“Resurrection of St. Clara”
A New Public Space in St. Clara Churchyard

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1- Abstract:
This project aims to create a new, pleasant and lively public space in St. Clara churchyard in the heart of Stockholm. It seems despite of crucial location and unique atmosphere that the church has, the churchyard is not properly used. Therefore, through a consensus approach, public opinions about the project were obtained. According to these opinions and by the help of theoretical resources, new interventions were proposed. Despite of high percentage of negative opinions against the project before beginning of the project, high percentage of responders showed their satisfaction about the project at the end.

2- Introduction:
What is the first view of Stockholm when a visitor visits city center? Is Stockholm using its potentials properly for making pleasant impression on its inhabitants and visitors? Every city in the world intends to use its potentials in order to create a lively atmosphere for its inhabitants and visitors, and Stockholm is not an exception to that. Stockholm is an old city with lots of cultural and historical heritages. Using these potentials should be a significant task for the city authorities. One of these potentials which seems not to be properly used is St. Clara church. Swedish name of the church is ‘S:ta Clara Kyrka’ (S:ta is an abbreviation for naming female saints in Swedish). Since there is no difference in naming female and male saints in English, in this project English type of the name: ‘St. Clara’ is used. St. Clara is located in one of the most important places in Stockholm. It is almost impossible to visit Stockholm center and ignore St. Clara tower. In the last seven hundred years, the tall tower of the church has been a constant element of panoramic views of Stockholm, and it is still visible from far distances in the city. Its location among Central station and Sergelstorg and Drottninggatan (the main public space and one of the most crowded streets in the city) grants the church a significant position. In addition, Stockholm has this potential to introduce itself as the ‘Gate of Scandinavia’, and St. Clara by its crucial location and unique features can make positive impression on city visitors. This fact that St. Clara is one of the first views which city visitors face with when they reach the city center, gives additional importance to the church.

According to a poll which has been done in this project, more than half of people who usually come to the city center have visited the churchyard at least for one time. But, around 75% of this group pass through the churchyard just because of their curiosity, or because the churchyard is a shortcut to their destinations! These results point out the crucial location of the church, but at the same time imply that there are few excuses for pedestrians to visit and stay in the churchyard. Today, all the benches in the yard have been removed (because of the bad social situation which the churchyard had around twenty years ago). Nowadays, except of few charity activities held by the church nothing else happens in the churchyard, and the churchyard is an uneventful space covered by graves, trees and grass. It seems there is no plan for using its beauty and silence in a more proper way. This yard is one of the scarce green islands among stony buildings in the city center.

This project intends to use potentials of St. Clara churchyard, and turns it to a livelier public space; a space which can attract huge number of Stockholmers and foreign tourists. The main attempt of the project is to propose a number of practical suggestions for the church
development. These suggestions are not fancy proposals which are not likely to happen. For this reason, this project has been done in a close negotiation with church authorities and church users. These negotiations led to a better understanding of actual demands and concerns of the space users. It also played a significant role in suggesting new interventions in the churchyard. Accordingly, some interviews were done with the church authorities, and some polls were held. These interviews and polls were done in two steps: before and after the proposal, which compares public opinion about the project at these levels.

As St. Clara is a medieval church, next chapter studies social roles which churches used to have during the Middle Ages. In the chapter four, a briefer history of St. Clara is reviewed. Chapter five describes the current situation of the churchyard. Chapter six studies the main tools for creating a successful public space. This chapter is mostly based on literature review and web surfing. In this chapter, different opinions in this term have been studied. Chapter seven gives some examples of similar projects done in different parts of the world. These projects mostly deal with holding public activities in church territories. Chapter eight describes designing process. It explains different steps which have been taken to reach the final result. This chapter includes three parts: first, a poll which gathers public opinions about the project, the churchyard and its situation. In this level around 200 persons from different ages and genders were questioned. Second part which explains proposed changes in the churchyard. These interventions are proposed with regard to public opinions and theoretical resources. And the third part which considers public feedback toward the project after suggestion of interventions in the churchyard. And finally, last chapter which makes conclusion of the project by comparison between public opinion before and after finishing the project.
3- Social role of churches in the Middle Ages:
Life in a medieval society was much fused with the faith to god and Christianity. This faith had enormous effects on medieval people and their daily life. They found this faith (and the church as the house of god) as a protection against devils, and a way which leads them to salvation and eventually to the heaven. As Perry (2011) describes in his book, churches inherited the dominant power after Roman Empire collapsed, and they were the only institutions that shaped people’s faith about life and death. Perry (2011, p.149) states: “During the course of Middle Ages, people came to see themselves as participants in a great drama of salvation. There was only one truth: God’s revelation to humanity. There was only one avenue to heaven, and it passed through the church”. It explains that why medieval men and women pay so much attention to the church and religious activities. According to Pounds (2005), in a middle age town, endowing a church with a building or a piece of land, and supporting its economic needs was a special social advantage that nobody could ignore it.

The social role of the churches, as the main public spaces in medieval cities, is undeniable. There are lots of examples around the Europe which show that churches and central markets close to the churches shape the main cores of the cities. These cores are usually the places which cities started to grow. Pounds (2005) explains that some of the medieval cities were constructed around churches, and in some others churches were embedded in cities later. But whatever this precedence between church and city was, church played an important cultural and physical role in the city development. He believes, except of some pilgrimage places and remote monasteries which shaped the main nuclei of some cities, most of the cathedrals were constructed on previous ‘regional capitals’, the civitates remained from Roman Empire which were centrally located in cities. Pounds (2005, p.86) states that “The cathedral, as became a great public building, was centrally placed. It was, like the Roman basilicas and temples that preceded it open to the public and graced with whatever art and decoration were available”. He argues that these sacred places, by attracting burghers, visitors and pilgrims had an undeniable role in economy of their cities.

In addition, Pounds (2005) explains that many of churches founded during medieval period are actually small old wooden structures which beside a piece of land have been endowed by a local lord. Some of them which could survive and economically prospered turned to churches later. They gradually obtained special architectural features like tall towers and big windows. During the late medieval period and renaissance, many of these churches have been depicted by different painters. In many paintings remaining from this period, we can see church towers. Sometimes these church towers are exaggerated in their heights in order to more emphasize on their importance.

As Joseph and Francis Gies (2002, P.103) explain, during the medieval period churches had some secular roles as well as religious roles, and they were kind of places which were used for different purposes and not only for religious purposes. They state “Churches in thirteenth century are places where people go not to pray or visit the shrines of saints, but for secular purposes…In many towns churches are used for town meetings, guild meetings and town council sessions”. In such societies church plays the role of meeting place, where despite of
strict social divisions that run across the society everybody is welcomed. Pastore (PPS a) in her article explains “In medieval Europe, churches were once the central public institution of any city or village, used not only for religious gatherings but as centers of political, economic, and educational activities.”

One of the main signs of such integration between sacred life and regular daily life is projected in this fact that churches and cathedrals are often located next to the main market of the city. This fact strongly conveys this meaning that in a medieval town there was strong consolidation between religious activities and regular daily life. Lots of examples could be found in this term. Josef and Francis Gies (2002) mention this closeness in Troy. They explain how the fair crowds around the St Jean and St Remi. They also mention a number of money changing stalls close to St Ayoul. Slater (1998) gives another example of such vicinity in his article. He gives sufficient details of a market and a public space close to the main abbey of the St. Albans. Lilley (1998, p.183) in her description of medieval Coventry explains “The precinct was, therefore, a carefully organized area of Coventry’s townscape, with the cathedral overlooking the market area and being close to the commercial core of the town rather than remote from it”

O’keeffe (1999, p.21) in his research on social interaction in Fethard, concludes that in this period urban life rotates around two main spaces in the city: churchyard and market-place. He argues the usage of both places was scheduled by Christian traditions and by custom in case of market. “All routes from the countryside through the sites of the town gates and into the town of Fethard, with the sole exception of that long Chapel Lane, leads to the market –place. It is from there that the visitor enters the churchyard, and ultimately the church itself. Considered from the perspective of visitor’s experience of the urban space, the churchyard is the center of the town”.

![Figure 1: Proximity of church and central market in Fethard in thirteen-century](O’Keeffe, p.13)
Educational role was another significant role of the sacred places (churches, cathedrals, etc.). According to Joseph and Francis Gies (2002), during the Middle Ages local schools are usually placed in cathedral schools and students are taught by parish priests. Priests teach Latin, enough arithmetic and astronomer. In the late Middle Ages, church schools emphasized more on grammar and rhetoric with theology, philosophy and canon laws as added discipline. Orme (2006) explains that during eleventh century in England the schools were not longer in charge of monasteries, but they had spread out across the ministers, towns and villages. By emergence and development of universities the role of cathedral schools gradually faded. Joseph and Francis Gies (2002, P.133) explain: “Now, in the thirteen century, the function of higher education has been largely absorbed by the universities, where universities are within easy reach, the cathedral schools restrict themselves chiefly to grammar, rhetoric and rudiments of logic.”

Religious performances were another kind of activity which could gather masses of people in the churches. It is imaginable that such performances played an important role in social interaction among burgess. H. Ogden (2002), in the introduction of his book ‘The staging of drama in the medieval church’, explains how medieval churches contributed to flourish performing arts. He mentions that during eleventh century some episodes in Christmas story— the journey of the shepherds and story of Magi to Belthhem— started to be dramatized and unfolded within rites and services of churches, and in twelfth century other types of subjects (drawn from old Testament, hagiology, etc.) were also being gorgeously performed at the sacred places.

Figure 2: Drawing of a mystery play in front of the church, by David Jee, from Thomas Sharp’s “Coventry Mysteries” (Hart)
These performances attracted lots of people, young and old, men and women. These performances encouraged them to take part in these rituals and form a kind of social interaction with each other. Harris (1992) mentions that because of the lack of records, it is difficult to estimate how many audiences these performances had. But some evidences show that because of the huge number of audiences, performance authorities had lots of problems to keep the crowd silent!

It is clear that in our time social perception about religion and sacred spaces has changed too much. It is not necessary to explain that churches play a much less effective role in the contemporary age than they used to have previously. Nowadays, churches are mostly places for worship and handling some charity activities, that is much far from strong role and power that they had during the Middle Ages. They do not dominate people’s daily life as before; thereby it seems irrational to expect churches to play a significant role as main public centers in modern metropolises of our age. But, as they have great historical and cultural background, they have great potential to be pleasant public spaces in our cities.
4- History of St. Clara church:

The church is located in the heart of Stockholm, ‘Clara västra kyrksgata’ in lower Normalm. The church is owned by ‘Svenska Kyrkan’, and beside ‘Storkyrkan’ and ‘St Jacob Kyrka’ forms the ‘Stockholm cathedral parish’ (Stockholms domkyrkoförsamling). (2011, Stockholmsdomkyrkoforsamling)

According to a brochure in St. Clara church, the convent of St. Clara was founded in 1280 by king Magnus Ladulås. But it was demolished in 1527 by Gustavus Vasa because of decision of reformation Riksdag at Västerås. In the church historic documents, gathered by Svenskakyrkan, it is mentioned that the demolition of the convent was because of some defensive technical problems. According to these documents, during the siege of the city, enemies had used the ore mines which existed in the convent’s site. The remains of this convent have been found at archeological excavations in the cemetery in south west part and next to the church’s south façade. However, it is not completely approved that these remains belong to the convent. Few documents have remained from Clara convents that give little information about the convent. (Jermsten, 2008)

The church was erected again during 1577 till 1590 by King Johan III on the former convent site, because the dwellers of the area were not held in the cathedral any more. The church was built by two Dutch architects (Van Huven and Villen Boy). There were three sanctuaries and a tower in the west end. The church was built with brick, and was placed on the natural rock as the foundation of building.

