

# The Notion of Heterotopia in the Practice of Landscape Architecture. The Garden of Education - Alnarp

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# Summary

Nowadays human actions create various places in the landscape. The landscape is full of hierarchical oppositions between the individual and general, local and global, ancient and futuristic etc. Likely we are living in a period of time when learning the landscape needs alternative methods more than ever. I shall try to study landscapes with the help of the concept of „heterotopia“<sup>1</sup>.

According to my notifications and wonderings through various fragments of landscape, oppositions are primarily creating the perceivable space and the intertwined texture of the surface. From my own experiences oppositions are enkindling huge interest to go further from the brief understanding what might be considered as the landscape in some particular region. That is why I would like to recommend Michel Foucault's notion of heterotopias. Heterotopia, the theory 'Of Other Spaces' represents a learning lesson of one side of an opposition – otherness. Heterotopia introduces exactly that kind of a place which could be noticed, but rarely understood because it exists behind the general identity of a region. It is a place which only appears to a person after a longer, intensive learning process and a more caring attitude towards the landscape. Knowledge of this actual theory teaches not only to notice oppositions and observe them, but also to explore places in spaces through 4 dimensions; through atmosphere; through “texts” of landscape.

If I would like to make the notion of heterotopia usable and to introduce it as a method it needs a particular interpretation. It might seem that, while getting familiar with the concept of heterotopia, it is unusable as a method for landscape analyses. Fortunately there is a way to treat the notion. The main “secret” lies behind the deceptive facade of Foucault's 6 important principles of heterotopias. There is a defect, which makes the notion usable for landscape analyses. The defect appears as soon as one is to try to give an example for the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> type of heterotopia. An example given for one type of heterotopia never represents only one type of principles, but has always some less noticeable/inessential characteristics from other categories. According to this defect I would like to use the 6 principles as a toolbox. It requires concentration on all of the 6 principles of Foucault as wide categories and effort to find characteristics of those categories in a place. I emphasize “all” because this transforms my “toolbox” into a “game” where tools become rules. To fully analyze a place in heterotopia mode, I found that none of the categories of principles can be skipped. As the historical ground of the game belongs to Foucault I would like to take the responsibility and name it as the “Foucaultian game”

Those 6 categories of principles could be used either indoors or outdoors. As the notion of heterotopia started to develop in my mind in one particular house, I started using them indoors.

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<sup>1</sup> Foucault, Michel, (1967), Of Other Spaces

Surely, atmosphere does not exist only inside of a house. Atmosphere is everywhere, in outdoor rooms as well. One of the biggest concerns of the paper is to find a suitable place, where to play the analytical game in the landscape. I assume that the best place is heterotopia itself. Therefore I set up a task for myself to find a heterotopia in the landscape, where to discover and explore a place in heterotopian mode. This creates an extremely complicated situation. It needs a lot more material; findings to explain this extraordinary phenomenon in the landscape. Again, the best way to identify heterotopian places from all the different landscapes is to look into the theory itself. There lies an answer. The answer is – ‘the garden’. ‘The garden’ could be one example of otherness in the landscape, the most individual physical environment which is in an interaction to its surroundings.

The Foucaultian game is used to analyze and understand an existing landscape. It is found to be useful for “deep understanding” (associating to Spiri’s “deep structure”), thus complementing more common tools as GIS, sociological or ecological mapping etc. It all emphasizes ‘the garden’ as a personal space for the owner, the designer, its workers and its visitors; not in a clear and unambiguous way, but in an enriching way.

# Introduction

*„We are in the epoch of simultaneity: we are in the epoch of juxtaposition, the epoch of the near and far, of the side-by-side, of the dispersed. We are at a moment.” “Structuralism does not entail denial of time; it does involve a certain manner of dealing with what we call time and what we call history”.<sup>2</sup> (Michel Foucault, *Of Other Spaces*, 1967),*

This master's thesis expresses the learning process recommended in theory by Michel Foucault. This case study reminds landscape architects to examine human actions in time on the landscape with the help of the notion of heterotopia. The aim of this study is to introduce the notion of heterotopia: how it could be understood and practiced in landscape architecture.

According to Michel Foucault, heterotopia is something unusual that is taking place. This gives a clue that heterotopia is a real place. The goal of this paper is to find a good example of heterotopia in the landscape. It is impossible to comprehend landscape as a whole, but it is possible to deconstruct it into smaller fragments. Foucault says that garden is the smallest shaped fragment of the landscape and the nearest example of heterotopia as a form of placement. The campus is one type of garden and it will be focused upon here as an example of a heterotopian place. The goal is to use heterotopia as a framework for practicing perceptual analysis and learning the atmosphere of a place. This journey leads me to one particular garden of education – Alnarp, the campus of The Swedish University of Agricultural Science in Scania.

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<sup>2</sup>Foucault, Michel, (1967), *Of Other Spaces*, p.3 of 6

# 1. Background



## 1.2. Place and atmosphere

It is much easier to feel “atmosphere” than describe it really. I have been concerned how to explain it for too long. Therefore I put up a question: what is the atmosphere of a place comprised of? The saying: “*Place as shape with every reasonable detail in it*”<sup>3</sup>, helps me to find the answer. I think I am not in a wrong direction if I take surface, people and time as main components of an atmosphere in a place.

**a) Surface.** A place as one fragment of landscape has a two-dimensional (length and width) surface, which is often represented on maps for instance. As far as the representation of a place is not only a “picture”, it has extra dimensions. The surface of a place thus allows for a 3rd dimension (length, width and height).

**b) People.** The surface of a place in the landscape is not static. Because of several circumstances it changes constantly. I would like to concentrate on the changes caused by human actions. Place implicates people; it cannot be an empty void. Even if it seems to be empty, it never is because of different reasons that are indicating only apparent emptiness. The emptiness can be seasonal, temporary or maybe the people are just not visible because they are somewhere around, or nearby. During their coexistence, there is something constantly happening with these components – surface and people.

**c) Time.** The time factor, added to length, width and height, makes for four-dimensional space. It could be called “atmosphere.” Time keeps the atmosphere in bigger or smaller changes, modifies the place, adds something to the surface and makes changes. After every addition the place starts its new epoch.

I have heard sayings that there is no time, because it does not have volume, as landscape does. On the other hand, all the existing volumes that are on the surfaces are representing time. All the landscapes are telling stories of the past, the present and are even giving clues about the future. I would like to recommend reading these stories. Basically, it means studying the fourth dimensional space, here called atmosphere. The theory of heterotopia suggests a possible case study.

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<sup>3</sup> Lukerman 1964, E. Relph, 1976, Place and Placelessness, p.3.

### 1.3. Michel Foucault

Michel Foucault (1926-1984) was a French historian and philosopher, associated with the structuralist and post-structuralist movements. He has had wide influence not only (or even primarily) in philosophy but also in a wide range of humanistic and social scientific disciplines.

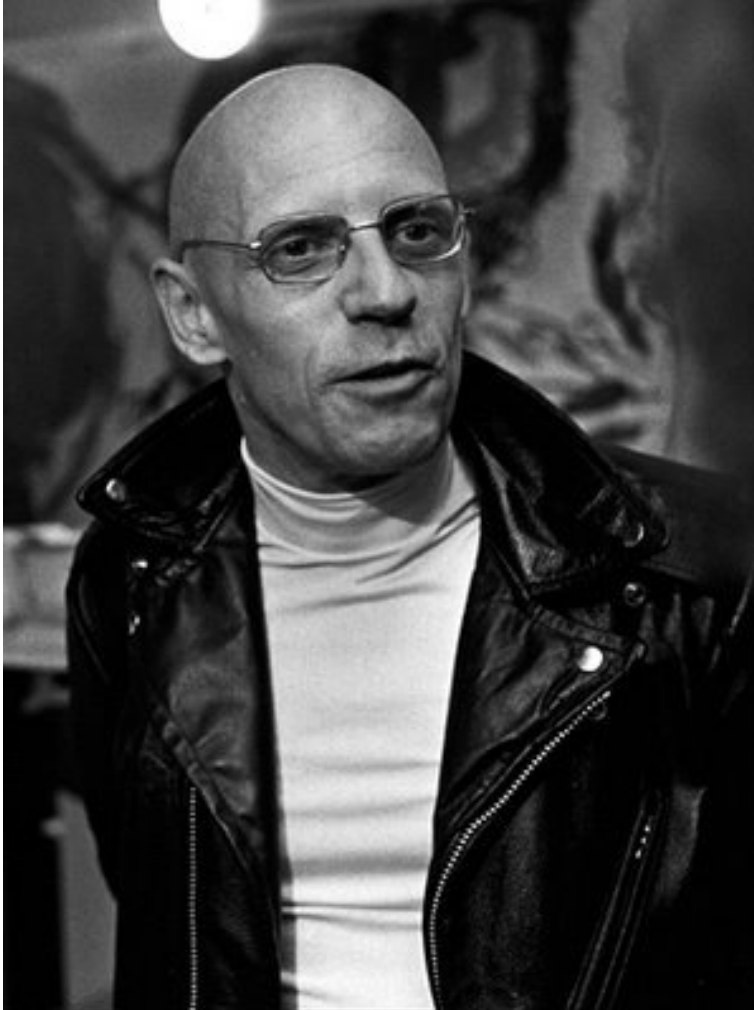


Figure 1. Michel Foucault<sup>4</sup>

*"I would like my books to be a kind of tool-box which others can rummage through to find a tool which they can use however they wish in their own area... I would like the little volume that I want to write on disciplinary systems to be useful to an educator, a warden, a magistrate, a conscientious objector. I don't write for an audience, I write for users, not readers." (Michel Foucault, 1974)*<sup>5</sup>

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<sup>4</sup> [http://www.msa.ac.uk/mac/Assets/Embedded%20Websites/Panopticon/Images/Michel\\_Foucault\\_Par23100007\\_130145833\\_std.jpg](http://www.msa.ac.uk/mac/Assets/Embedded%20Websites/Panopticon/Images/Michel_Foucault_Par23100007_130145833_std.jpg)

<sup>5</sup> (Michel Foucault (1974), 'Prisons et asiles dans le mécanisme du pouvoir' in Dits et Ecrits, t. II. Paris: Gallimard, 1994, pp. 523–4). (Prisons and asylums in the mechanism of power)



## 1.4. Heterotopia

In heterotopia, as conceptualized by Michel Foucault, all the details of a place combine into one outstanding, unusual and illusionary place, which differs from its surroundings. Foucault starts to describe those different places with the help of utopia. Utopias are sites without any real place. *“Utopias are fundamentally unreal places”*<sup>6</sup>. Utopias can be everything that a human brain can generate. It depends on the ability to free the mind which can equate with the ability of creating utopias. For instance, landscape architects are creating utopias in their everyday work: all the visions, ideas etc. There are ideas for a real place on the plans and drawings. As soon as one utopian place represented on drawings is built on the surface of the landscape, the utopia becomes real.

*“First there are the utopias, sites with no real space. There are also, probably in every culture, in every civilization, real places – places, that do exist and that are formed in the very founding of society-which are something like counter-sites, a kind of effectively enacted utopia in which the real sites, that can be found within the culture, are simultaneously represented, contrasted, and inverted. ... Because these places are absolutely different from all the sites that they reflect and speak about, I shall call them, by the way of contrast to utopias, heterotopias” (Michel Foucault, 1967)*<sup>7</sup>

If utopia – illusion – can exist only in people’s mind, then heterotopia is a topia that actually takes place, shaped with borders, though it still feels like an illusion. In every society there are places which are illusionary compared to familiar quarters. Foucault describes illusory places – heterotopias – in 6 different categories, with examples of each placement, which fundamentally builds a basis for the treatment of heterotopia.



Figure 2.A realized utopia in Copenhagen in Denmark. Ørestad City represents the newborn surface of a place, still quite empty, waiting for its inhabitants.

<sup>6</sup> Foucault, Michel, (1967), Of Other Spaces, p.3of 6

<sup>7</sup> Foucault, Michel, (1967), Of Other Spaces, p.3of 6

#### 1.4.1. Principles of types, examples of places of heterotopia

1. Deviation: Privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis. (e.g. military service for young men; psychiatric hospitals; retirement homes; prisons)
2. Function: A place with a certain function as a place within a society (e.g. cemeteries)
3. Diversity of spaces in a single real place: Series of spaces in a place which are foreign to one another (e.g. theatre; cinemas; gardens; parks)
4. Time: Accumulation of time in a place. Opposite to accumulation, time is in the most flowing and transitory aspect (e.g. the time in the mode of a festival; vacation villages; cemeteries)
5. Place - public or private: A site is not freely accessible like a public place (e.g. barracks; prisons; Scandinavian saunas)
6. Society: Special colony of people operating in the same rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc. Society in a place could be illusory for random passers-by, visitors. (e.g. Christiania in Copenhagen)

#### 1.4.2. Examples of illusory places

According to Foucault's theory heterotopia can also be travel from one place to another with any kind of vehicle. This travel is a compact slice of time, with heightened excitement, which is unusual and does not belong to everyday routine. Heterotopia can be an amusement park that functions as one big engine built up with smaller constructions. In towns, heterotopia can be an outstanding part where the changes in time have caused a very intertwining surface structure. Heterotopia can be a temporary or contemporary crowd of people in one compact area. Heterotopia can be a symphony concert with a strong positive experience or a funeral of a person which is a deeply sad occasion. Heterotopia can be so much, but there are no certain rules for how to describe it correctly.



