# TRANSITIONAL CIVIC PLACEMAKING

## Dispersed Initiatives in Changing Urban Landscapes

November 2018

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Cover Image
Map of Kaningo by Aimee Thompson, Eno-Obong Akpan, Agnieszka
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# Foreword
## Prof. Maurice Mitchell | ARCSR

This booklet summarises the investigations, surveys and speculations of architecture students in Degree Studios 3 and 7, together with Diploma Unit 6 at the CASS. We started the year by immersing ourselves in an urban setting in South Bermondsey which was full of a diverse array of steel and concrete sheds. Exploratory design work focused on the assembly, conversion, adjustment, extension, and/or re-assembly of existing buildings to better suit the concerns of the existing inhabitants. Students investigated closed boundaries and permeable borders (Sennett, 1998). Out of this investigation emerged speculations which included arcades, a re-purposed canal and high-ceilinged ground floor workshops under multi-storey apartments.

Having practiced on-site research methods and following on from the previous summer scoping study, *Civic Edgelands*, students undertook field trips to Athens, Freetown, and Calabria in November 2018. All three locations are, or have been, migrant gateways, and transitional settlements for the uprooted and offer new opportunities for urban dwelling to their occupants: old, new and those just passing through.

In **Eleonas, Athens**, we have four sites, all of which refer to the sunken and partially covered over Kifissos river or one of its tributaries (the Profitis Daniil stream). Various themes are emerging from these sites including integrating the refugee camp with the rest of Athens; replanting the covered river; urban farming; children's play and education and a better immigration service including provision for mental health care.

In **Belmonte, Calabria,** there are two sites: one above and between the Old Town, and the other in the valley below seeking to take advantage of the neglected stream. Once again, the opportunities provided by farming to offer a way into civic engagement for refugees is guiding the development of student briefs.

In **Kaningo, Freetown**, the rapid spread of the former refugee settlement is contingent on the bounding Babadorie stream partially rerouted by last year's mudslide, which swept away the only bridge across the stream. A new bridge, constructed upstream through self-help, has resulted in the emergence of a new High Street. Student sites are located along the river and in the new High Street. Again, concerns are with what the river can provide including vegetables and new land on embanked floodplains.

At ARCSR(*), we have sited our hypothetical design projects within transitional settlements located within the peri-urban edgelands surrounding the rapidly growing cities of Delhi, Agra and Mumbai (2003 to 2013) and Kathmandu (2014 to 2016). Since 2016 such projects have been located in the shrinking urban topography of Athens and Calabria. All these locations concern the plight of recent migrants either intra-nationally from the countryside to the town or internationally fleeing war to the edge of Europe, and many of these student projects have looked at the hidden latent civic opportunities provided by marginal land alongside city rivers. This November, all three locations have generated a fascination by the students in the relationship between the city and the river.

Left
Woman doing laundry in river, Kaningo

## City Rivers

Cities first emerged as the institution necessary to collect, administer and make use of wealth created through surplus food production in early fertile riverine landscapes. These first cities were constructed by labour freed from agricultural toil in fields irrigated by waters from the rivers Indus (Harappa, Mohenjo-daro; 5,500 BC), Tigris and Euphrates (Babylon, Ur; 5,000 BC) and Nile (Memphis, Alexandria; 3,000 BC). In these cases, cities were usually located on slightly elevated grounds away from the river so as not to take up valuable fertile land: the size and location of the city were matched to the size and location of the fruitful fields on which the city depended for its nourishment.

More recently, cities were also located astride navigable rivers at convenient bridging points. Where waterborne transport crossed with merchant caravans, markets flourished. Still reliant on their local farming hinterland for a basic food supply, the location of such cities is nevertheless centred on the river crossing point, giving precedence to the wealth which market trading brings to citizens, rather than avoiding the take-up of arable land close to the river.

In the last two hundred years or so, industrialisation and the reach of global trade have resulted in massive urbanisation fuelled by rural migrants seeking a better life in the city for themselves and their families. Cities have expanded exponentially and now more than half the world's population is urbanised. As a result, local food production has been replaced by imports from afar and the urban landscape has been transformed from a clearly defined assembly nestling within a landscape to an unrestricted sprawl with only natural barriers such as the ocean shoreline or mountainous terrain to restrict its path of expansion. Agricultural plots have been surrendered and small rivers culverted to make way for gridded city streets while the larger rivers have become polluted by industrial effluent. During the 20th century, the city either buried its smaller rivers, where it could, or turned its back on the larger river, where it could not.

## Complimentary matters of concern to both established residents and urban migrants:

Now, however, the disintegrating symbiosis between city and river has been overtaken by events. Migrant incomers squat on marginal land they do not own, including riverine floodplains and industrial edgelands sited over hidden rivers. Squatted marginal land is usually too difficult or expensive for mainstream development to take place. However, squatter settlements have demonstrated their ability to make homes and reclaim community space from the physical and environmental degradation present in such marginal wasteland, usually located on the edge of cities. From these marginal locations they seek to exercise their "right to the city" (Lefebvre, 1993; Harvey 2003).

But there is a new intra-urban turn: a desire by the citizenry to green the city. Urban farming, domestic gardening, outdoor sports and leisure, horticulture and parkland are all seen, by established urban residents, as at least partial remedies to the pollution and a pathological lack of connection with nature inherent in contemporary urban life. New Continuously Productive Urban Landscapes (CPUL) are being imagined (Viljoen and Bohn, 2005).

Is it possible that migrant workers perched on the edge of the city, many with farming skills, might engage with the established citizenry in greening the city whilst at the same time gaining access to

Left
River Kifissos, Athens

sustainable livelihoods and life-enhancing city institutions including, health, education and welfare services; broadening and deepening the economy and culture of the city in the process? Increasingly, students and newly qualified architects choose to work with transient urban populations, contributing to urban place making; often for a small, locally embedded, client group.

If they are to do so here, embedded within the interstices of urban practice, then greater value will need to be given to non-monetised shared resources within the pre-existing physical landscape including clean air and water. In addition, there will be a need for engagement with the potential for collective decorum and urban governance offered by pre-existing cultural, social and political institutions.

## Theoretical literature:

There has been little research focus on what existing riverine landscapes offer to their occupants. Patrick Geddes (1915) began the inquiry with his classic section cut across the valley landscape. Where surveys of the topography have been undertaken, they are usually framed in terms of how the raw materials present in the landscape might be exploited for the benefit of the residents, or more particularly for the benefit of the institution commissioning the survey. More recently, there has been an interest in how residents should be considered part of the topography rather than occupiers, who will need to share the attributes of place by reaching an accommodation with each other and with other living creatures and plant life in order to sustain meaningful occupation in the long term.

Urban land may be considered marginal if, for example, it is polluted or steeply sloping. Squatted marginal land is usually too difficult or expensive for mainstream development to take place. However, squatters have demonstrated their ability to make homes and settlements and reclaim community space from the physical and environmental degradation present in such marginal wasteland, usually located on the edge of cities.

Gibson's Affordance Theory (1975, 1979) begins to offer a lens through which the potential of existing topographies can be understood and harnessed to provide cost effective urban infrastructures. According to Gibson, perception of the environment inevitably leads to some course of action. The attraction of Affordance Theory is that it is a theory of agency: not just a theory about the world but one of how to interact with the world in order to understand it through the process of attempting to change it. Such agency invites collaboration between the fields of architecture, geography, anthropology and archaeology. Clearly, many schemes this year will explore the affordance which the urban riverine topology offers to migrants in their search to integrate with the rest of the city.

In proposing this theoretical framework, we have regard to our rejection of masterplans (Loose Fit City) as a tool of design and our use of design exercises to articulate speculative potential, prior to exhibition, discussion and deliberation. Any subsequent intervention would be in phases, with each phase adjusted to lessons learned from the previous phase.

We have argued elsewhere that instead of initiating the expensive and socially disruptive process of driving away incumbents and bulldozing the land to create a 'tabula rasa' before initiating construction, city-makers should understand more clearly what the pre-existing topography might offer to the city

so that a more nuanced and particular urbanism can be practiced. Such an approach is also more likely to provide a network of urban places where the architecture of each place is more finely tuned to the immediate context and residents are more confident to engage with city opportunities. Of course, residents of marginal urban land nesting within the landscape alongside well-worn pathways already operate by negotiating mutually beneficial relationships with their neighbours. How can these methods of negotiation be scaled up to engage with city institutions?

We are concerned here with the question of how design can be used as a tool to explore change embodied within a physical and cultural setting. Lefebvre (1996, p.102) suggests the following 'intellectual operations and reflective practices' are necessary in this process:
(1) Deduction: a top-down reductive process used to solve specifically defined problems.
(2) Induction: a bottom-up inclusive process where recognisable existing patterns, within the setting, are projected forwards in space and time.
(3) Translation: the deconstruction of the existing order into component parts and its re-assembly, within the setting, to create a new narrative usually at a particular scale.
(4) Transduction: an intellectual construction or utopian vision, inserted within the setting, intended to provoke and challenge existing forms and procedures.
To these four we would like to add fifth:
(5) Transposition: by which precedent is captured from elsewhere in time and place, then framed and harnessed to the new location.

In discovering the affordance of the existing landscape and constructing a drawn proposal to transform this landscape for the benefit of its occupiers as part of the city as a whole, all five 'operations' and 'reflective practices' will need to be employed.

As with other areas of investigation initiated by the ARCSR teaching and research area, these studies and speculations have been carried out with optimism, in the hope and expectation that the creative interplay between the energy of the students and the residents' ongoing act of dwelling will generate a valuable and meaningful architectural discourse around engagement with the opportunities and responsibilities available within civic topography.

**Maurice Mitchell**
**November 2018**

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# South Bermondsey

The year began with a preliminary project based in South Bermondsey. Unit 6 was asked to investigate the employment cluster surrounding Hatcham Road, where currently numerous flexible and managed workspaces house an eclectic mix of light industry, artist studios and creative businesses.

The local area is characterised by a mixture of building typologies consisting of predominantly industrial warehouse units of a variety of forms and sizes, with some residential properties towards the south boundary of the site adjacent to Manor Grove.

Having previously been designated as a 'Strategic Preferred Industrial Location' in the Southwark Plan of 2007, planning permissions in the immediate vicinity of Hatcham Road had only been granted in recent years to industrial developments classed as inappropriate for residential locations.

In June 2016 and June 2017, the London Borough of Southwark published the 'Draft Old Kent Road Area Action Plan (AAP) / Opportunity Area Planning Framework'. This emerging policy will change the designation of the area, aiming to 'revitalise' the Old Kent Road opportunity area over the next 20 years in response to the expansion of central London south of Thames, and the construction of the Bakerloo line extension. The new plan proposes a transformation of the Old Kent Road as a High Street with shops, cafes, restaurants and leisure facilities, as well as the creation of 20,000 new homes in mixed-use neighbourhoods, which would help pay for the proposed new infrastructure through the community infrastructure levy.

Whilst the emerging plan makes some allowances for clusters of light industrial and low cost space, it is unclear what will happen to the established community of industry workers and artists currently occupying the industrial units at Hatcham road. Some of the units are already scheduled for demolition, with planning applications having been submitted for their replacement by up to ten-storey residential towers with limited ground floor allowance for commercial activity. Local residents have voiced their concerns over rising rent prices, with the top-down approach to masterplanning adopted by the council posing a threat to their established business models, as well as to the finely-tuned civic relationships and interactions between neighbours.

By engaging with the community through site visits, conversations with residents, and careful analysis of the strengths of the existing buildings forms, our aim is to investigate and propose alternate scenarios for the future of Hatcham Road through creative assembly, conversions, adjustments and extensions to existing buildings. Can meaningful interactions be fostered, and useful civic spaces crafted, rather than the proposed model of demolition and new-built construction pursued by the council?

Man selling food on Hatcham Road
Left
Hatcham Road

The industrial units surrounding Hatcham Road house a diverse array of activities of significant cultural importance to the immediate and wider communities of the Old Kent Road. A hub for creative industries, Hatcham Road has been recognised in the '*Old Kent Road Area Action Plan (AAP)'* as having potential to build on '*it's growing reputation for arts and creative businesses.'*

James Glancy Design, a design company specialising in large scale seasonal and non-seasonal displays and decorations, is one of the largest of such businesses in Hatcham Road, employing 30 permanent staff - a figure which can rise to 150 for seasonal commissions.

Smaller spaces and studios house smaller industries which form creative relationships due to their close proximity. This often results in exchanges of ideas and work between businesses, fostering and enhancing the creative process at the heart of these activities. Unit 02, at 62 Hatcham Road, houses a collective of roughly ten artists which use their industrial unit as makeshift studio spaces, as well as for hosting exhibitions and a variety of cultural activities (poetry readings and monthly parties to name a few). They especially appreciate the high ceilings provided by the sawtooth-trussed roof design of the industrial unit, which allows for flexibility in the use of the main space, and for larger commissions to be undertaken by the group. A planning application for the demolition of their unit has been submitted to the council under the 2017 redevelopment plan. If successful, the unit will be replaced by a mixed-use redevelopment ranging from four to nine storeys in height and providing ground floor commercial space alongside 86 residential units. However, the artist collective is unlikely to be able to afford the rent.

Hatcham Road and the immediate vicinity is transformed on Sundays, when the influx of churchgoers arriving to pray in the houses of worship tucked away in many of the industrial units is accompanied by sounds of singing and the sharing of food. The influx of such a diverse range of cultures to the area generates exciting possibilities for cultural negotiation, albeit not without practical problems, namely in the form of car parking. Already a point of contention even under normal circumstances, the amount of traffic influx to the area on Sundays will often paralyse Hatcham Road and spill out in to many of the surrounding streets.



