i.e. equal protection of the law. Fig 9. Egoz, S. (2016)

## Enabling landscapes

For planners and designers to confront fundamental challenges concerning habitation; to make human settlements inclusive, safe, resilient and sustainable, it is necessary to create landscapes that enable these goals. In this thesis, a set of principles have been formed to guide further analysis. The principles are synthesized and inspired by the UN goals, the RtL paradigm, and Randy Hester's Design for Ecological Democracy.

These principles are highly interconnected, and the words ecosystem, community, and individual can be positioned in front of each italicized word interchangeably. The principles will guide the analysis in the rest of this thesis (see page. 46)

## PRINCIPLES FOR ENABLING LANDSCAPES

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### ECOSYSTEM *DIVERSITY*

Fragmentation in ecosystems, contribute to imbalance, loss of biodiversity and can cause ecosystem collapse, or volatile environments in which violence can flourish.

Enabling landscapes that maximize diversity, complexity and interdependencies between ecosystem parts generate robustness and stability. Simultaneously; enabling spaces that ensures bridging and bonding between community groups, generate social capital, or a community based diversity, trust, and mutual understanding (Hester, 2010).



### ECONOMIC *PRODUCTIVITY*

Lack of income and resources to sustain ones livelihood severely reduces overall individual and societal resilience.

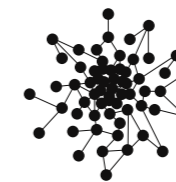
Sustainable economic growth means to enable conditions that allow people to have decent job opportunities; to stimulate the individual and collective economy while not harming the environment. Sustainable production is also about about resource and energy efficiency, promoting equality, and ensuring a growth paradigm based on a more circular economic model



### UNIVERSAL *ACCESSIBILITY*

Growing economic inequality manifests in social exclusion in terms of health, education and employment, but also physical displacement and spatial segregation.

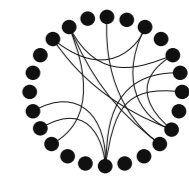
The fundamental sociodemocratic right to fair, equitable distribution of public goods and services, entails the enabling of spaces that are not solely based on consumptive activities or limited to a specific socio-cultural class., but designed to ensure inclusion and access for everyone to basic life necessities, information, and decision making processes (ibid)



### COMMUNITY *ANCHORING*

Lack of physical spaces to anchor community, reduce the ability solve difficult problems, and to recover from crisis more easily.

For members of community to cooperate and form strong social networks, it is necessary to enable forms and spaces that encourages civic engagement; spaces that physically centers and anchor community. This means creating places where people can share experiences, interests, and foster trust, respect, and learning. "Centers are essential for economic complexity, local identity, and rootedness" (Hester, 2010 p. 21).



### INDIVIDUAL *EMPOWERMENT*

Vulnerable, disintegrated individuals or communities are dependent on external help, i.e. by medication or welfare.

A healthy, integrated individual is capable of participating in society: is more self-sufficient and experiences stability and security. Enabling empowering places, means to combat urban isolation, and to provide opportunities for improving health and personal skills. It also means to make "cities that impel us by joy rather than compel us by insecurity, fear and force" (ibid).

## The right to access heritage

So what then, is the role of heritage within the green shift? Article 5 in ELC states that “each party undertakes to recognize landscapes in law as an essential component of people’s surroundings, an expression of the diversity of their shared cultural and natural heritage, and a foundation of their identity” (Council of Europe, 2000). A given community does not only have the right to landscapes that support dignity and well-being, but also landscapes that foster emotional qualities such as a sense of identity and belonging. The Faro convention, also signed and ratified by Norway, is based on the idea that knowledge and use of heritage form part of the citizen’s right to participate in cultural life as defined in the Universal Declaration of Human Rights. The Preamble of the Faro Convention (Recital 4) reads as follows:

The member States of the Council of Europe, [...] [...] Recognising that every person has a right to engage with the cultural heritage of their choice, while respecting the rights and freedoms of others, as an aspect of the right freely to participate in cultural life enshrined in the United Nations Universal Declaration of Human Rights (1948) and guaranteed by the International Covenant on Economic, Social and Cultural Rights (1966). (Council of Europe, 2005)

Like the RtL paradigm, the right to heritage as stipulated in the Faro convention is connected to human development, the enhancement of cultural diversity and an economic development model based on the principles of sustainable resource use.

## Where does architecture come in?

It is claimed that 80% of all urban structures already exist. A strong population increase in the largest cities and urban regions entails pressure on space and infrastructure, and necessitate planning for more compact cities within existing structures. Unfortunately, there has been a longstanding tendency in governmental planning and development spheres towards demolishing old-, and investing in new architecture rather than improving and maintaining existing structures (Riksantikvaren, 2017). In addition to the planning and management of sustainable, healthy landscapes in general, it seems inevitable that the future of architecture and design will increasingly revolve around the past in terms of transforming or preserving existing architecture. Landscape scholar and historian John Dixon Hunt investigates attempts by contemporary landscape architects to invoke or display histories of a site, arguing that despite- or perhaps because of an inherited modernist tradition of neglecting history, there is increasing interest in design communities for engaging with historical sites in new ways, adapting to contemporary challenges within the green shift (Hunt, 2014). Architecture historian Max Page similarly argues for a new professional ethos as to what preservation is or can be; an ethos that is conscious of and obliges to address contemporary challenges concerning social justice and sustainable development with an attitude of “reduce, reuse, recycle” (Page, 2016).

Appreciating and extending the value of existing architectural sites and material resources is important in a climate perspective in terms of effective resource use, as well as in a sociocultural perspective as manifestations of cultural diversity and place particularity.

## Place particularity

Botsfengselet as a heritage site within the sphere of urban development falls straight to the nucleus of an ongoing international debate concerning the role of heritage in encounter with contemporary demands such as sustainable resource use, as well as challenges related to displacement, migration, and place identity in an age of globalization. The notion of landscape in the forming of identity (and vice versa) gained momentum in the 1990s as a reaction to the modernist international style in architecture (Egoz, 2012). The notion of heritage in relation to place identity heritage is discussed as a form of resistance to globalization, or “increasing threats to landscape due to environmental degradation, the erosion of culture, place, and identity [and a] perceived spatial homogeneity inflicted by globalization” (Ibid, p. 274). The concept of place identity will be contested in this thesis, but it is generally agreed upon that cultural heritage contributes to unique stories about-, and particularity of places.

Much of the contemporary debate on heritage is revolving around a paradigm shift when it comes to values and conceptions of what preservation is or should be, relating critically to the “what, why, how and for whom” of preservation (Otero-Pailos et. al, 2016, Page, 2016, Dixon-Hunt 2014, Rojas, 2016, Roberts, 2016). Thus far, the ongoing international conversation on heritage and development concludes that a more democratic, interdisciplinary approach with regards to preservation is both necessary and fruitful. These goals resonate with the spirit of the ELC, and the RtL paradigm. Many architecture scholars also lobby for more experimental strategies for adapting historical sites with new constructions that can introduce “alternative modes of political agency and architectural design” (Roberts, 2016 p.11). Adaptive reuse is a professional challenge that requires profound expertise and ingenuity within design professions, but has the potential to engender unique, grounded design and exceptional experiences of place.

**ARCHITECTURE SHOULD**

1. Make cities and human settlements inclusive, safe, resilient and sustainable.
2. Reduce! Reuse! Recycle!



# International and national ambitions

## An evolving resource

The discussion relating to the what, why, how and for whom of preservation dates back centuries, and has resulted in a series of international charters, conventions and documents that describe the value of- and provide policy guidelines for the management of cultural heritage (see next page). Cultural heritage is an evolving resource; it is valuable in terms of what it attributed to it. The values attributed to cultural heritage has changed over time as a result of general societal development. From the Athens Charter (1931), the Venice Charter (1964), through the UNESCO Operational Guidelines on World Heritage (1972), Burra Charter (1979), and Faro convention (2006), the definition of heritage has evolved from solely securing material stock or important sites, to embrace a broadened definition of heritage through urban sites, landscapes, and intangible qualities (Roberts, 2016) (see page. x).

Heritage was long absent from important international discourses concerning human rights and sustainable development. The absence can be attributed to a tendency before the 1970s to frame heritage and development as mutually exclusive goals (Riksantikvaren, 2017). In the past few decades however, there have been significant developments on the international level as to what is recognized cultural heritage, and how it relates to other important societal challenges. In contemporary discourse, heritage has been increasingly framed as a driver for- and resource in urban development processes. Development through preservation is a contemporary mantra within heritage discourse, as mirrored in international agreements and national policy documents (Riksantikvaren, 2017, ELC, 2000, Faro, 2005, Borrud, 2015, Unesco's "Recommendation on Historic Urban Landscapes, 2011).

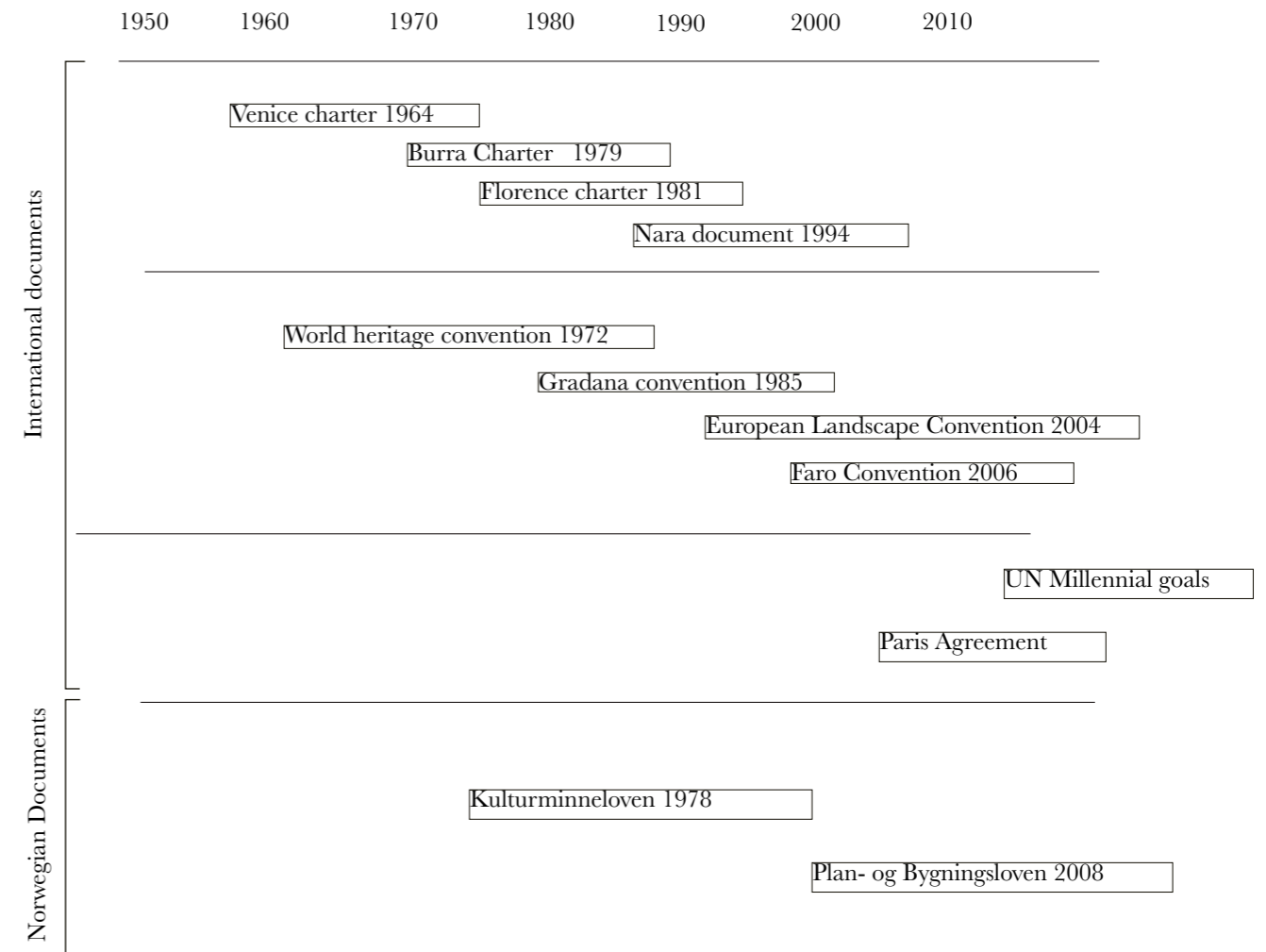
## Defining heritage

In the spirit of ELC, The Faro Convention - adopted by the Council of Europe and signed by Norway in 2011 - offers the most groundbreaking definition of heritage. The definition highlights the necessity for flexibility in defining heritage, so as to ensure the constant adaptability of heritage to contemporary challenges. The definition of heritage as stipulated by the convention is the most democratic in terms of heritage ownership, and the most rhetorically complex with regards to the changing nature of heritage values:

“Cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions. It includes all aspects of the environment resulting from the interaction between people and places through time” (Article 2, Council of Europe, 2005)

With this definition, the Faro convention encourages reforms to democratize cultural heritage. The convention aims to allocate more ownership of heritage to communities instead of authorities, thereby envisioning more collective responsibility of managing cultural heritage. The intents of the Faro convention is closely aligned with the goals and objectives of the Landscape Convention, as well as the UN development goals, and therefore form the core policy framework for this thesis.

## Policy benchmarks within heritage and development



## Norwegian Status Quo

In the book *Heritage and Beyond*, author Daniel Thérond states the following:

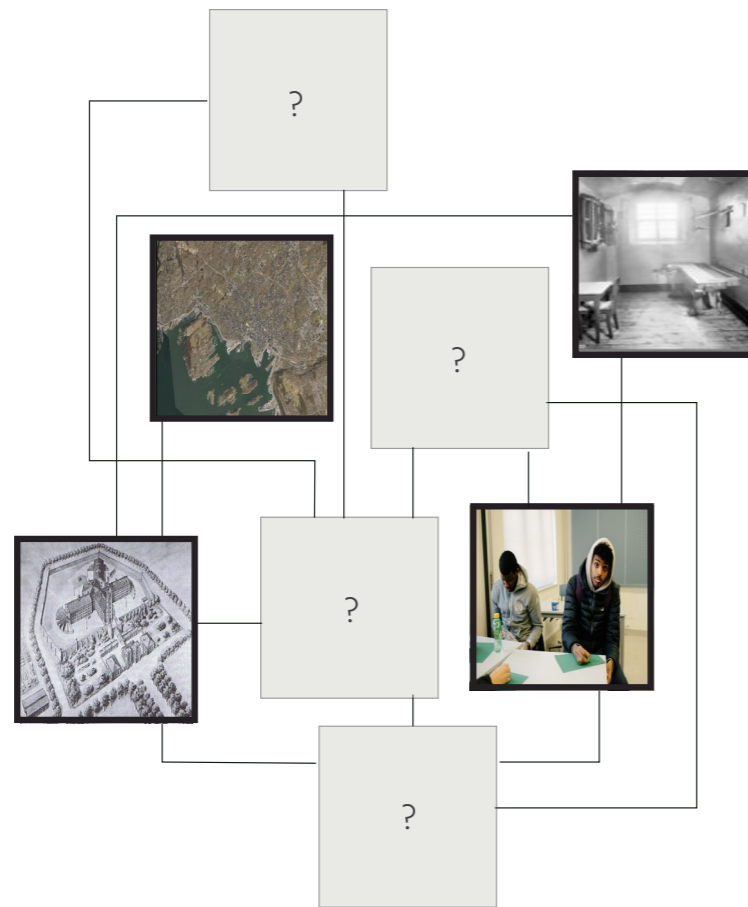
“All political conventions can be seen in part simply as agreements of shared intent between the governments that sign and ratify them, but it is the action that follows that gives life and shape and meaning to the words.” (Thérond, 2009)

Despite radical developments in the international community when it comes to conceptions of heritage and development, most policy signatories are struggling to realize the ambitious goals set forth by international frameworks (Ibid). The Norwegian system of urban heritage governance is a well-established domain, and well respected is its mandate to preserve our physical inheritance. In line with international conceptual changes, the preamble to the Norwegian heritage law (formålsparagrafen in Kulturminneloven) was modified in 1992. Up until this point, the status of cultural heritage was mostly limited to material objects, but in adapting to the international knowledge community, the definition and legal framework on heritage management in Norway has also been opened up to include larger heritage environments, landscapes, and immaterial values.

The preamble to “Kulturminneloven” (the governing heritage legislation), reads as follows:

“cultural heritage and heritage environments with their distinctiveness and variation shall be preserved as a part of our cultural heritage and as a constituent of a holistic environment- and resource management. It is of national responsibility to secure these resources as scientific reference material, and as a lasting foundation for living and future generation’s experience, self-consciousness, well-being and thrift”  
(translated from Kulturminneloven, 1992).

As aforementioned, the newest policy guidelines released by Riksantikvaren, “Bystrategi”, further emphasize the sustainability perspective stipulated in Kulturminneloven. The strategy also stress the position of heritage as a common good, and a democratic enterprise. It seems hence, that both academic knowledge communities and heritage authorities call for heritage governance that is more democratic, and compatible with social and economic development goals. Alas, like with most political processes, there is a system lag or inertia in the system when it comes to inserting and de facto implementing new knowledge in ongoing developments. Policy updates entail significant administrative challenges, and ambitions are often reduced to just that - ambitions - in real life processes. The two cases introduced in the following pages will underline this observation. The question remains: is it possible to introduce alternative development processes that are more compatible with ambitions on the policy level? And if yes, how does one operationalize such efforts in praxis?



# Case study I: the Government Quarters

## Undemocratic process: demolishing heritage

In Oslo, Norway, the preservation and heritage discourse gained particular saliency in the wake of the July 11 attacks on the national government quarters in 2011. A car bomb caused the death of eight people, injuring over 200 people, and heavily damaged several surrounding buildings. The entailing discussions concerning memorialization and planning, displayed a significant contention amongst professionals, academics, and the population at large as to “how we should remember”, and how decisions about important public spaces are made. The provocations were primarily related to an undemocratic process in which the state authorities in 2014 settled plans to demolish Y-blokka (fig. 10), defying consensus in academic and professional communities to preserve Y-Blokka as important cultural heritage (Roberts, 2016). The unilateral decision to demolish consequently sparked heated debates and avid activism for its lack of a democratic process, as well as the absence of sound arguments to not preserve. Preservation was not present in the following architecture competition draft, and the premises for development have been heavily criticised for being ahistorical, “unfair”, and not conducive to good urban development.

## Need for interdisciplinary cooperation

Heated debates arising out of the government quarter case have crystallized the lack of interdisciplinary cooperation, a missing common vocabulary for discussing heritage and development, and the need for collective values and goals in dealing with historical urban sites, memory, and cultural heritage. Bryony Roberts – author and facilitator of an alternative government quarter plan by students and faculty members at AHO - highlights the following :

*“The planning process staged an unproductive opposition between the interests of architectural preservation and urban growth [and] foregrounded the need to connect the fields of preservation, architecture, and urban planning” (Roberts 2016, p.11)*

Despite a compromise to alter parts of the design premises for development, Y-Blokka will be demolished, and the winning proposal (left) for a new government quarter is due for 2027. The government quarter planning process represent a failure to include and provide good design premises, and it represents a missed opportunity to integrate historical and new architecture urbanistically. (Ibid).



Fig 10. Teigen, F. (1969)



Fig 11. Teigen, F. (1969)

*Fig 10. “Høyblokka” and Y-blokka were constructed as government buildings in a reconstruction period post WWII. Designed by modernist pioneer within architecture, Erling Viksjø, they represent two of the most important monuments of the late modernist period in Norway.*

*Fig 11. Picasso handed in five sketches that were realized in the government quarters, the most magnificent being “The Fishermen” exposed towards Akersgata from 1969. The combination between natural stone and concrete, together with artistic motives sandblown into the surface, gave the concrete poetic qualities and received international praise (Ibid).*

*Fig 12, Heated debates and avid activism against the demolishing of Y-blokka*



Fig 12. Larsen, H. (2017)

## Case study II: Bjørvika

### Historical Erasure

Beyond discussions on the government quarters, the city of Oslo has also received severe critique for lacking participation, perceptiveness, and good planning governance in the ongoing harbor development. The harbor development – referred to as “Fjordbyen” in the local context - is de facto the largest development project in the planning history of Oslo (and even Norway) in terms of scale and cost within its time frame. There has been and is enormous political prestige tied to the development. For many, Fjordbyen is a spectacular success story. For others, Fjordbyen is an image of urban planning gone wrong. A set of complicated ownership circumstances, and a public-private funding scheme has led to development predicated on maximizing economic revenue from real estate, resulting in a dense area filled with titanic statement architecture. Oslo harbor, though polluted and in poor shape, is rich in its industrial and cultural heritage, yet there is little if no transfer of stories and images of the past in the Harbour development. The harbour is an important part of Oslo’s history, but is in danger of being eradicated entirely: a derelict cityscape “fashioned into some exciting and new social space, as if it had no history” (Dixon-Hunt, 2015, p. 3).

### Social exclusion

As Fjordbyen is an ongoing development, one cannot draw conclusions about what will become of this area, but one can note tendencies, experiences, and some characteristics. The landscape, or open space of Bjørvika, is to a large degree controlled, fixed, homogenous, and lacks activities that do not involve consumption. This reality is in opposition to the original governmental program aiming to “secure quality of life and wellbeing for as many people as possible and the inhabitants of the region, (and to) be an arena for everybody, generating diversity” (Fjordbyplanen, 2015). The current socioeconomic constellation in the area is far from displaying this diversity. Rather, the buildings and open spaces signal the materialization of an increasing social and economic inequality gap in the city (fig 16).

What is more, Oslo’s skyrocketing growth due to a thriving national economy, has led planners and politicians to empty out and move several large institutions into what will be large, iconic buildings at the harbour front. This consolidation has been planned and is executed without ever having a concrete, holistic plans for what to do with the left-behind sites (Deichmanske library, the National Gallery, Munch Museum, Kunstindustrimuseet etc). This is unique for Oslo, and not in a positive manner. Other European cities do not let go of culturally significant sites without a plan for the future.



Fig 13. Wilse, A. B. (1917)



Fig 14. BU (2017)

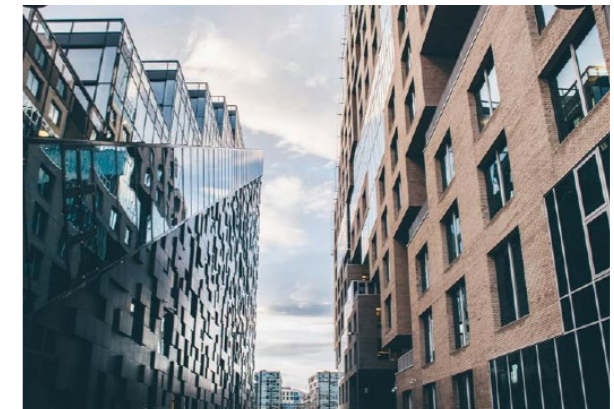


Fig 15. Witter, M. (2017)

*The self-interest of property developers, market-oriented politicians, and expansionist businesses and corporations have materialized in luxury living units coupled with international financial institutions, large cultural consumption arenas, and shopping areas.*

*This concept diagram illustrates the mental and physical divide that exists between the neighbourhood of Bjørvika and Gamlebyen.*

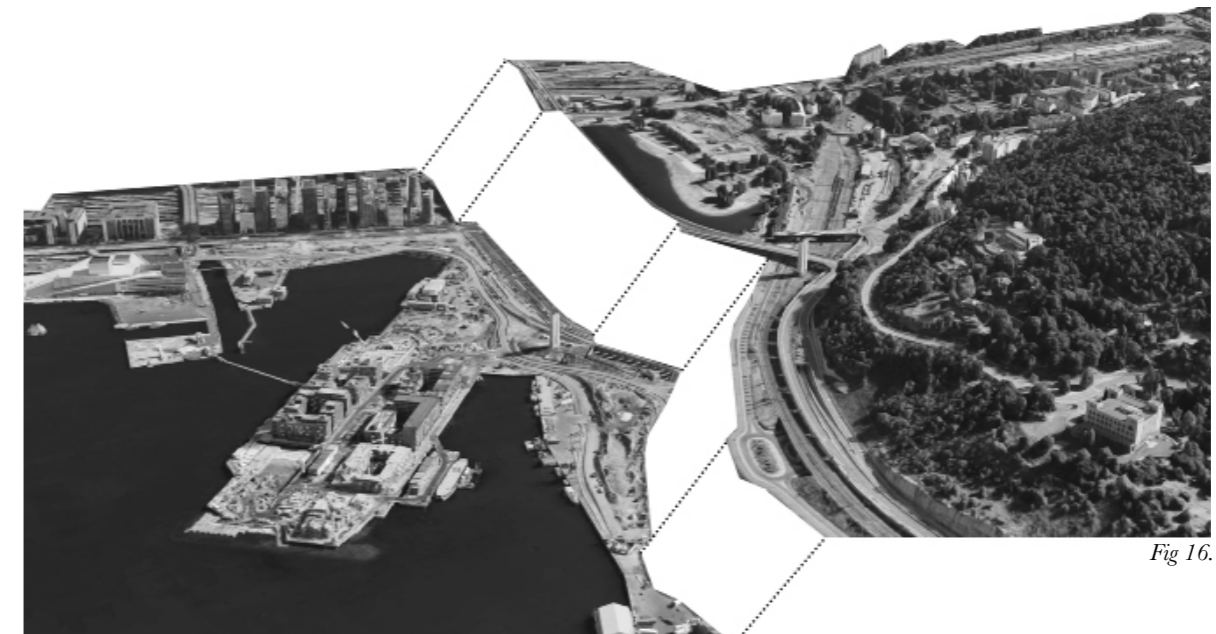


Fig 16.

# Creating a vision for Botsfengselet

## A call for new approaches to heritage and development in Oslo

Cultural heritage is an intrinsic dimension of city planning and development. Politically, there are clear ambitions to democratize cultural heritage management, and to claim a central place for heritage within the green shift. Yet, there seems to be symptoms in present-day development processes of a system that cannot seem to keep up with the political ambitions in praxis: they don't involve creative and academic expertise on heritage early enough in the development stage, and they are not sufficiently inclusive in terms of the community who will be affected by the development.

Not only did the The Government quarter case and the Bjørvika case fail to include civil and professional participation in defining the city, the history, and the premises for development. The cases have also displayed a blind eye to the potential of integrating material and/or immaterial cultural heritage into the new urban narratives, crystallizing a lack of strategies on the municipal level when it comes to integrating heritage in the larger, long-term planning processes.

Unlike the cases of the Government quarters and Fjordbyen, demolishing or designing from scratch is not an option at Botsfengselet. But as a reaction to an extensive period of critique-worthy approaches to urban developments in Oslo that neglects heritage, it is time to take more seriously the need for democratic processes and alternative approaches in the development and design of heritage sites. Can one envision a development process at Botsfengselet that is more democratic and locally grounded, and at the same time protects and strengthens the heritage value of the site?

Planning and possible development of Botsfengselet represents a noteworthy potential to avoid "failures" and apply best practices of preservation from local and international planning processes. The case presents a unique opportunity to do something exceptional in the Oslo context; to facilitate inclusive, interdisciplinary processes; to experiment with approaches to preservation that are compatible with and can strengthen the cultural values on site, and to bridge the gap between cultural heritage sites and their surrounding landscape.



Fig 17. Bergli, S. (1990)

## BOTSFENGSELET: A VISION

“Botsfengselet, as a culturally significant heritage site, has potential to be a resource in ensuring resilience and sustainable development for its evolving community, *given that* democratic, humanistic and environmental values are positioned as central values in development”.

Furthermore, to represent and communicate history in a more diverse, accessible and engaging manner at Botsfengselet could strengthen the historical narrative, increase the heritage value, and open up for grounded but exceptional design experiences”.

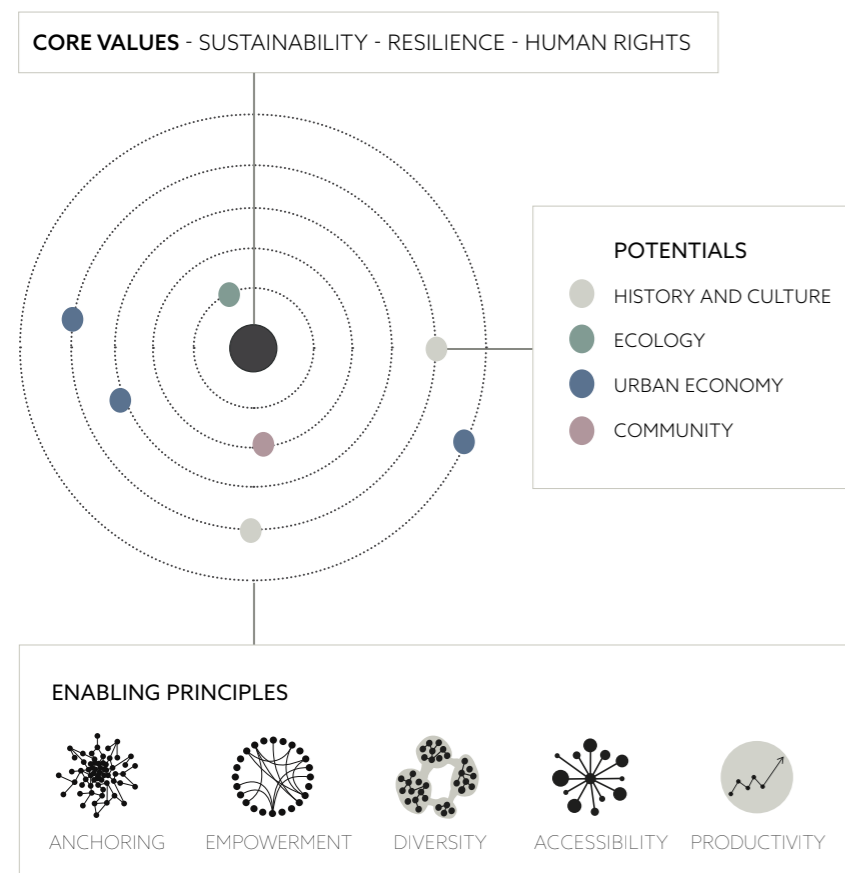


# Analytical framework

## From goals to solutions

What is the potential in heritage....(research question)

New discourses and practices in relation to what, why, how and for whom to preserve reveal inspiring possibilities for preservation and heritage planning, and opens up alternative trajectories for cases like Botsfengselet. However, a challenge within architecture and urban planning in general is to go from acknowledging values, goals and broad concepts to form more specific premises for programming and design. In dealing with preservation and development, a similar challenge applies: how to connect past, present and future in a way that is inclusive and compatible with present-day developments, without compromising heritage values? In order to search for more concrete solutions that could function as potential design and planning premises in future development processes, this thesis presents an analytical framework (see right page) This diagram shows the relationship between values, principles and premises:



VALUES

↓

PRINCIPLES

↓

POTENTIAL PREMISES

**CORE VALUES:** The goals stipulated by the UN, ELC, RtL, and the Faro convention to meet present-day challenges, constitute the core values of this framework.

