

# Caroli Park!

An Indoors Park Proposal

Adele Cain  
Fernanda Jaraba  
Ezana Mussie  
Jakob Wikenstål

January 2018, Malmö University



CAROLI NYA KYRKA I MALMÖ. Efter ritningar af arkitekten E. V. LANGLET,  
tecknad af O. A. MANKELL.

1875

*Uuo Ollavtulla donatim 1968.*

# Content

<b>Introduction</b>	<b>3</b>
<b>1. Caroli</b>	<b>3</b>
1.1. History	3
1.2. The spatial context	3
1.3 The architectural design	4
<b>2. Problematization and Potential</b>	<b>5</b>
<b>3. The Proposal</b>	<b>6</b>
3.1 The Theoretical Framework	6
3.2. The Design	6
<b>4. Project Structure</b>	<b>8</b>
4.1. Overview of stakeholders	8
4.2. Stakeholder Analysis	9
4.3. The Project Plan	10
4.4. Resources	10
<b>5. Challenges</b>	<b>11</b>
<b>6. Conclusion and Outlook</b>	<b>12</b>
<b>Appendix 1: Possible Funding</b>	<b>13</b>
<b>Appendix 2: Meeting with Mikaela Lagerwall</b>	<b>15</b>

# Introduction

This pre-study report gathers and presents the outcomes of our work on a plan for a sustainable urban development project in the center of Malmö. The idea to turn the desacralized Caroli church into an indoors park will be explained, motivated and projected into reality in the following pages. After commenting on its historical, geographical and architectural context, the perceived problem and potential will be outlined, concluding with a proposal in theory and design. These sections will be followed by the project structure, challenges to consider and an outlook into the future.

## 1. Caroli

### 1.1. History

Caroli City is a neighborhood in the north-east of Malmö's historic city center. The area was for the most part restructured and "sanitized" in the late 1960s and early 1970s. The neighborhood had a negative reputation due to crime, prostitution and drug consumption. Nowadays its population is very mixed. This is where Caroli Church is located. Caroli Church was built in 1880 by the architect Emil Viktor Langlet. The church was built for the German community in Malmö.

The original Caroli Church was later demolished and a Swedish church was installed. Langlet was assigned to build Caroli but also St. Pauli church, which is located nearby. As a result, St. Pauli and Caroli are very similar in style. From the second half of the 20th century on, services became irregular, and the site was later used by the local conservatory. The Church of Sweden sold Caroli Church in 2009 to Profi Fastigheter AB, the former owner of Caroli Mall. It was desacralized the year after, which means that it has not been longer used for religious purposes. It is important to stress that the sale was kept out of public scrutiny, by the St. Petri parish, through a confidentiality clause. This was eventually revoked by the Bishop in Lund, who stated that openness and transparency are crucial values for the Church of Sweden<sup>1</sup>. The real estate company, A Group of Retail Assets Sweden AB (AGORA) took over the ownership of the Caroli Mall and the church in 2015.

