

## Care of the Commons

What we earthlings share is space and our need to find a place to dwell in the landscape. By doing this, we need to negotiate with other living beings, with the local climate, the seasons, the resources, and each other. As living beings we have a common interest in taking care of our home, our shared space, the commons. Through the act of caring, working with time as a resource, we increase the embedded value in our surroundings and create worlds for others to inhabit. Through this, a place becomes a living entity, of flesh and blood, that consists of various life forms.

### Existing and pre-existing

Deep down in the ground, under layers of soil, is our common history. New layers accumulate over time to become our future history. Each layer consists of fragments of our predecessors which is the reason and prerequisite for why we are here. By acknowledging this, our own responsibility for future generations becomes clear. We make the foundation for future life.

The top layer of soil is the humus. It is where we grow our vegetables, what we live off. When we dig further down, we might find remains of our ancestors and other ways to inhabit the same space. This layer of soil can also nourish us. The cultural heritage and the vernacular architecture which has sprung from the local earth is a source of knowledge. A knowledge that has grown naturally along the fibres of the local conditions. This source could be the common ground for building something new.

When approaching Eslöv, and you are only about 15 minutes away, you pass through a rural landscape of small hills with clusters of small communities and between them vast farming lands. The site in matter, is very centrally located in Eslöv, right next to the railway that made such an impact on the development of the city. Being a former industrial land, it is now about to be repurposed. To take care of all the existing parts of the site is vital.

### Tough skin (boundaries) and centrality

The site is characterised by strong boundaries between an inner secluded world, an industrial “Forbidden City”, with scattered buildings of a certain mystique and bygone era as well as the surrounding brick walls and enclosures facing the neighbouring blocks. It has its own centrality and interiority defined by these supporting edge structures.



### Soft skin (boundaries) and the common

Looking back in history, the predecessors to Eslöv, the southern Swedish round villages (Rundby, kyrkoby) scattered in the Skåne countryside were a common sight. Often these villages contained farms with private courtyards. The farms “held hands” along a road or like a circle around or close to a church. Defined by a combination of hard and soft boundaries with vegetation or simple fences in between the buildings. Inside the village, the interior space, Allmänningen, the common. Looking at old maps these commons mostly look empty, but in fact they were sometimes inhabited by the least privileged, with simple street houses or Statarlängor, Backstugor, Grophus, too insignificant to be depicted on maps this was a typology of architecture close to the earth of the least amount of resources.



### Arteries

From the big common of the inbetween to being a node. Before the railway, these areas of today's Eslöv were in an in-between area of the water streams and roads of this part of Skåne. Eslöv, just too off-distance to be really significant. The railway establishment provided new nodes of significance and a strong and strict structure in relation to the existing rural landscape of meandering waterways.



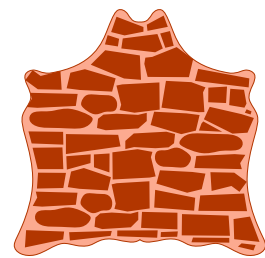
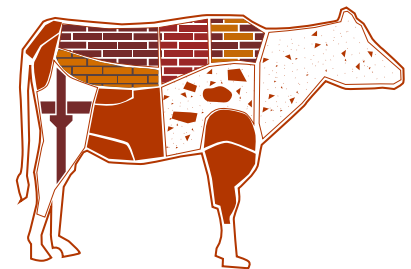
## Approach of Re-sourcing

Re-sourcing - What if we think of it as “sourcing for a resource of a place, only to in a loop place the resources back to the source in a different state”, a Re-Source. A Särimner.

### Carcasses and carving the meat

The site has previously lived another life and had another vitality and context when it was used in its industrial purpose. Some of these activities remain while some have fallen into oblivion.

The former activity of the butchery may carry knowledge and artisanal similarities to what the site is about to go through today. The butcher skillfully and respectfully takes care of all the parts of an animal. Cuts are made along the fibres of the meat to distinguish different parts, differentiating exclusivity and use as it is re-sourced to become the food and nourishment for others. Like the butcher, the approach to the site is to carefully carve parts to be re-sourced and revitalised into different purposes. The new purpose and use of the material parts carved from the site should still carry an reminiscent of its former structure and use. The relocated and reused material has the identity and DNA of the site and have a relationship to each other but will be reduced to a broth as the site will be filled with new life, energy and materials. We define a number of cases of different approaches to how to re-source the material. Some of the finest pieces can be directly reused where they are or reused for the same purpose in new locations. The secondary pieces can be reused for a new area of use but still take advantage of the material properties of the components. The tertiary pieces might become symbolic sculptures or be integrated as spolia within the new structures. These can have a manifested materialised trace of care for the material in itself as well as the cultural history of the site. In the end, stripped or untouched carcasses, leftover structures or objects, remain as a condensation of key traces of the area. The added structures will have re-sourcing or disassembly in mind through the choices of lime mortar and screwed joints.



