Broken silence. An international approach to the integration processes of charterhouses in urban contexts

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Abstract

This paper aims to set an approach to the integration of monasteries, from a formal and functional perspective, in the urban pattern of contemporary cities. For this purpose, Charterhouses have been selected as the case study, due to geographical –Carthusian order has spread worldwide–, morphological -Charterhouses own particular typological features- and organisational –the conception of Carthusian life as a path of silence is diametrically opposed to current urban lifestyle– reasons.

The research focuses on Charterhouses that, somehow, have become inserted into the urban fabric. Among these, two basic conditions have been detected: those which maintain their original use and those which have fallen into disuse or changed the original one. Regarding the first group, the main issue considered is concerned with the way their formal and practical interaction with urban environment has been developed.

Within the second group cases, different situations have been detected after they were definitely abandoned by the Carthusian order, depending on several circumstances such as: the reason of this abandonment, particularly in the case of disentailments, their location with respect to the main urban settlements and communication routes, the growing dynamics of the mentioned settlements, the criteria and methodologies followed in the treatment of heritage in each case, etcetera.

A comparative study of existing Charterhouses in different places of three different continents demonstrate, on the one hand, the power of pre-existent structures in urban fabric configuration, that often maintained shapes, orientations and spaces across the time and up to the present; and, on the other hand, how a structure originally conceived as typologically and spatially closed is able to become alive in situations –re-uses, appropriations, disintegrations, re-exploitations– radically different as they have to face different circumstances –geographical, historical, economical, cultural- and realities.

1. An introduction to Carthusian lifestyle and layout

Charterhouses constitute a deployment model of monastic life as singular as the religious order itself. They generate a sort of structure that, both due to their location and their formal and functional layout, must be specifically treated when analysing integration processes of monastic spaces into their territorial and urban domains.

Logically, the main objective of this work is not analyzing or explaining the lifestyle that the Carthusian order imposes to the members. However, it is crucial to bring up some

particularities of the rules, rites and rituals that determine the shape these monasteries acquire unlike other eremite or mendicants orders, as well as their projection over the territory (Mayo, 2010).

The contemplative order of Carthusians, founded by San Bruno in 1084, has enjoyed an astonishing continuity in its implementation between other regular orders as well as in the loyalty to its principles and lifestyle. In fact, though the continuous revisions, its rules –the Statutes– have been submitted to since their first compilation in 1271, they have essentially maintained the spirit of the order, adapting theirselves to the need of the times[1]. Indeed, Pope Pio XI affirmed in his encyclical letter of 1924 that "unlike other religious order, this one has not lacked, in a very large space of time, any amendment or reform". Between the principles that rule Carthusian life, we will focus on two main aspects, which determine the singular location, structure and development of their monastic complexes. They are solitude and silent, guarantors of a fully contemplative life, but never incompatible with the community life and the liturgical celebration (S.O.C., Ch. 3,2[2]).

As regards the first one, the Carthusian isolation must be developed within three levels: distance to the world, cell guard and inner solitude (S.O.C., Ch. 4,1). This requires, on the one hand, isolation from the external world, which guarantees closure, and location of the Charterhouses in the outskirts of inhabited cores; on the other hand, isolation regarding the rest of the community members –at least during the main part of the journey–, which forces them to develop the majority of works and spiritual exercises inside the cell; and, at last, the inner isolation, that can be precisely reached through the silence. Due to this fact, Carthusian communities are not very large, initially with twelve fathers plus the prior, although lately the limit reached twenty four (1332 General Chapter) and even thirty six (Barlés, 2010: 77). Nevertheless, several groups with different vocations and practices cohabitate Charterhouses: on one side are, logically, *Carthusian fathers*, which obtain priestly ordination and spend the most of the time in their cells devoted to study, work and pray; on the other side, the *Carthusian brothers*, not priests, also dedicate a part of the journey to work for the monastery outside their cell; between them we have to distinguish those that profess perpetual vows (*converted brothers*) from those who do not (*donated brothers*); on the last term, although nowadays is rarely seen, Charterhouses used to host people out of the closure with a semi-monastic life (relatives), with a role close to servants or labourers (Mayo, 2010: 15). Another relevant aspect of the Carthusian discipline is feeding and, related to it, the own production and administration of goods, taking into account that the community, to maintain its vows, tends to be self-sufficient. Thus, Carthusians are deprived of eating meat, and their two daily meals, one during the morning and other during the afternoon, tend to be sober[3]. A big part of the raw food, mainly vegetables and fruits, proceeds from the land surrounding the monastery, as well as the parcels beside the cells, whose labour corresponds to the respective Carthusian father or brother as the Procurator arranges (S.O.C., Ch.15).

[1] The last revision, indeed, was developed by mandating of the 2nd Vatican Council and they were approved in the General Chapter of the Order in 1971, although, as it may be read in the *Prologue*, they treated to keep "as something sacred our retirement of the world and the proper exercises of our contemplative life". This Renewed Statutes had to be, however, revised again in order to adapt them to the new Code of Canon Law in 1983, and they were officially confirmed in the General Chapter of 1989 (E.O.C., Ch. 1).

[2] Hereafter, we will refer to the Statutes of the Order Carthusian by using the abbreviation E.O.C., with indication of the chapter by the abbreviation Ch.

[3] In addition to this, between the 15th of September –next day to the Cross Exaltation– and Easter, they usually are forced to do the *Order fasting*, with just one daily mail, plus a slice of bread for dinner Once a week as well, generally on Fridays, they keep abstinence and feed themselves just with bread and water (E.O.C. Ca.7).