Figure 3. The Examples of heterotopias: Bakken amusement park; the occasion where young people gather for celebration of 30<sup>th</sup> of April every year in Lund.

### 1.4.3. Defect of heterotopia

“Of Other Spaces”<sup>8</sup> is partly undefined. Foucault never revised the lecture manuscript for publication and it is therefore not fully worked out theoretically. Hence, there could be found lots of misunderstandings, which have been discussed by different theorists. The main misunderstanding appears to be between the principles of a type (described as atmospheric characteristics of heterotopia by Foucault) and examples (real placements). An example never represents only one type of principles, but has always some less noticeable/inessential characteristics. It means that each and every example is always a combination of types of principles.

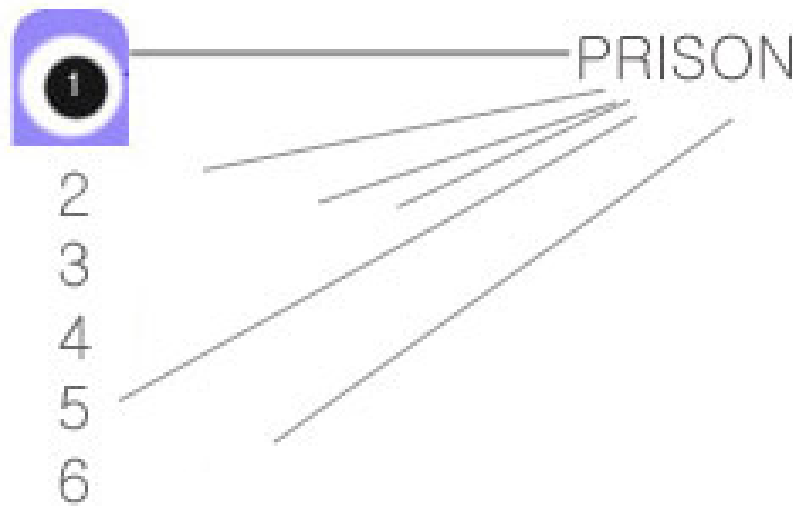


Figure 4 Deviation: Privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis (prisons). Prison is a place of crisis (1st principle) for captives who are having their determined period of life. It has a very strong function (2nd principle) to be a purifying place for captives and separate them from the rest of the society. Therefore prison is not open for everybody (5<sup>th</sup> principle).

This entire defect makes the notion of heterotopia abstract, but very usable and flexible for any kind of subject (history, art, politics etc), analyzing a place in space. Whereas this heterotopic approach to place is young and immature, it needs interpretation to be understood better.

<sup>8</sup> Michel Foucault (born in October 15, 1926 in Poitiers, France, died in June 25, 1984 (aged 57) in Paris, France) formulated the term of heterotopia 1967, while was giving a lecture entitled “Des Espaces Autres”. The manuscript of the lecture was not meant to be published. Still, the manuscript was published by French journal Architecture/Movement/Continuity in October, 1984. The translation from the French, made Jay Miskowiec, found the way to an exhibition in Berlin, just before when the author – Michel Foucault – died.

#### 1.4.4. The use of 6 principles

The meaning of a place is very wide; the meaning of an atmosphere is wider. That is why examining the atmosphere should be done with some kind of a helpful structure. The notion of heterotopia represents one possibility. The notion of heterotopia is like a toolbox, which organizes and carries tools inside. The 6 principles could represent perceivable tempers of an atmosphere of a place. It is possible to study all these 6 categories one by one and use them all as a set of tools. The idea of a toolbox allows to use all the 6 tools or to choose one of them. As I am interested in the best possible understanding of the heterotopian mode, I would like to use all of them.

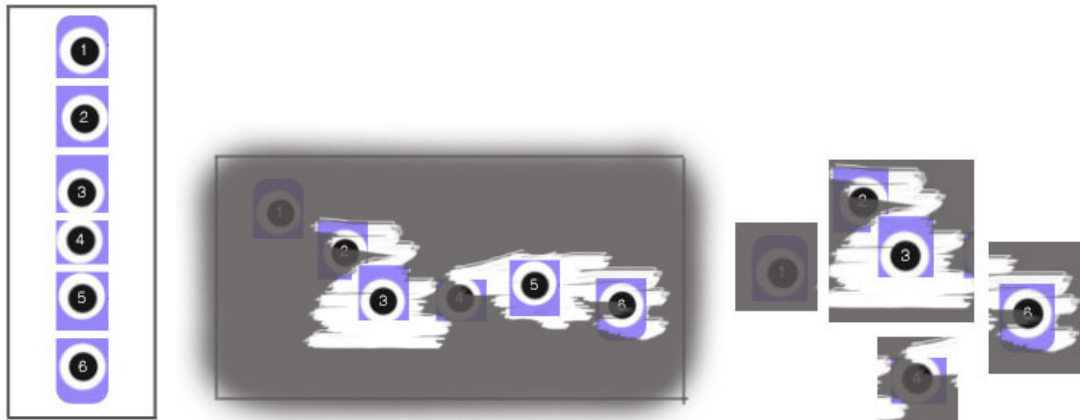


Figure 5. To understand the theory of heterotopia and use the notion of heterotopia in analyses, I learned to concentrate on the 6 principles as wide categories and tried to find them in a certain place and to analyze them one by one.

#### 1.4.5. Measuring heterotopia

How else could the notion of heterotopia be treated or used? Subsequently it is possible to go through the results of a cognitive analysis. I would like to suggest avoiding deciding into which certain category a focused area should fit directly. It is not reasonable because of the defect of the notion. Also, measuring “heterotopicity” is not adequate. The scale of heterotopicity can only be subjective. It is more like a feeling of a strong or weak perception of the atmosphere. Measuring heterotopia objectively could be done by comparing the 6 types of categories. It is possible to discuss how the categories relate to each other and also decide which category is the most dominant of all the 6. The most dominant category should represent the primary importance of the place.

## 1.5. Using the analytical toolbox

Question: Where could the toolbox be used? Answer: It could be used in every place. "*Place as shape with every reasonable detail in it*"<sup>9</sup>. Place is a room, a shape with everything reasonable detail in it, either indoors or outdoors. Indoor room is in a building. Outdoor room is situated in the landscape.

### 1.5.1. Using the toolbox for analyzing atmosphere indoors



Figure 6. The doorsill of Östra.

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<sup>9</sup> Lukerman 1964, in E. Relph, 1976, *Place and Placelessness*, p.3.



There is a reason why I would like to start using the toolbox indoors first. It is because the idea of heterotopia started to develop in my mind during my residence in Östra, the international dormitory on the campus of The Swedish University of Agricultural Science situated in Alnarp, Scania, Sweden.<sup>10</sup> Standing at the doorsill of that place, I realized the importance of the cultural space of a place, how full of details and humanistic values and tempers a place can be. The analysis of an atmosphere can be done without any structure, just intuitively (see Appendix nr1), but the atmosphere of a place consists of different details. Therefore, systematization ensures better understanding of the whole.

### 1) Deviant place

Foucault writes the following of “*crisis heterotopias*”: “*there are privileged or sacred or forbidden places, reserved for individuals who are, in relation to society and to the human environment in which they live, in a state of crisis*”. That category can also be understood as heterotopias of deviation: those in which individuals whose behavior is deviant in relation to the required mean or norm are placed” (Michel Foucault)<sup>11</sup>

The example of Östra is a site in crisis. Students must be away from their home, family and friends and live there during a determined period of time, while they are studying abroad. It really is a privileged place; reserved for individuals who do not fit into the framework of the state – Sweden. The deviation of Östra is being an international place in the national space. Free entrance is allowed only for the key owners (foreigners).

### 2) Certain function creates the manual rules of operation.

“*a society, as its history unfolds, can make an existing heterotopia function in a very different fashion; for each heterotopia has a precise and determined function within a society and the same heterotopia can, according to the synchrony of the culture in which it occurs, have one function or another*” (Michel Foucault) .<sup>12</sup> The function of the heterotopia called Östra is to collect people. This function creates a possibility for the inhabitants to learn together, share experiences, form lifelong friendships and partnerships.

### 3) The third principle of heterotopia manifests as a place, with lots of smaller places with smaller spaces in it.

“*The heterotopia is capable of juxtaposing in a single real place several spaces, several sites that are in themselves incompatible. Thus it is that the theater brings onto the rectangle of the stage,*

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<sup>10</sup> Einla, Liina; Hakošova, Zofia 2008, The Slice of Time In a Constant Place. The Phenomenon of Östra

<sup>11</sup> Foucault, Michel, (1967), Of Other Space, p.3of 6

<sup>12</sup> Foucault, Michel, (1967), Of Other Space, p.3of 6

*one after the other, a whole series of places that are foreign to one another” (Michel Foucault).*<sup>13</sup> Östra as a real place encompasses lots of different places, at least as many as there are actual inhabitants living there at a certain moment.

*“At the end of which, on a two-dimensional screen, one sees the projection of a three-dimensional space” (Michel Foucault).*<sup>14</sup> The cinema-effect can happen in different ways. Firstly, staying in heterotopia (Östra) a “film” can be seen while dreaming. The film is about life, where actions from the past or dreams from the future appear like clips and scenes in the mind. For instance, I am physically located in the house but I can “see” myself acting in the scenes either in the past or in the future.

However, between dreaming moments, self-consciousness is completely present. Östra is an extraordinary room compared to all the rooms that the students who have come to live there have explored before. Therefore, as far as an inhabitant realizes that he or she is living in a kind of wonderland, there starts to appear the feeling of living in a movie. The film is taking place neither in the past nor in the future, but in the present moment. There cannot be complete recording of the film; the memory of it stays in series of scenes – pictures, taken while being present in the film.

#### 4) The fourth principle represents time, accumulation of time and its most flowing aspect as well.

*“From a general standpoint, in a society like ours heterotopias and heterochronies are structured and distributed in a relatively complex fashion. First of all, there are heterotopias of indefinitely accumulating time” (Michel Foucault).*<sup>15</sup>

Places where time never stops building up contribute to the fourth principle. In the Östra example it can be seen how this heterotopia works as an archive. Östra is the place of all the times that occur as long as the walls of the house remain. Even if the function of holding together one international group of people will change, the history on the walls will never leave. Time gives one very important character to the Östra community, to be temporal and seasonal, but every community leaves its signs on this place, which will never disappear.

According to Foucault, *“Opposite these heterotopias that are linked to the accumulation of time, there are those linked, on the contrary, to time in its most flowing, transitory, precarious aspect, to time in the mode of the festival.”* It is possible, I believe, to fit all the temporary events under this category. In addition to festivals, exhibitions could be heterotopias as well. In Östra, during the season when the community is present, festivities regularly take place with visitors and friends attending.

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<sup>13</sup> Foucault, Michel, (1967), *Of Other Spaces*, p.3of 6

<sup>14</sup> Foucault, Michel, (1967), *Of Other Spaces*, p.3of 6

<sup>15</sup> Foucault, Michel, (1967), *Of Other Spaces*, p.3of 6

#### 5) The fifth principle contrasts public and private

*"The heterotopic site is not freely accessible like a public place." (Michel Foucault).<sup>16</sup>*

This category talks about the oppositions between public and private places. The particular dormitory Östra is not open for random persons (whose needs are not directly related to the house), walkers and wanderers. It is uncommon to enter a home without an invitation. Even if the doors are sometimes left unlocked, the entering people feel like visitors as if they are going into someone's home. In addition, and according to the actual function of Östra, this is a private house for the inhabitants where they are going through a process of purification, mainly because they are experiencing a life in a commune, discovering new sides of their selves etc. Year after year Östra initiates a personally privileged lifetime for those who have been living there.

#### 6) The sixth principle represents a special type of colony using the place.

*„The last trait of heterotopias is that they have a function in relation to all the space that remain. This function unfolds between two extreme poles. Either their role is to create a space of illusion that exposes every real space, all the sites inside of which human life is partitioned, as still more illusory". "The daily life of individuals was regulated, not by the whistle, but by the bell. Everyone was awakened at the same time, everyone began work at the same time; meals were at noon and five o'clock-, then came bedtime, and at midnight came what was called the marital wake-up, that is, at the chime of the church bell, each person carried out her/his duty."(Michel Foucault)<sup>17</sup>*

This is the description of the 4<sup>th</sup> dimension in an influential occasion. This is the type of place that represents people using, filling, developing, and changing the place according to their personality. This is the type of place that has been sensed in Östra. Similarly, in Östra people are living almost in the same rhythm day after day. Here, daily life is regulated mainly by the academic routine of waking up every morning around 8, having breakfast together around 8.45, returning home for lunch at 12, going back to school at 13, and then reaching back home in the afternoon. Dinner also takes place at the same time. The metabolism of every day and every week makes the place reminding an organism. The sixth principle describes a certain type of colony, which feels like an illusionary system. Östra is a controversial house in Alnarp's space.

