

Note for censor(s):

This is a curriculum for the proposed after-school program named Fritids Pannan, to be located in Gothenburg, Sweden. The document will display the architectural thesis project through a non/conventional curriculum using a set of titles in the shape of questions. Before introducing the curriculum, which is aimed for the pedagogues, I will explain some background information.

In Sweden the after-school program consists of two parts. Firstly, the "fritidshem" which is for children aged 6-13, and is paid for by the parents. The school must offer a spot for all children, and there are different prices depending on occupation, income, and other parameters involved. All schools are legally bound to provide this care, and it is most commonly facilitated on school premises. From the age of 10 it is no longer demanded that "fritidshem" is available in every school. A lot of parents withdraw their kids from "fritidshem" at the age of 10 because of the payment, and sometimes also because there are free time activities for the children to attend such as football practice, music lessons, etc. Of course, this is not the case for all children, as these activities must be paid for most of the time. Therefore, the state also has economically facilitated a second part of the fritids – the "öppen fritidsverksamhet". This is commonly known as "fritidsgård" or "fritidsklubb" in Swedish, and is what I will refer to as the after-school program in the remainder of this document. It spans from the ages of 10 up to 19 but is not as regulated as the "fritidshem". Most commonly, the ages 13-16 are covered in these institutions. They are free of charge, and made for kids who might not have activities in their free time, either due to lack of interest, difficulties in engagement of performative tasks, and social and/or economic reasons. This kind of after-school program is therefore often visited by more troubled youth, but through the relationships made and maintained there, it is often a W support in their development.

The welfare system of the 20th century has made these structures possible, where care for children is built up and supported financially through tax payments. In the same way there has been a big culture of "sommarkollo" or "skollovskollo": a kind of summer camp which had its peak in the 1960's and 1970's, and has now been around for almost 150 years. Historically, these camps have been one of several ways to support similar groups of youth during longer holidays when parents needed to work and could not support their children whilst school was not active. The thesis project I am presenting to you covers both the after-school program and the summer camp narrative, together with a third program: "Pannan". It points to the word "Panncentralen" which is casually translated to boiler room/facility.

Greetings from:

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Political Architecture: Critical Sustainability
Additional document for thesis project

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Curriculum for *Fritids Pannan*:

Why, what, when, where, how, and with whom to learn?

Dear pedagogue,

Thank you for joining us at *Fritids Pannan*! We, the people who work here already, will firstly introduce you to our thoughts on the form of curricula, then follow it up by telling you a bit about our premises, the useful aspects of our after-school program being placed in an active energy facility, and what we aim to do for our kids at *Pannan*. Enjoy, and let us know if you think we should add something that you've experienced is a big part of the place and of our goals.

Introduction

A curriculum can be written in many ways, and is often done so in a rigid and pedagogical manner. The setting in which an education should or should not be performed is explained thoroughly. This curriculum aims to explain the circumstances of *Fritids Pannan* – the landscape, the timescales, the risk in play, and the tactility of being in an active geothermal energy facility.

There is a distinction between what is conventionally called the formal curriculum, that which one proposes to teach, and the realcurriculum or curriculum in action – that which actually occurs in schools. Moreover, there are non-explicit rules and norms established in the classroom which comprise the hidden curriculum.¹

As you might know, the conventional school curriculum has requirements from *Skolverket* ('The Swedish National Agency for Education') which an after-school curriculum does not have. Yet, there is a common understanding that the latter springboards off the school structure and supports the school process through implementations of their own curriculum.² If this support is explained in the formal curriculum – what is then left to cover? There is the excluded, mentioning what is not allowed nor present in this place and process, as well as a sometimes implemented extracurricular, a way of collecting points for the school system. To learn the way of behaving, of living in a democracy, and of belonging to a community, you need to have several perspectives to learn from. These are at times not explicitly taught, but instead come into action through more informal ways of sharing and working together.

In other words, this curriculum will not focus on the formal curriculum, the realcurriculum, the excluded nor the extracurricular.³ The curriculum for *Fritids Pannan* is focused on the implicit and the hidden, as coined by Philip W. Jackson in 1968.⁴ This hidden and implicit goal is done through explaining the type of praxis done at *Fritids Pannan*, and also by understanding the potential of the place we are in.

Why?

Why is *Fritids Pannan* different from the other after-school programs, and how does it perform with this in mind? Through what tools do we get an explorative way of thinking and evolving here that cannot be found elsewhere? Why do we need these practices and learnings?

It is often mentioned how important the after-school programs' existence is to the development of children, their confidence, and their presence in society.⁵ Especially children and youth in economically precarious situations are supported through the work of the after-school programs, as they might not have enough funds for other after school activities. It is sometimes discussed whether

¹ B. Goulart, "The Curriculum in the Spotlight."

² "Fritidshem och öppen fritidsverksamhet."

³ Dewey, "The Child and the Curriculum."

⁴ "What Is Curriculum?"