In which way these rules and practices determine the shape of Charterhouses as set of buildings and territorial structures? First of all, as we have said, the need of closure and isolation moves the Order to locate the monasteries at a certain distance from population cores, although in practice they usually are not too far away, except during their first centuries of existence, when preference for remote and hardly accessible locations was evident. This has provoked that, as will be seen later, some Charterhouses have been completely absorbed by great urban agglomerations, loosing or vanishing the surrounding orchards and gardens. They have to be large enough to provide the community and are provided with hydraulic infrastructures like wells, mills, cisterns and ditches for irrigating, as well as stables and henhouses since, although they were not allowed to eat meat, could produce their own milk and eggs. In some cases fish rearing and even turtle breeding have been checked out, useful as a protein source indicated for ill and old community members (Bernáldez & Bazo, 2013).

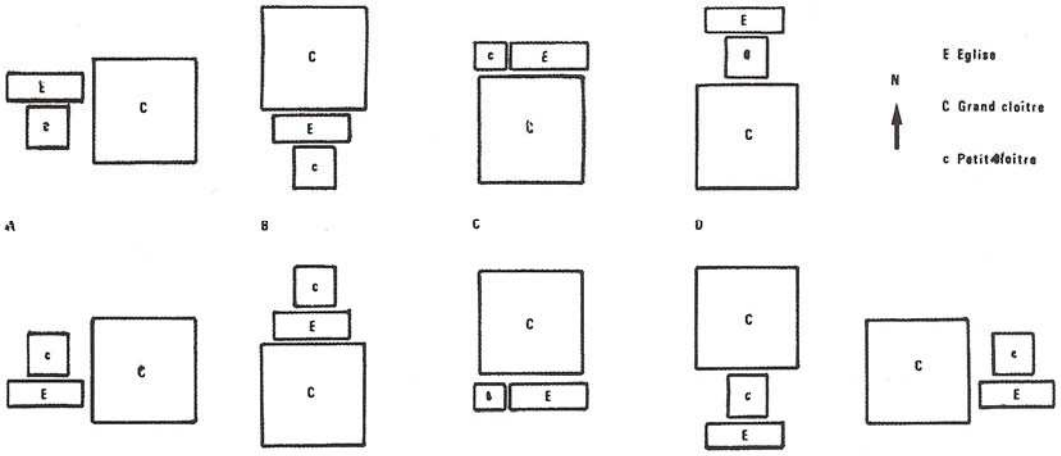

Figure 1: Typologies of distribution in generic Charterhouses, by Jean Pierre Aniel. Source: Barlés, 2010: 73.

With regard to monasteries themselves, Charterhouses tend to repeat, within a certain variety of solutions (Figure 1), the same scheme that corresponds, from a formal/functional point of view, to the same ideas and principles (generally, Mayo, 2010: 20-26; Barlés, 2010: 77-80)[4]. As other contemplative orders, they have a *big cloister*, around which cells are situated, in addition to a sort of communitarian spaces (kitchen, refectory, chapterhouse, etc.) and not-silent service areas (workshops, cellars, stables, etc.). It is the disposition of those spaces and some details in their structure, destined to make the life of Carthusians easier, what gives singularity to the building. Firstly, it is the isolation from the surroundings, which is guaranteed by the exterior wall. Secondly but not least, a clear distance between the fathers residence around the *big cloister* and the spaces for brothers and services is provided. This separation, which was evident even in the primitive Chartreuse of St. Bruno (Barlés, 2010: 66-67), has been placed historically in communitarian spaces, which worked as a limit and, at the same time, membrane to the "noise" coming from the extern world (Figure 2).

In this way, historical Charterhouses have generally a first courtyard where every activity related to material needs of the community is developed –better known as *obediencies*–, where also laid the residence of *convert brothers* and their communal areas, linked to the cell

[4] Although those practices that constitute the nature of buildings –or set of buildings- to Charterhouses come from the beginnings of the Order, their spatial layout evolved during the first centuries and until the XVI century a definitive scheme of Charterhouse, that will last along their history, will not be settled (Barlés, 2010: 77).

of the *Procurator* –the father in charge of the *brothers* and the community management; and the rooms destined to people not included in the order, like entrance control, extern chapel or inn. The main wing of this courtyard is usually occupied by the church, which works as a nexus with the inner world. The shape, size and place of this building may differ, however, from one to another case. Between the communitarian spaces we can highlight, beyond the church, the chapterhouse, library and refectory, used just in communal meals. Generally this spaces, which used to be those where the ornamental aspects were more relevant, are settled around a minor cloister (*little cloister*), always connected to the great cloister, which serves at the same time as an articulation element and meeting place.