Figure 3: In the 1700s it was thought that the St. Clara convent looked like this during the Middle Ages. The illustration is from a book written by Joran Nordberg “Clara’s memory” (Stockholmskallan a)
Figure 4: A Picture of St. Clara church drawn in 1630's-Unknown artist (Stockholmskallan b)

The map in figure 5 shows the city situation in the first half of 17th century. In this map, there are lots of mistakes in defining the land borders, street patterns and orientations. But what is important for us is St. Clara church in North West of the old city (Gamlastan) which is shown here with wrong orientation. The organic pattern of streets and alleys in Norrmalm district are considerable as well.

Figure 5: Stockholm map and St. Clara church in the north-west defined by wrong orientation (Hall, p.53)
In 17\textsuperscript{th} century the tower was added to the church and the roof and the tower were covered by copper. In 1651 a vestry was added to North West side of the church. In 1751 a fire happened and it destroyed steeple, roof and windows and many fixtures. Just twenty days after the fire, restoration of the church launched. During 1751-1753, Carl Hårleman led the restoration for new roof, steeple, bells, a new vestry in the North East, and a new porch in the north. After his death, the work continued by others. They altered organ façade and organ loft. Jean E.Rehn made the stately epitaphs in the interior in 18\textsuperscript{th} century.

![Figure 6: A Postcard from Vasagatan and St. Clara church, date?](Stockholmskallan c)

1884-1886 the tower was encased in manmade brick, and by its 350ft height became the tallest tower in the town. During 1906-7 the interior was rebuilt and new organ, pews and marble floor were added to the church. Although, these decorations were changed again in 1963-1965 when new pews and lime stone floor were placed. In 1965 church received 35 chime bells as a gift.

In the church yard lie three of Swedish 18\textsuperscript{th} writers: Anna Maria Lenngren, Carl Michael Bellman and Carl Gustav af Leopold. Beside them lies Ernst Von Vegesack, one of the generals of Finnish war. ‘Appendix a’ shows significant events in St. Clara church during its history.
At the present time we see that St. Clara, like many other churches, has fewer effects on social events compared to what it probably had during the Middle Ages. This can be the result of changing in religious commitments of today’s generations compared to the Middle Ages generations. But the church still holds several religious ceremonies and charity activities.
5- Case description (Current Situation):
As it is mentioned earlier, St. Clara church is located in the very heart of Stockholm. The church’s crucial location grants it a kind of importance that few buildings in the city have such a position. The church is located between Central Station (as the gate of the city) and Sergels torg and Drottninggatan (the main public space and shopping area in the city) (Figure 8). Its tower is visible almost from everywhere in the area. St. Clara and its tall tower have been a constant part of Stockholm panoramic view during last 700 years.

![St. Clara between Central Station and Sergels torg](image)

Figure 8 : St. Clara between Central Station and Sergels torg

Rarely, we would look at a panoramic photo from central part of Stockholm without St. Clara tower attracting our attention (figure 9). However, today the church is surrounded and somehow blocked between several modern buildings mostly from 60-70’s renovation of city center. This is also relevant to the view from Klarabergsgatan to the church. It seems the churchyard is left alone behind these building boxes.
Today, Sergels torg is known as the main public place in the center of Stockholm. Before Sergels torg was built, Brunkebergstorg was the main public space and the traffic hub in the city. Brunkebergstorg is quite close to current location of Sergels torg. Every day, thousands of people from different ages and genders gather in Sergels torg. The metro entrance and Culture house increase the pedestrian traffic in the area. Sergels torg was built during huge city renovation in 50’s. (Figure 11)

Drottninggatan is the main shopping and touristic street in Stockholm. It stretches in the north from the Riksbron bridge at Norrström, in the district of Norrmalm, to the south to
Observatorielunden in the district of Vasastaden. Every day, the street hosts thousands of Stockholmers and foreign tourists. Since St. Clara is located between central station and Drottninggatan, it could be considered as a short cut between these two.

As it was mentioned earlier, many of the Middle Ages churches lied close to main market area of the city, and this proximity created a kind of mutual function between these churches and commercial zone in these cities. It is noteworthy that this trend seems to be going on between Sta Clara and Drottninggatan. Although at the present time, the church is almost blocked behind the surrounding buildings, this closeness could be used in a good way to increase livability of the churchyard, especially if the church can offer city visitors an attractive space.

![Figure 11: Huge reconstruction of Stockholm center in Sergels torg and Drottninggatan during 50-60's. St. Clara tower is seen behind the buildings (Stockholmskallan F)](image)

Central station of Stockholm, like other central stations in other cities, acts like a gate for the city. Every day, lots of trains and buses from different parts of Sweden arrive at the station. Many of foreigner tourists take Arlanda Express (a direct train route between the international airport and the city center) as their transport mean for getting to Stockholm city center. According to a poll about Stockholm visitors, done by Arne Nedstam in ‘City I Samverkan’ (Appendix B), in response to this question that “what was your mean for coming to Stockholm?”, 70% of responders mentioned ‘Plane’, 12% took train, bus 6%, car 11% and 2% of responders mentioned boat as their mean for coming to the city. Since all the buses and trains from outside of Stockholm stop in central station, and a part of people arriving at Arlanda airport and other international airports in Sweden take buses and trains toward T-Centralen (central station), it
can be assumed that a high percentage of visitors of Stockholm visit central station, and probably St. Clara church, when they enter the city.

The church stands in front of main entrance of the station, and its tower is quite visible when one comes out from the station entrance in Vasagatan and Klarabergsgatan. It could be the first image and thereby the first impression of the city for one who visits Stockholm for the first time. (Figure 12)

Figure 12 : The view to the church from the station entrance in Vasagatan

As it was mentioned before, the church is surrounded by several buildings mostly built during 50-60’s. The plan of the churchyard is shown on figure 13. According to Jermsten (2006), the closest building to the church (in the north side), was built during 1930-70 and contains shops, markets and offices. The meeting house (församlingshuset) in ‘Klara Östra kyrkogata’ (built between 1907-10), and ‘Svenska Läkaresällskapets hus’ (built in 1904-06) have large historical values. Figure 14 shows the building’s ownership around the churchyard.
Cemetery probably has remained from St. Clara convent time. Jermsten (2006) states in 1860 the iron gates and walls (built in 1600 and 1700) were demolished. Today, an iron rail separates the churchyard from ‘Klara Östra kyrkogata’ in the east (Figure 15). Six chapels from 1700 still exist in the south frontier of the yard. There is also another chapel in the south side, built in 1889, designed by architect FGA Dahl (1835-1927). A bone house and two other chapels are located in northern side of the yard. Along ‘Clara Västra Kyrkogata’, there are two old buildings. The one that is in the south is ‘klockarbostället’ and was built in 1763 by architect J D Elfströms, and another one in the north was built in 1850’s. This building is a residence for street women, and it deals with prostitution issues. Another building with two stories stands in south side of the site which is recently built in 1982-85.

Figure 13 : Churchyard plan; the plan shows actual location of graves and trees
According to Jermsten (2006), the cemetery plan has remained almost the same since 1846. The diagonal pathways form a kind of star in the yard, and the church is in the center. According to the plan which Bergman (2001) gives, in 1938 the churchyard used to have more pathways in north-east of the yard (Figure 16). This pathway is almost demolished and the gate in the north-
east corner is closed (except for emergency cases). There are also some grave stones made from limestone in the churchyard. These graves have mostly remained from 1700. The cemetery is covered by grass and contains old and young trees.

During the recent years, the church has tried to hold some kinds of social activities in the yard. According to the interview with priest Carl-Eric Sahlberg (the main director of the church), the church has several outside activities, for example some programs for feeding homeless people in the church yard that usually is held by putting a small table or tent in front of the church door. During the summer, in the good weather, church holds ‘church coffee’ in the northern part of the yard. Also In the summer time, some of the ceremonies are also done in the yard, out of the building. He also mentions that once they had a cooky festival in the yard.

Figure 17 : Priest Carl-Eric Sahlberg, the main director of the church
He explains that the churchyard had very bad social condition around twenty years ago when he started to work in this church. He describes the churchyard full of drunk and homeless people who used to sleep all around the yard and on benches. According to his talks, fights happened commonly and police siren could be heard most of the time. Some unsocial behaviors like urinating and even making love used to happen in the yard. He describes that almost twenty years ago, when he started his work in the church, just three persons assisted him in his job, while the outside of the church (the yard) was full of street people and drug dealers and users. During the last twenty years, they have been trying to encourage these people to come inside the church and participate in its activities. Today, the church has more than three hundred regular users and unsocial behaviors have decreased considerably in the yard. Today, despite of the considerable improvement that has taken place in social situation of the yard, there are still some kinds of unsocial actions that are done by few numbers of drunken people or drug users, which impair spiritual and public appearance of the church.
For better understanding of the current situation of the church, number of users, main reasons of people for passing through the churchyard, their perceptions of the churchyard, etc. a poll has been done which covers most of these subjects. For this, a number of questions were prepared and around 200 persons from both outside of the church and inside the church (regular users of the church) were questioned. The results of this poll will be shown in the following parts where the design steps are explained.
6- What makes a successful public space?

Before starting the designing part of the project, it seems crucial to remember the goal which we want to achieve. What is the main purpose of this project? In this case, using potentials of the churchyard, creating a lively and comfortable public space where people from different social classes, ages and genders can stay for a while and enjoy the atmosphere of the place, the place which attracts pedestrians around the church and makes them choose the churchyard as their main route and discover its great historical and cultural features, and introducing a green island in middle of stony buildings, is a goal.

But, a significant question comes in mind: what factor or factors make a public space successful and well used? Can we categorize the features involving in this issue? Pastore (PPS a) states that PPS organization (projects for public spaces) has defined four key factors as the key points to make a successful public space:

- **6-1 Accessibility** to the space
- **6-2 Activities** which people are engaged in
- **6-3 Image and Comfort** which people feel in the space
- **6-4 Sociability** of the space

PPS (PPS b) has prepared a diagram which shows these factors and subcategories involving in this context. In this diagram, two types of criteria have been defined; those that are shown in green ring show intangible “qualities”, and those which are in blue space are tangible (measurable) “quantities” which contribute a space to be more successful public space.