⁵ "Kartläggning av öppen fritidsverksamhet."

the after-school program is there to strengthen the added value of an individual, or if it is simply enough to strengthen their self-value on their journey to adulthood.⁶

Fritids Pannan has the potential to be part of this structure where independence and self-esteem is implemented to corroborate the way youth carry themselves throughout their school years and onwards. This center of learning has a tight connection to the reality of the practical because of its placement – in the frame of an active energy facility building.

What?

We and our curriculum aim to host youth from the ages of around 10 to 13 (grades 4-6) in school, to learn a more self-sufficient way to behave, move and act. To be able to work with the children that attend our after-school program, the premises hold spots of activity that ask them to maintain, care and uphold a process (like in *the garden*), which aspires to consolidate the relationship between the different time intensities of the place. There are spaces for igniting curiosity and hosting instructional and cooperative actions for the youth to initiate co-activities (like in *the control room*). They span across the physical space, and work with the specific location, leading outsiders to our space as well as entertaining and educating those already introduced.

Fritids Pannan and the summer camp/“kollo” both have an architectural presence in the pre-existing facilities we use. The original use of the building is not suppressed, nor overruled by the introduction of the after-school programs. Instead, the rooms either fully occupy (*the no go room*) or partly and foremostly occupy the spaces (*the noise and smell room, the workshop, the conference room, the big warm room* ground floor) with the original use. The instances where the after-school program is more present (*the plateaus, the control room, the old oil reservoirs/the night rooms*) contrast to the ones where they are the main and only users (*the secret room*). The third type of space would be the equally used ones (*the toilets with the shared sink, the office, the kitchen ++, all entrances*).

Together with the outdoors and the proximity to *Skytteskolan*, our after-school program can make use of the on-site potential to benefit the children in question. The energy facility can in turn be in favour of the presence of the after-school program with their connection to the local users of their product and process. This will in turn make sure that knowledge and engagement in their work can be sustained in future generations. Because of the way the energy facility was started, by and for the local users and inhabitants of the area, it can be upkept in a sustainable way.

When?

The aforementioned time intensities are defined by:

- the day to day
- the weekly
- the annual and seasonal

In the day to day, children and youth have access to *Fritids Pannan* after school hours, when parents are not yet done at work. It is voluntary to join the after-school program, and open for all children within the municipality. To establish a routine that makes sense for the pedagogues' presence there should be a schedule which correlates to the schools in the nearby area (Askim-Frölunda-Högsbo). In this time scape, the interaction between students and pedagogues as well as the students themselves will be the most note-worthy. To expedite these moments, there are facilities for cooking, playing and communicating in different sizes of groups. A daily schedule is set by the school year and the existing school curriculum together with the pedagogues.

The weekly timescape has the energy facility's procedures as the center of attention. The people who work with the facility are today Stig & Stefan, two gentlemen with different backgrounds. They

⁶ “Kartläggning av öppen fritidsverksamhet.”

cooperate with other individuals as well as companies, so the time intensity shifts depending on what work needs to be done. On an overall scale, their presence is at its peak about once or twice weekly.

When a garden is created, sustained, and maintained, it offers both a lot of work opportunities but also requires energy and recurring commitment. This is necessary throughout the year in different activities like planting, pruning, watering, cleaning, upholding, harvesting, collecting, archiving, and constant knowledge keeping. The collaborative aspect of this is very important here – who can water the plants when the school year is not active? The children who might not have access to normal activities of friends at similar ages may have, are now needed (as well as welcomed) to this space. To be needed creates a feeling of self-worth and contentedness that is important during these years of growing, which is part of our “**Why?**” notes.

Where?

In the intersection of Askim-Frölunda-Högsbo at the top of the district, the main road *Dag Hammarskjöldsleden* shoots north into the city. By the last split road there is a building from the early 1960's, built together with the high-rises with copper-coated roofs. The Swedish welfare program in the 20th century has left its mark with yellow brick and repetitive balconies. The nearby traffic hub Marklandsgatan connects the districts to the inner city, as well as gives access to local nature reserves and activities like Ängårdsbergen, Ruddalen, and Slottsskogen.

The building has a tall chimney, letting bus-riders, car-travellers, and bicycle-commuters know its presence. It has a peculiar shape, grappling the high-rises' style with similar materiality and placement awareness. It is almost like a body embedded in the ground, with long arms resting alongside the trafficked road, and the chimney both making sure it is seen but also taking a whiff of what is going on in the neighbourhood. The body has a stomach and is not penetrative more than through two blurred window-clad walls acting as eyes toward the mountainside, just beyond the road. The head is the newest addition and holds the new main entrance as well as intellectually activates the users.

Entering the building described as a body is done through either one of the two arms, through one of the eyes or through the control room, the head. The interior is really like a stomach, rumbling and buzzing with activity in the pipes that run across the two bigger rooms. You can almost notice how the change of energy provided and re-distributed through this building has shifted ever since its origin. Oil, then waste heat from beer producer Pripps, then beneficial deals with *Göteborg Energi* on district heating. When renewing the deal with the city-owned energy company in 2016, the economic association decided to invest in geothermal heating supplemented with district heating, which had become more expensive over time. The drilling process began in the nearby area and heat is now distributed with an even more local source.