Top Left
Hosn Houssami (Unit 06), in conversation with churchgoers
Bottom Left
Hatcham Studios provide flexibly-leased studios to artists
Top Right
James Glancy Design Studios
Bottom Right
Art Exhibition at Unit 02, 62 Hatchman Road

Hatcham Road is located in South Bermondsey near the southern section of Old Kent Road, It was home to a mix of residential units, shops, and factories in the 19th century. During WW2, the area was heavily affected by bombing, and during the subsequent regeneration and re-building of the area town planners left the current grid layout of roads, small-scale industrial units, warehouses and residential blocks, giving Hatcham Road a mainly small-scale industrial character.

The monolithic blocks and severely interrupted by cars, objects and large commercial bins, and with this comes an abundance of signage of 'no parking' or 'no obstruction' warnings, which are found almost every other step as you walk the area.

Many of the frontages appear to be boarded up and are not in use, however, behind these fenced-off facades there is a great deal of activity from different faith groups, residents, artists, property guardians and creative industries.

The streetscape and atmosphere of these streets changes during the week and weekends, with the amount of cars multiplying and the occupants of these spaces from different faith groups filling the streets.

The three main roads that define this area are Ormside Road, Hatcham Road, Ilderton Road, and Penarth Street.

Ormside Road: Faces a large waste and recycling facility towards the south. There are three layers of metal fencing which creates visually a tall wall enclosing the road. The pavements are very narrow with little space for interchange; cars park on both sides of the road creating a narrow path for pedestrians.
Hatcham Road: Has a large number of studios and creative industries but is defined by tall walls, wire fencing, blocked windows, and large closed frontages. All throughout there are very few trees, and no green spaces.
Ilderton Road: Mainly industrial uses and depots due to its connectivity to the wider highway network; a large wall which divides more than half of the road creates a feel of a service corridor.

Although this area is diverse in culture and use, the main architectural typologies are steel and concrete sheds with brick perimeter walls and steel bar window covers.

Top Left
Industrial shed
Bottom Left
Parked vans
Top Right
Hatcham Studio
Bottom Right
Ormside Street

## Agnieszka Pyrdol
Nomadic Communities

Housing crisis and land ownership issues contribute to increasing problems of homelessness among communities in UK. This widespread issue contributes to development of alternative forms of housing and accommodation; such as living in vans parked at camp sites or on residential streets. On the other hand, there are communities of Irish Travellers who are being forced to live in houses or to own land despite their nomadic cultural identity, solely to fit the agendas of governments and councils. Those two opposite situations meet in the area of South Bermondsey.

The project focuses on development and extension of informal courtyards between the buildings into parking spaces and facilities for travelling communities and 'digital nomads'.

Each of the four sections of the site represents different uses ranging from: libraries, foodbanks and cafés, workshops, doctors' surgeries and communal use spaces. This will allow for the exchange between different social groups as well as the possibility for employment, for example in the local scrap yard.

The proposal draws from the existing urban grain of the site and aims to find a subtle civic fit in between the existing uses.

## Aimee Thompson
Hatcham Exchange

The Hatcham Road Estate is a place of contrast. As the shutters roll up on the standard two-storey brick clad building, it is anyone's guess if what will emerge is a mechanics, an art studio, or a church. A combination of religion, art and industry creates a unique and interesting social dynamic. The various social groups within the site seem to coexist harmoniously but with very little interaction between them.

I will be exploring the potential of the intersection of Hatcham Road and Penarth Street and how this junction could play a vital role in providing a civic space for engagement and exchange. The area lacks any food outlets; therefore, this juncture will transform into a pedestrianised food market on Saturday and Sundays when the site is busiest.

I am proposing a large, double-height free spanning room with smaller inward facing units around the periphery. The smaller units will be used as creative spaces that can be rented short or long term, and the space in the centre will be a flexible, multi-use space lit from above and used as an indoor market at the weekends (to coincide with the pedestrianisation of the area) and will be a community space during the week.
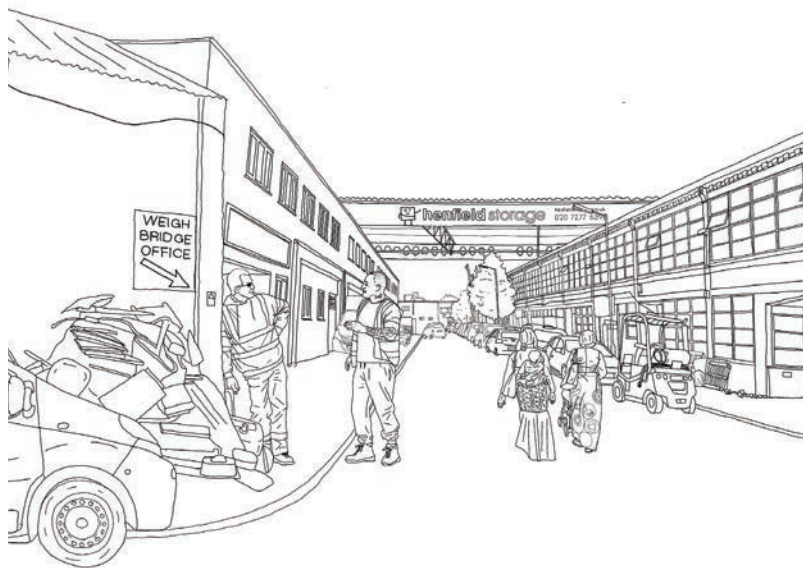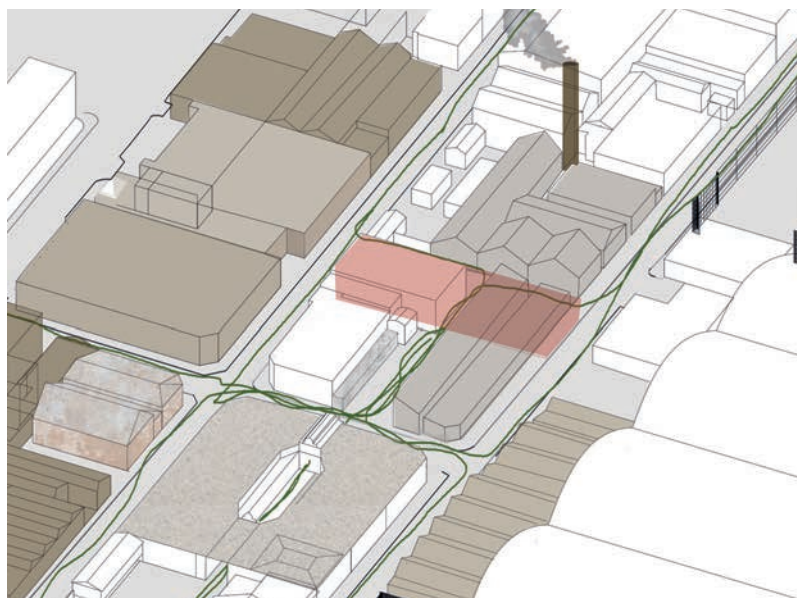
The way I interpreted the South Bermondsey shedlands project was by visualising the area a series of jewellery boxes. Many are mundane looking sheds with a decorative interior; life and noise inside the boxes. The pale exterior contrasts the lavish interiors. Walking into the sheds, I discovered that some were churches; which elevates the idea of a jewellery box. The theme of religion and prayer was apparent. Every Sunday, Christians and Muslims come to the area to pray, but there was little exchange between the two communities. Two pastors, who were curious as to why I was drawing and observing, told me that it would be ideal to have a communal space where people can meet and mingle after Sunday prayers. This notion of encouraging people to socialise after prayers encouraged me to propose an open lightweight structure with multiple openings for access. During my site investigations, a graphic designer who worked in the area, said that there is a feel of disengagement and expresses desire for a place where other craftsmen and other people could meet for coffee and step outside their office. After a while on site, I realised that the most basic facades had the brashest vibrancy internally.

## Emily Hinchliffe
The Penarth Collective
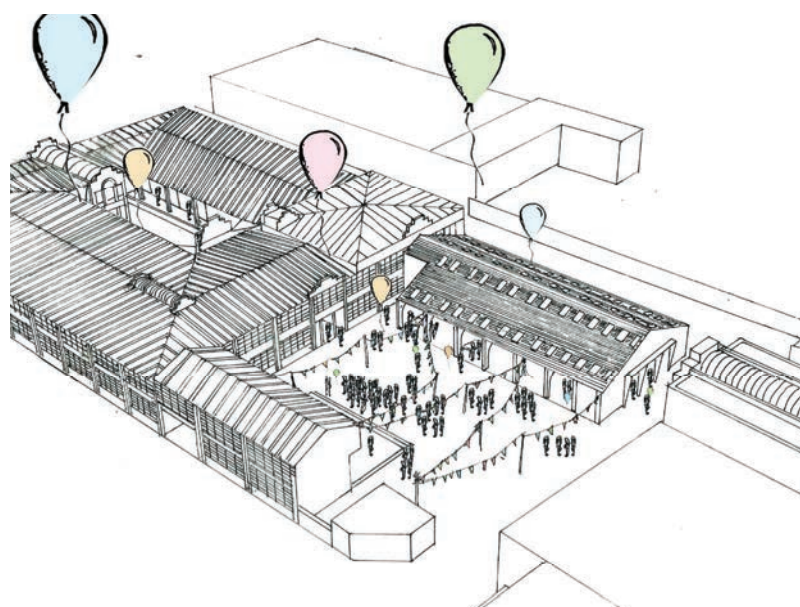
The Penarth Centre acts as a smaller ecosystem set apart from the rest of the diverse users of the Shedlands area; with eight churches, various creative industries, wholesalers and a nightclub. Through conversations it became apparent there are similar interests and disciplines and yet a quick disassociation from individual interactions. Within the building the only communal area is a dark, dingy and unwelcoming passageway but with the potential to be opened up and form a new pedestrian thoroughfare.

My project focuses on creating a neutral space for the users of the Penarth and the wider area of Hatcham Road. Importantly, it has no former ownership and therefore creates a space to allow for joint possession between existing tenants. There is also the possibility to create a space for events, and for relationships to be formed outside the constrictions of former associations and connotations. The establishment of a civic space at the top of the site gives the new pedestrian axis a focal point and provides a unique space for community issues to be debated. The proposal is intrinsically about the provision for public assembly and how this can contribute positively in a divided community.

## Eno-Obong Akpan
Just One Conversation

What happens if I fold out the community?
James, an artist on Hatcham road informs me that the industries in this area are dying out or being asked to move, leading to the community's extinction. On Hatcham road, there are two main sects that caught my attention, the creative and the religious. Artists inhabit the street but have nowhere to exhibit their work. The churches invite people to come along to their services but there often is not enough space to allow in people from outside of the community. What would occur if I were to fold out the relationships and skills they all possess to form one whole community that looks after each other?
My preliminary project explores design through the fragments of the community. These fragments in turn create a structure for learning, exhibiting and relaxing. Opening up the courtyard space next to the church provides a straight connection from Ilderton road through to Hatcham Road. The proposal will attract outsiders in and bring residents of Hatcham Road out of their sheds. The aim is that the space will grow by either exhibiting work, sharing work spaces, relaxing or growing vegetables. It is a space that opens the opportunity of learning different cultures and skills without boundaries.
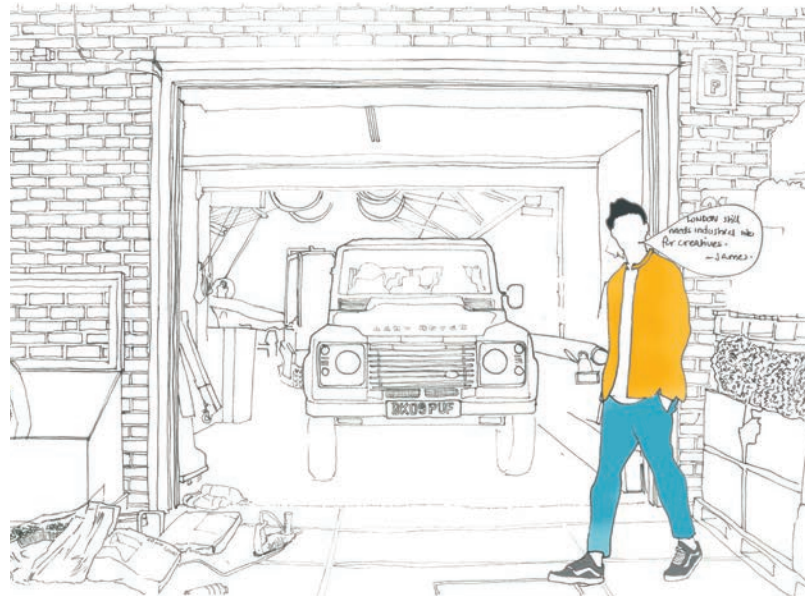


## Hannah Jarvis Howard
Community Junctions

Community Junctions seeks to integrate Hatcham Road Industrial Estate's potentially differing communities, with the implementation of shared space and time-tabling.
It proposes a number of different street installations, both permanent and temporary, that alter the vehicular permeability of the site and provide the users with a space within which to interact with each other.
Through this unification, a stronger resistance may arise to combat exterior forces with the potential to 'develop' or 'destroy' this community.
Focusing on a relationship between two sets of users; demolition and the church of Jerusalem, a timber frame, polycarbonate clad roof canopy is proposed, which covers the street that connects the two businesses.
The structure is tall enough to allow access to cars but at specific times, provides a pedestrianised space for both businesses to spill out onto the street and to share the space.
In this case, furniture and antiques from the demolition company can be sold, and food stalls, music and dancing from the church have the potential not only to integrate these neighbours with each other, but also make the area attractive to people from outside the estate.