![Figure 19: Effecting factors in success of a public space (PPS b)](image-url)
In following paragraphs these main categories are more explained in detail:

6-1  Accessibility:

According to PPS (PPS b), a successful public space is a space which is connected with its surroundings both physically and visually. In term of visual connection, the edges of the space have high importance as well. Another factor for being accessible is proximity of space to public transport system, which makes it easier for residents to get to the space.

Concept of accessibility has been studied by different researchers with different points of views. Space syntax and ‘Natural movement’, based on Hillier’s ideas, could be a good area for studying the accessibility issues. Of course, space syntax and Hillier’s concepts are such a broad area which could not be broached in this paper, but a brief description of them could be useful in this part. In general, Hillier (1996) proposes his idea on urban grid (a combination of different routes, or streets which are showed in space syntax maps by single lines called axial lines) and the behavior of movement (density of movement) in this grid. He (1996, p.47) believes that “natural movement is the proportion of movement on each line that is determined by the structure of the urban grid itself rather than by the presence of specific attractors or magnets”. Simply, he states: although we can never wholly understand the complexity of a city in term of movement, attractors, generators, origins and destinations, but these movement patterns are largely influenced by pattern of distribution of streets and pathways across a city. After several analysis and comparisons with actual situation of movement in analyzed areas, Hillier (1996, p.50) claims “The reason that a spatial analysis can give such a true-to-life functional picture is due to the powerful influence that natural movement –the tendency of the structure of the grid itself to be the main influence on the pattern of movement- has on the evolution of the urban pattern and its distribution of land uses”.

Through his analysis, Hillier introduces some parameters like axial line (in space syntax: a straight line which is drawn between two point without being interrupted by any obstacle), axial map (a map including axial lines in which each single line is representing a straight route in the urban grid), connectivity, integration , etc. As it is implied by its name, the more integration value a single line (street) has, the more this line (or street) is integrated with other lines in the whole system (It is possible to calculate integration value of a certain line for different steps from that line, e.g. integration value of line A, for radius 2, 3,…, n). He concludes that it is rational that the lines with higher integration values bear more movement traffic compared to other lines with less integration values.

Hillier (1996) studies some open spaces in London city and concludes that: sometimes, the low or high usage of a public space could not be justified by common factors (like beauty or cleanliness , etc.). For instance, we can find some well-used open spaces which are hemmed by traffic or are under shadow of tall buildings. He introduces a new value (Strategic value) which is sum of integration values of all routes crossing a certain open space or striking its edges, and he argues that this strategic value plays a significant role in how a space is used. According to this fact, Hillier criticizes modernist strategy for designing public spaces. He believes modernism
emphasis on localization of public spaces has caused these public spaces bear less integration value in urban fabric; hence they are less used by residences.

Hillier (1996, p.52) states that “the general rule seems to be that a space must not be too enclosed for its size. The visibility field must be scaled up in proportion to the scale of the space”.

It is undeniable that visibility from outside persuades passengers to experience the space. It is clear that proper visibility from surrounding areas helps to attract passenger’s attention to the inside. This is more relevant for first time visitors of a public space. Bada and Farhi (2009, p.102) quote this statement of Hillier that a good place for unprogrammed activity does not depend on special attraction or facility, but it should meet “the visual properties of space experienced by stationary person”. They also state that according to a survey about square Campus in London “people seem to avoid very exposed spaces and prefer areas that provide good views but by keeping some level of privacy for unprogrammed activity” (Bada and Farhi, 2009, p.102)

6-2 Activities:

Activities could be strong tools for attracting people to a certain place. People get more motivated to experience a space when they see others using it. Activities could be excuses for people to meet each other, have a talk and increase their social relations. People enjoy playing chess or drinking coffee in a beautiful and relaxing green space which they have found among stony building blocks and crowded streets. They might become delighted by listening to a nice music played by a street player at a corner of a crowded plaza.

Gehl (2003) has explored three different types of activities in his book (Life between buildings). He categorizes outdoor human activities in three main categories: necessary activities, optional activities and social (or resultants) activities. From his point of view, Necessary activities are those groups of activities which are related to people’s daily life and they take place under any environmental situation, some activities like buying, going to work or school, etc. Optional activities are those groups of activities which take place when outdoor condition is optimal and weather situation is suitable; some activities like walking and taking fresh air, sitting and sunbathing, etc. And finally, social activities which are actually the results of two former groups (that’s why he calls it resultant activities) and “depends on presence of others in public space” (Gehl, 2003, p.14). Some activities like playing together, communal activities, greeting and having conversation with each other, etc. are some examples of such kind of activities. In general, resultant activities are any kind of activities which are resulted by social interaction among people, and would take place everywhere like offices, shopping mall, playground, semi private yard, etc.

Gehl (2003) has prepared a diagram which shows the relation between weather condition and these different types of activities. He believes that good outdoor condition has medium effect on necessary activities, while its effect on social activities is more dramatic and on optional activities is enormous.
Gehl (2003) emphasizes this fact that: at any place (in a neighborhood, park, office, etc.), human activities attract other people, and by passing the time new kinds of activities shape next to the original activities which are already in progress. He mentions a survey studying children behaviors. The survey shows that children usually intend to play in spaces which are closer to areas which more activities are happening in, or there is more chance to watch other people; some places like: street, parking areas and entrances of buildings rather than specified playgrounds in backyards (in single houses) or sunny site of residential blocks which are far from traffic and people.

PPS (PPS b) mentions some considerations that should be taken for suggesting an activity to a place. The more activities take place in a space, the more opportunities people have to use the space. In proposing a range of activities, it is important to take different genders and different ages into account. For instance, it is possible to set the activities in order that children use a space during the day time when adults are on work, and in evenings adults use the space when children are usually at home. The types of activities could be varied from single use activity to group use, so that people have this chance to use the space individually or in a group with their friends and relatives. Moreover, PPS points out that the management of the space is so important for a space for being well used.

Hajer and Reijindrop (2001, p.130) in their book, ‘In search of new public domain: Analysis and strategy’, state:” many spaces do not develop because of the dominant of the sense of boredom and lack of safety”. They believe by creativity and adding new activities to tedium spaces, it is possible to turn them to more interesting spaces. They give some examples like underground stations which could obtain new functions and turn to a better public space (like exhibitions), rather than just being a space for passing through.
6-3 Image and Comfort:

In general, ‘image and comfort’ refers to general feeling which people have about a certain space. PPS (PPS b) states: “Comfort includes perceptions about safety, cleanliness, and the availability of places to sit – the importance of giving people the choice to sit where they want is generally underestimated.” It also claims that women are better in evaluating these features of a space, because they are more sensible and discriminating in this term.

Hajer and Reijndrop (2001, p.116) count ‘safety’ and ‘manageability’ as the key points for a public space for being used. “Safety and manageability play a leading role here. A sense of safety is often a precondition for full participation”. Perhaps, the simplest way of keeping a space secure is to limit the space by physical barriers, but there are also some critiques against such an approach. Hajer and Reijndrop explain that this kind of strategy is in contrast with principles of modern urbanism which emphasize on ‘fluid space’ which conveys the meaning of openness, neutrality and collectivity.

Carmona (2003) explains different point of views regarding the safety in urban environment. He quotes different ideas from different persons like Jacob, Newman and Hillier that mostly emphasize on non physical approach, or like Newman who suggests a mixture of nonphysical and physical tools. According to Caremona, Hillier believes that physical barriers interrupt natural movement flowing among spaces. Hillier states that the ‘natural presence’ of people in a space enhances security and safety of that space, and this ‘natural presence’ is associated with natural movement factors which he has defined (like integration value, strategic value etc). According to him, the streets and spaces with less integration values are more likely to have criminal happenings (because less people pass through the space).

Carmona (2003, p.97) mentions an interesting point: He argues that there is a difference between feeling a space and ‘perception’ of that. For having a perception we pass through more complicated way. When we confront with a space, we use four senses to understand and feel the space; vision: which is dominant sense for understanding the space and depends on distance, shape and color. Hearing: while vision is dealing with what is in front of us, hearing is catching information all around us. Smelling which collaborates with hearing in catching more information from our surroundings. Finally touching which deals mostly with texture. But, our ‘perception’ of a certain space is tied to our personal, cultural and environmental backgrounds. It is not clear that where sensation about a space ends and ‘perception’ starts. By manipulating the objects dealing with senses, it is possible to give pleasant feeling to observer, but not necessarily pleasant image (perception)! ‘Perception’ is a combination of our ‘feelings’ and ‘personal backgrounds’ about a space. So, there are different images (perceptions) of a certain space as much as the number of visitors of that space.

6-4 Sociability:

According to PPS, sociability is a difficult quality that a space can gain. But, once a space attains such a quality, it finds it a unique feature. “When people see friends, meet and greet their neighbors, and feel comfortable interacting with strangers, they tend to feel a stronger sense of
place or attachment to their community – and to the place that fosters these types of social activities.” (PPS b)

Gehl (2003) explains that there are different levels in social relation between two or more persons (figure 21). Public spaces provide opportunities for sparking rudimentary interactions. These initial interactions include seeing and hearing each other (he calls them Low-intensity contacts). He believes lack of activity in a public space leads to turnoff these sparks. In contrast, growth of these low-intensity contacts will yield higher levels of contact. Gehl also argues that difference between living cities and lifeless cities is in the opportunities which people have for experiencing each other or, as he calls, “stimulating” each other: “If life between buildings is given favorable conditions through sensible planning of cities and houses area alike, many costly and often stilted and strained attempts to make buildings “interesting” and rich by using dramatic architectural effects can be spared.” (Gehl, 2003, p.23)

![Figure 21: Various contact levels (Gehl, P.17)](image)

Gehl (2003) believes being together and watching each other (even in Low-intensity level) is more attractive for people than physical valiums designed for attracting people. He gives an example; people stop against a construction site and look at workers activities, while during lunch time that workers stop working less people are curious to stand and watch the constructed structures. As It was mentioned earlier, according to Gehl, people enjoy sitting and watching others activities. Statistics show that benches which are placed in positions which enable people to have broader view to nature or to other people are more occupied and used than those which are located in narrow corners with little view to surroundings. According to this statement, these places could be good places for starting social interaction.

It seems social interaction is a substantial, and maybe most important feature of a public spaces. Dines and Cattell (2006) in their survey on public spaces in east London show when most of the interviewed people want to express their feelings about a certain space they mention their relations with other people rather than physical aspects of that space. They subdivide social relations in two categories: Casual interaction (meeting others through unprogramed activities) and organized interaction (e.g. a festival in a park). Dines and Cattell (2006, p.16) believe that in term of organized activities, self organized activities have more significance than institutional activities like open-air concerts and carnivals. “The older women in the coffee shop group described the regular fun-days once organized by local church groups on a nearby playing field as an important focal point for local people who otherwise did not have a
space of association. These events had assumed greater significance in their memories now that a school had been built on the field.” But, it is also noteworthy that some people seek silence and solitariness in public spaces, and they should be also taken into account.

