

THE MONASTIC ORDERS AND THEIR BUILD ENVIRONMENT

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ABSTRACT

The Western monastic lifestyle has literally been around for ages, and thus we can find a starting point of their origins in the names and words we use to describe them. The work monk derives from the old Greek term monos, which directly translates to alone. Monachoi was the original term that was given to the ones living by themselves devoting them to God, including Hermits [from Greek: eremos – lonely, deserted] or anchorites [from Greek: anachorien –to retreat].¹

The traditions and rituals found in the monastic lifestyle is evidence how strong certain aspects of society can carry through time, including the particular architectural and social conventions that represent these particular lifestyles are still present in our society today. The monastic building typology has developed in a direct translation of the three main different lifestyles found its Egyptian history. The different living situations and social conventions developed from individuals, outcastes by society, to actual groups and communities when the popularity of the Christian religion (and thus the number of followers) grew.

At first instance monks where seen as dangerous extremist for society. Thus, they removed themselves from society by retreating into the dessert of Egypt. Here they would live individually in small houses around the Nile river, whilst other monks would come together and form small living groups that sometimes shared a house and used the church in a nearby village.

Eventually, the first monastic community was formed by Pachomius, as he convinced a group of monks to settle in a small deserted village to form a community in a deserted village. This communal-lifestyle formed the base of the Rule that most monks would live by throughout history, as it was set as an example by Saint Benedictus that formed the Benedictine order and Rule. Through his life course he wrote down how he thought Monks where to live and behave in order to be as close as possible to the life of Christ. It are these rules that can be found back in the Roosenberg abbey as its designer, Dom Hans van der Laan is a Benedictine Monk. The other two lifestyles where seen as inferior as their devotion wasn't pure enough according to St. Benedictus.

Through the Roman Empire, Monks lived together in small communities under the guidance of a family father, the abbot, for a pure devotion to God through obedience, generosity, poverty and purity. These communities took home in large Roman country villa's as the lifestyle migrated to Europe.

In the early Middle Ages the Benedictine Rule, which was more a lifestyle-guide, was developed by the Cistercian order into a Rule that specified how a monastery should be organised and build. At this point of time, the religion took a different place in society and was now at centerstage, as the Roman Empire crumbled. Monasteries, and churches where important to the many different kingdoms, as they held most of the knowledge. As rich institute, the church became the most important part of the monastic society, as it was their representation of their devotion to God.

In the later Middle Ages, monastic lifestyle developed further into other orders that held different perspectives on the Benedictine Rule and monasticism.

The position of the monastery differentiated as monks took on different responsibilities and roles in society according to the different views on the monastic lifestyle aspects of obedience, generosity, poverty and purity.

Some orders formed urban, or sub-urban monasteries that would teach or run hospitals, Whilst other orders, like the Franciscan order (including the nuns at the Roosenberg), gave purity, poverty and seclusion the most priority and secluded themselves again from society and each other through individual cells or charterhouses around a shared cloister. Even warrior orders were formed to protect and watch over other monastic orders and their possessions.

Through this development of different perspectives on the religion, it eventually turned to a point that each monastery would have their own perspective and would translate their given Rule as the monastery abbot would find suitable for the location. This means that, for example, some Benedictine monasteries (like Vaals, where van der Laan lived) would have individual cells, instead of a shared dormitory. However, we can clearly see that most functional elements are still present, like the main organisational model around a cloister, which became a vital element in the monastic typology, through the monastic tradition, rituals, and social conventions.

In basis, the Christian monasteries look very alike. There are some basic elements, such as the cloister, rafter, courtyard, and church that are included in every monastery. However, all monasteries also include other building elements that don't seem to be standard for every monastery. In addition, it is also unclear to me how the monastery was shaped in this particular morphology.

To investigate the possible different typologies or evolution of the Christian monastery plan we will have to look back into the history of the Christian religion and monastic traditions. This investigation aims to find, select and compare the different kinds of monasteries through written literature considering the monastic lifestyle and architecture and find what elements influenced these differentiations in plans and occupations.

SECLUSION FROM SOCIETY

The western monastic lifestyle has always been around before the birth of Christ and thus we can find a starting point of their origins in the names and words we use to describe them. The word monk derives from the old Greek term monos, which directly translates to alone. Monachoi was the original term that was given to the ones living by them selves devoting them to God, including Hermits [From Greek: eremos - lonely, deserted] or anchorites [from Greek: anachorien – to retreat].¹

This seclusion from society came from the need of individuals to separate themselves from a society in which they did not want to be part. Krüger and Lawrence describe that they were considered to be radical individuals in a society where Christianity was unacceptable.^{2,3}

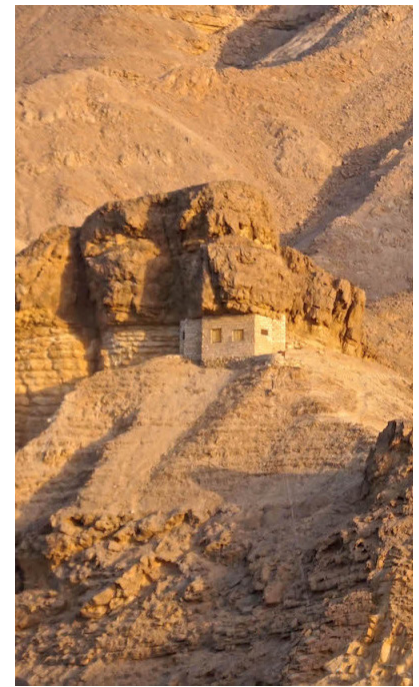
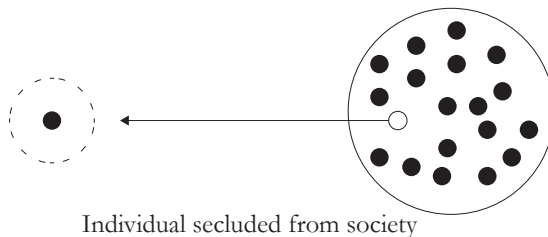


Fig.02: Father Agathon's hermitage, outside St. Anthony's monastery, Eastern Desert, Egypt From: <http://hyperallergic.com/251243/documenting-the-vanishing-hermitages-of-the-egyptian-desert/> (2017/03/17)

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Individual secluded from society

DESERT FATHERS

Dunn describes that the first monk we have detailed data on was an Egyptian named Anthony through the discretions of the bishop of Alexandria, Athanasius.⁴ In addition, Dunn notes that he had given away his possessions and would move further away from society as he aged. At first apprenticing himself at an elder whom lives near the village, followed by a retirement into the desert and at last he retreats to a cave inside a mountain to live a life of solitude.⁵ The description by Dunn of Anthony shows how monastic life, with no possessions, resulted in a lifestyle where you accept the things that nature or society was willing to give you. In the case of housing, one could say that Anthony had accepted to live in a cave, as he preferred to live in total solitude.⁶

01. Lawrence 1989:4

02 Lawrence 1989:4

03 Krüger 2010:14

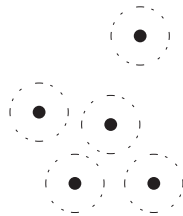
04 Dunn 2003:2;

05 Dunn 2003:3

06 Krüger 2010:14

07 idem.

According to Krüger, these so called refugees, named Hermits, would mostly live as individuals close together forming a colony, named *laura*, along the western edge of the Nile Delta (fig.01&02). They would have, next to a sleeping room, their own oratory or chapel inside their cell. A *laura* would most likely have a church to have communal services on Sundays.⁶ Monks that lived in a community and would assemble for prayer and meals on a regular base were called *cenobites*. Monasteries that located near Christian settlements would, at first, not have their own church and would also do with an oratory.⁷



Swarming individuals secluded from society

FIRST MONASTERIES

Krüger notes that Pachomium, which would according to Lawrence be considered the founder of Christian monasticism, have assembled hermits to settle inside a deserted village of Tabennesi to found a monastery.^{8,9,10} You can truly consider this settlement as a small urban village, where at its high points 1300 monks would have lived according to Lawrence.¹¹ Each would have had their own cell and share a kitchen and refectory. While an inn and infirmary would have been housed in separate buildings.¹² Furthermore, Lawrence notes that the monks would have been housed in groups of 20 under the spiritual instructions of a housemaster or prior.¹³

The whole operation would have taken a huge amount of energy considering that Pachomius would have led nine male monasteries, whilst his sister (Maria) would have led two woman monasteries.¹⁴

It is hard to grasp the true size of such an operation in these times, as it is hard to image such large secluded communities. The website fourth-century monasticism has made the following diagram (fig. 03) as an interpretation of the Pachomian rules from the book Christianity in late antiquity by Andrew S. Jacobs.¹⁵ Although it is hard to confirm such a diagram as a plan, it gives some insights on the required organisation and dimension of such a settlement. Considering this, you can wonder how secluded and out-casted these monks would have been when living inside this 1300 men village.

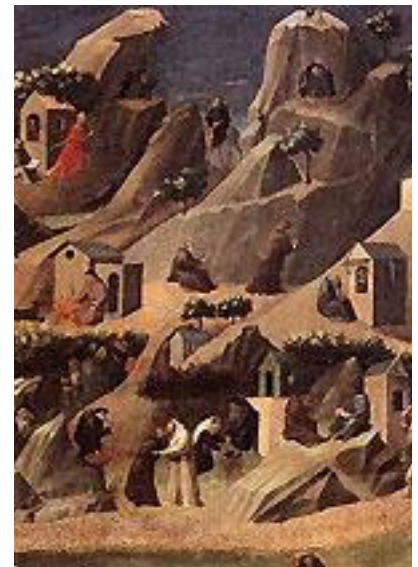


fig. 01: Painting: Thebaid (1410) By S. Gherardo Shows the concept of a *Laura*, as perceived in the 15th century.

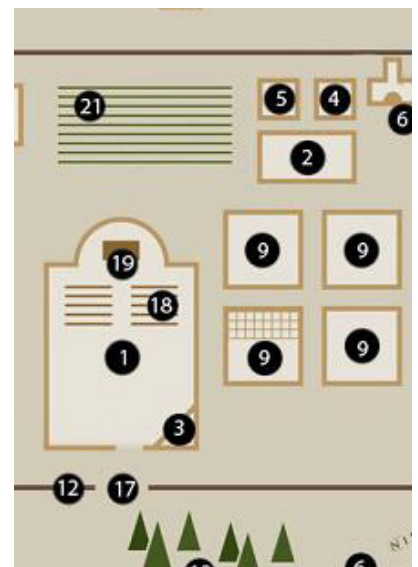


fig. 03: Diagram, indicating build-environment inside the Pachomian monastery. From: [http://www.fourthcentury.com/pachomian-monastery-map/\(2017/03/1](http://www.fourthcentury.com/pachomian-monastery-map/(2017/03/1)

08. Lawrence 1989:8

09. Krüger 2010:16

10. Rodolph Yanney 1984:12

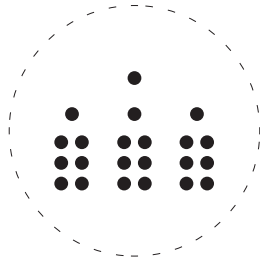
11. Lawrence 1989:8

12. Krüger 2010:17

13. Lawrence 1989:9

14. Krüger 2010:11

15. https://en.wikipedia.org/wiki/Pachomius_the_Great (2017/03/12)



Regulated community secluded from society

In addition, Krüger notes that there were also monks that would have lived a semi-hermitage lifestyle. Sharing a small desert house with just a selected view.¹⁶ The excavations done by the Yale University near Sketis (now known as Wadi Natroen) show a somewhat modest complex of a total 700 sq. meters (fig. 04). This monastery of John the Little, which was called after the fourth century desert father John Kolobos or 'the dwarf', is made from mudbricks and shows, in plan, multiple rooms organised around an inner courtyard.^{17, 18}

This smaller excavated mud-house indicated a far more secluded lifestyle and indicated less comfort and social contact compared to the extensive urban-like settlement of Pachomius. One indicating a small introverted structure where individuals would live together around this courtyard and shield themselves from the outside world, whilst the diagram shows an extensive cooperation-like village where monks would be part of a system led by a leader and founder and would live through his interpretations of the monastic lifestyle.



fig. 04: Monastery of Little John
From: <http://egyptology.yale.edu/expeditions/current-expeditions/yale-monastic-archaeology-project-north-wadi-al-natron/monastery-of-john-the-little/monastic-residence-b> (2017/03/17)

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Community secluded from society

MONASTIC ARCHITECTURE AS PRACTICAL TRANSLATION OF LIFESTYLE CONDITIONS

Al in retrospect, Verkaarik states that the monastery is a practical architecture for living that includes praying, eating, working, studying and sleeping.¹⁹ He eventually adds that the monastery mainly facilitates the social interaction between monks to form a community that lives together, and the coming closer to god through a specific Rule, as this rule would eliminate the specific self-interests of the monk.²⁰

Dunn notes that, in the 380s, St. Jerome would have divided monastic life into three groups. Hermits, like Anthony; Cenobites, who lived in communal monasteries and Remnuoth, who would have lived in small numbers, but would have their own will. They would have lived near or inside cities or fortified towns.²¹ This description suits the shown plans very well, where the Cenobites could have inhabited the great monasteries, or for example Pachomius. Whilst these Remnuoth could have been living apart from society, inside their own building and using the facilities, like churches, in nearby villages or settlements.