Hatcham Road Estate is at the threshold of change as the Old Kent Road development is threatening the now unique character of the area. Within the entire North East block of warehouses on Hatcham Road, the mechanics at Burham Motors are the only landowners that have resisted monetary offers from developers. Whist reflecting on this radical shift in ownership, I was reminded of the phenomena of the Nail House; land belonging to people who refuse to make room for real estate development. Nail houses have long been a vision of protest rather than a solution, and I began to speculate about the possible outcomes that this singular resistance might present.

I took a step back from the extremes of the Nail House approach to the site by identifying the wider client. Assuming a situation where there was more resistance by the landowners, meant a more appropriate way of living could be proposed on the sites of the vacated. A live / work arrangement that combines artists' studios and light industry would maintain the interesting demographic of the area, whilst also providing a much-needed public space that would allow the existing community to continue to grow.
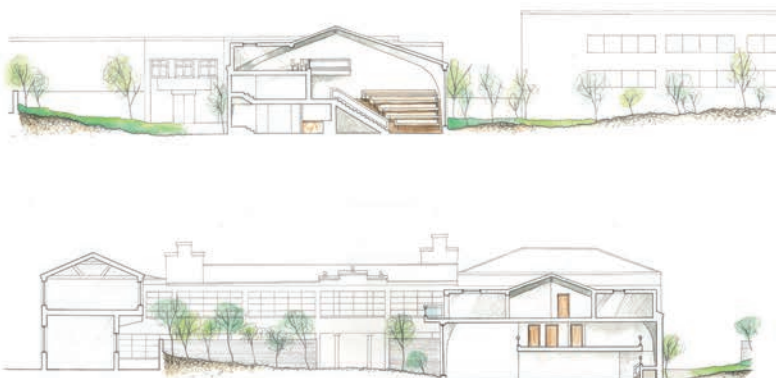
Within the four quarters created by the cross roads of Hatcham Road and Penarth Street, several types of occupiers can be found, but with rarely any interaction between them. From industrial sheds to places of worship, South Bermondsey is a community of communities. Through several conversations with the different occupants, it became very clear that a gathering spot was required to bring everyone together. The minimal communication has been blamed on the lack of location; rather than the lack of will. In addition to this, a common need of green, natural spaces emerged.

My aim was to use an existing structure and create with it, a multi-use space that can be occupied by any of the four different groups. I chose to use the north-western shed at The Penarth Centre, which is currently being used as a car park. My proposal seeks to turn the shed into a community centre with a theatre hall, restaurant, and rooms that can be used for study or creation. The restaurant and theatre would have large floor-to-ceiling glazing allowing for a framed backdrop. Beyond the adaptation of the shed into a centre, I have also proposed a rewilding of that quarter of the wider site.

## Huan Xie
Hatcham Works

The proposal situates itself in the Thompson & Sons scrapyard as it complements the sites organic layering developed by its owners. The dynamic nature of the site inspired me to propose a building that is designed to grow with the needs of the users, and ultimately the ever-changing economic climate. The installation of a crane on site allows for building materials to be lifted, and facilitates the building of a central structural core that dictates the number of storeys the scheme will grow to over time. Additionally, the simple structural grid system will allow the users an open plan with self-built external walls, which subsequently allow for flexibility in the placement of internal walls. The sequence of spaces gets more private as the levels go up. The ground floor is intended for workshop spaces that add to the sense of place of the site, a private bar for the workers at the first floor level and above this there will be temporary accommodation for the workers. The building sits within a courtyard, that has been cleared to act as an open community area for both the people working there and the wider public, where events can be held.
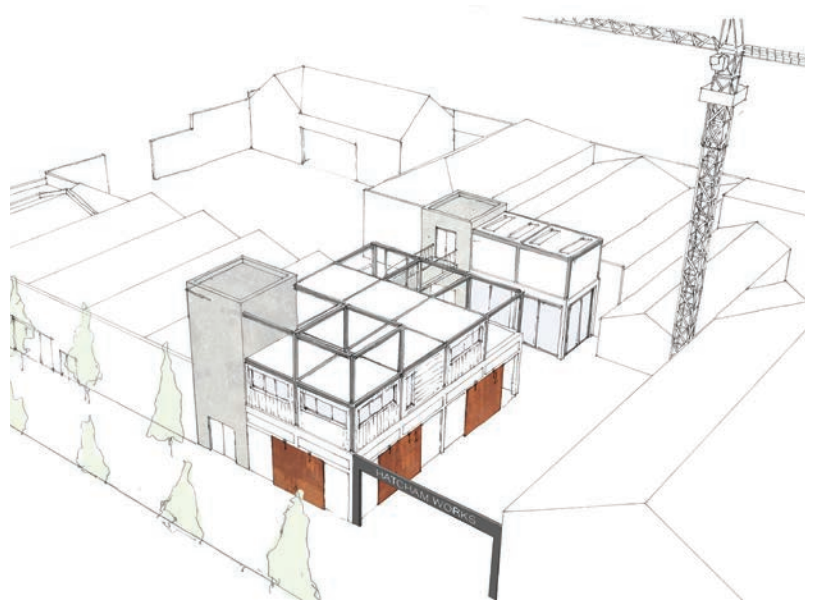


## Kim Kiteculo
The Common-Ground Arcade

Whilst visiting the block in South Bermondsey, I analysed its accessibility and building occupancy. Four interviews were conducted, and the brief was formed based on these interviews. The interviews showed that the block contains a variety of services: a DIY space, a warehouse where street decorations are made, prophetic churches, an Afro-Caribbean food market and many more. The block has a good connection to the main road, therefore I imagined that the main street in the block, Hatcham road, could potentially become a High Street, but in order for that to happen, the block would need to become more permeable so that people can access different streets without having to go around the block. I investigated the existing passages and alleys and how they can be used to accomplish that.

The building proposal is an arcade, a common ground where the users of the block come together to sell their products and gather as a community, but also to provide better accessibility from Hatcham road to other streets. It includes a market area, art and music shops, art supplies store, bookshop, a café and seating area, where people can chat or read free books provided by the DIY centre.
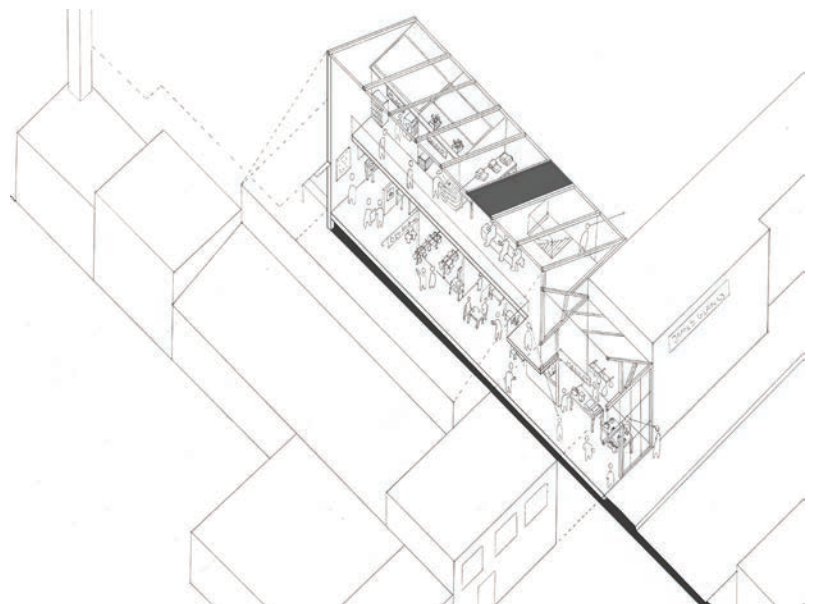
## Lionel Giordano
Hatcham Road's "Odd-Gaps"
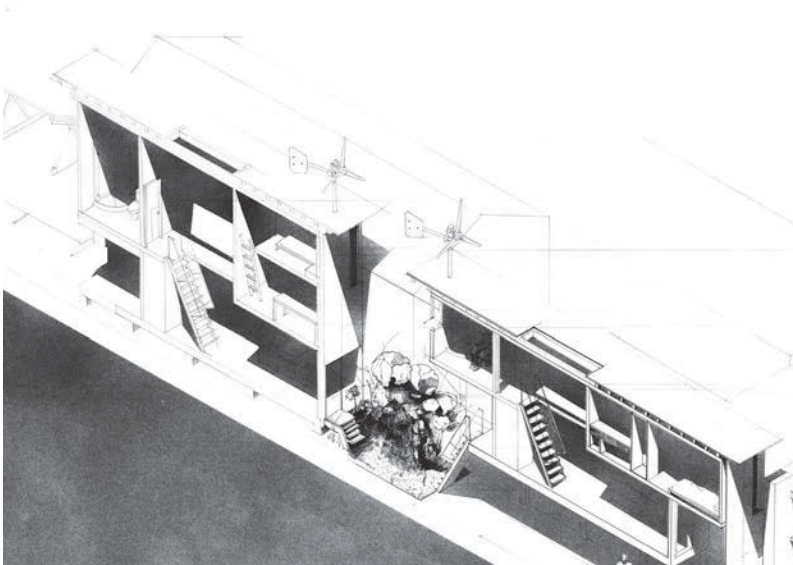
The preliminary project site is located in Hatcham Road some 20 minutes' walk from surrey quays. The area is composed of mixed industrial businesses that fashion a live-work lifestyle. These will be extradited without a fitting compensation to make room for the Old Kent development scheme, comprising of residential blocks.

The Odd-Gaps project is empowered with the ambition of setting a model that will encourage/enhance a live-work environment, and potentially render legally difficult the approval of the Old Kent development scheme. Using the Gordon Matta Clark – odd lots project as referential inspiration, 'gaps' between buildings were mapped and investigated to discover potential in-between spaces of blurred ownership.

The proposal is composed of lightweight structures dotted around existing/shared courtyards and slotted within the spaces between buildings. Attempting to maximise/ optimise the use of the "gaps" and shared courtyards, the scheme will offer two shed typologies:

-Dwelling Gaps, where the Gaps width conforms to the minimum allowance for building regulations of a dwelling.

-Energy Gaps, supplying the adjacent buildings with renewable energy, i.e. . .. wind turbines and photovoltaic panels.

## Maya Shankla
What if? Reopening The Grand Surrey Canal



Walking through Hatcham Road on a Sunday morning was lively and busy, with churches out, children playing and people selling goods out of their cars. It is a perfect example showing the crossover between different cultures, activities and building uses.

One of the main observations I made was the huge number of cars there were, parked on the road and sidewalks, blocking access to different parts of the street. A conversation I had with a scrapyard manager revealed there used to be a canal that ran through what is now the Grand Surrey Road.

Poor road links led to the extension of the waterways from the London Docklands, to link London with Portsmouth. Unfortunately, the canal began to decline in the 1940s when part of it was abandoned and in 1960 much of it was drained; in 1970 the dock was closed.

My proposal looks at the urbanisation process and what it could have become and how it might have been different. What would have happened if the Surrey Canal was never filled in? Hatcham Road could have been the hub of South Bermondsey, with green links, greater biodiversity, canal life living, whilst also removing traffic, reducing pollution and improving the circulation using the canal.

## Monica Landivar
Open Warehouse

Hatcham Road was home to a mix of residential units, shops, and factories in the 19th century, with green areas surrounding and outlining its perimeters. However, the characteristics of the area have changed over the years, today industrial sheds and blocked entrances define the streetscape of these set of roads. The street elevation has a monolithic rhythm and form, creating an enclosed feeling for these roads, the wide pavements are severely interrupted by cars, and objects display warning off signs set by occupants of these units. Despite the physical character of these streets, its a vibrant area due to its activity and occupants; different community groups use the street but do not share the space as it feels territorial. There is an underlying fear of change and a sense of temporality due to development schemes emerging for this area; the project aim is to address this sense of temporality and territorial thresholds by creating a relief on the monolithic elevation and introducing the concept of 'otlas' and celebrating the different industries and residents of the area. The main intervention will be to enhance London's DIY spaces by removing the building envelope and introducing a new flexible structure, revealing a beautiful old chimney which will mark the hearth of this new community shared space, providing areas for pop-up shops, performance and exchange.
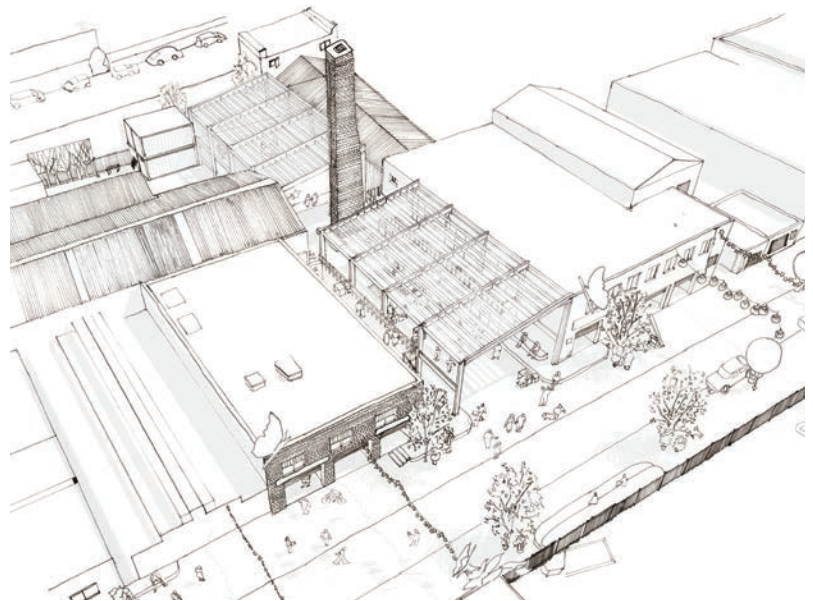