Dines and Cattell (2006) count some features which a public space should have in order to be able to make social interactions: proximity, endurance (how long the space serve as public space), familiarity, the freedom to linger, facilities and supportive physical characteristics (physical layout of space).
7- Similar Projects:

7-1 St. John Churchyard, London:

“St. John’s Churchyard garden is a small open space adjacent to the historic church of St. John the Evangelist at Waterloo, a magnificent Grade II listed church first consecrated for worship in 1824. To be approved by the Church of England, the proposed landscape had to be an appropriate and respectful of the church’s heritage status” (uklandscapeaward, 2010). The church is located in the centre of London city and in a short distance to Waterloo railway station. It is a good example of cooperation among volunteer sector, homeless people, local residence and businesses. The main purpose of the project is to create a place that could host a variety of events and art works in order to invite and encourage more people to use the garden and integrate the yard more with local people lives. (uklandscapeaward, 2010)

A number of different stakeholders took part for implementation of the project, and different opinions were sought: residents, churchgoers (include many ethnic minorities), leaders and members of the resident arts groups, disability organizations, the police, local businesses and educational facilities, business groups, housing associations, local green space advocates, a local theatre director, homeless people, and interested passersby. (uklandscapeaward, 2010)

Despite of proximity of the church and railway station, the hidden location and poor accessibility of the yard changed it to a place for street and homeless people. These people used to sleep in the garden with their bags and occasionally behave unsociably. The place is one of the sparse green spaces in the area. The paths were covered by shrubs. Few benches existed in the yard, and there were nothing encouraging for passing through the garden. The church yard was used by street people and this prevented others from using the space.

Some interventions which have been done in the yard are: widening the entrances to make them more welcoming, improving the accessibility to the space both in visual and physical term, providing more places for sitting in the yard, widening the paths in some parts of the yard, removing overgrown vegetables and planting new flowers, implementation of mosaic sculpting during past two years, holding some fairs and concerts in the church yard by local residents, increasing the surveillance of the police and local community in order to prevent unsocial behavior and taking care of clearance of the space by the local community and picking the litters up. (uklandscapeaward, 2010)

One of the beatiful attractions of the churchyard is mosaic arctrafts made by local artists in ‘southbank mosaic’ organization. “Southbank Mosaics’ used the idea of water, fire, earth and air as the basis for their design. Then using reclaimed ceramics, pottery, pipes and oyster shells from the river Thames, as well as re-cycled tiles, disused stained glass from a local church and cobbles, the artists worked with thirty-six volunteers, including families, local residents and even tourists, to lay the design.” (southbankmosaics)

Today, the churchyard is a pleasant place for local community, tourist, students and workers who find here a suitable space for visiting, relaxing and eating their lunch. During day time,
there are cricket playing, dog walking, quiet sitting places and book readings. Despite of attendance of homeless people in the yard, the rates of antisocial behaviors have been declined considerably. Actually, the project is a good example for addressing homeless issues. The street people, who someday were known as the main problem of the site, have been involved in the activities going on in the church and contribute a lot for improving the situation.

![St. John Churchyard](image)

Figure 22: St. John Churchyard (keepbritaintidy)

St. John’s Churchyard won Green Flag award in 2010. This coveted award is judged annually by Council officers and landscape professionals. The project has preserved all the significant historical elements of the site: its walls, railings and monuments, but transformed its internal structure and appearance. (uklandscapeaward, 2010)

![Mosaic works](image)

Figure 23: Example of mosaic works for benches and decorations (southbankmosaics)
Laura Hill, Philadelphia:

Laura Hill is a good example of a multi-functional grave site. It is not located in a church yard, but it could demonstrate a good example of a substantially religious place that has turned to an art exhibition. According to official website of Laura Hill (thelaurelhillcemetery), the foundation of this cemetery backs to 1835, when John Jay Smith a Philadelphian Quaker and Librarian, intended to find a unique place for burring his ‘Darling Daughter’. As he believed the previous local cemetery could not fit his imagined qualities, he built new cemetery in corporation with other persons. From beginning, the concept of this grave site was based on the fact that there is no religious affiliation in this cemetery. During the time, the cemetery gained much importance, especially in the period of industrialization and population growth. From first days, the founders of the cemetery were aware of its great potential to be a unique and picturesque site for Philadelphia. It was not just cemetery, but ‘Picnics, strolls, carriage rides and sightseeing were popular pastimes in Laurel Hill’s early days, when nearly 30,000 persons…entered the gates between April and December, 1848. The site continues to remain a favored retreat for tourists, joggers, bicyclists, nature lovers, sketch artists and amateur photographers” (thelaurelhillcemetery a). Today this cemetery is one of few cemeteries that have been recorded as National Historic Landmarks.

![Figure 24: Laura Hill Cemetery (thelaurelhillcemetery a)](image)

Today, the cemetery hosts different programs and events, which grants an especial character to the cemetery and makes it different with common cemeteries. One of main programs of the cemetery is its ‘educational mission’. According to the cemetery official website (thelaurelhillcemetery b), The Cemetery works in cooperation with Pennsylvania Historical and Museum Commission, and provides this opportunity to make today’s generations familiar with fascinating history lied behind the grave stones. There are also different tours held in the cemetery that tell different stories about the people resting there (athletes, lovers, etc.) and attract lot of visitors.
One of the creative activities held in the cemetery is ‘Brand a Brick’ program that provide this opportunity for visitors to perpetual their name on a brick in a brick path. They can carve their name or anybody else name on a brick and put it in the most historic part of the cemetery. Exercise, nature walk, dog walking, biking and picnics and relaxations are other activities that can be done in the site. Another service which the cemetery offers is a rich archive that includes significant information about burial records, contracts, newspapers, city, photographs, books, etc. These materials are all available for researchers and students for their research cases.

The cemetery also plans to hold some exhibitions like ‘civil war’ exhibition which highlights the life of citizens who in some way contributed to the civil war. Another exhibition is ‘Harry Kalas’ (one of the famous baseball players) exhibition that shows some personal staffs of Harry. This exhibition is prepared by volunteer fans of Harry.
7-3 St. John Cathedral, Milwaukee:
According to the official website of the Milwaukee cathedral (stjohncathedral), St. John cathedral was constructed around 150 years ago (1847), and except of tower and expansion of the building in the west side which was added to the building after a fire (in 1935), the rest of the building has remained almost unchanged. Today, the cathedral is known as one of the most important Milwaukee landmarks and the tower has granted especial beauty to the city perspective.

![Image of St. John Cathedral, Milwaukee](image)

Figure 27: Milwaukee Cathedral Square (easttown)

There is a green space in front of the cathedral which is called ‘cathedral square’. This square hosts lots of social and cultural activities during a year. All of the East Town Association signature events, such as Jazz in the Park, Bastille Days, East Town Markets, Firkin Fest, and Made In Milwaukee, take place in Cathedral Square Park (easttown). Firkin Fest is a festival for introducing different beers made by fourteen local breweries. Jazz festival is a free outdoor music festival which every year encourages huge number of audiences to take part in the festival. Performers come from local areas or across the country.

![Image of Jazz Festival in Cathedral Square, Milwaukee](image)

Figure 28: Jazz Festival in Cathedral Square (easttown)
Another activity that is held in the cathedral square is East Town market, where local people "introduce fresh produce, locally made crafts, prepared foods, live entertainment and great activities. Over 100 Wisconsin farmers, craftsmen, bakers and chefs offer seasonal, fresh and unique items. Everything is made or grown locally." (easttown)

![Farmers market, Cathedral Square](image)

Figure 29: Farmers market, Cathedral Square (easttown)

7-4 St. Anne's church, London:
According to the official website of the church (stannes-soho a), the church foundation backs to 1686, when the original church was consecrated by Bishop Henry Compton. In the following years, the church constituted its school: first for boys and few years later for girls as well. As Westminster website states (westminster), it is estimated that around 100,000 burials have been taken place till 1853, when all burials were stopped according to a decision of the parliament. "In 1891 the Metropolitan Public Gardens Association laid out the Churchyard as a public garden which was officially opened by lady Hobhouse on the 27 June 1892." (westminster)

"By the nineteenth century the Church became noted for its commitment to social reform under a succession of remarkable, philanthropic and, in some instances, not to say eccentric Rectors" (stannes-soho a). The church always has been famous because of its 'singing boys' and high quality of its music. In 1940, the church was hit after bombarding of London. Although the tower remained intact, while the body was burnt.

Soho is district housing around 5000 residents. The social texture of the area is quite diverse. The area includes homeless people, media industries, amazing restaurants, bar and clubs,
prostitution, football association, gay and lesbian community, several churches, school for 129 children, etc. (stannes-soho b). As the area is quite diverse, the church tries to work with these different groups.

According to Westminster website, the churchyard is one of the few green spaces in the Soho area which provides this opportunity for residents to find a silent and calm atmosphere in middle of the crowded area. After a renewal project, this place has been transformed to a beautiful park, and today residents find here a suitable place for sitting and reading or relaxing. This park also has intimate relation with local schools. “It is the only green space serving the dense urban area of lower Soho and is used extensively by The Soho School who has raised beds within the garden where the local school children learn about and practice growing vegetables.” (westminster)
‘Westminster’ website also mentions that in addition to the school children, the space is widely used by local residents. Some interventions have been made in the yard, for instance a new bespoke community table has been added to the churchyard and it is frequently used by local communities. A decade ago, Because of the location of the church, the church was suffering from vandalism and unsocial behaviors. Since drug dealers had access to the churchyard at nights, the churchyard was full of used needles and other kinds of rubbishes. Regarding these issues, the local community decided to regenerate the churchyard as a safe local public space. As a solution for facing these problems, with assistance of The Royal Institute of Chartered Surveyors, they installed new stainless steel meshes and lighting projectors (projectors illuminate the meshes with different colors) along Wardour Street, which are called ‘Wall of light’. “This was the first time fibre optic lighting had been used together with stainless steel mesh in that way in UK. It was for this reason and the fact that the design solution so cleverly secured the space whilst adding a distinctive night time lighting design feature that lead to it being commended and achieving the award.” (westminster)
8- Designing Process:

This section includes three parts. Firstly, the questionnaire which has been done for better understanding the situation of the yard is explained. In the next part, regarding four factors that make well-used public spaces, all the interventions and suggestions which seem useful in improving the situation of the churchyard are shown. Finally, in the last part, the public feedback about these proposals is discussed. This discussion is supported by a comparison between different public opinions about the project before and after finishing the proposal.