#### 1.5.2. Using the analytical toolbox outdoors

Östra with its special atmosphere could be a heterotopia. Therefore that house stands as a good workshop room for practicing perceptual analysis. Landscapes – outdoor rooms – could express examples of culturally important places similar to the one I found indoors in the Östra dormitory. Since I suspect the existence of heterotopias in the landscape, but nevertheless have difficulties

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<sup>16</sup> Foucault, Michel, (1967), Of Other Spaces, p.3of 6

<sup>17</sup> Foucault, Michel, (1967), Of Other Spaces, p.3of 6



in explaining them adequately, I therefore find it important to pay attention to them; learn of their presence by analyzing a place with my Foucaultian toolbox – 6 principles of heterotopia.

The main problem is finding a way how to describe heterotopia in the landscape. Heterotopia does not have a certain geographical marker on the landscape given that it exists only as an aura, a spirit, an atmosphere etc. On the other hand, heterotopia needs a geographical ground and shape if I would like to work with it as a place in the landscape. Knowing that, I am going further with that idea and find a presumable heterotopia in the landscape.

## 1.6. Looking for heterotopias in the landscape

How do heterotopias exist in the landscape? Heterotopia is shaped with borders and has an outstanding frontier, which excludes it from surroundings, according to David Grahame Shane's interpretation of Foucault's heterotopia in the context of landscape urbanism.<sup>18</sup> Shane is more focused, however, on the surface structure in cityscape. Shane's discussion of heterotopia is framed by the subject of landscape urbanism. It is a very complicated branch of landscape architecture. Still such branches more or less share the same basic concern with landscape. Therefore it could be useful to remember the well determined outline and pattern of the fragment of landscape while defining heterotopian place in a usual space.

In her paper "The Heterotopia of Victorian Landscape", Alice Sukdolova guides the reader closer to the idea of Foucault's heterotopia in the landscape. Basically, Victorian landscape represents English landscape as described in Victorian novels, the most popular British literature in the 20<sup>th</sup> century.<sup>19</sup> The literary landscape picture had a purpose to represent the appearance of an English garden. Very often the descriptions in Victorian novels can be unbelievably beautiful, picturesque and scenic, giving an idea of a real landscape. Knowing about the literary illusion of the landscape written down in books shows how remarkable those gardens were. Alice Sukdolova discusses the real and illusory parts of the Victorian landscape. "The interconnection of illusion and reality forms the basis of heterotopia of the place". "But what is interesting is that illusory and real parts of the space seem to be rather separated or divided by borders." "To use physical force to protect the ghost from getting inside" (Alice Skudolova)<sup>20</sup>.

Even, if I would like to separate a heterotopian space and a heterotopian ground for landscape analysis, I cannot just erase one of them. According to Alice Sukdolova's thoughts, in any kind of heterotopia a spiritual space contributes to the understanding of a physical ground and vice versa. Therefore heterotopian surface and atmosphere should be studied as a unit in an enclosed

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<sup>18</sup> David Grahame Shane, 2005, Recombinant urbanism: Conceptual Modeling in Architecture Urban Design and Theory, p 156.

<sup>19</sup> [http://en.wikipedia.org/wiki/Victorian\\_literature](http://en.wikipedia.org/wiki/Victorian_literature)

<sup>20</sup> Alice Skudolova, 2007, The Heterotopia of Victorian Landscape, p 109; Dream, Imagination and Reality in Literature. South-Bohemian Anglo-American Studies no 1. p 107 - 109

area. I would say that this is in accordance with Foucault's concept of heterotopia, especially one type of heterotopia – the garden.

### 1.6.1. Garden

The garden is a keyword for the improved understanding of heterotopia. According to Foucault's 3<sup>rd</sup> category: "*The garden is the smallest parcel of the world and then it is the totality of the world. The garden has been a sort of happy, universalizing heterotopia since the beginnings of antiquity (our modern zoological gardens spring from that source)*"<sup>21</sup> A garden is like a small ecosystem consisting of necessary parts essential for the owner, representing him in a sense.

Also, Foucault's 3<sup>rd</sup> category reminds me that the garden in principle has influenced the development of landscape architecture considerably. It is just important to realize that today landscape architecture encompasses the garden architecture of the past. Here it is essential to emphasize the historical role and the high-priority of a garden - forming shapes in the landscape and how the role has influenced the development of landscape architecture. During the 19<sup>th</sup> century the garden started to enclose fragments of land in the middle of busy urbanized areas, side by side with architecture, which redefined landscape gardening as landscape architecture. Today "*landscape architecture is one of the most modern of the environmental professions and represents a synthesis of arts, science and technical philosophies and practices that seek to care for the Earth's landscapes in a truly holistic, creative and sustainable manner*".<sup>22</sup>

### 1.6.2. Heterotopia - the type of Garden

The interconnection between the old term of the garden and heterotopia could be the aspect of being illusory, because it is not that easy to become familiar with a garden that represents the character of a human. Illusory does not always mean picturesque as in the English garden. It could have opposite appearances as well. The main point here is that everything inside of a garden differs drastically from the immediate surroundings.

This small illusory fragment of landscape – heterotopia - is highly personal, filled with human values. It is privileged for its owner. Depending on the personality of the owner, the garden might be inaccessible or even forbidden for others. The owner creates the needed, preferable function. If there are many functions in the garden, it will become necessary to have different spaces. Garden lives directly together with its inhabitant(s). It is busy when there is something going on. It is resting when it is empty. It also works as an archive, collecting bits and pieces during that slice of time when the borders of the garden exist. It starts a new epoch when the owner changes. The garden is a place for purification and secrecy for the owner. The garden is a place to escape to from the surrounding society. The garden is an open home for people who are invited. The

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<sup>21</sup> Foucault, Michel, (1967), *Of Other Space*, p.3 of 6

<sup>22</sup> [http://en.wikipedia.org/wiki/Landscape\\_architecture](http://en.wikipedia.org/wiki/Landscape_architecture)

garden is illusory for passers-by, because they don't know how that system – a small microcosm – works. Therefore, a garden could be a good workshop room for exercising Foucault's 6 analytical tools in the landscape. From all the gardens that I know I would like to pick one - Alnarp, the campus of Swedish University of Agricultural Sciences. Alnarp is situated in the southern part of Sweden in Scania.

Approximately a thousand years ago Scania was a part of Denmark and could be identified as a province, called a "landscape" (*landskap*), with almost the same borders as now. Scania became a very well integrated area with fertile soils, relatively high population and also a strategic position – including well-known trade routes. After the war between Sweden and Denmark in the 17th century, Scania was placed under the power of Sweden. Although Scania has been merged with the general Swedish pattern for about 350 years, it still has been described as having a kind of „otherness“. „The author August Strindberg once wrote of Scania: „it is completely foreign landscape for a stay-at-home Swede, but for a widely traveled person it is northern French landscape“<sup>23</sup>. I would like to invite you to join me on the journey to Scanian landscape, to the university campus of SLU

### 1.6.3. University campuses – heterotopia in the landscape

*“A campus university is an Anglo-American term for a University situated on one site, with student accommodation, teaching and research facilities, and leisure activities all together. It is derived from the Latin term campus, meaning “a flat expanse of land, plain, field”.* <sup>24</sup>

What makes a university campus more close to the heterotopian sense of place in the landscape is that it was planned to be a “garden” for adult educational use, as opposed to the “kindergarten,” which is for children. Education and knowledge have always been privileged. Planning of the campus assumes that it will be represented as being outstanding in the landscape. Knowledge is the most personal treasure. It fits well with the idea of learning as an activity that is secret and private. It is believed that learning is not pleasurable when it is disturbed by a busy environment. To emphasize the personal and secret meaning of knowledge and the experience of education, a campus is often situated in the outskirts of the city and is well-bordered. That is how this educational garden shows its status in the middle of its surroundings.

Campuses are functioning townships to collect people - students. Students living in a campus need to have most of the resources to increase their knowledge, including everyday needs and leisure-time events. As students need different things for living, a campus also accommodates a lot of smaller inessential functions, situated in different facilities.

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<sup>23</sup> Germundsson, Tomas, (2005), “Regional Cultural Heritage versus National Heritage in Scania's Disputed National Landscape,” *International Journal of Heritage Studies*, 11 (1): 21-37

<sup>24</sup> [http://en.wikipedia.org/wiki/Campus\\_university](http://en.wikipedia.org/wiki/Campus_university)

Even if a campus has almost all the necessary resources for living there, it still only holds students seasonally. As common sense needs rehabilitation, a campus also needs rest. Although learning is not a public activity, it is still a good idea to do it together with people with similar interests. As random passers-by are not informed enough of a campus and about the main purpose of all the activities, they can only deduce about the interconnections between students themselves and between students and the place.

Alnarp is an excellent example of a campus. Moreover, it is a good workshop room for exercising Foucault's 6 categories of perceivable tempers. Namely, Alnarp is not only planned to be a campus, but also to be a garden that houses most of the ecotypes and species. In order to truly understand the Alnarp illusion, it cannot be studied as a passer-by by just casting a glance, it has to be explored from the inside, having Foucault's tools with me.



## 2. Method – The analytical toolbox

The following section introduces the complete analysis to get to know as much of a landscape as it can reflect. It is a wide-ranging analysis in order to get a rich outcome, by distinguishing dimensions and emphasizing fundamental human values.

### 2.1 From toolbox to game

I can imagine that the idea of using tools in a toolbox means that it is up to the users' wish whether to work with all the tools or just use one of them. The ideology of a game suggests that missing one rule from the game makes it incomplete so it does not work properly. As I am dealing with heterotopia, it is important to know all of the principles. All the rules are useful for the analysis of a place in the heterotopian sense. Therefore I would like to call this method the Foucaultian game as the theory was conceptualized by Michel Foucault.

The Foucaultian game has been formulated as a questionnaire about a place. Questions have been formed to reflect each principle. Questions should serve the purpose of making the interviewees think more comprehensively about a place. The answers to those questions should form a rich analysis of a place in space.

In Alnarp a part of the Foucaultian game, the study of a heterotopian atmosphere, has been practiced by me and other landscape architecture students. As everyone is unique, everyone's perceptions are different. When I was interviewing other students the main interest was to discover their diversity of interests while exploring the place and how their personalities would reflect in their answers.

The Foucaultian game in Alnarp:

1. **Deviation:** Is the place privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.
2. **Function:** Does the place have a certain function as a place within a society? Please explain the yes/no answer.

3. **Diversity of spaces in a single real place:** Are there series of places in the place that are foreign to one another?  
If yes, could you describe what these places are and how they are juxtaposing each other?
4. **Time:** Is the place accumulating time? If yes, how is it possible to notice the accumulation of time?  
Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?
5. **Place - public or private:** Is the place open for everybody?
6. **Society:** What kind of population is operating in the place?  
What creates the uniqueness of the population? (Special life rhythm, customs, duties, similar aims/goals/interests, likes, dislikes etc.)  
In which ways the society in Alnarp could be illusionary for random passers-by?

**Additional questions for analyzing the results of the Foucaultian game.**

Which category from those 6 is the most representative/dominant/important in the place?

What is the opinion of the Foucaultian game?