16. Krüger 2010:12

17. D. B. Hedstrom, 2011:272

18. <http://www.doaks.org/research/support-for-research/project-grants/reports/2006-2007/davis-et-al> (2017/03/15)

19. Verkaarik 2013:25

20. Verkaarik 2013:28

21. Dunn 2003:12-13

INTRODUCTION TO EUROPE.

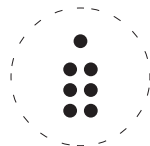
Lawrence notes that the monastic lifestyle was imported to the west through the migration of refugee monks, but mostly the literature would have caused the first convents in Europe.²²

Krüger notes that these monasteries would mainly contain schooled private individuals housed inside urban villa's or large country houses.²³ The plan shows, according to Krüger, a monastery from the 4th century in the Roman Empire that had set inside an old Roman villa (fig.05). The eastern upper corner had been converted to a church and the courtyard would have been used as cloister.²⁴

Although the dessert monastery (John the Little) did not contain a church, the concept of a small group living together in a structure organized around a small courtyard is compare-able.

There is no indication what-so-ever that these two buildings have anything in common, but this normal typological wall protected Roman dwelling types must have been found suitable for the semi-hermit monastic lifestyle that wanted to seclude themselves from the outside world. In addition, Moreover, according to Horn, it is unclear where and at what time precisely the U-shaped organisational structure was founded. In addition, Horn notes that the earliest transalpine monastery known to have had a square cloister appears to have been the early Carolingian monastery of Lorch built by Abbot Gunderland between 765 and 774 (fig.06).²⁵ It is important to note that again, this monastery was made through the conversion of a villa that was based on the Roman countryside villa.²⁶ This basic Roman villa-plan was, according to Horn, adopted in the master plan of St. Gall, which in its turn would become the basic plan for the Benedictine monasteries.²⁷

Lawrence notes that, according to St. Benedict, who would have lived around this time (480-550), the idea of an ideal monastery would be inside such a villa, where the community would live as a family around a shared patio with the abbot as father for the community.²⁸ This is interesting as Verkaaik notes that the concept of the monastic father, the abbot, is directly parallel to the Roman concept of Paterfamilias, where the senior male of the family was its 'singular authority figure'.²⁹



small, but independant, regulated community
secluded from society

In addition, according to Dunn, St. Benedict would have judged poorly about those who would live secluded by their own wil, wandering around alone or in small groups.³⁰ In his view, the Cenobite organisational structure of the Pachomian monastery would be the correct structure for the monastic lifestyle. Verkaaik also noted that the monastic organisational

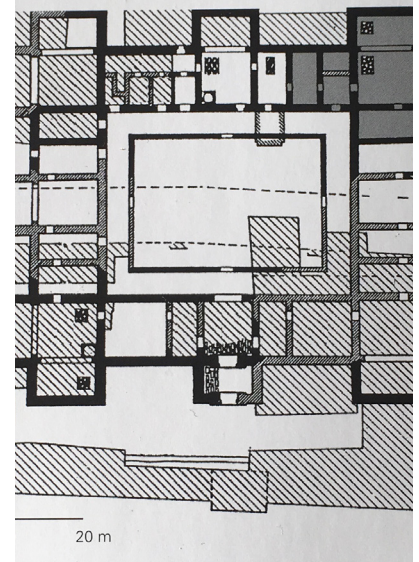


fig. 05: Old Roman Villa converted to monastery. The top right corner was converted as a church. From: Krüger 2010:19

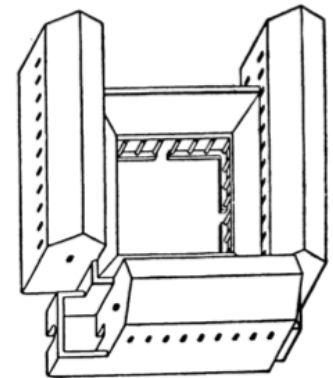


fig. 06: The earliest transalpine monastery known to have had a square cloister appears to have been the early Carolingian monastery of Lorch built by Abbot Gunderland between 765 and 774
From: Horn 1973:42

22. Lawrence 1989:11

23. Krüger 2010:23

24. idem

25. Horn 1973:42

26. Horn 1973:43

27. Horn 1973:46

28. Lawrence 1989:32

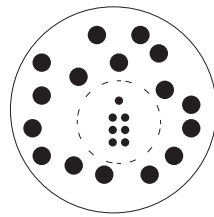
29. Verkaaik 2013:27

30. Dunn 2003:15

structure around a cloister, which were found in these Roman villas is eventually reflected through the ideal patterns of social life inside a monastery.³¹ This could mean that through importance of the life of St. Benedict, his interpretation and preferred lifestyle that resulted into the St. Benedictine Rule, became a blueprint for a large amount of medieval monasteries after the fall of the Roman Empire.

FALL OF THE ROMAN EMPIRE.

Krüger notes that, in the shift from the Roman Empire into the Dark Ages, the role of the monastery and their monks changed drastically. The church became the main central figure in society and monks were given facilitating roles in society.³² A kingdom couldn't function without their monasteries, as they would serve these lords with knowledge, military manpower, health-care and agriculture, in trade for the land they care they would receive.^{33, 34}



Secluded community with a central position
in society

Krüger notes that after the fall of the Roman Empire it took until the 7th and 8th century for monasteries to rebuild again in massive numbers and that at this point there wasn't a real building-tradition for designing monasteries. On the other hand, Horn mentions phrases out of chapters from the Benedictine rule that must have influenced the Benedictine monastic building plans. Horn quotes the Benedictine rules that indicate that all belonging buildings from the monastery should be within the monastic enclosure. That all monks should sleep with each other, or at least with 10 or 20 together and that all monks should eat together in a common refectory.^{35, 36}

Horn acknowledges that there is no indication that Benedict never proposed to establish any fixed relationships between the component parts of the monastery as was done in later monastic customs.³⁷ However, Horn indicates that through smaller unknown Rules by other figures do indicate some relations within the monastic enclosure. The Rule of St. Isidore, for example, directed that the cells of the monks should be next to the church to guarantee quick and easy access to the divine office.³⁸ Krüger adds that in some cases multiple churches and monasteries would be part of one complex and names the example of the monastery of Romainmôtier, Nivelles and S. Vincenzo Maggiore (fig.07).³⁹ It is very notable how these early Benedictine had settled into these Roman villa's with a courtyard, and that these customs might have transcended through the

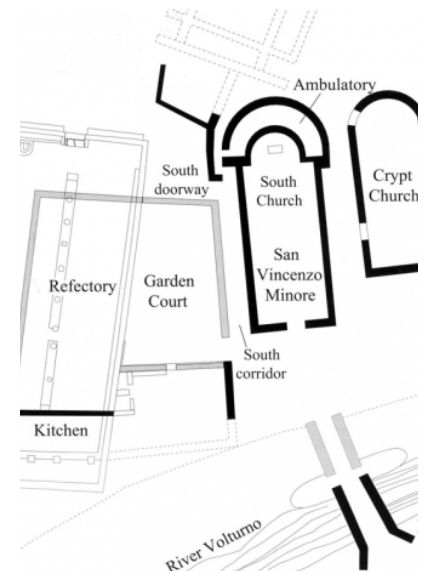


fig. 07: monastery of S. Vincenzo Maggiore

FROM: R. Hodges, et al. San Vincenzo Maggiore and its workshops, Rome/London, 2011, pp. 7

31. Verkaar 2013:29

32. Krüger 2010:30

33. Krüger 2010:31

34. Leroux-Dhuys 1999:17-18

35. Horn 1973:19

36. Krüger 2010:48

37. Horn 1973:19

38. Horn 1973:19-21

39. Krüger 2010:48-54

40. Evans 1964:54

ideal living conditions for a monk according to Benedictus.

BENEDICTINES TO CISTERCIANS – AGRICULTURE.

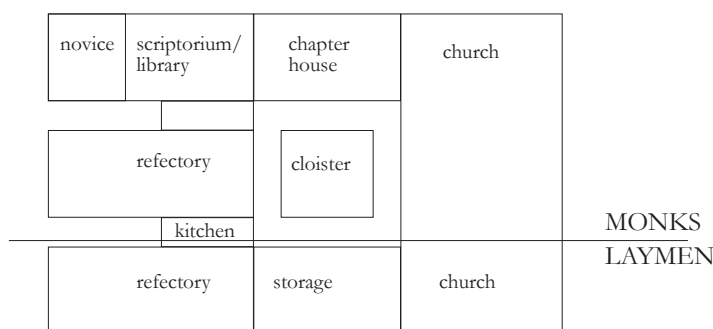
The differentiation in architecture, and buildings started to show in the growth of the different orders and their views, as they all reflect a different view or aspect on the christian religion. This changed the requirements for every kind of monastery.

Evan notes that the Cistercian reform of the Benedictine rule had been the first to include architectural provisions among its statutes. Curious carving, stained glass or paintings were forbidden.⁴⁰

In addition, J.G. Davies notes that the Christian buildings were at first very similar, as the vision or interpretation of the religion was similar. There was one church, however, after the reformation the situation changed. Religious views, together with the things they use, divided into multiple types.⁴¹ Evan states that the basis of the architecture style could be found in contemporary Burgundian architecture and that the monastic buildings were spacious and well-build as they would have been wealthy through their agricultural activities.⁴²

Krüger, for example, notes that the Cistercians order had a very clear building method as their order increased in rapid numbers. In addition, Leroux gives the next examples as they would be based on the same constructing concepts: Fontenay in Bourgondië, Poblet in Catalonia, Maulbronn in Germany and the fountain abbey in England.⁴³ When placing these maps together, it is uncanny how they compare to each other. You can truly say that this order truly had a method to construct.

In addition, Leroux and Krüger elaborate that the frugality of the monastic lifestyle was important and this would have reflected in the architecture through the loss of ornamentation.^{44, 45} Through the description of Leroux, the Cistercians order seems to have a well organized plan and structure to implement where needed. As Leroux notes, you can see that some Benedictine traditions, as the cloister, dormitories and rafters are a basic part of the monastic plans. Leroux eventually shows the a diagram for Cistercian order monastery, which contains a church, santorium, transept, the choir, two dormitories and rafters, a speaking rooms, scriptorium, kitchens, a heated room, chapter room, cloister and courtyard.⁴⁶



Cistercian developed schema from
Benedictine Rule

41. J.G. Davies, 1968:96

42. Evans 1964: 54

43. Krüger 2010:178

44. Leroux-Dhuys 1999:39

45. Krüger 2010:179

46. Leroux-Dhuys 1999:52

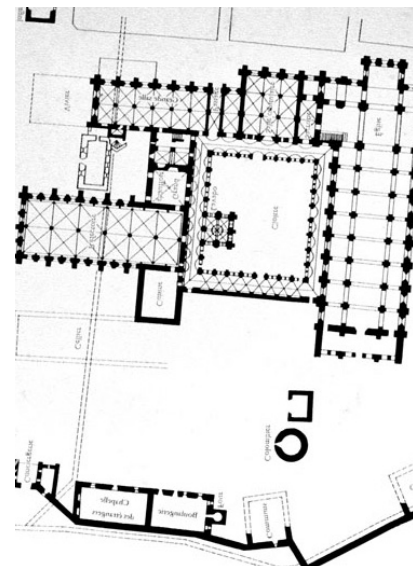


fig. 08: abbey of Fontenay

From: <http://www.oberlin.edu/images/Art310/Art310j.html>

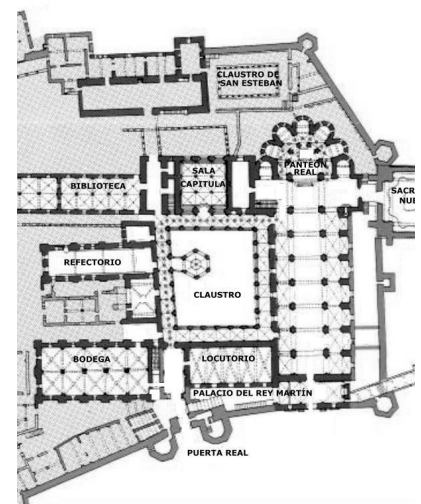


fig. 09: abbey of Poblet From: <http://www.jdiezarnal.com/poblet.html>

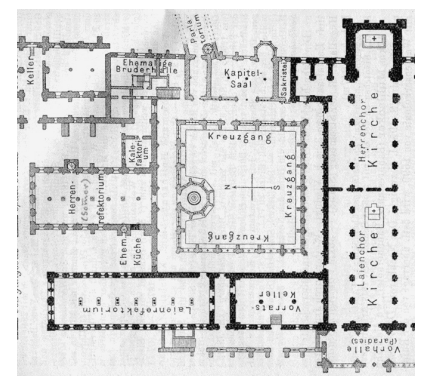


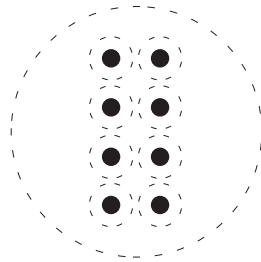
fig. 10: abbey of Maulbronn

From: https://commons.wikimedia.org/wiki/File:Kloster_Maulbronn_Plan.png

CARTHUSIANS AND CARMELITES - HERMITAGES

Also the hermit lifestyle came back to the monastic lifestyle through different orders. Evan notes that the Carthusians and Carmelites dedicated their lifestyle in a contemplative setting. This meant, as Evan elaborates, that their settlements would mostly be found on the countryside, whilst some would be, at their most urban setting, near the gates of a city.⁴⁷

In addition, Krüger states that the Carthusians and Carmelites would form monasteries that had more relations with the hermitage lifestyle. Krüger names the monasteries of Fonte Avellana, Sacro Eremo, La Grande Chartreuse (fig. 09) and the monastery Dijon.⁴⁸ The main feature that seems to differentiate from the other monasteries in this timeline seems to be the individual cells of the monks. However, there is a big difference notable when comparing these settlements with the hermitage houses from history. The individual houses are organized close around the church and sometimes even connected with each other through the traditional Benedictine cloister.