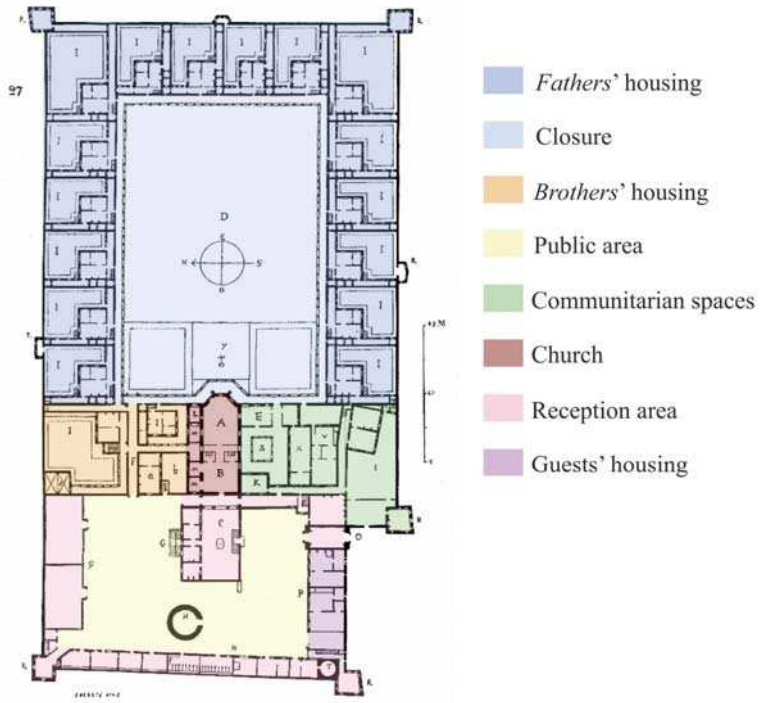

Figure 2: Own drawing over Plan of the chartreuse de Clermont, Eugène Viollet-Le-Duc, 1856. Source: Dictionnaire raisonné de l'architecture française du XIe au XVIe siècle. Wikimedia Commons under CC license.
http://commons.wikimedia.org/wiki/File:Plan.chartreuse.Clermont.png (Last accessed 24/06/2014)

The eremitic ambit reserved to the *fathers* constitute the real heart of the Charterhouse and it is formed by the cells reserved to them, placed around the big cloister. This space works also as an articulation element, as it allows the communication between the cells and the rest of the rooms but also constitutes the communitarian cemetery. Its size varies in function of the number of cells contained, but it is also highlighted from the rest of the buildings. Cells constitute themselves a little universe, as they include everything necessary to carry out a comfortable and autonomous life. Every one have the same size with few exceptions and they usually are composed by a little entrance (called "Ave Maria"), a bedroom, one or several rooms for eating and working –sometimes in two floors– as well as their own garden, so the *father* can fit his body and procure himself part of the raw foods. Consequently, cells in Charterhouses are especially large if compared with those of other contemplative orders.

Despite this fact, a relevant feature of Charterhouses is shape simplicity, sobriety and absence of ornament. Indeed, the principles of the Order limit any kind of ostentation and vow of poverty turns everything that it is not crucial for community life dispensable (S.O.C., Ch. 29). That does not make monasteries lacking architectonical and artistic interest or movable properties with high heritage value. Donations of patrons and devotes have inevitably arise

the goods of the majority of historical Charterhouses along the years (Barlés, 2010: 73-). Private investment was a constant accepted by the Order at least from the XIV century, building or decorating churches with chapels, altars, furnishing or art works. In exchange, getting sepulchre in the church or some chapels was allowed to patrons and, what it is more important, prays of the community for the salvations of their souls were guaranteed. Therefore, the Carthusian order has legated, keeping the poverty vows, an important architectonical and movable heritage that expands itself beyond the walls, in the organization and use of their productive areas.

Generally associated to Europe where, actually, we find their origin and, consequently, the major density of Charterhouses, the list of monasteries located in other continents like America or Asia reflects the enormous vitality that the order still keeps and its loyalty to the principles and values commented as the new buildings show (Barlés, 2010: 92-94).

It is evident, thus, that this type of settlements also presents very special conditions to their further adaptation to new contexts and uses. In the Iberian Peninsula, for instance, the disentailment process, as fast as intense, that took place in 1836-1837 (as seen in Tomás y Valiente, 1972), not just let great pools of land available to cultivate in the city surroundings but also an ensemble of buildings whose materiality and organization were extremely useful to be converted to new uses, mostly industrial, military and even residential. Although, certainly, both the historic process and the Charterhouses implementation differs between the Carthusian Province of Cataluña and the Province of Castilla, the results of the disentailment are homogeneous except from, as logic, the Portuguese Charterhouses that, although went through an analogous and contemporary process, were in a completely different political, economical and social context (Espinha, 1993).

2. Charterhouses in context. A brief summary of typological and situational evolution of Carthusian monasteries along space and time

It could be said that, although the main legacy of Carthusian Order is its architectonical heritage –concentrated, as previously seen, in the Old Europe– it is also certain that they constitute an important good, immaterial in this case, as their lifestyle and rituals have lasted along the centuries and, nowadays, are still kept in the active Charterhouses.

2.1. New Charterhouses, old habits

This circumstance especially affects those newly built monasteries, the majority of whom were founded outside the traditional areas –France, Italy and the Iberian Peninsula– and, although they do not have historic values, are guarantors of lasting of this singular way of monasticism, which is itself a value. In order to understand the insertion of Carthusian heritage in current urban contexts, a previous approximation to the incorporation of an ensemble with their singular features in the territory, from the location selection to the typology development and its architectonical materialization, is required. Consequently, a brief study about the geographical and typological evolution of Carthusian structures in an international perspective has been developed, and it starts in inverse chronological order. First of all, we will analyze the way new Charterhouses, built between the end of XX century and the beginning of XXI century, have adapted the inflexibility of lifestyle and the consequent formal configuration to the physical and social needs of an industrialized and globalized world: location selection criteria, architectural transformations or the way the typology has adapted to territory will be studied beginning from a one of the most recent Charterhouses, built in 2004, up to a typologically conservative Charterhouse raised in 1984, passing through one with modern geometry but classic organization dated 1994.