### 3. Journey to Alnarp

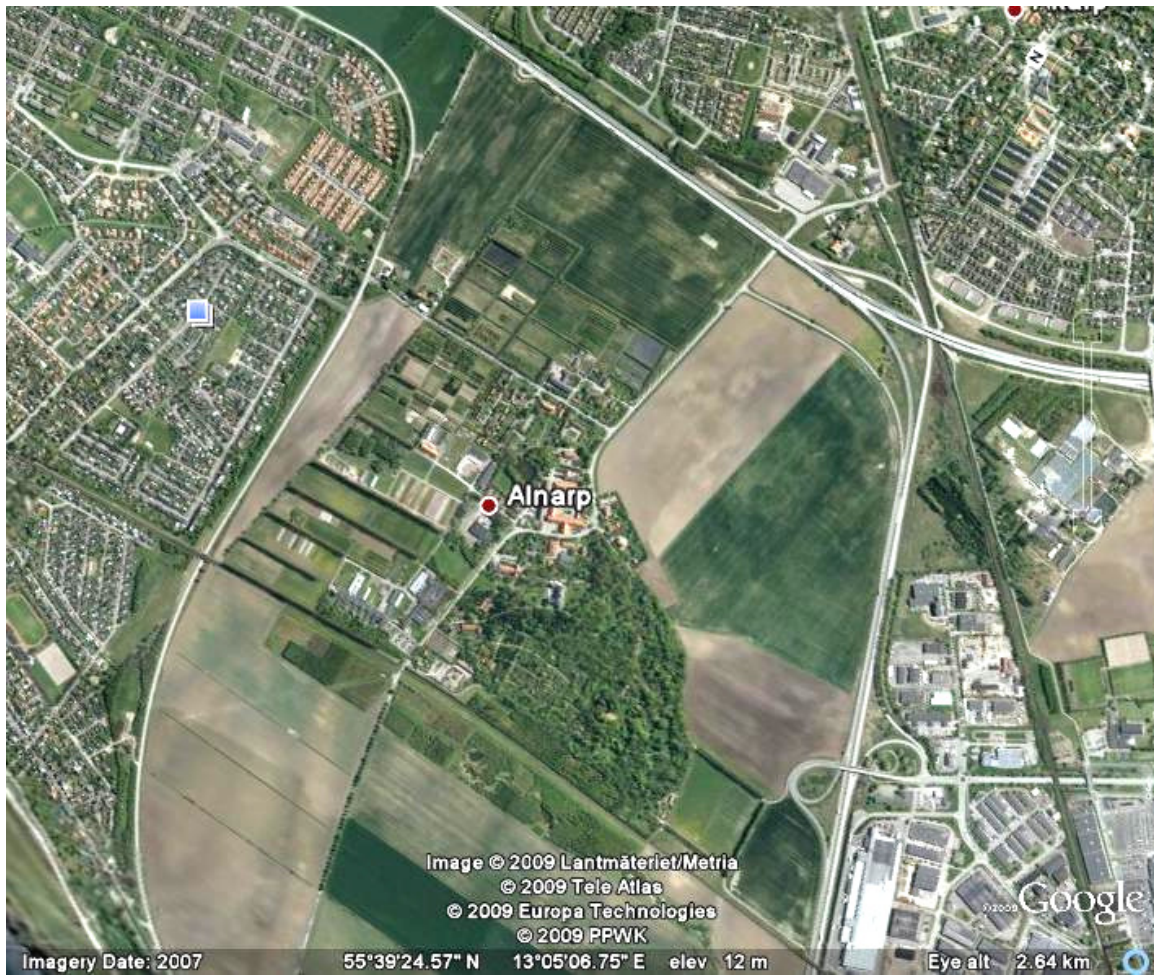


Figure 7. Alnarp<sup>25</sup>

<sup>25</sup> Google Maps

For that journey I learned the concept of deep structure. “Deep structure,” as defined by Anne Whiston Spirn, underlines the surface of a landscape. The uniqueness of the concept is to point at the underlying ecology and geology, which influences the dynamic surface and human actions. Deep structure enlarges geographical viewpoints and simplifies geography a lot for a landscape architect. *“Deep structure is evident in the patterns of hills and valleys, rivers and seas that extend across the regional landscape, in the spatial location and arrangement of indigenous plant communities, and in the form of the individual plants of which those communities are composed.”* (A. W. Spirn, 1994)<sup>26</sup>

It starts with observing the surface of the landscape and thinking of the deep structure - evident in the pattern of the landscape. Deep structure is the “literature” of landscape, speaking about how a place could be populated, what kind of a structure the surface allows. Sweden is generally known for its forests and mountains in the northern part. There is an obvious difference between the north and the south. The closer to Alnarp the journey leads, the more plane Sweden looks. *“Open land does not fit within National Swedish preservation ideology.”*<sup>27</sup> Scania is an area situated in southern part of Sweden. While juxtaposing and comparing Scania to the rest of Sweden, differences appear quite obviously. Scania is characterized by large fields. These are signs of cultivation and intensive use. *“it is a landscape formed by generations of farmers who have taken it as their mission to bring the plains under rational agricultural cultivation”*<sup>28</sup> Generally, observing it from above, knowing the main reasons why Scania looks like it does, it can be said that it is an open and busy landscape because of its agricultural heritage.

Alnarp is located in the south-west of the Scanian landscape carpet, between two cities: Lund and Malmö. The deep structure mentions the undercover of the surface – rich soils. Deep structure evidently causes the land to look like it does. That matrix stands as a cultural artifact. It leads closer to the main observation, that borders of settlements are stricter than in the northern part of Sweden. The shapes of the urbanized areas are very compact. Probably it means that the evolution of Malmö and Lund is more directed towards a dense center, thus saving the important agricultural land.<sup>29</sup> Alnarp follows the same rules, because it is situated very compactly in the middle of the fields. The picture of ownership of the land directly points to intensive agricultural culture.

In the background system of Scania, which is considered to be an example of “otherness” itself, Alnarp can be considered to be an exception as well. From the bird’s-eye view Alnarp is not a usual settlement in Scania, it looks like a big strictly bordered “green”, with different structures. Is

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<sup>26</sup> Whiston Spirin, Anne, 1994, “Deep Structure: On Process, Form, and Design in the Urban Landscape”, City & Nature, Changing Relations in Time and Space.

<sup>27</sup> Germundsson, Tomas, 2005, “Regional Cultural Heritage versus National Heritage in Scania’s Disputed National Landscape,” International Journal of Heritage Studies, 11 (1): 21-37.)

<sup>28</sup> Germundsson, Tomas, 2005, “Regional Cultural Heritage versus National Heritage in Scania’s Disputed National Landscape,” International Journal of Heritage Studies, 11 (1): 21-37.)

<sup>29</sup> *It is obviously recognizable juxtaposing Malmö and Stockholm – looked and compared the areas from beeline*



this a sign of a garden? At least, it looks like a huge garden, with several beds. Almost all the beds are shaped differently. What kind of a cultural artifact that landscape structure could reflect?

### 3.1. Foucaultian game in Alnarp



#### Deviation

Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis?

Considering the deviation of a place brings about the first awareness of what makes heterotopia out of a simple place. It creates the first undefined feeling of otherness, because the place deviates from the space where it stands. Alnarp presents itself as an abnormal site in the middle of the fields. It looks like a displaced organ in an organism. Fields are considered to be the formulators of the common understanding of the landscape in Scania.

Alnarp is like somebody's big green boot brocaded on the surface and stands like an illusion in the usual part of landscape, as if a message like "I was here". The illusory and real parts are clearly divided by borders. The interconnection between these two parts (Alnarp and its surroundings) forms the basis of the heterotopia of the place. This inspires to find out more of what is there in that "green boot".

Foucault suggests some keywords: "privileged", "forbidden", "case of crisis",

"Privileged."

Alnarp is definitely a privileged place. First things to notice are the letters "SLU" everywhere, the reminders of an idea that this is an area for an academic purpose, a campus of a university. Afterwards come more notifications and signs "Student union: Ask; Lantm" indicating this is a place for scholars. As a campus is for academic use, a student goes there to spend an important part of his/her life, a time for the personal and private process of learning. That process is noticeable almost everywhere; indoors and outdoors, even in the prevailing attitude of students and teachers. And even the people, who are not

directly involved in academic activities, are doing their best to make all the systems work which keep the university functioning.

“Forbidden”

Alnarp is surely not a forbidden place. It is always happy to have visitors. On the other hand, though one can lend one's boots to someone else, this is not the best idea from the perspective of hygiene. It is about personal belongings and how we share them. Therefore, it is up to students and teachers, the main users of Alnarp, to decide how they would like to share their places of learning or living. Visitors and even students cannot enter everywhere, because they do not have the necessary keys. The keys of different places in Alnarp divide people into different faculties and studies. Students from different departments have totally free access only to those places that they need for everyday use – their studies. In a way, there seem to be some forbidden places also, like the greenhouses where the microclimate cannot be disturbed or the rehab-garden that serves as an example of another suggested keyword: “case of crisis”.

The usual way of understanding “crisis” allows me to assume the following. – “Crisis” can be understood as some kind of conflict on the borderline of place and space. So Alnarp is a place of positive occurrence, there are not many crises to deal with, there is no violence in Alnarp and on the fields around. So, the “crisis” of Alnarp can only appear in the relationships between national and international students. They do get along with each other very well, but they never feel perfectly comfortable when attending each other's events.

What does “case of crises” mean in Foucaultian sense? Principally, it means a determined period of life in a constant place, which starts one day and ends as well. So I would say that it is wrong to think of “crises” only as unpleasant occasions. Therefore, Alnarp is assigned as a site of crisis, because staying in Alnarp for students, especially for exchange students who are coming from different parts of the world, is a determined period of life. How good or bad this experience is for someone varies from student to student. After all, going back to their homes or further to other places, they have never felt more purified and educated. Certainly, this statement is not an absolute truth. Attitudes still are different, so there are always examples of students who are not using the years in this educational garden for educational purposes, and rather

enjoy the happy-go-lucky student life. Even in that case, Alnarp is a state of crisis, because it still creates a determined period for its users.

Associations between Alnarp in general and the “case of crisis” remind me of the article written by Maria Tamboukou (2004) where she is talking about “Educational Heterotopias and Self”. This article looks at the first university-associated colleges in the United Kingdom at the turn of the nineteenth century, and how the first women students of these colleges lived within the limits of their society. Maria Tamboukou rereads the story of the first university-associated women’s colleges and whether the colleges have been public or rather secret and private places. *“The enclosed space of the convent enabled women to avoid the destiny of domesticity and offered them educational opportunities that led to intellectual development”*<sup>30</sup> SLU is not a women’s college, but it follows the principle of a place for intellectual development of a person. It is a privileged, but determined and limited life period. Once a student comes to Alnarp for studies he knows that he’ll have to leave one day. According to the Foucaultian sense, Alnarp is a place with positive occurrence and a case of crisis.

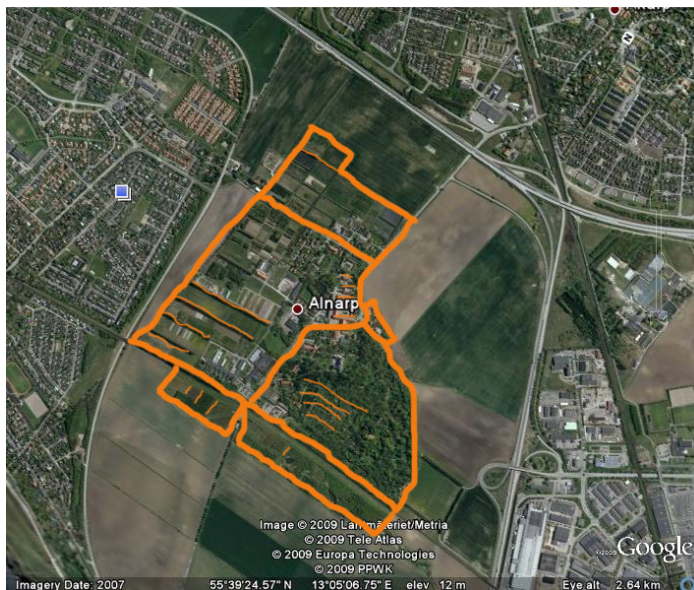


Figure 8. The deviation of Alnarp<sup>31</sup>

<sup>30</sup> Tamboukou, Maria, (2004), Educational Heterotopias and the Self, p 399-402 Pedagogy, Culture and Society, Volume 12 Number3; Enriques,

<sup>31</sup> Google Maps



## Function

### Does Alnarp have a certain function as place within a society?

Alnarp has a lot of functions; it depends on through whose eyes one looks at it. The main options are to see the place through visitors', locals' and users' eyes. It could be asked, who the "users" are? Since I have gone through the first category of heterotopia I now know why Alnarp is deviated, forbidden, privileged, in a case of crisis. It is because of the purpose of Alnarp as a campus for the university. So the "users" are students, teachers and the academic staff. For its users, Alnarp has a very strong function. It provides education that they need to receive. The place is inspiring for new ideas and interests. It is a garden of knowledge, with different beds where wisdom grows, which are treated differently by students and teachers. In addition, Alnarp is a model of a farm for the agricultural studies; there are also beds for gardening and landscape architecture, like arboretum and the intensively maintained gardens for educational use. Also there are greenhouses, orchards and cultivated fields, a "landscape laboratory" where experiments with trees are being practiced. More prominent Alnarp is introduced by historical buildings. What goes on in there, a visitor can only guess.

For a random visitor, Alnarp is very recreational; having the entire outstanding park with its beautiful subjects in it, and it is worth visiting in every season. The outdoor room functions as a beautiful big garden for everybody. A visitor can only deduce and guess about the work and activities that are really behind all the scenery.

Alnarp exists as home for locals, who are students or teachers mostly. An interesting fact is that the population of locals is very small. Very few people actually have decided to live on campus. Thought there are a few that really understand the whole Alnarp's illusion and sees that side which is unknown for visitors and sometimes even for users.