## Ruben Santos
Hatcham Co-operative

*"Between the planners and the developers, they've got it all figured out"*, but what if that wasn't true? If anyone was to walk around Hatcham Road, there would be a phenomenon perceived that it is a set of closed-off streets, made up of individual businesses that operate and work within an area without community. However, from initial conversations with the locals, it was clear that there were strong bonds and alliances built up from the common enemy, the developer.
Having spoken to disgruntled tenants, it was apparent that the balance of power between the locals and the developers/planners was unbalanced; with light industrial companies and artists' studios getting moved further out of London, we have to ask, how do we prevent further displacement?
By means of positive disruption to the planners/developers, the scheme proposes to decentralise power back to the people by proposing a multi-purpose modular CLT structure for the people to infill and develop over time. It incorporates the idea of a live/work scheme that introduces a relationship between artists and light industrial people between shared spaces.
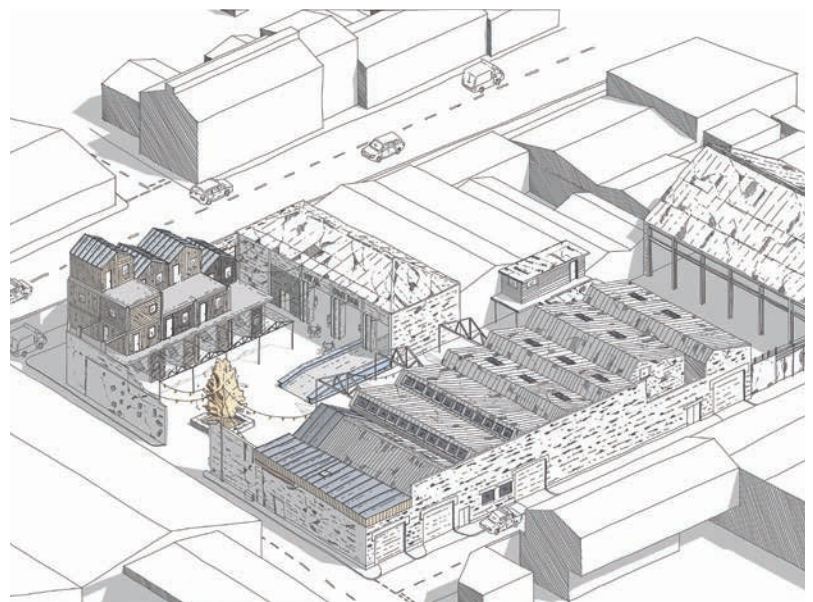
## Ruby Lanesman
The New Brunswick
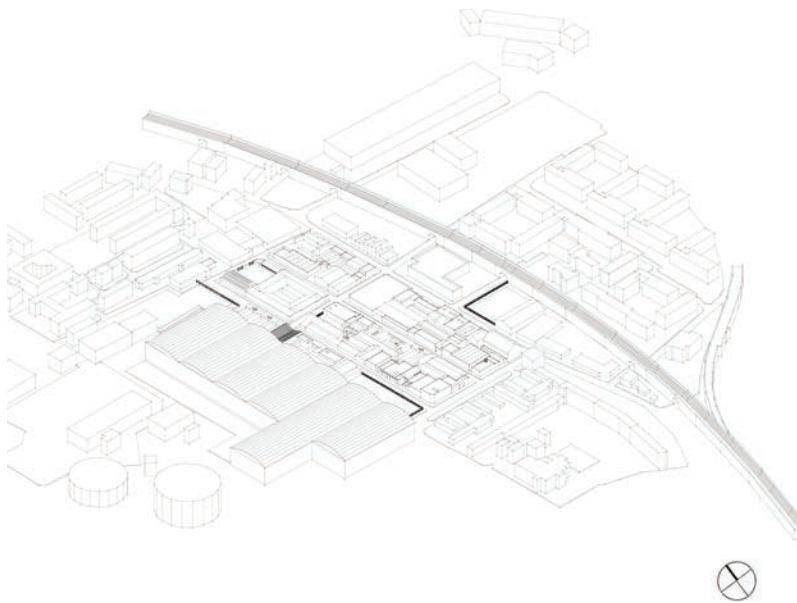
The area around Hatcham Road is a densely populated industrial estate. However, the businesses on the estate are changing and the manufacturing business is no longer dominating the area. A creative mix of faith premises and start-up businesses, artists and small-scale makers represent new users in South Bermondsey who have not been recognised until now. The small-scale industrial buildings will be phased into mixed-use residential developments with a flexible footprint to be dictated by time. Following a conditions report, two existing blocks are isolated, diverting traffic around and creating a new residential island. The Brunswick is tested as a new pocked green park space merging Hatcham and Ilderton Road. Fronted by business units, inviting places to sit and residential facilities, the building will develop laterally over time as the user spaces become more defined.

This lateral vision will not stand out within the existing fabric while still giving enough space to the local lower income environments that already exist within the site. The New Brunswick provides a gradual residential hillside that meets building regulations and a new typology of building in the area. The textures of the industrial architecture will offer material precedent to the development.

## Sepandar Keyvan
Bermondsey Housing Crisis

The initial Bermondsey Project was about reviving the industrial sector which Old Kent Road is famously known for having. As the developers are forcing the industrial sector out of the area by replacing it with housing, companies like Flux metals have to re-locate. New Kent Road is an area known for having a strong industrial sector, which is increasingly becoming threatened from this development. The rate at which London loses its industrial land is supposed to be a carefully managed process, yet over the last seven years, the city has lost space for industry at almost three times the planned rate. An economy that provides nearly one in ten of London's jobs is being smothered. Land with planning permission for housing can be worth up to four times more than when used for industry, therefore land owners are keen to change their planning application from industrial to residential. Often, when developers attempt mixing industry with housing, the workspace ends up being too expensive to attract the tenants who need it. Therefore, my proposal to this problem is to have cheap industry and housing in the same space, helping the housing crisis and not removing the industrial sector from the area. Having a cheap space means the tenants are able to afford the workspaces.

My investigations in Hatcham Road revolve around the community of artists currently occupying Unit 02 at 62 Hatcham Road. Taking its cue from the - sometimes aggressive – colonisation of the street by the neighbouring units stemming from the lack of sufficient car park spaces in the neighbourhood, the proposal investigates a model of selective pedestrianisation of the carriageway during non-working hours, in order to temporarily create a flexible civic space out of the existing road infrastructure.

The structure is predominantly constructed out of scaffolding tubes, colonising the areas of the street which would have otherwise been occupied by illegally parked cars. During working hours, vehicle circulation is still allowed via the road, and the structure can be used as a bike store for commuters. During non-working hours, the structure can be colonised by the artists, for use of outdoor exhibitions, parties, Sunday markets, or public speaking. Much like the lorry delivery drivers consistently blocking road circulation in front of their units to load and unload cargo, the artists' can claim the road for their own activities, draping fabric around the structure when in use, in order to temporarily craft a new civic space out of the existing road infrastructure.



Right
Thompson and Son's yard
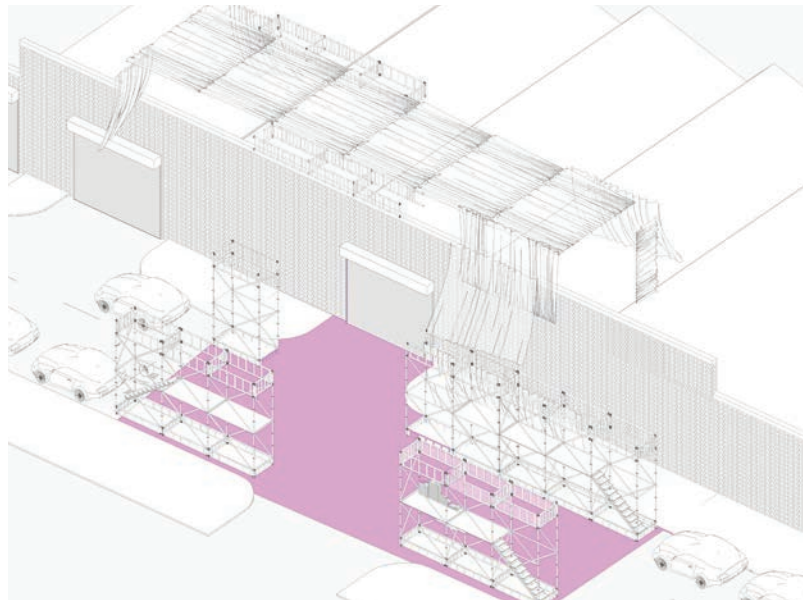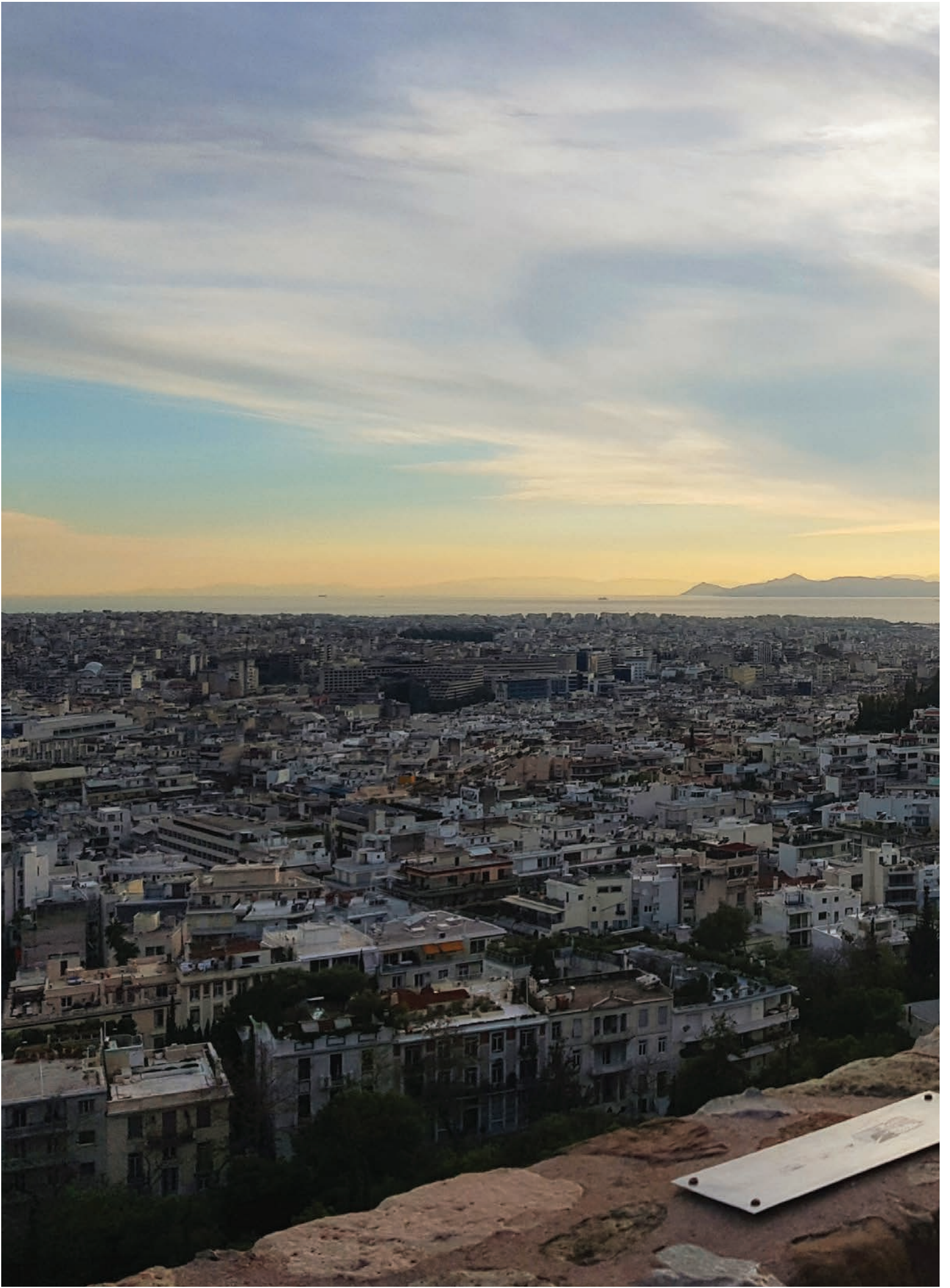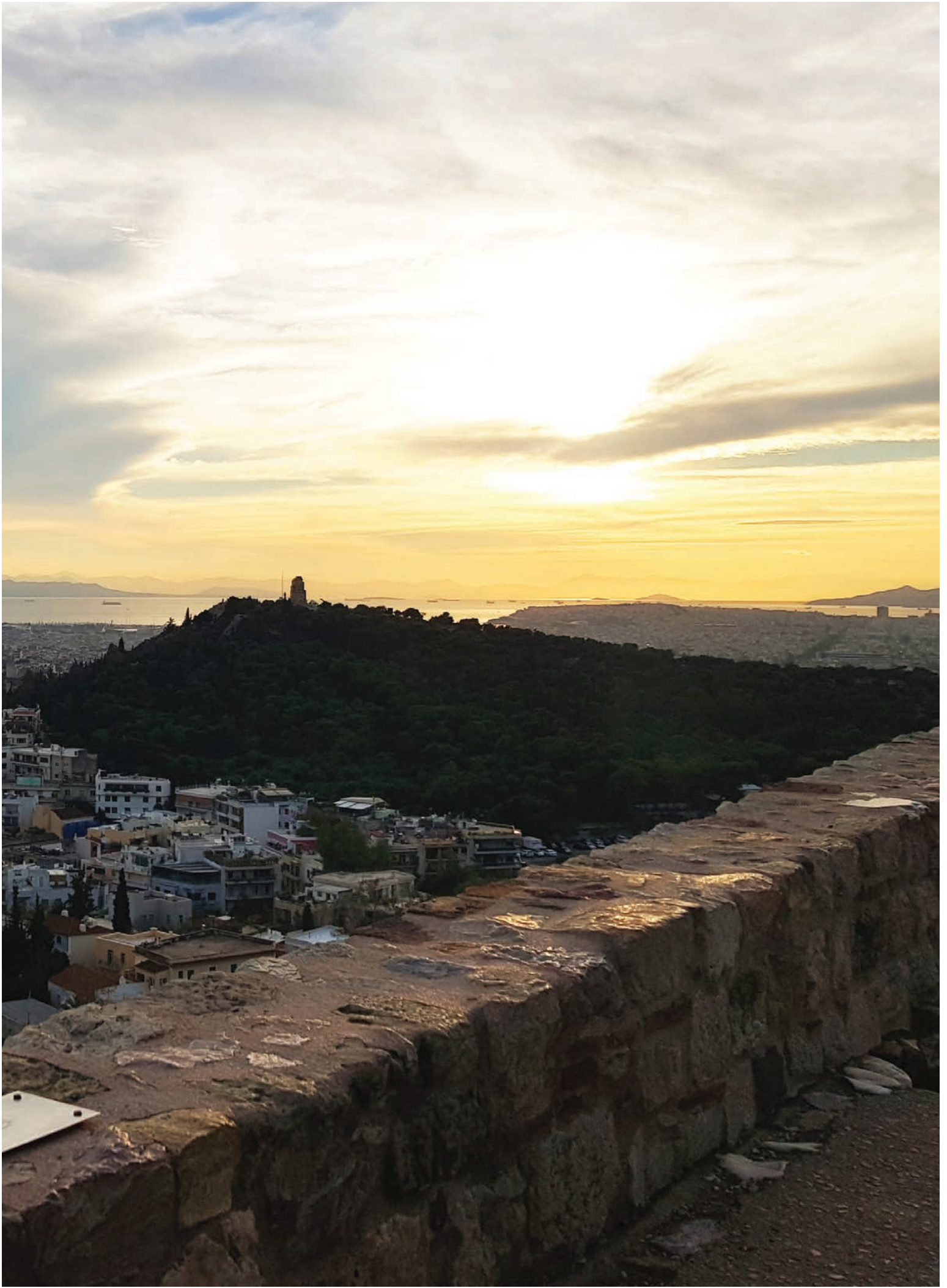
# Eleonas