2.1.1. Karthusio Sudowon, Sangju, South Korea (2004)

The new Charterhouse in South Korea, Kartusio Sudowon (Chartreuse Our Lady of Korea), built in 2004 in the suburbs of the city of Sangju, can be considered an eccentric case both from a geographical and morphological point of view. The choice of the enclave, in a woody and remote area close to a small city in the centre of the country, gives an idea of the ability of attraction and expansion of an order with such peculiar characteristics like the Carthusian and, regarding the surrounding territory, of the emphasis in the need of isolation and contact with nature to establish the monastery, similarly to how the primitive communities did.

The different specialized areas in the architectonical ensemble are dismembered and perched with an apparently casual pattern, more linked to the natural land conditions that to geometrical compositions, and they configure semi-opened spaces that are, even so, similar in terms of hierarchy and articulation to some of the most canonical examples of spatial disposition in Carthusian monasteries (Figure 3). With minimalist architecture, pure lines and modest materials, the shape of the cell is easily recognisable as it involves the private garden, as well as the church, the only element with double-slope roof that articulates the transition from the semi-public to the closure area. The general plan is organized by little pavilions that, disposed along organic-tracing paths, frame outdoors areas without any built element that defines their limits, so they get integrated as an organic, atomized element merged with the landscape.

2.1.2. Certosa Della Trinitá, Dego, Italy (1994)

The Certosa Della Trinitá is a feminine Charterhouse built in Dego, a small town in the South-East of Italy, in 1994. Despite its consecration as a feminine eremites centre and its location, raised down the fall line of a hill and surrounded by a dense forestry mass, the Order has certain territorial presence. It is remarkable, in addition to this, the fact that, at the end of the XX century, a Carthusian ensemble is built in a country where the Order was installed since it beginning, being a circumstance that, generally, has generated in to the abandonment and demystification of the majority of monasteries nowadays.

The relevancy of the Charterhouse within the territory is showed, in the first term, in the number of cells destined to guests hosting, apart from the amplitude of the complex and the existence of a large entrance and distribution core (Figure 3). The *sisters'* and *mothers'* in closure zones are articulated around an heptagonal cloister that also includes accesses to the semi-public area and the church, which is located near the entrance area but without a direct access to it. Built in a modern-language architecture and with a certain lack of order in the disposition of the three main cores, the intern structure of each wing keeps a geometrical and typological rationality, clearly in consonance with the typical standardization of the Order.

2.1.3. Cartuxa de Nossa Senhora da Medianeira, Ivorá, Brazil (1984)

Heiress of an increasing tendency of the Carthusian monasteries implantation in the American continent during the second half of the XX century, the Cartuxa de Nossa Senhora da Medianeira, settled near the grid-pattern village of Ivorá, in Brazil, constitutes the further example, time speaking, of this modern Charterhouse trio and, at the same time, the most conservative regarding its formal implantation. It is remarkable, furthermore, the closed character of the ensemble in contraposition to the two previously commented.

The entrance space is reduced to a little built module that communicates the inside with the outside of the hedge, while there is not an open public area neither a part of the building is reserved to guest hosting. The three-courtyards disposition (Figure 3) –the one of *brothers* in charge of communitarian areas linked to the entrance, then the minor cloister that articulates and holds community rooms and nexus to the church and, in the end, the main *fathers*'

cloister with absolutely regular shape– imitates the classical examples of Carthusian architecture and, regarding the formal aspect of the plan –rectangular with a curve apsidal head– reminds us of primitive shapes of religious and monastic architecture. It is also remarkable the fact that the initial plans of the Charterhouse did not fit the requirements of the life the order required, so they had to be continuously refurbished until they acquired the current design, which shows the deep influence of the Carthusian way of life in the shape of their buildings (Barlés, 2010: 93).