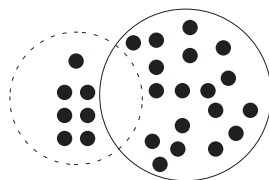


Secluded individuals living together in a regulated community

AUGUSTINIANS – NURSES AND TEACHERS

12 Evan notes that the reformed Augustinian order monasteries were mainly placed inside cities as they wished to work in common. They devoted themselves to teaching or nursing, however in wealthier cities or houses, life would have been easy and aimless.⁴⁹ This meant that the plans for these monasteries would have differentiated from the Benedictine monasteries through their setting and function. The monasteries are more compact and contain buildings or rooms for teachings and or nursing. Considering the monastery itself, the main difference is found at the sleeping arrangements of the monks, as Evan notes that the Augustine rule allowed monks to have individual rooms instead of a shared dormitory.⁵⁰

Evan adds that the monasteries were less dependant on the wealth of the king, as they were situated within the city walls, as they were protected against the destructions of wars.⁵¹ Evan elaborates that the Augustine order never developed a shared common homogeneous architecture as they were, through their independency, never as organized as for example the Benedictines or Cistercian orders.⁵²



Semi-secluded community in a nursing and teaching role for society

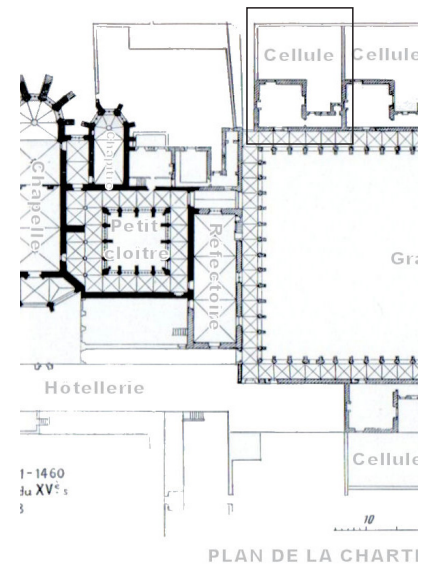


fig. 09: Monastery La Grande chartreuse From: [http://www.wikiwand.com/fr/Chartreuse_\(monastère\)](http://www.wikiwand.com/fr/Chartreuse_(monastère)) (2017/03/17)

47. Evans 1964: 100, 105

48. Krüger 2010:145-151

49. Evans 1964: 71

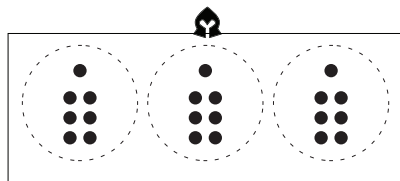
50. idem

51. idem

TEMPLARS AND GERMAN ORDER – MILITARY

Krüger notes that these military orders had settled themselves on different locations in Europe to defend pilgrims on their way to Jaruzalem.⁵³ In addition, Krüger states that these orders would have been the first standing armies in Europe, which they would house inside their strongholds all over Europe.⁵⁴ In addition, Krüger notes that these orders consisted mainly out of non-saints, as they would also consist out of laymen and noble knights.⁵⁵

Krüger notes that these stronghold wouldn't look like normal monasteries as they wouldn't contain the normal monastery components as they were used to protect the possessions and lands of the church. These strongholds would mostly contain operating functions, some housing and a chapel. However, the larger strongholds would also contain rafters, kitchens, dormitories, stables and a donjon, as these larger strongholds could sometimes house more than thousand soldiers.⁵⁶



Selected Regulated community for protecting
and spreading religion

MENDICANT ORDERS (FRANCISCANS & DOMINICANS)

It is important to note, that it was at this point forbidden by the Pope to form new monastic orders. Thus, Franciscans and Dominicans, at first formed without being recognized order without a Rule and guide. This explains the term 'lesser-brothers' that was given to these orders and shows the submissive-state and free state in which these monks practice their religion.⁵⁷

Braunfels explains that the mendicant orders, in which the Franciscans and Dominicans played the largest roles, focused their belief on seclusion and contemplation and depended on their society.

Thus, small groups of individual monks, would settle together in small monasteries near or inside villages or cities. And would depend on rich locals for their basic needs. Just like the ancient Egyptian Hermits that would gather together in small monasteries like the one of Little John.⁵⁸

Braunfels continues that neither the St. Francis nor the St. Dominic orders reflected upon the layout of their houses or questioned the ones of their successors. This eventually meant that these orders would take over the traditional Benedictine schema for all their establishments by only removing or adjusting the building elements, like the Scriptorium that were not needed or the shared dorms into individual cells.⁵⁹

This difference is important to note, as the Roosenberg monastery has been built and designed for Franciscan monks. Thus, the Roosenberg monastery should be seen as a practical translation for individuals housed together in a translated Benedictine setting, designed by a Benedictine monk.

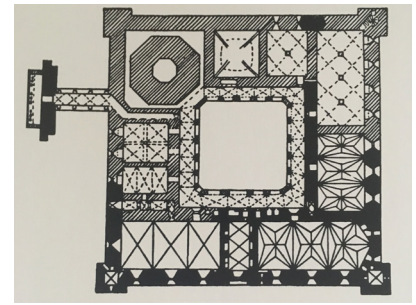


fig. 10 German order Stronghold of Rehden. From: Kruger 2010:249

52. idem

53. Krüger 2010:244-248

54. idem

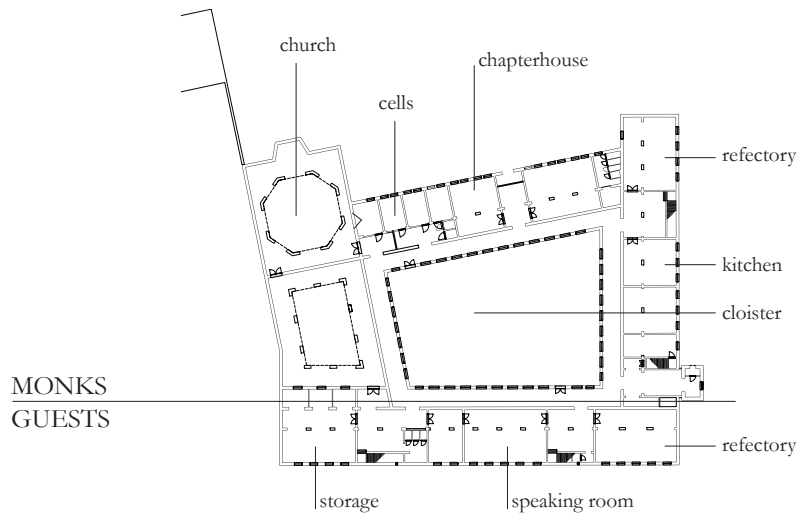
55. idem

56. idem

57. Evans 1964:70

58. Braunfels 1993:214

59. Braunfels 1993: 214



CONCLUSION.

It seems to be that there is a connection in the monastic building typology that evolved through time, where traditions, rituals, social demands from both society and monks, and the different rules and their interpretations influenced in how monasteries were used, looked, organized, and what side buildings were required.

14 I like to agree with Verkaaik that the monastery in basis a dwelling. A dwelling that supports the vocation of a monk, which includes praying, working, studying and sleeping. In the migration towards Europe we can see how the adaptation of the old Roman villas led to basic monastic organization around a courtyard, which translated to a cloister.

The different orders, with in their turn, different interpretations on the monastic vocation, eventually led to a differentiation in the basic monastery schema, mostly seen in the supportive programme like agriculture, class rooms, hospitals, guest rooms and armories.

Looking at the Fransican order, you could conclude that the Roosenberg monastery can mainly be considered as a house for thinking and being, as these monks (or in this case nuns) would have no occupation, live in poverty, and would be fully dependent on the village, Waasmunster, near them. Their main activity would be reading, thinking and praying whilst for the Roosenberg monastery, the dependence translated into a place where visitors could stay in return for a (voluntary) payment. The layout of Roosenberg is missing traditional Benedictine programme as the Fransican order didn't require them.

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CONSIDERING THE INTERVENTION AT THE ROOSENBURG ABBEY IN WAASMUNSTER

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CONSIDERING THE INTERVENTION AT THE ROOSENBERG ABBAY IN WAASMUNSTER

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INTRODUCTION

Recently the KU-Leuven has added the Roosenberg abbey to their real estate in order to use as congress- and study centre for Architecture, Art and Contemplation.¹ The new location should enable reflection and exploration for new education systems for academics, architects, artists from the architecture campus in Gent and LUCA arts school to work together.² In addition, the university clearly realizes the importance of the object, with architectural value, as they state that it was designed by Dom Hans van der Laan and promises that the church would stay available for service.³

However, the question on how an intervention could fit together remains, as it is for now unclear if there will be an extension at the abbey. Considering this option, we should bear in mind the options at hand. Thus an investigation in the essential elements, from the perspective of heritage, at play will give insight on a suitable approach for such an extension.

An analysis of the building is required to enable a translation from the cultural history to spatial terms and a design position for the extension and/or intervention vis-à-vis the Abbey.⁴ Paul Meurs, professor at the Heritage and Architecture chair from the Technical University of Delft, uses the following diagram to identify the key-characteristics that form the essence of the building at hand (fig. 01), which at hand should enable the designer to find the reason why a project is exceptional.⁵

4 The method by Meurs is useful as it considers the project at three levels. It firstly evaluates the project as a valuable object by its architectural qualities or its age. Then, it considers whether the project is part or shapes a certain context in sense of scale. At last, the project is considered to whom it would be considered valuable heritage, as sometimes, the project isn't valuable in design, age, context or object and thus becomes uninteresting for the expert. However, a project can still represent and identify certain community.⁶

In addition, the theory on architectural space by Dom Hans van der Laan could give insight on a suitable approach for an intervention at the design.

01. <http://nieuws.kuleuven.be/node/17443> (02-04-'17)

02. Idem

03. <https://arch.kuleuven.be/campus-abdij-roosenberg/unieke-architectuur-abdij-roosenberg> (02-04-'17)

04. Meurs, 2016: PP.33

05. Meurs, 2016: PP.34

06. Meurs, 2016: PP.34

design vs. age
community vs. expert
context vs. object

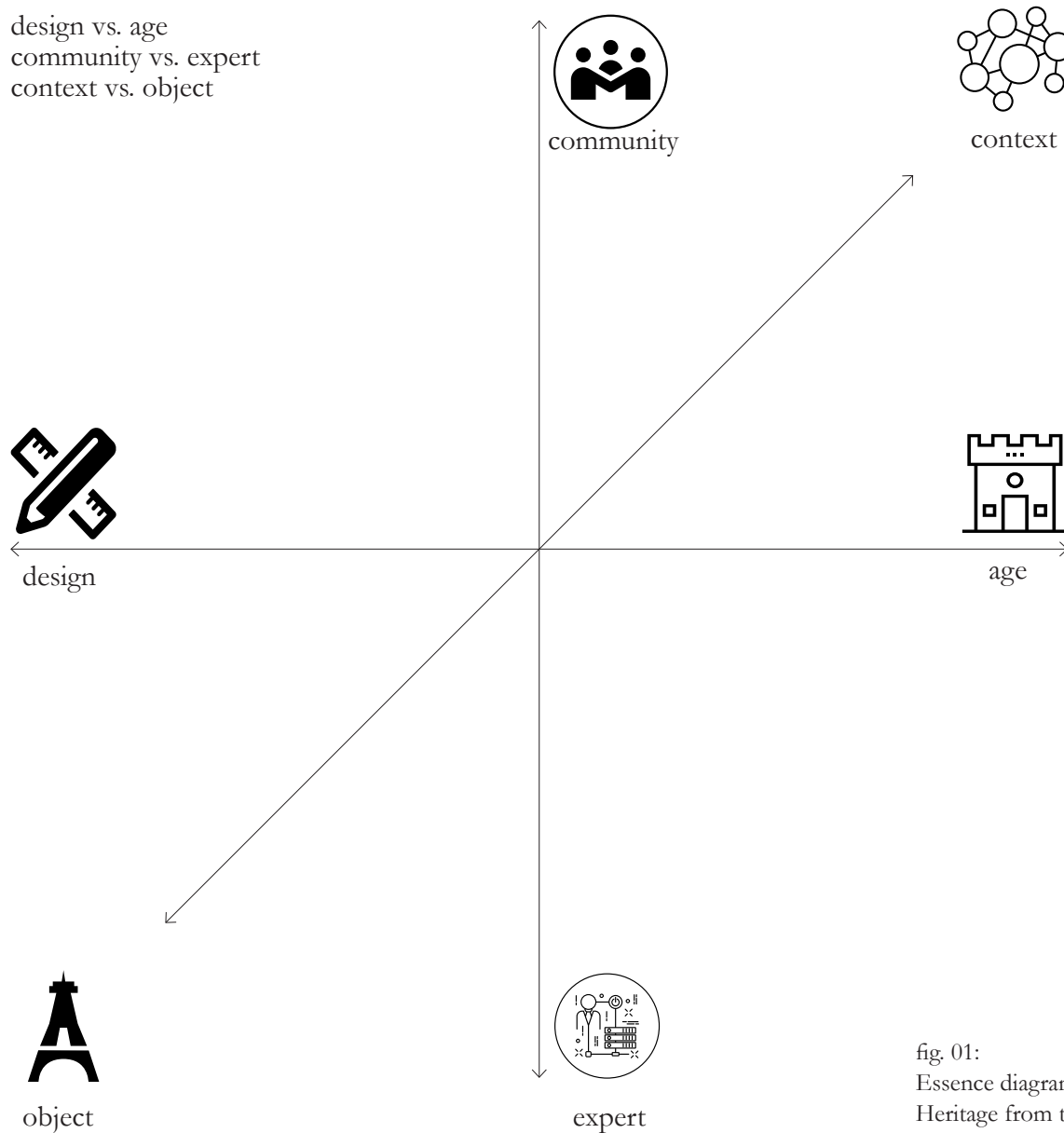


fig. 01:
Essence diagram for Architectural
Heritage from the theory by Paul
Meurs.