8-1 Questionnaires:

Before starting the design part and making any intervention in the yard, understanding the actual relation between visitors and the churchyard seems important. For better understanding, a poll has been done and a number of questions have been asked from different people. In general, the questionnaires are divided to two parts and target two groups of people:

- **Questionnaire A**: deals with random people passing around the church (not regular church comers). These people have been selected quite randomly in some of the public spaces around the church, like: Central Station, Sergels torg and Culture House. (Appendix C)

- **Questionnaire B**: deals with random people among regular church users, those who have a kind of regular schedule for visiting the church during a week or month. This group has been selected quite randomly in the church nave or church entrance. (Appendix D)

*Questionnaire A*: as it was explained earlier, this questionnaire targets people using spaces around the church. In this part 100 person from different ages and genders were selected randomly and responded to the questions. Figure 34 shows the gender percentage of questioned persons and the percentage of those who live in Stockholm.

As it was mentioned in the previous sections, church is located in a very crucial point in the city center. It stands between central station and Sergels torg, and because of its location, every day thousands of people pass next or through the churchyard. But, how many of them choose the churchyard as their main route between these nodes, and why they choose this way? Despite of significant location of the church, result of the questionnaire indicates that only 15% of passerbies choose the churchyard as their way between Central Station and Sergels torg. According to this poll, Klarabergsgatan hosts more pedestrians (around 40%) compared to other alternatives. It would be a good question to ask: why most of people prefer to go through this street instead of a green churchyard, whiles the routes length are almost the same. Around 23% of people choose underground tunnel as their way, which could be justifiable by weather condition and the location which metro trains stop in the metro station. (Figure 35)
Figure 34: Gender percentage and percentage of people living in Stockholm

Figure 35: Percentage of routes utilization between T-centralen and Sergelstorg
How many of these people have visited the churchyard at least for once? As it is shown in the figure 36, around 65% of responders have been in the yard at least for one time. Because of the few numbers of questioned people and small area that the survey has been done, it is not possible to extend the results of such a poll to the whole Stockholm, but according to this survey, it is roughly estimated that high percentage of Stockholmers have been in the churchyard at least for one time.

![Pie chart showing 65% yes and 35% no](image)

Figure 36: Percentage of people who have visited the church at least once

Figure 37 shows main reasons of responders for being in the churchyard. This fact that around 40% of responders have passed through the churchyard because here is a shortcut to their destination highlights the significance of the church location. Also this fact that 36% of responders have come to the yard just for their “curiosity” implies that church has strong attraction for attracting passerbies. This attraction could be a result of crucial location and distinctive appearance of the church. These features grant the churchyard enough potential to be better used and more crowded. As we know, just 15% of passerbies choose the churchyard as their route, and due to the mentioned potentials this number can be increased considerably.

Figure 38 illustrates the reasons which cause people not to pass through the churchyard. As it is obvious, most of the responders have never passed through the yard just because it is not on their usual ways. So it seems the only tool for attracting this group of people to the churchyard is provision of some attractors that make this group change their ways and visit the yard. Of course, this strategy can also work for that 19% of responders who think there is no interesting event in the churchyard.
Figure 37: Main reasons for passing through the churchyard

Why have you passed through the church's yard?

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because of religious rituals in the church</td>
<td>18%</td>
</tr>
<tr>
<td>Just for my curiosity</td>
<td>36%</td>
</tr>
<tr>
<td>I just passed through it because it was a shortcut to my destination</td>
<td>40%</td>
</tr>
<tr>
<td>For other reasons</td>
<td>6%</td>
</tr>
</tbody>
</table>

Figure 38: The reasons for never visiting the churchyard

Why have you never passed through the church's yard?

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because the church's yard is not usually on my way</td>
<td>49%</td>
</tr>
<tr>
<td>Because there is no interesting event or activity in the church’s yard that attract me</td>
<td>19%</td>
</tr>
<tr>
<td>None</td>
<td>32%</td>
</tr>
</tbody>
</table>
In response to this question that “what kind of activity would encourage you more to visit the churchyard?” different responses have been given (figure 39). What is interesting is that only 7% of responders mention “religious activities” as their desired activity. This result could be confirmed by this fact that only 18% of churchyard visitors had mentioned “religious rituals” as their main reason for visiting the churchyard, and around 75% of churchyard visitors have been in the yard because of unreligious reasons (figure 37). As it is shown in the chart, “Art galleries” and “Café and Restaurants” have higher percentages compared to other alternatives.

![Desired activities for rarely visitors](image)

**Figure 39**: Desired activities for rarely visitors

**Questionnaire B**: This part of questionnaire deals with regular church comers. This group of people has been chosen quite randomly among people at the nave or in the main entrance of the church. Figure 40 shows the number and gender percentage of questioned people.

Figure 41 indicates willingness of these people to change the situation in the yard. As it is quite obvious, high number of responders answered conservatively to the proposed changes. According to this diagram it seems around 70% of church comers had no positive opinion about removing the fences and adding new activities and facilities in the churchyard.

This response would be the result of the former situation of the churchyard which Priest Carl-Eric Sahlberg described in his interview. Figure 42 shows main reasons mentioned by people for such a negative answers. Most of these people count homeless people, drunks and drug dealers and users as the main threats for the church. Some others believed that any kind of activity, except of religious activities, ruins the spiritual atmosphere of the church, and some believed that holding any kind of activity (especially commercial activities) in the yard is a kind of insult to the dead people resting in the grave yard.
Figure 40: Gender percentage of questioned people in the church

Figure 41: Percentage of different opinions about the proposed change
Some of the responders made their answer conditional. It means at the first time that they faced with this question they chose “NO” as their answer, but in responding to the next question they mentioned some prerequisites which should be met in the designing. If so, they might change their former opinion. This group of opinions is demonstrated in figure 43.
According to the figure 41, around 30% of responders were willing to have some changes in the yard. Figure 44 shows what kind of activities fit more their requests. As it is shown, “art gallery” and “religious rituals” are more popular among church comers.

![Figure 44: Percentages of desired activities in the churchyard among church comers](image)

**8-2 interventions:**

As it was mentioned earlier, four factors play important role in the success or failure of a public space (Accessibility, Activity, Image and comfort and Sociability). Therefore, improving these factors in the churchyard can lead us to have a well-used public space. In this section physical interventions that can improve these factors are explained. Although it has been tried to work with these factors successively and systematically, in the reality it is not completely possible to separate these factors from each other. Often, one change in the space affects two or three factors at the same time. For example, adding new benches in a space changes the image of the space and at the same time contributes to make initial social interactions among the users (increasing the sociability of space).

**Accessibility:** It is clear that the church is located in one of the most accessible places in Stockholm. Its proximity to the central station is the most important feature that makes this churchyard accessible for all. As it was mentioned previously, Drottningsgatan and Sergels torg are the main shopping street and meeting place in the city. Hence, the church has this chance to play the role of a shortcut among central station and these two.

As Hillier shows, space configuration and street pattern have huge impact on pedestrian traffic of an urban net. Therefore, by drawing the axial map and calculating the integration values of a certain area, it is possible to estimate the situation of pedestrian traffic around the area in question. Figure 45 shows the axial map and integration values in the Norrmalm area. The
integration values of streets have been calculated based on three steps depth, and have been illustrated by different colors. The more reddish a line is, the more pedestrian traffic the street hosts. The church is marked by a yellow circle. As it is quite visible, the streets nearby the church (Clarabergsgatan, Vasagatan and Drotninggatan) have higher integration values compared to other streets. The churchyard has low integration value, and it is quite justifiable because of being blocked by surrounding building. This also implies that the church has this opportunity to use this huge pedestrian traffic that flows around it.

Figure 45: Axial map and integration values in Norrbaum area

The question is how the church can attract more visitors? And how we can improve the “legibility” of the space? As it was mentioned earlier, accessibility is important in both terms: visually and physically. According to the axial map of the area and integration values of nearby streets, it seems the church is already in a proper physical location, but what about the visual connection between the church and its surroundings?

Today, the only factor that makes the church distinguishable in the area is its high tower which is visible from far distances. The church is blocked among surrounding buildings, so that it makes it difficult for foreigners or the people who are not familiar with the area to find their way toward the church. There are no sign in the area that leads tourists to the “second highest church in Scandinavia”. There are no motivations for people passing in these streets to change their way toward a church behind these buildings. Signs not only can show the ways toward the church, but also can have this ability to encourage passerbies to change their ways and visit the
churchyard. Every day thousands of people (among them hundreds of tourists and people from outside of Stockholm) pass through Drottningsgatan and Klarabergsgatan. Moreover, thousands of passengers are using the central station. High percentage of these people might be motivated to visit the church if there are encouraging signs which show them the ways toward the church and give them some information about special features of the church.

In addition, entrances of the church have very poor quality. It is worthless to say that an entrance is not just a gate which is locked during the night to keep the space secure, but it is the first impression of the space that visitors face with. It should be inviting and encouraging. These entrances make the first visual connections between churchyard and visitors. A good entrance can show the importance of the space that lies behind it. Unfortunately, the gates of the church are mostly rough iron rails without any attraction or impressing appearance. Amazingly, in any of these gates there is not even one sign which gives initial information about the church!

Consequently, the first step is to increase the number of signs and strengthen the entrances of the church. Since the highest number of passerbies passes through Klarabergsgatan and Drottninggatan, and huge number of people gather in Sergelstorg, much attention should be taken toward these places. The area in front of the central station (Vasagatan) is another spot that a sign could be placed. Figure 46 marks the spots which signs can be placed. As it is clear, these spots have been chosen in a way that they can lead pedestrian traffic from most crowded areas around the church toward it. These signs give basic information about the church, its history and other important features of the church.

![Figure 46: Location of new signs in the area](image)

Other important spots which should be taken into account are Tunnel-Banan entrances. Putting a sign in front of exit gates can take passengers attention toward the church. One of these exits
with high passenger’s traffic is the one which opens in Vasagatan. Putting a new sign would help to take passengers attention toward the church, because the church is not in the sight of exiting passengers, unless they turn 360 degree to the right. Following figures show a number of these signs after being laid in the area (The pictures depict the current situation and the proposed situation)

Figure 47: New sign in Sergelstorg, Kulturhuset

Figure 48: Brunkebergsgatan (a street from Drottninggatan toward the church)

Figure 49: Entrance of the church in Klarabergsgatan
Figure 50: New signs in Tunnel-Banan

Figure 51: New sign in front of Tunnel Banan Exit in Vasagatan

Figure 52: Main Entrance of the church in Klara Västra Kyrkogatan
Figure 53 shows current plan of the churchyard with actual location of trees, graves and fences around the yard. Today, the church has seven entrances that one of those in the north-east of the yard is closed (except of few times in a year or in case of emergency). As it was shown earlier in figure 16, few decades ago, the church used to have more pathways and this door was open. Today, the door has very poor condition and the pathway ending to this door is almost disappeared. It seems reopening the closed door and reconstructing the pathway can strengthen the connection between Klarabergsgatan and the churchyard. This new entrance which is quite close to the Klarabegsgatan can attract lots of pedestrians to the church yard. Nowadays, lots of pedestrians pass a short distance in St. Clara yard as the shortcut between Klara Västra Kyrkogatan and Klarabergsgatan. By reconstructing the old pathway and reopening the door, it is likely that these passerbies take longer distance in the yard in order to shorten their way toward Sergels torg. Figure 53 shows proposed plan for the churchyard. In this proposal all the graves and trees have been preserved. Figures 54-55 show proposed situation for new entrance both from outside and inside of the gate.
Activities: Role of proper activities in attracting people to the church is undeniable. As we discussed in previous sections, attendance of people in a space encourages others to visit that space. Moreover, this attendance has positive effects on image of a space and increases sociability of the space. But, what kind of activities suit churchyard? According to the questionnaire (figure 39) most of the people from outside of the church chose cafes (36%), art exhibition (31%) and open-air market (19%) as their motivation for visiting the churchyard. Regular users of the church chose art exhibition (33%), religious ceremonies (26%) and café (19%) as the suitable activities for the churchyard (figure 44). Many of church users expressed their concerns about attendance of any kind of commerce in the churchyard. Some of them believe that existence of commercial activities is a kind of insult to dead people resting in the grave site, and some others think these kinds of activities are not homogeneous with the church activities and might make some troubles for the church ceremonies.