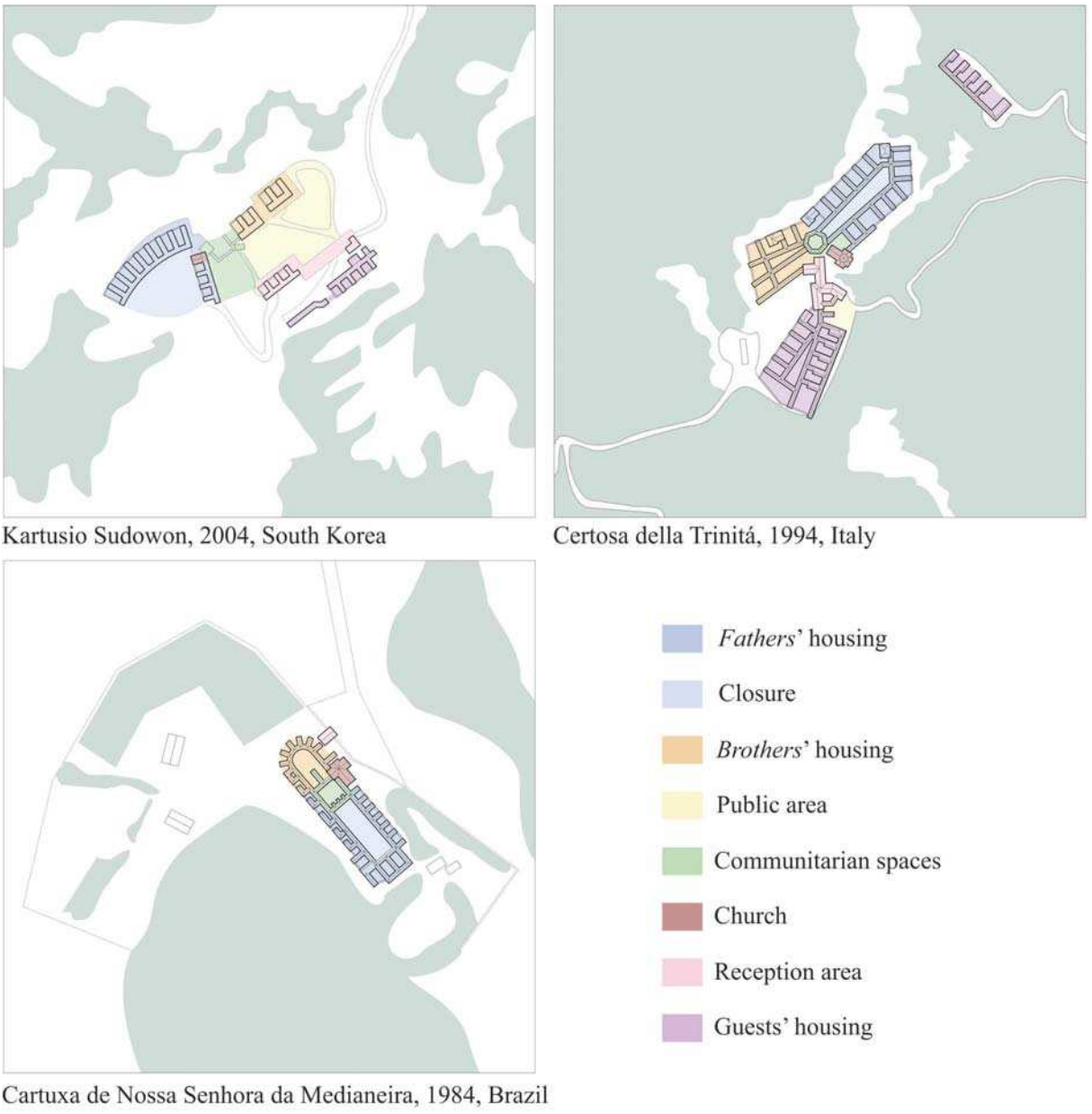

Figure 3: Plans and typological análisis of Kartusio Sudowon (South Korea), Certosa Della Trinitá (Italy) y Cartuxa de Nossa Senhora da Medianeira (Brazil). Drawing: B. Del Espino.

2.2. Old Charterhouses, new circumstances

The continuity along time of the Carthusian Order and the built heritage associated to its presence in different places has not just repercussion in the features of new monasteries and their interaction with territory but, furthermore, in the fate of those architectural ensembles raised by the Order that, having or not monastic life inside, have had to integrate in new

territorial and urban contexts. In order to study the casuistry of this process, we have selected three examples which, due to their contrast, include the main paradigms of the current state of the Charterhouses established during the previous time to disentailments that deprived them of their primitive use.

Figure 4: View over the Grande Chartreuse, Grenoble, France (1084: 1084-1792, 1816-1903, 1940-). Source: Thierry de Villepin. Wikimedia Commons under CC license. http://commons.wikimedia.org/wiki/File:38_-_Saint_Pierre_de_Chartreuse_Monast%C3%A8re_de_la_Grande_Chartreuse.jpg (Last accessed 24/06/2014)

Figure 5: Detail of the ruins of the Mount Grace Priory, North Yorkshire, United Kingdom (1398-1539). Source: John 6536 in www.flickr.com. Under CC license for no commercial uses. https://www.flickr.com/photos/10857883@N05/4880486706/in/photostream/ (Last accessed 24/06/2014)

Figura 6: Old cloister of the Cartuja de la Inmaculada Concepción (Cartuja Baja), Zaragoza, Spain (1651-1835). Source: Zaratema in www.wikimapia.com. Under CC license with mention to the author. http://wikimapia.org/4198766/es/Cartuja-de-la-Inmaculada-Concepci%C3%B3n-o-de-Miraflores-Cartuja-Baja#/photo/110675 (Last accessed 24/06/2014)

2.2.1. La Grande Chartreuse, Grenoble, France (1084: 1084-1792, 1816-1903, 1940-)

Introducing the Grande Chartreuse, origin and seat of the Carthusian Order since the XI century, in this study, can seems to be obvious and, and the same time, necessary due to the circumstances that evolved its birth as the central piece of the Carthusian universe and the later process up to the current situation of integration in the territory of the French city of

Grenoble. In a plot of a woody valley called Chartreuse –which names the Order– given by the then-bishop St. Hugo, the founder St. Bruno and several parents, they raised some wood lodges to follow an eremitic life of full dedication to pray.

The primitive Charterhouse was destroyed by several catastrophes and built back until, in the XVII century, the monastery that has lasted up to our days was raised. It is a canonical ensemble in terms of its configuration, with a solid and austere architecture distinctive of the French region (Figure 4). Despite of being an attraction point for tourism and curiosity, it completely lacks of guest or visitors rooms and traffic is not permitted from a two kilometres distance, where a museum about the history of the monastery and the Order is placed. The only monastery that has kept its first use since the origins of the Carthusian life, and started the tradition of their location in a remote area, surrounded by the nature as a way of isolation, must keep its silence inside an artificial bubble.