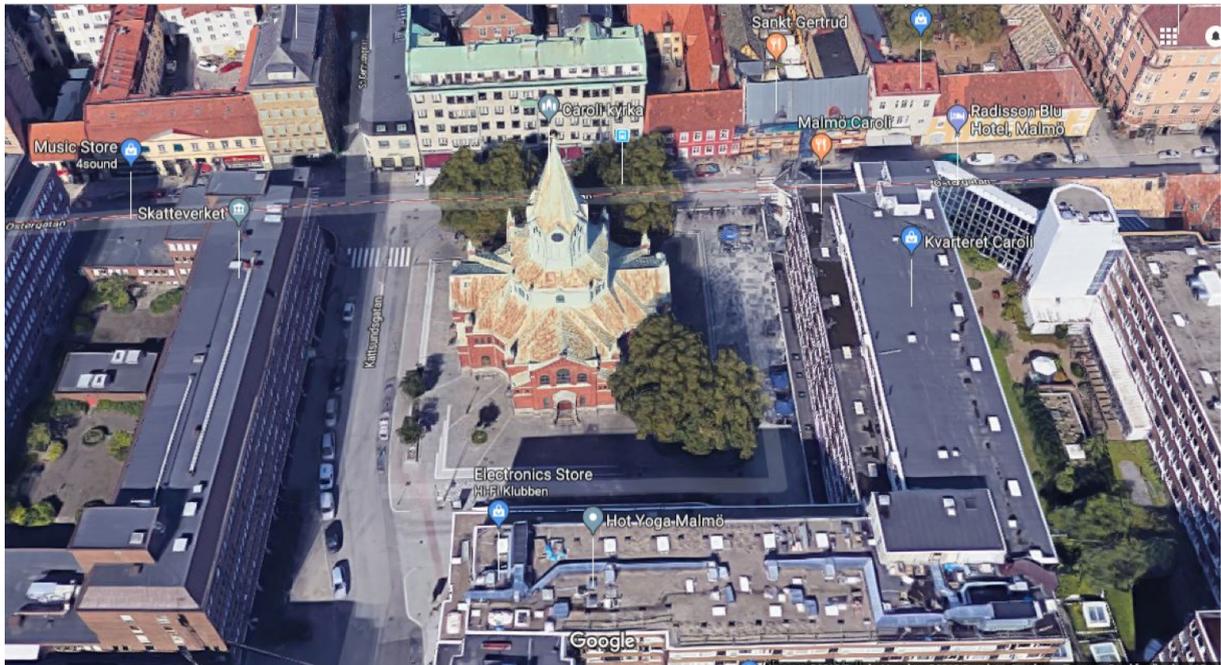
### 1.2. The spatial context

Caroli City, the residential complex that the church is embedded in, lies around 400 meters distance from the Central Station. The restructuring entailed the demolishing of a big part of Malmö's old town. The church is one of the only buildings that survived this change and therefore visually stands out.

---

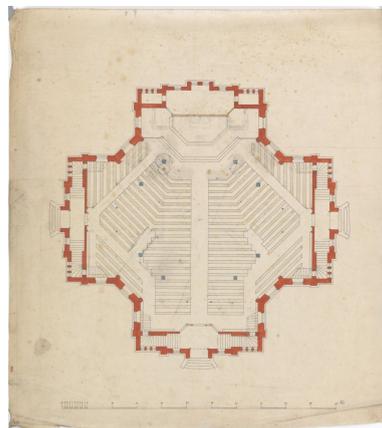
<sup>1</sup> It was briefly mentioned in an article in 2009  
(<https://www.sydsvenskan.se/2009-12-14/caroli-kyrka-saldes-for-tva-miljoner>)

The church square lies in a dense, mixed-use neighborhood. It borders a major street with local cafés and shops in the north: Caroli Mall in the east, the residential Caroli City complex in the south and the municipal tax office in the west.



### 1.3 The architectural design

Architecturally, the Caroli Church's main axes are of equal lengths. It is a so called 'central plan church'. The architect Erik Langlet designed twelve central plan churches in Sweden with progressive intent. Key values of central plan church design are community and equality. The principle of architecture intent has been acknowledged by cultural heritage experts and experiencing the openness of the interior church space is considered one of its main cultural heritage features<sup>2</sup>.



<sup>2</sup> Länsstyrelsen's comment on the cultural heritage of Caroli Church - Kamrarrätten 2016 (<http://databas.infosoc.se/rattsfall/33219/fulltext>)

## 2. Problematization and Potential

The Caroli Church case enjoys a particular combination of characteristics that bear great potential to be turned into a publicly accessible, green indoors space. However, at the moment this potential is not being recognized nor utilised. There are multiple issues relating to cultural heritage and sustainability, and they further converge on the issue of accessibility.

Currently, the church is not open to the public. It is occasionally rented out for specific evening events. Conceptually, Agora does not know how to approach Caroli Church and the church square. There is no indication of when and how it will be developed, and what it will be<sup>3</sup>. However, the owning firm Agora has indicated that they are aiming for a neighborhood service approach with their work in the Caroli neighborhood.

Publicly accessible non-consumer indoors space is not to be found in the area. The surrounding indoors space is mainly space of consumption in the form of small businesses, the shopping mall and Skatteverket, a state institution. Therefore, a lack of publicly accessible non-consumer indoors space in the neighborhood can be stated. A need for enhanced diversity in urban typologies is also recognized by state institutions: the Board of Heritage just released a report<sup>4</sup> stating that Länsstyrelsen should focus on diversity and variation in the cultural environments they choose to support.