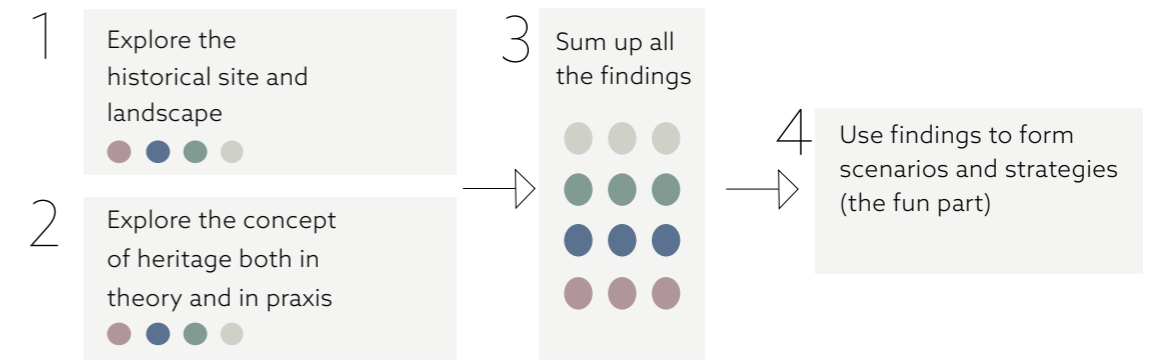
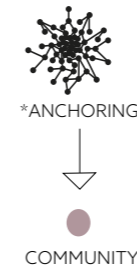
**ENABLING PRINCIPLES:** are principles supporting the core values,. These principles should be mantras in all urban spatial development processes (page x).

**POTENTIALS:** onto the principles that support the core values, more specific solutions or ideas about a site can be tied. These ideas can be used to formulate visions, scenarios, and eventually be turned into actual premises for programming and design. The potential planning and design premises are categorized into i) history and culture, ii) ecology, iii) urban economy and iv) community.

## Unlocking potential programming and design premises: how to read the rest of the thesis

Finding good premises for further planning is highly essential, seeing as premises will have a fundamental impact on the future of a site. By studying a case such as Botsfengselet, it is easier to explore and find more concrete examples, that hopefully can be generalized to a larger context. This thesis cannot cover all potentials for the case of Botsfengselet. The goal is simply to explore if this analytical framework could unlock some of these potentials by using them as search magnets when studying theoretical and empirical information. The goal is also too search for a relationship between history, ecology, urban economy and community that could be mutually reinforcing, and be used as basis for scenario building.

In the following chapters, whenever one of the principles appear in the margin of the text, it means that there is an important finding that can be connected to the core values through. The findings are summed up at the end of each chapter.



## **CHAPTER III: CASE ANALYSIS**

“What are the characteristics of the historic landscape of Botsfengelet that could be potentially valuable in meeting present day challenges?”

This section will describe, systematize, and discuss the historical development of Botsfengelet and its landscape, revealing characteristics and narratives of the site. Later in the thesis, the findings from this chapter, as well as interpretations explored in the next two chapters will form the basis for a scenario-based exploration of development potentials for Botsfengelet. The overall challenge is how to enable the historic landscape in a way that bridges what is inside and what is outside of the prison walls.

#### CHAPTER OVERVIEW

##### A. DESCRIBING

###### the historical development

Form a descriptive knowledge foundation of the building and the site based on maps, images and archival material.

##### B. SYSTEMATIZING

###### the historical information

Using time/space matrixes to synthesize information and make connections to historical periods and the larger landscape.

##### C. DISCUSSING

###### historical characteristics and values

Based on the collected information, the historical characteristics of the site are discussed and put into the context of the green shift and the ongoing transformation of Botsfengelet's neighborhood.



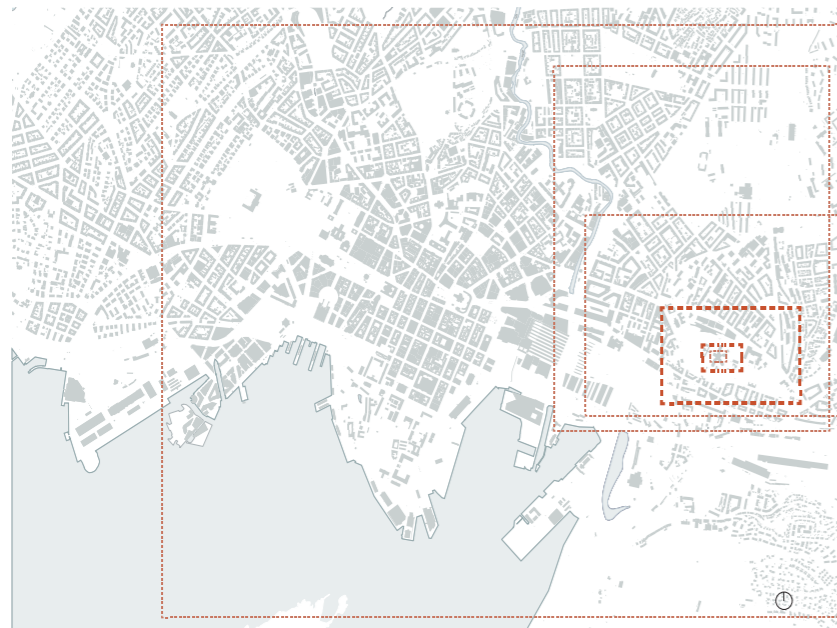
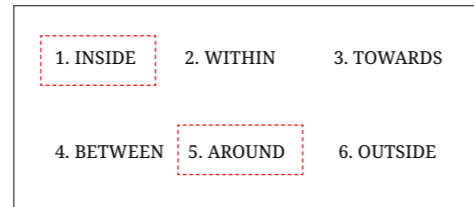
Fig 18. Wlse, A. B. (1935)

# Describing the historical development of Botsfengselet

## Boundaries

A site like Botsfengselet is a historical space in and of itself, and is an infinite depository of knowledge. The difficult question when assessing historical environments is therefore determining boundaries, both geographically and metaphysically. Where does the landscape begin and where does it end? The value of a heritage site like Botsfengselet extends from the single object, to the countless stories of people, to ancient geological formations, as well as sociopolitical developments on a national scale. Botsfengselet can be described both with material and immaterial evidence, evoking various narratives. In a simplified manner, one can discuss the different scales at Botsfengselet with the following propositions (see right page).

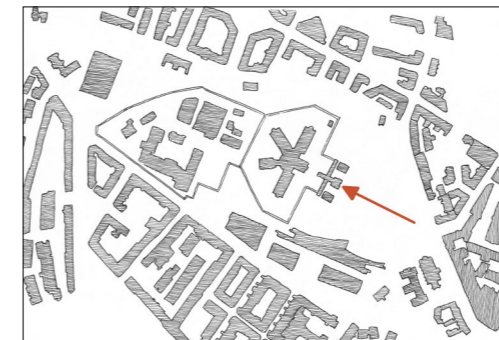
One can describe in detail a range of qualities and characteristics on all these levels, yet for the sake of coherence and limits of this thesis, this research will focus on describing (1) and (3), drawing up the history of (2), (3), (4) and (6) with broad strokes.



1. INSIDE



2. WITHIN



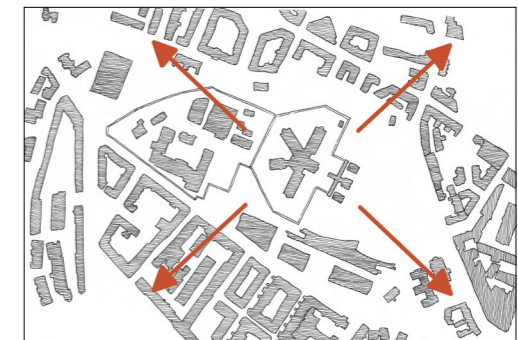
3. TOWARDS



4. BETWEEN



5. AROUND



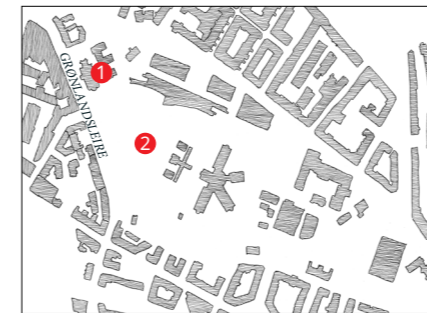
6. OUTSIDE

*NEXT PAGE: One can describe in detail a range of qualities and characteristics on several levels, yet for the sake of coherence and limitation, this research will focus on describing (1), (3), (5), drawing up the history of (2), (4) and (6) with broad strokes.*



Fig 19. Google Earth (2018)

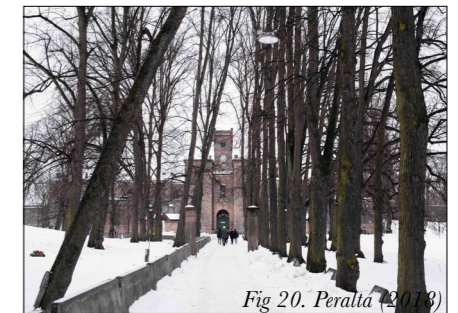
*Botsfengelet is formally part of the district/burrow Gamle Oslo. Gamle Oslo consists of the following areas: district of Oslo consists of the Gamlebyen, Vålerenga, Grønland, Tøyen, Ensjø, Kampen, Etterstad, Valle-Hovin, Hølsfyr and Ekeberg (in addition, the islands of Kavringen, Nakkholmen, Lindøya, Hovedøya, Bleikøya, Gressholmen, Rambergøya and Heggholmen).*



EAST

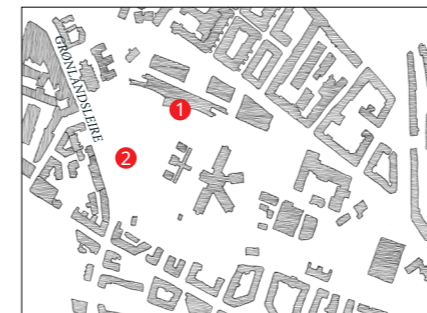


1. GRØNLAND KIRKE



2. EGON OLSEN ALLÉ

Fig 20. Peralta (2018)



SOUTH

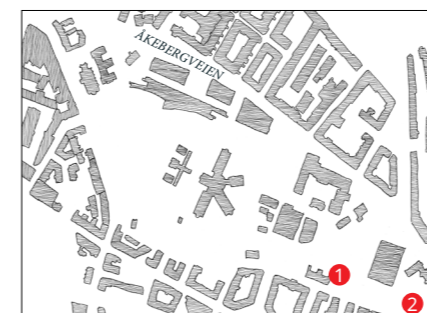


1. POLITIHUSET



2. FÆNGSELSPARKEN

Fig 21. Peralta (2018)



WEST



1. KLOSTERENGA SCULPTUREPARK



2. KLOSTERENGA SCULPTUREPARK

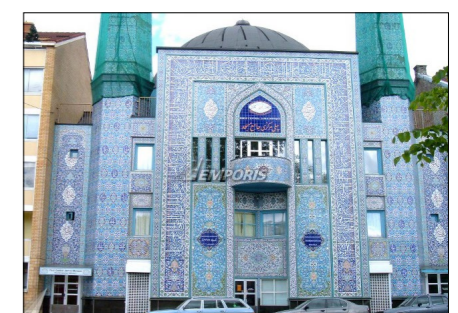
Fig 22. Peralta (2018)



NORTH



1. BETWEEN OLD AND NEW WALL



1. CENTRAL JAM-E MOSQUE

Fig 24. Peralta (2018)

## Botsfengselet: A national monument of progress and order

Designed by the architect Heinrich Ernst Schirmer, the Oslo Botsfengsel at Grønland opened in 1851, hosting 240 prisoners. The prison was founded from a proposal by the Criminal Commission in 1837, appointed to reform the penal system. Norway gained independence as a state in 1814, and the forming of a justice sector was an important part of the state-formation project. The Criminal Commission proposed building 7 prisons with a total of 2100 seats, but for economic reasons only one was constructed; Botsfengselet.

Botsfengselet was a monumental display of progress and order, with a mission to not solely lock criminals up, but also to reform and improve them. In looking for an appropriate model for the new prison, the Criminal Commission found inspiration from a prison system that emerged out of the protestant culture in North America and Northern Europa, promising “punishment and improvement, or an honest repentance moral improvement”. (John Howard in Johansen 2001, p. 9). The system was based on a mix of rationalism, humanism and a strict religious pietism, and was referred to as the Philadelphia Prison System or the Separate system.

The prison was designed by one of the most famous architects at the time, Heinrich Ernst Schirmer (who also designed Gaustad Hospital, and was responsible for the restoration of Nidarosdomen). The building design was a mix between new-gothic and new-roman style, constructed in unpolished red brick (Johansen, 2001).

### The separate system: from body to mind

The Philadelphia model or the Separate system was derived from Philadelphia East State Penitentiary in the US, and was a system designed to eliminate any contact between prisoners. The Philadelphia model emerged out of a dire need for improvements within the existing prison system, in which several people were locked up in dungeons, most often with inhumane and horrific sanitary conditions. To separate inmates and provide new sanitary infrastructure for was deemed not only clean sanitation-wise, but was thought to purify the individual from moral corruption. This -progressive moral project also had a religious dimension: silence. Each cell were supposed to function as dorm, living space, toilet, restaurant and work space. In order to “humiliate the state of mind for the inmates and to bring him to comprehend his rightful place”. Work, but no physical punishment. Depriving them of food, light, and work was punishment (Ibid).

*Next spread. Original scan from Statsbyggs archives. After a studytrip abroad, architect Schirmer came home with inspiration, and from the penitentiary at Pentonville, London. Botsfengselet originally had three cell blocks that stretched out of a central hall. In 1884, a prison church wing was added designed by architect J. W. Nordan. A fourth wing was constructed and put into operation in 1934.*



**BRIEF TIMELINE**

1951: Botsfengselet opens  
 1884: Church wing constructed  
 1934: A fourth wing is constructed  
 1933: Christiania Actiebryggeri is added and becomes Department B: “Bayern”  
 1979: Politihuset is opened



Fig 26. Alamy (2018)  
 DUNGEONS. Poor, criminals, mentally ill and homeless people were up until 1800s locked up in dungeons. Physical punishment and slavery were the ruling punishment methods.



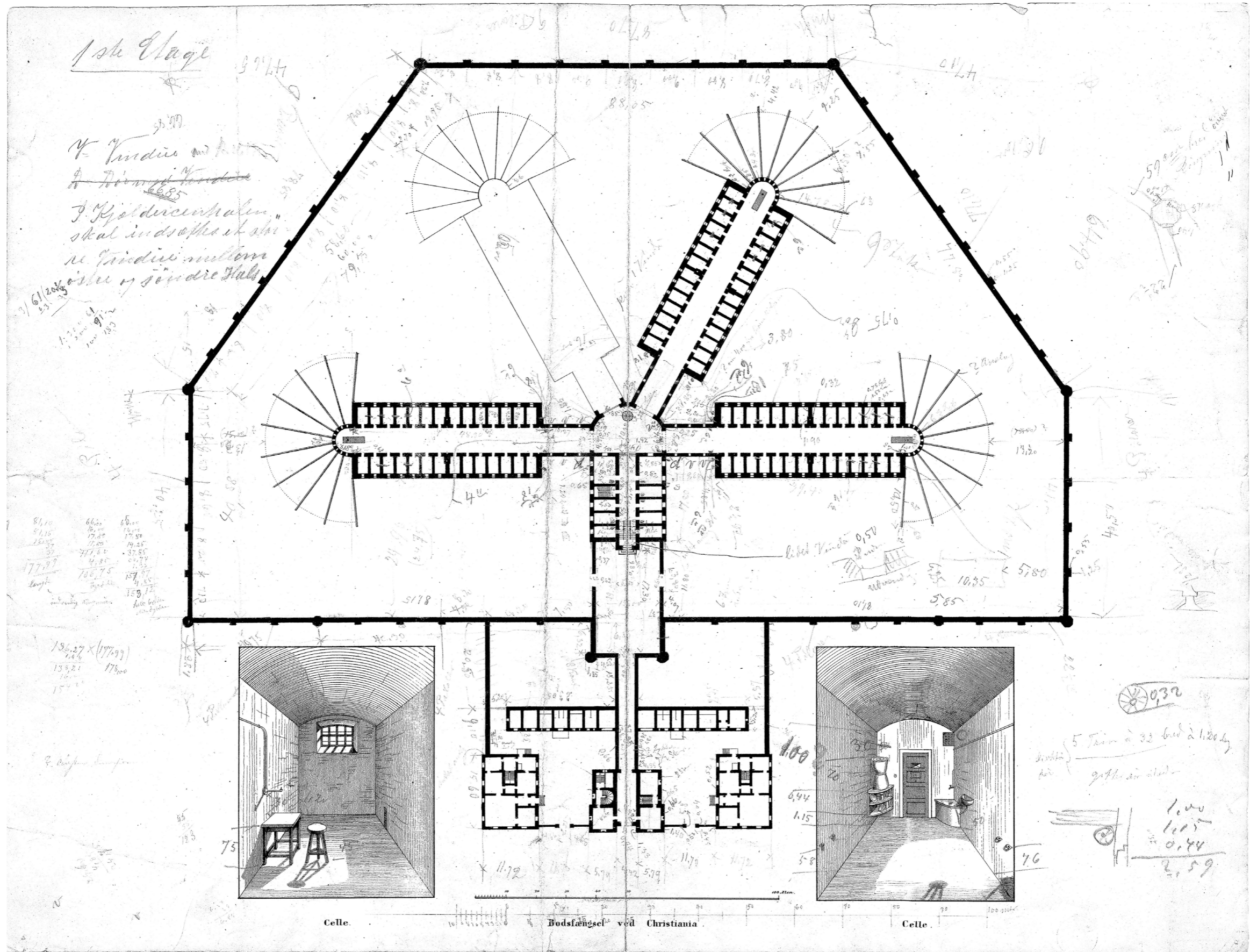


Fig 30. Statsbygg Archive (2018)

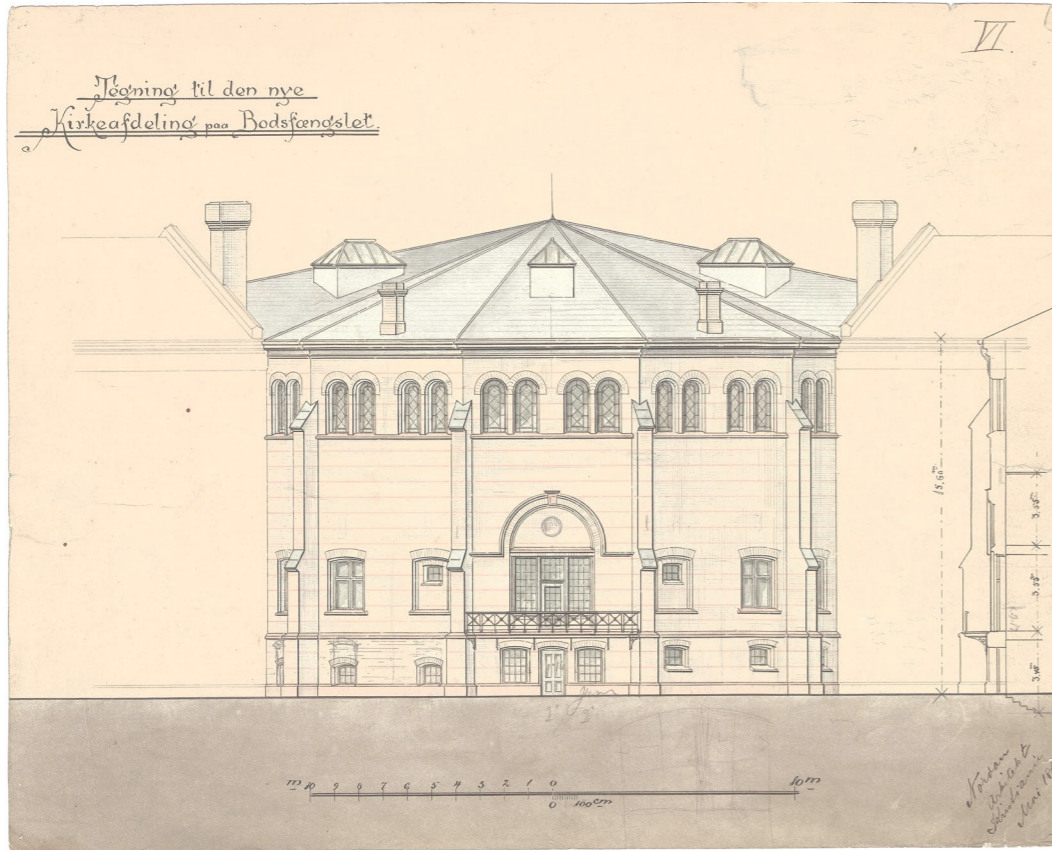


Fig 31. Statsbygg Arkiv (2018)  
Original drawing/section of church

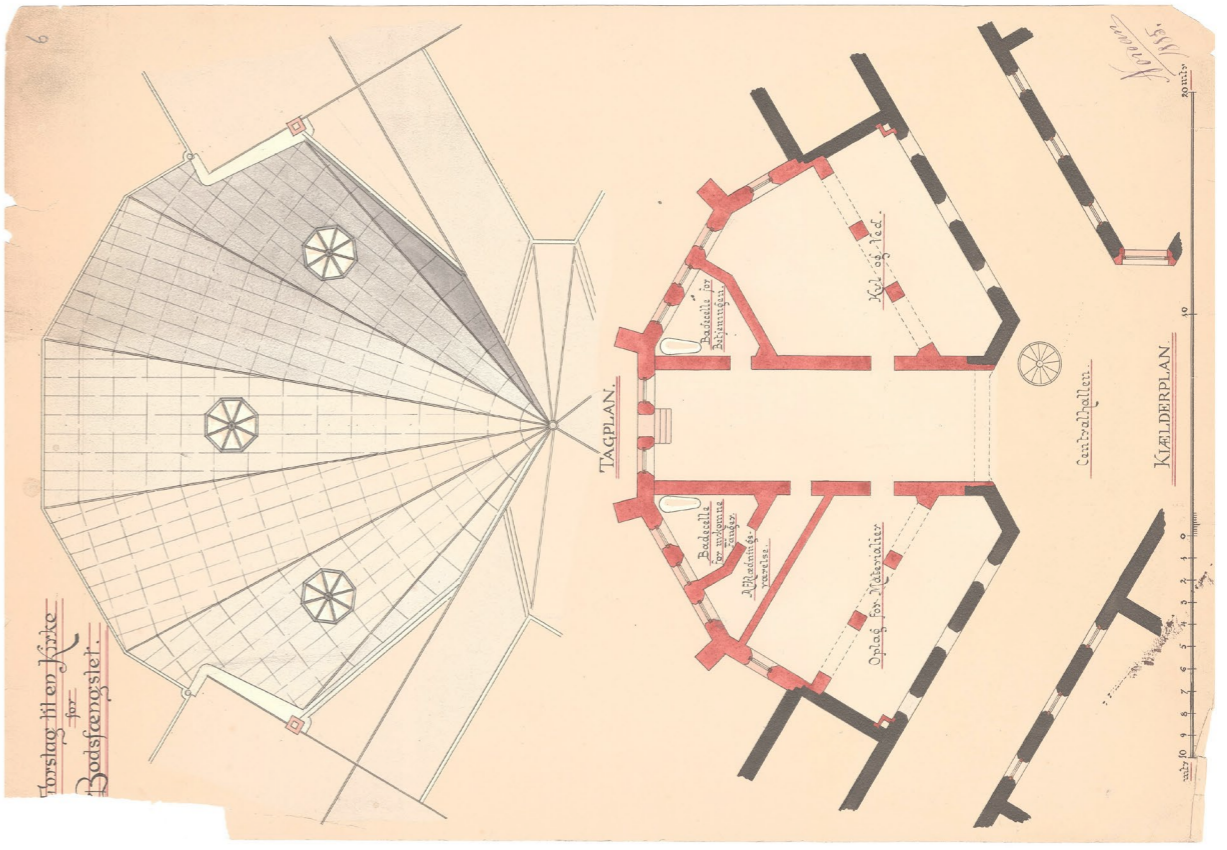


Fig 32. Statsbygg Arkiv (2018)  
Original drawing/section of church



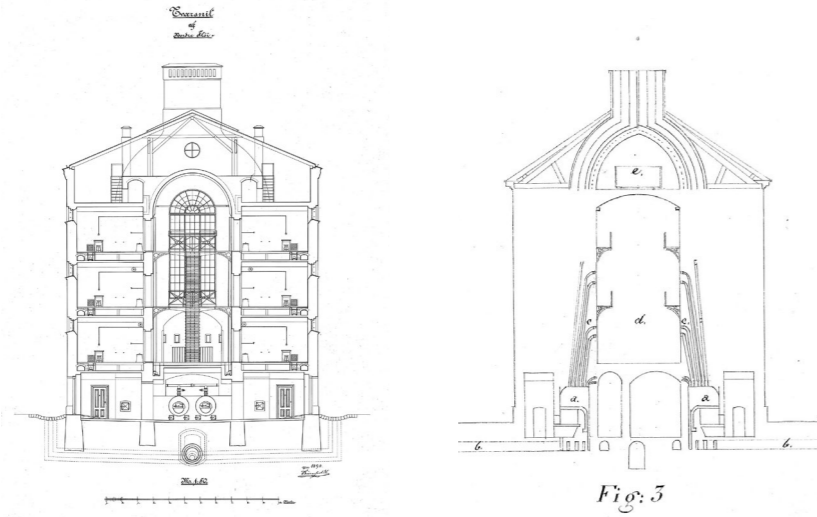


Fig: 5

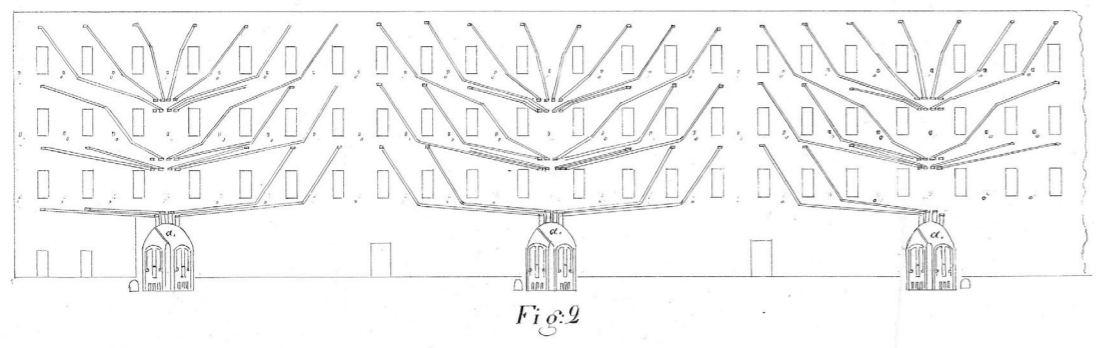


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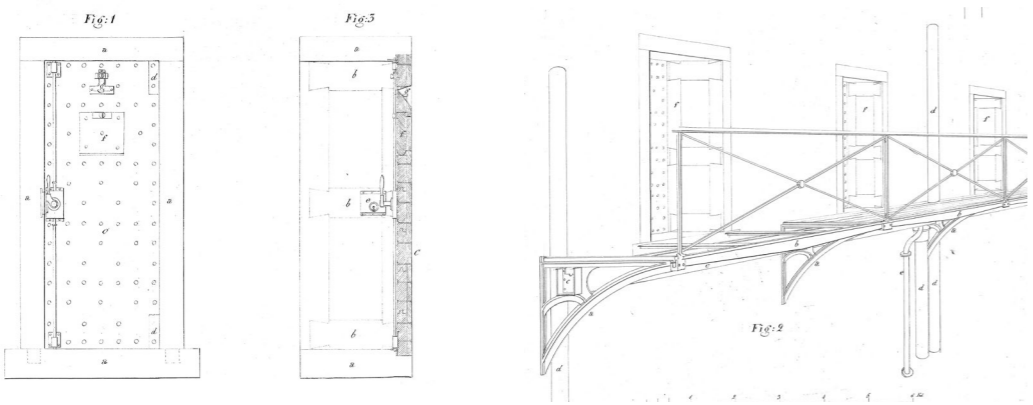


Fig: 1

Fig: 3

Fig: 2

Fig 33. Statsbygg Arkiv (2018)  
 Technical details: water system  
 Opposite page: Various work tasks: work-  
 shop, printing station, shoe kitchen, library,  
 wood workshop  
 Fig 34-41: Wilse, A. (1935)



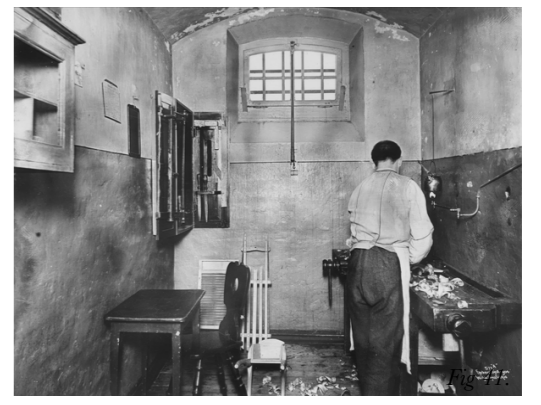
Fig 34



Fig 35



Fig 39



## Reforms in the penal system

The separation system was abandoned after one started to realize the inhumane conditions separation imposed on the individual\*. There were significant issues relating to the mental health of inmates, and a high rate of suicide (ibid). The ideas and practices around improvement have changed over the life of Botsfengselet, from religious confinement, manual labor was early in the last century thought to be the principal remedy for improving the spirit of the criminal. Recent developments in the criminal justice sector, however, has been a focus on knowledge and curricular training. Today, there is avid discussion concerning the criminal justice sector, and forms of confinement and improvements.

## Modernization

In 1967, there was a great debate about the heritage status of Botsfengselet. From the central planning government, there were aspirations to demolish Botsfengselet in favor of a new Police house, as well as a 6-lane motorway straight through Gamlebyen and Klosterenga (ibid).