### Space, habitation and movements

This proposal wants to reintroduce a meandering movement pattern within a partially rigid cultivated structure. Architecture that activates movement and engages through spatial and material stimulation. The multitude of spaces that occur in relation to the enclosed courtyard-houses serve the curiosity of a meandering mind. Inviting a movement through the area like water in a stream while at the same time creating places to rest and to have control over. The feeling of being inside is what characterizes the area.

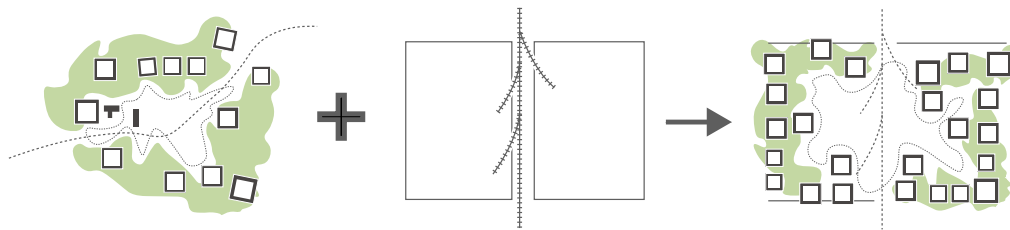
### Movement - strict in juxtaposition with the organic

Once there was the railway that introduced mobility and gave Eslöv its conditions and prerequisites to grow and prosper. The new non-modern feature that creates prosperous living conditions is the green infrastructure that creates mobility and prerequisites for life. A non-human “railway structure” that could be a shift for another way of making Eslöv grow and prosper in a very meaningful and contextual way. The proposed new structures for habitation are rather strict with their square shape. They constitute a distinct border between what space is shared between a larger group and a smaller group. This clear distinction supports the use of the spaces both within and outside your

housing unit by defining which spaces that are free to claim for a while. Your responsibility as a tenant as well as a visitor is supported by the structure in itself. In between the houses, there are gardens, arbors and allotments. These soft organic structures will over time shift and support diversity and biodiversity in the area. The spatial negotiation between the human-made cultivation, organisation and the nonhumans, the wild things, is dramatic but with low intensity. A dynamic entanglement of different agencies and ways to live and inhabit that coexist in close proximity creates important everyday lessons in patience, tolerance and different perspectives.

The western part of the site will remain mostly untouched. It will be dedicated for recreation and youths as there are many schools in the area. A new sports hall is proposed next to the silo and other than its foremost purpose as a sports facility, it also serves as a shield for the noise from the railway. It is connected to a proposed storm water park in the north-west. The new structures that frames the apple orchard turns it into a place to be discovered and an outdoor room that can be a place to meet for the local residents. The demolition masses from the site that can't be repurposed in any of the different cases mentioned, will be used as landfill in the storm water park. The masses will be sculptured as a hilly landscape, a miniature of

the local rural landscape surrounding Eslöv. Part of the rubble could be visible at certain points to show the cultural geology of the heritage of the site. Right next to the apple orchard is the old main building of the slaughterhouse area. The building has an air of former grandeur about itself while being in a state of ruin and decay. A combination that stimulates the imagination. This is a place we want to reimagine as a meeting place, a gateway area. By removing what's left of the rotten and hazardous roof and replacing it with a greenhouse glass roof, exterior walls will be refurbished and restored to the extent that the construction is safe and appropriate while it still has its character of a sleeping beauty.



## Habitation Spaces

A room, within the apartment, within the block, within the neighbourhood, within the City. A fractal approach where the spatial concept repeats itself in different scales. Small courtyards connected to larger shared courtyards that together constitute the structures surrounding the commons, as multiple blocks around a large courtyard. The buildings are divided into 2-3 stories, with stories divided into 1-2 apartments. While integrated into the existing boundary walls, a potential room typology occurs of a high ceiling and bay windows glancing over the wall and into the street outside. Merging the industrial size of the Slaughterhouse blocks and walls with the Scanian Rundby. The outer periphery boundary walls are occasionally made permeable by openings, allowing vegetation to seemingly sip through the openings. From the other direction a passerby can suddenly take a glance into a secluded magical world. A typology of four houses connected around a courtyard makes the human habitation backbone, beginning in the outer rims of boundaries and walls and expanding and clustering inwards and stretching towards a central common. This central common follows the paths and railroads of the site and contains a variation of public park spaces and private allotment pockets. This central area becomes both a park and a

meeting place. Here there are allotments to provide a presence of care and belonging juxtapositioned with open spaces for everyone to use. There are prerequisites for groups of interest for bee-keeping, gardening and taking care of hens and other small animals that could be suitable for this habitat.