2.2.2. Mount Grace Priory, North Yorkshire, United Kingdom (1398-1539)

At the other end of the casuistry we find the Charterhouse of Mount Grace, located in the vicinity of the town of Osmotherley, in North Yorkshire. It was built in 1398 and lost its religious activity in 1539. Although it was inhabited by wealthy families during the XIX century –as it can be checked with the recent finding of William Morris' designs in some of the rooms of the guests' house–, nowadays it has a value as a ruin opened to visit (Figure 5) and a tourism centre within the National Heritage net of the United Kingdom.

The evocation power of the ruin (Riegl, 1987) has lead the Charterhouse to the limits of trivialization in terms of its heritage valorisation, which is visible in the excess of theatricality and the efforts to poetic suggestion, as if the ruin was not itself capable enough to evoke. This fact is easily recognisable in the advertising pamphlets in which it is described how the stoats occupy today the spaces that centuries before were inhabited by the monks, remarking the snowed landscape, the recreation of monk cell or the recent restoration in Arts & Crafts style of the guests' house. Though the structure of the monastery has been frozen in time and its spaces have not been disposed of new uses, the contact with urban life and its appropriation is carried by hands of the cultural tourism.

2.2.3. Cartuja de la Inmaculada Concepción – Cartuja Baja, Zaragoza, Spain (1651-1835)

Even if the transformation of Carthusian monasteries reached by the expansion of the city is a common phenomenon, that of the Cartuja de la Inmaculada Concepción, better-known as Cartuja Baja and located in the Zaragoza's district with the same name, deserves to be mentioned due to the singularity and exemplarity of its appropriation and also as a sample of the possibilities that the Carthusian structure offers for the dwelling use.

Built in the middle of the XVII Century, after the disentailment in 1843, the Charterhouse enclosure was divides in 28 lots to be delivered to the new colons, that started to make reformations in order to occupy the different parts: the cells were directly converted in houses, while the church maintained it use, the main cloister became the district square (Figure 6) and other communitarian and semi-public dependencies were transformed more or less to host public uses and dwelling. However, a careless planning together with the industrial an urban development of the city provoked the progressive substitution of the original built elements as well as the plots, and it just was stopped thanks to the official heritage recognition in 1982. Despite this fact, the typological implantation it is still recognisable, as well as the cells division and even the original alignment that separated them from the private garden that is kept in some houses as the resistant footprint of a structure as potent as versatile.

3. Case studies. Three Andalusian charterhouses within three different levels of urban approaching

The last stage of this analysis consists on the study of three Charterhouses that are located in a very near geographical area but had very different processes of approximation of the urban fabric after the religious and territorial changes suffered during the XIX century. To face this challenge, three monasteries whose surroundings present clearly different roles in the city have been selected: the first one, in a mountainous natural landscape; the second one, surrounded by agricultural land; and the third one, fully immersed into the urban land, that takes the Carthusian enclosure into account to plan the new urban expansion.

3.1. A remote Charterhouse. La Cartuja de la Inmaculada Concepción, Cazalla de la Sierra

The chosen adjective "remote", used in the subtitle of this paragraph, is not just a word game. In fact, the priof of the monastery of Santa María de las Cuevas in Seville ordered the foundation of this subsidiary monastery in 1476, in order to create a leisure and retirement place for the brothers, isolated from the noise and problems of the great city. Its definitive incorporation to the Order took place in 1504, although the building, reconstructing and monumentalization works would last during the next centuries, and it acquired its final physiognomy in the XVIII century (Hernández, 2007).

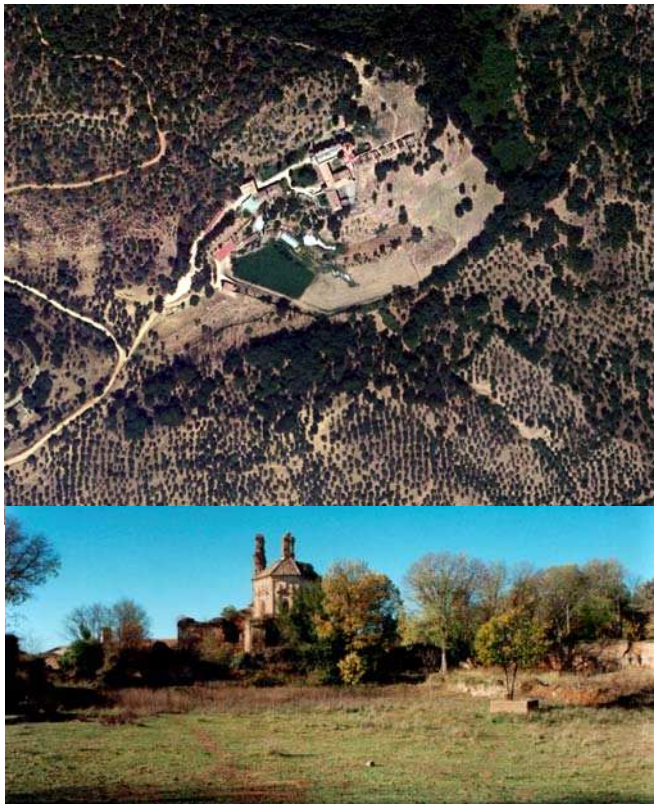

Figure 7: Cartuja de la Inmaculada Concepción in Cazalla de la Sierra. Above, aereal picture. Source: Plan Nacional de Ortofotografía Aérea, under Inspire Directive license. http://www2.ign.es/iberpix/visoriberpix/visorign.html?x=260417&y=4203994&zone=30&r=300&visible=PNOA; (Last accessed 24/06/2014). Below, retail of the church and the surroundings. Source: V. Fernández Salinas in the IAPH Archive, under CC license.