6 DESIGN VS. AGE

The building was finished in 1975, and thus we can not state that the age for this building is a particular asset of the exceptional quality for the building. In this case it is clearly the design and the building as object that should be considered when intervening, as the abbey is a rare representation of a small style named ‘de bossche school’ that was formed by the architect Dom Hans van der Laan (fig. 02) and his Brother.⁰⁷

This should be considered as Dom Hans van der Laan contributed to the overall development of modern architecture through his anthropological theories and mathematical concepts of architecture, in which Roosenberg is a literal built translation.⁰⁸ This means that an intervention for a extension or addition should take the overall architecture and character of the abbey into account as these should be considered as valuable to the exceptional status of the building.

Culturally, the monastery is a pure modern reflection, from the perspective of Dom Hans van der Laan, on the ideal built environment for monks to inhabit and live according to the monastic rule of Benedictus, as it is translated through its architecture in the material, atmosphere and character of the building.⁰⁹

Thus, the design and building reflects the history and culture of the monastic life, which resulted in a rare ‘gesamtkunstwerk’¹⁰ where everything from site to building, furniture’s, objects and clothing is designed by Dom

fig. 02:

Picture of Dom Hans van der Laan.

07. Haan, 1996: PP. 6

08. Haan, 1996: PP.8

09. Dorlas, 2014: PP.10

10. http://www.abdij-roosenberg.be/index.php?main=architectuur_en&left1=architectuur_en_links&taal=en

Hans van der Laan. Overall, to create a artificial world that enables the monks to live in a particular, environment that should bring them, in perspective of the architect, closest to the ideal life according to the monastic rule of Benedictus.

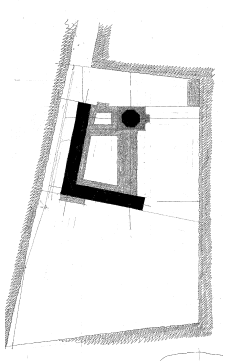


fig. 03:
Site at waasmunster

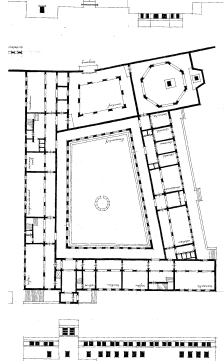


fig. 04:
plan

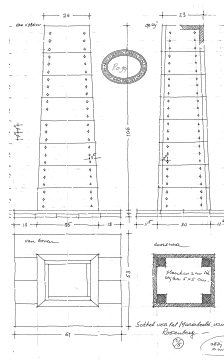


fig. 05:
furniture

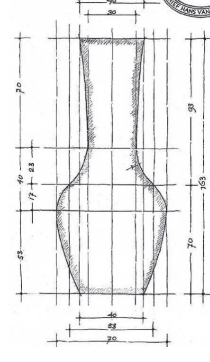
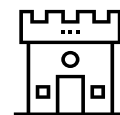


fig. 06:
objects

This results that interventions in the building will affect the artificial universe that was created by Dom Hans van der Laan. Thus, it will result in the loss of a rare gesamtheidskunstwerk in which everything is designed. However, we have to consider that with the leave of the nuns, this artificial universe is no more, as it has no user. This doesn't necessarily mean that it lost its value as heritage and should be considered in the intervention.



design



age

fig. 07:
design vs age.

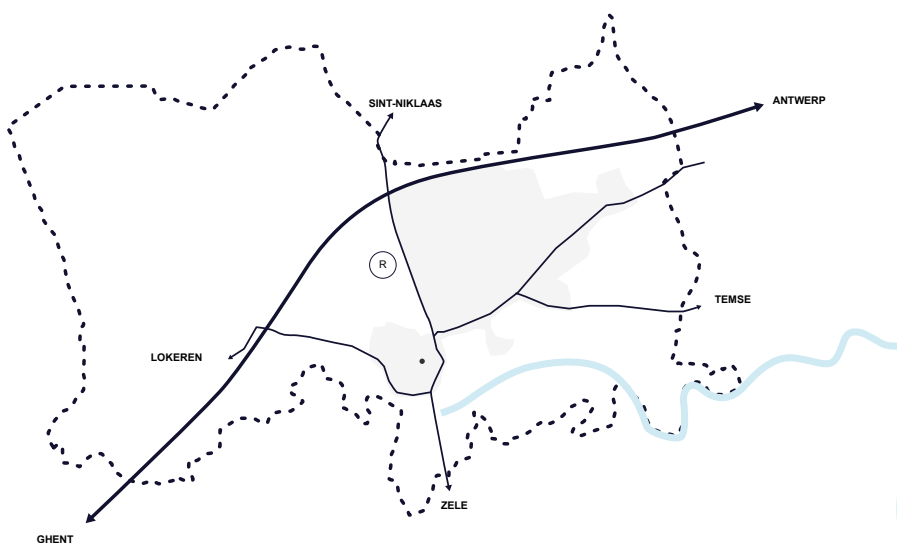


fig. 08:
Roosenberg abbey, photo shot at site visit.

8 OBJECT VS. CONTEXT.

Waasmunster is an old village that has always contained a monastery, however it lost its importance through the industrial revolution and is a retreat for short-time tourism and a day off. The Roosenberg monastery was a replacement for an old monasteries that were part of the Waasmunster area throughout time. The municipality is home for about 10.000 people and is, according to the municipality, it is mostly visited for a day away from the city.¹¹ The small village is surrounded by multiple forests and contains besides the Roosenberg abbey another monastery at the church in the old city core. In addition, there are a view castles/large country houses or estates, each with their own particular style (fig 10, 11)

fig. 09:
Waasmunster municipality with the location of Roosenberg indicated.



11. <https://www.waasmunster.be/product/369/geschiedenis> (03-04-'17)

It is located along the E-17 high-way (fig 09.) between Antwerp and Gent. Through the connection of the highway it is easily reachable by car from either one of those cities. However, the public transportation to the village isn't that well and one could wonder if this would make the location suitable as a place for students/staff to meet up, as many of them will not have access to a car.

Looking at the design, which was very particular and modern, we can state that it didn't connect to the surrounding context and set itself apart as an object. In addition, the site that was designed as well, ensures a seclusion to the outside world. The whole complex is set itself aside from its context to create an artificial world made by the architect. The building doesn't connect to the context of the village in any sense. However, there is another bossche school monastery in the city centre. Nor did it create a specific architectural type, style or model throughout the area, but it is connected as object to other designs in this specific style located elsewhere, like in the city centre.

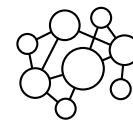
Considering this, one could state that it creates the freedom of style and typology for the intervention. As there is not a certain specific style dominating the direct area. However, the seclusion of the abbey ensures a certain domain that belongs to this typical design made by van der Laan. Operating inside this domain would mean that the intervention does connect and should consider this typical architectural style.



fig. 10:
Castle Blauwendael



fig. 11:
Castle Ortegat



context



object

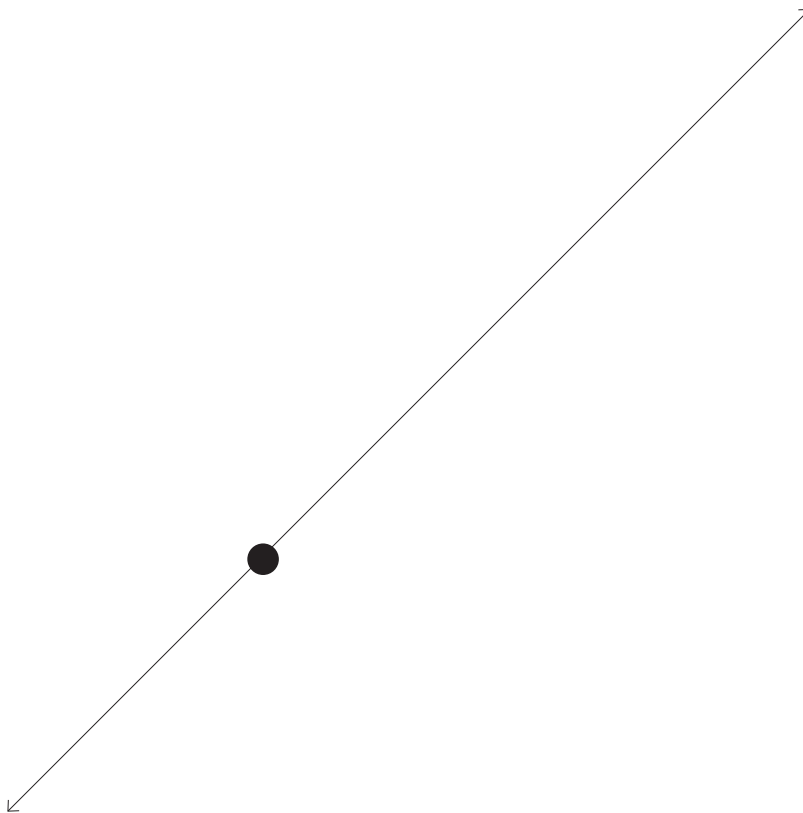


fig. 12:
object vs context

EXPERT VS. COMMUNITY.

Considering the results in the previous tests we can state that the building is mostly valuable for the expert as the building represents a small style of architecture done by a certain architect, which in turn represents, with his concepts and theories, a particular perspective on architecture and its development through the course of time.

In addition, we have to consider that the building, through the design of the site, is very secluded from the context surrounding the building. This, however, doesn't directly mean that the building is not part of the village identity. However, they might care less how the intervention would intervene in the project, as the building isn't directly part as a communal facility.

10



fig. 13:
community vs expert.

FINDINGS:

The essence of value for the building are mostly found in the design, object and expert characteristics, as it represents a particular small style and is build proof of the plastic number theory by a important figure in architecture. In addition, the object gains importance as it is a rare example as a gesamtkunstwerk.

The specifics that are attached to the building give a fragile status to the essential value elements, which can be harmed by a brutal intervention.

Thus, an intervention at the abbey is best suited if it would not harm the qualities of the building. This would imply that extra programme would best be suited away from the abbey, possibly even in a different style. In addition, the programme could consider to use the current building as it is now, a accommodation or house inside the larger complex of a research centre.