As you might be aware of, inner Högsbo is a place of intersection where people with a range of different backgrounds meet. The placement in the ever-changing structure of heating re-distribution is fitting to our after-school program because of how dynamic both these programs need to be. Both programs, even though they are dissimilar, are evolving in many directions as they need to adapt to how our contemporary society evolves and changes. This is necessary to move together with, both through a friction of disparate usage but also with the similarities of how we are as people. If an expected program is performed in an unexpected space, new ways of thriving may be found. This is why *Fritids Pannan* is situated where it is.

How?

By showing how the geothermal facility is acting in the landscape and in our close neighbourhood, the education on utility and self-sufficiency is communicated to the children that attend the after-school program. *Skytteskolan*, the next-door school, is adapting parts of their classes to outdoor teaching, which in turn connects to the facilities of *Fritids Pannan*. Through guidance and interactive play, the

kids will get to know the local place, how heating is distributed, what work is behind the process, and what people may be involved in it.

Not only is there a theory of understanding complex, often neglected information in our everyday life – the emphasis on the existing structure and the way it sits in the landscape is helpful when children play, and it encourages physical movement. The tactility of the facility, how it is bound to history, politics, social relations, and practical processes gives the kids a whole different experience compared to a non-situated version of an after-school program. To engage with the site, kids are guided by play structures and moments of activity in the garden and the immediate landscape. There are markings in the neighbourhood, showing where the geothermal drilling has been done, indicated in a playful way. The children get to know which buildings are heated by markings that run in the pathways of the area. In chosen spots there are stations with durable and interactive audio equipment that is connected to equipment in one of the facilities of *Fritids Pannan* (*the control room*). This is another opportunity for interactive play, where either outside participation is encouraged or internal play between the attending children is possible.

The indoor movement is explored in freer climbing and gravity-based play (*the plateaus*). This is where the most intense overlap of programs exists. Parallel to the active energy instruments, there are children playing and using their designated spaces, separated only by height differences and a net made for climbing. This moment of interaction between two very different perspectives is an opportunity for thinking in an unexpected way, broadening our senses and tools for problem solving in other situations. The (positive) disruption of play in a workplace is energy-boosting and can be a cherished meeting point between two groups of people who might not find common space elsewhere. The kids get the chance to explore areas that might normally be seen as forbidden, which in itself is an attractive characteristic of space for play. The children get to learn and understand instead of being banned without explanation, which can be enough to make a space safe. To work with a space instead of against it, and to acknowledge the risks and boundaries that are present, can create a flourishing environment for building self-esteem, curiosity, and intelligence.

Using practical facilities (*the kitchen++*, *the toilets with the shared sink*) is something that is necessary in all programs present in the building. There is a different composition between the after-school program and the energy facility here, pointing back to the time intensities. The space is used by the after-school program on a day-to-day basis, and only partially in use by the workers like Stig and Stefan. The latter have a dedicated shelf in the fridge, freezer and their own shelves with amenities for the meetings they might host (*the conference room*).

With whom?

To be able to host an after-school program, to work at an energy facility and to host a summer camp, you need the right people. We have interviewed after-school program initiator Mohammed Ali and his co-worker Smiley, who with similar intentions when they started Minimix in Hammarkullen. We have taken a decision to put big effort into choosing who we work with. We aim to work locally, with people that create a sense of safety, that value openness and inclusiveness. Already through today's active participants like Stig and Stefan, we know how helpful this can be in terms of thinking not only critically, but also intuitively and imaginatively.

The groups of children that are welcome to engage in the activities of *Fritids Pannan* are kept to sizes of around 15 at once, trying to fill the gap in belonging that kids in the age group might experience. It is however not decided if this will be the maximum, as the facility could potentially host more than this amount. The summer camp is kept to a maximum of 15 aligned with the capacity of the overnight facilities.

All parents and children from all over the municipality are welcome to join, and building up the relationships of attendees of *Fritids Pannan* is an ongoing process that needs support from all sides – pedagogues, children, parents, school, teachers, governmental workers, energy facility workers, and other initiative takers alike.

Final remarks

The praxis of *Fritids Pannan* is trying to create a place of exploration, learning, belonging and playing. Let the place help us understand how things are put together, how you might need other people in your life, and how to become a pro-active, understanding, and engaged person in the society we create. Through the potential activities exposed through the facility and the crossing over of programs and time, our curriculum has tried to cover what might be possible in this place. The hidden and implicit are never to be pre-determined in their entirety, but this is a starting point for the coming actions this place might host. Join our team with ideas, new energy, new insights and possible re-iterations of our after-school program, as we are continuously evolving both as a team, a place and as a pedagogical institution, if you would dare to call us an institution at all ...

See you on the plateaus.

Best wishes,

Pannan and people

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