### Diversity of spaces in a single real place

Are there series of places in Alnarp that are foreign to one another? If yes, could you describe what these places are and how they are juxtaposing each other?



Figure 9. Walk from Alnarp's west side to east side<sup>32</sup>.

Alnarp's garden as a whole is more or less divided into smaller gardens. The diversity of places is even seen from bird's-eye view. The pattern from above already gives a clue that there are series of places in Alnarp. Remembering the flight there, a carpet can be visualized, with various shapes next to each other, combined with buildings and nature. Obviously, if there is a shape seen on the ground, there has to be something inside. Particularly, these shapes are representing different rooms in Alnarp, with different functions for various courses. According to the main function of Alnarp (having an educational function), I intuitively concentrate on its users (students, teachers, staff). As the university campus is separated into different departments, the campus has different kinds of users. Different users – students – need various places for their studies. These are all there in that big garden, juxtaposing each other. I really felt it when I took a shortcut from west to east. I passed through Landscape Laboratory; passed by Institution Garden; Alnarp's park with the view to the Castle; passed by the library and the department houses of forestry and finally ended up on the field. From any direction it could be seen and sensed that there are different spaces in the single real Alnarp.

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<sup>32</sup> Google maps



#### 4) Time

Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time? Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?



Figure 10. Time changes in slow motion (left: April 2008; right April 2009)

Time is accumulating in every small fragment in Alnarp. The most recognizable aspects of time accumulation are represented in the old park. The old trees almost do not let you pass them by without some prodigiously wondering moments. The Castle is like an old king who expects honor from people passing by. Obviously, these places are the best examples of the accumulation of time.

How things have changed over time is present in Alnarp's library too. The library itself is a major collector of bits of time. Time will never fill up that place. When entering, it is also a suitable moment to decide "who am I in Alnarp" – a visitor, a local, a user. In the library, where animal stalls have been transformed into something else, for educational use, time and changes in it are quite recognizable. *"Alnarp was purpose built as a school of agriculture in the mid-nineteenth century. It includes a castle like manor house for its main building, with garden and park, and the surrounding buildings of a tastefully designed working farm with its farmlands beyond"*<sup>33</sup>.

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<sup>33</sup> Olwig, Kenneth R., (2004), The Future of the Past: Cultural Heritage as Theater and the Heritage of a University Campus' Park – Illusion or Reality?





Figure 11. Time changes in a flowing mode. Students are coming and leaving every day. In Alnarp's park there takes place a celebration of blooming magnolia every spring.

Time changes in a most flowing mode every day, every season and every year. Daily changes are seen when the students and scholars are coming in the morning and leaving in the afternoon. The frequency differs from September to June and from June to September. During the holidays Alnarp is left to have its holidays as well. Everything is resting and waiting for the autumn to start a new educational year with new students and maybe some new teachers as well. The main function of Alnarp directs when and how the place is in use, daily and seasonally. In winter, the indoor rooms are like nurseries for new ideas. Spring, accordingly, leads students and teachers to go out again and practice the knowledge in the outdoor workshop room. Nature, by the way, plays its own game. And it amazes absolutely everyone who has explored Alnarp.

There are many temporary events in Alnarp when time is in its most flowing state. Most of them happen inside the buildings: like celebrations of special dates (1<sup>st</sup> December as Lucia day or 1<sup>st</sup> of April as Landscape Architecture Day etc). What really makes the garden alive are the events which take place outdoors. The magnolia Party is probably the most flowing and random event during Alnarp's spring. The magnolia tree is "royal" and royalty must be esteemed. It must grow for many years before it blossoms (some 12-15 years). Most of the magnolias are very old at Alnarp (around 100 years). If a magnolia starts to bloom, then it represents a glorious spring blessing. Students gather around the magnolia, they sing songs and play tunes on their musical instruments. I think it might be all about saying a big "thank you, honorable magnolia, that you fill our park with your beauty".



#### Place - public or private

##### Is Alnarp open for everybody?

It welcomes everybody who has found the way to the campus. It is a wise place which tolerates everybody who tolerates Alnarp. In general it is very open, but to return to some of the categories previously discussed, some of the smaller places inside Alnarp are not accessible for everyone. As far as the Garden carries its academic personality it is not for public use.



#### Society

##### What kind of population is operating in Alnarp?

What creates the uniqueness of the population? (Special life rhythm, customs, duties, similar aims/goals/interests, likes, dislikes etc) In which ways the society in Alnarp could be illusionary for random passers-by?

If people have gathered to exist in a community in that compact place, there is a purpose to share similar beliefs and needs. In Alnarp students share their items of knowledge, to become wiser by learning from each other. Organizing goods for everyday needs together is much easier than doing so separately. That is why the students and scholars have been gathering to support each other to reach their goals. This way of living can also assume some different rules and traditions compared to the cultural space around. The community operates everything in a way that they like in their everyday activities.

It all resounds on the landscape. It also creates the special structure on the surface, surely a special space. Therefore, the possible presence of a special type of colony that is using the place could be even seen from bird's-eye view. Reading the structure from the landscape is again irreplaceable, and can offer insight about another space in a certain spot of land – heterotopia – a place with incredible and high level human values.

Alnarp is an illusionary place for passers-by. For random people, the place is imperceptible, without knowing how full of hidden wisdom that place is.

##### Additional questions:

a) Which category from those 6 is the most representative/dominant/important in Alnarp?



It is funny how all the categories are so intertwined with each other. The first one offers signs of the second one and the second one of the third one. Intensive consideration of Alnarp's atmosphere (fourth dimension) occupies the smallest fragment of landscape – a “boot” shaped garden. Time is present and recognizable on material surfaces. Time is “alive” because of society – it is there. The diversity of places and the private/public aspect are a consequence of society as well. Alnarp was planned for a special group of people and it has a special function. So what makes Alnarp different from a simple place? What makes Alnarp campus special is the 3<sup>rd</sup> principle of being a garden, which is shaped directly and is privileged for its users and is illusory to the passers-by, and which represents a kind of microcosm.

#### b) What is the value of the analytical tool?

On the stage there are musicians who are prepared to communicate the very important message of a symphony. It is hard because there are no words that explain how to communicate this message. How well or poorly I understand it, depends on how well I can speak “the language of music”. Players are using their toolboxes, with the help of the conductor who indicates whether to play loudly, silently, happily or sadly to make the audience understand what the performance is about.

Landscape is like a symphony orchestra on the surface. To see the very important message of landscape the condition of the landscape needs to be emphasized as well. Landscape cannot say any words but is as alive as a symphony. To understand the landscape and to try to speak the “language of landscape” the Foucaultian game with its rules can help a lot. Moreover, a landscape architect should be good at that language, having the status of being a conductor of the landscape.

## 3.2. Subtotal

I would like to recall a statement from earlier: “*Place as shape with every reasonable detail in it*”<sup>34</sup>. The Foucaultian game helps to notice many of the important details of a place. The result of using the game is a rather wide knowledge of a place. As I have increased the knowledge of one particular place more and more questions are raised to think about.

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<sup>34</sup> Lukerman 1964, E. Relph, 1976, Place and Placelessness, p.3.

### **3.2.3. How long can one heterotopia could exist?**

The answer depends on the people who are using the place. The particular case of Alnarp represents a society that prefers to have its own system for education in Alnarp. If a crisis (in its usual sense) does not appear in the borderline of Alnarp and the space around, then I predict that the life of that society can last as long as new students and teachers come continuously, from year to year. The crises in the Foucaultian sense (like the educational period for a student) are useful to be there and are playing an important role in giving the meaning of heterotopian place to Alnarp.

Last but not least nobody can assume how long the existence of Alnarp will be. There is nothing precluding me to suppose that it will be quite long. The place will live as long as there is a need for the kind of education that Alnarp offers, as long as Alnarp provides knowledge and helps to develop interesting personalities the place will not disappear.

### **3.2.4. Can heterotopia be a usual place again one day?**

I assume that a heterotopian kind of place cannot become average again. If the society stops organizing itself in the place – e.g. Alnarp – a new epoch will begin with a new atmosphere. The function of the place would not be the same but there still would remain signs of the past function. In conclusion, the not completely disappearing function plus the new function combined will form an even stronger and more recognizable atmosphere.

If the present society will stay, the combination of different details in a particular place could develop to become even more complicated. The garden of knowledge might need more places for different subjects, which in turn would reflect on the structure of the landscape with a further more intertwined surface structure.

### **3.2.5. Heterotopia – contemporary effect or a permanent place?**

Heterotopia as an experience can be contemporary, and usually it is. I go to a place; I stay there, and leave after a while. I went to Östra, I sensed heterotopia and left. It is the same with Alnarp as well. All the 6 categories are describing an experience. As I connect the experience with the surface in an enclosed area, heterotopia becomes more permanent, it is a placement.

## **3.3. Critical reflection about the Foucaultian game**

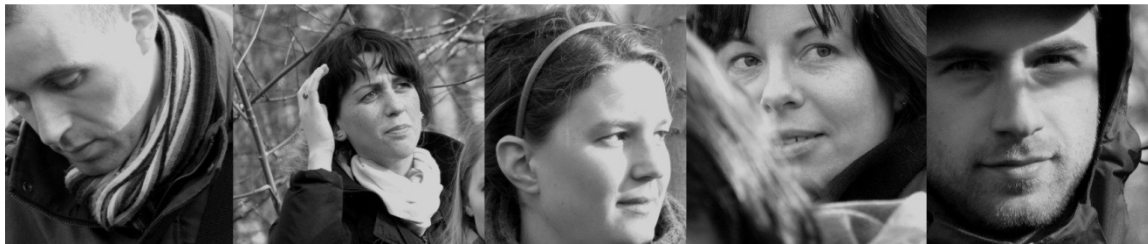
Just as heterotopia does not have clear explanation, forming the rules (questions) for the Foucaultian game does not have certain directions. Therefore, the questions of the questionnaire could be different, unlike the ones found in this particular Foucaultian game. Accordingly, everybody can form their own questions according to the present situation. I suggest to treat

abstractness as it is – abstractly, but clearly enough to follow the principles of heterotopia and make it useful. Playing the Foucaultian game in the landscape should still follow the descriptions of the categories of heterotopia theoretically introduced by Michel Foucault.

Heterotopia illustrates the idea of knowledge – if you want to learn one concept it requires knowledge of several other concepts. The Foucaultian game follows a similar idea. Although there are 6 questions, the questionnaire could turn out to be endless while playing, because every question, based on each category, creates more additional questions. I think the main idea to remember is that the concept of heterotopia is a philosophy – expressing the wish and will to know more. As the Foucaultian game is endless; it enlarges the knowledge of the environment. With regard to the subject of landscape architecture, the landscape analyses turned out to be very informative.

### 3.4. Reflections on the interviews

The Foucaultian game, a study of the heterotopian atmosphere, has been practiced by other landscape architecture students as well.



**Jens**

**Zofia**

**Julia**

**Lena**

**Rado**

Jens Linquist is from Sweden. Jens finished his studies and received a master's degree in landscape architecture in Alnarp this spring, 2009. Zofia Hakošova is a landscape architecture student from Slovakia. She studied at Alnarp as an Erasmus student for 5 months in the spring term of the year 2008. Julia Gurndberg is from Sweden. Julia finished her studies and got a master's degree in landscape architecture in Alnarp this spring. Lena Bergene is a Swedish student of landscape architecture. She will get her master's degree in autumn 2009. Radovan Sensel is a landscape architecture student from Slovakia. He has been studying in Alnarp as an Erasmus student for 5 months in the spring term of the year 2008. The main questions are: Does previous knowledge of the notion of heterotopia influence the answers of the interviewees? Do different personalities and interests appear in the answers of the interviewees? The answers will

come out in a stagy discussion (see Appendix nr 2). The interviewees have all experienced the Foucaultian game, but they have never sat together in real life like it is seen in Appendix nr 2.

Thus, after analyzing every interview, I realized that juxtaposing Jens's, Zofia's, Julia's, Lena's and Rado's statements of 1<sup>st</sup> question then 2<sup>nd</sup> and then 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> 6<sup>th</sup> and finally additional questions, the statements integrated almost perfect answers to each questions. Furthermore, juxtaposing interviewees' statements emphasizes different personalities as reflected in the results of each practice of the Foucaultian game.

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### 1. Deviation

**Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.**

**Julia:** No, I don't think it is in a crisis, I like it as it is. It is a fantastic oasis in the landscape.

**Lena:** Alnarp is a privileged place because through time it has been kept and allowed to grow into what it is today. Alnarp is also a sacred place because here you find trees that are old and together they create a place that is holy in that sense that it is unusual (Skåne is an arable place) and gives a feeling of time and reminds you as a person that you are only a part of all that is.

I have never experienced Alnarp to be a forbidden place in any way, rather the opposite.

If you ask if Alnarp is only for those who live in Alnarp, I have to say no. It is open for all. But as with all things, an individual may not be interested even if invited there.