The Caroli Church is considered a cultural heritage site; thus, its accessibility is a public right. This is true for the contemporary use as well as for the future. Intergenerational accessibility and the planning for future generations are parts of a socially sustainable urban planning approach. The openness and the community functions of churches, specifically of the Central Plan design, are key values embedded in the architecture that form a part of its cultural heritage.

Additional provision of green space within the area is a pressing issue. According to an assessment done by the municipality in 2012/2013<sup>5</sup>, this part of the city lacks recreational green space. Furthermore, a general problem in the city is that the accessibility of green space is not sufficiently extended to the winter months.

In short, potential has been identified in consolidating the cultural heritage of this specific location and notions of sustainability. We see this potential being realised in a publicly accessible indoor park - a new typology of urban green space. Building on the church's serene quality, the Caroli Park project is about turning a closed neighborhood space into an open and accessible indoors park.

---

<sup>3</sup> A summary of the meeting with the architect Mikaela Lagerwall from Agora can be found in the [Appendix 2](#).

<sup>4</sup> Retrieval from Riksantikvarieämbetet ([http://saml.raa.se/xmlui/bitstream/handle/raa/11705/Rapp2017\\_25.pdf?sequence=1&isAllowed=y](http://saml.raa.se/xmlui/bitstream/handle/raa/11705/Rapp2017_25.pdf?sequence=1&isAllowed=y))

<sup>5</sup> Retrieval as a map ([http://kartor.malmo.se/rest/ol/2.1/?config=.%2Fconfigs-2.1%2F\\_test%2Fconfig\\_op\\_aktualisering.js](http://kartor.malmo.se/rest/ol/2.1/?config=.%2Fconfigs-2.1%2F_test%2Fconfig_op_aktualisering.js))

## 3. The Proposal

### 3.1 The Theoretical Framework

The project will demonstrate the indoor green space experience through an exhibition that starts during the Cultural Heritage weekend from the 7<sup>th</sup> to 9<sup>th</sup> of September 2018<sup>6</sup>, and continues throughout the month. Not only do we wish to present the experience aesthetically, but we also hope to learn from and engage with stakeholders and end-users.

The Caroli Park project aims to address the need for indoor public space, especially in the winter months, while acknowledging the reality that we have pre-existing centrally located historic community sites fit for purpose but that are currently falling out of public use in Sweden. We propose that desacralised churches offer an opportunity to preserve a space of tranquillity and community engagement in inner city settings. We have identified the Caroli Church as an ideal site for such exploration.

Our intention is to open the exhibition on site during a city-wide cultural showcase weekend in September where we will demonstrate the green space potential of an indoor site. Especially in the opening weekend, we will host events that bring relevant stakeholders together to discuss the future use of the church and the potential for similar sites. After the opening weekend, the exhibition stays open for another month. The following month will be used to showcase a functional potential should a publicly accessible indoors green space be created.

### 3.2. The Design

Our design philosophy consists of three pillars of intent represented through the arrangement: Accessibility, Community and Tranquility, in short: ACT. The general setup is motivated by granting access to non-consumer indoors greens space, as explained above.

The design seeks to combine the benefits of offering community space and tranquillity that the Church historically represented with the demands of contemporary public spaces in the form of an indoor green space. We would like the exhibition to be accessible Monday to Friday between 07-22 and Saturday and Sunday 08-22<sup>7</sup>, in order for the public to experience the indoors green space as much as possible. The term “park” is used as an analogy and shapes parts of our design approach - socially and materially.

In terms of materiality, we intend to install innovative interior landscaping solutions suitable to the church environment. Specifically, a green wall and a lawn area around the altar are

---

<sup>6</sup> Every year in September cultural heritage is celebrated all over Sweden. This year it coincides with the European cultural heritage year. It aims to encourage people to engage more with Europe's cultural heritage. The slogan is “Our heritage: Where the past meets the future.” More info at: [https://europa.eu/cultural-heritage/about\\_en](https://europa.eu/cultural-heritage/about_en)

<sup>7</sup> Caroli Mall opening hours.

suggested as the primary green areas. A library area with used books will be installed. Light lamps, relaxation stations, as well as charging facilities will enhance tranquility experience.