Avid protests came from NAL, the Directorate for Cultural Heritage (under Director General Roar Hauglid) and central art historian Stephan Tschudi Madsen. The protesters prevailed, and Botsfengselet ended up as a protected heritage monument. Politihuset was constructed in 1979.



\*EMPOWERMENT  
(or lack of thereof)



Fig 42. Teigen, F. (1978)

*Avid protests came from NAL, the Directorate for Cultural Heritage (under Director General Roar Hauglid) and central art historian Stephan Tschudi Madsen. The protesters prevailed, and Botsfengselet was listed as heritage in.. Politihuset was constructed in 1979.*



Fig 43. Heiberg, S. (1976)



Fig 44. Teigen, F. (1978)

## Landscape and location

In choosing a site, the prison developers sought after a dry, well-ventilated location that would represent a healthy environment for the inmates. An elevated site was therefore preferred for presenting a suitable climate, and for preventing insight from the surrounding areas. An elevated locality would also draw attention from the Christiania citizens as a display of progress and order. A pastoral landscape close to the city center would provide protection for the site, as well as secure good circulation of materials and food in and out of the prison. The choice fell on 87 acres at Åkeberggløkka by Grønland bought by 10 000 spesidaler in 1843. The area was at that time outside the dense city and the, housing quarters around the site only came 20-50 years later (Ibid).

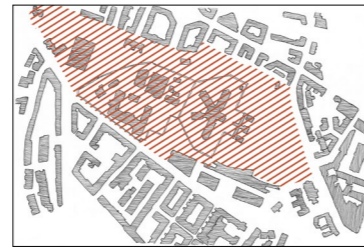


Grønlandsleret and the first settlements at Enerhougen. The surrounding landscape is pastoral, and next to "Aagebjerget" runs the watershed, Hovindbekken (also referred to as Munkebekken) forming a ravine in the landscape. The ravine was filled during the rapid city expansion in Oslo.

## Grønland Park

When Botsfengselet opened in 1851, the area where the park is today was pastoral with Hovindbekken running past through a Ravine. A big wooden fence was constructed outside the wall in 1866, and the land between the fence and the wall was cultivated and tended by the prisoners. Around the same time, the linden avenue (today: Egon Olsen Allé) towards of the main entrance was established, as well as the big groups of trees (Alder, Chestnut, Ash) around the site. The park was expanded from 1916-1923 with land bought by the municipality. Around this time, the municipality was putting substantial efforts and funds into public park planning and design due to city renewal and densification (Ibid). Photos from the archives, display a park around the mid-1900 that is abundant and lush (see fig. 62), with perennials, shrubs, and nice places to sit and enjoy the greenery.

When the police house was constructed in 1978, the northern part of the park was severely diminished. Today, there are only slight remnants left of the historical landscape, both within the walls and around the site.



3. AROUND



## TOPOGRAPHY

Fig 46. Ravine landscape at Klosterenga

Fig 47. Young trees of Egon Olsen Avenue, and wooden fence protecting the site from the public.

Fig 48. Painting of Botsfengselet on top on Åkerbjerget in 1850, towering majestically alone, before the city densified.

Fig 49. Present-day park with the southwest-sloping terrain. The sloping terrain is used for sledding in the winter, and for sunbathing and concerts in the summer.



Fig 46. Unknown artist ((2018)



Fig 47 Væring, O. (1889)



Fig 48. Geelmyuden, J. (1850)



\*DIVERSITY

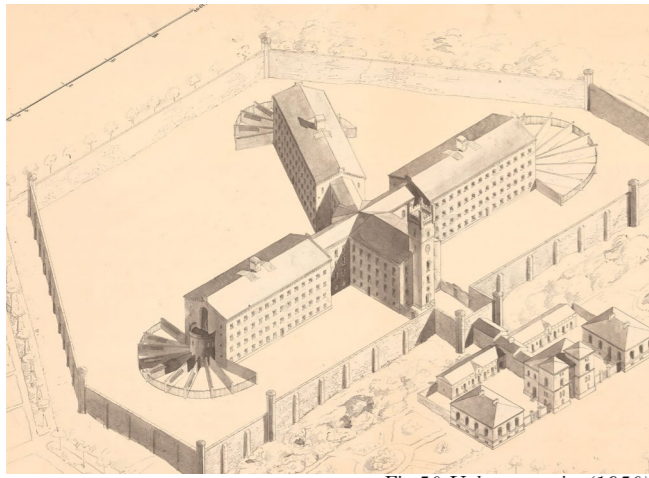


Fig 50. Unknown artist (1850)



Fig 51. Wilse, A. (1935)



Fig 52. Wilse, A. (1935)



Fig 53. Wilse, A. (1935)



### THE COURTYARD

The courtyard was confined for prisoners to small, individual airing spaces (fans: see fig 50.). The courtyard was cultivated with ornamental plantings, as well as with fields of cabbage, tended by the prisoners after the separation regime. The fans were removed in late 1900s, and up until closing, the courtyard was used for sports, with large patches of grass and asphalt.

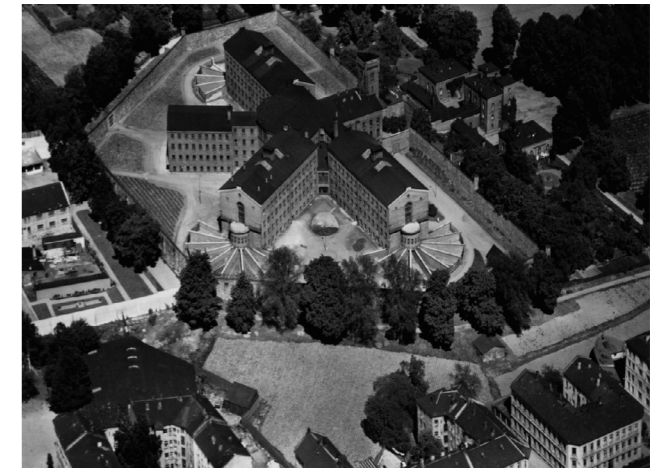


Fig 54. Skappel, H. (1937)



Fig 55 Statsbygg (2018)



Fig 56 Finn kart (2018)



Fig 57. Belgeaux, C. (2016)



Fig 58. Statsbygg Arkiv (2018)



Fig 59. Finn historical maps, 1901 (2018)

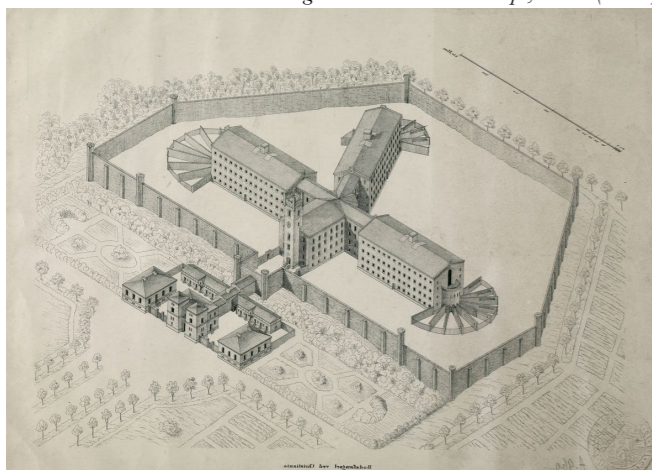
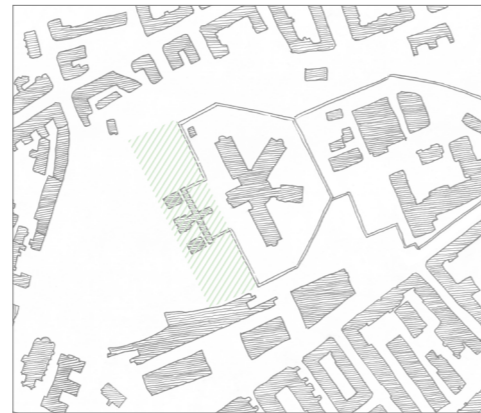


Fig 60. Statsbygg Archives (2018)



Fig 61 Finn historical maps, 1937 (2018)



**GRØNLAND PARK**

One of the most interesting historical landscape elements is the garden on the eastern side of the site. It appears for the first time in a map from 1901, and in sketches from 1900s. It is unclear whether the ideas from the sketches were ever realized, but the park was realized, belonging to the private properties of the priest and warden. Towards the mid-1900s, the front part was cultivated, and was especially important in the 1940s during, and between WWI and WWII. Today, there are some old trees and syringa shrubs left of the park, but except for a popular playground, the former garden area is quite deteriorated.



Fig 62. Unknown photographer (1936)



Fig 63. Unknown photographer (1940)



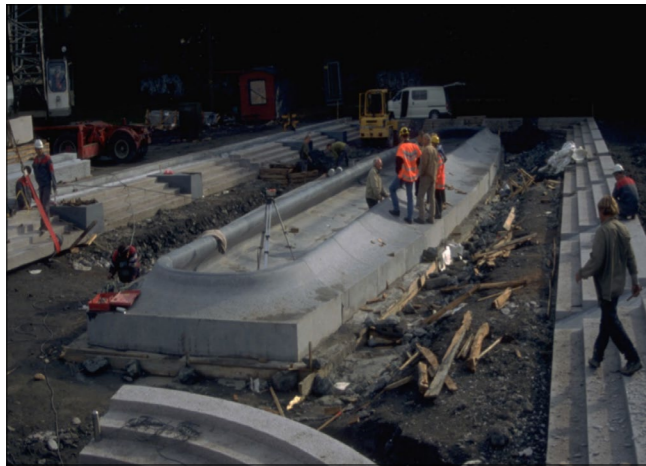


Fig 64. Klosterenga park (2018)



Fig 65. Klosterenga park (2018)



Fig 66. Dagsavisen, (2016)



Fig 67. Dagsavisen, (2016)



### KLOSTERENGA

*Klosterenga is an interesting contribution to the Botsfengselet landscape, Klosterenga used to be a ravine landscape, but today, it is a sculpture park with art from Bård Breivik. Bizzare sculptures and forms characterize the park, opened in 1999. The art project is currently being completed, with big plans to open Hovingbekken. This is an example of how history can be integrated with contemporary green space.*

### The landscape today

Today, Botsfengselet and the landscape is perhaps most famous for the linden avenue from which the notorious Egon Olsen is released in the beginning of each Olsenbanden film, and where he is brought back at the end.

The sunniest parts of the green area south-east of the wall constitute a valuable recreation area in the district, as well as space for concerts and other gatherings. Otherwise the park is a popular place to air the dog, or take kids to play on one of the three play areas. The area north of the wall has suffered from expansion of the police house, and is mainly used for transit between north and south. The park can be somewhat dark and unwelcoming in the evening, and before the prison closed, you could experience people communicating between the outside and the inside at night, throwing in drug supplies or important messages.

Having such a large fenced-off landscape in the neighborhood is somewhat peculiar, and some claim a prison has nothing to do in such a central area of the city. Still, the author of this text is a neighbor of the site, and as a “local” would claim that there is a kind of value to the transparency and the inclusion of the otherwise separated community that constitute a correctional facility.



# Interpreting the historical landscape of Botsfengselet

## The site and heritage status

The whole exterior and interior of Botsfengselet (Dep. B) with the area within the wall (and the wall itself); the buildings around the entrance area (old stables, and director- and priest properties) and the watch tower; the The Egon Olsen avenue is heritage of national value under the “Landevernsplan” for state-owner properties, listed by the Justice Department. The stated purpose of preservation is to “secure the only penitentiary (Botsfengsel) in Norway, as an important part of the contemporary science and development within the justice-sector (Riksantikvaren, 2017). The aim is also to secure the complete prison site with its monumental expression”. Further, the purpose is to secure the cultural historical values and architectural expressions manifest in facade, materials, surfaces, details, and spatial relationships (Ibid)). The listed elements aforementioned are not directly protected by law (Legalfredete kulturminner), but are “Vedtaksfredet”, meaning that special permission is required for any type of interventions.

There is absolutely no doubt that the history of Botsfengselet is of national value, and that its narrative should be protected for future generations. Yet, seeing as the contemporary ambitions of heritage management is to be dynamic and meet present-day challenges; is there room to challenge or expand the purpose of preservation in order to ensure a dynamic and sustainable life of the heritage site? And are there characteristics within the history of the site of Botsfengselet and/or of its landscape that could be valuable for a present or future audience, and therefore revealed? In order to answer this questions, it is of value to synthesize the information uncovered in this section, and look at the development on site in relation to the larger landscape, and historical development of Oslo.

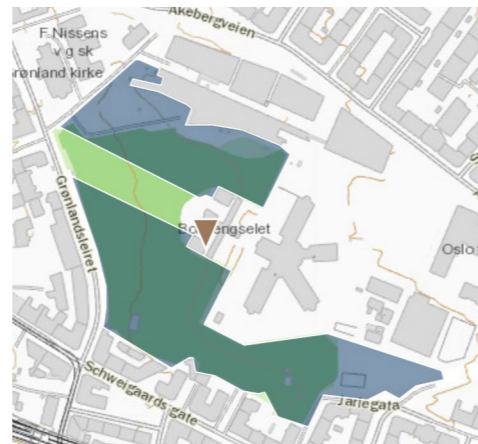


Fig 68. Kulturminnesøk (2018)

*“The purpose of preservation is to secure the prison building with its kultural and architectural historical values, as a prison facility of high quality in a Norwegian context. The purpose of preservation is further to secure the main structure with its architectural expression, with details such as facade, doors, windows, and use of material and surfaces” Kulturminnesøk (2018)*



Fig 69. Peralta, D. (2018)

# Synthesizing the historical information

In order to reveal characteristics within the history of the site of Botsfengselet and/or of its landscape that could be valuable for a present or future audience, it is necessary to synthesize the information uncovered in the previous section. This research use a time-space matrix as an analytical tool. This is valuable in terms of looking at the development on site in relation to the larger landscape, and historical urban development. A brief reading of the park-history of Oslo informs the categorization of time periods for the time-space matrix (Bruun, 2007).

## MINI-GUIDE TO OSLO PARK HISTORY

Before 1800	Medieval monastery kitchen gardens, and private parks for upper-class recreation
1812–1865	The capital is taking form - the first public parks
1865–1916	Emphasis on availability of public urban green space in response to population increase and densification
1916–1940	Extensive municipal park-politics emphasizing high quality green space for well-being and stewardship
1940–1945	Food production for self-sustenance in parks in response to economic hardship from war, war protection
1945–1970	Green suburbs and large open city parks
1970–1989	Increased focus on environmental degradation, and threats against green lungs. Increased use of parks
From 1990	New emphasis on blue-green structures
Today:	New trends: socioecology, food production, cultural integration, universal accessibility

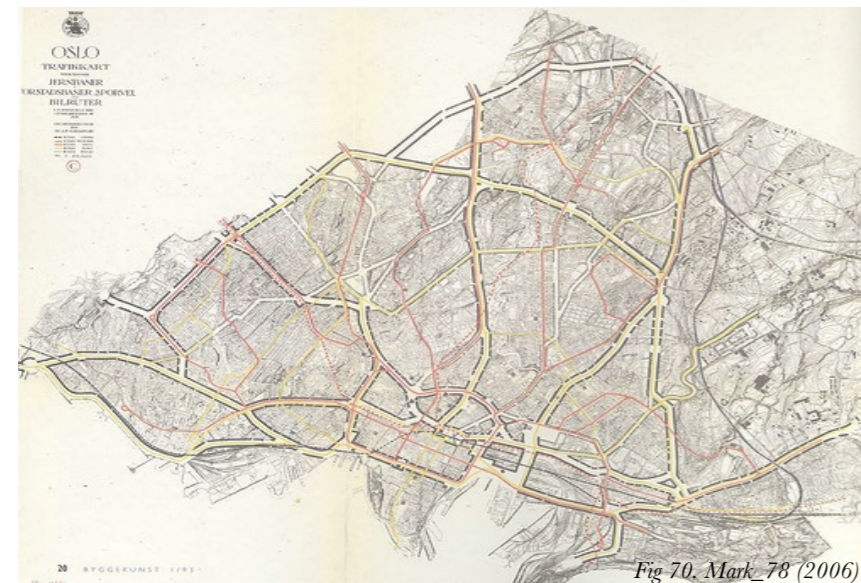
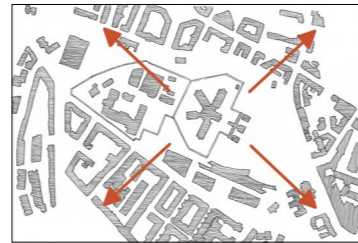


Fig 70. Mark\_78 (2006)

City planner Harald Hals' general plan for Oslo: representing time of coherent planning efforts for large areas. Landscape architect and "urban gardener", Marius Röhne, dictated a park management based on collective well-fare politics. The park authorities reckoned that making robust, nice, high quality parks and remove fences would engender trust and appreciation from the public, and consequently lessen damage on benches, beds, and shrubs (Bruun, 2007).



"The public who received improved or new green spaces expressed their contempt by increasingly using them, regarding them as their own, and hence protected these spaces from damage"

Marius Röhne, urban gardener, 1967

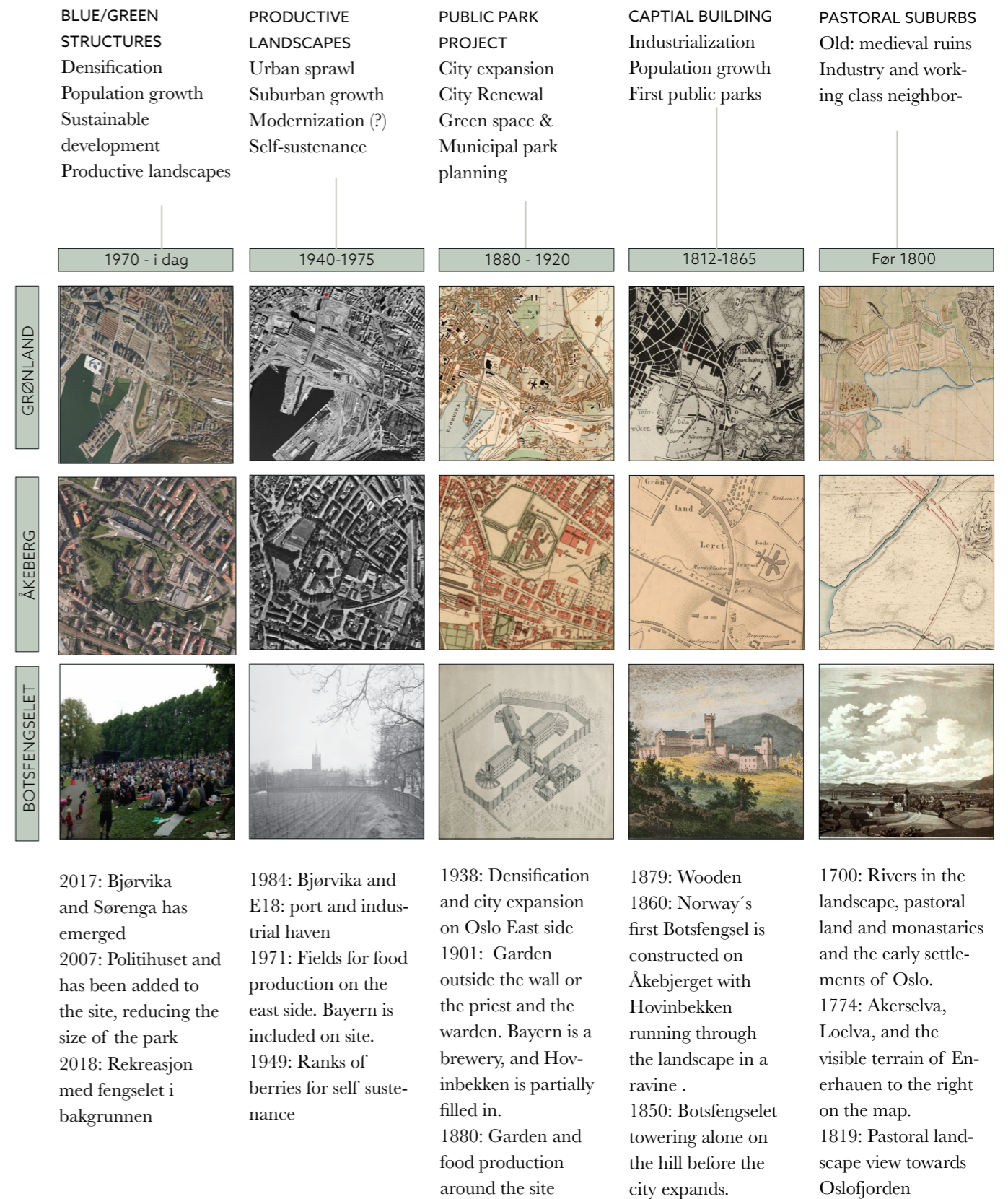


Fig 70-80. Finn historiske kart (2018)

Fig 80. Wilse, A. (1935)



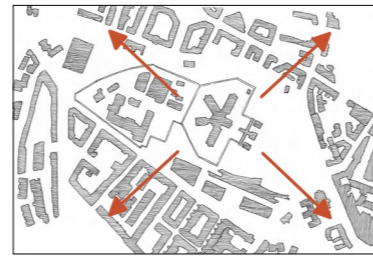
## Contemporary local challenges

Botsfengselet is formally part of the district Gamle Oslo in which some of the city's largest urban development projects are taking place. Today, Gamle Oslo currently hosts approximately 50,000 inhabitants, and it is the part of Oslo expected to have the largest population growth over the next ten years (Bydel Gamle Oslo, 2017). Gamle Oslo, and particularly Grønland and Tøyen, are one of the most densely populated areas in Oslo. The population density can partly be attributed to the city expansion at the end of the 19th century, from which the neighborhood emerged as a dense working class district. The 19th century legacy is still with Gamle Oslo. Despite recent increases in housing prices, the area remains far below the average income levels in the city, and there are substantial challenges tied to the socioeconomic development in the neighborhood (Brattbakk et. al, 2017). 60 percent of children in the neighborhood of Grønland experience relative poverty, and are living in compact apartments; health conditions are below, and welfare recipients are above average levels in the city. Furthermore, despite compact living conditions, parks and public spaces are of poor quality, and underused. The in-and outflux of inhabitants (including migrants) in the area have been and is one of the highest in Norway, rendering stability and social capital formation a threat to resilience in the community. The rapidly increasing population necessitate more and better public amenities, cultural services, meeting places and green recreation areas (Ibid) Isolation.

In the latter years, Oslo municipality has placed increased emphasis on so-called *area enhancement programs*, and the area enhancement program "Tøyen & Grønlandsløftet" is targeted towards the most proximate landscape of Botsfengselet. An area enhancement program is defined in this research as an area-based priority program that combines physical and social measures to improve well-being and dignity for its defined communities (Ibid). The philosophy of area enhancement programs resonate with the spirit of the European Landscape Convention, placing local participation and a holistic concept of landscape in the center. The philosophy of area enhancement programs also resonate with the values and principles employed in this thesis for enabling more sustainable, resilient landscapes. What is the potential of Botsfengselet as a heritage site in encountering the challenges of its landscape? And how can landscape architecture contribute within the area enhancement agenda?



Fig 80. Holte, Å (2016)



6. OUTSIDE

Fig. Above: The lineup to "Fattighuset" (Povertyhouse) is extending around the block every week by Grønland church in giving out food, clothing and basic necessities. Gamlebyen has a long history of social work for people struggling with poverty, mental health, and drug abuse.

Fig. right page: Olafagangen; one of the largest public spaces available at Grønland. The space struggles with drug sales, and does not provide an inviting atmosphere for as a meeting place. Hard surfaces dominate the space.



Fig 80. Holte Å. (2017)







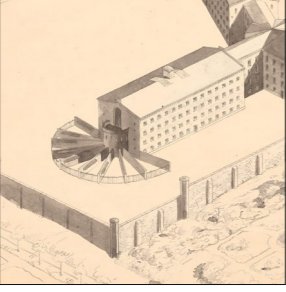


## The historical landscape and the green shift

Are there characteristics within the historical landscape of Botsfengselet that could be valuable in the green shift, and in meeting present-day challenges? The first part of vision for Botsfengselet as a heritage site claims that the site has "potential to be a resource in ensuring resilience and sustainable development for its evolving community, given that democratic, humanistic and environmental values are positioned as central values in development".

If Botsfengselet was to be transformed, it would both release space within the building, and outside the building. As a result, the site could contribute in the social transformation agenda of Tøyen & Grønlandsløftet simply by virtue of available space in an otherwise dense neighborhood. If i.e. the building was to be transformed into cheap housing, offered employment opportunities, or housed free community services, it could have a positive impact on the individual and community level by i.e. relieving reliance on welfare\*. Scenarios for programming will be explored in chapter IV. Another way to adapt the site to present day challenges, is to work around the building with the green space. This is perhaps the most relevant facet for the professional landscape architect. As explained in the mini park-history guide and time-space matrix on the previous pages, landscape architects today are typically working with the following topics: increasing the coherence of blue-green structures\*, soft mobility solutions, water-management, urban farming, universal accessibility, and community design. Is it possible to conjure up narratives, or things we can learn from in the historical landscape of Botsfengselet in countering present day challenges of sustainable development and landscape resilience?

In the matrix on the following spread, a few important periods in the history of Botsfengselet have been synthesized and analysed against their value on an individual, community, and ecology level. The matrix shows that there have been periods in the landscape history of Botsfengselet that have experienced challenges mirroring the challenges of the present day society. Perhaps then, some of the solutions employed could be reimagined on the site as it is today?



	1812-1865	1880-1920	1920-1940
ECOSYSTEM	<p>Population growth Increasing crime</p>  <p>Hovinbekken was open, providing coherence within ecosystem.</p>	<p>Densification City Renewal</p>  <p>Variety and abundance in vegetation meant greater biodiversity and ecosystem complexity</p>	<p>Economic hardship Self-sustenance</p>  <p>The landscape was valued for its productive capacity: symbiosis between ecosystem and people.</p>
COMMUNITY	 <p>Making public recreation amenities available for working class to combat poor health and crime.</p>	 <p>Improving the quality of public green space: beauty and dignity for the public</p>	 <p>Self-sustenance is critical in times of war and economic hardship. The collective effort is key value to survival</p>
INDIVIDUAL	 <p>Not forgetting what isolation does to a person is a valuable lesson.</p>	 <p>Changing the isolation regime, making room for more socializing, more stimuli, and empowerment by manual labor</p>	 <p>Knowledge is brought in as empowering for the individual, but also the value of ones contribution in the circular economy experiment.</p>



### Learning from history

This chapter was initiated by the question: what are the characteristics of the historical landscape of Botsfengselet that could be potentially valuable in meeting present day challenges?

Taking the reader on a little visual journey in this chapter was meant to gain an understanding, but most of all an appreciation of the fantastic site of Botsfengselet and its fascinating history. Botsfengselet used to be a towering castle on a hill in the landscape. Yet, today, it is rather hidden away by the dense neighborhood, and are by many taken for granted as a backdrop in the physical milieu. How can one strengthen its heritage value? The author of this text argues that simply looking at old photos and maps has the potential in strengthening the heritage value of the site, thus there is potential in making the historical information more accessible. Yet, as this chapter has communicated, there are further values at the site that could potentially become resources in encountering present-day challenges;. Countering present-day challenges could also be an excuse to reimagine Botsfengselet's landscape and strengthen the landscape narratives on site.

Knowing the historical characteristics of the site of Botsfengselet, coupled with a better understanding of the concept of heritage, and of the community of Botsfengselet, will form the basis of constricting scenarios and strategies at the end of the research.

*The matrix shows that there have been periods in the landscape history of Botsfengselet that mirror the challenges of the present day society. Perhaps then, some of the solutions employed could be reimaged on the site as it is today?*

*Figured previously referred.*

## SUM: POTENTIALS



ANCHORING



DIVERSITY



EMPOWERMENT



ACCESSIBILITY



PRODUCTIVITY



**CONNECTING BLUE/GREEN STRUCTURE**  
Can ensure ecological coherence on a larger scale, improve local water management.



**MORE VEGETATION**  
To diversify types of plants, and provide more rich soils can increase biodiversity in terms of insects and microbes, can ensue more robust ecosystems



**RECREATION SPACE**  
Space for health-promoting activities such as meditation, yoga, dance, basket, soccer, walking improve physical and mental health.



**URBAN DENSITY**  
Places offering multiple services in close proximity to where people live, are key to efficiency i.e. related to mobility in densely populated areas.



**CIRCULAR ECONOMY**  
From things like local produce, locally produced goods, or place where people can fix things could strengthen the local economy, and stimulate local innovation.



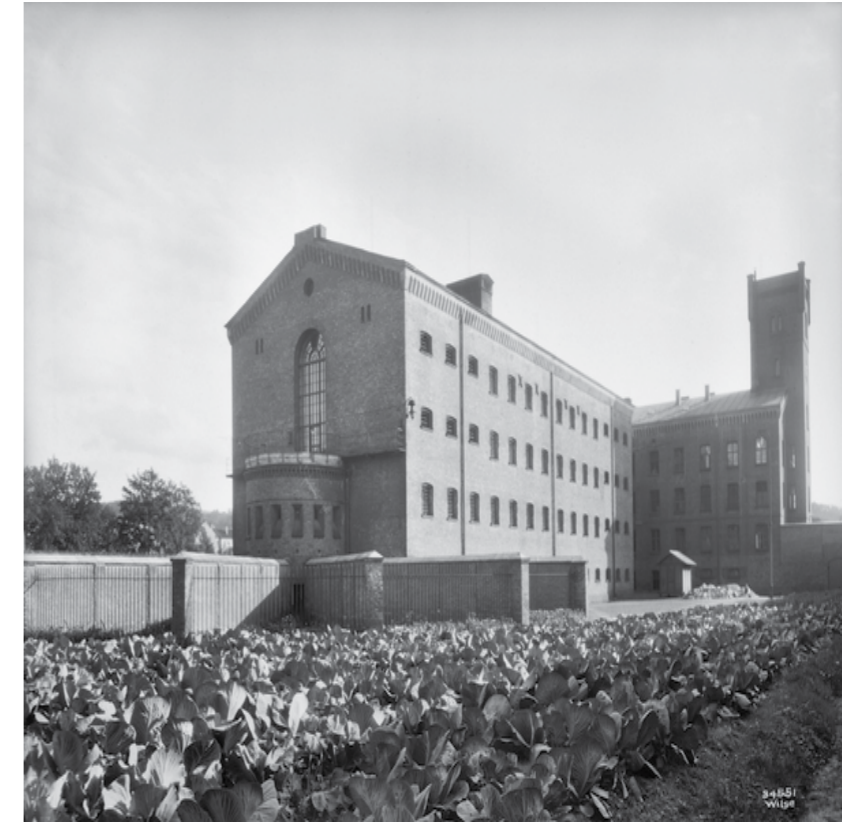
**CO-CREATION**  
Symbolic co-creative projects on a small scale such as a dinner, or a recycling project can foster stewardship for place, ownership, and a sense of community



**SOCIAL NETWORK**  
Connection to community can strengthen the social capital for individuals, and prevent urban loneliness and fragmentation.