As one of the oldest cities in the world, Athens has an incredible history of art, literature, philosophy and democracy. In more recent years, it has become a city struggling through ongoing battles with political tensions, turbulent economies and has now been plunged into the centre of the refugee crisis. Due to its geographical position, Athens has become a key location for huge influxes of people arriving into Greece, often fleeing war-torn countries. Despite the general consensus from the refugees that Athens is not their intended final destination, the closure of the northern borders has meant that many have reluctantly remained in Athens until circumstances change. Refugees have begun to settle within NGO accommodation, informal squats or official government-led camps. The only official camp that lies within the city itself is situated in Eleonas; our area of focus for the year.

Eleonas is a neighbourhood situated to the west of Athens. The name comes from the Greek, meaning 'Olive Grove'. The names acts as a preservation of the topography of the landscape from its ancient era, when the site was a sacred olive grove for the ancient Athenians. Olive trees were planted along the river Kifissos that used to flow through the centre of Eleonas. The Kifisos and its tributaries are now significantly covered, and very few olive trees now remain, as the composition and purpose of the district has changed over time. Today, the site stands as a direct contrast to the surrounding uniformity of Athens' gridded structure. The site demonstrates a clear urban patchwork represented by sheds, warehouses and open wastelands; whereas the surrounding areas of Gazi are represented by concrete frame structures known as polykatoikias. Eleonas, once a sacred olive grove, is now a heavily industrialised district which came about in the 1950s.

There are very few residential areas, with a small part of the population of Eleonas made up of Greek locals who primarily occupy the outskirts of the area, as well as the Roma community who have inhabited both formal and informal settlements around the site.

Studio 7 and Unit 6 are addressing the complex issues within Eleonas across four neighbourhood scale sites; the Northern Community, the Camp, the Forgotten Farm, and the Immigration Centre. The Northern Community is one of the few residential districts that consists of an area of permanent migrant settlements where dwellings are occupied by a mixture of ethnicities including Greek Migrants, Roma and Pakistanis. The Refugee Camp is connected to the 'Farm' along a stretch of 'High-Street.' It sits next to the minor remains of the Kifissos river and the informal Roma settlements beyond. The Forgotten Farm is an area that sits directly on the threshold between Eleonas and the rest of the city making the distinct change of building typology particularly apparent. Finally, the Immigration Centre is situated in the south of Eleonas, in an area which is industrial but plays a key part in the complicated process towards becoming a Greek citizen.

Previous Page
View from the Acropolis
Left
View of Forgotten Farm

# The Northern Community

## Eleonas | Site 1

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**Unit 6 / Studio 7 Students**
Kim Kiteculo, Ruben Santos / Anita Zarzycka, Federica Ranalli,
Angela Mastracco

Located in the north of Eleonas, the Northern Community is one of the few residential pockets surrounding the old navy academy. It is adjacent to a busy road with constant truck traffic, and a noisy working area also occupied by offices.

It has good transport connections as there is the Eleonas Metro station nearby, which can be reached in a 3-minute walk, and the main street next to the community provides bus stops which connect to the centre of Athens.

Although the transport links are sufficient, the Northern Community lacks greatly in shops, supermarkets, coffee shops, restaurants and schools, forcing the residents to use these means of transport, as everything is further away and not within walking distance.

Although there is a wide mix of cultures in the neighbourhood – Greek nationals, Roma travellers, and immigrants from south-west Asia – it is easily noticeable that not many of them interact with each other. This is demonstrated by two distinctive playgrounds: one for the Greeks, made in a private garden by a Greek father, and one for the Roma, located behind it, in the open public space. This divide is also noticeable, due to all the Greek houses being in one area, and the Roma and the immigrants being located on a different small street.

In our short time engaging with the people of the Northern Community, it became more apparent that there were boundaries, more or less tangible, attached to different communities. Thus causing for an unconnected community to exist amongst a single space, where interaction has been limited, and the atmosphere unwelcoming.

Previous Page
Children's heights in relation to fence
Left
The residential street

Ruben + Kim

Hello, how are you?

Ivan

Good thanks, Yourselves?

Yeah good, do you live here?, or do you work in the area?

No, I don't live here...

But I've work in the art gallery for the last 10years

Does anyone live here?

Yeah, there are 2 houses that have 4 individual males, from afghanistan, Iran and Albania.

2 families from Albania.

...and 1 Greek family.

Wow, thank you. Have a great day.

In the north of the Eleonas district, close to the metro station, there lies a small pocket of residential houses. This area consists of mostly Greek and Roma communities, with a few families from countries further East, such as Afghanistan. This small neighbourhood is considered to be a poor area and the reason why immigrants move there is due to its low-cost housing.

Whilst surveying the Northern Community, students engaged with children of different nationalities between the hours of 2-5pm. This time slot demanded lawless activities; such as use of the urban fabric as a playground; and informal construction / extension of existing family dwellings. Due to economic hardship, parental supervision and engagement is poor; with fathers absent at work and mothers distracted by menial domestic chores. Communication between mothers is limited to such chores; from taking the kids to school, cleaning shared surfaces outfront their homes, cooking to cloth laundering.

After a few days, students came to realise that the community had two playgrounds: the first was public playground where the Roma kids played with some of the Greek children; the second appeared to be within a private garden, dedicated to the Greek children only, as there appears to be separation between the two communities. It was noticeable, that Roma houses were few in comparison to the numbers of houses owned by Greeks.

The current community, from what was witnessed in the short time that we were there, seemed to lack the smallest amount of engagement; it appeared that there was some hostility presented by the Greeks, or potentially a preconception placed by the Romas - either way, there was intangible boundaries placed on the different communities. Which, having conducted interviews with Greek families, became more apparent through the dialect used to communicate frustrations, scepticism and objections against other cultures.

Against all parental advice, children break this mould; meeting in a spot physically located between both communities. 'The Playpark' is where they engage, free from the shackles of their nationality, blissfully integrating through playful interaction.

Top Left
Private garden for Greek children
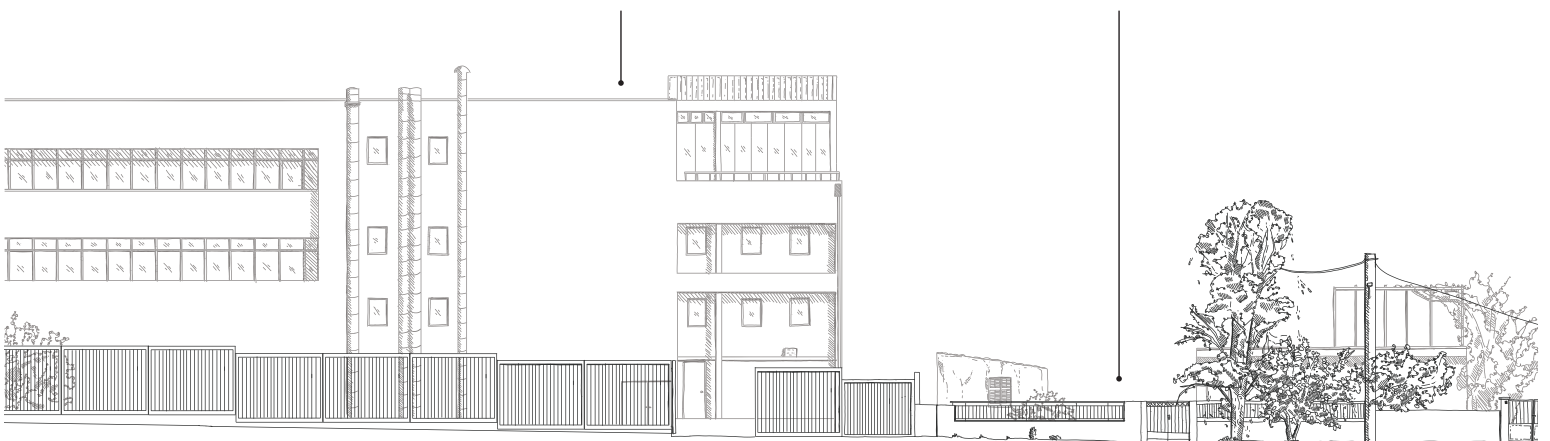Bottom Left
Conversation with a Greek man named Ivan
Top Right
Children playing football
Bottom Right
Children renovating public playpark

Religious Art
Centre

Interview
with Ivan

On the residential side of the site, the buildings are all quite similar in construction as they are mostly made of concrete. Differences can be mainly seen in the roof structure, where there is a mix of flat, pitched and half-pitched roofs. This has occurred due to the residents extending their houses at different points in time.

The building heights are generally consistent - most of them are one or two storeys high and rarely more than three. The Roma and Greek houses can clearly be differentiated as the Roma ones are smaller and simple, while the Greek homes are bigger, with some of them newly renovated and most of them have plants and small decorative objects around their entrances.
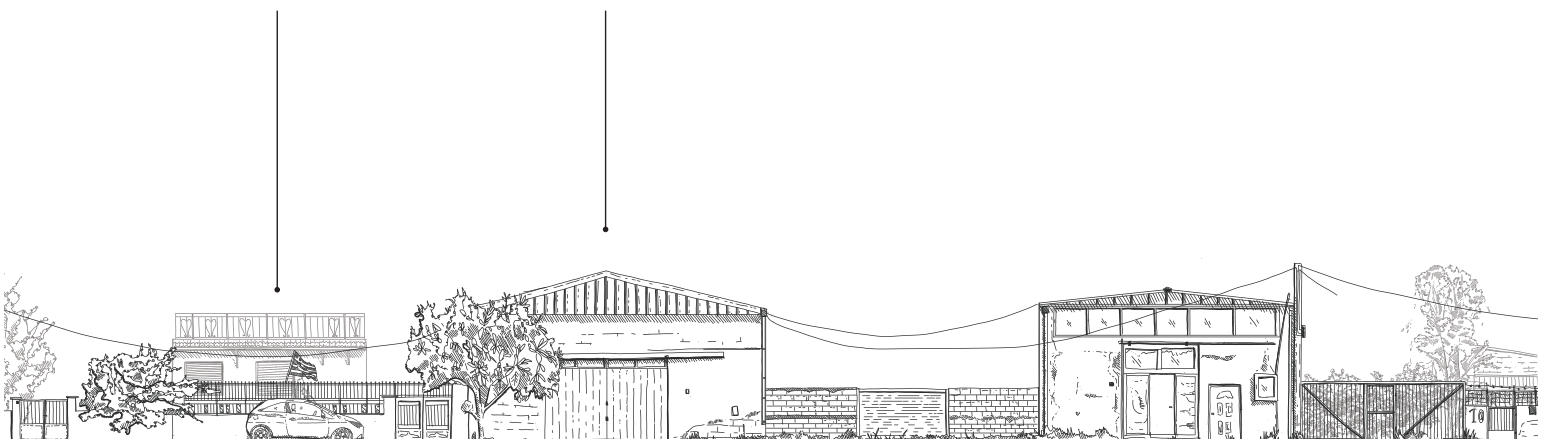
**Top Left**
Typical residential street
**Top Right**
Industrial shed
**Bottom**
Elevation study of the residential street pictured 'Top Left'

2.Greek Residency

2.Abandoned Warehouse

## Cultural Exercise: Drawing Workshops

This activity started on our second visit to this site, as the children found us surveying the site, and were curious as to what our intentions were. In the morning they observed us from a distance and were not interested in closer contact, so in the afternoon we made plans to start a drawing workshop. We introduced ourselves to one of the children, a little girl named Manuela, and later greeted her mother so that she was aware of who we were. Even so, four-year-old Manuela kept her distance as she did not trust us yet. This all changed after we suggested that we draw together.