Although the real distance to the urban core of Cazalla de la Sierra is 5 kilometres, which includes it into the average range in terms of separation from settlements, the physical and environment features of the location in the Sevillian Northern Mountains provoke remoteness that, if not geometrical, it's mental and temporal with no doubts (Figure 7), as well as the untenable life conditions during the period of occupation of this monastery (as seen in Gómez Marín, 1997). This could be the main argument to justify the abandonment that the Charterhouse suffered after its disentailment in 1836, as it is the only example in the South of the Iberian Peninsula that never had a new use beyond the agricultural and no monastic condition was ever restored, unlike other religious complexes in the area, which held industrial installations and lately anise distilleries, a very prosper activity during the second half of the XIX century, like happened with the San Francisco or the San Agustín monasteries.

The creation in 1977 of a small rural inn inside the entrance building and the guard house, as well as a Contemporary Culture Centre inaugurated in 1990, that holds a permanent exposition of more than 100 artworks disposed in the church, the main cloister and communitarian dependencies (refectory, chapterhouse, *brothers*' chapel, etc.) shows the progressive recovery of its presence in a territorial ambit, associated to the cultural tourism and the art world (Ladrón de Guevara, 2005: 205-).

3.2. A crystallised Charterhouse. Cartuja de Santa María de la Defensión, Jerez

Being inhabited by Carthusian monks up to the year 2001 and by Sisters of Bethlehem from 2002, the Charterhouse of Jerez is the Andalusian example par excellence in terms of conservation of the primeval use in a complex with these characteristics. The building of the monastery started in 1475 near the Guadalete River, 8 kilometres away from the city of Jerez de la Frontera and in the place where the Battle of Salado had supposed to be struggled in 1368, which motivated the Marian invocation that acquires from its foundation.

It was occupied by Carthusian monks up to the disentailment in 1835, and not the urban pressure, neither the proliferation of sherry wineries in the surrounding led, unlike happened with a great number of urban monasteries in Jerez, to the alteration or requalification of the complex in order to hold a new use. Indeed, it was one of the first Spanish monuments to be officially protected, as Historic-Artistic National Monument, in 1856 (Gutiérrez de Quijano, 1924), which guaranteed, at least, the conservation of the buildings and the restoration of its monastic use from 1948 to nowadays. We have to add to this the environment conditions the Charterhouse is framed by, which provide it; furthermore, great landscape values (Maya, 2012: 47-48).

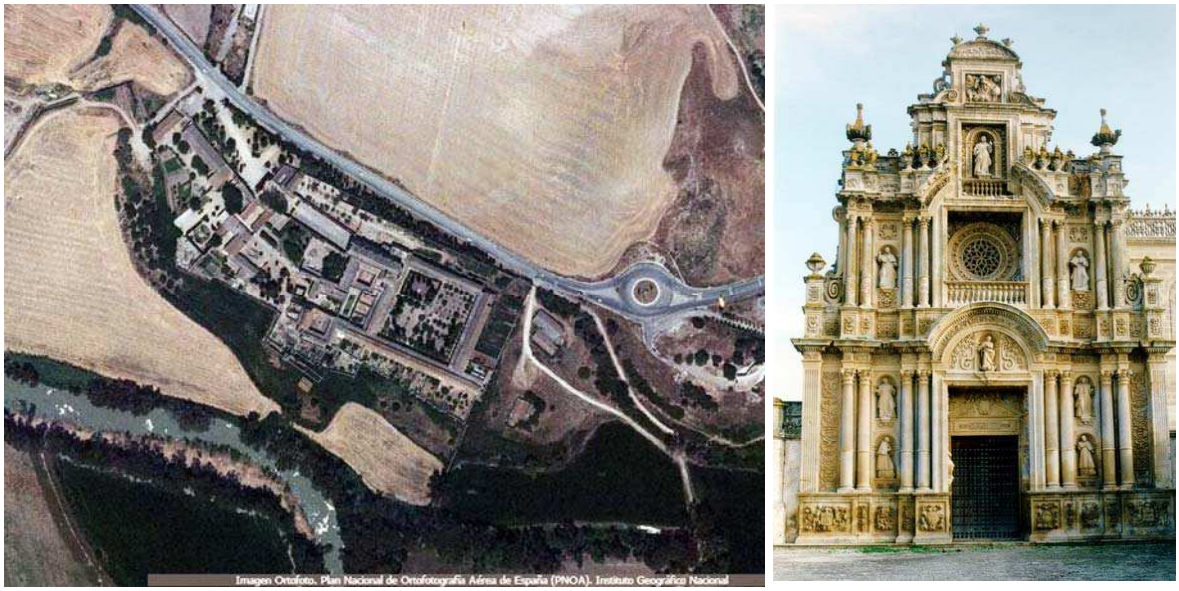

Figure 8: Cartuja de Santa María de la Defensión in Jerez de la Frontera. Left, aerial picture. Source: Plan Nacional de Ortofotografía Aérea, under Inspire Directive license. http://www2.ign.es/iberpix/visoriberpix/visorign.html?x=760067.4802&y=4060438.5285&zone=29&r=300&visible=PNOA; (Last accessed 24/06/2014).
Right, Entrance to the church. Source: Víctor Fernández Salinas in the IAPH Archive, under CC license.