The social dimension to our dynamic park design seeks to integrate the public of Malmö but especially residents of the neighborhood. As much as possible of the interior design will be raised (1) by borrowing or renting furniture from local organizations and companies and (2) through donations from local organizations and the neighborhood. We consider the use of upcycled material and furniture as a great possibility. This alternative to Malmö's already existing nutrient flows is not only based on circular economy principles, but seeks to create a sense of community and ownership around Caroli Park. After the month of this installation, the used furniture should be either donated or transported to another publicly accessible community project. During the evening we would like to host specific events and talks on the potential of such spaces.

During the time of the exhibition, we consider it vital that the church not be left unmanned. This is due to a sense of security and safety in the first instance. By manning the church with local volunteers and ourselves in the opening hours, we can not only enhance a sense of safety, and provide additional protection to the cultural heritage site, but also conduct research about the amount of people and behavior within the church for future indoors park projects.



## 4. Project Structure

The current project team will act as the host organization of Caroli Park. The Project Team establishes an association called Frirum in order to ensure ownership of the exhibition and its discourse and differentiate it from Agora. This opens up possibilities to apply for external funds, but could also be crucial in terms of legitimacy.

The aims are to secure a form of collaboration and management that can cover certain running costs, to investigate possible means to support different forms of social enterprise which can utilise the park, and explore opportunities to further enhance the site's attractiveness.

### 4.1. Overview of stakeholders

#### **Project Managers - Caroli Park**

Adele, Ezana, Fernanda, Jakob

#### **End users**

The neighborhood, inhabitants of Malmö and people passing by: visitors to Skatteverket and the mall<sup>8</sup>, hotel residents, shops, cafés etc.

#### **Owners**

A Group Of Retail Assets Sweden AB: Interested in an attractive neighborhood space, and to attract customer to the mall. S:t Petri Parish: Owners of inventory inside the Caroli Church<sup>9</sup>.

#### **Public Institutions**

Länsstyrelsen: The County Administrative Board of Skåne, city planning office, Cultural Department.

#### **Residents**

- end users and therefore main aim group to address in plans.
- possible contributors of furniture, plants, and books
- research target group for future indoors park projects as Frirum

#### **Owners of the residential housing**

Akelius

---

<sup>8</sup> The Mall has 14 500 visitors per day, according to Agora. This adds up to 5,2 million visitors per year.

<sup>9</sup> The St. Petri Parish is still the owner of some inventory like the pews, the altar, and the organ. A decision has been made to donate some of the inventory to a Swedish parish in Estonia.

(<https://www.svt.se/nyheter/lokalt/skane/estniska-kyrkor-far-svenska-altare>)

However, Agora does not want to finance it, neither do the S:t Petri parish, Lars-Bertil Salomonsson (Caroli mall Manager) told us.

### **Indirect/ Potential Stakeholders**

Skatteverket, Riksantikvarieämbetet, Local Organizations (gardening, culture etc.), local kindergartens and pre-schools, Helamalmö (org), Räddabarnen (org), local employees, Sweco, Church of Sweden.