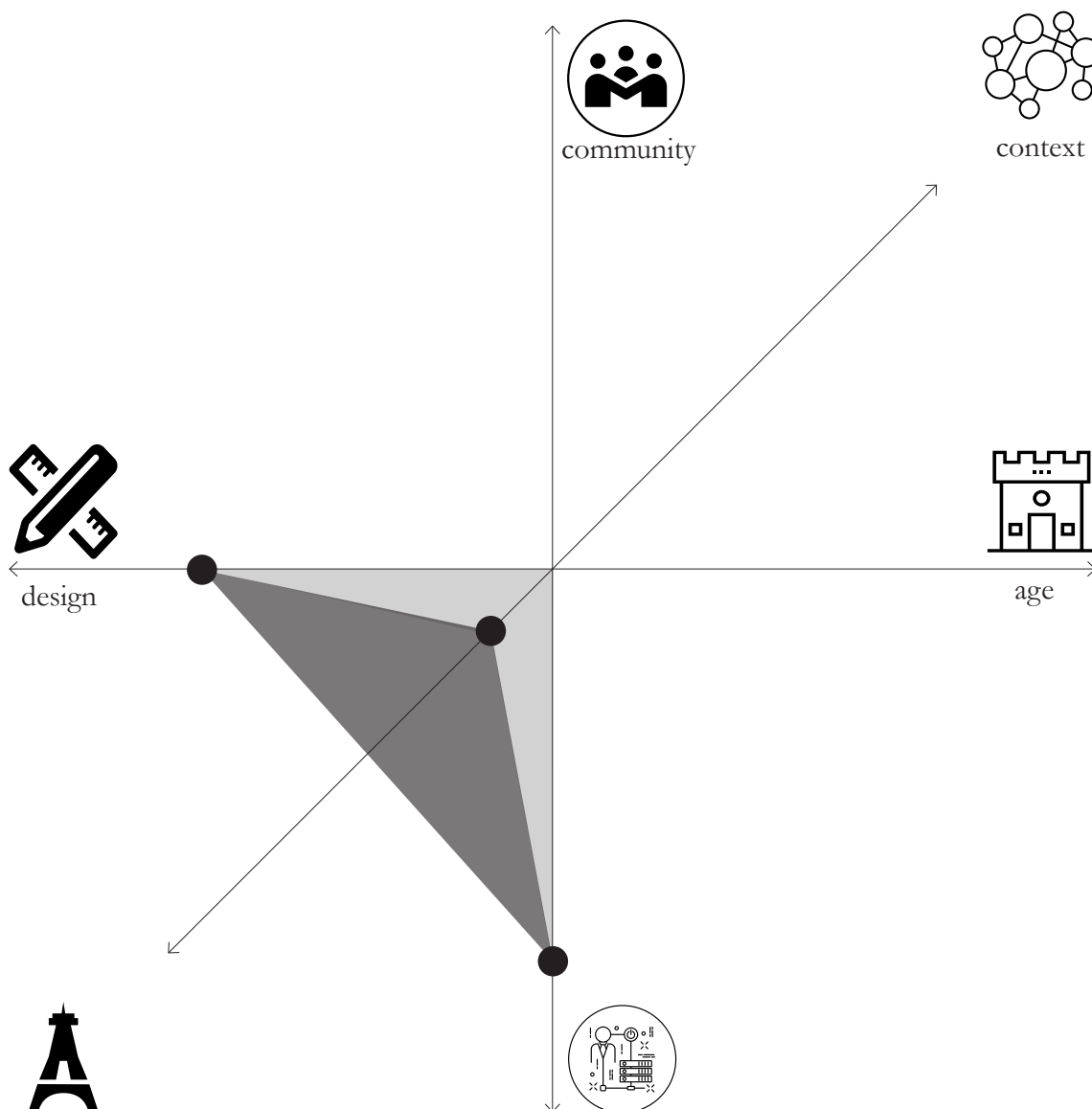


fig. 14:
result diagram

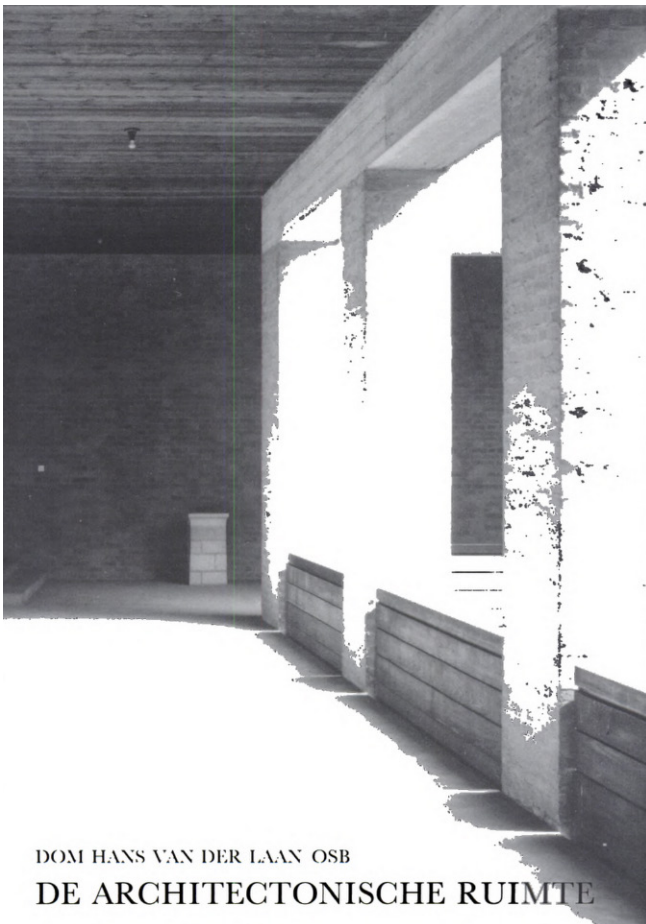


fig. 15: Publication of the theories by van der Laan on architectural space.

12 THEORY.

The theory of Dom Hans van der Laan elaborates mainly on the organization and division of measurements. With these measurements he designs everything. From site, to building, architectural elements, interiors and objects.

In his theories he elaborates on two methods on the deviation of measurements and prioritizes the method of superposition as it creates a layered result in which the smallest space is linked, through the larger spaces, to the whole.¹²Al together, the theory is a method of rationalizing nature and functionally organizing the design at hand to fit a certain specific need, with parts that all have their specific function and rooms that all have their specific use. In the case of Waasmunster, a house for Franciscan nuns.

The methaphor of a leaf connected through a twig, branch and eventually trunk shows that the building, or design is considered to be complete.(fig 16) However, building on the idea of a layered system, where a space is always part of a larger whole. The building could also act as part of a larger complex, each housing their specific function, forming together a research facility.(fig 17)

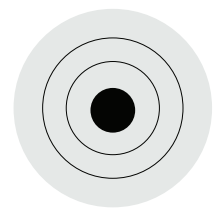


fig. 16:
A building, considered to be complete, designed through an organizational layering of spaces.

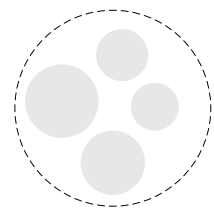


fig. 17:
Introduction of new organizational layer, in which the complete design is again part of a larger whole.

CONCLUSION

The KU-Leuven took responsibility for the Belgium/Dutch architectural heritage by adding the Roosenberg abbey to their real estate. The programme for a Architectural/Arts research center should fit this masterpiece of architecture quite well. Also, the secluded position of Waasmunster can be a positive element for the facility as research-center. However, the public transportation possibilities makes the abbey hard to reach for students or other whom don't have access to a car. This could however be compensated by the possibility of accommodation by the monastery.

The almost monumental status of both the interior and exterior qualities challenges possible interventions to enable a new functional programme inside the building. It needs to be considered what the monastery can be used for. From the perspective of history, where the monastery can be seen as a dwelling typology, you could consider to accommodate visitors and researchers, whilst other facilities can be located in an annex or extension.

The theory of allows certainly gives possible direction for an intervention at the abbey. Considering the superposition theory in which the smallest spaces is linked, through larger spaces, to the complete whole. It allows for the building again be part of a larger whole.

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14 <http://jaap-bakema-study-centre.hetnieuweinstituut.nl/activiteiten> |

BUILDING A RESEARCH INSTITUTE VERSUS CREATING A STUDY CENTRE

INTRODUCTION	04
CASE STUDY	06
RESEARCH CENTRE	08
STUDY CENTRE	10
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INTRODUCTION

Recently, the KU-Leuven has added the Roosenberg abbey to their real estate in order to use it as congress- and study centre for Architecture, Art and Contemplation. In addition, the new location should enable reflection and exploration for academics, architects, and artists from the architecture campus in Gent, the LUCA arts school and individuals to work together.¹ This indicates that the new abbey should not only be able to act as a place for doing research, but also as a location for meeting and debating on topics relating to architecture, arts and contemplation. In addition, it needs to be considered what other kind of programme would be required firstly, for researchers in the field of architecture and arts to do their work and secondly what programme would be required to operate such a facility. In addition, the location of the abbey in Waasmunster [distant to other facilities] needs to be considered in facilities of the programme as it would not only effect the researchers, but also the staff and visitors

REFERENCE

In 2013, the TUDelft, together with 'het nieuwe instituut' formed a study centre for design, culture and society that was located at the institute. The centre houses research projects that lead to publications, exhibitions and discussions.²

In addition, the institute them selves have invited researchers as fellows for their individual projects, selected by a Jury starting in 2016. Researchers would be granted a honorarium, working space, archival access and consultation in order to produce results and publications in forms of exhibitions, lectures, movies, books etc.³

The institute could be considered a good reference for the programme as the institute clearly indicated that it houses study related facilities for architecture and design in the Netherlands and accommodates the researchers, exhibitions, debates, congresses, seminars, lectures and more.⁴

Further investigation in users of the institute, as research facility, could indicate what programmatic elements are required to house a researching facility at the Roosenberg abbey in Waasmunster.

METHOD

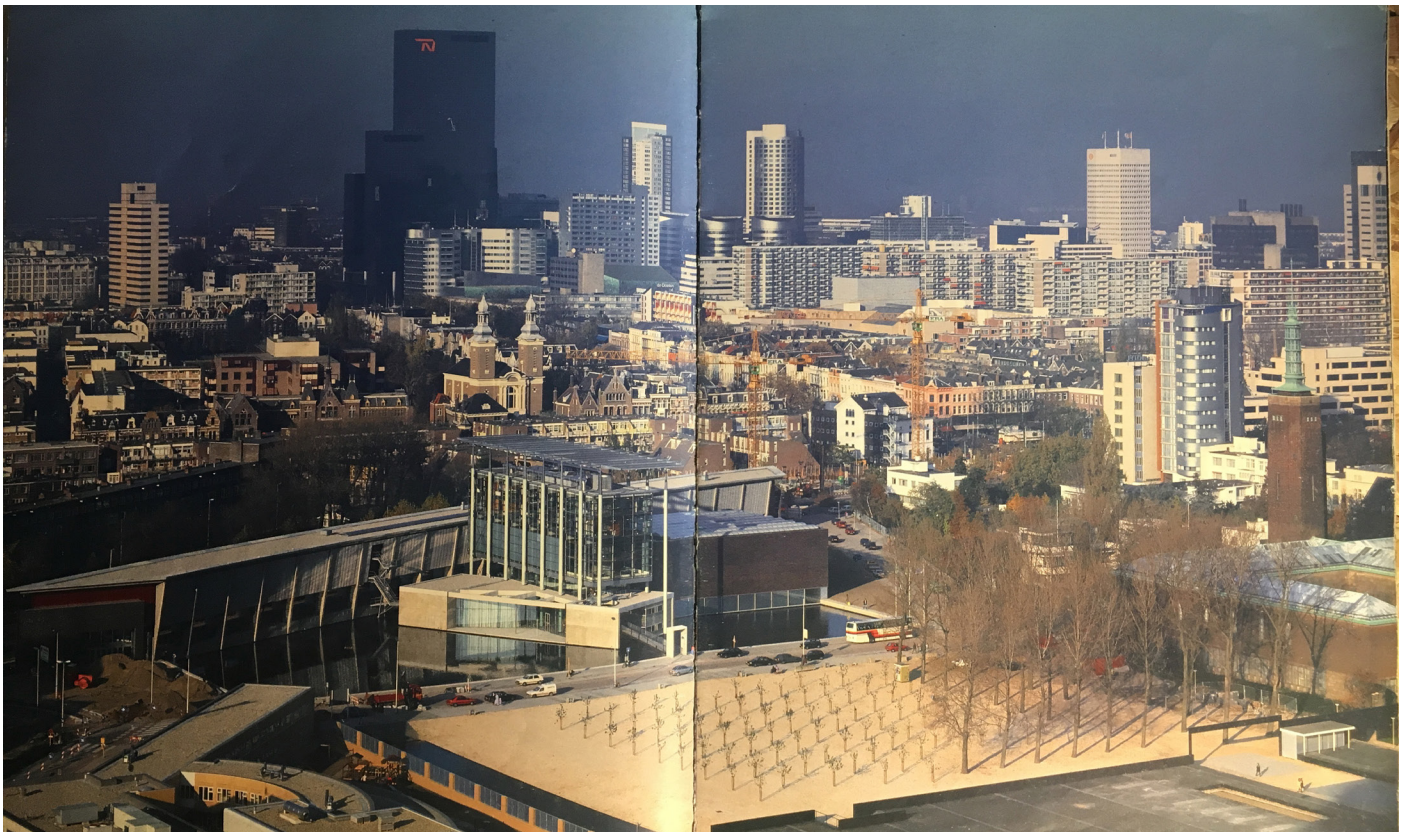
An investigation on how the HNI is used by the different groups. Beside a background research, observations and interviews with users could give more insight on what kind of programme would be required and what position and function the abbey would have in a research or study centre. In addition, the investigation should provide insight on the differences and commonalities between a research and a studycentre in order to provide information for possible interventions on required programme.

01. <http://www.nieuws.kuleuven.be/node/177443> (02-04-'17)

02. <http://www.bk.tudelft.nl/nl/actueel/laatste-nieuws/artikel/detail/het-nieuwe-instituut-en-de-tudelft-starten-studiecentrum-voor-onderzoek-ontwerp-culuur-en-samenle/> (02-04-'17)

03. <https://research-development.hetnieuweinstituut.nl/fellows>

04 <https://jaap-bakema-study-centre.hetnieuweinstituut.nl/activiteiten>



CASE STUDY

It is hard to consider the buildings design as a reference for the intervention of the abbey in Waasmunster as it is located in a very different [urban] setting and made in a different period. However, it could serve as reference for the programme that it contains, namely the study and research center.