**Jens:** It can be a privileged or sacred place for some. But not all who are using Alnarp or visiting it have to experience it in the same way. Maybe the group of people who participates in the rehabilitation garden at Alnarp experiences the strongest sense of a crisis. But certainly a large group of the students at Alnarp has a less emotional connection with Alnarp as a place.

**Zofia:** If the crisis is understood as a special, valuable, determining moment of the life of the man (I found this translation in the dictionary): Then YES it is a place of students – they are in the determining period of their lives.

**Rado:** I think that Alnarp is a place of valentines. Ok, maybe it is a too strong thing to say; it means something like chosen. But we were chosen to stay there, because not everyone had that chance (like Lili, Viola). You have there a silent, peaceful surrounding. I felt like some villain or serf with freedom

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Figure 12. The 1<sup>st</sup> category/ the part of factitious conversation.

#### **3.4.1. Playing the Foucaultian game can be done with and without knowing the notion previously.**

It is not compulsory, but it is recommended to study the notion before playing the game to make the results most effective in a certain heterotopian place in the landscape. In the Foucaultian sense, some words, like “crisis”, are used in a slightly different meaning. Usually crisis is known as something negative and associated with conflict. In the Foucaultian sense, it has the meaning of a determined period.

#### **3.4.2. Different personalities – different use**

Every person is unique and one of a kind. This creates the uniqueness of the game. Each and every result is different and presents the use and his or her interests according to the landscape analysis. The usefulness varies from person to person as well.

It can be concluded that using the Foucaultian game is not the easiest way of analyzing the landscape; still it is absolutely useful and helpful for understanding the landscape. Like Zofia says: *“I think it is necessary to explore every place as well as possible! It should be done before putting any plans into practice. It is not a very good idea if some architect carries out his ideas and does not use any deeper method of analysis because then the landscape is suffering (AS WITH ALL THOSE BLOCKS OF FLATS AND THE TERRIBLE FUNCTIONALISTIC BUILDINGS ETC IN MY - AND PROBABLY YOUR COUNTRY!!!)”*

*“I mean this kind of a method could be very good because it helps to analyze the way of life in the particular place in connection to all the possible places”.*

# Conclusion

In this paper the framework of heterotopia is transformed to the Foucaultian game. It is an interpretation of the theory in order to make it useful for studying the landscape. The game is played by me and five other landscape architecture students. Alnarp - the garden of knowledge - was chosen to be a playground for this game.

The journey to Alnarp's garden to play the Foucaultian game was useful in many ways. Over all, the most important thing is that I learned to understand the abstractness of the theory of heterotopia. As I have gone through another fragment of the meaningful chain of ideas to study the notion, I now believe in its usefulness more than ever. Mainly it trained the senses to notice valuable cultural and social artifacts in Alnarp. It could be useful for a landscape architect to be able to observe a place as thoroughly as I have managed to.

Accordingly for a landscape architect the theory of heterotopia is helpful study material. Heterotopias are places that are carrying the messages from the past, from the present and giving signs for the future. The best way to study these stories lies in Foucault's theory.

I would like to consider the fact that the notion of heterotopia is an important complement in landscape architecture. Heterotopia is an alternative and a different framework for thinking how to analyze places in spaces. The notion opens up the observer's senses to the comprehension of how complicated landscape can be. The 6 principles of Foucault's theory, the rules of the Foucaultian game, represent a systematization to analyze landscape thoroughly. In conclusion landscape architects/planners are the ones who are organizing the living places for people, therefore it is extremely important for us to understand the material we work with as well as we can.

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## **Acknowledgments**

This master's thesis would not have been possible without the continuous support, hard work and endless efforts of numerous people. I would especially like to thank my main motivators Kenneth R. Olwig and Gunilla Lindholm. I would also like to thank Zofia Hakošova, Jens Linquist, Lena Bergene, Julia Grundberg and Radovan Sensel who all helped me with my project. Without the support of my family – Lehti, Udo and Also – the second experience of Alnarp would never have happened. I would also like to extend my heartfelt gratitude to Henri Perkmann, Emily Hansen, Merle Karro-Kalberg, Anna-Liisa Unt, Kaisa-Leena Aksli, Matja Havlicek, Ülo Roop, Michal Bialovas, Patryk Saczuk, Kim Krause and Ott Linnamägi. Finally I would like to thank Johan Pihl for being a dear friend and an excellent motivator.

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# Appendixes

## Appendix nr 1: Slice of Time in a Constant Place - Östra

Östra is a utopia when it is in a form of an idea. An idea of Östra exists in every student's mind before going there. The only information that is possible to have lies in brochures. These are consisting of background information about the Östra dormitory in the campus of The Swedish University of Agricultural Science situated in Alnarp, Scania, Sweden. By following the dotted line on the map, ending up in a certain spot (where the cross was drawn) the place can finally be reached. Utopia becomes real. Precisely like real. Although the walls of the house are touchable, it is impossible to understand the presence of the self. The personal experience starts from that moment. Östra is a personal experiential space. Living in Östra can be compared to an important slice of time in a constant place; it empirically has a beginning and ending. Being in that spot of time, they – inhabitants – start not to be conscious of the past. The full attention is on the moment where they are in. Still sometimes during their stay they look back to their previous times and see it as a film, watching themselves as the main actors and trying to interpret their lives as something useful. Later, after leaving Östra, inhabitants have a special folder of picture series in their heads entitled as "Slice of time in a constant place - Östra". Interpretations of that life are more valuable than they had ever expected.

Östra is a place in time. For human beings, the sense of a place is not the same constantly. Östra 'lives' with students and 'sleeps' and 'waits' for new students during the holidays. The atmosphere depends also on the length of time that students spend there. At the end of the time slice new relationships, activities and events have developed which add something to the place (also to people's own lives). Even if one generation has left, the house keeps the signs of them "written" on the wall boards, as postcards.

Östra holds a community - people. There are lots of characteristics that exemplify this actual community of people. Inhabitants' actual location connects them, but the places where their roots are create differences between all of them. The experience of Östra teaches them to be more tolerant than they had been earlier. The idea that they are all special as individuals but in a very equal situation makes them live like a unique commune or a colony. Differences between the inhabitants and the new life style they have to deal with makes them stick together like branches on a tree. This "tree" is so different from others in Alnarp. Spring is difficult for that kind of family-tree. It retracts the branches. The nonrecurring shape of that family-tree will still live its immortal life, but in mindscape instead of the landscape of Alnarp

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## Appendix nr 2: Discussion

**Jens**

**Zofia**

**Julia**

**Lena**

**Rado**

### 1) Deviation

**Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.**

**Julia:** No, I don't think it is in a crisis, I like it as it is. It is a fantastic oasis in the landscape.

**Lena:** Alnarp is a privileged place because through time it has been kept and allowed to grow into what it is today. Alnarp is also a sacred place because here you find trees that are old and together they create a place that is holy in that sense that it is unusual (Skåne is an arable place) and gives a feeling of time and reminds you as a person that you are only a part of all that is.

I have never experienced Alnarp to be a forbidden place in any way, rather the opposite.

If you ask if Alnarp is only for those who live in Alnarp, I have to say no. It is open for all. But as with all things, an individual may not be interested even if invited there.

**Jens:** It can be a privileged or sacred place for some. But not all who are using Alnarp or visiting it have to experience it in the same way. Maybe the group of people who participates in the rehabilitation garden at Alnarp experiences the strongest sense of a crisis. But certainly a large group of the students at Alnarp has a less emotional connection with Alnarp as a place.

**Zofia:** If the crisis is understood as a special, valuable, determining moment of the life of the man (I found this translation in the dictionary): Then YES it is a place of students – they are in the determining period of their lives.

**Rado:** I think that Alnarp is a place of valentines. Ok, maybe it is a too strong thing to say; it means something like chosen. But we were chosen to stay there, because not everyone had that chance (like Lili, Viola). You have there a silent, peaceful surrounding. I felt like some villain or serf with freedom.

### 2) Function

**Does Alnarp have a certain function as place within a society? Please explain the yes/no answer.**

**Lena:** I have not lived in Alnarp myself, only attended school there and at times visited it in my spare time. For those attending the university, the campus of Alnarp I think will be the most important.

**Julia:** It is an island in the agricultural fields and has the function of a school area.

**Rado:** People are close together. All young know each other.

## **Zofia: a place of learning**

**Jens:** Yes, there is a strong and general idea of society and the public that identifies Alnarp as an educational place. The overall concept, widespread among most people, defines Alnarp's function as an educational place. But there are also other aspects, Alnarp as a park, a recreational place, a place for a Sunday picnic, a place for working, a place for commerce (the restaurant, bookshop etc). Alnarp is a place for partying, a place for meeting people. Alnarp serves as a place for several activities and interests.

### **3) Diversity of spaces in a single real place**

**Are there series of places in Alnarp that are foreign to one another? If yes, could you describe what these places are and how they are juxtaposing each other?**

**Julia:** Yes, I think so. There is the yard inside the building of Alnarpsgården that is excluded from the park outside because of the buildings. The yard is also in hard materials which makes it more different from the green part of Alnarp.

**Rado:** Maybe that pub. No I am just joking.

I don't know if some places fit together but that is that point, yes. There is a pond, which is dirty and doesn't fit with other places; there is a new-old school, which was a farm house. It doesn't fit with other places. There is a castle or how can I call that building in the park, which is historical and doesn't fit to that place. There are some buildings, which don't fit together with student houses like Ostra is. There are some nurseries and greenhouses, which don't fit to the places around. There are some fences with some psycho people, or what is that place in front of Ostra building, which you can't go inside and it also doesn't fit with other places. There is a park, and it doesn't fit to other places and a landscape laboratory as well. Everything fits to nothing and it makes something.

**Zofia:** There is juxtaposing family life to the campus life/student life. It is a workplace – school.

**Lena:** Alnarp is really a place where you can find almost everything that the university teaches about, so there are places foreign to one another. The researchers and teachers sometimes try to divide the areas into smaller areas and giving them names that you can locate yourself by. But if you are there for the first time, for example as a first year student or as a visitor, it is so hard to find the borders between areas. I think in the nature and reality that is Alnarp the borders become fluid and the borders created by the researchers and teachers as lines on a map are created in the mind of these people trying to simplify things. As a visitor you just experience the area as a piece of nature and garden that is enjoyable and relaxing.

**Jens:** Yes, I believe there are a series of places, according to the Foucaultian sense, existing at the same time in Alnarp. They function as individuals and self-sustaining entities coexisting side by side. Mostly with some or few interaction between them. Some with stronger presence to its user than others. For example, different groups of students with different fields of study or different interests create places accommodating their needs. Landscape architecture students define their Alnarp in one way compared to Horticultural students and within these groups there are yet smaller subdivisions of groups and constellations. The different worlds interact when some external factor requires them to respond to a common issue. Or maybe when participants from different places meet

in a common place, which is when a transition from one more secluded place to a more open place has occurred. For example, in the cafeteria where interaction is needed for a successful intake of food. Or another example, in the park when people accidentally stumble into each other and almost physically meet.

#### **4) Time**

**Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time? Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?**

**Julia:** growing trees for example. Some are very old and some are young, some are dying and some are new. I have seen a lot of changes in the environment during the years I have studied here. For example, all the elms have been taken away because of the elm disease.

**Lena:** It is also visible in the buildings, how they have names of past use that most new students have no relation to and don't understand, or that you are reminded of by older students and teachers.

**Rado:** Time goes by.

**Jens:** In my experience it does accumulate time, not always at a uniform speed, but certainly as the years go by. In some events it is less apparent whereas with others it is almost really flowing. The change of the users, new students coming and old ones leaving is an indicator of time passing.

**Zofia:** Yes, there are traces, of the former students – in the school – in the work of students, in their projects; then Östra of course with those traces of former inhabitants. And then the Park also! Trees are growing, they are accumulating the time

**Julia:** There is a slow movement of time in the growing vegetation.

**Lena:** Yes, in the nature, bulbs come up from the ground and go away because the light green leaves cover the sky where the birds chirp and lay eggs. The trees and bushes, perennials flower and grow seeds that fall to the ground and create new growth next spring. Again and again.

**Jens:** Some parts feel timeless, for instance, reading a magazine in the library, not just the experience of losing grasp of time during reading, but the whole concept, the activity does not relate to time in a strong way. There is no need for time during such activity, time is an invention to control people and leisure reading is the opposite, liberating our mind and spirit. Participating at a party at Alnarp provides a similar sensation. No need for time.

**Zofia:** Then you can see people's everyday rush of life only by their transfer to school/work. During the other periods of the day, everyone cares about themselves, like the student life – not a big stress no, serious problems.

#### 5) Place - public or private Is Alnarp open for everybody?

**Rado:** Yes. But it depends on people, whether they have a reason to go there. But maybe that Alnarp's spirit is closed for them. They can just see places there, but can't understand that feeling of Alnarp. For other sites, they have totally different feelings from there. But I don't know what kind of.