## **4.2. Stakeholder Analysis**

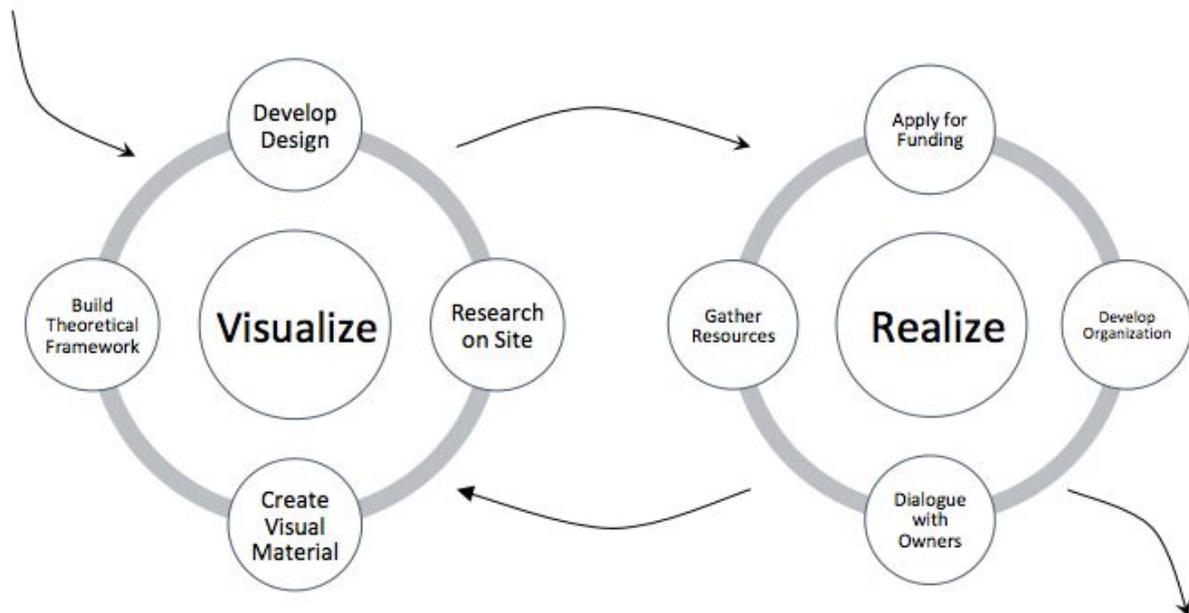
We have identified a number of stakeholders that we think will be impacted both by the future use of the church and specifically by our proposals. The first indication is the geographical location of the site. Situated in the heart of the city centre, it is surrounded by the Skatteverket offices, residential blocks, and a shopping centre. Local businesses could see a change in their custom should the site be used as a public space. Visitors of Skatteverket could use the space before or after their institutional transactions as a relaxation space. Local residents would have doorstep access to the proposed space as well as be positively or negatively impacted by increased interest in the area that would result. The imposing architecture of the building is of significance in identifying a suitable function as private usage could negatively impact how comfortable people feel moving around the site right up to the main road. In the Summer months part of this area is used for entertainment and young people are known to frequent the area of skating opportunities.

We have identified other stakeholders based on the cultural heritage and historic usage of the site. The Church of Sweden retains a stake in the use of desecralised churches as they continue to impact the public image of the institution. Considering all the inventory that is valued as cultural heritage and stored in possible supernumerary churches, and in Caroli Church specifically, means that the Church of Sweden is undoubtedly a stakeholder. We think that the Church would also benefit from our case study as a means to being better informed about the potential of sites and their future uses post-sale.

Cultural Heritage organisations are a further important stakeholder as community function proposals retain public access, restore a number of historic social functions of the site and are incentivised as community actors to work closely with relevant departments and organisations to preserve the site for current Malmö residents and future generations to come.

Finally we consider those concerned with providing Malmö with greater indoor, public and green space to be stakeholders and wish to demonstrate the potential of linking historic sites to this agenda.

### 4.3. The Project Plan



Our working cycle stands on two main pillars: the envisioning and the realization of the project. The theoretical and visual conceptualization of the idea is the entry step of every project, being followed by its realization. However, as time passes and the contextual information becomes clearer and denser, changes in the design of the church are likely to happen. Instead of opposing this process, we think that the best possible result will be achieved by applying lessons learned from the process should the change mean improvement or can not be avoided. Therefore, the design process takes place in a rather experimental way that is dependent on the material and financial possibilities that we will encounter. This means that we will shape the exhibition through a constant dialogue with stakeholders, possible partners, and end-users. Having people and organizations involved in the process is a way of generating support, but also a constant anchoring procedure - to keep it grounded, and open to unforeseen circumstances.

### 4.4. Resources

We intend to raise resources in three ways: loans, donations and funding.

As many resources as possible are planned to be raised by donations and material loans. Books, bookshelves, sofas, other resting furniture and plant donations fall into these categories. These resources will ideally be sourced within the neighborhood to promote a sense of ownership before the opening of the exhibition. Possible ways of raising donations are donation events, leaving notes in the local residential houses and an online call for donations on social media and Malmö-related websites.

Regarding the administrative costs and the green installations in the church, we will be dependent on funding. Several institutional funding possibilities exist within Malmö. The City

Planning Office offers sponsorship for method or material development, strategies for tree care, and cooperation involving development and renewal projects.

Länsstyrelsen gets 200 million SEK from the State each year to care for cultural environments (kulturmiljövård). The Board of Heritage recently (13/12/2017) released a report<sup>10</sup> stating that Länsstyrelsen should focus on diversity and variation in the cultural environments they choose to support through these funds.