According to obtained opinions, several activities have been proposed for the churchyard:

- Flowering whole the yard (a big flower exhibition in the yard)
- Flower Station
- Café
- Open-air Stage
- Open-air art exhibition
- Book Gallery
- Relaxing zone (Mosaic Garden)
- Illuminating the yard (Adding more lights at nights)

Except of the first activity (flowering whole the yard) which is applied all around the churchyard, rest of the activities are limited in their own special location. Figure 56 shows how these activities are spread out across the churchyard.

Figure 56: Location of proposed activities in the churchyard
There are some significant points to be considered in suggestion of these proposals:

1- All of these activities are temporary (except of “Relaxing Zone”) and could be installed and removed due to the church discretion.
2- All the trees, graves and fences have been preserved and none of these activities are planned on the graves.
3- There is no commerce, all of these activities work under supervision of the church, and any probable income from these activities can be taken as the church income or as charity.

**Flowering whole the yard:** According to the studied similar cases, flowering is one of the most popular programs among the churches. This proposal changes the appearance of the church and makes friendlier atmosphere for church visitors. Since there are lots of spaces in the yard which can be flowered, this project can turn the yard to a big flower exhibition with several types of flower.

One of the most important aspects of this proposal is that this project can be a kind of participatory project. Volunteer church comers can help the implementation of the project. This participation gives church users a feeling of owning the space and increases their emotional connection with the churchyard, thereby intensifies their sense of responsibility for its maintenance.

In addition, church can involve street people for flowering the yard. This involvement can strengthen their responsibility about the space. This could be an effective way in dealing with the problem of vandalism in the churchyard. This has been tested previously in St. John project in London, and it became a successful experience in that case. Nowadays, there are plenty of abandoned spaces in the yard which host drunk or homeless people. Probably, we will see less asleep people at the corners and on the grasses if these areas are full of flower and there are more visitors in the space. In addition, as it was mentioned previously, this yard hosts some of the Swedish well-known persons which their graves have been somehow ignored. It is also possible to turn these abandoned graves to attractive nodes in the yard, especially for Swedish visitors who are more familiar with these persons. Figures 57, 58 and 59 shows few examples which illustrate how the church appearance can change after implementation of the project.

Today, except of small sign next to the main entrance of the church building there is no sign in the yard or next to the entrances of the churchyard. It would be a good idea to put a new sign in the yard that gives visitors significant information about the church and its history. This sign should be in harmony with flowers in the yard. (Figure 59)
Figure 57: Flowering along the pathways

Figure 58: Flowering around the well-known graves

Figure 59: New sign in the yard
**Flower station:** It is a temporary stall, so it would be folded any time due to the church decision. The main duty of “Flower Station” is to supply needed flowers for flowering the yard. But, according to the church discretion a part of these flowers could be sold as the church benefit or as charity. This “Flower Station” is laid in the south-east corner of the church, where at the present time there is nothing except of eight grave stones. That’s why this part of the church has turned to a suitable place for drunks or homeless people to sleep. Existence of a stall full of flowers could encourage passerbies to come to this corner of the yard and change the situation over there. A small door in this corner of the yard which connects the yard to Klara Västra Kykogatan would be used as a service door for bringing flower boxes and taking them out.

![Figure 60: Key Map, Flower Station](image)

![Figure 61: Flower Station in the South-West of the yard](image)

![Figure 62: Flower Station in the South-West of the yard](image)
Café: According to the questionnaires, café is one of the most popular proposals for the church yard. There is already one café out of the yard in the north side of the church. Expanding the business in the churchyard can be quite profitable for this café, so the café owner probably welcomes this idea. In a fine weather, especially during the tourist season, the church hosts hundreds of visitors every day. Sitting and relaxing in a café among hundreds of flowers and far from street crowd can be a pleasure activity for the church visitors. This café can attract high numbers of neighbors and people working in the surrounding buildings. The income of renting the space to the café can be taken as the church income or as the charity. The idea of having a café in a churchyard has been tested before. For example there is an open-air café called ‘café under den linden’ in ‘German Church’ in Gamla Stan (old city) in the heart of Stockholm.

Open-Air Stage: It includes a portable stage and few rows of benches. This could be a good place for holding church ceremonies, choir or classic music concerts. Classic atmosphere and beauty of the yard can intensify the pleasure of such events. Even it is possible to schedule a kind of annual festival (e.g. Swedish choir festival) in this space.

Stage and benches could be stored in the church after finishing the ceremony. According to the interview with priest Sahlberg, one of the main concerns of the church is that benches and seats in the churchyard can become a place for drunks or street people to sit or sleep. Although the priority is that benches are portable and can be removed after programs, but if there is not enough space in the church for storing all the benches, they should be designed in a way that can be folded after
ceremonies in order to prevent drunks and street people from sitting or sleeping on them. Figure 67 shows a probable solution for this problem.

Figure 66: Open –Air Stage

Figure 67: Proposed solution for folding benches

Open-Air Art Exhibition: This art exhibition works under supervision of the church and its theme is defined according to the church discretion. Existence of such a gallery in a touristic spot in city center can attract huge number of tourists who visit the city center. Like other activities in the churchyard, this exhibition is a kind of temporary activity and can be removed due to the church decision.

This exhibition is a good opportunity for young and less-known artists to show their artistic productions in a wonderful environment. This group of artists usually does not have the opportunity to show their art works in well-known and established galleries. Jerker Söderlind (2003) in his paper ‘Culture as a soft city urban structure’ mentions the difficulties that smaller cultural and business institutions (he calls
them ‘urban mines canaries’) face for surviving in city centers. He believes these institutions and activities are usually assumed as unprofitable businesses, while their existence brings a lot of benefits for other businesses in city and increases city attraction and contributes to production system. He believes that on one the hand, in competition for surviving in city centers, these cultural productions have usually weaker economical statues compared to organized and established companies (specially at the time after city center renewals which usually takes place in European cities), and on the other hand their existence help to flourish the ordinary production system and sub-production system in the city. He believes that lack of these small cultural companies and businesses can damage city economy. As an ensuing result, many of these cultural activities are marginalized in suburban areas, where the expenses of existence are much lower, despite of the fact that fewer people and audiences have accessibility to them.

**Book Gallery:** This book gallery is a temporary wooden structure laid in the south-east of the churchyard and next to the entrance. Today, this part of the yard has a very poor condition and somehow has been abandoned. There is nothing in this part of the yard except of a big blue metal trash box that ruins the appearance of the church for visitors coming from Drottninggatan. This poor quality entrance and this big trash box makes the first image of the church.

This book gallery works under supervision of the church and theme of the books can be defined due to the church decision (e.g. religious books). The probable income from selling the books can be taken as the church income or as charity.
Relaxing Zone (Mosaic garden): Here is a cozy place for church comers, people who works in surrounding buildings, neighbors and tourists to sit, relax, play chess, read a book or eat their lunch during the lunch time. All the benches and statues are decorated with mosaic pieces, thousands of mosaic pieces that make a beautiful and colorful environment. There is a vast empty area in the north-east of the yard that is suitable for being a small relaxing area. Proximity of this part of the yard to the street could be a potential for attracting more visitors.

As we know, St. Clara church is one of the scarce greeneries of the city center (figure 72). Arne Nedstam in 'City in Samverkan' has done a poll about Stockholm visitors and has asked several questions about their perceptions about the city (Appendix B). According to personal contact with Arne Nedstam, in response to this question that “What would you like the city centre of Stockholm to improve upon?” the responders have mentioned following items:

“Better public transport (expanded, more punctual and less expensive), more vegetation (trees, parks), more seating, better reference signs in English, more information in English, larger and more varied range of shopping and restaurants.”

These comments show that one of the main demands of Stockholm visitors is to find more greenery in the city center and more places for sitting! St. Clara can offer these group of tourists a wonderful space, where they can visit one of the oldest city churches and at the same time enjoy the beauty of garden and silence of the space. One of the main aims of creating “relaxing zone” is to respond to this demand. The ‘Relaxing zone' beside, other activities, provides a pleasant atmosphere for Stockholm visitors in heart of the city.
More Lighting: One of the efficient tools for keeping the churchyard more secure and more beautiful during the night time is illuminating the yard with proper lighting. Since one of the main concerns of church comers and church authorities is vandalism and unsocial behaviors, keeping the churchyard bright can decrease such behaviors considerably. Today, the churchyard is illuminated by several path lights laid along pathways. There are also some spotlights that illuminate the building during nights. It seems necessary to add new light sources to the churchyard in order to illuminate new structures and facilities and keep them secure.

Hence, new pathway lights and spotlights have been proposed to add to the churchyard. In general, these lights illuminate the entrances and areas that new facilities have been placed. It should be considered that according to climatic situation, at least in half of the year churchyard becomes dark from mid of the day. Illuminating the entrances can take passerbies attention toward the church, and at the same time increases security of the gates. Naturally, increasing the police attendance in the space during day and night increases sense of security among church visitors.
**Image and Comfort:** As it was argued in the previous sections, in general, ‘image and comfort’ is our feelings about safety, cleanliness, comfort, etc. in the space. It is obvious that all the interventions above have some effects on our perceptions about the churchyard.

In general, the main aim of this project is to encourage more people to use the churchyard. By increasing the number of churchyard visitors it is very likely that the number of unsocial behaviors decreases considerably. By flowering the yard our perception about the appearance and beauty of the church significantly changes. Moreover, by involving church comers to this program they feel more responsibility about the maintenance and cleanliness of the yard. Adding more light sources which illuminate the church at nights increases the sense of safety among church visitors. ‘Book gallery’ and ‘Flower Station’ make abandoned corners of the church more crowded and used. Today, these parts of the church are mostly used by drunks or street people for gathering or sleeping. In the northern part of the yard, Café can contribute to make the space livelier. The open-air art gallery and the open-air Stage gather tens of church comers, and grant new life to the yard. Concerts or choir programs can be delightful activities not only for regular church comers, but also for common pedestrians and tourists. ‘Relaxing zone’ is a place which offers passerbies a good place for sitting and relaxing. As we see all of these events change the sense of the space and turn it to a more social place. A place that is safer, livelier and cleaner than before.