When speaking about 'het nieuwe instituut', (former national architecture institute), most people and tourists will consider it as a visiting attraction in the Rotterdam museum area showcasing topics in the field of design, new media and architecture. However, when looking more closely, you will notice that it serves for far more. The design task for the institute, asked for a building that could be used for collecting maintaining an accessible archive, collection, and library. The institute would have the purpose to publish this archival material and developments in architecture through different platforms as exhibitions, lectures, manifestations and publications.⁵ Also, The institute has the intention to act as host for a positive stimulation of the architecture-identity in the Netherlands, as the institute formed a platform for discussion, research and information.⁶

THE BUILDING

The design, by Jo Coenen, was made to reflect this interconnection between the several function of the institute as firstly, a museum to exhibit and publish about the topic; secondly a, platform for debate and meeting; thirdly, a place for an accessible archive; and lastly, a research and study centre.⁷ Coenen continues that this functional differences are distrupted and reflected by their outside appearance and brought together in

5- https://www.nai.nl/over_het_nai/het_gebouw/item/_pid/kolom2-1/_rp_kolom2-1_clementId/1_10427 (2017-04-13)

6 – Duivestijn, 1993: P.19

7 – Coenen, 1993: P.65

a volumetric play. He adds that the pond symbolizes a role for reflection, separation and connection. Also, the steel pergola had to symbolize the park it stood in and introduce it as marking point in Rotterdam.⁸ For the design, Coenen mentions several historical and contemporary building complexes that had inspired him in the process: The Dominican monastery by Louis Kahn, The German embassy in Rome by Ungers, The wizenschaftszentrum in Berlin by James Stirling, Villa Hadriana in Tivoli, Campo Santo in Pisa and the castle of Hoensbroek.⁹

Considering the NAI as four different functions, you can consider the method in how they are brought together in the design. The intervention at the abbey, with the addition of a study and research centre could consider the abbey to have a particular role in a set of functions required for the whole. I can imagine it to keep the role as housing facility for the researchers visiting or participating in the research.

USERS

The semi-public function as museum deeply intertwines into the research facility with a studyroom, library and archive open for the public. This results in various kinds of users or visitors that move through the building during the day. In first place the institute houses the research facility and an archive, thus it is a office or a place of working for people whom are there on a daily base. Then, it functions as a research facility open to the public and used by groups that will come there on multiple occasions. In addition, the museum receives visitors throughout the day. Finally, the auditorium is used to keep lectures or presentations held by the institute or by others and receives visitors whom might be there on more occasions as they are interested in the subject of architecture.

PROGRAMME.

The institute houses a wide range of facilities over several floors throughout the building. The lower floor, or basement houses a foyer, auditorium, bookshop, cafe, wardrobe, toilets and exhibition space.

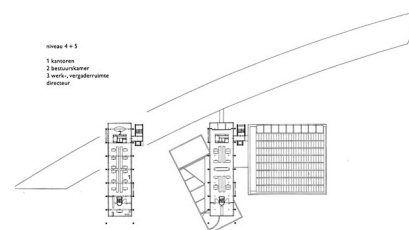
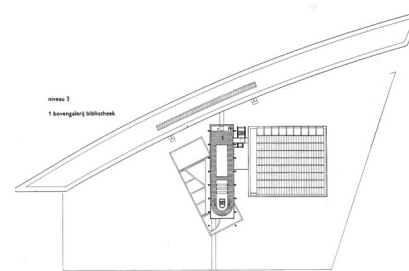
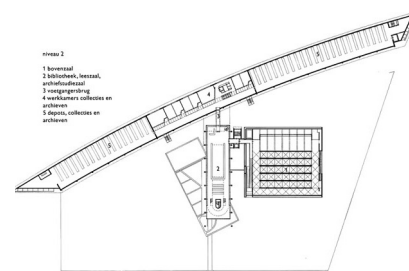
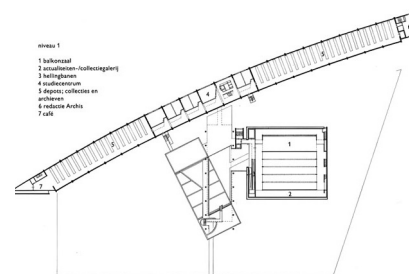
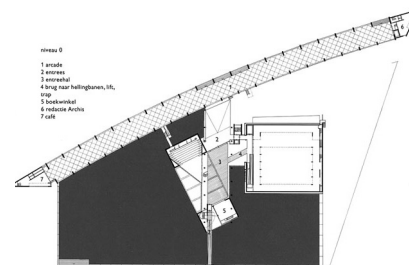
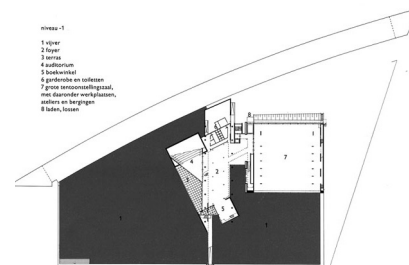
The entrance level is an open space that with a ticket booth that organizes and connects the different functions.

The first floor houses more exhibition spaces, and the first floor of the archive and private research facilities, which continues on the second floor. Here you can also find public library that is partly used to investigate documents from the archive. On the last two levels there are some office rooms to facilitate the researchers.

RESEARCH FACILITY		CONGRESS		MUSEUM	
ARCHIVE	3360m ²	AUDIOTORIUM	240m ²	EXHIBITION	2700m ²
RESEARCH	1440m ²	FOYER	450m ²		
OFFICES	1200m ²	WARDROBE	300m ²		
LIBRARY	770m ²			BOOKSHOP	100m ²
RESEARCH	130m ²				

RENOVATION

After the renovation, the foyer has been transformed to the new entrance-hall. Part of the terras and wardrobe has been made available for a cafe and kitchen. The first level now functions as extra open exhibitionspace. Also the office research facilities are now housed in the archive. The offices are now available for schools or other to be used/rented.



8 – Coenen, 1993: P.65

9 – Coenen, 1993: P.66



8

It is to be noted that the HNI is a facility that serves The Netherlands as a nation. How this programme can be translated to a smaller institute for a university could be considered in the design process.

RESEARCH CENTRE

In the addition to the survey and observation done at the institute, a report has been published by the institute on the applications for the fellowship granted to four, selected out of 243, research proposals.

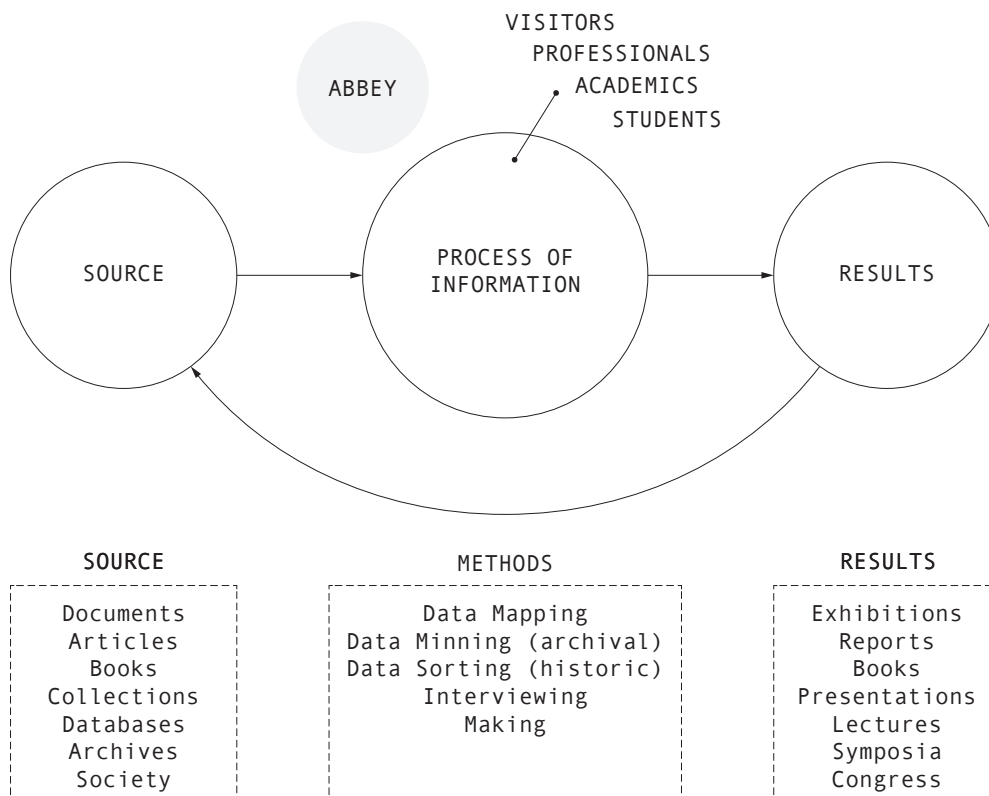
From this 243 applicants, 25% where Dutch and 25% where foreigners currently living in the Netherlands, whilst the other half of the applicant where located all over the world. In addition, the data shows that the applicants where mostly represented by architects (38%) and designers (26%), whilst artists (18%) and media (18%) where also among the applicants. Interesting is that there was just a small group (12%) that indicated that they needed particular documents from the archive. This indicates that there is a high demand for places and platforms to do research about architecture, whilst the archive at the institute isn't deemed as essential element for their research.¹⁰

ARCHIVE

The archive as resource is among historical research, mapping, interviews and research through design/arts part of the proposed research methods by the applicants. Considering this, it would mean that the Roosenberg abbey research centre should have either there own archive or have easy access to these kinds of facilities from other institutes and the university.

10. <https://research-development.hetnieuweinstituut.nl/fellows/application-report-2016>

Unlike the Netherlands, Belgium doesn't seem to have a national architecture archive. However, there are multiple (10) architectural archives all over Belgium, of which two are (partly) managed by the KU-Leuven.¹¹ I can, for example imagine, that the archive of KADOC-KU-LEUVEN and the university archive on architecture would be moved or made available as it, with its focus on the development of religion, culture and society themed around architecture, artist and ateliers, fits the proposed use for the Abbey. Another approach could be to combine all the archives in order to create a national archive, as in the Netherlands, which could by it's weight create enough importance to locate themselves outside the city in an atmosphere of silence, education and research.

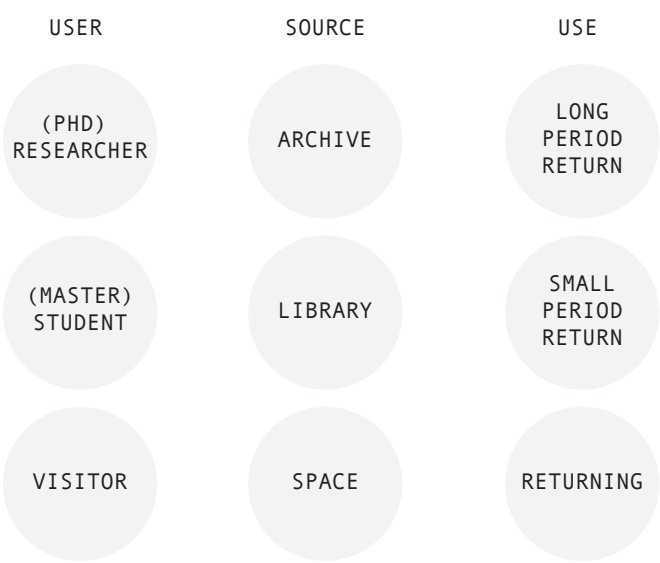


10. <https://www.cvaa.be/nl/links/architectuurarchieven-in-belgie>.



10 STUDY CENTRE.

The HNI considers the libraryspace to be main part of the studycentre facility. Besides books, it offers the users space to work and study. The space in the middle is used to investigate objects from the archive. Katia Truijen, researcher of the institute told in a conversation that the office spaces are also available, but mostly for students or schools that get into a collaboration with the institute. The studycentre is used quite intensely, as it the statistics show that the studyroom has around 12.5 vistors and about 25 documents are investigated by researches each day. This means 2600 visitors per year and 5700 documents.¹²



12. email received from the librarian, see appendix.

USERS

In an interview with the librarian, there are three kinds of users, each with their own expectations and requirements from the facility: PHD researchers; Master students; and other whom like the space. The PHD researchers are mainly interested in the archival material and use the facility to investigate the documents. The conversation with the researcher and the interview with the librarian reveals that these people travel long distances to access the archive, use it for one day, but might come back after realizing they need more information from this source as their process doesn't allow for more time.

The Master students are interested in the topics found in the library and will use the facility to study and process information from the books. The interview with the librarian revealed that they might use the facility over a small period of time and use the library as a source for their education. Finally there are the visitors that find the space most suitable for study-purposes, but do not use any sources found at the institute.

PROGRAMME.