The first workshop was done on a one-to-one basis, as one of us sat on the outside of Manuela's house gate that was slightly open and Manuela sat on the inside. We shared crayons and started drawing and slowly Manuela started to get closer to the gate but still would not come outside.

On the second day, more trust had been established with Manuela, and the workshop took place outside her house. Her teenager sister approached us enquiring about our little activity and after our google translate empowered conversation, she also joined us. By the end of the second day all three children of that house and a cousin had joined our little drawing workshop.

The third day started with the children from the neighbouring house also joining in. As they all became excited about the workshops, they started to call other friends, who live in other streets of the area and go to the same schools as them to join us. Our group became more diverse as we had Roma and Greek children of varying ages drawing together.

As the group grew, we started to plan new drawing activities and a craft workshop as well. The plan was to understand the children's social situation through their drawings; we asked them to express the way they see their house, their families, their school and friends, and what spaces they would like to have in the area.

The last workshop was to draw their daily routine. Through these workshops we learnt that the Roma children identify as Albanian gipsy, and we also became aware of segregation issues in the area between the Greeks and Roma, mostly enforced by the Greek parents to prevent their children from interacting with Roma children.



Left
Drawing workshop, Day 3
Top Right
Drawing workshop, Day 1
Bottom Right
Sketch by children, Day 4

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Having made strong bonds with the children of the northern community, the students involved with the site decided to give back to the little artists we had spent the last week with; by reviving their place of play.

The fundraising idea, "48hr Fundraising For Eleonas' Youngest Artists", allowed for people to hear the story of our engagement and the issues associated with the playpark, and many contributed to the cause.

We began the day by buying equipment from a local store: paint, brushes, brooms, hedge cutters, bin liners, safety gloves and so on. A short taxi journey later, we arrived on site with the supplies needed. The children were there, already awaiting our arrival. Renovations commenced with the removal of dangerous items on the ground: glass, rock and unidentifiable objects. As this was happening, the walls of the park, that were tattooed with several different tags, were being painted over offering a rejuvenated and clean appearance. Later in the day, a couple of Greek brothers walked past, returning to provide us with excavation tools and man power to accomplish the task of digging into the ground. This final exercise, carried out by both the children and the students, allowed for us to set tyres within the ground; which simultaneously cleaned up the site of random tyres, and provided new climbable apparatus for the children. The success of this intervention came in the following days as the increase of use by the older generation occurred, where they were seen enjoying the park with their children and other family members.

Top Left
Building tunnel
Bottom Left
Group after completing playground renovation
Righ
Sketch of children drawing their dream playground

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## Kim Kiteculo
The Street Where I Belong | MArch

The Igoumenitsas street has unique social, cultural and political characteristics. I conducted interviews which were translated into five stories that led to the brief of my project. Given the layout of the block, the street is positioned in a way that it acts as a link to the main road, however that passage is regulated by the gate keeper. In the area there are men from Pakistan who are away from their families, living with dreams of a future where they can all be together, and children are often at the forefront of community integration.

My proposal is a building where everyone in the area can come together as a community, which is something that is currently nonexistent. In the morning while the children are at the school, the gate can remain open, and the building used to provide services such as a post office, bank and immigration counselling to the immigrants, and during the afternoon the gate would close and the children engage in activities such as planting vegetables, dancing and arts/crafts sponsored by the Gallery of Religious Arts located next to the site. Once a moth a celebration can be held to exhibit the children's work and offer an international food market.

## Ruben Santos
Educating Eleonas | MArch

A forgotten space, an area surrounded by memories of residential vibrancy and economic growth now embedded within an industrial land forgotten by Athens and their planning laws; it's been left to fight for survival.

The economic migrants and immigrants that have relocated to Eleonas have found themselves inbetween communities, from one they left behind to one that won't accept them. This challenge of integration and economy has become visually apparent around Athens, where the segregation and hostility created is as physical – by means of a wall separating playparks by nationality – as it is intangible – through witnessing different group's interaction with the same shared space.

Somehow, due to the complexities of these relationships, children unknowingly become both the mediator and gatekeepers into a new integrated community. Through the arts, my proposal aims to combat these issues by creating a campus for adults educated by children that breaks boundaries and introduces semi-latticed relationships on two scales. Firstly, the scheme reintroduces the river by water retention and CLT work-life for socioeconomic values that work on a city-wide scale. And secondly, an open campus where art, play and love are introduced at a community scale.
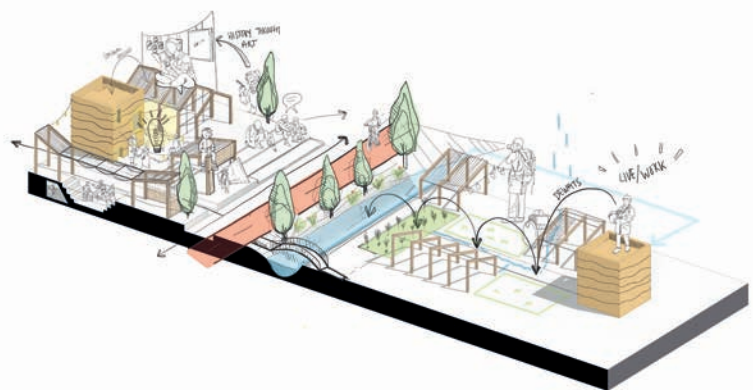
## Angela Mastracco
Reimagining The Landscape | Undergraduate Degree
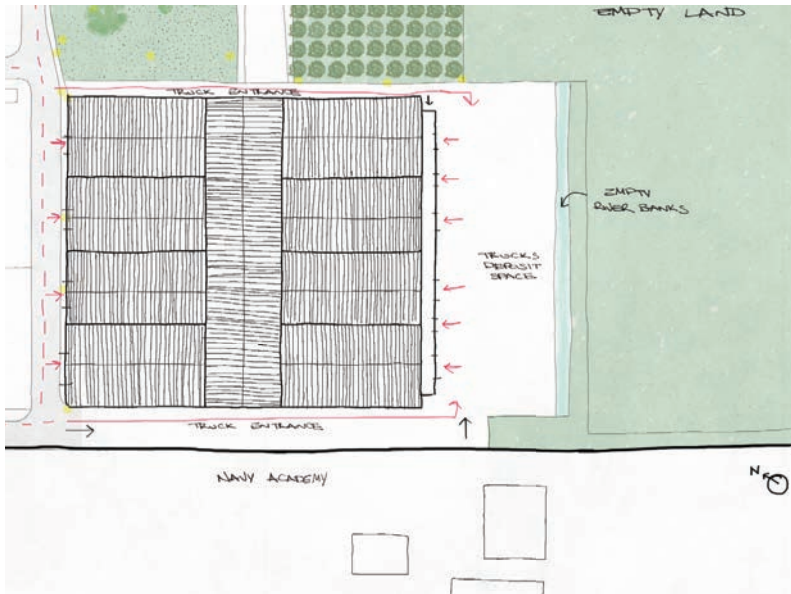
In the 'Northern Community' there's an interesting neighbourhood, formed of Greek and Roma people living together, within a small residential area surrounded by larger warehouses and abandoned sheds. There is nothing left of the historic Eleonas that consisted of old olive trees and fertile rivers.

Roma and Greek live in the same place but don't really interact with each other. Everyone seems to stay inside their own property and avoid interaction with their neighbours. This seemingly unfriendly and closed community blossoms with the sight of children, who are always left playing outside their homes. Every afternoon, they play in a small playground full of broken glass, needles and broken swings. No trees or parks or open fields to play in. All that's left is an empty bank of a small river and a few olives trees in the middle of a parking lot and abandoned buildings.

The project will aim at utilising architecture as a means to create an inclusive environment for both Greek's and Roma's. A place of interaction which is desperately needed. Kids, like they often do, become a catalyst for change in communities, and in designing a safe place for them and their parents, could be what's needed for the revival of the Northern Community. The project will also focus on reintroducing old the Eleonas rural green landscape.

## Anita Zarzycka
The Safe Play | Undergraduate Degree

A residential pinprick in the north of the Eleonas District is a place where many communities inhabit domestic houses. Amongst large in use or abandoned sheds, right next to the Naval Academy, laughter of children fills up the playground on an afternoon. These children, which are from Albania, locally referred to as Roma. Have, Unlike their parents, overcome the cultural differences and play together without prejudice to nationality. They come to the playground after school; they don't stay at home, nor are they being looked after, as their fathers work until 5pm. and their mothers cook and look after the house. Women don't seem to socialise during the day, as the chores take most of their time and energy.

Having refurbished the playground, to make the space more welcoming for the adults just as much as for the children. students witnessed different members within families that came out to sit and spend time together. Therefore, I ask; what space can be created to invite all the families to gather? How do we create a safe space for children and encourage more families of other nationalities to integrate within the community?

A catenary roofed building placed at the end of a residential high street within the 'Northern Community' in Eleonas. It appears abandoned at first sight, but as you walk the perimeter towards the other side of the street, you encounter a busy street full of working men.

The more you walk in Eleonas, the more you realise that the only women you might see would be journalists or refugee mothers, the latter are very intimidated by a new country, new language and new cultural environments. 'Greek Forum of refugees' is helping people through a program which assists women to be more confident about themselves psychologically, but also by offering them chances to either be taught new crafts or teach and expose their current talents.