It is undeniable that these changes altogether make the churchyard more secure for children. Nowadays, we can rarely see that children come to the churchyard, unless they pass through the yard. These social activities can be a good reason for parents and children to use the yard.

**Sociability:** Sociability is a difficult quality to achieve. This factor depends on social interaction among space users, and it is not possible to create these social interactions just by designing physical objects. Sociability depends on lots of factors that are not necessarily under our control; some factors like culture and weather. As it was mentioned before, there are different levels in a social interaction between two or more persons; from a low intensify relation till a high intensify relation (from seeing and hearing each other till a close friendship). First sparkles of this relation might start from a sudden encounter in a space or in an organized event like a festival.

Proposed interventions in the churchyard can only provide opportunities for emergence of such interactions. These activities provide this opportunity both in routine activities (e.g. in café, relaxing zone, book gallery or flower station), and organized events (e.g. Open-air stage, art gallery).
8-3 Public feedback:
Since the project is based on a close negotiation with space users, it is so important to see what public opinion about the project is. In the first step, on 5th of October the project was shown to priest Sahlberg and two of his colleagues (priest Nils Peterson and priest Ingra Pagreus). In this meeting, they expressed their general satisfaction about the project, and they believed that it can be a fine starting point for renewal of the churchyard. In the next step, panels of the project were put in the church nave for 5 days (10th – 15th October), so that church comers had this opportunity to look at the project and say their opinions about it. Some voting papers were prepared (Appendix E) and people were asked to choose one of the choices on these papers and then put the papers in a voting box next to the panels. After 5 days, 26 votes were gathered (figure 75). The final results are shown in figure 76:

![Gender Percentage Pie Chart]

As figure 76 illustrates, 88% of responders showed their satisfaction about the project, while according to figure 26, before starting the project the number of positive answers was only 30 percent, and around 70 percent of church comers had negative opinion about the project. This huge difference between previous and current number of positive opinions implies that the project has succeeded to fulfill a part of space users’ demands. Of course, it was not possible but through the negotiation with the church authorities and users.

During the project, it has been tried to find out actual concerns of the church users and adapt the proposals to these concerns. Avoiding suggestion of any kind of commercial activity (except of a café during the summer time) and keeping the fences around the churchyard are some examples that show how public perspectives effected process of designing. Providing a space for holding religious ceremonies (open-air stage) is another example of responding those perspectives which were conditional on providing a space for holding religious rituals (figure 43).
Figure 76: Percentage of positive and negative opinions about the project

9- Conclusion:

Stockholm has lots of potentials to be livelier for its residents and visitors, and introduce itself as the ‘Gate of Scandinavia’. Historical potentials beside unique natural perspectives can contribute to achieve this goal. What is important is to use unique potentials of the city and turn them to opportunities which can strengthen social interactions and grant the city livelier appearance. One of these historical potentials which seems not to be properly used is St. Clara churchyard. Despite of its beautiful space, the church great location (in the heart of Stockholm, between Central Station and Sergels torg), its rich historical background and special features which it has (the second highest church in Scandinavia), it seems the churchyard has failed to introduce itself as a welcoming public space. The churchyard is a kind of space which most of people just pass through it and have little tendency to stay there. Today, the churchyard has become a shortcut among surrounding spaces, or is used by people who want to visit St. Clara church. Despite of the considerable improvement in social situation of the church during last twenty years, the churchyard is still occasionally used by drunks, homeless people or drug users. There is almost no attraction in the churchyard that persuades pedestrians to spend more time there.

This project is seeking the ways for changing the situation and using potentials of the churchyard for turning it to an attractive space for both Stockholmers and city visitors. Through this project, the church obtains new appearance and the city finds a new attractive space in one of its most important spots.

Since there are several concerns about sacred places and historical sites, in this project, it has been tried to find some practical suggestions to achieve the goals. Therefore, the project is avoiding proposing some fancy interventions which have little chance to be implemented in the
actual world. For finding proper solutions, a participatory approach was chosen; a close relation with real stakeholders. This participation started from first stages of the project and had huge effects on designing process. Several polls and questionnaires were done (before and after the proposal) to realize actual demands of space users. Due to the serious concerns that church users had because of the bad social situation in the yard in twenty years ago, at the first level of questionnaires, church users responded to the project quite conservatively and showed little interest (around 70% negative opinion!). Through these questionnaires and meetings with church authorities, initial concepts and proposals changed a lot and got adapted with user's perspectives. The considerable difference between negative and positive opinions before and after the proposals (88% positive opinion in the end of the project) reflects the efforts of the project to fulfill space user's demands.

Through a real case, this project studied the possibilities of changing an unused place to a well-used public space. It happened through a systematic approach, and by improving the effecting factors (accessibility, activity, image and sociability) which play role in success of a public space. The project has tried to discover the potentials of the site and use them in a proper way. This project also shows the importance of negotiation between planners and stakeholders. Huge changes in public opinion before and after these interventions shows that if a proper method is chosen, and if this opportunity is provided for space users to express their concerns and opinions, the proper result can be achieved.

As this project is the first study which is proposed for St. Clara churchyard improvement, it is natural that public opinion among church users is conservative and suspicious about the ensuing results. That is why most of the proposed interventions are temporary and removable. But, if the project functions properly and the city, the church and the church users see the project's benefits, it is likely that further steps can be taken. Next step can be proposing regular events in the yard (like annual festivals), or proposing permanent activities. In a better security condition, removing the fences around the churchyard, widening the entrances and freeing the space from the current limitations can lead to more integration between the church space and the surroundings. In this case, the church will be a more integrated part in the city life, like a square or a park, not only a city plot limited by fences and walls.
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<th>Källa</th>
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<td>1572–90</td>
<td>S:t Clara kyrka uppförs.</td>
<td>Staf 1927</td>
</tr>
<tr>
<td>1627</td>
<td>Tornmurarna höjs och en hög tornspira byggs.</td>
<td>dito</td>
</tr>
<tr>
<td>1633–34</td>
<td>Tornspiran och kyrktaket kläs med koppar.</td>
<td>dito</td>
</tr>
<tr>
<td>1648</td>
<td>Det första tornnet sätts upp, utfört av Lorentz Meijer i Åbo.</td>
<td>dito</td>
</tr>
<tr>
<td>1649</td>
<td>Vapenhusen i korsarmarna rivas och läktare byggs i söder och norr.</td>
<td>dito</td>
</tr>
<tr>
<td>1649–51</td>
<td>En sakristia byggs mot norra muren, väster om korsarmen. Det gamla positivet från 1628 byggs om av orgelbyggaren Mäster Filip Eisenmenget.</td>
<td>dito</td>
</tr>
<tr>
<td>1658</td>
<td>Ny altaruppsats och predikstol.</td>
<td>dito</td>
</tr>
<tr>
<td>1660</td>
<td>Läktare i två våningar byggs i väster, prydda med målningar.</td>
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</tr>
<tr>
<td>1664</td>
<td>Läktarna i korsarmarna pryds med målningar.</td>
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</tr>
<tr>
<td>1722–23</td>
<td>Nya fönster sätts in. Ny kopparlädd spira byggs efter att den övre delen blåst ned, ritad av Jörjan Josua Adelcrantz.</td>
<td>dito</td>
</tr>
<tr>
<td>1726</td>
<td>Tillbyggnad mot den södra korsarmen färdigställs med trapphus och vapenhus. Arkitekt var troligen J Adelcrantz.</td>
<td>dito</td>
</tr>
<tr>
<td>1751</td>
<td>Kyrkan brinnar varpå tornspiran, samtliga tak, taklister, fönster och all inredning förstörs och klockorna smälter. Murar och välv står kvar.</td>
<td>dito</td>
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<tr>
<td>1753</td>
<td>Kyrkan återinvigs.</td>
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<td>1761</td>
<td>Orgelläktare ritad av C F Adelcrantz invigs. Ny orgel av Gren och Stråle med fasad av C F Adelcrantz.</td>
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<td>1764</td>
<td>Vindfång mot korets södra fasad står klart.</td>
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<td>1768–70</td>
<td>Ny tornspira, ritad av C F Adelcrantz.</td>
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<tr>
<td>1790</td>
<td>Invigning av altare och altaruppsats ritade av C F Adelcrantz.</td>
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<td>År</td>
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<td>1835</td>
<td>Påbyggnad av västra sakristian.</td>
<td>Staf 1927</td>
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<td>1884–86</td>
<td>Tornets fasad byggs om och kläss med maskinslaget tegel. Ny tornspira.</td>
<td>dito</td>
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<tr>
<td></td>
<td>Mot tornets norra sida byggs ett pantrum och på den södra sidan ett</td>
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<tr>
<td></td>
<td>arkivrum. I kyrkorummet ligger trägolv på bockar över 1753 års golv av</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tegel och kalkstensfiblor. Vindfäng i väster, söder och norr av omålad ek.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Allt utförs efter ritningar av Helgo Zettervall.</td>
<td></td>
</tr>
<tr>
<td>1887</td>
<td>Fyra stora ljuskröner av pressad mässingsplåt installeras över mittgången.</td>
<td>dito</td>
</tr>
<tr>
<td>1888</td>
<td>Korfonstren i norr och söder får glasmålningar utförda av F X Zettlers</td>
<td>dito</td>
</tr>
<tr>
<td></td>
<td>glasmästare i München.</td>
<td></td>
</tr>
<tr>
<td>1904</td>
<td>Knäböjande änglar av vit marmor skulpteras för att ersätta J T Sergels för-</td>
<td>dito</td>
</tr>
<tr>
<td></td>
<td>lagor i gips, som stod på samma plats på var sida om altaret 1790–1904.</td>
<td></td>
</tr>
<tr>
<td>1906</td>
<td>En gång med pursad fasad byggs från den östra sakristian till korset,</td>
<td>dito</td>
</tr>
<tr>
<td></td>
<td>den s k prästgården.</td>
<td></td>
</tr>
<tr>
<td>1906–07</td>
<td>Genomgripande renovering genomförs. Golvet liggas i grön och vit</td>
<td>dito</td>
</tr>
<tr>
<td></td>
<td>marmor, förutom bänkvarteren som har trägolv. Glasmålningar</td>
<td></td>
</tr>
<tr>
<td></td>
<td>monteras i tvärskeppens runda fönster (Neuman och Vogels glasmästeri).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Altaruppsatsens övre del förändras. Ny altarrin med balusterdockor av</td>
<td></td>
</tr>
<tr>
<td></td>
<td>brunröd marmor. Nya bänkar, öppna och ekaträde. De tvåvåninga</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lätta i norr och söder ersätts med lättare i ett plan med nya bärasser.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ny orgellättare och orgel. Arkitekt Agi Lindegren. Väggar och valv</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dekormålats av Olle Hjortzberg.</td>
<td></td>
</tr>
<tr>
<td>1907–08</td>
<td>Dopfunstav vitgrå marmor, ritad av Thor Thorén.</td>
<td>dito</td>
</tr>
<tr>
<td>1922</td>
<td>Fasadrenovering då sockeln renhuggs från cementputs och nytt fasadtegel</td>
<td>dito</td>
</tr>
<tr>
<td></td>
<td>anpassas till det gamla genom raffling.</td>
<td></td>
</tr>
<tr>
<td>1925</td>
<td>Taket på södra gravkorset byts från järnplåt till kopparplåt.</td>
<td>ATA</td>
</tr>
<tr>
<td>1931</td>
<td>Förslag från arkitekt Ragnar Hjort, som till stora delar har genomförts:</td>
<td>dito</td>
</tr>
<tr>
<td></td>
<td>&quot;Tag bort träpanelen i kyrkan. Lägg in ett enhetligare mörkt golv,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>nu finns för mycket vit marmor. Eventuellt ersätt marmorgolvet med</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Förändra kropppartiet på altaruppsättningen. Tag bort altarrinen i</td>
<td></td>
</tr>
<tr>
<td></td>
<td>marmor från 1906. Förändra färg på orgel, lättare och ekstrickerier från</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gul till t ex ekton. Förändra värmeregulatorerna. Ersätt 1987 års ljuskrone</td>
<td></td>
</tr>
<tr>
<td></td>
<td>i skeppet.</td>
<td></td>
</tr>
<tr>
<td>År</td>
<td>Händelse</td>
<td>Källa</td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>1932</td>
<td>Ny kopparplåt på tornspiran.</td>
<td>Stenung</td>
</tr>
<tr>
<td>1935</td>
<td>Reparation av kyrkofönstren; ny blyinfattning av rutorna samt anbringande av ventilation.</td>
<td>ATA</td>
</tr>
<tr>
<td>1939</td>
<td>Orgeln utökas av A Holmberg till att omfatta 58 stämmor.</td>
<td>Nilsson 2001</td>
</tr>
<tr>
<td>1943</td>
<td>WC i anslutning till entrén i väster.</td>
<td>ATA</td>
</tr>
<tr>
<td>1945</td>
<td>Den höga bröstningspanelen från 1907 tas bort i koret.</td>
<td>dito</td>
</tr>
<tr>
<td>1947</td>
<td>Mindre restaurering då bl a nuvarande altarens tillkommer.</td>
<td>Stenung</td>
</tr>
<tr>
<td></td>
<td>En förebild till denna var altarens från ca 1780 som byttes ut 1907 till en av marmor.</td>
<td></td>
</tr>
<tr>
<td>1949</td>
<td>De nuvarande takarmaturerna installeras, ritade av slottsarkitekten Ove Leijonhufvud.</td>
<td>dito</td>
</tr>
<tr>
<td>1964–65</td>
<td>Glasmålningar nedmonteras, nytt golv läggs i grå kalksten utan att gravarna berörs. Nedgången till tvårskeppets gravar har markerats med hällar av Ölandssten. I långskeppet läggs en ny sten av röd Ölandssten på Härlemans grav. Helt ny bänkinredning.</td>
<td>ATA</td>
</tr>
<tr>
<td>2005–06</td>
<td>Tornets fasad renoveras och spirans kopparplåt byts.</td>
<td>SSM</td>
</tr>
</tbody>
</table>
Appendix B:

What is your opinion of Stockholm City?

Main reason for the Stockholm visit?
- Tourist
- Conference
- Work
- Visit relatives/friends
- Other

Main reason to visit the city center?
- Shopping
- Dining
- Visit events
- Meeting
- Other

Means of travel to Stockholm?
- Airplane
- Train
- Boat
- Car
- Bus

Means of travel to the city center today?
- SL (commuter train, subway, bus)
- Train
- Boat
- Bicycle
- By foot
- By car

How many times have you visited Stockholm City?

Amount of times: _______ □ This is my first visit

Which is your favorite place here in the city centre?

Name another European city centre that is comparable to the city centre of Stockholm.

What would you like the city centre of Stockholm to improve upon?

What do you miss in the city centre of Stockholm?

AGE: □ 16-29 □ 30-59 □ 60+ SEX: □ Man □ Woman

CITY OF RESIDENCE: ___________________________ COUNTRY OF RESIDENCE: ___________________________

Krogsmakargränd 2
SE-111 22 Stockholm
www.cityisamverkan.se

DATE ___________________________
Rate the following functions in Stockholm City

<table>
<thead>
<tr>
<th>Function</th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>Bad</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. SHOPS AND DEPARTMENT STORES (VARIETY &amp; QUALITY)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. RESTAURANTS &amp; CAFES (VARIETY &amp; QUALITY)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. PERSONAL SERVICE IN SHOPS AND DEPARTMENT STORES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. OUTDOOR MARKETS</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>5. HOURS OF OPERATION IN SHOPS AND DEPARTMENT STORES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. PUBLIC TRANSPORT (SL)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. PARKING AVAILABILITY</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>8. EASY OF BICYCLE TRANSPORTATION</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. REFERENCE SIGNS</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>10. OUTDOOR ENVIRONMENT (STREETS, PARKS, SQUARES)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. SAFETY AND SECURITY, DAYTIME</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. SAFETY AND SECURITY, NIGHTTIME</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. CLEANING</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. PUBLIC TOILETS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. EVENTS &amp; ACTIVITIES</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RATE STOCKHOLM CITY CENTRE AS A WHOLE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Function</th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>Bad</th>
</tr>
</thead>
</table>
Appendix C:

Questionnaire “A”

Namn (friviligt): .......................... Ålder: ..........  Kön: Man □ Kvinna □  
Name (optional) Age Sex: Male Female  

Ditt postnummer (friviligt): ..........................  
Your postal code (optional)  

- Bor du i Stockholm?  Ja □ Nej □  
  Do you live in Stockholm?  

- Vilken väg Du normalt väljer när Du vill gå mellan Centralstationen och Sergelstorg?  
  Which way you usually choose if you are supposed to walk between Central Station building and Sergelstorg?  
  □ Jag tar tunnelbanan (Through “Tunnel Banan” tunnel (underground))  
  □ Jag tar Klarabergsgatan (Through Klarabergsgatan street)  
  □ Jag går genom Klara kyrkogården (Through Klara Church’s yard)  
  □ Det beror på årstiden (It depends on the season)  

- Har Du tidigare besökt Klara kyrkogården (Kyrkan med det höga tornet vid T-centralen)?  Ja □ Nej □  
  Have you ever visited Klara Church yard (A church with tall tower located in the front of Central Station)?  
  Om ja, hur ofta har du varit där? ...............  
  If Yes, How many times have you been there?  
  , och varför? , and why?  
  □ På grund av religiösa mässor som hölls i kyrkan  
    Because of religious rituals in the church  
  □ På grund av nyfikenhet  
    Just for my curiosity  
  □ Jag gick genom gården eftersom det var närmaste väg till min destination  
    I just passed through it because it was a shortcut to my destination
☐ Inget av dessa alternativ
None of the above

Om nej, vad är anledningen att Du aldrig tidigare besökt kyrkogården?
If No, why you have never visited church’s yard?

☐ Eftersom kyrkogården inte är normalt på min väg
Because the church’s yard is not usually on my way

☐ Eftersom det inte finns några intressanta evenemang eller tilldragelser vid kyrkogården som attraherar mig
Because there is no interesting event or activity in the church’s yard that attract me

☐ Inget av dessa alternativ
None of the above

- Vilken eller vilka av följande aktiviteter kan få Dig att besöka Klara kyrkogården eller att välja Klara kyrkogården som din genomväg? (Du kan välja mer än ett alternativ)
Which of following activities would encourage you more to visit church’s yard or to choose Klara Church’s yard as your route to take? (you can check one or more)

☐ En torg-marknad vid kyrkogården
An open air market in the church’s yard

☐ Kaféer eller restauranger vid kyrkogården
Cafes or restaurants in the church’s yard

☐ Religiösa mässor vid kyrkogården
Religious rituals in the church’s yard

☐ Tillfälliga konstutställningar eller gatoföreställningar vid kyrkogården
Temporary art galleries or art performances in the church’s yard

Mera saker som Du tycker kan intressera Dig: ..................................................
Anything else that you think it can attract you

Tack!
Appendix D:
Questionnaire “B”

Namn (friviligt): ..........................   ålder: ......................   kön: Man □   Kvinna □
Nome (optional)   Age   Sex:   Male   Female

Ditt postnummer (friviligt): ....................
Your postal code (optional)

- Hur länge har Du varit en besökare av Klara Kyrkan? ..........................
  How long have you been a visitor to Klara Church?

- Tycker du att det är en bra idé att ta bort järnstaketet runt kyrkogården och
  införa nya aktiviteter på kyrkogården för att uppmuntra folk att passera
  genom kyrkogården?
  Ja □   Nej □

  Do you think it is a good idea to remove the fences around the yard and add new activities
  into church’s yard in order to encourage more people to pass through church yard?

Om inte, ange varför?
If No, Why do you think so?

□ Eftersom kyrkan borde ägna sig åt religiösa aktiviteter och inget mer
  Because Church is just for religious activities and nothing more

□ Eftersom det kan skapa en del problem för kyrkans andliga miljö och dess
  huvudsakliga aktiviteter
  Because I think it may make some troubles for church atmosphere and its main activities

□ Inget av dessa alternativ. Var god och förklara Ditt svar:
  None of the above. Please explain your reason

........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................
........................................................................................................................................................................
Om ja, vilken typ av aktiviteter tycker Du är lämpligast på kyrkogården?
If Yes, what kind of following activities do you think suits the church yard more?

☐ En torg-marknad vid kyrkogården
    An open air market in the Church’s yard

☐ Kaféer och restauranger vid kyrkogården
    Cafes or restaurants in the church’s yard

☐ Religiösa aktiviteter eller mässor vid kyrkogården
    Religious rituals in the church’s yard

☐ Tillfälliga konstutställningar eller gatoförställningar vid kyrkogården
    Temporary art galleries or art performances in the church’s yard

Något annat förslag som Du tycker kan vara lägligt för kyrkogården:
Anything else that you think it can be suitable for church yard

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Tack!
Appendix E:

Välj gärna ett av följande alternativ!

<table>
<thead>
<tr>
<th>Name (optional)</th>
<th>Age</th>
<th>Sex:</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Ja! i allmänhet Jag gillar projektet</th>
<th>Nej! i allmänhet Jag gillar inte projektet</th>
</tr>
</thead>
<tbody>
<tr>
<td>☑️</td>
<td>☐️</td>
</tr>
</tbody>
</table>

Alla kommentarer är välkomna: shri@kth.se
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