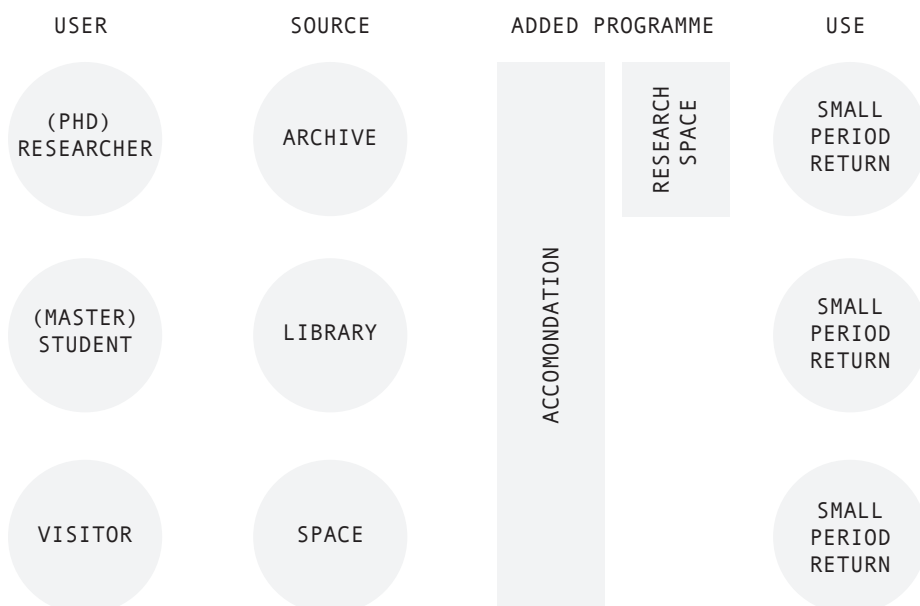
All user groups are individuals, not bound to the facility. This would mean that the facility would only provide for certain working space for students and researchers of the KU-Leuven without any certain return.

It is clear that the larger part of the users will require or expect some sort of information source to do their work in the studycentre. Considering the location, the master students and visitors might not be as interested due to the long traveling distances to use a common facility also available in most cities. This will require the KU-Leuven to do somekind of investment in the sense of accessibility or information to make the location attractive.

11

ACCOMMODATION.

The expectations and requirements from the different users can be altered when we would consider the Roosenberg abbey as a possible location to provide accommodation. PHD researchers can stay at the location to process the documented work of the archive. This will enable them to access the information on multiple occasions without traveling back and forth throughout a longer period of time. Master students would use the facility similar to what they would before, only now being in a peaceful environment throughout the day. Enhancing the process of learning. Visitors that are attracted by the working environment could still be attracted, but might also be there for shorter periods of time.

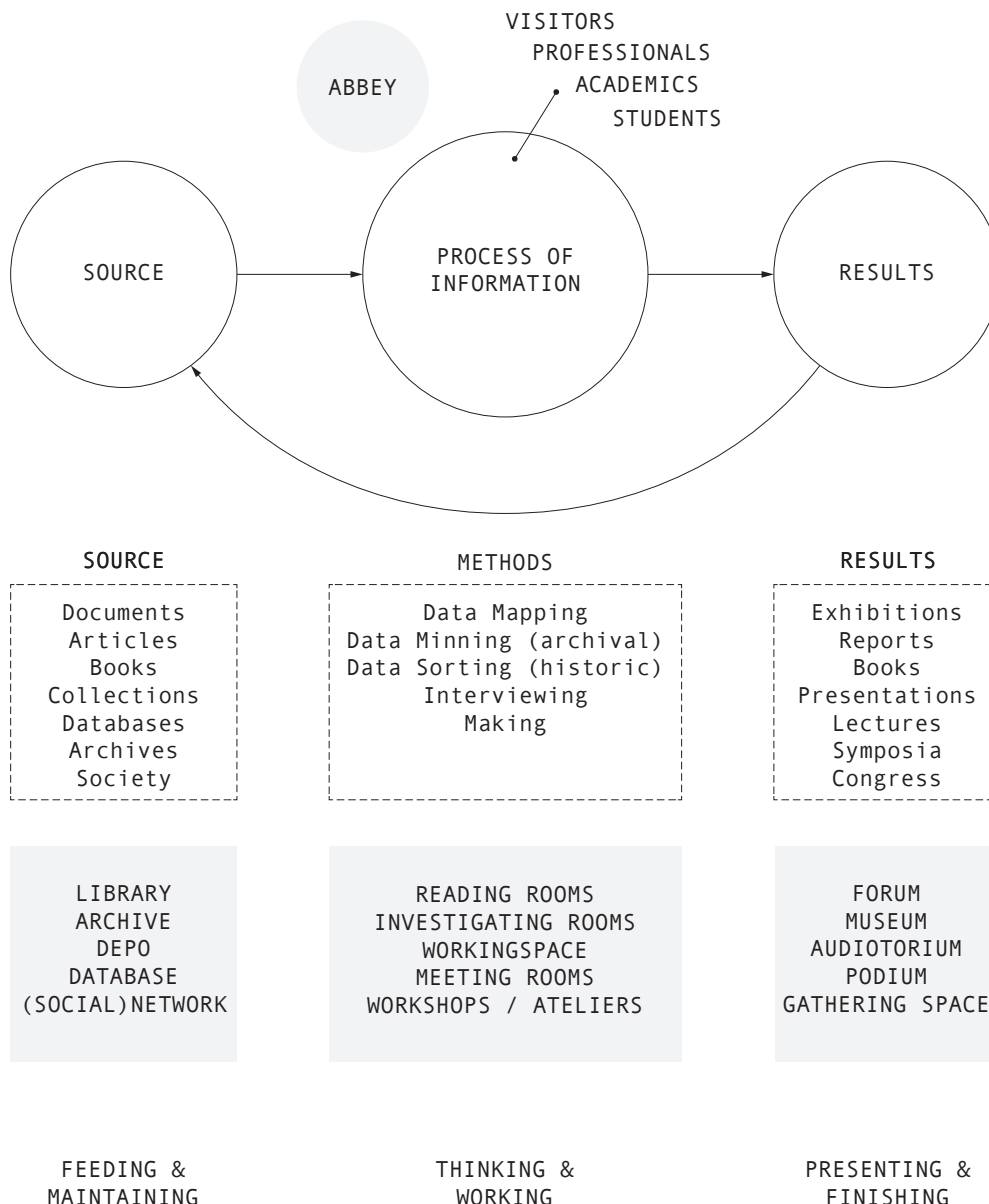


STUDY CENTRE VS. RESEARCH CENTRE.

Considering the overlap in requirements and demands from the KU-Leuven to also create a congress facility, it might be more interesting to create extra programme of exhibition and presentation space in order to create a more independent facility that creates results and acts as a more public facility.

The work that is processed at a study centre will be kept private to the visitor and has no relation with the institute or subject perse. The sources, or the investment, of the institute are used by the students and researchers without any results, or profit, for the KU-Leuven. In this case it should be seen as small facility for researchers and students in order to smoothen study and research processes. Whilst a research centre, like the HNI, would create results in sense of publications, exhibitions and lectures. This would create a facility that is more independent and embedded in the community, as it would attract visitors and create knowledge that in their turn could be used as source.

Creating the possibility of accommodation will increase the accessibility of the location for researchers, academics and students and at the same time create an environment of concentration and peacefulness.



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APPENDIX 01 - OBSERVATIONS

Het nieuwe instituut Rotterdam

OBSERVATIE ENTREE & CAFE- 18/04/17: 12:07 – 13:07

Net binnen gelopen zie ik dat er niet veel aan de hand is in het gebouw. Je zou kunnen zeggen dat er een typische waan van rust hangt, zoals men die tegenkomt bij ieder ander museum. Echter staat hier geen rij bij de kassa en lijken er niet veel mensen rond te dwalen. Een

In de boekenwinkel, welke tegenwoordig direct na de kassa staat, zijn er echter wel een paar mensen die rondhangen. Ze bladeren in de aanwezige boeken en materialen. Een mevrouw heeft kenbaar iets gevonden wat haar bevalt en neemt het kaartje wat ze heeft uitgezocht naar de kassa. De man achter de kassa begint zijn, wat lijkt, gebruikelijke verkoop ritueel door het kaartje te scannen en aan te slaan. De mevrouw rekent vervolgens af door te pinnen en bedanken elkaar voor de uitwisseling van goederen.

Ik loop vervolgens door naar het cafe wat weer verbinding staat met de entree en de boekenwinkel. Hier zitten een aantal mensen in rust te werken zoals we dat tegenwoordig wel vaker zien in de koffieboekjes van binnensteden. Het is kenmerkend om te zien dat de meeste mensen gekozen hebben voor een tafeltje tegen de glazen wand, om zo onder het genot van een kopje koffie en de binnen schijnende zon te werken achter hun laptop en boekjes.

- 14 Ik besluit het zelfde ritueel te volgen en plaats te nemen in de hoek achterin het gebouw, net zoals de anderen bij het raam. Op de achtergrond staat op een laag volume muziek, welke in alle rust de kamer vult.

Er is een team van drie mensen aan het werk. Het lijkt een barman, serveerder en beheerder te zijn. Door de rust is er niet veel werk en is er geen druk om continue eten te prepareren of mensen te bedienen. Het stel houdt zichzelf dan ook bezig met bijhouden van het restaurant terwijl ze gezellig met elkaar praten.

Nu ik plaats heb genomen in het cafe komt de ober komt naar me toe om te vragen of hij me kan helpen, nadat ik een kopje koffie heb besteld vraagt hij of ik er ook wat water bij wil hebben. Nadat ik hier bevestigend op heb geantwoord vertrekt hij om vervolgens de koffie zelf klaar te maken.

Even later komt de andere serveerder de koffie en het water brengen. Even is er een misverstand over het klein schaalpje wat hij meebrengt. Ik zeg namelijk dat ik geen behoefte heb aan suiker, met een lach verteld hij me dat er een koekje in zit. Vervolgens vertrekt hij om verder te gaan met zijn andere werkzaamheden.

Hij loopt rond de tafeltjes met een doekje om ze schoon en ordelijk te houden terwijl de barman bezig is met het schoonpoetsen van kopjes terwijl hij een praatje maakt met zijn andere collega.

De jongen voor mij wordt onderbroken door een mevrouw welke elkaar schijnbaar kennen. Er vindt een kort overleg plaats hoe het werk, het plaatsen van een maquette, zal moeten plaats vinden. Ze is name-

lijk een beetje ziek en wilt graag naar huis. Hij vind het schijnbaar niet erg, het schrijnt namelijk niet veel of moeilijk werk te zijn en wenst haar beterschap. Kenbaar zijn er werkzaamheden die ze moeten doen in het museum en is hij onder het wachten voor zichzelf aan het werk in het cafe.

Even iets verderop zitten twee dames, ieders aan een individuele tafel, te werken achter hun laptop. Na een poosje vraagt het eerste meisje aan de ober waar het toilet is, waarop hij vervolgens de weg wijst richting het toilet.

Meteen daarna komt er nog een meisje bijzitten die de ober aanspreekt met “hey heey”. Na een kort praatje loopt ze door naar de wc, waarop vervolgens daarna haar afspraak binnen komt lopen, een dame en een heer. De mevrouw vertelt de ober namelijk dat ze een afspraak heeft met Jacqueline. Hij verteld haar dat ze net naar het toilet is vertrokken en vraagt hun plaats te nemen aan het tafeltje dat Jacqueline heeft uitgezocht, bij het raam aan de rand van het café. Hij vraagt meteen of hij de mensen kon voorzien van wat te drinken.

Wanneer Jaquiline terugkomt van het toilet lijkt ze te werken voor het instituut, omdat ze de mensen, die mensen van buitenaf uitgenodigd, welkom heet. Meteen vult de ruimte zich met het overleg wat ze besluiten in het cafe plaats te laten vinden.

Twee andere stellen volgen hun voorbeeld en nemen ook plaats bij het raam.

Aan het ene tafeltje is schijnbaar iets te eten besteld, de barman komt namelijk na een ogenblik terug om het bestek te brengen terwijl zijn collega druk bezig is met het bereiden van de bestelde drankjes aan de verschillende tafels. Zodra ze klaar zijn neemt de barman, wat nu ook serveerder lijkt te zijn, de drankjes naar de twee verschillende tafeltjes.

Kort hierna loopt hij kort even alle tafeltjes af om te vragen of iedereen nog is voorzien. Ik ben de laatste in de rij, en nadat hij mij vraagt of alles nog in orde is loopt hij terug naar zijn collega en daar verder te gaan met zijn conversatie.

Even later komt er een collega, voorzien van schort gelopen vanuit de keuken om de mensen die wat te eten hadden besteld hun eten te overhandigen. Na de mensen smakelijk eten te hebben gewenst loopt ze, met enige pas, direct terug naar, wat lijkt, de keuken.

De gemoedelijke sfeer van de hele instelling lijkt zon beetje in het cafe bij elkaar te komen, want de collega uit de boekenwinkel is ondertussen even komen buurten in het cafe en begint een praatje met de barvrouw. Even later vertrekt hij weer omdat er kenbaar weer mensen in de boekenwinkel willen afrekenen.

Op het moment dat ik besluit te vertrekken zijn bijna alle tafeltjes aan het raam gevuld. De ene helpt aan het werk en de andere helpt aan het converseren met de mensen waarmee ze gekomen zijn. Ik loop naar de kassa en bedank de barvrouw voor het drinken en vraag of ik mag betalen met de pin. “natuurlijk” bevestigt ze en slaat de koffie af aan de kassa.