**HIGH QUALITY PUBLIC SPACE**  
Safe, attractive places to play, walk or stay can provide a sense of dignity and well-being in dense neighborhoods.



## **CHAPTER IV: HERITAGE - WHAT AND WHY**

## “What and why do we preserve?”

This chapter discusses further in depth the role of memory in society, what constitutes heritage and why we preserve.

History is all-encompassing. In the previous chapter, there was extensive discussion on the history, landscape and material values of Botsfengelet. But what kind of site is Botsfengelet really? What should one be critical and conscious of when dealing with a heritage site - especially when the heritage site is “difficult” or “burdensome”, like a prison? The theory on memory, place, and heritage is vast, yet having an overview over contemporary discourse may open up possibilities to understand the site of Botsfengelet better, and to develop both a sense of integrity and open-mindedness in dealing with cultural heritage.

### CHAPTER OVERVIEW

#### A. *DECONSTRUCTING* memory and place

Understanding the basics of memory by deconstructing the concept of memory in relation to place, power and representation

#### B. The *WHAT* of heritage

Discussing critiques of contemporary preservation practices. Going into the emotional content of a heritage site like Botsfengelet: trauma and consciousness, diversity and representation.

#### C. The *WHY* of heritage

Discussing the evolving nature of heritage and the notion of heritage values and valuation.



# Deconstructing heritage

According to Blair, Dickinson and Ott in their “Places of public memory”, there are - despite extensive accounts concerning different types and conceptualizations of memory - certain notions agreed upon by memory scholars. These axioms form a theoretical foundation for this research, represented by the headlines in the following section.

## I. Memory is plastic

“History is not the past. It is our knowledge of the past, more precisely our attending to some narrative of the past that was told then and is recalled for us now, or that we re-tell in some form today” (Dixon-Hunt, 2016, p.i).

Memory is no dusty old box stored in the basement, but is rather like a malleable dough: it can swell and shrink depending on things like mood, external events, and sensory triggers. Dixon-Hunt’s introductory statement underscores that individual or collective knowledge of the past – our memory - is not fixed in form, content, or intensity. Scholar David Lowenthal propose in a similar manner that people “select, distil, distort, and transform the past, accommodating things remembered to the needs of the present” (Quoted in Blair et al. 2010, p.7). Memory is highly individual, and the relationship between memory and place is equally so. Lowenthal consequently argues that “The prime function of memory, then, is not to preserve the past but to adapt it so as to enrich and manipulate the present” (Ibid). For example: in the event of a reconciliation between two people (or two groups), it can be necessary to bring up positive memories that can provide motivation for peaceful co-existence. In a less pleasant scenario, memories can be feigned so as to excuse or justify past (mis)behavior. This plastic relationship between the past and present, forms a basis for stating that: **“Memory is activated by present concerns, issues and anxieties” (Ibid).**

**“Memory is activated by present concerns, issues and anxieties”.**

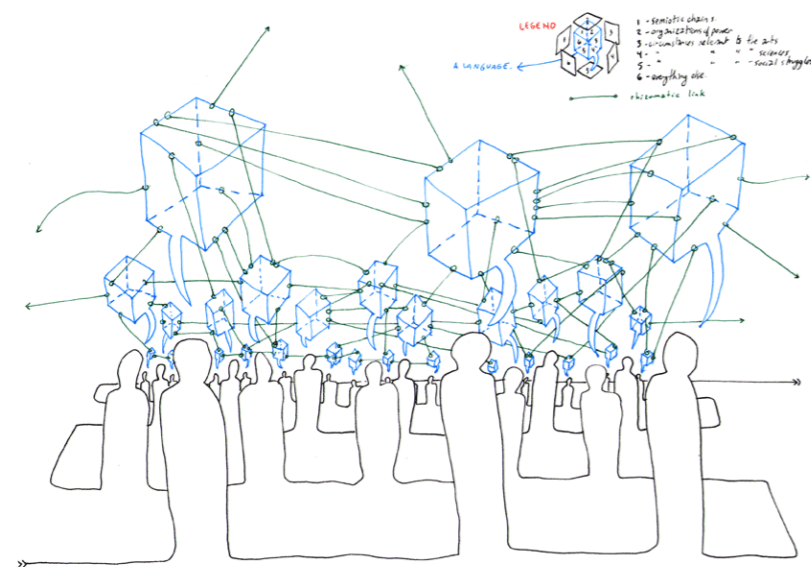


Fig 81. Ngui, M. (2013)

## II. Memory narrates identities

Although memory is an individual, cognitive activity, memory is also very much a collective enterprise. For most people or peoples, history is an integral and celebrated cultural component. Yet what kind of relationship different people have to their history, differs. (Dixon-Hunt, 2016, p. ii). Regardless of what kind of relationship that exists between people, history and place, there is according to Mitchell (2008), “no dispute that landscape is a repository of memory, both individual and collective, [and] is a site of and for identity” \* (Quoted in in Egoz 2012, p. 274). Remembering is often a matter of inserting value in shared experiences within a smaller or larger group.



\*ANCHORING

**“Memory narrates shared identities, constructing senses of communal belonging”.**

One of the first scholars to write about public memory in 1928 was Maurice Halbwach in his *Les Cadres Sociaux de la Memoire (On Collective Memory)*. Halbwach claimed that in addition to the individual memory, there exists a collective interpretation of the past, strongly influenced by shared cultural (or group) consciousness (Blair, Dickinson & Ott. 2010, p. 6). Halbwach’s seminal work has received numerous critiques and iterations since its release, notably in relation to the political implications of defining what is shared when it comes to identities. Nonetheless, according to Dickinson, Blair and Ott (2010) contemporary scholars more or less agree upon that **remembering often takes place in groups, and constructs a sense of communal belonging** (p.7)

### III. Memory is power

Regardless of the undeniable association between memory, place and identity, it is intrinsically difficult to draw any uniform conclusions as to what is collective memory and what is collective identity. Identities and memories are, after all, plural rather than fixed concepts. Shelley Egoz comments on this sticky topic; “The manner in which identities are produced and sustained needs to be understood within frameworks of power relations, dominance and resistance, and their relation to different kinds of knowledge” (Tilley, 2006, p. 15 in Egoz 2012, p. 275). Dixon-Hunt confirms the political implications of design and heritage stating that “no history is wholly objective nor innocent, and the teller of the tale plays a fundamental role in directing the narrative” in a place (Hunt, 2016, p.3).

As aforementioned, memories can be feigned so as to justify behavior or glorify some past event, like a war or an invasion. The same manner in which memory unites and forms a basis for identity and belonging, memory can be used as a weapon for dividing community for the purpose of gaining power. It is i.e. no coincidence that cultural heritage has been deliberately targeted by ISIS in Iraq and Syria as part of their expansionist agenda. Attacking the cultural memory of people within a space, is a direct attack on their foundation of existence as a culture. Thus, **“Memory is partial and partisan, and thus often contested”** (Blair et al. 2010, p. 6).

### IV. Place situates memory, and is animated by emotion

The politics of heritage is essentially about maintaining memory, and preservation can be argued to revolve around framing memory in a place. Place is powerful seeing as it “situates memory where it is often the most salient to collectives” (Blair et al. 2010, p. 6). Public space especially serves a function for the community in this sense by acting as a material and symbolic support for memory. When observing ancient cities like Palmyra obliterated to the ground, or seeing the thousand year old ruins of Nimrud being razed to the ground by Daesh (IS), one realize that these acts of war are about more than territorial warfare. Attacking cultural monuments, architecture and landscape, essentially means targeting a community’s common references, and grounds for existence. Place situates memory and is therefore an anchor for personal and collective identities and emotions. Important to note is that **memory can persist without physical evidence, but it needs to be animated by some kind of material and/or symbolic referances, that ties it to present day experiences or emotions (Ibid).**



\*DIVERSITY

**“Memory is partial and partisan, and thus often contested”.**

**“Memory relies on some kind of material and/or symbolic referances and is animated by emotion”.**

*Opposite page: Temple of Bel, Nimrud, before and after Daesh (ISIS) bombings.*



Fig 83. Daily Star(2016)

## V. Memory takes place

History “takes place” on a site as it inheres in the fabric and the natural processes of the landscape itself (Potteiger and Purinton, 1998). To a certain degree, on a culturally significant site like Botsfengelet, the landscape itself is a repository of memory. The metaphor often used to explain landscape and memory is place as palimpsest and architecture or design as writing. Palimpsest refers to a place consisting of layers of meaning accumulated through time, and architecture would be the act of erasing old- and creating new layers. A less two-dimensional way of looking at design and history, is that a design can be seen as a rearrangement of something else; a recasting of place. The idea of casting, or recasting, can be found in the term *tabula plena* (introduced by Otero-Pailos in the Government Quarter discussions at AHO) as opposed to *tabula rasa*:

Whereas *tabula rasa* implies a clean slate, or freedom from constraints in design, the idea of an urban site as *tabula plena* literally means a tablet full of things, like “a table after a dinner party, with the complex arrangements of plates, glasses, and silverware positioned by a series of social negotiations” (Roberts 2016, p. 11). Anthropologists are well versed in this three dimensional intermingling of stories, culture, nature, and the built environment. Tim Ingold sums up his ontology of the “world” that he calls the meshwork: Botsfengelet can be considered a landscape consisting of both a built and a natural environment; a melt of material, cultural and ecological components. Botsfengelet is a habitat, a landscape, a place and a non-place (for those unable to enter). The question is: how can a designer (or another agent), enter this complex meshwork of memory, people and place? How can one attempt to form some kind of constructive stance on the fundamental relationship between remembering and place, that is the basis for preserving cultural heritage?

### Reconstructing memory and place

Deconstructing place and memory may seem confusing and destabilizing. Yet it is significant to position memory and the ethos of preservation as a construct. Thinking about place as a construct, a meshwork, or a *tabula plena*, “offers an invitation to rearrange” (Roberts 2016, p.12). This is to say: deconstruction opens up for a diverse set of narratives about a place. Deconstruction also encourages new constellations of power, like for example collaborative partnerships between preservationists, planners, designers, and community interests. New constellations have the potential to “pull preservationists away from positions of seeming objectivity into roles with more explicit authorship, as they make choices about what to preserve and how to frame it for contemporary audiences”. (Ibid, p. 14).

“a world of incessant movement and becoming, one that is never complete but continually under construction, woven from the countless lifelines of its manifold human and non-human constituents as they thread their ways through the tangle of relationships in which they are comprehensively enmeshed” (Ingold, 2011, p. 141)



Fig. 83. Budapest jewish WWII memorial: shoes on river bank. Wikimedia Commons (2018)



# The what of heritage

## A thousand years of preservation in two paragraphs

Preservation as a practice can be traced back to the ancient cultures of Egypt, Greece and Rome. The current western preservation movement however, dates back to the late nineteenth and early twentieth century. From the Athens Charter (1931), the Venice Charter (1964), through the UNESCO Operational Guidelines on World Heritage (1972), Burra Charter (1979), and Faro convention (2006), the definition of heritage has secured important sites, as well as broadened the concept of heritage to embrace urban sites, landscapes, and intangible qualities. The present day preservation regime is guided by international developments within the academic sphere, but also political circumstances. The contemporary preservation paradigm can perhaps be particularly connected to the 1960s, when preservation became a ground for activism. This activism emerged in reaction to decades of an extensive modernist urban renewal that had little regard for the past, but rather favored a tabula rasa approach to development. Indeed, the listing of Botsfengselet was a result of avid activism against demolishing for large infrastructure planning projects in Oslo.

Today, several scholars and practitioners claim that the prevailing preservation paradigm is based on a set of ideas and norms inherited from the previous generation of preservationists, rendering adaptation to new challenges, strenuous. The classical attitude towards preservation, inherited from the previous generation, is that when something is recognized as heritage; something one wants to connect to the past and use for cultural memory, one must save it or fix it so that it doesn't change or decay. In other words, there has been a long standing tendency to think that material stability is necessary in order to anchor something to the past. Thus, the vast volume of literature and knowledge on preservation seems to evolve around themes such as rehabilitation, materials and practices for preservation. Concepts like façadeism, typology, and bricolage stem from this preservation discourse. Architecture historian Max Page argues that the preservation ideology of the 1960 arose "as much out of fear of what would be built, as out of love for what people were trying to preserve" (Page, 2016, p.11). Scholar Bryony Roberts seconds this observation, claiming that preservation, as it functions in praxis today, often stresses "limited alterations and prioritized protection of original materials and authorship", and therefore often comes into conflict with present day challenges (Roberts, 2016, p. 11). However, as will be explained, there are more to cultural heritage than material values, and there are various ways to preserve memory than merely stabilizing it materially. Allowing something to change doesn't necessarily compromise a meaningful connection to the past and to its memory. Therefore, in order to establish and preserve a meaningful connection, it is relevant to gain a broader understanding of what and why we preserve, and for whom and how, as will be explored in the next chapter.



Fig. 84. Sylvestersen, J. (2011)

*Sometimes, or with some things, a process of decay, or succession can convey a powerful story of memory, time and change. For example, in present-day Chernobyl, the continuing invasion of weeds and plants on nuclear grounds both tell a story of loss, and a story of persistence. Another example is landscape reclamation on derelict industrial sites where the renegade aesthetics constitute the very appeal of the place.*



\* ACCESSABILITY

*“Preservation is impossible to understand without the stories of meaningful places – the celebratory; the uplifting; the beautiful, but also the painful, the shameful and the divisive”.*

(Page 2016, p. 14).

## Places of cultural significance

Cultural heritage is created, used, and worn down by natural and human activity. In this sense, one can argue that everything is cultural heritage. Yet, in some places landscape and memory intersect in a more intense way than on other sites. These places can be argued to be more meaningful – or significant - than other places, and therefore “possess heightened cultural value” (Bowring). In the 1979 Burra charter, places of cultural significance are defined as places where cultural value is embodied in the place itself; its fabric, setting, use, associations, meanings, and records (ICOSMOS, 1979). Although landscape and memory are dynamic and contested concepts, they unquestionably represent deep expressions of culture. One of the intangible, but fundamental rights that support dignity in any given community is the connection to culturally meaningful landscapes (Egoz, 2012). In other words, preservation of culturally meaningful sites, and access to heritage, represent important facets of the right to landscape (Ibid). The right to heritage renders preservation a highly political subject; who should determine its form and content? What should be represented, how, and who should have access to these memories? Botsfengselet could be reckoned a of significant place by virtue of the substantial size, scope, age, and centrality of the site. Yet, Botsfengselet also a *culturally significant place* in terms of the way in which memory is intensely ingrained in the space. However, seeing as the prison has been closed off to the public (a natural consequence of its function), few have access to the stories\*. It is unfortunate that a place like Botsfengselet is so far removed from the collective memory, despite being reckoned a monument of national value.

## Sites of Conscience

Another trait of the latter generation preservation movement was the tendency to place extensive concern on places of “celebratory history”; beautiful places and monumental sites with heightened historical value attached to it (Page, 2016, p. 12). The critical question in this regard is: what does this approach do to the history of more “difficult places”; places that embody burdensome stories of pain, shame, and tragedy? Page (2016) refers to places that disrupt the pleasant, *sites of consciousness*. Botsfengselet is a beautiful architectural structure, and its heritage purpose speaks of concepts like “monumental expression”, and “cultural historical value”. Yet, the site is also a site of consciousness; thick with private stories of struggle and life-changing transformations. These struggles go beyond those actually imprisoned there extending to family-members, loved-ones and left-ones. Literature on trauma and memorialization is powerful and extensive, but often deals with extraordinary events and/or severe violence, and thus cannot easily be generalized. Botsfengselet isn't a site of collective trauma, yet its function as a correctional facility is a story of coercive incarceration and submission; of isolation, desperation, violence and suffering.

Preserving a site of conscience should not solely revolve around material discussions, but also on how to deal with its immaterial content, especially if the content is traumatic. Understanding and remembering the pain that inhabits sites of conscience such as Botsfengselet is essential in terms of treating a place and the people who have been affected by the place with integrity and dignity. (see case on next page). Perhaps a meaningful connection to the past and to its memory resides in the immaterial fabric of the prison walls?

## Case

### Hoheneck prison, Germany

Memory, representation, and “Schadenfreude”

Hoheneck Castle Prison (Schloss Hoheneck), was a prison in East Germany that closed down in 2001, 140 years after its opening. Overlooking the German Village of Hoheneck, it was known as notorious institution for female political prisoners during the Easy Germany communist regime. Stories of torture, overcrowded cells, and slavery reside within these walls.

Opon closing, an investor names Mr. Freiberger, bought the 140 year old building and decided to turn it into an attraction. “Spend the night as a dissident for €123.50 per night.” Mr. Freiberger surely had novel intentions; “its important to make people feel what happened here. You don’t understand it by looking at an exhibition in a museum” (New York times, 2004). Yet, the decision to make the place a prison released a fury from both women who had stayed there, as well as relatives or close ones of the former inmates. The protestors felt that turning this dark chapter of post-war Germany into a tourist attraction, or a “Stasi theme-park”

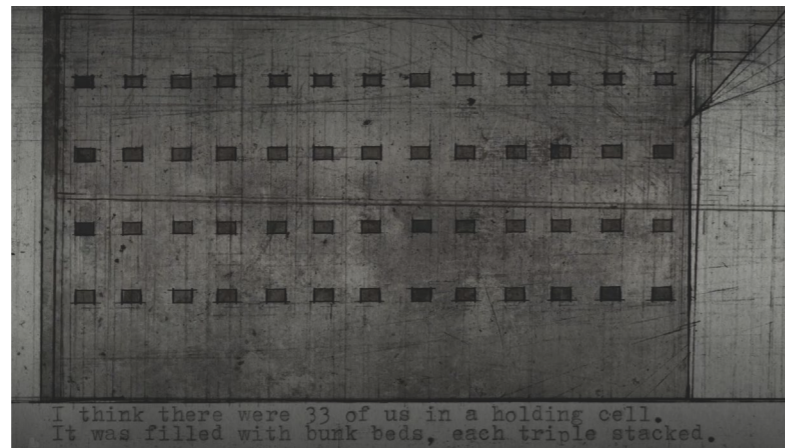


Fig. 85. Slecht, V. Lahl, A. (2017)

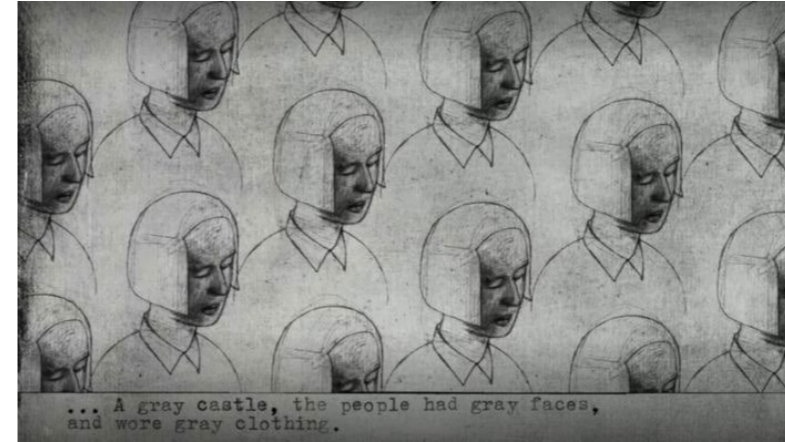


Fig. 86. Slecht, V. Lahl, A. (2017)

In an interview for The New York times, former inmate Leni Köeler, 77, states angrily that, “He’s making fun of our suffering. You’d think we’d had some kind of wonderful life up there.” Arrested in 1950, accused by of helping Russian soldiers escape to West Germany, Mrs. Köhler was forced by Soviet troops to sleep on a hard concrete floor while pregnant (Ibid).

This case highlights the complexity of representation; how a site of consciousness can be fetichized into a co-called collective story that does not display integrity for the ones who the stories belong to. This type of landscape narrative is referred to by Childs as Disneyfication or Kodak narrative of place. In German, the word for this type of affect that memory can engender is “Schadenfreude”

## Coming to terms with the past (historical integrity)

Attending respectfully to a site of conscience or a difficult event is a delicate matter, and an extensive discussion within academia. In Norway, the debate around trauma, memory and public space became particularly salient in the wake of July 22, and the rebuilding of the government quarters and Utøya. The process of memory formation after a destabilizing event is of utmost importance when it comes ensuring community resilience in recovering. The challenge is to represent memories in a way that treat the people affected with dignity, and to display integrity by avoiding to manifest memory in a way that causes a reliving of trauma. In Germany, the process of dealing the history of National Socialism and the Holocaust is referred to as “Vergangenheitsbewältigung”, or *coming to terms with the past*. Restoring memory through literature, theatre, music, and art have been fundamental in restoring German society and culture. Such an ethos expands the notion of authenticity and what it means to preserve history, and challenges preservation to go beyond the celebratory, cliché and banal, and rather orient towards humble, subtle, empathetic approaches to preservation and design (Page, 2016).

Again, Botsfengselet isn't a site of broad collective trauma. Yet, if a place like Botsfengselet is to undergo a transition, it can be worthwhile to establish narratives that allow a given community to accept that change. This is a challenging process, but if successful, it can help a site and its community to come to terms with the past while at the same time creating new narratives. Today, the stated intent of preserving the site communicates almost exclusively narratives of nationalism and power (Blair et al., 2010). The mere presence of the site in the neighborhood tells a one-sided story of crime and punishment. What is lacking perhaps are the counternarratives\*; the difficult stories of disempowerment and despair, and also the uplifting stories of camaraderie and humor.

## Intangible cultural heritage

It is internationally recognized that cultural heritage is more than material objects and monuments. In 2003, UNESCO adopted the Convention for the Safeguarding of Intangible Cultural Heritage, recognizing the value of living cultural immaterial valuables such as “practices, representations, expressions, as well as the knowledge and skills (including instruments, objects, artifacts, cultural spaces), that communities, groups and, in some cases, individuals recognise as part of their cultural heritage” (UNESCO, 2003). Although its been previously stated that memory relies on material or symbolic supports, physical remnants are not always available or even fruitful in a memory process. To place more emphasize on preserving and managing intangible heritage, for example at a site like Botsfengselet, could be valuable in the Norwegian context given the aforementioned lack of a storytelling tradition.

In Medellin, Colombia, public space rather than physical memorials have become the cornerstone in the rebuilding healthy, peaceful communities\* under the motto “City for life”. A focus on facilitated co-creation and dialogue in centered urban spaces have contributed and are contributing to the rejuvenation and stabilizing of previously divided communities\*. Medellin is an example of a place in which diverse narratives, and deliberate healing of burdensome spaces have become a source of dignity for the community (Page, 2016).



\*DIVERSITY



\*EMPOWERMENT



\*ANCHORING

*NEXT PAGE: Post-war cities like Columbia's Medellin have worked extensively with how to embed burdensome history into the present-day consciousness without causing people to relive the trauma. Sites of pain have become sites of consciousness, like a former prison turned university in one of the poorest neighborhoods in the city.*

## Heritage as common good

The plasticity of memory and place, and especially the elusiveness of immaterial heritage, renders the ways in which to represent and archive heritage, infinite. However, the same plasticity also opens up infinite possibilities for representing and communicating memory through different mediums and methods like writing, film, exhibition, photography, performance etc. Max Page notes that, “Few have engaged writers and artists to communicate the meanings of the places of architectural and historical significance they seek to preserve. They are more likely to invest in matching the original paint color than in creatively telling the history of the site and why it should matter to the visitors today” (Page, 2016, p. 12). Creativity and diversity in representations of heritage (both material and immaterial) could make history relevant and engaging for a contemporary audience\*. To make history a common good and not just the preserve of educated experts on culture, resonates with the spirit of landscape democracy and the national ambitions on heritage and development. In short, there is a need to in expand the notion of what constitutes heritage at Botsfengselet, but large potentials in how to preserve and communicate it.



\*DIVERSITY

Heritage is all-encompassing, but if one wants to formally preserve something for future generations, it depends upon identification and listing before deciding what kind of action to undertake. Despite political implications, it is unavoidable and necessary to make value judgements about what should not be forgotten and what can one let go of. Material heritage most often require physical intervention in the form of maintenance, conservation and/or restoration, whereas immaterial heritage requires documenting, archiving, and communication to be kept alive. These things ought to be considered simultaneously, with broad input from the greater community. In short, preservation cannot solely be about architecture and preserving original structures if one wants history to be a dynamic concept able to adapt to the present day realities.



Fig. 86. Colectivo 720 (2015).

# The why of heritage

## Why preservation matters

In the case of Botsfengselet as an example of similar monumental heritage sites, one could rather than posing the question “what style is this building”, ask “why does it matter”? (Page 2016, p. 14). Significant places should after all, be managed to sustain a set of cultural *values*. Making value judgments is political and complicated, and one of the more contested domains once getting under the skin of the cultural heritage and preservation discourse. Valuation requires at least some expert knowledge on history, anthropology, art or the like. Yet, as this research already has established, critical scholars demand expanded, updated value sets when it comes to preservation of cultural heritage, and a move away from a tradition in which preservation is exclusively the domain of experts. So why do we preserve?

## Lest we forget

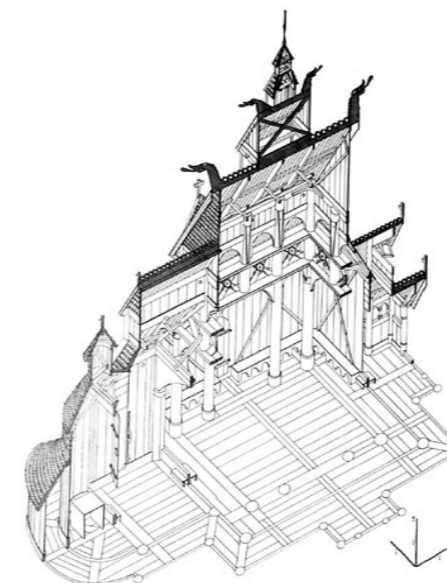
Perhaps the right way of posing the question about why we preserve, is to ask: what does society not want to forget? The sentence “lest we forget” which is shared on the American Remembrance day, signify that if a nation forgets the true source of its success – in this case its military or material possessions – it will be insufficient in times of war. The American Remembrance Day is based on the *values* of patriotism and liberalism. Cultural historian Jan Assman describes this form of public memory as, “that body of reusable texts, images, and rituals specific to each society in each epoch, whose cultivation serves to stabilize and convey that society’s self image” (quoted in Blair et al. 2010, p. 7). In other words, the collective memory and body of knowledge that a given society does not want to forget is directly tied to the group’s self-consciousness, identity and particularity (Ibid). Traditions and rituals are often formed extensively around remembrance, so as for a culture or group to express who they are or where they come from. Art, myths as well as physical objects and landscapes can in the same way participate in the construction of public memory; a “body of beliefs and ideas about the past that help a public or society understand both its past, present, and by implication, its future” (Ibid, p. 164). Thus, historical locations and heritage are given meaning by virtue of the values attributed to it, conveying some form of public narrative and cultural continuity, as poignantly described in the Faro definition of cultural heritage :

“Cultural heritage is a group of resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions” (The Council of Europe, 2005).

RECALL: Memory is plastic: activated by present concerns, issues and anxieties. Heritage is the material and/or symbolic anchoring of memory.

*“lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son’s sons ....” (The Bible, Chapter 4, verse 7 to 9).*

RECALL: Memory narrates shared identities, constructing senses of communal belonging.



## The evolving nature of cultural heritage

Historical places are valued by all kinds of people and for many different reasons: beauty, reverence, pain, surprise, knowledge and so forth. Scholars and practitioners within the field of public memory and cultural heritage agree upon the notion that the interest in- or the need for interpreting and placing value upon the past change with human development. The Norwegian heritage authorities formally describe cultural heritage in the manner, “management, organizations, owners, users or others can evaluate the value of heritage in different ways, and the value-assessment can change over time” (Riksantikvaren).

Heritage is nothing objective or static, but created through human experience and interpretation. This is not to say that cultural heritage does not possess value in and of itself (which is an interesting philosophical discussion/digression), but that it is a subjective matter. Despite being subjective, heritage values inform selection criteria and guiding principles for managing preservation, and are thus critical to understand in any discussion of heritage. In order to identify, select, and manage cultural heritage, the heritage authorities in Norway utilize the following categories (formally there are three categories, but the two most important ones are highlighted here)

DOCUMENTATION- OR KNOWLEDGE VALUES	EXPERIENTIAL VALUES
<ul style="list-style-type: none"> <li>- Technical (or craft) value</li> <li>- Architectural historical value</li> <li>- Sociopolitical value</li> <li>- Social or sociocultural value</li> <li>- Individual-historical value</li> </ul>	<ul style="list-style-type: none"> <li>- Architectural value</li> <li>- Artistic or aesthetic value</li> <li>- Use or age value (patina)</li> <li>- identity-forming value</li> <li>- Continuity-forming value</li> <li>- Symbolic value</li> </ul>



Fig 87. Anker, L. (2005). The technical construction details of an old stave church represents documentation or knowledge values (in its technical, and architectural historical value), the smell, color, perspective, material, and atmosphere constitute some of the experiential values of these highly

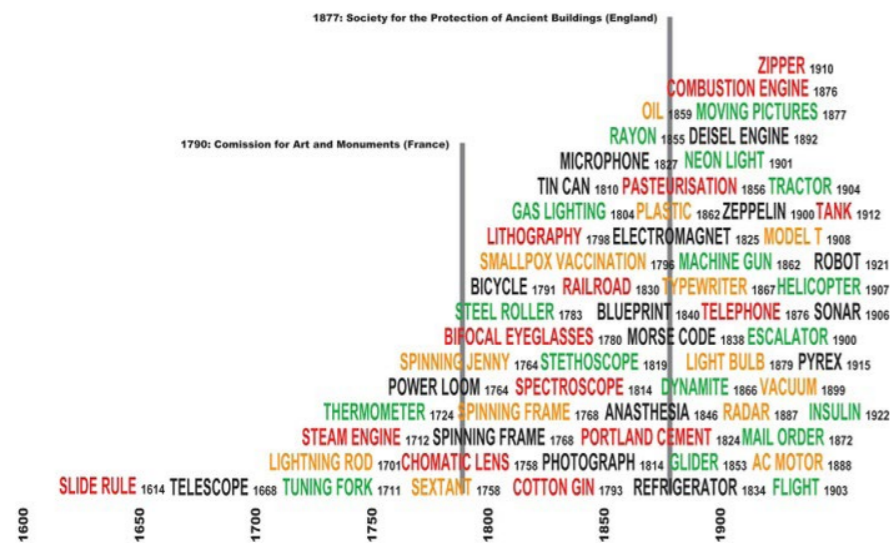


Fig. 88. Rem Koolhaas: Historic preservation as a modern technological innovation. The adding of new technical knowledge to the preservation archives in England. Courtesy of OMA.Koolhaas, R. (2014)

### Critical relativism in heritage valuation

Changing ideas about value has mediated the development both within the international and national heritage regimes the last 150 years. In Norway, the notion and attitudes towards what constitutes heritage has shifted “from protected object to constitute both landscape qualities, humanistic values, and the recognition of heritage as resource for local or regional development” (Borrud, 2014, p. 114). While expanded notions of heritage comes with increasing nuance and integrity in preservation, this relativism also renders it increasingly difficult to place boundaries on preservation. Some architectural professionals, like Rem Koolhaas, is denouncing the present-day preservation regime as a hoarding regime (quote to the right). Koolhaas claims that preservation is “taking over” by virtue of the constant adding of new values and new things to be preserved, rendering authorities up to the ears with administrative tasks.