The National Board of Housing, Building, and Planning (Boverket) gives grants to help finance new public places, or meeting places (samlingslokaler) - indoor space where people can meet<sup>11</sup>. Investment grants may be submitted with no more than 50 percent of the approved cost. For accessibility-creating measures, contributions can be provided for the full cost, up to a maximum of 200,000 SEK per location. In order to receive investment grants for purchase, construction, rebuilding, rebuilding or standard repair, the municipality is required to fund and finance the project by at least 30 percent of the approved cost.

A list of funds to apply for can be found in the [Appendix 1](#).

## 5. Challenges

### **Greens: staying alive**

We have sought the advice of a number of gardening experts regarding interior landscaping possibilities. The site would require light, heating and irrigation that require labour and innovative solutions. We have assessed the temperature which appears to be adequate according to our calculations. Nevertheless this will present an ongoing challenge of design that will evolve should a longer period of a month during winter months be pursued. We would need support from local gardening experts and organisations.

### **Events: we need staff**

This could be offset by volunteers interested in specific projects or partnership teams should the site be of interest to organisations that wish to host events. We would like to explore the possibility of integrating with the security team at the Caroli Mall. But it is felt as a custodian team we would need additional management volunteers to cover the public opening hours.

### **Stakeholder disagreement**

Our project relies on negotiation and support with key stakeholders such as the owners, which is a potential limitation. Agora and the Cultural Heritage Board are the main stakeholders to have a say regarding the design of the church. We are dependent on their agreement for the execution of the project as intended.

---

<sup>10</sup> Retrievable on

[http://samla.raa.se/xmlui/bitstream/handle/raa/11705/Rapp2017\\_25.pdf?sequence=1&isAllowed=y](http://samla.raa.se/xmlui/bitstream/handle/raa/11705/Rapp2017_25.pdf?sequence=1&isAllowed=y)

<sup>11</sup> Information retrievable on Boverket's website:

<http://www.boverket.se/sv/bidrag--garantier/allmanna-samlingslokaler---investeringsbidrag/>

### **Gentrification**

We have sought the advice of the local tenants union representatives (Hyresgästförening) in regard to this risk, and tools that could offset our impact on residents. Briefly put, through community building, the long term effects of a Caroli Park might be able to mitigate gentrification through organized engagement in the union. However, it is a risk to keep in mind during the conceptualization of the place and its aesthetics. If mistakes are made and exclusionary effects happen, an openness to readjust the principles of the place has to be maintained by us.

### **Safety Concerns**

As the place will be publicly accessible for many hours during the day and every day in the week, the access automatically raises the risk of vandalism and violent behavior in the place. We will counteract the enhanced risk by manning the church with volunteers during its opening hours. By avoiding to leave it empty it creates an atmosphere of mutual civil monitoring and personal safety for the users. The fact that we work with volunteers avoids for people to feel the discomfort of exclusion and controlling observation that can take place when working with security professionals.

### **Affecting local character/vibe of Caroli neighbourhood**

Caroli is more than a Shopping Centre. It is a neighbourhood. Renewed interest in the site could impact the local use and character or “vibe” of the area. We have to be aware that whatever changes occur may affect the experience of local residents and we seek to ensure in our design that the character of the area be preserved.

## **6. Conclusion and Outlook**

With our project, we are turning a desacralized church in the city center of Malmö into a temporary indoors park that is publicly accessible. The specific context of the neighborhood and our focus on a Cultural Heritage site creates and convergence of a number of issues into a specific case. We want to address these issues under the umbrella argument of enhancing accessibility in the area, accessibility to non-consumer indoors space, Cultural Heritage and green space provision.

The material and social design that we envisioned for Caroli Park answers to this need by uniting the access of the different variables in one location. Regarding the planning setup, the specificity of the place makes it hard to name stakeholders, their interests and possible outcomes before trying. However, the idea is above all an experiment that will provide lessons for either further use or other future indoors parks. Therefore, our main goal is to stick to our core values of Accessibility, Community and Tranquility and to work against relevant risks as listed above.

This pre-study is not a completely theoretical construction. This further offers the opportunity to revise our present-day plans with the reality in the future and to conduct a research about the use of the space in situ.