Om gebruik te kunnen maken van de leeszaal moet je weten waar hij in het gebouw aanwezig is. Er is namelijk zo een twee drie geen bordje te vinden waar ik deze zou kunnen vinden. Ik vraag het daarom maar even aan de man van de boekenwinkel. Hij verteld me dat ik de trap op moet en dan rechts de deur moet hebben op de derde verdieping.

Nadat ik de studieruimte binnen kom merk ik meteen dat de atmosfeer anders is, het is stil en mensen zijn er geconcentreerd aan het werk. Ik loop naar de balie om de bibliothecaris een aantal vragen te stellen over het gebruik van de bibliotheek (zie interview) om vervolgens zelf plaats te nemen op de verdieping in de studiezaal (14:13).

In de bibliotheek zijn er een aantal mensen aan het werk in verschillende delen van de studiezaal. Zo staan er twee tafels een aantal tafels documenten klaar en zijn er bij twee andere tafels mensen bezig om documenten uit het archief, of depo, te bekijken. Deze zijn geconcentreerd aan het lezen en hebben allemaal een fotocamera bij zich om, zo af en toe, een fotokopie te maken van de documenten die ze bekijken.

Verderop in de leeskamer zit er een meisje, een jongen en een meneer aan verschillende tafels in stilte te werken. De tafel van het meisje ligt vol met verschillende boeken over architectuur, die ze zorgvuldig aan het lezen is terwijl ze vervolgens delen over lijkt te typen op haar laptop. De jongen achter in de zaal heeft geen boeken bij hem op tafel liggen en zit eigenlijk alleen achter zijn laptop.

De man aan de tafel heeft een boek die hij aan het lezen is en kijkt zo nu en dan eens op naar de mensen die langs lopen.

Het is namelijk verbazingwekkend druk in de zaal doordat de zaal op de route ligt naar het kantoor van het archief. Het is een komen en gaan van mensen die er lijken te werken.

Net nadat ik ben gaan zitten is er een man binnen komen lopen die aan de bibliothecaris kenbaar maakt dat hij een aantal documenten had besteld uit het archief. Ze vraagt zijn naam, kijkt in de computer, en bevestigt dat zijn documenten klaar liggen in de leeszaal en vraagt hem zijn tas in een van de lockers te leggen. Vervolgens brengt ze hem naar de tafel met een grote stapel dozen en lijkt ze hem nog een aantal dingen uit te leggen. De man loopt mee terug en komt vervolgens weer bij zijn tafel met blauwe handschoentjes, pakt een van de dozen van de tafel en zet hem op de tafel daar achter. Opent hem begint met het bestuderen van verschillende blauwe mappen. Hij haalt verschillende tekeningen een voor een tevoorschijn, vouwt ze uit en stopt ze terug.

De andere mevrouw, ook aan het werk in het inzage deel heeft een vergelijkbare aanpak. Zij heeft een aantal oude kranten voor zich die ze bekijkt zonder de blauwe handschoenen. Ze bekijkt de pagina en maakt van iedere pagina vervolgens één-voor-één een foto. Ze heeft daarbij twee grijze latten die gebruikt om de zijkanten van een pagina te markeren. De meneer die aan het werk is in het gedeelte om documenten in te zien haalt verschillende tekstuele documenten tevoor-



schijn uit zijn documenten. Hij lijkt voornamelijk geïnteresseerd in de inhoud, doordat hij slechts zelden een foto maakt van de papieren die hij aan het lezen.

Een mevrouw die uit het archief gedeelte is gekomen loopt naar de bibliothecaris toe die net even wat boeken aan het sorteren was in de kasten van de bibliotheek. Vervolgens brengt de bibliothecaris haar naar het deel waar ze moet zijn. Ze blijft bij de kast staan en pakt boek voor boek uit de kast. Leunend tegen de kast bladert ze deze door en maakt af en toe een foto van een of twee bladzijden door hem op het krukje te gaan en vervolgens met haar telefoon te fotograferen. Een moment later kijkt ze even op een van de beschikbare computers en loopt vervolgens weer terug naar de kast om verder te gaan met het lezen van verschillende boeken uit die sectie.

De bibliothecaris heeft, samen met haar collega, een plek in de hoek van de zaal waar je vanuit de ingang, in de doorloop naar het archief, direct tegen aan loopt. Ze zit continue op te letten wie er wat er steeds langs loopt vanuit het archief. Dit lijken voornamelijk medewerkers te zijn die eerst hun pasje scannen de deur, waardoor deze automatisch met een zacht gezoem open gaat, en lopen vervolgens door.

Het is een komen en gaan van verschillende medewerkers die in en uit lopen tussen het archief en andere delen van het instituut, echter lijken weinig mensen in de zaal zich er aan te storen en gaan stoicijns door met studeren.

Op een gegeven moment staat een van de bibliothecarissen op om documenten uit het depo te halen die worden aangevraagd door een van de lezers. Even later komt ze weer terug om en kar te halen. Het zou gaan om een beduidende hoeveelheid en er wordt gevraagd: “maar staat het andere karretje dan niet in het depo?” waarop ze antwoordt dat hij er inderdaad niet staat. “nou dan zal iemand hem wel weer voor iets anders hebben gebruikt” is vervolgens de reactie die de ander geeft. Na het pakken van het karretje moet ze gebruik maken van een, wat tijdelijk lijkt, kleine lift om drie treden op te gaan naar het archief. Later komt ze terug met het karretje met bovenop een aantal documenten, nadat ze opnieuw de lift heeft gebruikt rijdt ze die door naar de tafel waar de oude mevrouw al een aantal andere documenten aan het lezen was. De bibliothecaris overhandigt haar de documenten en zet vervolgens het karretje weer terug in de hoek en gaat terug naar haar plek achter de computer. Hier lijken ze beiden continue te werken aan verschillende administratieve werkzaamheden.

Even later staat een van de bibliothecarissen op om vervolgens te verdwijnen achter de deuren van het archief gedeelte. Niet veel later komt ze terug met twee kopjes water. Een voor haar en een voor haar collega.

De oude dame en ik lijken op het zelfde moment te vertrekken, hierbij zie ik de mogelijkheid om in de lift naar beneden nog een aantal vragen aan haar te stellen betreft het haar onderzoek.



APPENDIX 02 - INTERVIEWUWS AND CONVERSATIONS

INTERVIEW 01

BIBLIOTHECARIS

- B: Goede middag, kan ik u helpen?
- S: Ja, graag zou ik gebruik willen maken van een paar boeken in de bibliotheek. Maar ik was eigenlijk ook nieuwsgierig naar het gebruik van de studiezaal, zou ik u een paar vragen mogen stellen?
- B: Ja, natuurlijk.
- S: Hoeveel mensen komen er ongeveer op een dag?
- B: Het is heel moeilijk om te zeggen hoeveel mensen er nou per dag komen. We hebben echter wel statistieken van de jaarlijkse overzichten, maar het zijn er per jaar ongeveer 2600. Zal ik je deze statistieken even opsturen?
- S: Dat zal heel fijn zijn.
- S: Waarvoor wordt de studiezaal voornamelijk gebruikt?
- B: Je kan de bezoekers ongeveer opdelen in drie verschillende soorten gebruikers. Zo zijn er bijvoorbeeld onderzoekers die voornamelijk gebruik maken van het archief. Deze vragen ze dan een dag van te voren aan en komen dan op bezoek om deze in te zien.
- S: Ik begrijp dat het archief dus niet openbaar toegankelijk is
- B: Dat klopt, de documenten staan opgeslagen in lange rijen kasten en worden gesorteerd en beheerd door de medewerkers van het instituut.
- Om documenten in te zien zijn wij 24 uur nodig om ze bij elkaar te zoeken en gereed te maken om in te kunnen zien. Andere documenten, die vaker worden gebruikt, zijn beschikbaar vanuit het depo. Deze kunnen op aanvraag worden verzameld en direct worden bekeken.
- S: En de onderzoekers voornamelijk afkomstig uit de stad?
- B: Nee, die komen overal vandaan. Sommigen zelfs uit het buitenland. Dan krijgen wij een verzoek via een externe mail of ze het archiefstuk in mogen zien en vragen dan vervolgens om een duplicaat of komen deze zelf op een later moment in zien.
- S: Gaat het dan om mensen die meerdere dagen terug komen?
- B: De mensen die hun proefschrift schrijven niet, die doen tenslotte onderzoek in meerdere archieven binnen en buiten Nederland. Die komen dan eens in de drie-vierweken hier heen als ze nog weer aanverwante stukken nodig hebben om in te zien.

De andere groep, wat voornamelijk master studenten zijn komen hier gebruik maken van de bibliotheek en studieruimte. Ze hebben voornamelijk interesse in de boeken en komen zo nu en dan hier naar toe om er gebruik van te maken. Dan is er nog een groep met mensen die de plek gewoon heel fijn vind. Ze gebruiken dan de leeszaal om in te werken en komen over een periode vaker terug.

- S: Worden de studiezalen in het archief nog steeds gebruikt?
- B: Dat zijn niet de studiezalen, daar zitten de medewerkers van het archief zelf. Zij beheren de documenten, sorteren en se lecteren de documenten daar om ze bruikbaar te maken voor inzage, publicatie of tentoonstellingen.
- S: Maar daar zitten dan ook bijvoorbeeld de Fellows?
- B: Ja dat klopt, die zijn geselecteerd om gebruik te mogen maken van het archief en de werkplekken. Maar daar weet ik dan niet veel van af.
- S: Maken de onderzoekers zelf dan ook gebruik van de leeszaal en bibliotheek?
- B: Nee, die hebben daar hun eigen werkplek en zijn voornamelijk bezig met de documenten uit het archief. Omdat ze die nodig hebben voor hun onderzoek, publicatie of tentoonstelling.
- S: De bibliotheek is dan dus een voorziening voor het publiek?
- B: Dat klopt, maar niet alleen de bibliotheek. Het is hier ook de leeskamer voor de documenten uit het archief.
- S: Hartelijk dank voor uw tijd.
- B: Ik zal je nog even de cijfers opsturen van de bezoekers aantallen.
- S: Heel graag.
- B: Wat is uw email adres?
- S: s.*****@hotmail.com
- B: Ik heb het naar je verstuurd.
- S: Mag ik ook nog even gebruik maken van de studiezaal?
- B: Natuurlijk, waar ben je naar opzoek?
- S: Boeken over Dom Hans van der Laan.
- B: Ik moet u even als bezoeker registreren. Is dit ook uw achternaam?
- S: Ja
- B: Dan zet ik u even in het systeem... Hier is uw pasje. Als je je tas even weg stopt in een locker zal ik je de boeken even aanwijzen.
- S: Dank u wel.



GESPREK 01
(INDIVIDUELE) RESEARCHER

- S: Dank u wel
- R: Oh, u laat mij schrikken. Dat is de vermoeidheid denk ik.
- S: Pardon, dat was niet de bedoeling. Dat komt natuurlijk van een lange dag geconcentreerd werk.
- R: Dat klopt, het kost altijd veel energie om alles goed in me op te nemen. Ik ben er dan ook niet helemaal meer bij.
- S: Mag ik u misschien een paar vragen stellen over uw werk?
- R: Vooruit maar.
- S: Maakt u nou veel gebruik van dit archief
- R: Gelukkig niet heel veel, het kost namelijk veel tijd. Je moet van te voren de stukken aanvragen en zodra je dan hier bent blijkt er toch meer in het archief te zitten dan wat er van te voren was gecommuniceerd. Dat moeten ze dan vervolgens weer uit het archief halen, wat veel tijd kost.
- S: Dus u bent hier af en toe?
- R: Nou ik ben hier vorige jaar eenmaal geweest, en was nu voor een aantal documenten terug gekomen nadat ik daar op was gestuit in mijn onderzoek.
- S: Begrijp ik dan goed dat u meerdere archieven door Nederland gebruikt?
- R: Ja dat klopt, en het kost altijd wel veel tijd om alles goed te organiseren.
- 20 S: Om zo alle informatie bij elkaar te krijgen.
- R: Ja, het is als het ware alle snippers bij elkaar verzamelen om het verhaal zo compleet mogelijk te maken.
- S: Is het dan altijd nodig om de documenten van te voren aan te vragen?
- R: Nee lang niet altijd, maar ik doe het wel altijd. Dan zorgen ze dat het klaar ligt en dan kan ik meteen aan het werk. Hier kan ik gelukkig wel alles in een keer lezen. In sommige archieven is er een limiet, doordat er een lage bezetting is, en moet je dus meerdere dagen terug komen om alles in te kunnen zien. Wat heel vervelend is.
- S: Hoe werkt dat dan in uw proces? U kijkt hier naar de documenten en zoekt die later uit?
- R: Nou het zit zo. Van te voren vraag ik de documenten aan waar ik naar opzoek ben. Deze lees ik dan vluchtig door en maak foto's van de documenten die ik later wil bestuderen. Soms stuit ik dan op andere documenten die beschikbaar zijn in dit of een ander archief.
- R: Graag zou ik nu verder willen, ik moet namelijk naar de trein.
- S: Hartelijk dank voor uw tijd, goede reis.
- R: Insgelijks.



EMAIL 01
VISITORS STATISTICS

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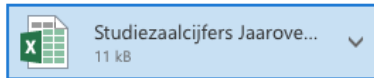
 Ineke Soeterik <I.Soeterik@hetnieuweinstituut.nl>
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For more activities, see: <http://hetnieuweinstituut.nl/en/agenda>