The catenary roofed building is in the right position to bring together both men and women, but to also solve the problem of integration between different neighbourhoods within the 'Northern Community'.
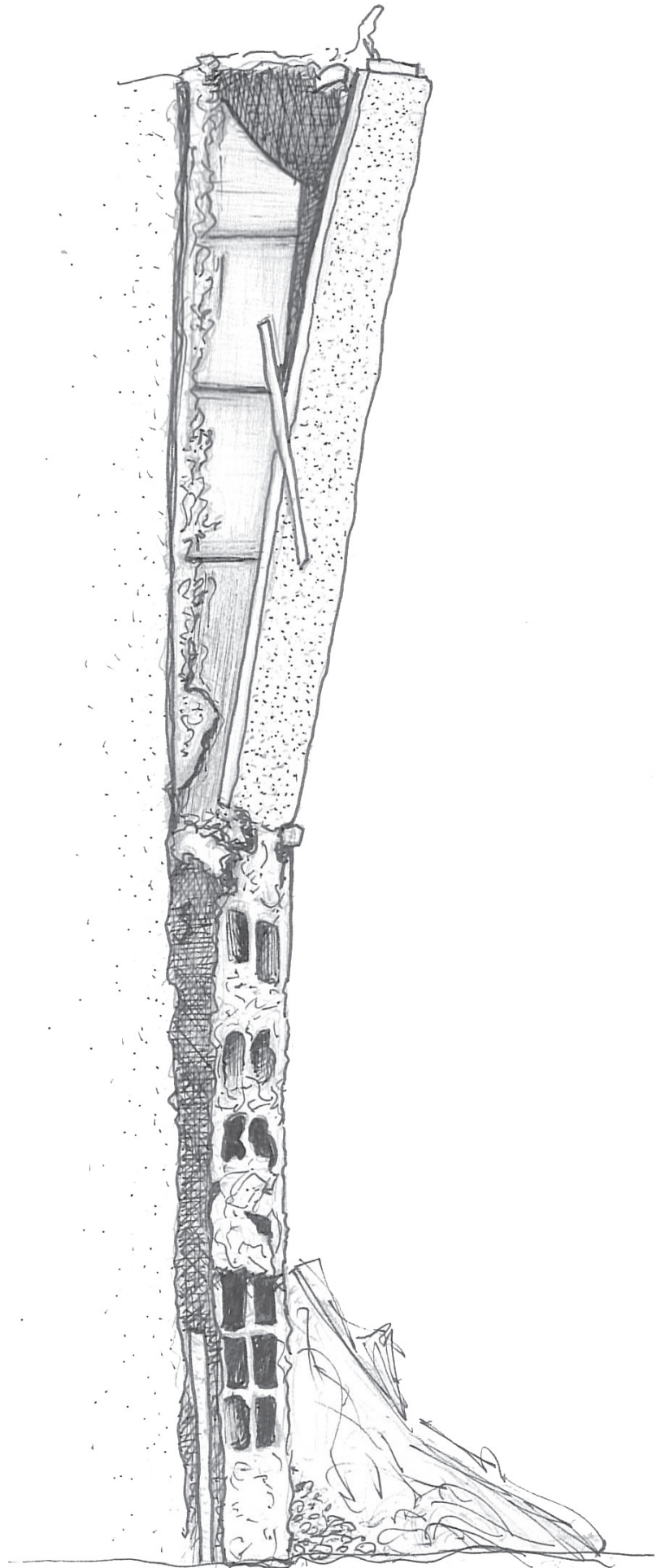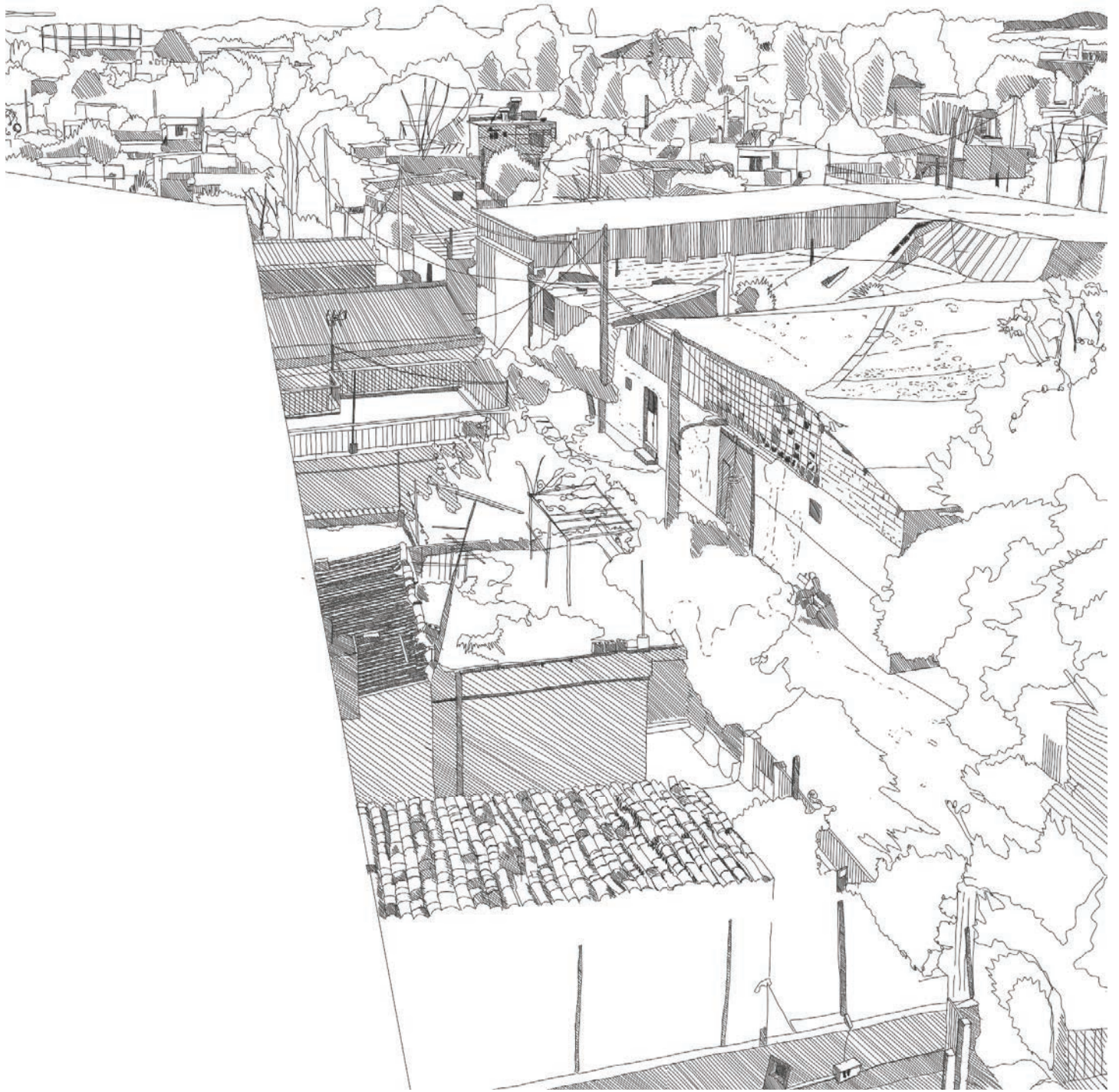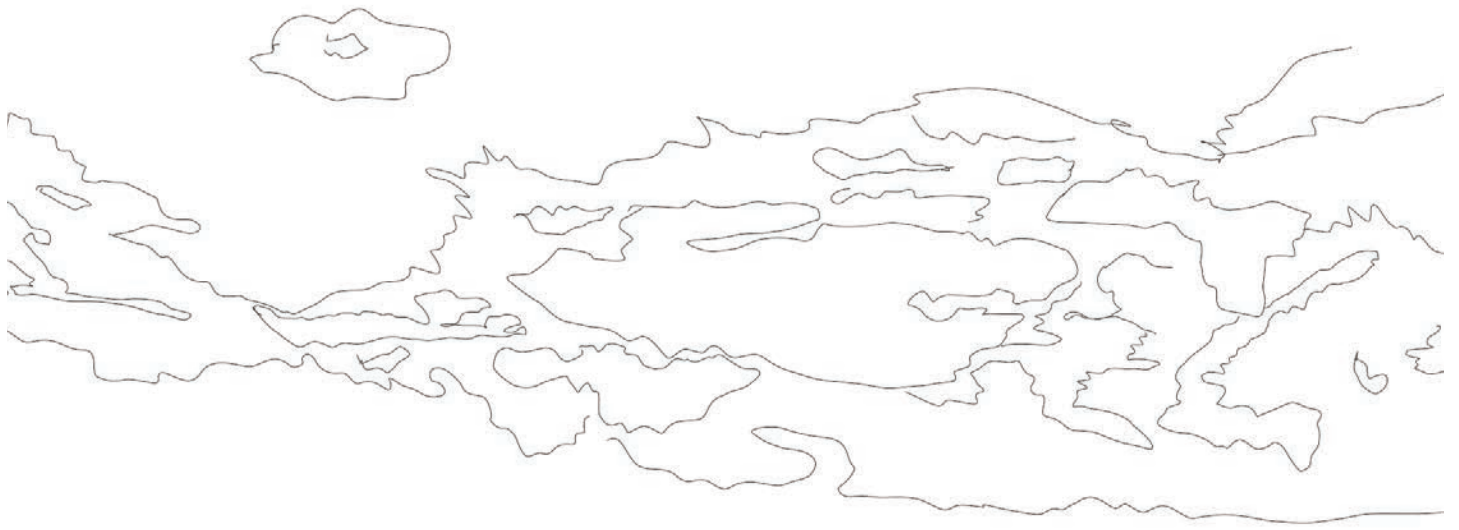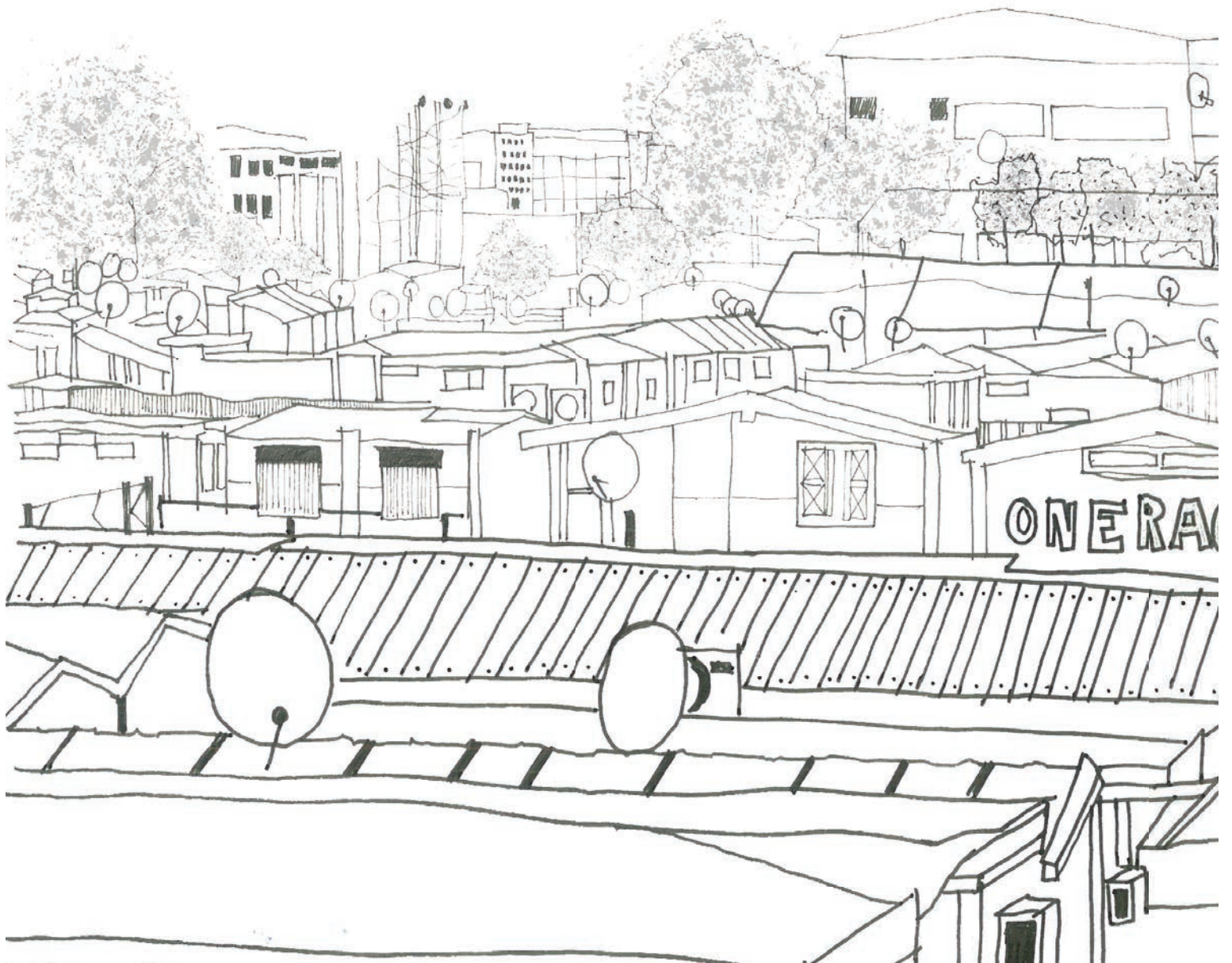
# The Camp
## Eleonas | Site 2

**Unit 6 / Studio 7 Students**
Anjali Bhatia, Ruby Lanesman / Nicholas Kousoulou,
Roua Aljammal

"Since we cannot change reality, let us change the eyes which see reality." Nikos Kazantzakis

During our walk, we noticed many key elements that defined Agiou Polikarkou, the main one being the Eleonas refugee camp. Outside, the camp is highly discreet and seems to merge with the landscape. People scatter themselves around the area; some spend their time enjoying a cold beverage at the Kantina, while others wait for the bus that takes them further into the city of Athens.

The exterior facade of the camp is harsh – made up of block work and large corrugated metal sheets – but within we find different languages, culture, food, and most importantly, people with stories that resonate deeply with any who stop to listen.

The perimeter wall of the camp had a few holes that kids used to escape and wander into the neighbouring building. Walking past the camp, the pungent smell of pollution, the smell of grilled kebabs, and garbage becomes a familiar scent. The river Kifissos is located beside the camp, next to the Roma community who have occupied parts of Eleonas for many years and run auto mechanic businesses. Whilst walking to site every day, we heard a vast array of languages, and started recognising some camp residents that got certain buses regularly. Outside, by the entrance to the camp, engagement was difficult to initiate due to the sensitivity of the place; although, individuals waiting for the bus to arrive, or those by the local coffee stand; were more than happy to engage in conversation.

During the field trip, one student, Ruby, had the opportunity to work with individuals inside the camp where she taught English and grammar, hosted female-only yoga lessons, and worked with kids to produce art projects. Her direct engagement with refugees in the camp taught us all that reality was different for all; but that the unity of peace binds everyone together.

Cultural Observations

Along the main road of the camp site, the only residential area is the camp itself. The surrounding area mostly consists of industrial sheds and loading bays. Walking along the main road, you often come across refugees, workers, and lorry drivers. The refugees would either be leaving the camp to get to the nearest bus stop or returning to the camp. The refugees tend not to communicate or interact with other people around the area, since they often feel unwelcomed by the Greek residents in the neighbouring areas.

Since we would regularly visit the site, we had multiple interactions with refugee families, kids, and Greek workers around the area. From the conversations, we gathered a sense of negative perceptions towards the refugees. Even inside the camp, there seemed to be tension between Arab refugees and Afghani refugees. The struggle is usually between the adults; most kids within the camp get along with each other.

By the river, on the west side of the camp we noticed kids would climb and play around in the nearby scrapyard.