### Democratizing heritage management

The fact that “management, organizations, owners, users or others can evaluate the value of heritage in different ways“, essentially opens up for the possibility of heritage being anything and everything. This relativism does indeed introduce some challenges of problems of demarcating outer confines of heritage in the Norwegian setting (Ibid). The major challenge perhaps is not the presence of relativism in itself, but rather the fact that the responsibility of managing the increasing supply of heritage is still a praxis very much confined to the heritage authorities. The democratization of heritage as aspired to in policy documents, is therefore not just a matter of opening up the boundaries of preservation, but a necessary call to allocate more responsibility for managing heritage as well. If defining heritage is a collective enterprise, and not just the prerogative of experts, it should also encourage more responsibility to the ones engaged in defining the values.

“We are living in an incredibly exciting and slightly absurd moment, namely that preservation is overtaking us.”  
Rem Koolhaas

RECALL: Preservation cannot solely be about architecture and preserving original structures if history is to flourish and be framed for a contemporary audience.

“The purpose of preservation is to secure the prison building with its cultural and architectural historical values, as a prison facility of high quality in the Norwegian context. The aim is also to secure the complete prison site with its monumental expression” (Riksantikvaren, 2017).

### Expanding preservation purpose at Botsfengselet?

The Faro convention emerged out of a need for a wider understanding of heritage and its relationship to communities and to society as a whole. The Convention serves to remind that material objects and places are not, in and of themselves, the most important facets of cultural heritage. Objects, places, memories and stories are important because of the meanings people attach to them and the values they represent (Council of Europe, 2005).

For a society to be solely dependent on some authority to secure the common legacy, will preclude diversity in the interpretation and representation of heritage. This dependency will also constrain heritage in adapting to contemporary conditions and people’s changing perceptions of their worlds. Today, Botsfengselet’s stated heritage purpose (see quote, right), as well as its confined development process represent missed opportunities to ensure continuity value; to make heritage relevant and therefore valuable for the present-day community. To value something or someone comes with a sense of responsibility for taking care. There is hence a clear potential in expanding the communal value of Botsfengselet in order to foster stewardship for the site within a broader community. Expanding the values that inform the preservation status could become a collective project, and a step towards a more sustainable and democratic management of Botsfengselet, and role of heritage in society, in general

## SUM: POTENTIALS



ANCHORING



DIVERSITY



EMPOWERMENT



ACCESSIBILITY



PRODUCTIVITY



**COLLECTIVE MEMORY**  
Heritage sites can anchor a culturally diverse community to place, and open up for common experiences that can create new histories.



**REPRESENTATION**  
Diverse representation of historical narrative can challenge power; and ensure dynamic representation and management of heritage values.



**DELIGHT**  
A liberating place to relax and socialize; be culturally stimulated or express oneself can empower and enrich lives. Liberating activities and spaces can turn the story of the place around in a powerful manner.



**COMMUNICATION**  
Making history accessible and engaging for a wide audience, by emphasizing creative forms of story telling can increase the experiential, continuity, and pedagogical heritage value on site.



**REUSE RECYCLE**  
Good reuse of existing building stock is energy efficient and sustainable in a long-term development perspective.



**INVESTMENT**  
Not being dependent on state funding, but rather aiming to have diverse sources of funding can ensure sustainable economic management of heritage site and strengthen urban economy.



**STEWARDSHIP**  
Employment on the heritage site, or other shared responsibilities provide job opportunities for locals, and may foster stewardship on the site.

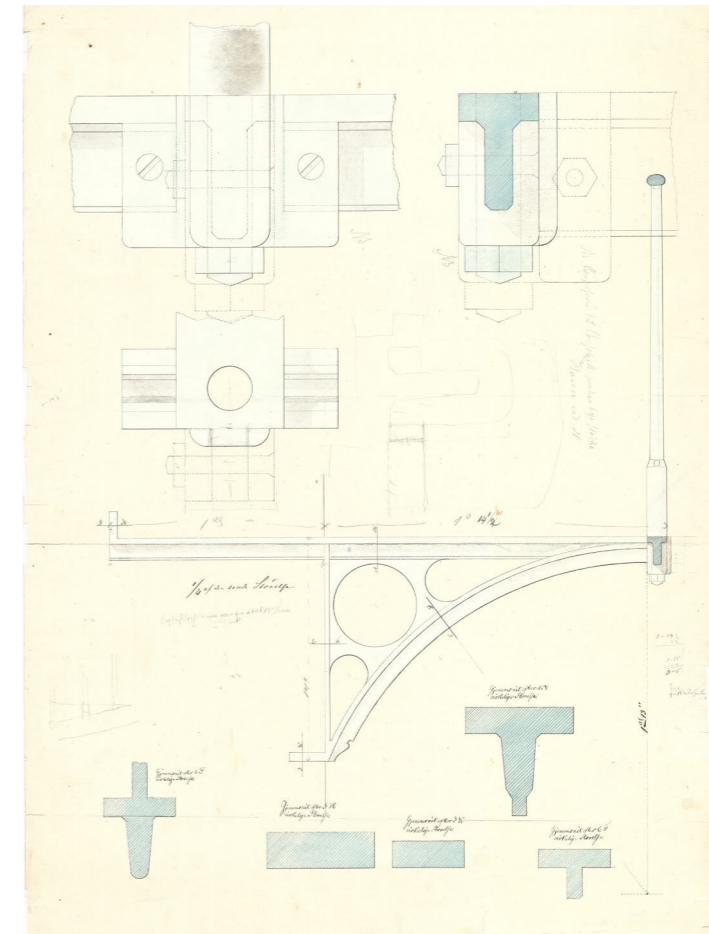


Fig 89. Statsbygg Archives (2018)

## **CHAPTER V: HERITAGE - FOR WHOM AND HOW**

## “How to turn symbols of division into symbols of dialogue?”

This section explores how to turn ambitions of democratic participation in heritage management into action, exploring the *for whom* and *how* of heritage. In the Faro convention’s preamble, it is stipulated that:

“The Parties undertake to: encourage everyone to participate in: the process of identification, study, interpretation, protection, conservation and presentation of the cultural heritage, (and create) public reflection and debate on the opportunities and challenges which the cultural heritage represents” (The Council of Europe, 2004)

There are ambitions of increasing participation and community involvement in current policy documents, both the ones dealing with heritage, and the ones dealing with sustainable planning in general. Yet, there is a knowledge gap in terms of how to operationalize participation in these processes. This section explored this knowledge gap, by describing and reflecting on a real life participation experiment at Hersleb School at Grønland, undertaken with the research project “Alternative Spaces: The Future Stories of Youth” (AFI).

### CHAPTER OVERVIEW

#### A. HERITAGE: A PARTICIPATION EXPERIMENT

Introducing a participation, experiment, based on the need to involve community in identifying and engaging with cultural heritage.

#### C. HERITAGE: FINDINGS I

Observations and reflections on a guided tour around the site of Botsfengselet.

#### C. HERITAGE: FINDINGS II

Observations and reflections on classroom sessions, engaging with the theme of inside and outside.



Fig. 89. Peralta, D. (2018)



# Heritage and community: a participation experiment

The value of participation in urban planning has been in focus for many years on all policy levels; from the UN and EU level, to the National and Local level. One of the most radical contributions of the European Landscape Convention is its agenda has been and is to democratize landscapes. Landscape democracy is an important theoretical concept that derives from ELC's integrative definition of landscape. The landscape definition demands engagement of civil society in dialogue, action, and shared responsibilities in matters concerning their habitat. Participation is a guiding principle for sustainable landscape management and development in general, and also in policy documents dealing specifically with heritage management.

In the "Bystrategi" formed by the Norwegian heritage authorities, it is a stated goal to introduce democratic processes early in heritage management cases; to collectively define heritage, to find solutions, and to make decisions based on broad participation. The question is: one can agree on the importance of democratic participation processes, but *how* should one operationalize them? How to make "ordinary" people formulate ideas about cultural heritage, and especially if it is a place they have never been, like Botsfengselet? How to connect past, present and the future of Botsfengselet within an actual participation setting? In order to explore some of these questions, the author of this thesis found it necessary to include real life people in the research. Together with a research project at AFI (Arbeidsformidlingsinstituttet) called "Alternative Spaces: Youth and Participation", we formed a learning experiment with young students at Hersleb High School in Grønland, Oslo.

## The Silent voices: Status Quo Participation

Within the last decade, there has been a paradigm shift within organizations in terms of aspiring to include the general public in planning, and also to specifically include young people. The Faro Convention states the following about the inclusion of youth and nation's responsibility to; "improve access to the heritage, especially among young people and the disadvantaged, in order to raise awareness about its value, the need to maintain and preserve it, and the benefits which may be derived from it" (The Council of Europe, 2005). However, there exists a knowledge gap and inertia in public organizations as to how these participation processes should be operationalized, and translated into programming and design (Tolstad et al., 2017). Public participation notoriously ends up as a token, informing practice, often too late in the development processes, and with very few groups involved (Ibid).

One of the groups that are repeatedly excluded (or not included) in public participation is youth. In spite of amounting to a considerable share of civil society, youth are not well positioned or represented when it comes to making significant impact in urban planning processes ( see fig 91, Ibid).



Fig 90 Peralta, D (2018). *To stake a claim*  
*To stake a claim to something, is to say or show that you have a right to it and that it should belong to you (originates from the United States' history of the gold rush). Young people have a stake in local planning processes, but are not well represented to make significant impact in planning processes. P*

*"Co-production of knowledge between academic and nonacademic actors (...) aims to increase the well-being of youth and enhance the participation and influence of youth on policymaking in cities (Tolstad et al. 2017, p. 216).*

## Learning experiment

The project "Alternative Byrom" is an ongoing research project dealing with how to develop arenas for youth participation in urban environments. The project is testing out radical pedagogies experimental methodologies, and interdisciplinary collaborations to operationalize youth participation in urban planning processes. The main research question in the project is: how can young residents actively co-create and co-design urban spaces? From this entry point, the project searches for ways in which social scientists, artists, planners and architects can translate participation processes into real, influential planning and design. The researchers within this project have attained expert status on the issue of youth participation, and have worked extensively with the district of Gamle Oslo. The "Alternative byrom" project has previously worked with a class at Hersleb school at Grønland, and agreed to do another session with the same class for this thesis.

The professor of the class, Hans Jørgen Egede, is both a sociology teacher, a local activist, and a local history guide. He agreed to let the author of this thesis, and the head-researcher from "Alternative byrom", Aina Landsverk Hagen, to a participatory action research experiment with his class, if we could make sure to incorporate the sociology curriculum in the workshop. The students in the class are between 17-20 years old, and a majority of the students have minority background. Many of the students live outside the city center, but some live in the neighborhood.

In designing the experiment, we had to put our heads together and really reflect upon the relationship between sociology, heritage, and urban development. We were told early that most of these students had little interest in either history or learning the curriculum. How then, would these students relate (or not relate) to the historical site? Are there any connections between this group and Botsfengselet? The conversations we had, and the actual participation sessions counted several, yet in this text, the experiment will be briefly explained, and only the findings and reflections particularly relevant to the topic of this thesis will be discussed.



Fig 91. Holien, Å. (2018) "while there is currently an increased focus on the importance and usefulness of citizen and youth participation, actual participation beyond verbal input recorded in official reports is hard to come by" (Tolstad et. al)

# Experiment design

There were two main parts of the learning experiment.

## **PART I**

### **March 6. Walking tout** nn the Botsfengselet site

A former prison guard (Hans Aspeum Vik, in the photo on the right page) guides the class around the site, talking about the history of Botsfengselet, and telling stories from his time working there.

Intention: listening to the place, forming a physical and mental connection between the group and the place.

Method: walking as commemoration, landscape narrative

Record: *photos, and fields notes*

## **PART II**

### **March 13, 16, 22.** Learning citizen skills in the classroom

Teacher Hans Jørgen, and guest teacher, sociologist Knut Schreiner, lecture on the sosiology curriculum, tying sociology concepts to local examples and to Botsfengselet. Concepts such as structural reasons for crime, social mobility, and Bourdieu's concepts of capital (social, cultural, economic) are central.

Kristin and Aina do creative reflection exercises on imprisonment (being *inside* vs. being *outside*), and social mobility.

Intention: To make the students reflect upon their social, structural position within the local environment, and to educate them about the planning process of Botsfengselet, in order to attain informed input.

Method: Radical pedagogy, the amplifier method

Record: *photos, and field notes*

## **OVERALL INTENTIONS**

- To create a physical and mental connection between the people in the group and the prison site, engaging with heritage and responding to it
- To teach citizen skills that has to do with agency, activism and public space in a creative manner

## **OVERALL GOALS**

- Two-way learning exchange
- Interdisciplinary cooperation
- Participation method experiment



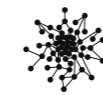
Fig 92. Peralta, D. (2018)

# Findings part I: The walking tour

## Walking as commemoration

One may argue that stories already “take place” on a site as they inhere in the fabric and the processes of the landscape itself; that it is not necessary to know a story for the story to exist. According to Potteiger and Purinton (1998), “spatial narratives are silent but persistent” (p.10). Yet in order to preserve something of value for the future, some deliberate attempts of remembering is required. To engage a group of people in an act of walking around a heritage site is one way of conjuring memory. The day we walked around on the site was one of the coldest days of March. We had a guide talking and telling stories, but many of the students were impatient, not notably attentive and responsive to what the guide was saying. . This is not atypical in a kind of guided history school tour setting. Yet, the mere presence of this group on site, listening (to greater or lesser extent) to the stories of the place, could be argued as a respectful gesture or *performance* of commemoration. The “performers” may not know that they are commemorating, but the deliberate act of walking around the site underlines the central notion of “remembering as an active, participatory practice that is continually performed in the present”. (Rosenberg 2012, p. 133). The goal of the walking tour was first and foremost to create a physical and mental connection between the group and the site, but the walk was also intended as a respectful gesture towards the site and its history\*. This thesis argues that bridging the past, present, and future in a way that displays historical integrity should begin with an act of commemoration, and due regard for the silent spatial narratives of the place.

*“They dont know it but they are doing it”.*  
Karl Marx



\*ANCHORING



Fig 93. Peralta, D. ( 2018)



Fig 94. Peralta, D. ( 2018)

*“We can never neatly separate what we see from what we know”*  
E.H. Gombrich, *The Story of Art*

RECALL: memory is activated by present concerns, takes place, and is animated by emotion



\*DIVERSITY

## Intertextuality

Intertextuality literally means the relationship between texts. The contextual or intertextual realm can also refer to the role of individual readers and communities in the production of narratives (Potteiger & Purinton, 1998). To bring up intertextuality is to highlight (or repeat) the fact that narratives of place is perhaps more like a set of relations rather than a set of objects (see Tim Ingolds definition on page x). On our guided tour around Botsfengelet, we were all in the same space, listening to the same stories, yet our experience of this situation must have been vastly different. Connections between the past and the present emerge in our relationship or engagement with objects and spaces; they don’t magically appear from the object or space itself.

In the case of Botsen, we can think of these relations emerging out of the students engagement with i.e. the wall, rather than the wall narrating its own story. . The class professor explained that two of the students in class had been doing time at Botsfengelet. For the author of this text, the wall is a fascinating and beautiful structure of plastered bluish limestone. For the students in question, it is doubtful that the wall brings up sentiments of appreciation. This shows that both the site itself, and its (hi)story will resonate quite differently, and touch on different emotions within people. The public experience of place is marked by individual identity, experience, culture, gender, and knowledge. Thus, an expert-driven process and reading of the historical value of the site, may risk to impose a master-narrative on the space, missing out on narrative nuances. Diverse encounters with a place is therefore crucial in understanding the broad heritage value of a site\*.

## Landscape as common ground

As mentioned earlier in the text, it is not uncommon to speak of cultural heritage as a driver for creating unique places or cultural *identities*. Dickinson et al. (2010), argue that, “the core meaning of any individual or group identity, namely, a sense of sameness over time and space, is sustained by remembering” (p. 65). In urban development discussions, the notion of community and place (and by implication, identity) are often discussed as having some form of cultural coherence. However, a challenge for heritage sites like Botsfengselet, is that “community”, “identity” and “culture” are far from established concepts. Rather, the demographic changes in the landscape of Botsfengselet (Grønland, Tøyen) over the past 40 years have been unprecedented in the Norwegian historical context (Brattbakk et al. 2017). The current cultural constellation – the tabula plena – is one of which actors with radically different histories have come to the dinner party, but not all have found their seat at the table\*\*.

Despite the fact that different people read places differently, one could still argue for an anchoring quality to heritage. Dickinson et al. (2010) discuss this anchoring quality of public memory on i.e. a walking tour as, “a construction that forwards an at least momentarily definitive articulation of the group (...) and a sense of belonging to it, “anchoring the self” in the comfort of the discomfort of a collective” (Ibid, p.7). Having walked around as a group on the site of Botsfengselet, and having documented this experience in photos, has created a common memory. The creation of this memory shows that heritage is not just about recollecting past things, but perhaps recollecting them in a way that also opens up for new narratives and stories about a place. By walking and listening to the place, the group of youth, the guide and myself have already created new history on the site.

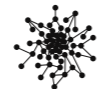
## Landscape and belonging

The site of Botsfengselet connects several neighborhoods, hence its geographical span is another factor that makes it difficult to demarcate who is the “community”. Yet, one could turn this around and say that the geographical span holds potential in connecting, or centering these neighborhoods. Perhaps, what the landscape of Botsfengselet lacks, is exactly that; a place at which to celebrate but anchor diversity of experience and history. Page (2016) holds that, “memory is impossible without society - family, communities, nations – but it is also impossible without physical places on which to ground it, for they bear witness to past events” (p. 22). A culturally significant site such as Botsfengselet could embody a meaningful function for community and individuals; a place to ground personal and collective memories\*, and create shared stories amongst an increasingly diverse population\*.

However, belonging cannot be planned or forced, but it could be facilitated. Participation from an early stage in the development process of sites like Botsfengselet - especially when it is previously unknown to most people - is crucial in fostering a sense of ownership and belonging to the place. To generate ownership and belonging to place are slow, gradual and delicate processes. *How* places invite people in; *how* new narratives of places are born, are critical for the long-term acceptability. It may therefore be fruitful in heritage development processes to discuss identification rather than identity, and belonging as a process rather than product.

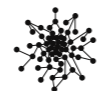


\*ACCESSIBILITY



\*ANCHORING

RECALL: Memory narrates shared identities, constructing senses of communal belonging.



\*ANCHORING



\*DIVERSITY

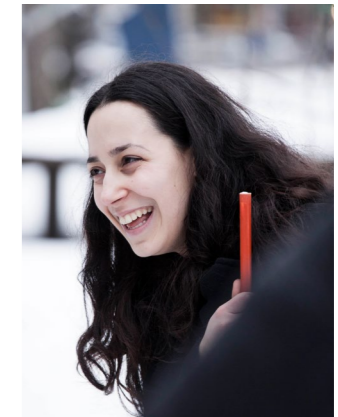


Fig 94-106. Peralta, D. (2018)



Fig 107. Peralta, D. ( 2018)



Fig 108. Peralta, D. ( 2018)



Fig 109. Peralta, D. (2018)

RECALL: Botsfengselet is a site of consciousness, but its intangible narratives and counternarratives are undercommunicated.



\*ACCESSIBILITY

RECALL: Preservation cannot solely be about architecture and preserving original structures if history is to flourish and be framed for a contemporary audience.



\*ACCESSIBILITY

## Memory “sticks”

For the guided tour, I has prepared a set of wooden sticks or stakes, and gave them to the students. The idea behind the sticks was to both visually manifest the performative aspect of the commemorative walk, as well as performing and displaying the student’s position as stakeholders in the planning process of Botsfengselet. I also asked the students to leave the sticks around the site, where we stopped to listen the guide’s stories, so as to symbolically manifest the intangible history on site. I let the sticks stay on site for a few days before taking them down, noticing that quite a few of them were gone. Just like the sticks in the park, stories or intangible qualities on site linger in the air, but fade without some symbolic or means of communicating them. The question remains: how to make memories “stick”?

## The staying power of memory

Smith and Bergman (2010) explains about the potential staying power of memories; “the stickiest memories are those most fully experienced at the site with our bodies and senses” (p. 166). The quoted authors describe a guided tour at Alcatraz where the visitors are, through different mediums (like audio tour and film), guided around the abandoned prison site. At Alcatraz, the visitors are allowed to enter former cells; to smell, touch and listen to the history embodied on site from within (Ibid). The physical experience of being at “critical historical locations” instead of intellectually learning about them in i.e. exhibitions off-site, could foster a stronger memory of the place. Smith and Bergman (2010) argues that, “the more fully engaged visitors are with the spaces and experiences (of the island), the more likely they are to leave with a lasting impression” (p. 182). When planning the guided tour, I asked for permission to enter within the prison wall, but unfortunately was not granted approval seeing as the group was too big. Obvious perhaps, but still critical, is that denying public access to Botsfengselet, decreases the communal and experiential value of the heritage site. The lack of access is moreover a missed opportunity to ensure continuity value\*, and to foster shared responsibility for defining and managing the heritage on site.

## Know your audience

The material presence of Botsfengselet is part of a landscape narrative, but it does not reveal itself by itself. The only landscape narrative available to the public on site is one of “the relationship between law-abiding citizens and criminals” (Ibid, p. 183). As mentioned earlier in the text, there are countless other narratives that could be revealed on the site of Botsfengselet to increase its heritage value, than the narrative of disciplinary power. Yet, these narratives ought to be mediated or interpreted in order to be revealed. Mediating narrative through various mediums, and through different readers of the place, has the potential to open up for engaging emotional experiences, and to challenge power-relations. The students present at Botsfengselet were disappointed that they could not enter the building, and they were unfortunately not particularly engaged by the guided your on a freezing winter day. Engaging creative people like artists or designers (that are professional storytellers) to facilitate the communication of history on sites like Botsfengselet could make the history more available\* and increase its experiential and pedagogical value.



## Findings part II: The classroom sessions



*“Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically with reality and discover how to participate in the transformation of their world”*

*Paulo Freire, Pedagogy of the Oppressed (1968)*

### Empowering pedagogy

The Faro Convention, as well as Riksantikvarens urban strategy hold that everyone needs to participate in the identification, study, valuation and protection of heritage (Council of Europe, 2005). The Faro also states that the signatories are encouraged to “facilitate the inclusion of the cultural heritage dimension at all levels of education, not necessarily as a subject of study in its own right, but as a fertile source for studies in other subjects” (Ibid). This encouragement highlights a central issue of participation in planning: it is not uncommon that regular citizens have little interest in- or knowledge of spatial planning issues, and thus can be reluctant to state opinions. Heritage and the value of history is perhaps an example of a spatial planning issue that groups such as youth do not eagerly engage with. In this context, inclusion should be as much about sharing knowledge, and making knowledge relevant and engaging, as it is about obtaining knowledge from participatory “subjects”.

Participatory Action Research (PAR) is a participatory approach to design that is useful for understanding- and working with community-oriented design processes. PAR is an organized, self-conscious discipline directed towards empowerment of communities (Dramstad, Tveit). There is a radical pedagogical component of the PAR process (as introduced in the opening quote), that aims to enable the participants to comprehend the social and political conditions under which they exist. To make people understand the root causes of problems they may face in their lives, is meant to directly empower them towards social action. The classroom sessions on sociology and heritage were based on a PAR methodology.

### Inside versus outside

Botsfengselet as a heritage site turned out to be quite a “fertile source for studies” in the subject of sociology. On the sociology curriculum are themes such as inequality, class, capital, social mobility, and social digressions - all easily relatable to the issue of imprisonment, and Botsfengselet. It became clear that the central words around which to tie sociology and Botsfengselet together were *inside* and *outside*. How does one end up on the outside of society, and inside prison? What does it mean to be on the inside; to “make it” in society, and how do you get there?



*Fig. 110. Holien, Å. (2018) Over: students in class  
Right: Sociologist and guest teacher Knut Schreiner lecturing about social mobility.*



*Fig. 111. Holien, Å. (2018)*

### Insiders versus outsiders

Although Norway has one of the lowest rates of income inequality in the world, the inequality gap has rapidly increased since the 1980s. The inequality gap has not just manifested in diverging income levels and widespread poverty (relatively speaking), but also in health, education and employment statistics (Brattbakk et al., 2017). These manifestations of inequality result in a high level of social exclusion; they generate outsiders. The local environment of Hersleb School confirms this: in the sociocultural analysis on Grønland from 2017, it comes forward that the local population experience one of the highest poverty levels in Norway. The neighborhood has also experienced increasing crime rates the latter few years. What does it take to turn this trend around, to navigate outsiders towards the inside of society instead of inside the penal system? The complete answer to this question is too complex to cover in this text. Yet, the question of how the physical environment can enable social inclusion is highly relevant and mirrored in the supporting principles guiding this thesis.

### Social mobility

Social mobility is the movement of individuals, families, or groups through a system of social hierarchy or stratification. Social mobility is determined by a person’s background, experience, personal motivation, and environment.

High levels of inequality generally equals low levels of social mobility. People from low-income families, or living in low-income neighborhoods, often have less available resources, knowledge and services to climb the social ladder, whereas those who already have access to resources tend to cumulate more goods. Low social mobility can hence cause resentment, alienation, and foster a polarized environment in which violence is allowed to flourish. A more equitable allocation of goods and services i.e. in people’s living environment creates more favorable conditions and higher chances for people to create a good life. A better framework for upbringing and living includes access to education, language, social networks, employment, health-promoting activities, and cultural activities. The increasing inequality gap in Norway and in neighborhoods such as Grønland threatens stability, cements power relations, and represents an unsustainable economic and social development trajectory. What does the local environment need to provide, or enable in order to increase the social mobility of its habitants? And where does Botsfengselet come in?

RECALL: The sociodemocratic principle of fair, equitable distribution of public goods and services, entails the enabling of spaces that are not solely based on consumptive activities or limited to a specific socio-cultural class., but designed to ensure inclusion and access for everyone to basic life necessities, information, and decision making processes (Hester, 2010)



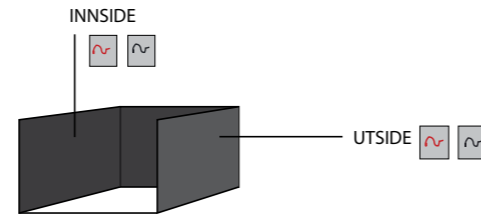
PRODUCTIVITY



## Exercise I: The box exercise

One can discuss to great lengths the intellectual associations of inside and outside, yet one of the goals of the learning experiment was to create an untraditional learning experience. The intention behind the learning experiment was also to reflect on the themes pertaining to the site of Botsfengselet. We therefore set up two creative exercises.

In order to engage the students with the heritage value of Botsfengselet we decided to reflect upon the theme of inside vs. outside on a more personal level. The students were split into groups and were asked to write words they associate with being on the inside of a prison versus being on the outside. They marked the positive words with a color, and the negative words with black charcoal. This is a matrix of all the answers to the exercise.



INSIDE: POSITIVE	INSIDE: NEGATIVE	OUTSIDE: POSITIVE	OUTSIDE: NEGATIVE
Education Help	Mental issues Powerless Violence	Girls (Mæbz) Drugs Freedom Scholarship NAV Free school Change	Expensive Violence
Strict rules Work Education Money (paid 40kr) Free Food	Scary	NAV Family	Many immigrants Street kids Narco
Excercise Routine Discipline	Wrong Suicide Escape Murder Blood Crime Scared Anger	Work Family Freedom New opportunities Humane	
Education TV Money Five star hotel Work	Inprisonment Ashiraf	Netflix Chill Girls Freedom	Prejudice
Place to think Rehabilitation	Trapped Criminal record Lonely Violence Power	Freedom Social Education Possibilities	



Fig. 112. Holien, Å. (2018)



Fig. 113. Holien, Å. (2018)

## Exercise II: SoMo and Botsfengselet

In addition to the box exercise, we did another creative assignment. After discussing social mobility in common, we each mapped our own family's social mobility (SoMo) movements, and shared them in groups. Then we handed each group a map of Botsfengselet with the question:

If transformed: what could Botsfengselet offer in order to ensure my own social mobility? The maps further down on this page display the answers.

### Reflections on exercises

After doing the exercises, we shared and discussed the answers. On the box exercise, some students marked words on the inside such as discipline, routines, work, free food and "place to think" as positive. In fact, three groups wrote work. As positive on the outside were words like freedom, family, girls, but things such as NAV (welfare). The outside was negatively described as i.e. expensive.