**Zofia:** I think it is not. There is nothing for what random people can come there. I understand random as when someone is searching for something needed but he will find something else. So then it can happen that someone is making a trip. Traveling in the landscape and suddenly will find Alnarp.

**Lena:** Alnarp really is located as an island in the middle of arable land, and only a few roads lead there. Sometimes you can't find the road.

**Julia:** For me it feels like it is mostly for the students, but I know that a lot of people living in Lomma are using the park for running and walking. I am not sure how many there are coming from Lund and Malmö. I think there are some concerts in the summer also. The park is public but as a student I feel like it belongs to the school because we are using it so much in our studies.

**Lena:** One could say that if you invite people, and tell them here we are – then they will come. But all people are not available at the same moment and not willing or needing to participate in what Alnarp can give you as a person.

**Jens:** Alnarp as physical place is open to the public, everybody, but the different existing Foucaultian places are not. They might not even be visible or detectable to a person from the outside visiting Alnarp. Each Foucaultian place has its own set of rules and signs more or less invisible to people not belonging to that place. As a non-student I cannot enter the world of the students unless I go through the process of becoming a student myself. And that will not even grant me the access to every existing Foucaultian place on the campus.

#### 6) Society

**What kind of a population is operating in Alnarp? What creates the uniqueness of the population? (Special life rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc). In which ways the society in Alnarp could be illusionary for random passers-by?**

**Lena:** I would say that the preschool children and elderly people visit it for their own enjoyment; they are in the kind of ages that take the time to enjoy nature in their spare time. Students at the university are from early 20-60. What are the teachers of the university if not eternally interested of learning and therefore students also? So maybe the answer would be, all ages with an interest to learn about life,

nature and self. And then those who live in Alnarp, maybe characterized as people who enjoy the surroundings.

**Zofia:** I think they are living more "with nature"

**Julia:** We are all interested in the same things – gardening, vegetation and resting or just being in the green. You can stop and talk to someone about a bush or a tree and all of us are interested.

**Zofia:** They are living a bit more far from the city – they have to have a car or a bike to reach it, because the public transport is not very frequent. They have to do bigger shoppings and be independent from the city. People living there have to get used to the campus life (parties, crazy ideas of mates). Students want to achieve something in their lives. Foreign students are independent, want to know more, and learn to know more, explore more...They like adventures.

**Rado:** There is huge energy in people with many ideas, feelings, and possibilities

**Jens:** ...struggle to fulfill their needs manifest itself in different actions, customs, and behaviors. But the fundamental aspect is each and everyone's needs. It can be the need of education, the need of supporting their existence economically and/or intellectually, etc. I believe once you have defined their need there will be a strong correlation to what kind of Foucaultian place they are using, creating or participating in.

**Jens:** People just visiting a place like Alnarp will not see or interpret what they experience in the same way as the regular users of Alnarp do. To fully understand a situation from one place, a Foucaultian place, one needs to be in that place, participate on the same level.

**Zofia:** They cannot understand.

**Julia:** They just see the wonderful flowers and trees and don't know how much work there is behind this big park.

**Zofia:** Crazy ideas realized in reality: hunting of the rabbits, traveling by hitchhiking, trying to find nice things in the rubbish or just outside – I don't know how to call these habits but they are a bit unusual. But accept some extremes they belong to the student life. I have never been living the way as in Alnarp. It is very active and adventurous life, where mostly young people are on their way to find themselves in connection to the place.

**Which category from those 6 is the most representative/dominant/important in Alnarp?**

**Jens:** I associate Alnarp with the fifth

**Zofia:** I think - the diversity in a single place. Then the accumulation of time of the place - because it is a place of creation (projects etc) so there is accumulated a big lot of time...memories...do you remember when Pingé found his model from the

school-years? he could talk about it some hours...then also it is not possible to access it randomly - because there are not situated places of usual peoples' needs and it is not lying on the way to some needs...and then I feel that the uniqueness of the people living there - it is represented by the relationship to the nature. We were living in the park, Alnarp's inhabitants are working in the park or school...so all the people, Alnarp

**Julia:** I think that the most representative category is function.

**Lena:** Similar aims/goals/interests

### **Opinion about the analytical tool**

**Is this analytical tool able to help you or any other landscape architect (student) while doing landscape analysis?**

**Jens:** It can open up new interpretations of a place and provide useful insights. Information that helps us to understand and work with an area in a new way. As long as one feels comfortable with a method and actively evaluates the results in a critical way there are always benefits from exploring other methods. It helps expanding our understanding of the world.

**Zofia:** I am not sure if it will help me, but I am sure it will help the landscape!

**Lena:** sure. They make you think and bear in mind many aspects that are easily overseen or overlooked when taking into consideration all the things you need when you start sketching on new ideas.

**Julia:** I think it could be useful for some students and for some not. As for me, I think I am too little informed about this theory to give you a correct answer.

**Rado:** Horribly difficult questions

### **Is this analytical tool able to “help” landscape?**

**Jens:** Any tool helping us (landscape architects) understand how people are relating to their surrounding and interacting with it is useful. Making existing patterns and behaviors visible helps in the understanding of a place.

**Zofia:**

Yes! I think it is necessary to explore every place as well as it is possible! It should be done before putting any plans into practice. It is not a very good idea if some architect carries out his ideas and does not use any deeper method of analysis because then the landscape is suffering (AS WITH ALL THOSE BLOCKS OF FLATS AND THE TERRIBLE FUNCTIONALISTIC BUILDINGS ETC IN MY - AND PROBABLY YOUR COUNTRY!!!) ...wuah..



I have very revolutionary feelings right now. I mean this kind of a method could be very good because it helps to analyze the way of life in the particular place in connection to all the possible places.

**Julia:** I think that every time you think about one place in a different way than before you see new, both bad and good, things about it, so I think that this theory could help you see the park in a different way and that could lead to improvements to help the landscape.

**Lena:** Sure, if you mean that I will have taken an actual mental look at the place. I am not sure if I am unbiased though because the questions have been about Alnarp, a place that I have a long relationship to. It would be interesting to try on a completely new place.

## Appendix nr 3: Original Interviews

Jens Linquist is from Sweden. Jens finished his studies and received a master's degree in landscape architecture in Alnarp this spring, 2009.

### 1. Deviation:

Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.

It can be a privileged or scared place for some. But not all who are using Alnarp or visiting it have to experience it in the same way. Maybe the group of people who participates in the rehabilitation garden at Alnarp experiences the strongest sense of a crisis. But certainly a large group of the students at Alnarp has a less emotional connection with Alnarp as a place.

### 2. Function:

Does Alnarp have a certain function as a place within a society? Please explain the yes/no answer.

Yes, there is a strong and general idea of society and the public that identifies Alnarp as an educational place. The overall concept, widespread among most people, defines Alnarp's function as an educational place. But there are also other aspects, Alnarp as a park, a recreational place, a place for a Sunday picnic, a place for working, place commerce (the restaurant, bookshop etc). A place for partying, a place for meeting people. Alnarp serve as a place for several activities and interests.

### 3. Diversity of spaces in a single real place:

Are there series of places in Alnarp that are foreign to one another? If yes, could you please describe what these places are and how they are juxtaposing each other?

Yes, I believe there are a series of places, according to the Foucaultian sense, existing at the same time in Alnarp. They function as individuals and self-sustaining entities coexisting side by side. Mostly with some or few interaction between them. Some with stronger presence to its user than others. For example different groups of students with different fields of study or different interests create places accommodating their needs. Landscape architect students define their Alnarp in one way compared to Horticultural students and within these groups they are yet smaller subdivisions of groups and constellations. The different worlds interact when some external factor requires them to respond to a common issue. Or maybe when participants from different places meet in a common place, which is when a transition from one more secluded place to a more open place has occurred. For example in the cafeteria where interaction is needed for a successful intake of food. Or another example in the park when people accidentally stumble into each other and almost physically meet.

### 4. Time:

Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time?

In my experience it does accumulate time, not always at a uniform speed, but certainly as the years go by. Some events have it less apparent than others almost as an in-flowing sense. The change of the users, new students coming and old ones leaving is an indicator of time passing.

4b. Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?

Some parts feel timeless, for instance, reading a magazine in the library, not just the experience of losing grasp of time during reading, but the whole concept, the activity does not relate to time in a strong way. There is no need for time during such activity, time is an invention to control people and leisure reading is the opposite, liberating our mind and spirit. Participating in a party at Alnarp provides a similar sensation. No need for time.

## 5. Place - public or private:

Is Alnarp open for everybody? How Alnarp is not freely accessible for random people?

Alnarp as a physical place is open to the public, everybody, but the different existing Foucaultian places are not. They might not even be visible or detectable to a person from the outside visiting Alnarp. Each Foucaultian place has its own set of rules and signs more or less invisible to people not belonging to that place. As a non-student I cannot enter the world of the students unless I go through the process of becoming a student myself. And that will not even grant me the access to every existing Foucaultian place on campus.

## 6. Society:

What kind of human population is operating in Alnarp?

Students and their subgroups mentioned in the answer to question 3. Teachers, administrative personnel, visitors from the surrounding communities and further away.

6b. what creates the uniqueness of the population? (Special life rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc)

Basically their needs, what are they trying to accomplish in that place. Their struggle to fulfill their needs manifests itself in different actions, customs, behaviors. But the fundamental aspect is each and everyone's needs. It can be the need of education, the need of supporting their existence economically and/or intellectually, etc. I believe once you have defined their need there will be a strong correlation to what kind of Foucaultian place they are using, creating or participating in.

6c. In which ways the society in Alnarp could be illusionary for random passers-by?

People just visiting a place like Alnarp will not see or interpret what they experience in the same way as the regular users of Alnarp do. To fully understand a situation from one place, a Foucaultian place, one needs to be in that place, participate on the same level.

## MEASURING

Which category from those 6 is the most representative/dominant/important in Alnarp ?

I associate Alnarp with the fifth, a Place

## OPPINION ABOUT THE ANALYTICAL TOOL

Is this analytical tool able to help you or any other landscape architect (student) while doing landscape analyze?

It can open up to new interpretations of a place and provide useful insights. Information that helps us to understand and work with an area in a new way. As long as one feels comfortable with a method and actively evaluate the results in a critical way there are always benefits from exploring other methods. It helps expanding our understanding of the world.

Is this analytical tool able to “help” landscape?

Any tool helping us (landscape architects) understand how people are relating to their surrounding and interacting with it is useful. Making existing patterns and behaviors visible helps in the understanding of a place.

**Zofia Hakošova** is a landscape architecture student from Slovakia. She has been studying in Alnarp as an Erasmus student for 5 months in the spring term of the year 2008.

1. Deviation: Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.

If the crisis is understood as a special, valuable, determining moment of the life of the man (I have found this translation in the dictionary): Then YES.

It is a place of **students** – they are in the determining period of their lives,

of **foreign students** – the same case

of **teachers and working persons in the school** – here I can say that it depends on the individual ones – maybe some of them feel that it is a case of crisis ...**or is it possible to call the school** – as a place of learning and research to the opposite to the life in which they live- **heterotopia**???

Well I understand that the word crisis is something determining, but (I don't know if only) for me it has meaning of a **negative** occurrence, event. Then NO, I feel Alnarp rather as a place mostly as a positive occurrence, time (I am not sure about these translations), experience.

2. Function:

Does Alnarp have a certain function as a place within a society? Please explain the yes/no answer.

Yes it has, as I wrote by the 1. question, it is a place for education.

### 3. Diversity of spaces in a single real place:

Are there series of places in Alnarp that are foreign to one another? If yes, could you please describe what these places are and how they are juxtaposing each other?

Yes, they definitely are. As I wrote by the 1. question –

Alnarp is campus and also some family houses –there is juxtaposing family life to the campus life/student life. Then it is a workplace for someone – **school** or it is a place for resting –**park**. Or the park for the psychically ill is juxtaposing the other park, for everybody.

### 5.Time:

Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time?

Yes, there are traces, after the former students – in the school – in the work of students, in their projects; then Östra of course with those traces after former inhabitants. And then the Park also! Trees are growing...they are accumulating the time.

Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?

Well there are some periods still repeating – the school year, festival...

...and the seasons of course. Nature...growing of flowers, swelling up...

or by watching from the window to the bus stop, when the bus comes and leaves and again...

Then you can see the rush life of the people only by their transfer to school/work. In the other periods of the day, everyone cares about itself...like the student life – not a big stress no serious problems...

I am not sure if these answers suit to the question, if I have understood it.

### 5. Place - public or private:

### Is Alnarp open for everybody?

We can speak about this in 2 levels.

Physically : A part of Alnarp is open for everybody – for example park. But if we think that Alnarp consists of all its parts then it is not open as a whole. (For example the special garden). Or the campus life is open rather or less for students, or their friends. Laboratories but also parties in the Student union are also not for public.