Despite being linked to the city by an important regional way –the road to Medina Sidonia–, the surrounding land keeps being, almost completely, rural plots with small building destined to agricultural uses or second homes (Figure 8). This has not just permitted the conservation of the original agriculture environment practically intact, but also provides a soft transition

from the religious complex to the urban core, which is just altered by the near Sevilla-Cádiz highway. The absence of urban pressure together with the mentioned characteristics turns the Charterhouse of Jerez in an exceptional case from the architectonical, landscape and functional points of view.

3.3. An integrated Charterhouse. La Cartuja de Santa María de las Cuevas, Sevilla

Out of the Andalusian Charterhouses studied within this third part, probably the Charterhouse of Santa María de las Cuevas is the one that more values holds, both due to its architecture and richness (Fernández Rojas, 2009: 375-435) as to the historical facts associated with it: the link with Christopher Columbus and his family, also connected with the American adventure; the legacy of the great noble families that have lived inside and contributed to its enrichment; and, of course, the use that the city has made of it from the disentailment in 1836 to nowadays, especially regarding its recovery and conversion to public use (Amores, 1998).

Its building was ordered in 1400 above a little Franciscan monastery that had itself been raised around a little chapel from the XIII century –devoted to Santa María de las Cuevas due to the appearance of a Virgin in of the clay caves used to the elaboration of ceramics in the near district of Triana–, is also one of the closest Charterhouses to the urban core, as is it located less than one kilometre away the historic wall of the city, beyond the Guadalquivir River, and surrounded by fertile lands, often fled by the river, destined to agriculture and clay extraction. Its enrichment process took not place, however, until the ends of the XV and the beginnings of the XVI centuries, when it acquired its definitive configuration, to whom new elements and dependencies were added until the end of XVIII century (Cuartero, 1988: 555-717).

Figure 9: Cartuja de Santa María de las Cuevas in Sevilla. Above, aerial picture. Source: Plan Nacional de Ortofotografía Aérea, under Inspire Directive license. http://www2.ign.es/iberpix/visoriberpix/visorign.html?x=765206.5748&y=4143265.2642&zone=29&r=600&visible=PNOA; (Last accessed 24/06/2014).
Below, detail of the inside of one of the buildings after the restoration in the 80s, with the footprints of a chimney from the industrial stage. Source: Juan Cazalla Montillano in the IAPH Archive, under CC license.

In 1838 the monastery was occupied by the pottery factory of the English Marquis of Pickman, who developed a substantial reform enlargement of the monastic buildings that, even so, cohabitate with the original architecture and basic structure, adding great chimneys and wide spaces proper of an industrial complex (Arenas, 2007). Its uninterrupted use as a factory up to its

public expropriation in 1982 prevented it from the real estate pressure without losing its peripheral condition, which has permitted the conservation and restoring of its immediate environment: gardens, hydraulic infrastructures, etc. (Figure 9).

Paradogically and dispute its closeness to the city, the urban expansion experimented in Seville during the 70s and 80s of the XX century did not reach this monastery. Although in 1971 the plot and surroundings of the Charterhouse were declared Area of Imminent Urban Intervention, this plan was never executed, and it were kept in a provisional situation until it were acquired, in the middle of the 80s, chosen to be the location of the Universal Exposition of 1992 (Feria, 1993). Logically, the Charterhouse monastery occupied a privileged position as the Royal Pavillion and an ambitious restoration and rehabilitation plan was developed in order to hold noble uses that were compatible with the post-Expo period, which still are working today (Lleó *et al.*, 1992): an university, a contemporary art centre and a historic heritage institute in which the contemporary architectonic language coexists with the few conserved rests of the Charterhouse and the industrial legacy, configuring an unique example of recycling of the monastic heritage (Figure 9).

4. Discussion. Upon the horizon: a sustainable future for integration of eremite monasteries facing urban expansion

Carthusian way of life is itself a very important part of the legacy the Order has left to the world heritage. Despite it is often associated to the buildings or the spaces it is held in; it is fundamentally a live heritage. Regarding those ones, we logically have to distinguish the Charterhouses with heritage values from an architectonical, archaeological point of view and other associated goods; from the more recent Charterhouses that, lacking those values, have turned to be the lasting tool of the Order.

Although traditionally the study, protection and valorisation of the historic Charterhouses have been centred into the noble parts of the complex and, at the most, in the set of buildings itself, and regarding their shape, the heritage values trespass the strictly architectonic elements are also lay in the environment they are located in that, as it happens with other types monasteries, conform an indivisible unit together with the built components.

Despite the fact that a great number of them are already integrated, as we have seen, into the urban net, others keep, in a more or less evident way, that productive and at the same time contemplative space surrounding and this is a condition that they share with other eremite monastic architectures from the past and the present. Therefore, referring to protection, conservation and valorisation criteria, Charterhouses must be understood not just as isolated elements but as indissolubly linked to their territorial and landscape environment pieces.

The cases analyzed, specially the three Andalusian Charterhouses, reveal the range of different situations that historic, urban or social circumstances can generate in every place, but the three of them emphasize the huge potential those ensembles hold (both their built and immaterial elements), not just as heritage entities but also as resources for the society.

Logically, reaching the harmony of these concepts with the real procedures of heritage laws and urban normative is a future challenge. Regarding the environment concept, it should trespass the limits of the wall that encloses the agricultural lands that were property of the Charterhouse; understanding that landscape and territorial aspects of the original location of the monastery are part of their values, not just in an environmental sense, but even sensorial and physical.

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