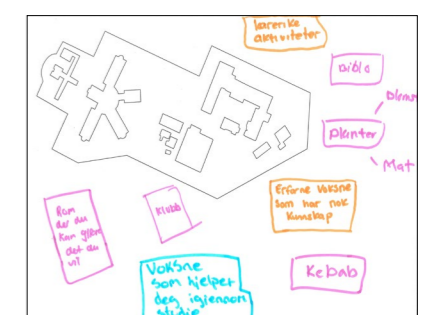
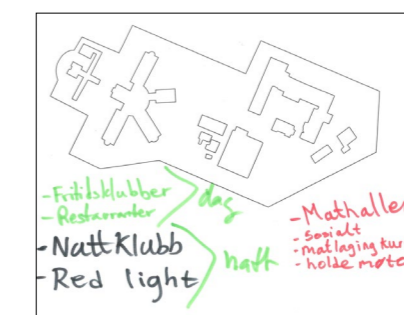
To introduce the concept of social mobility, and consequently asking the students to use this as a criteria for the SoMo exercise, was intended to make the visioning process more informed and concrete than similar, traditional visioning exercises in which the questions are often very broad. Although many suggestions came up that were quite casual (such as a spa or a weed-café), there were also many interesting and serious replies. These replies revolved around food, recreation, skills, social activities, and learning. One group was very serious about the need to enter the housing market, and claimed that affordable living during studies was a smart way of increasing their social mobility. The professor explained after class that many of his students are quite concerned about their future prospects in terms of employment. Unemployed young people with no secondary education is an increasing problem in the district, and in the whole of Norway. The fact that several groups wrote work and work-related things within the prison box as something positive seems to highlight this observation. Access to affordable food, recreation and housing also seems to be other important contributing factors to wellbeing.



EMPOWERMENT



PRODUCTIVITY



# Heritage: for whom and how

## Bridging the inside and the outside

The World Heritage Convention in Article 5 calls upon States Parties to “adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community” (UNESCO, 2010). Botsfengselet has always had an important *function* for the larger community in the context of being a correctional facility. Yet, in a neighborhood struggling with increasing crime rates, socioeconomic challenges and polarization, one could question whether the most central, large property and public green space - Botsfengselet (and Bayern) - should convey a landscape narrative about outsiders and isolation. What is clear, is that Botsfengselet is a central organ in a larger body that is affected by its function. The site should therefore not be treated as an isolated case, but rather present an open, transparent process for its stakeholders. Transparency is a central democratic value, key to political accountability, and should therefore not be lacking in a process that will have clear demographic impact.

## Participation, stewardship and sustainability

Input from the young stakeholders have contributed to forming the core principles introduced in the beginning of, and guiding the research in this thesis. The principles state that what is needed for sustainable, resilient communities is to enable spaces for strengthening individual opportunities, social networks, as well as spaces for joy and recreation. So far, it has been established that if based on an inclusive, relational design process, Botsfengselet could become an asset in the sustainable socioeconomic development of its community\*. However, could the community also become an asset in the sustainable and economic management of the site?

As aforementioned, the economic cost of renovating Botsfengselet and similar old monumental architectural structures is extraordinarily high. This renders preservation a large financial liability for governments with competing demands in budget allocations (Rojas, 2016). Preserving and managing heritage is therefore very much a question of finance and economic sustainability. Hence, scholar Eduardo Rojas argues that, “critical for long term sustainability of urban heritage conservation is to retain current users and attract new users and investors (that) expands the range of social actors committed to conservation” (ibid p. 41). What Rojas refers to is a broad range of stakeholders, including business entrepreneurs and the volunteer sector. The exercises introduced in this chapter does not need to be limited to youth, but could embrace a wider range of stakeholders (see page x) in order to generate a broad interest in the site, and potentially coming up with creative solutions to financing. The clue is to involve broadly, and allocate responsibility at an early stage, to create ownership to the site and the process. A sustainable preservation strategy should encourage engagement for further participation and evoke a sense of stewardship.



\*PRODUCTIVITY



Fig. 114. Holien, Å. (2018)

### A call for interdisciplinary collaboration

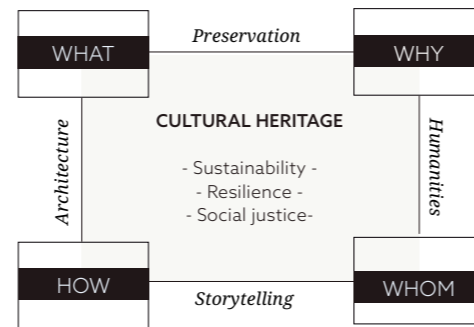
“If not too much is preserved today, at least too much is preserved in the same way” Even Smith Wergeland, førsteamanuensis at AHO (Arkitektnytt, 2017)

In order to avoid historical environments and representations that are merely for tourists and schoolchildren, new methods and mediums for defining, engaging with- and communicating heritage are needed. Alas, in spite of surging academic and professional interest in preservation and heritage, Dixon-Hunt (2016), and Roberts (2016) hold that there is a lack of knowledge, skills and vocabulary within the design community when it comes to articulating the past. Historians or anthropologists, who are experts on history and critical theory, may on the other end be reluctant or unfamiliar with expressing story beyond mere verbal or written description.

In order to communicate and preserve history in new ways, interdisciplinary collaborations between professionals within humanities, preservation experts, architects, and artists (professional story tellers) would be fruitful. In order to do the translation job required between experts on history and experts on design, Roberts encourage more interdisciplinary collaborations and more daring, experimental ways to mediate history when it comes to design.

### Letting go? Creating new narratives and relationships for the future

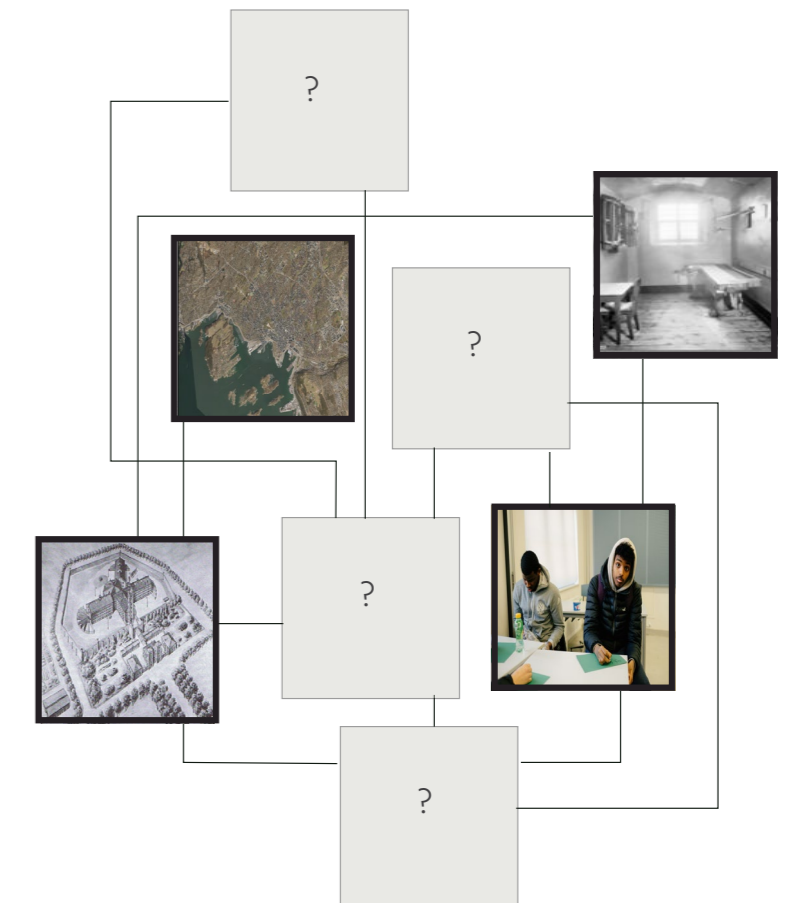
Whether Botsfengselet should convey a landscape narrative about outsiders and isolation, or tell a story about something else, is an open question. What is certain, however, is that the site *could* display a different narrative. Change, as opposed to preservation doesn't necessarily compromise maintaining or creating a meaningful connection to a place. But if a place like Botsfengselet is to undergo a potentially challenging transition, it can be worthwhile to establish narratives that allow a given community to accept that change. This is a challenging process, but if successful, it can help a site and its community to “come to terms with the past” while at the same time creating new narratives from “unfolding events, and new stories that arise from the collective experience of the city” (Aldo Rossi in Potteiger and Purinton, 1998, p.10). How can the landscape and history of Botsfengselet convey narratives of the past, but establish new narratives as part of a preservation process?



### Experimental preservation

“Narrative is a means of connecting architecture with landscape (and), any site holds memory traces that can be extended through new building episodes” (Potteiger and Purinton, 1998, p. 12). *Experimental preservation* is a term that has emerged out of the vacuum in education and discourse around reuse projects. Initiated as a collaboration between scholars at Oslo School of Architecture (AHO) and Columbia GSAPP, the term experimental preservation has gained international recognition for its conceptualization of preservation, as well as its praxis and theoretical framework. Jorge Otero-Pailos who coined the term, explains that the experimental in experimental preservation has much to do with analyzing historical objects or places in new ways that either opens up for non-traditional ways of preserving, or preserving non-traditional things (Roberts, 2012). Experimental preservation challenges dogmas about preservation and development, and the approach displays an inherently critical, analytical and conscious attitude towards heritage management. Experimental preservation opens up for explorative processes such as participatory action research, and the discourse encourages more explicit design authorship in terms of bridging historical and contemporary narratives.

The current call for experimental approaches in relation to what, how and for whom to preserve, open up preservation as not just as a realm for the few, but related to areas like public art, sustainable design, and local activism. If allowed to take place at a site like Botsfengselet, experimental methods for preserving history could strengthen the heritage value on site, as well as creating diverse, engaging, accessible and unique historical experiences.



**Case**

**Halloway Prison, Islington London**

The Halloway prison in Islington district, London was closed in 2014 and is currently undergoing development. A decision to sell the property to private developers, sparked avid protests and strong local activism (see image to the right). Islington (and London in general) struggle with high market prices for housing, forcing residents out of the district. The local community has a strong wish to see the place transformed into social housing, and a place to focus on preventative measures. In the diagram to the left, the activist community has expressed their wish to see a place representing negative local development tendencies (a prison) to something empowering and positive. Halloway prison is as a case comparable to Gamlebyen i Oslo, in terms of the demography in the promimate neighborhood and the presence of social challenges.

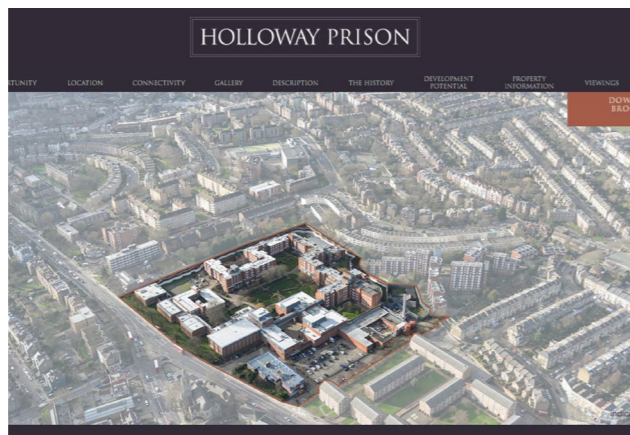


Fig 115. GVA (2018)



Fig 116. Mears, K. (2017)

*The advertising sales page, noting the property as an “excellent investment opportunity”. The sudden appearance of this ad caused public outrage, and resulted in a petition signed by 1637 people pledging the government to take action.*

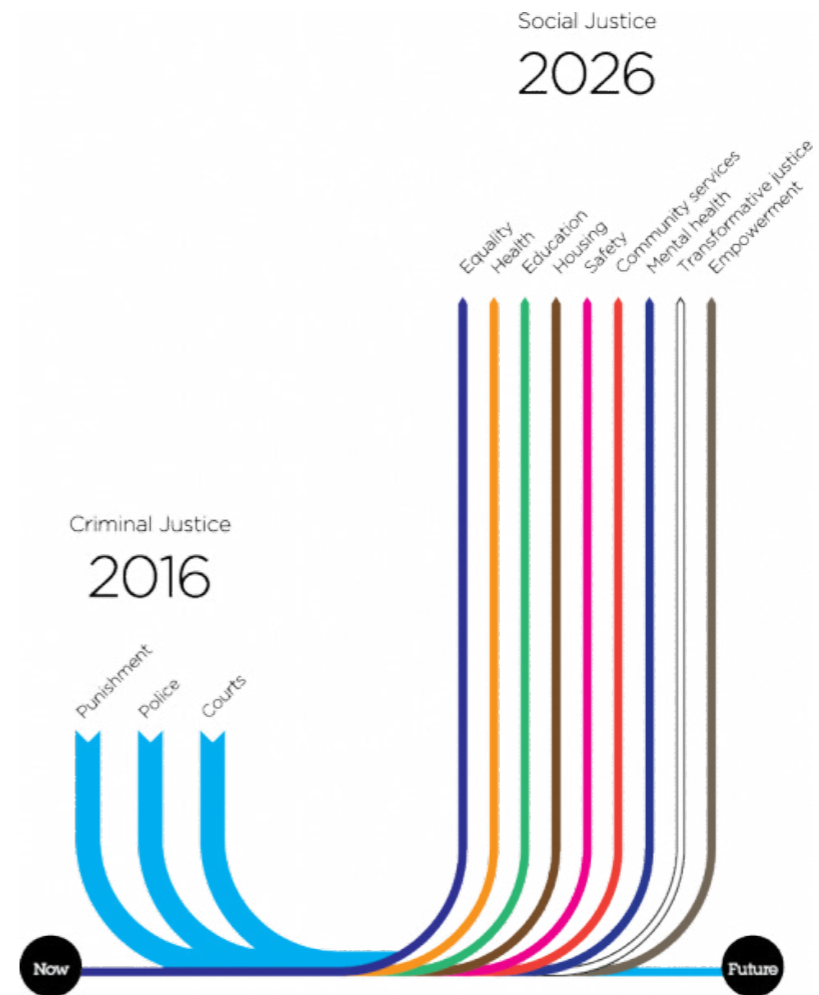


Fig 117. Crime and Justice.org (2018)

One can further learn from Halloway in terms of what lacking democratic processes can entail. Failure to include may cause public outrage, and delay development processes. One can already discern local activism around the future of Botsfengselet. To include rather than neglect may engender ownership and common goals, and thus term more long term success around a project. The case, and the diagram to the left, also display a creative way to display respect for what a place has been, while creating new narratives.

## SUM: POTENTIALS



ANCHORING



DIVERSITY



EMPOWERMENT



ACCESSIBILITY



PRODUCTIVITY



**CENTRAL LOCALITY**  
Centering community around common space, can allow for dialogue and democratic participation.



**SOCIAL CAPITAL**  
Services and activities across economic classes, gender, age and culture can strengthen the social capital in a diverse community.



**LEARNING SKILLS**  
Local internships and possibilities for learning practical or theoretical skills can to improve chances of employment, and strengthen social mobility in the neighborhood.



**COMMUNICATION**  
Making history accessible and engaging for a wide audience, by emphasizing creative forms of story telling can increase the experiential, continuity, and pedagogical heritage value on site.



**STEWARDSHIP**  
Employment on the heritage site, or other shared responsibilities provide job opportunities for locals, and may foster stewardship on the site.



**CO-CREATION**  
Symbolic co-creative projects on a small scale such as a dinner, or a recycling project can foster stewardship for place, ownership, and a sense of community



**REPRESENTATION**  
Diverse representation of historical narrative can challenge power; and ensure dynamic representation and management of heritage values.



**RECREATION SPACE**  
Space for health-promoting activities such as meditation, yoga, dance, basket, soccer, walking improve physical and mental health.



**LOW COST**  
Activities and services that are free or very cheap such as food, recreation and access to services like library and place to study or work can attract a wide range of users.



**FLEXIBLE SPACE**  
And infrastructure for various types of events allow for a wide range of stories to be told and new ones to be made. This has potential to ensure the constant exploration of values on site.



**COLLECTIVE MEMORY**  
Heritage sites can anchor a culturally diverse community to place, and open up for common experiences that can create new histories.



**DELIGHT**  
A liberating place to relax and socialize; be culturally stimulated or express oneself can empower and enrich lives. Liberating activities and spaces can turn the story of the place around in a powerful manner.



Fig. 118. Peralta, D. (2018)

## **CHAPTER VI: ACTIVATING THE SITE**

“How can the historical landscape of Botfengselet be activated as a resource in meeting present day challenges?”

This section aims to discuss the potentials for Botsfengselet as a resource, employing findings from the latter three chapters. The findings form the basis for a set of priorities and values that structure ideas for development. Ideas for development are communicated through scenario-building; a useful tool for exploring paths in an early stage of development. The scenarios explored in this section are drawn with a thick pen with the intent of forming a foundation for further detailed investigation.

#### CHAPTER OVERVIEW

##### A. *SUGGEST* values and potentials for development

Discussing overarching principles (and framework) for preservation and development that should be instrumental in the following planning process.

##### A. *DISCUSS* scenarios for development: programming

Discussion of scenarios for developing the site, testing the findings and interpretations from previous section

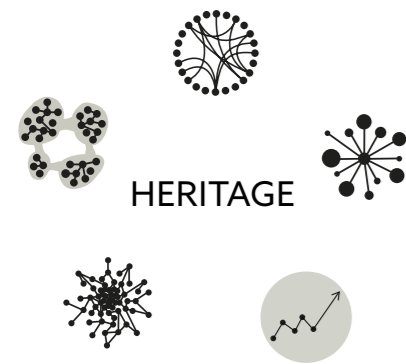
##### A. *EXPLORE* potentials in landscape interventions

Discussion of scenarios for developing the site, testing the findings and interpretations from previous sections



Fig. 119. Peralta, D. 2018.

# Unlocking potentials in heritage to meet present-day challenges



## Potentials in developing Botsfengselet as a heritage site

The principles referred to throughout the thesis are, as aforementioned, enabling factors that a landscape can and must offer in the development of sustainable resilient communities (human and ecological). By using the principles as search magnets throughout the previous three chapters, a set of more concrete solutions for Botsfengselet as a heritage site have been discovered. Yet, seeing as this is an early stage of exploration, this thesis has chosen to call these findings *potentials* instead of solutions, in order to leave the list open-ended. In the opposite page, the potentials are synthesized and organized. If further research is conducted, further potentials could be discovered that could strengthen the heritage value, and ensure a heritage site adapted to present-day challenges.

Some of these potentials are general needs within the green shift, some pertain specifically to the neighborhood and its challenges, whereas some are directly related to strengthening heritage values in general. What they have in common is that they are lessons from exploring Botsfengselet as a case either historically, theoretically or practically. These potentials guide the further exploration of development scenarios for Botsfengselet and its landscape.

### COMMUNITY

### URBAN ECONOMY

### ECOLOGY

### HISTORY AND CULTURE

	ANCHORING	DIVERSITY	EMPOWERMENT	ACCESSIBILITY	PRODUCTIVITY
COMMUNITY	<p><b>CENTRAL LOCALITY</b> Centering community around common space, can allow for dialogue and democratic participation.</p>	<p><b>SOCIAL CAPITAL</b> Services and activities across economic classes, gender, age and culture can strengthen the social capital in a diverse community.</p>	<p><b>SOCIAL NETWORK</b> Connection to community can strengthen the social capital for individuals, and prevent urban loneliness and fragmentation.</p>	<p><b>HIGH QUALITY PUBLIC SPACE</b> Safe, attractive places to play, walk or stay can provide a sense of dignity and well-being in dense neighborhoods.</p>	<p><b>STEWARDSHIP</b> Employment on the heritage site, or other shared responsibilities provide job opportunities for locals, and may foster stewardship on the site.</p>
URBAN ECONOMY	<p><b>CO-CREATION</b> Symbolic co-creative projects on a small scale such as a dinner, or a recycling project can foster stewardship for place, ownership, and a sense of community</p>	<p><b>INVESTMENT</b> Not being dependent on state funding, but rather aiming to have diverse sources of funding can ensure sustainable economic management of heritage sites and strengthen the urban economy.</p>	<p><b>LEARNING SKILLS</b> Local internships and possibilities for learning practical or theoretical skills can to improve chances of employment, and strengthen social mobility in the neighborhood.</p>	<p><b>LOW COST</b> Activities and services that are free or very cheap such as food, recreation and access to services like library and place to study or work can attract a wide range of users.</p>	<p><b>CIRCULAR ECONOMY</b> From things like local produce, locally produced goods, or place where people can fix things could strengthen the local economy, and stimulate local innovation.</p>
ECOLOGY	<p><b>CONNECTING BLUE/GREEN STRUCTURE</b> Can ensure ecological coherence on a larger scale, improve local water management.</p>	<p><b>MORE VEGETATION</b> To diversify types of plants, and provide more rich soils can increase biodiversity in terms of insects and microbes, can ensure more robust ecosystems</p>	<p><b>RECREATION SPACE</b> Space for health-promoting activities such as meditation, yoga, dance, basket, soccer, walking improve physical and mental health.</p>	<p><b>URBAN DENSITY</b> Places offering multiple services in close proximity to where people live, are key to efficiency i.e. related to mobility in densely populated areas.</p>	<p><b>REUSE RECYCLE</b> Good reuse of existing building stock is energy efficient and sustainable in a long-term development perspective.</p>
HISTORY AND CULTURE	<p><b>COLLECTIVE MEMORY</b> Heritage sites can anchor a culturally diverse community to place, and open up for common experiences that can create new histories.</p>	<p><b>REPRESENTATION</b> Diverse representation of historical narrative can challenge power; and ensure dynamic representation and management of heritage values.</p>	<p><b>DELIGHT</b> A liberating place to relax and socialize; be culturally stimulated or express oneself can empower and enrich lives. Liberating activities and spaces can turn the story of the place around in a powerful manner.</p>	<p><b>COMMUNICATION</b> Making history accessible and engaging for a wide audience, by emphasizing creative forms of story telling can increase the experiential, continuity, and pedagogical heritage value on site.</p>	<p><b>FLEXIBLE SPACE</b> And infrastructure for various types of events allow for a wide range of stories to be told and new ones to be made. This has potential to ensure the constant exploration of values on site.</p>



# Scenarios for development: programming

## Compatible Use?

One of the arguments Statsbygg use to explain constraints concerning development, is the strict regulatory preservation regime of Botsfengselet. Earlier in the thesis, the previous prison warden from Botsfengselet stated that he thought it would be impossible to transform Botsfengselet into something else than a prison or a museum. However, in fact, there are potential interventions one can introduce to the structure of Botsfengselet that may not substantially harm the original structure, but rather be compatible with the spatial typology on site.

Compatible use, or adaptive reuse is a concept that entails the alteration of sites or structures in a way so as to retain its cultural significance (Riksantikvaren, 2017). If Botsfengselet was to be developed into something else than a prison, it would be critical to search for a use – a compatible use - that would respect the architectural values on site. In order to truly understand the potential for compatible use, there would need to be extensive discussions about the threshold for change, involving detailed explorations of the site. For this part, however, some schematic scenarios have been drawn up based on references of other transformed prisons.

One could envision scenarios for development on a continuum between programming that would be open, like a museum, or programming that would be private, like a hotel. Furthermore, one could compare the impact of programming between having value on a local level, versus having value on an international level. On the next few pages, a set of scenarios will be presented that explore the “extremes” of this continuum. The principles introduced earlier in the chapter will guide the analysis of these scenarios.

STATEMENT 1: There are several options for reuse that are compatible with the existing building typology.

STATEMENT 2: The building programming of the building will affect the landscape both on site and on a larger scale to various degrees.

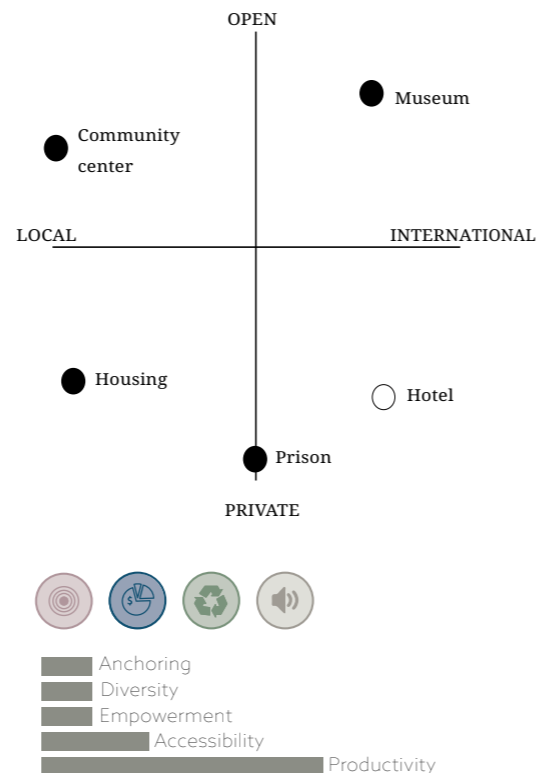


Fig. 120. Wilsø, A (1929)

REFERENCES: COMPATIBLE BUILDING TYPOLOGY

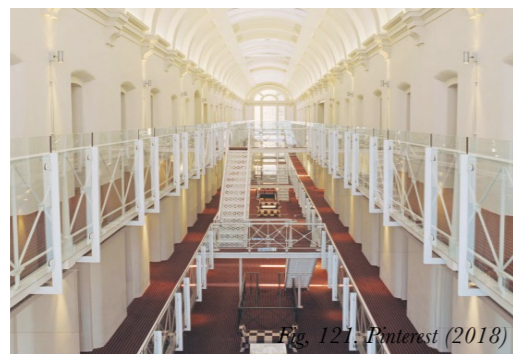


Fig. 121. Pinterest (2018)  
Luxury Prison Hotel: Former HM Prison Oxford, now "Malmaison" - Oxford UK



Fig. 122. Pinterest (2016)  
105 cells turned into 40 luxury rooms at Hotel Het Arresthuis, Roermond Netherlands



Fig. 125. YHA (2018)  
Youth Hostel/social space Fremantle Prison YHA - Fremantle Australia



Fig. 126. Pinterest (2018)  
Youth Hostel/Housing - Celica, Ljubiana Slovenia



Fig. 123. Tripadvisor (2014)  
Prison Hotel, conference center, hostel, and museum - Langholmen, Stockholm



Fig. 124. NYT (2018)  
Refugee camp: The De Koepel prison - Haarlem, the Netherlands



Fig. 127. Tripadvisor (2018)  
Museum: "spend the night as a prisoner" live acts, Karostas Cietums Military Prison - Liepaja, Latvia

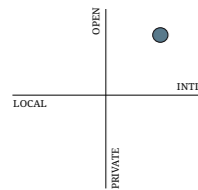


Museum: Hoa Lo prison - Hanoi Vietnam "The Hanoi Hilton"



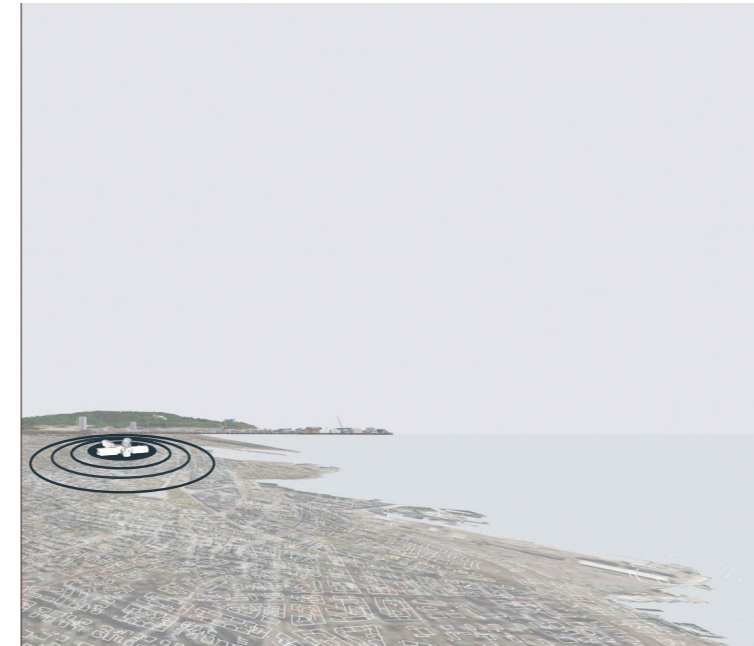
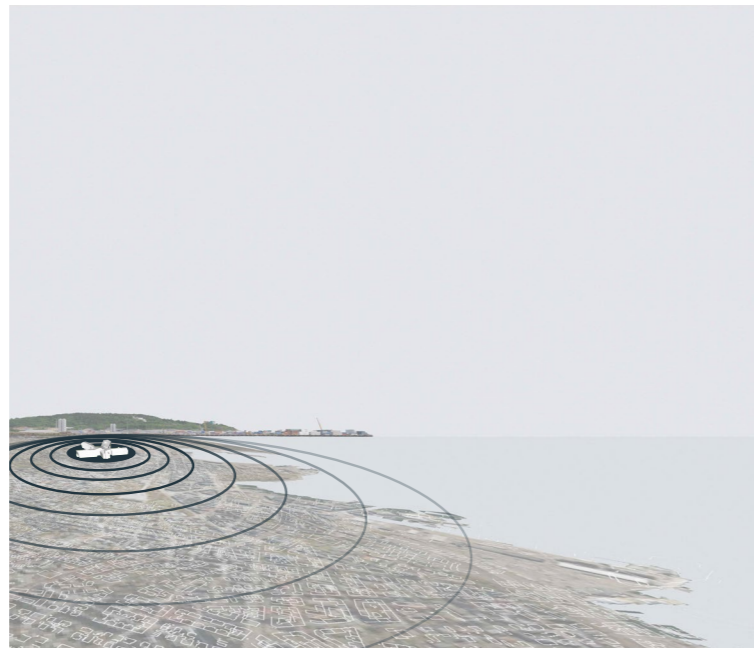
### PRISON

One scenario for Botsfengelet would be to let the site remain a prison. This scenario is true to the history on site, and it has a strong impact within the walls, yet, the further impact would be non-existent. There would still be opportunities to learn skills, and to enhance the environment, yet this would only benefit the ones incarcerated.



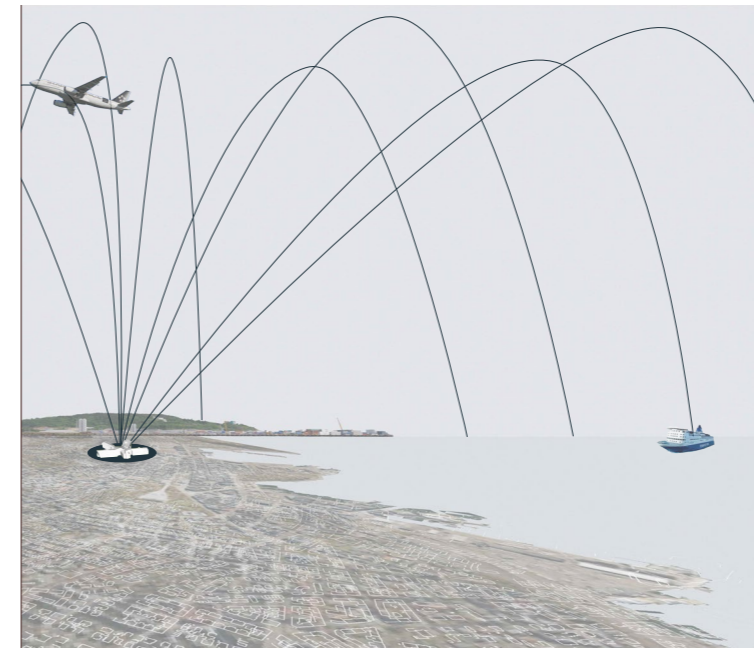
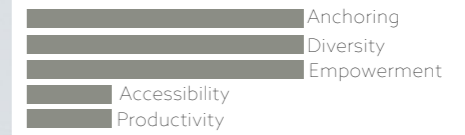
### MUSEUM

In turning the prison into a museum, there is potential in communicating history in a diverse and accessible way, and ensure experiential value for a broad community, including tourists and schools. Yet, turning the place into a museum may lower local impact and opportunities for local empowerment. Investment opportunities are greater in presence of a broader community.