I think, that at the same time Alnarp is a private place- for people who are using it, but Alnarp can be visited by public, but they are visitors.

Psychically:

Visitors are not able to understand people, who are using (living, studying in) Alnarp, because they are not connected to the life of the people studying, living and working there.

Others are also psychical visitors, whom the nature of the Park and genius loci of the place offers the possibility to feel the place from other point of view.

### How Alnarp, is not freely accessible for random people?

I think it is not. There is nothing for what random people can come there.

I understand random as when someone is searching for something needed but he will find something else.

So then It can happen that someone is making a trip..travelling in the landscape and suddenly will find Alnarpooo (I made a mistake but it sounds nice- Alnarpo)), but then...he is not random or...  
...I think it is not what you are asking about.

## 6. Society:

### What kind of human population is operating in Alnarp?

- Old people – workers in the park, teachers working in the office
- Middle age - workers in the park, teachers working in the office
- Various people in houses living there (all of them working in Alnarp???)

- Children – living in the houses there, so they are members of the family of all these people
- Children in the Kindergarten (Are they only children of upper described people?)
- Young people (we)- studying there

What creates the uniqueness of the population? (Special life rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc)

It seems that all of the people operating there are somehow connected to the University there or to the heritage there (park, castle, and museum). They like nature. They are living a bit more far from the city – they have to have car or bike to reach it, because the public transport is not driving so often.

They have to make bigger shopping and be independent from the city.

I think they are living more “with nature” (celebration of the Magnolia party). People living there have to get used to the campus life (parties, crazy ideas of the students). Students want to reach something in their lives. Foreign students are independent, want to know more, and learn to know more, explore more...They like adventures.

People there like nature and have to learn cooking. Students are driving bikes a lot, making walks in the park...

In which ways the society in Alnarp could be illusionary for random passers-by?

“Like what” - they cannot understand? Making work-out outside of the house. That the foreign ones are living under one roof with people from different countries and have not know each other before. That they are friends and have nice relationships. Crazy ideas realized in reality: hunting of the rabbits, travelling by hitchhiking, trying to find nice things in the rubbish or just outside – I don’t know how to call these habits but they are a bit unusual. But accept some extremes they belong to the student life.

I have never been living the way as in Alnarp. It is very active and adventurous life, where mostly young people are on their way to find themselves in connection to the place.

## MEASURING

Which category from those 6 is the most representative/dominant/important in Alnarp?



So you mean those principles, yea? I think - the diversity on a single place....then the accumulation of time of the place - because it is a place of creation (projects etc) so there is accumulated a big lot of time...memories...do you remember when Pinge has found his model from the school-years? he could talk about it some hours...then also it is not possible to access random- cause there are not situated places of usually peoples needs and it is not lying on the way to some needs...and then I feel that the uniqueness of the people living there - it is represented by the relationship to the nature. We were living in the park, Alnarp inhabitants are working in the park or school...so all the people, Alnarp community is living closer to nature.

#### OPPINION ABOUT THE ANALYTICAL TOOL

Is this analytical tool able to help you or any other landscape architect (student) while doing landscape analyze?

Is this analytical tool able to "help" landscape?

I am not sure if it will help me or someone else, but I am sure it will help the landscape!!!

Yes ! I think it is needed to explore every place as good as it is possible! It should be made before every realization - come on - into a practical life - It is not very useful if some architect is making his ideas real and he is not using no deep method ...then the landscape is suffering ( AS BY ALL THOSE BLOCKS OF FLATS AND TERRIBLE FUNCTIONALISTIC BUILDINGS ETC IN MY - AND PROBABLY YOURS COUNTRY!!!) ...wuah..there is coming the time of the architecture not ideas in the landscape but the landscape and the ideas connected to that!

I have very revolutionary feelings right now.

I mean this kind of method could be very great because it is analyzing the way of life on the particular place in connection to all the possible places.

**Julia Gurndberg** is from Sweden. Julia finished her studies and received a master's degree in landscape architecture in Alnarp this spring.

#### 1. Deviation:

Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.

No, I don't think it is in crises, I like it as it is. It is a fantastic oases in the landscape of no forest.

#### 2. Function:

Does Alanarp have a certain function as a place within a society? Please explain the yes/no answer.

It is an island in the agricultural fields and has the funktion of schoolarea.

### 3. Diversity of spaces in a single real place:

Are there series of places in Alnarp that are foreign to one another? If yes, could you describe what these places are and how they are juxtaposing each other?

Yes, I think so. There is the yard inside the building Alnarpsgården that is excluded from the park outside because of the buildings. The yard is also in hard materials which makes it more different from the green part of Alnarp.

### 4. Time:

Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time?

I think you can see time in the different buildings from different times and also in the growing trees for example. Some is very old and some are young some is dying and some are new. I have seen a lot of changes in the environment during the years I have studied here. For example all the elms are taken away because of the elm disease.

Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?

There is a slow movement of time in the growing vegetation and also in the changes of the years, spring time summer time and so on.

### 5. Place - public or private:

Is Alnarp open for everybody?

For me it feels like it is mostly for the students, but I know that there is a lot of people using the park for running and walking that is living in Lomma. I am not sure how many there is coming from Lund and Malmö. I think there are some concerts in the summer also. The park is public but as a student I feel like it belongs to the school because we are using it so much in our studies.

### 6. Society:

What kind of population is operating in Alnarp?

Mostly students and some runners and walking people and the people who work in the park.

What creates the uniqueness of the population? (Special life rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc)

We are all interested in the same things in gardening, vegetation and to rest or just to be in the green and I think that is unique for the place. The park is unique, there is no other school I know that have such a wonderful park. You can stop and talk to someone about a bush or a tree and all of us is interested.

In which ways the society in Alnarp could be illusionary for random passers-by?

Maybe they just see the wonderful flowers and trees and don't know how much work there is behind this big park.

## MEASURING

Which category from those 6 is the most representative/dominant/important in Alnarp?

I think that the most representative category is function.

## OPPINION ABOUT THE ANALYTICAL TOOL

Is this analytical tool able to help you or any other landscape architect (student) while doing landscape analyze?

I think it could be useful for some students and for some not. For me I think I am too little informed about this theory to give you a correct answer.

Is this analytical tool able to "help" landscape?

I think that every time you think about one place in an other way than before you see new both bad and good things about it, so I think that this theory could help you see the park in a different way and that could lead to improvements to help the landscape.

**Lena Bergene** is a Swedish student of landscape architecture. She will get her master's degree in spring 2009.

### 1. Deviation:

Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.

Alnarp is a privileged place because through time it has been kept and allowed to grow into what it is today.

Alnarp is also a sacred place because here you find trees that are old and together they create a place that is holy in that sense that it is unusual (Skåne is an arable place) and allow a feeling of time and remind you as a person that you are only a part of all that is life through.

I have never experienced Alnarp to be forbidding place in any way, rather the opposite.

If you ask if Alnarp is only where for those who live in Alnarp, I have to say no. It is open for all. But as all things, an individual may not be interested even if invited.

### 2. Function:

Does Alnarp have a certain function as a place within a society? Please explain the yes/no answer.

I have not lived in Alnarp myself, only attended school there and at times visited on my spare time. For those attending the university the campus of Alnarp I think will be the most important.

### 3. Diversity of spaces in a single real place:

Are there series of places in Alnarp that are foreign to one another?

Yes and no. Alnarp is really a place where you can find almost everything that the university teaches about, so there are places foreign to one another. The researchers and teachers sometimes try to divide the areas into smaller areas and giving them names that you can locate

yourself by. But if you are there for the first time, for example as a first year student or as a visitor it is so hard to find the borders between areas. I think in the nature and reality that is Alnarp the borders become fluid and the borders created by the researchers and teachers in lines on a map is created in the mind of these people trying to simplify things. As a visitor you just experience the area as a piece of nature and garden that is enjoyable and relaxing.

If yes, could you please describe what these places are and how they are juxtaposing each other?

See above

#### 4. Time:

Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time?

Look at the trees and the areas. New areas grow up all the time, usually in the parameters of the area and compare it to the middle around the castle.

It is also visible in the buildings, how they have names of past use that most new students have no relation to and don't understand, or that you are reminded of by older students and teachers. Also the passing of students every year.

Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?

Yes, in the nature, bulbs come up from the ground and go away because the light green leaves cover the sky where the birds chirp and lay eggs. The trees and bushes, perennials flower and grow seeds that fall to the ground and create new growth the next spring. Again and again.

#### 5. Place - public or private:

Is Alnarp open for everybody?

Yes, I believe it is.

How Alnarp, is not freely accessible for random people?

One could say that if you invite people, and tell them here we are – then they will come. But all people are not available at the same moment and not willing or needing to participate in what Alnarp can give you as a person. Then of course there are other things like the fact that Alnarp really is located as an island in the middle of arable land, and only a few roads lead there. Sometimes you can't find the road.

#### 6. Society:

What kind of human population is operating in Alnarp?

I would say that preschool ages and elderly people visit for their own enjoyment, the kind of ages that take the time to enjoy nature on their spare time. Students at the university are from early 20-60. What are the teachers on the university if not eternally interested to learn and therefore students also? So maybe the answer would be, all ages with an interest to learn about life, nature and self. And then those who live in Alnarp, maybe characterized as people who enjoy the surroundings.

What creates the uniqueness of the population? (Special life rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc)

I don't know.

In which ways the society in Alnarp could be illusionary for random passers-by? I don't know.

## MEASURING

Which category from those 6 is the most representative/dominant/important in Alnarp?

Similar aims/goals/interests

## OPPINION ABOUT THE ANALYTICAL TOOL

Is this analytical tool able to help you or any other landscape architect (student) while doing landscape analyze?

yeah, sure. They make you think and take into mind many aspects that are easily overseen or overlooked when taking into consideration all the things you need when you start sketching on new ideas.

Is this analytical tool able to "help" landscape?

Sure, if you mean that I will have taken an actual mental look at the place. I am not sure if I am bios though because the questions have been about Alnarp, a place that I have a long relationship to. Would be interesting to try on a completely new place.

**Radovan Sensel** is a landscape architecture student from Slovakia. He has been studying in Alnarp as an Erasmus student for 5 months in the spring term of the year 2008.

1. **Deviation:** Is Alnarp privileged, sacred or forbidden, reserved for individuals who are, in relation to the human environment in which they live, in a case of crisis? Please explain the yes/no answer.

I think, that Alnarp is place of valentines. Ok, maybe it is too strong to say something like chosen. But we were chosen to stay there, because not everyone had that chance (like Lili, Viola). You had there silent, peaceful surrounding. I felt like some villain, serf with freedom. Castle was that building in park. Maybe there was that safety feeling.

2. **Function:** Does Alanarp have a certain function as a place within a society? Please explain the yes/no answer.

I am not sure, if I understand. Or if yes or no. Probably yes. People are close together. All young know each others. (I don't know answer for this question).

3. Diversity of spaces in a single real place: Are there series of places in Alnarp that are foreign to one another?

Maybe that pub.:) No I just am joking. I don't know if some places fix together but that is that point, yes. There is pond, which is dirty and doesn't fix to other places, there is some new-old school, which was farm house. It doesn't to other places. There is some castle or how can I call that building in park, which is historical and doesn't fix to that places. There are some buildings, which doesn't fix together with student houses like Ostra is. There are some nurseries and greenhouses, which doesn't fix to that places around. There are some fences with some psycho people, or what is that place front of Ostra building, which you can't go inside and it also doesn't fix to other places. There is park, and it doesn't fix to other places and some landscape laboratory as well. Hope you understand. Everything fix to nothing and it makes something.

If yes, could you please describe what these places are and how they are juxtaposing each other?

4. Time: Is Alnarp accumulating time? If yes, how is it possible to notice the accumulation of time? Opposite to accumulation, is it possible to find signs that the time is sometimes in its most flowing and transitory aspect (E.g. the time in the mode of a festival)?

Too difficult. Sorry. Time goes by.

5. Place - public or private: Is Alnarp open for everybody

Yes. But it depends on people, to have a reason to go there. But maybe that Alnarp's spirit is closed for them. They can just see places there, but can't understand that feeling, to be Alnarp. For other site, they have totally different feeling from it. But I don't know which kind of.

6. Society: What kind of human population is operating in Alnarp? What creates the uniqueness of the population? (Special life rhythm, custom, duties, similar aims/goals/interests, likes, dislikes etc)

Swedish and foreigners. Students and inhabitants. I think, that students make places special mostly. It is huge energy in people with many ideas, feelings, possibilities, and whatever. It changes in every city, if there is some university or not. It is not just in Alnarp.

In which ways the society in Alnarp could be illusionary for random passers-by?

I think, like as I say, student mini village. Green island with life in Skone ocean. Ok maybe it is to poetic. I think, I am starting to be sensitive. Finish. End. Horribly difficult questions. Good Luck, Alnarp.