The brick walls that are to be inhabited and added with additional structures to support human dwelling and the soft spaces that occur in between with structures to support nonhuman dwelling and a "rurban" landscape to meander and interact in a direct way in the spatial negotiation. Inspired by the characteristics of the pastoral landscape surrounding Eslöv where clusters of houses are grouped on hills that creates social union with vast landscapes in between. The embracing structures increase the probability of taking care of the commons through the spatial sense of belonging. The threshold for participation inside the area is low and there are alternative ways to move in order to have a stronger sense of control over the social exposure. Various mobile furniture will be shared in common spaces and can be rearranged and moved within the area depending on occasion.

## Re-inhabit the soil

To display the soil, the humus, as a visual and sensory feature of the site. Raised flower beds, compost piles and rammed earth walls in the landscape makes the ground visible. The current condition on the site requires remediation of the soil in order to restore its health. In regard to the development phases there will be planted sunflowers, salix and other plants suitable for phytoremediation to invite other species to be a part of a collaborative restoration. This will also mark a new beginning for the area and sunflowers could be pre-cultivated together with the nearby schools as a pedagogical and relation building event to the site. All the interactions made with the ground need to be

designed in a careful and present way. Where a house meets the ground it needs to be respectfully done and different degrees of detailing in the ground cover can represent the respect of the soil we're so dependent on. Different stages of enhanced forms of clay will carry the material expression of the area, from bare earth, to rammed earth, to adobe bricks and different burned bricks. Depending on the wear and tear of locations in the area, the ground can be covered with materials that respond in an adequate way. There will be no underground basements or garages which means the construction won't disturb the soil in a radical way and reduce the climate impact of the new additions.

## Artifacts for the presence of ecological processes

Around the area there will be different kinds of artefacts that showcase the presence of the soil and ecological processes. To make the shift of the seasons visible. These artefacts also invite other living creatures and show the necessity of multiple organisms living together and how living is a collaborative process. The compost piles will show the ongoing process of decay and renewal and is a place to interact with soil, plants and small critters. The wood mould boxes increase the habitability for insects and beetles, and the hen houses

become a meeting point for interspecies interactions. This also provides a soundscape that can become an identity for the area. The surrounding structures and variety of spaces within makes it possible to keep the hens in a safe way and act as a social common ground. The pollarded trees show the presence of maintenance as a cultural expression. These artefacts are all triggers for imagination and the coliving with other species is a bridge for understanding vital parts of life and a way to reduce loneliness.

## Artifacts for the presence of cultural processes

Material remains from the previous condition of the site that can't be repurposed for construction could become sculptures that carry a materialised memory of what the site used to be. The cultural expressions will be grown over time through artisanal workshops together with the residents to enhance the relation and knowledge about the site and the structures.

A train car could be turned into a mobile craft shed. Artisanal constructions that will grow over time through participatory knowledge-building. These acupuncture of crafts will be symbols of knowledge relating to material and naturecultural expressions. The residents in the area can participate in courses in masonry, carpentry to reinforce the social bonds and the physical bonds to the neighborhood. A certain amount of the annual

residential fee will be earmarked for a maintenance fund. There is a possibility to introduce a reduced fee for the residents that participate in these artisanal events. The acupuncture structure is a high resolution architecture, in relation to the simplifications necessary for the affordability, to show the potential of material expression and a common embodied knowledge and physical relation to the built surroundings. The participatory feature can be an expression of embodied imagination. The construction of the area over time in different construction phases and maintenance phases will be an expression of architecture in the making. Some details in the structures will be designed to act as aesthetic anchors for a coherent overall expression and common identity.

## Epilogue

Through the act of caring for the commons this becomes a way to together dwell in the landscape. A coexisting complexity of multiplicities. Each resource is approached with care. The structures manifested through our built environment remain as long as we care for it. Through craft and artisan knowledge we can achieve an embodied experience of relating to the

world. Through our relationship to materials and our physical surroundings and relating to it in a circular way, we can connect with generations over time.