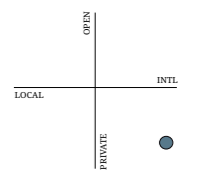
### HOUSING/COMMUNITY CENTER

Potentially turning Botsfengelet into local housing or a community center would have strong or moderate local impact in forming local networks, offering learning activities, and fostering dialogue, yet it would entail little access and therefore little benefit for the greater community, especially in terms of communicating history. Investment depends on the kind of housing.



### HOTEL

To turn the site into a private facility could entail strong potentials for investment, and it could communicate the history of the site to a larger community (depending on the kind of quality and concept of the hotel). Yet a hotel is not anchoring, accessible, or empowering for the local community, and one risk losing the local benefit altogether.



## Local benefit vs. financial feasibility

From looking at the criteria and the scenarios, there seems to be an immediate tension between investment and local impact. A total investment from the private sector may totally exclude the local population that demands affordable activities, and services tailored to their urgent needs. On the other hand, giving a hundred percent precedence to the local community may undermine the potential to attract various entrepreneurs and innovators who could ensure more self-sustained economic operations. A place solely dependent on public funding may jeopardize the economic sustainability on site. A large sum is set aside for rehabilitation of the site from the government, thus the investment does not need to cover all costs unless the site is sold. Keeping the place public will secure the democratic right to the landscape and should therefore be an inherent principle in all development scenarios.

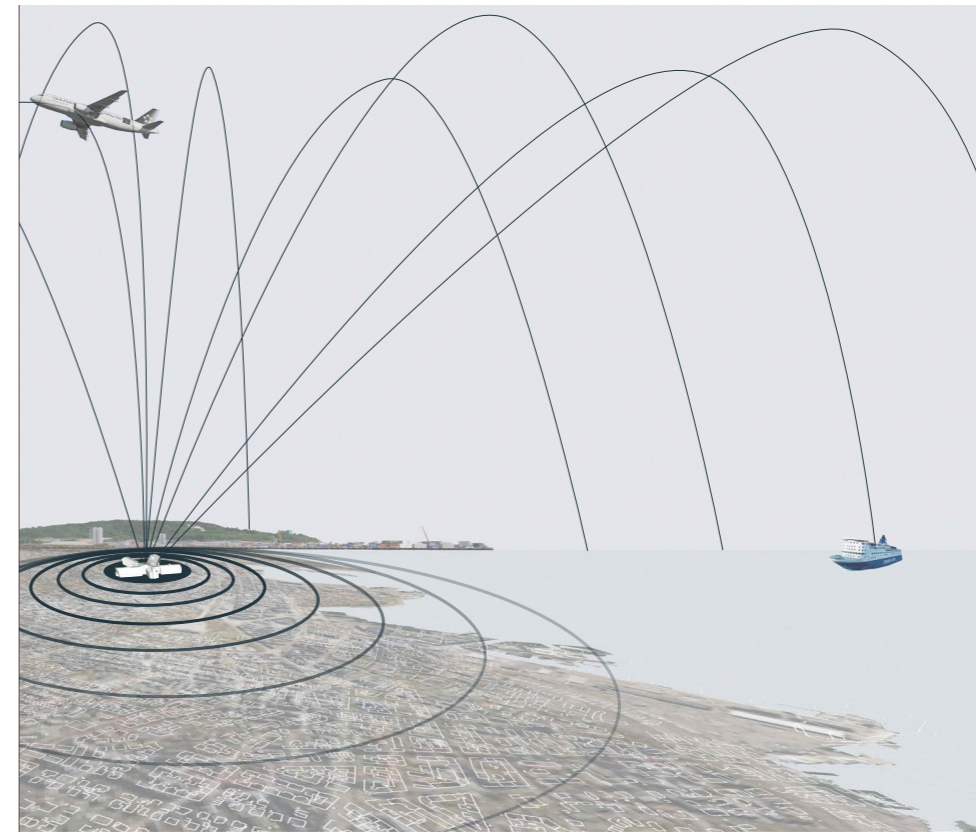
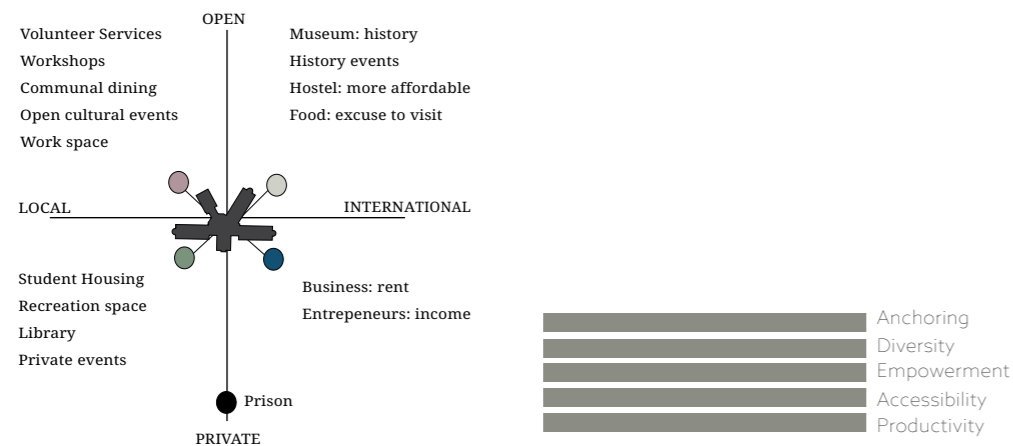
## Historical integrity

The Hoheneck case presented earlier in the thesis, highlight the fact that reuse concepts such as a hotel concept may severely compromise the historical integrity, in working with of a site of consciousness such as a prison. Spending the night as a prisoner (or a similar experience) may risk to fetichize the narrative of trauma into a commodity for pleasure. The experience of history need not be heavy and depressing, yet neglecting the immaterial heritage value of the place jeopardize the potential of Botsfengeselet to tell a powerful story to a broader audience. In any development scenario, the history of the place should be communicated with narrative integrity and it should be accessible to as many people as possible. Therefore, it may be an idea to keep some of the prison completely open to the public instead of solely using the structure for local purposes. Opening the site to a larger audience may also encourage more diverse sources of funding.

## The big question

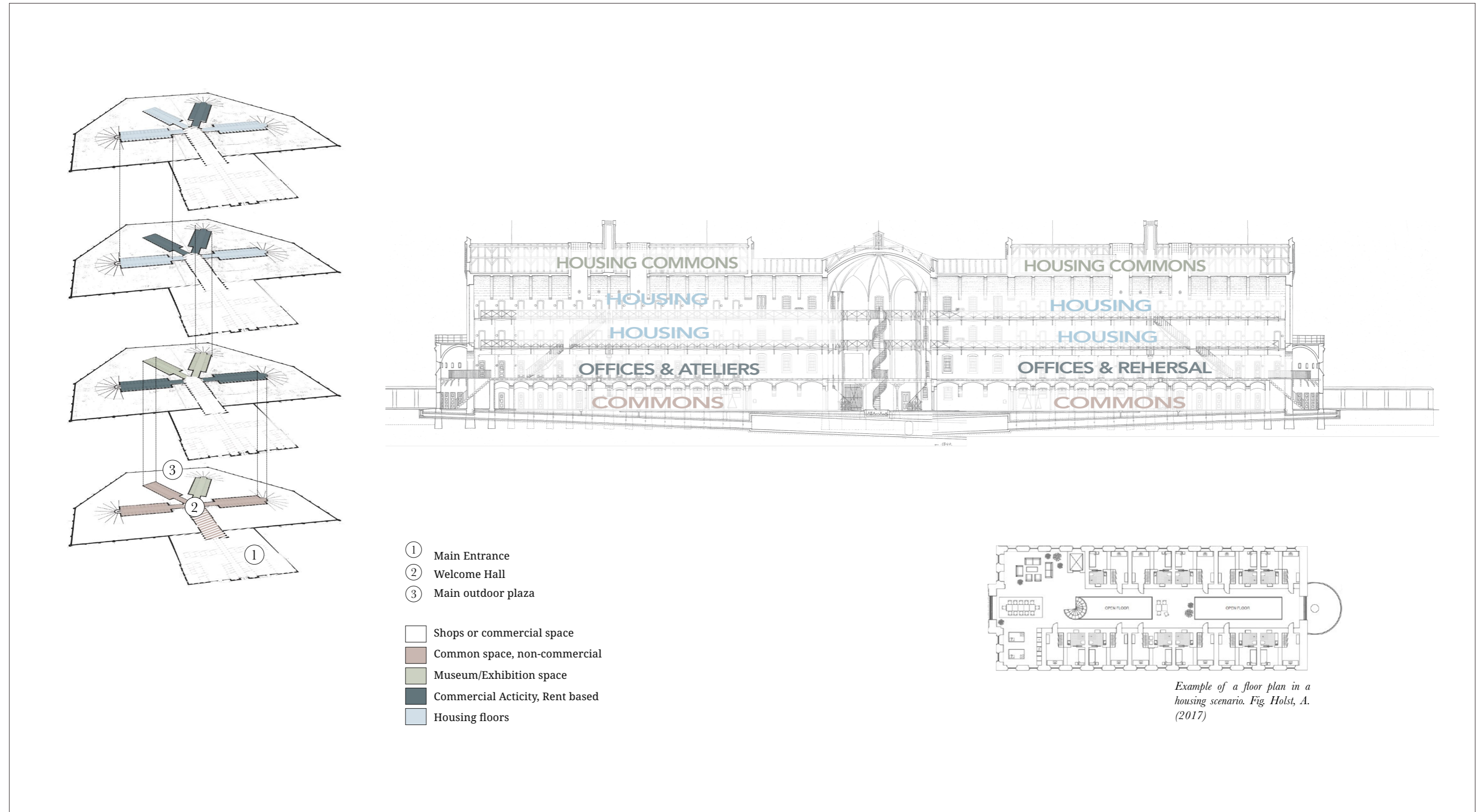
Is it possible to envision a multifunctional space that can:

- i) Have a strong impact on the local landscape, and be accessible for local inhabitants?
- ii) Strengthen and communicate history, as well as engage a larger community in the narrative?
- iii) .. While still be attractive to investors?

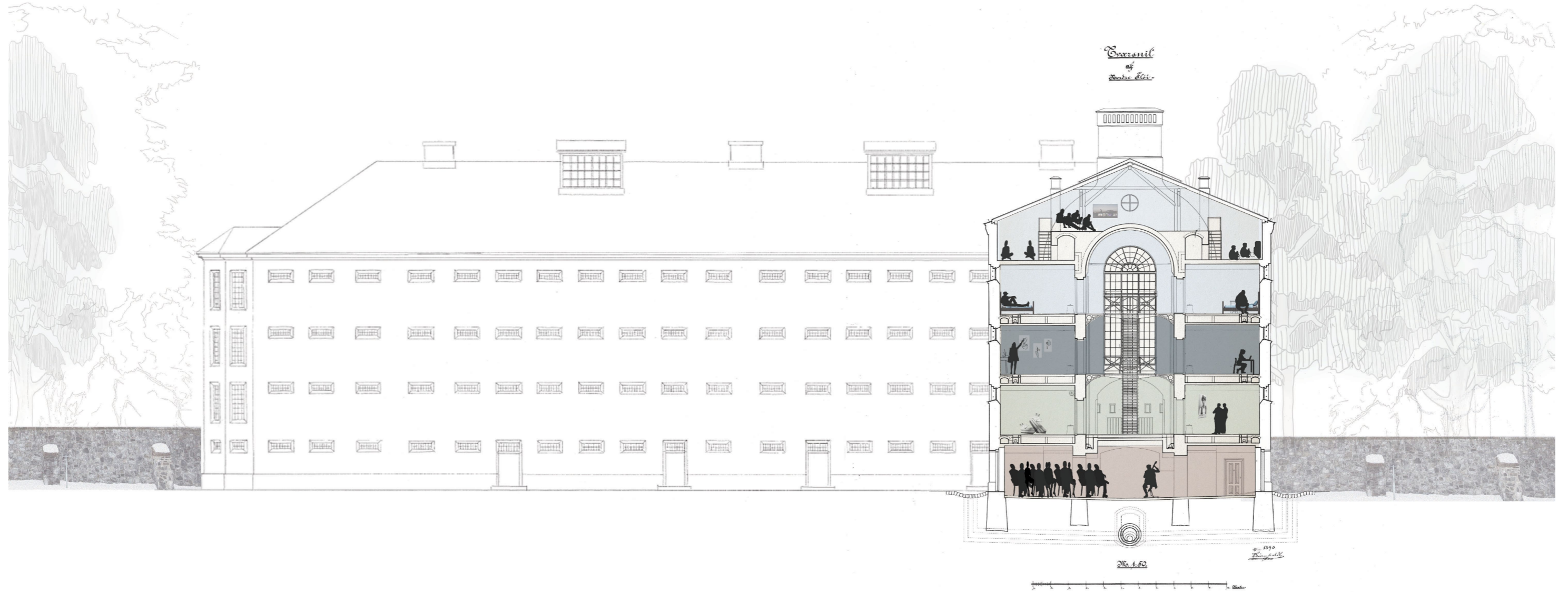


## Multifunctional Programming

These pages explore the potential of having a multifunctional program at Botsfengselet. This scenario is not rooted in architectural investigations, but is meant to stimulate the imagination as to what can be combined on a large site like Botsfengselet. These scenarios are also meant to illustrate some of the potentials introduced in the beginning of this chapter.



A range of activities within the existing typology.



POTENTIAL ACTIVITIES



Work-space with meeting rooms in the common areas. Encouraging enterprises that can hire young trainees from the neighborhood.



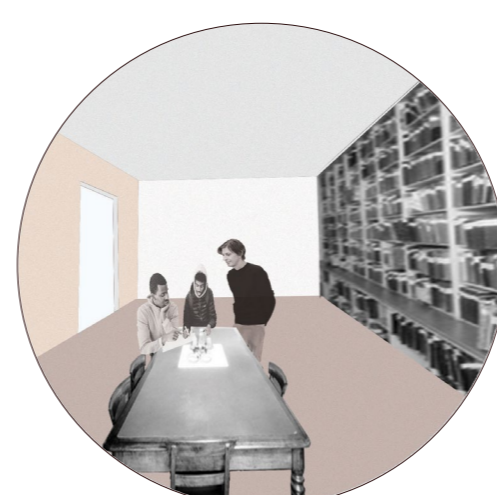
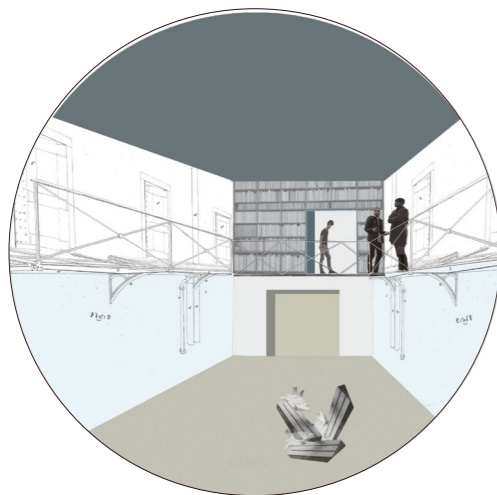
Student housing or single-housing residency. The more maintenance work you can do on site, the cheaper the rent.



Commons: library, volunteer services (such as tutoring sessions), free workshops, classes, lectures. Discussions and debates, senior services.



Museums that combine historical artifacts and narratives with various mediums. A more permanent exhibition and space for temporary.



# Exploring landscape scenarios

## Landscape interventions

What kind of landscape interventions could strengthen the historical narrative of Botsfengselet, and also be a resource in urban development?

The following section discusses how historical values can be brought forth in activating the landscape of Botsfengselet. The building program scenario previously presented forms the basis for reprogramming the landscape. As has been established in chapter II and IV, there are several landscape interventions that are compatible with, and could strengthen the heritage values and narratives that reside on the Botsfengselet site. As previously stated, the building programme will affect who has access to the site. The users of the site (especially within the walls), will naturally determine the landscape programming, thus building and landscape development should be discussed and planned together when it comes to programming and design. The discussions concerning development should be premised on a set of agreed upon values and principles (i.e. the ones underlined throughout this thesis) in order to reach the full potential of Botsfengselet as a heritage site.

## Historical garden?

Based on maps, photos and sketches previously explored in this thesis, there seems to have existed interesting landscape features on the Botsfengselet site in earlier times, including a large garden by the prison entrance east of the wall (on the old priest- and prison director properties). Due to the construction of Politihuset and related development, there are few traces of this garden on site today. Neither are there much left of the productive landscape employed for food production, or any grand features of the previous century park-landscape. That is, except for the remaining iconic Egon Olsen avenue and large trees on site. In the ICOMOS Florence charter from 1981 on Historical Gardens, the following is stated about historical gardens: “Where a garden has completely disappeared or there exists no more than conjectural evidence of its successive stages a reconstruction could not be considered a historic garden.”. Despite some traces of vegetation (and off course the prison structure), the original paths, shrubs, plantings, and materials are missing from site. Thus, the historical landscape can by definition not be considered a historical garden landscape. Yet, as previously stated, some form of reconstruction of the historical landscape is a strategy that could be compatible with contemporary values of ecology and community, and could in this context lift both the quality of the site in its entirety, and strengthen the historical landscape narrative.

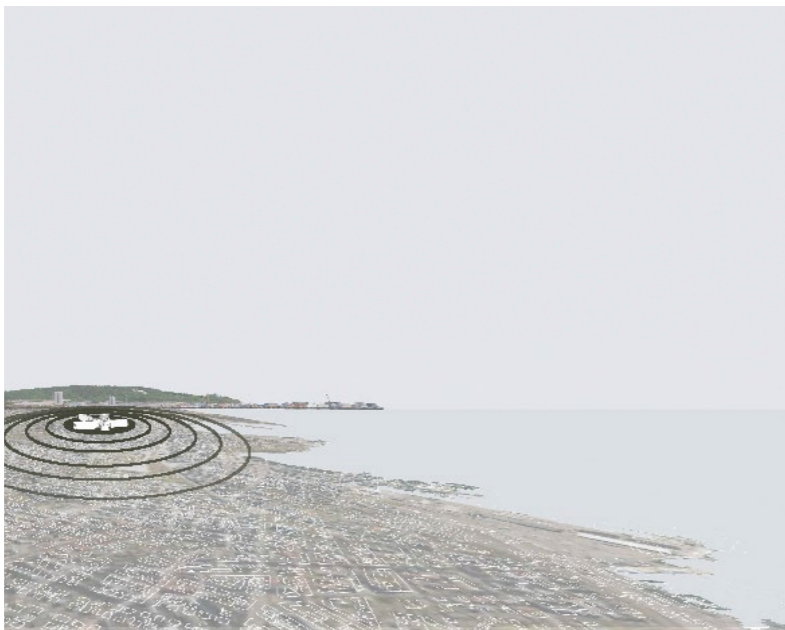
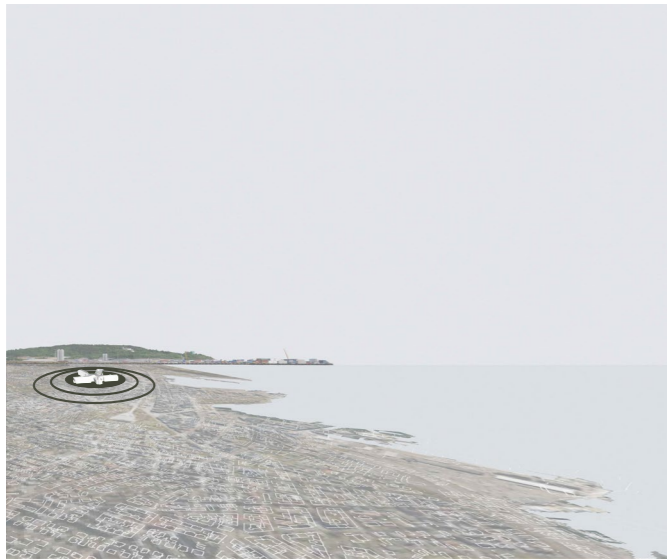
*“A historic garden is an architectural and horticultural composition of interest to the public; from the historical or artistic point of view”.  
As such, it is to be considered as a monument.  
Article 1. The Florence Charter, 1981 (ICOMOS)*



Fig. 129. Wilse, A. (1929)







Socioecological impact of landscape interventions

## Experimental landscape restoration

Formally, the prison courtyard falls under the general heritage regulation on site. Yet, if a prison site “of monumental display” is considered a desirable quality under this preservation status, there could be made good arguments for re-evaluating the current conditions on site. As previously stated, some form of reconstructing of the historical landscape is a strategy that could be compatible with contemporary values of ecology and community, and could lift both the quality of the site, and strengthen the historical landscape narrative. One cannot find the arguments for full restoration under the international charters dealing with historical gardens, however, one could argue that lacking a formal definition opens up for more free and experimental interpretations of the landscape. In chapter III, intentions behind the formation of the landscapes were explored. The historical intentions and imagery could be further explored within an experimental setting, as will follow in the following pages.

## Historical intent

1812-1865

CHALLENGES  
Densification  
City Renewal

### i) Accessible public green space

Park politics and the idea that providing abundant, publicly available green spaces was a necessary measure to combat threats to health and stability caused by urban densification and rapid population increase in the late 1800s

1880-1920

CHALLENGES  
Population growth  
Increasing crime

### ii) High quality public green space

The idea that high quality green space and beauty was a token of trust and respect from the government, and would engender a desire to use public green space, as well as a sense of ownership and/or stewardship for public space.

1920-1945

CHALLENGES  
Economic hardship  
Food scarcity

### ii) Productive green space

The landscape was valued for its productive capacity: symbiosis between ecosystem and people. Communal efforts and circular economy in times of war and economic hardship

## Accessible, high quality public green space

### Challenges

Today, the broader community of Botsfengselet is facing population growth, urban renewal, increasing crime and confined living conditions and a lack of high quality green space.

### Solutions: learning from history

One can learn from history and both make the green spaces in the neighborhood more accessible, as well as enhance the quality of the green spaces. In archival photos, we see a variety and abundance of shrubs and perennials in beds both inside and outside of the walls, even around the small individual airing courts (the fans). In upgrading the site as is today, this could entail making the prison courtyard available for walking around, sitting down, recreation and play. Taking back planting schemes and forms could be interesting in making the courtyard more attractive while eluding to history. Add a place get a coffee, and add several benches to sit and enjoy the place, both inside and outside the walls. Not only does diversity in vegetation provide a sense of dignity, it also increases biodiversity and ecosystem complexity.

The prison park outside the walls could be enhanced with shrubs and perennials, and one can use the old maps to partially restore the paths and plantings in the old priest's garden. The old garden could then function as a welcoming space, and be tied to activities in the front area of the prison,



Fig 132 Wilse, A. (1929)



Fig 130. Wilse, A. (1929)



Fig 131. Prestigia (2015)

### Inspiration I

Although now a private luxury institution, The Four Season Hotel in Istanbul is a former prison, that can inspire with its lush, colorful courtyard used for dining and socializing.



Fig 133 Wilse, A. (1929)



Fig 134. Pinterest (2018)

### Inspiration II

The Fans are now gone, but the traces of them are still in the landscape. One could perhaps reconstruct them freely for the purpose of flower beds or dining, like they have done at the Prison Hotel & Museum Garden at Langholmen, Stockholm. The fans display an important architectural facet of the original structure, and tell a story about the lack of roaming space and stimulation under the separation system.

## Productive green space

### Challenges

Today, the broader community of Botsfengselet is facing challenges relating to integration and fragmentation from a high rate of in-and outflux.

### Solutions: learning from history

The landscape of Botsfengselet was cultivated long before the hardships of war. Cultivating space was a natural solution to food access, especially within the prison. The stories tell of a circular economy within the walls where prisoners fertilized the lands with their own.. residue. Although not the same availability of space, there is ample room to cultivate areas within and around the site. Cultivating space in a way that combines eatable and non-eatable vegetation, could provide a lush, attractive garden space. If Botsfengselet was employed for housing, there could be room to employ the people living there to tend the green areas, i.e. for reduced cost of living.

Urban farming is a valuable activity in terms of its communal value. It is a common project, that forms bonds through the universal topic of food.



Fig 135 Wilse, A. (1929)



Fig 136 Wilse, A. (1942)



Fig 137. The Rye Hill Garden Project (2018)



Fig 137. The Rye Hill Garden Project (2018)

### Inspiration

The Rye Hill Garden Project organic urban farming programme works with inmates of Rye Hill Prison. The program aims to provide an environment to support offenders who have a background of drug misuse, with the aim of assisting their recovery, wider health and well-being. The garden they have made at Rye Hill is a mix of eatable and non-edible plants that increase biodiversity on site (Rye Hill Prison Garden Project, 2018).





Bodsfangstet  
i  
Christiania.



# The heritage commons

The exploration of scenarios highlighted in this chapter shows that in order to secure broad accessibility to the heritage on site, and to ensure sustainable economic management, some diplomatic compromises ought to be made. As stated in the beginning of this thesis, finance is perhaps *the* limiting factor to alternative developments of Botsfengselet, thus multifunctional use of the building site, and the landscape could be a potential solution to the problem of financing. In this chapter, the site and landscape of Botsfengselet have been explored as common goods and a common grounds. The impact analysis shows that it is possible to provide high quality, accessible and empowering common spaces that are more or less compatible with the existing building typology. In sum, what constitutes a good heritage commons?

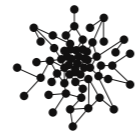
## ANCHORING

Spaces that physically center and anchor community encourage civil engagement. These are places where people can share experiences, interests, and foster trust, respect, and learning. Anchoring collective memory to space can foster new identities and community rootedness, individual belonging, and the formation of new narratives of place.



## DIVERSITY

Enabling common spaces that ensure bridging and bonding between community groups, generate social capital, or a community based on trust, and mutual understanding (Hester, 2010). A heritage commons could open up for diverse encounters between cultures, and encourage diversity in communicating historical narratives of place. A heritage commons based on diversity also means working with non-human agents to enable complex, robust ecosystems.



## EMPOWERMENT

Enabling empowering places, means to combat urban isolation, and to provide opportunities for improving health and personal skills. Empowerment through socializing is a powerful counternarrative to the historical isolation regime on site. Empowerment through knowledge and skills, but also cultural or natural stimuli are further narratives that could work as preventative measures for crime and poor physical and mental health.



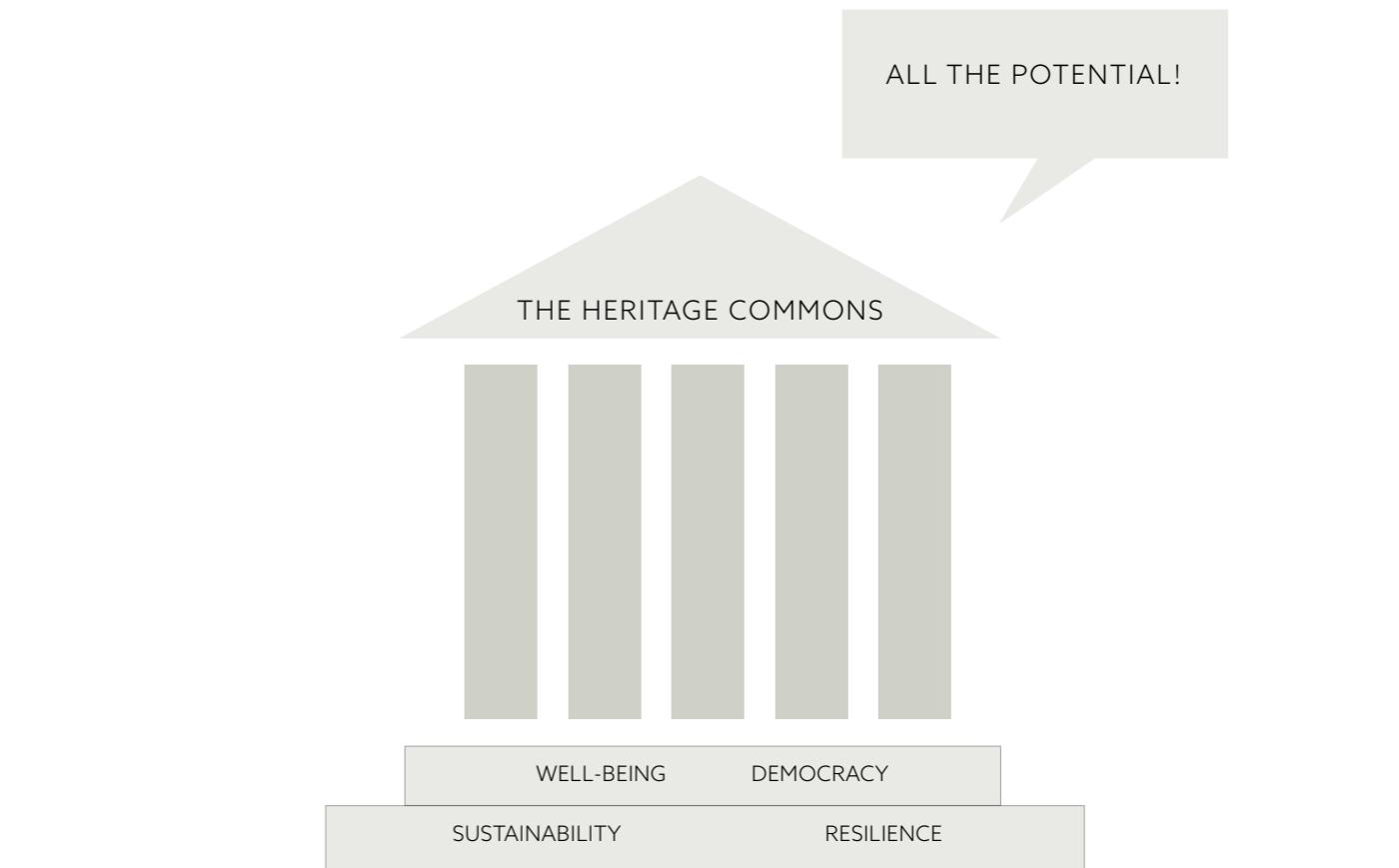
## ACCESSABILITY

Accessability in an urban commons means to enable spaces that ensure inclusion and access for everyone to basic life necessities, information, and decision making processes (Hester, 2010). This means spaces that are not solely based on activities of consumption, but offer low cost alternatives in terms of food and recreation. Accessability in an urban heritage commons also means to make history accessible through various forms of communication.



## PRODUCTIVITY

A good heritage commons enable programs and activities that allow people to have decent job opportunities; to stimulate the individual and collective economy while not harming the environment. A productive environment, and a circular economic model is an interesting reference to the historical narrative of Botsfengselet. Diversifying sources of funding enable sustainable economic management of the site.



Discussion and conclusion



## Discussion: development strategies

### Operationalizing inclusive development

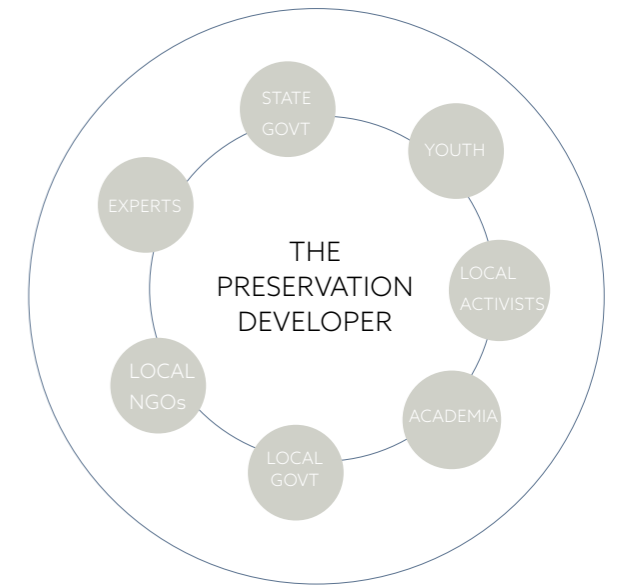
This thesis started off by asking for a plan. This section therefore discloses some strategies that may be fruitful in the further development of Botsfengselet. In Riksantikvaren's Bystrategi as introduced earlier in this thesis, the following goal was stipulated:

*“To introduce cultural heritage management early in processes; to find solutions, and to make decisions based on good processes and broad participation.”*

One of the central goals of this thesis has therefore been to look at alternative views on managing heritage, and alternative ways of operationalizing development. To make a fully detailed planning strategy is beyond the scope of this research, yet some simple planning principles and models will explain some core elements that this thesis argues should be applied to the case of Botsfengselet, and other similar cases dealing with heritage and development.

### Including diverse stakeholders early

A development process premised on democratic values demands coordination on multiple levels, not just for the sake of inclusion in itself, but in terms of long-term success of the project. Long term success here is predicated on economic sustainability, administrative feasibility, and public acceptability of the project. An inclusive process therefore, requires coordination between both commercial and non-commercial interests, experts on heritage as well as creative communities and public authorities. Rojas (2016) argues that neither the free market or public administration alone can handle sustainable development of heritage, and therefore “requires a balance of more flexible regulation, and a broader view of sociocultural significance, instruments and interventions from experts in conservation” (p.37). Whereas including community members from an early stage may engender a sense of communal ownership and stewardship, early inclusion of professionals and creatives in dialogue with heritage authorities may ensure higher tolerance and consensus for alternative strategies and designs. Fruitful cooperation between the private sector and the government, could entail agreements concerning regulation and incentives that makes investment more feasible.



### The preservation developer

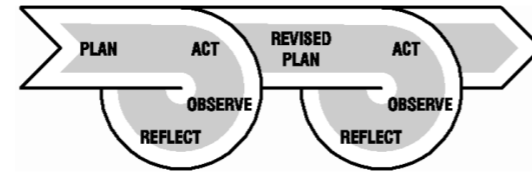
Riksantikvaren's Bystrategi states the following about democratic processes in heritage management; “early inclusion, and clear communication of the cultural values will lay out the foundation for decent solutions, and is a premise for a predictable heritage management in planning and development processes” (Riksantikvaren, 2017, p.11) This statement is ambitious, but without an alternative strategy, it entails that i.e. property managers and cultural heritage management ought to function as expert, advisor, cooperator, and facilitator for all these involved stakeholders. A democratic process is necessary in terms of transparency and accountability for both politicians, planners, and developers (Ibid), but is a quite extensive task.

In an article following the discussions around the Government quarters, AHO-professor Erik Langdalen introduced the concept of the “preservation-developer” (*bevaringsutvikleren* in norwegian). The concept denotes a new type of professional practice, namely an expert who combines the urban planner's overview; the preservationists historical sensitivity, and the designer or architect's creativity (Arkitektnytt, 2017). The reason why inclusive processes are avoided is usually due to time and budget constraints. Yet, with regards to the long-term perspective, inclusive processes could prove to be financially rewarding, both on a socioeconomic level, and in terms of private-public partnerships. Investing in good facilitators, or *preservation-developers* could ensure efficiency in the processes, and increase competence on the field of preservation and development. Facilitators can also make good use of local entrepreneurs in organizing participatory processes. In the neighborhood of Botsfengsele, grassroots businesses such as “Growlab”, and “Makers Hub”, specialize in co-creative participatory community projects and processes.

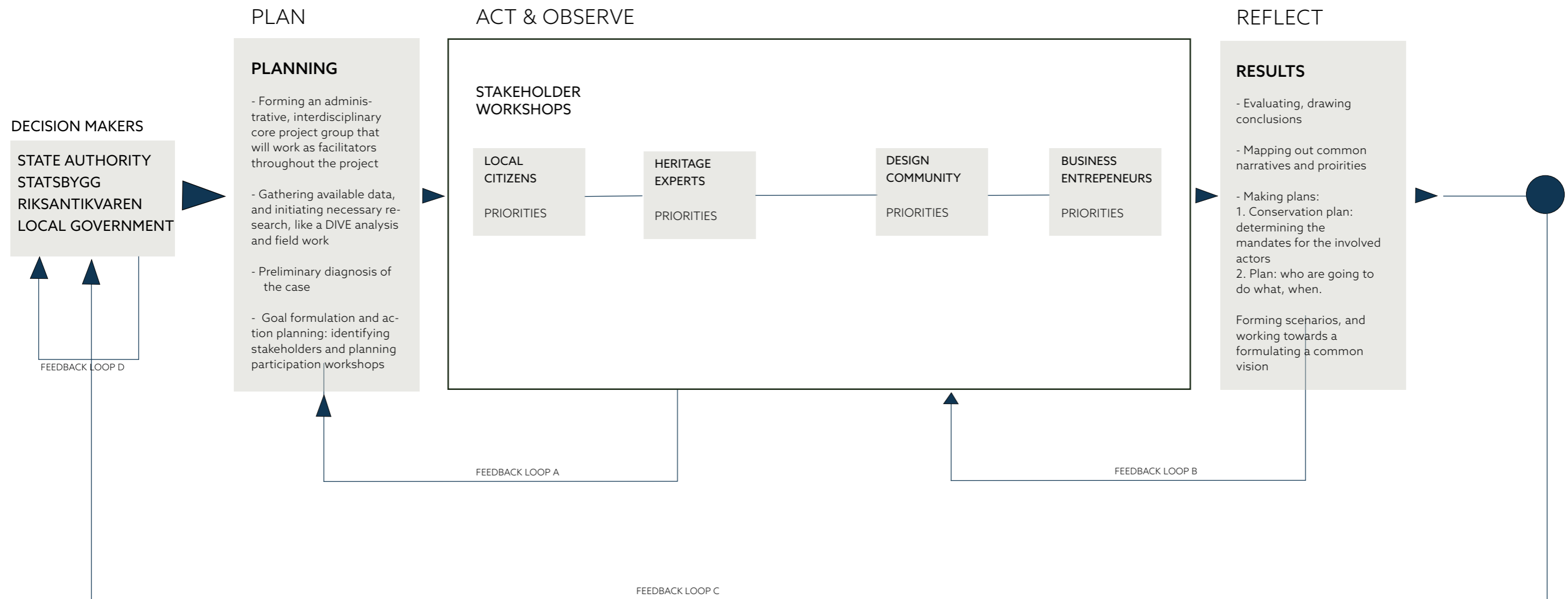
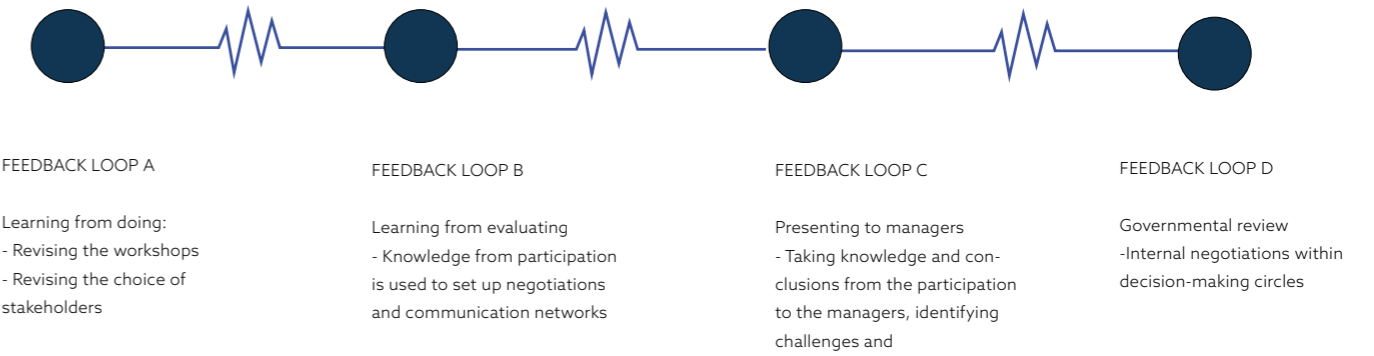
If allocating responsibilities for facilitating processes, the heritage authorities and property manager (Statsbygg's) role could be more confined and manageable. Their role would be to determine boundaries and possibilities inherent in the case in communicating with the higher level on issues such as policy and finance. To clearly communicate limitations and opportunities at an early stage is critical for an effective development process, and also sets the stage for fruitful creative negotiations.

# Strategy I: The Egon Olsen method

The Levinian experiential learning model (also known as the Kolb's experiential learning model) is used here to demonstrate how an inclusive, adaptive process could look like. The model has received the name "the Egon Olsen method" in this thesis as a homage to the constant trial and error processes applied by Egon Olsen. The experiential learning model is often used in participatory action research, useful for its dynamic and non-linear learning process. Those who have been involved in participatory action research know well that participatory processes are most often non-linear and highly unpredictable (signed by the author).



*"If you really want to learn about something, try and change it"*  
Kurt Lewin



# A rite of passage

## Activating the site a Rite of Passage

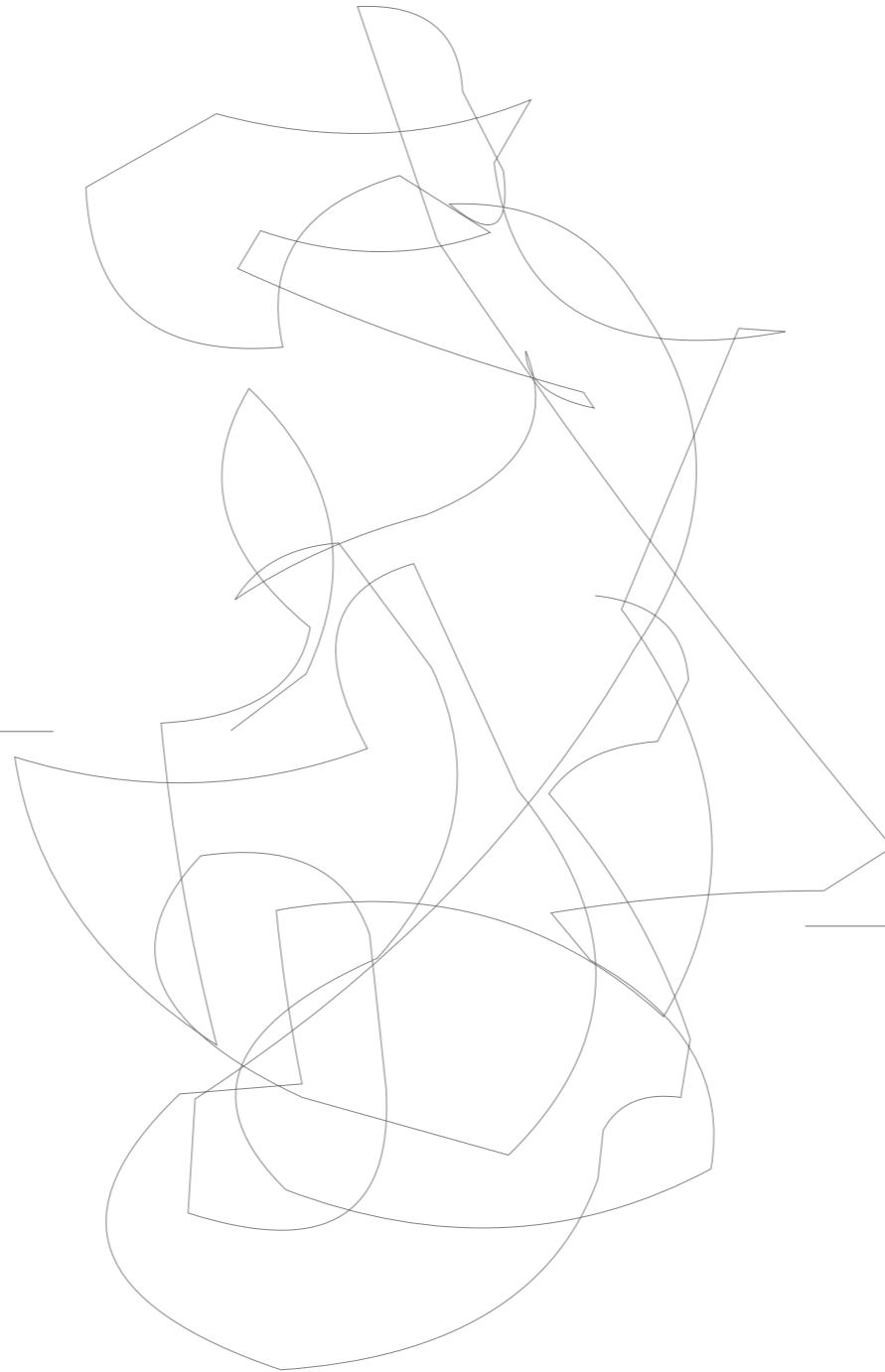
As aforementioned, if a place like Botsfengselet is to undergo a potentially challenging transition, it can be worthwhile to establish narratives that allow a given community (or the site itself) to accept that change. This is a challenging process, but if successful, it can help a site and its community to “come to terms with the past” while at the same time creating histories of the future.

Some change processes are more substantial than others. If Botsfengselet is to be transformed, it means closing a century old chapter. This paper argues that in urban developments, the very process of change is often overlooked. Most often, stakeholders start to discuss solutions or *proposals* before even knowing what kind of problem they are up against (Langdalen, 2018). One of the first things one learns in the field of anthropology and cultural studies, is the centrality of rituals, and the social significance of change processes through transition rituals. A transition ritual, or a *rite of passage* is “a ceremony or event marking an important stage in someone’s life, like birth, the transition from childhood to adulthood, marriage, and so forth. There is nothing esoteric about this. Can one, as in the case of Botsfengselet, perform a rite of passage urbanistically?”

## Liminal space

The term liminality was first introduced in 1909 by Arnold Van Gennep in his work, *Les Rites de Passage*. Van Gennep described rites of passage such as coming-of-age rituals as having a three-part structure: separation, a liminal period and reassimilation. Liminality is an expression of “anti-structure; a space where human beings are stripped of what differentiates them from one another, and are free to be creative and explore themselves and the multiple possibilities of being and relating. In this, they gain the ability to see new perspectives, and gain new insight. The word liminal comes from the Latin *limen*, meaning boundary or threshold. The word has been employed in various social and cultural contexts to denote spaces of in-betweenness, “where a metaphysical crossing of some spatial and/or temporal threshold takes place” (Carceral geography, 90).

In this sense, we can envision Botsen as having entered, or entering a liminal stage. The site is between here and there; this and that; in an uncanny sphere of uncertainty. Thus, a way of activating the site in this liminal phase could be to organize a set of temporary interventions that are allowed to explore and relate to the site in a creative way. As previously mentioned, common experience anchor memory, thus facilitating common experiences may be an important step in the integration process of the site. A rite of passage that takes into consideration the gravity of the past life of Botsfengselet may also be an important remedial process for the site as a gestalt in itself.



## Advocacy

An explorative, temporary phase could be a useful input in the development processes, stimulating the imagination when it comes to relating to and experiencing the site, as highlighted in the participation experiment in this thesis. A deliberate transition period can also allow the forming of interdisciplinary and local networks necessary for the long-term management of the site. Last, and perhaps most interestingly, is that a rite of passage could be a strategic element in raising advocacy about the place. To boost the attention through various interventions (see next page) could gain attention from possible investors, and from the public in general. Public attention and engagement can support or even pressure government authorities to allocate funds for development. In short, using a rite of passage as a development strategy is a way to take seriously the issue historical integrity could contribute to strengthen the heritage value on site. Moreover, it could be an ingenious way to secure funding for development through advocacy.

*“We are open for anything that is compatible with the preservation status. Use is well known to be the best form of preservation. The worst that can happen is that the building remains empty” Harald Nikolaisen, Statsbygg (Aftenposten, 2015)*

On the next spread are a set of suggestions for temporary interventions or milestones within the transition period, or the current *liminal phase*. These interventions could be valuable in strengthening the heritage value of Botsfengselet in and of itself, The interventions also attach to other important events or critical discussions coming up in Oslo that can both secure funding, and work as useful input in the development process.

# Strategy II: A Rite of Passage

Big intervention vs. Small intervention

**OSLO OPEN HOUSE**  
Visits to the inside of the prison with ex-convicts or retired prison guards could be offered through the Oslo open house program.



**OSLO ARCHITECTURE TRIENNALE 2019**  
OAT 2019 will be about challenging architects, architecture commissioners and decision makers to develop new strategies for planning and adapting the built environments based on a model of non-growth.

An exhibition inside the prison could be facilitated as part of OAT 2019, and their experimental exhibition programme, with conversations and performance as part of the display.



**COMMUNITY DINNERS WITH LOCALLY PRODUCED FOOD**  
If some areas either inside out outside Botsfengselet would be open to urban farming, one could start arranging dinners and community conversations about place on site.



**KLOSTERENGA**  
The opening of Klosterenga could mark an important year of the whole park. Renovations to more than just Klosterenga (such as the old garden) could mark this event.

2024 2023 2022 2021 2020 2019 2018 2018 2019 2020 2021 2022 2023 2024

**THE EUROPEAN YEAR OF CULTURAL HERITAGE**  
Is an opportunity to facilitate open workshops. The year aims to encourage more people to discover and engage with heritage to discover what it is and why it is important.



**VIDEO WALKS**  
Janet Cardiff and George Bures Miller are two artists using simple technology (pre-recorded audio and video for cell-phone) to reflect on space and memory. Could be a cheap, fun way to make history accessible without having to facilitate guided tours inside.

**OPEN WORKSHOPS AND HAVE MARKETS IN THE ENTRANCE AREA (PRIEST AND WARDENS HOUSE)**  
There has been a kindergarden and a shop for selling good produced in the prison earlier, and the space could be used for similar purposes temporarily. Quite accessible space.



**OSLO IS EUROPEAN GREEN CAPITAL 2019**  
Oslo aims to cut emissions by 50% by 2020, and to be carbon neutral by 2050. EGCA and 2019 is a unique chance to gain international recognition for best-practice heritage management and circular economy initiatives.

# Conclusion

## Summing up: Botsfengelet as a Landscape

Cultural heritage is an intrinsic dimension of city planning and development, but has always been a contentious subject. Frictions arising from discussions around preservation and development underscore the varying emotional attachment people have to history. For some people, history is longed for and sought after, whereas for others history is considered mere nostalgia. Heritage is indeed, as stipulated in the Faro Convention, a “reflection and expression of [...] constantly evolving values, beliefs, knowledge and traditions” (The Council of Europe, 2005). Employing the Faro Convention, as well as the ELC definition of landscape and the right to heritage (RtL), has placed ideals of democracy and human rights in at the very core of the research in this thesis. Furthermore, conceptualizing Botsfengelet as a landscape has been important in order to acknowledge the significance of the site as not only a set of spatial qualities, but as part of a larger socioecological system.

The UNESCO Policy Document on World Heritage and Sustainable Development declares that, “States Parties should further recognize that, for many World Heritage properties, achieving sustainable development will require acting at a scale that is much larger than the property itself” (UNESCO Charter). Contemporary governing charters, conventions, and policy frameworks encourage democratic cultural heritage management, and support a place for heritage within the larger landscape and within the green shift. Unfortunately, as this thesis has attempted to demonstrate, the international and national ambitions to democratize cultural heritage and to position cultural heritage sites in the larger landscape, fall short in guiding important urban development processes in Oslo. Therefore, the central aim in the thesis has been to illustrate how one can unlock potentials in cultural heritage as a force in confronting present-day challenges, and in meeting democratic goals and ambitions within the contemporary heritage discourse. In this context, Botsfengelet as a case has been valuable in understanding the limitations and the potentials of present-day cultural heritage management.

Botsfengelet as a case displays a critique-worthy tendency within present-day heritage-management processes; they don't involve creative and academic expertise on heritage early enough in the development stage, and they are not sufficiently inclusive in terms of the community who will be affected by the development. This thesis has argued that Botsfengelet's development should not be treated as a separate, closed case, but offer a transparent, inclusive process by virtue of being part of a larger democratic landscape, in which people have the right to elements that secure their wellbeing and resilience as a community.

## Goal I. The green shift

The first goal stated in this research was to form a better understanding of the role of heritage within the green shift, and in urban development processes.

Appreciating and increasing the value of existing architectural sites is essential within a climate perspective in terms of effective resource use, and in reducing carbon emissions. Moreover, a strong population increase in the largest cities and urban regions entails pressure on space and infrastructure, and thus necessitate planning for more compact cities within existing structures. Yet, reuse is about more than sustainable resource use. Heritage pertains to economic and social sustainability goals both as a manifestation of cultural diversity and place particularity, and in terms of contributing to unique and attractive places to live, visit and work. The Norwegian heritage authorities and governing policies recognize the value of heritage as part of a holistic, long-term planning perspective. However, as the case of Botsfengelet has demonstrated, many heritage properties are governed by a rather narrow definitions - or a preservation purposes - that favours preservation of material and architectural values in a way that makes it difficult to adapt to the new policy ambitions. Through exploring theoretical and empirical insights, this research has demonstrated a potential in reframing the values that Botsfengelet's preservation purpose rests upon to embrace landscape qualities, immaterial values, humanistic values, and communicate them in a more pedagogical manner. The argument is that preservation of Botsfengelet cannot solely be about architecture if its history is to flourish and be framed for a contemporary audience. The case of Botsfengelet further highlights the necessity in many cases for broader involvement in defining the heritage value, so as to create opportunities to foster shared responsibility for managing heritage. To democratize heritage is thus an important facet of the role of heritage within the green shift.

Last but not least, this thesis has attempted to show that there are hidden narrative threads within the historical landscape of Botsfengelet that can be conjured up to both strengthen the heritage value on site, and simultaneously claim a space for Botsfengelet within the green shift. Interdisciplinary collaborations and more daring, experimental ways to engage with heritage could engender unique and functional designs on site, and provide exciting experiences of place.

## Goal II. Insiders

Cultural heritage is a common good, and it has significant potential in contributing to sustainable development within the green shift. However, more democratic, inclusive processes are required in order to release this potential, and to make cultural heritage a force in civic life. A second goal guiding this research has therefore been to gain empirical insight as to how one can strengthen the connection between history, place, and people in urban environments. This goal emanates from ambitions for a more democratic heritage management, as stipulated in the Faro Convention and by the Riksantikvar. Everyone has the right to define and benefit from cultural heritage, but this right ought to be enabled by deliberate democratic processes. Participation is hence a guiding principle for sustainable landscape- and heritage management. Yet, there are knowledge gaps as to how these participation processes should be operationalized. The experiment presented in this thesis was an attempt to operationalize a deliberate democratic process. The experiment showed that for a community to understand and identify with heritage, it is necessary to employ experimental pedagogies, and to collaborate with other academic disciplines.

A given community does not only have the right to landscapes that support dignity and well-being, but also landscapes that foster emotional qualities such as a sense of identity and belonging. Botsfengselet could become an asset for the community, and if grounded in broad participation and shared responsibilities, the community could become an asset for the long-term sustainability for Botsfengselet as a heritage site. If one can involve creative and academic expertise on heritage early in the development stage, it can create a process that strengthens the narrative of the historical building and landscape, and thus increase the pedagogical continuity value on site.

To represent and communicate history in a more diverse, accessible and engaging manner at Botsfengselet could promote social cohesion through dialogue, and it could open up for grounded and unique experiences of architecture and place. Historically grounded but present-day relevant interpretations could form new narratives and become a part of the future heritage on site. Instead of reinforcing memories of coercive authority tied to the material and historic values, Botsfengselet could be a place that “impel us by joy rather than compel us by insecurity, fear and force” (Hester, 2010, p 21). If allowed to take place, one can envision alternative powerful narratives arising out of the past stories of separation; narratives of empowerment, liberation, peace, and social bonding.

## Goal III. A plan for Botsfengselet

A third goal in this thesis has been to explore how one can translate formal ambitions into actual practices; to translate theoretical and empirical findings into development potentials, scenarios and strategies. A central part of the research presented has therefore been an attempt to organize values and principles inherent in formal policy ambitions, and to formulate ways or *potentials* for how these values and principles can be applied to activate the historical landscape of Botsfengselet. The analytical framework and the potentials synthesized from theoretical and empirical research could be critiqued as more or less appropriate foundations for scenario-building. The scenarios presented in response to the analysis are also schematic at best. Yet, as previously stated, the goal has been to *explore* ways in which to operationalize ambitions, and not to give definite explanations. However, this thesis argues that to systematize and formulate a set of principles and premises grounded in broad theoretical and empirical research would be helpful in a development process. Good premises for design are critical, and have significant impact on any future outcome of a site. It is therefore suggested to further expand and nuance the analytical framework, to go deeper and further into scenarios for development, and eventually to start testing out and experimenting with concrete solutions.

If a central goal in heritage management is to strengthen the role of heritage in urban development processes, plans need to be made that grapple with the financial liabilities of heritage. However, these plans could emerge out of processes - like the Egon Olsen process - that involves forming strong cooperative networks, clever strategies, and ingenious ways to secure financing. This involves a flexible government willing to work with economic incentives, zoning policies, regulations as so forth. It also involves creative and intellectual engagement by architects, preservationists, artists, as well as local activists and an engaged civil network. Idealistic perhaps, but in a long term perspective, imperative.

The ultimate aim must be to secure a regime for managing the historic environment that is clear and transparent, and sustainable as applied. This thesis has demonstrated that there is room for alternative strategies, practices, and inclusive processes that can ensure more shared responsibility for- and thereby lessen the economic liabilities for heritage both in a long term, and short term perspective. To build bridges before walls will help cultural heritage sustain its values, and to adapt to the ever-changing demands of urban life” (Rojas, 2016, p.37).



### Learning from

This thesis has underlined that the city of Oslo could benefit from having a more integrated, holistic position towards preservation and urban development. Accomplishments in i.e. the harbour development are truly unprecedented in the Norwegian context. But lest we forget the values inherent in urban historical environments. “Old towns” in other cities like Gamla Stan in Stockholm, and Barri Gotic in Barcelona are cherished as soulful, appealing urban districts. Gamle Oslo on the other hand, has always been the city’s grimy backyard. Despite representing vital urbanity, Fjordbyen also represents an unfortunate tendency to use a narrow lens in urban planning, both in relation to Oslo’s historical environment, and in relation to the needs of Fjordbyen’s larger community. Urban planning is a wicked problem, which means that it has an unlimited number of solutions. A solution to a wicked problem “is neither true or false, only good or bad” (Buchana, 1992, p. 31). To learn from our own urban history; to admit mistakes where they have been made, and to act otherwise when opportunities arise, should be an intrinsic goal for all architects and urban planners. The further process of developing Botsfengselet could, instead of representing another example of challenges we face in planning, become a pioneering case in the Oslo context of heritage and development in symbiosis. This research has demonstrated that preservation and development ought not to be mutually exclusive, but rather function as mutually empowering processes. The heritage values at Botsfengselet site could be strengthened by, and strengthen both people and non-human agents, thereby rendering historical landscapes part of a holistic and sustainable planning regime.

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### At Dawn

How enduring, how we need durability.  
The sky before sunrise is soaked with light.  
Rosy colour tints buildings, bridges, and the Seine.  
I was here when she, with whom I walk, wasn't born yet  
And the cities on a distant plain stood intact  
Before they rose in the air with the dust of sepulchral brick  
And the people who lived there didn't know.  
Only this moment at dawn is real to me.  
The bygone lives are like my own past life, uncertain.  
I cast a spell on a city asking it to last.

Czesław Miłosz

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### How we need durability

The poem on the left page is by the Polish poet Czeslaw Milosz. Milosz emigrated to Paris under the oppressive Communist regime post World War II. His poetry deals, often in a naive way, with loss, destruction, and despair, searching for ways to survive spiritual and moral ruin in a ruined world. The inhabited landscape of Botsfengselet is the most diverse neighborhood in the city of Oslo, marked by the rapid in- and outflux of people. Many of the people who enter and leave this district have been forced, or have chosen to leave their home countries to build a new life elsewhere. People have migrated since time immemorial, but never in history has there been so many people on the move. Change is inevitable, and change is constant, but today, change is more sweeping and uncompromising than ever. Cultural heritage may be an evolving resource, but as this research has attempted to show, a heritage site such as Botsfengselet also represents a resistant, durable anchor of time and place. Cultural heritage - if allowed - could be the common ground of the human experience as we linger around with our desires, fears, dreams and memories.

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Fig. 1. Peralta, D. ( 2018) [Digital photo]

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