*"We dig holes all the time! They never tell us off, they just fill them back in, we're not scared of them. We're not even scared of dogs, we're used to dogs, they used to roam around the streets of Syria. Just before you came, we were trying to break the tree branches to build a slingshot. We always climb trees, we even climbed the camp fences and freed the horses at the back. We always feed them and ride them for fun, they won't hurt you. But the guy there is not nice, he always shouts at us, he thinks he's a big boss, but we're not scared of him. We're not scared of anything."*
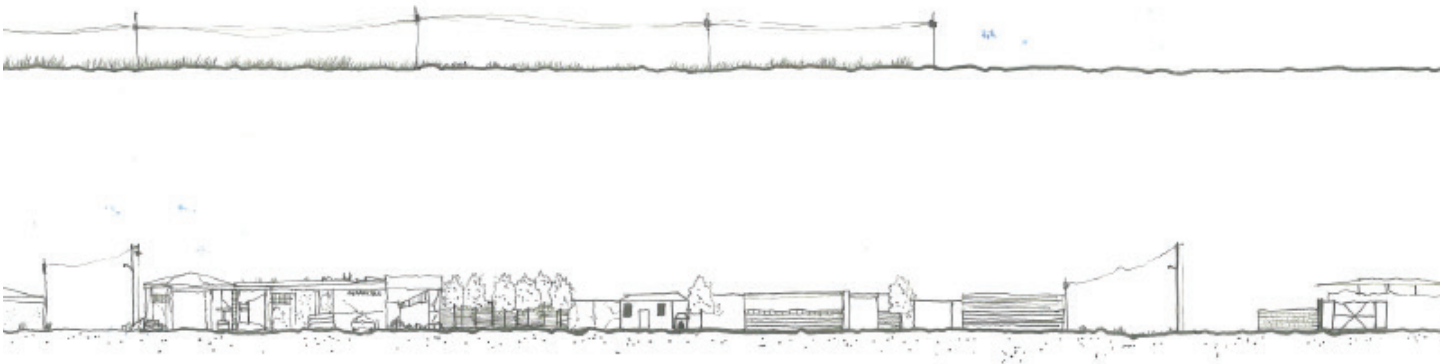
Omar, Adel and Mohammad - Syrian kids living in Eleonas Camp.

**Top Left**
Sketch of kids from camp
**Bottom Left**
Plan of camp
**Right**
Graffiti and dog outside camp

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At the far east of the camp site, the boundary is marked by the main road leading in and out of Athens; the gateway to the rest of Europe. The infrastructure here is fairly recent; in 2004 the roads were built up in anticipation of new developments. This road is always busy, day and night, with trucks and trailers moving cargo in and out of Eleonas.

There was a proposed project by the mayor of Athens, involving a new mall owned by B. Vovos, a town hall, a football stadium for the Greek team PAO, commercial and cultural centre, basketball and volleyball court, underground parking area and an expressway infrastructure transport system across the park. This project was intended to put Eleonas on the map as a 'go-to' destination, not only for Athenians but for international visitors as well. There were great hopes for this project, but the unfortunate timing of the 2008 economic crash left the project in a state of partial-completion. As it stands today, the site is abandoned and derelict with metal and wood and other debris.

Prior to the 2008 economic crash in Greece, the east of Eleonas was a bustling commercial and industrial hub supplying Athens and Greece with goods and services; a newspaper printing company, a toy factory, recycling centres, storage and distribution centres all had residence in the area. However, following the crisis, 75% of buildings in and around the camp site were left abandoned. There are two main types of structures on the site; simple concrete domino structures, and sheltered storage space made of concrete columns with either metal or concrete trusses.

The recycling centre is located to the east of the camp site and is where Greeks and refugees take their scrap metal to be recycled in return for a small fee. The structure of this building looks unusual upon first appearance but is quite simple.

**Top Left**
Industrial shed
**Bottom Left**
Elevation sketch
**Right**
Unfinished development
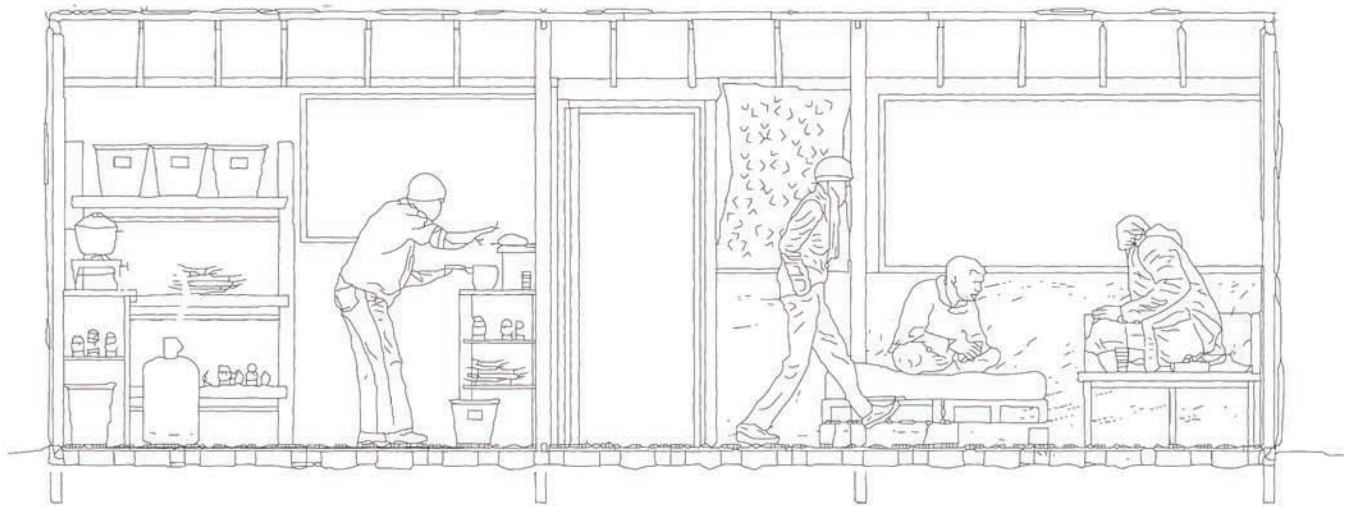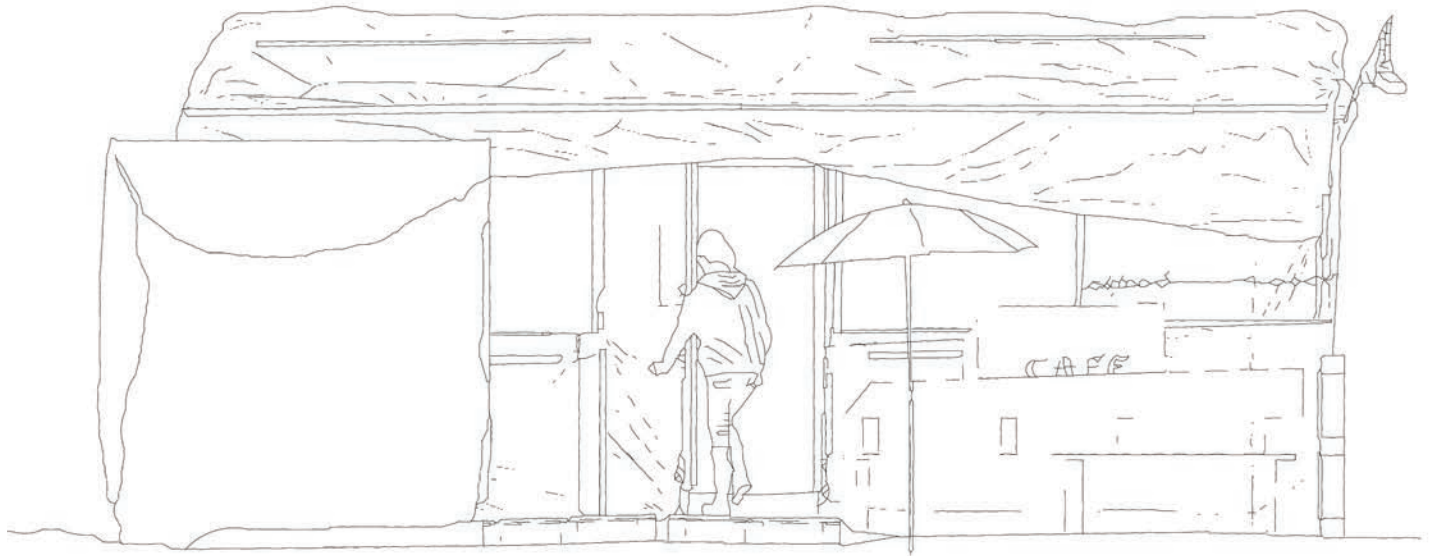
If you observe closely, the Eleonas camp can be visualised as a miniature neighbourhood. It begins to resemble a self-sufficient town and epitomises the notion of 'community'.

Even with the mix of languages, cultures and narratives, refugees in the camp still seem to work in unison. The camp takes the responsibility of conducting activities for everyone; they teach women's yoga, English and grammar, and conduct arts and crafts sessions. These activities allow children and adults to learn, engage and make new friends. The camp also provides clothes that residents can 'purchase' with their given tokens. Clothes are donated from external sources to the camp. With many activities in the camp spaces, the camp also has an internal dentist, a small clinic and a councillor.

Each residential container often has multiple families living inside each. Food is made in the camp daily - which adds to the rich culture inside the camp, and usually brings people together. The kids are both lively and loving; they enjoy having someone take an interest in their story, their likes and dislikes. They are keen to make new friends and enjoy their surroundings. They seem to make the camp their adventure playground, going in and out of the camp through self-made holes.

Left
Drawings of 'Meal Times'
Right
Drawing of 'Homework Club'

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## Anjali Bhatia
Wellbeing | MArch

Examining the Eleonas camp was a way of understanding the struggles of the refugee and the current political climate. Having spontaneous conversations and observing the conditions of the site I felt an inclination to introduce a civic space for the public. Being surrounded by the camp, it was clear that the perimeters were highly restrictive.

Whilst conducting the site survey I envisioned the site as a large neighbourhood that could integrate with the Eleonas camp. The abandoned sites and building had given me the notion of injecting life into the area by possibly introducing a market/arcade where local refugees could find a sense of belonging; where the borders are removed, and freedom is compelling. I want the implication of my scheme to induce interaction between communities.

Extracting the typology of the refugee camp can help the area by infiltrating it with life. Visiting the abandoned building next to the camp and understanding the physical and architectural restrictions allowed me to think about how the structure can be reused. The relationship between the camp and the abandoned building become an interlink to a scheme that can work in favour of the residents. Costanza, a mechanic, said that people here are looking to leave as there isn't anything for them there, it seemed like there was a lack of excitement and opportunities.

## Ruby Lanesman
Eleonas Refugee Camp | MArch

In the centre of Eleonas lies a refugee camp that was originally built to act as a detention centre. Following the Syrian crisis, the camp has opened its doors to refugees for the past three years. The camp has grown from 600 people to 2000, with almost one third of those being children and unaccompanied minors. In November 2018, I got to experience the camp first hand while volunteering as a yoga teacher. Aesthetically, the camps plain container boxes are slowly being transformed into a colour playground while the boundaries often exist of broken fences, allowing the residents to go in and out on free will. Using time as a design method, my project seeks to further diminish these barriers between the camp as a 'small town' and the surrounding areas of industrial Eleonas. By continuing the initiatives already happening by refugees themselves, we can open the camp to the public as a cultural hub, offering food and services just like the rest of Eleonas. Instead of the refugees having to seek work outside, infrastructure can begin to form within the camp itself through a series of installations and connections to the main roads. In time, I hope the camp would become completely integrated into its surroundings without being separate from Greek culture.
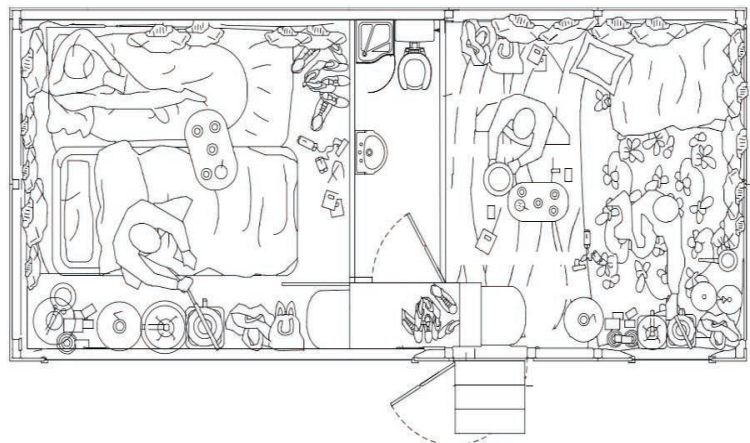
## Nicholas Kousoulou
Fun Factory | Undergraduate Degree

Whilst in Athens I had the privilege to meet and speak to many diverse people from various ethnicities such as Greeks, Syrian Refugees, children and NGO's who were working in the area of the refugee camp in Eleonas. Throughout my talks one theme was prominent; that people from different backgrounds did not get along well with each other. One conversation that sparked an idea was when I met and spoke to a Greek man at the Technopolis event 'Raise Your Voice'. Where he had expressed that he was from up north near Thessaloniki. He continued to say that there's also a refugee camp there and how they've just opened a community centre which hosts children's play area in the morning and teaching sessions for adults during the evening.

This sparked an idea for my proposal, to design a building where I can stimulate interaction between all adults to communicate despite their differences. I plan to achieve this through the plasticity, mould-ability and playfulness of children playing; by creating a playful space that children can play and learn in, and in turn that forces parents to communicate whilst waiting on their children in the surrounding context.

## Roua Aljammal
Rebuilding A New Life | Undergraduate Degree

"*We've got a saying in Syria that states, whoever has a tongue never gets lost, but we're pretty much lost. There are no means of communication if you can't speak the language. We struggle at the pharmacy, hospital, even at the market. We can't explain, and they can't understand.*" After speaking with several refugees, most of them have similar struggles with communications. It feels like there's a border within a border. They need to break this barrier inside in order to help them blend, gain confidence; and although they look like outcasts, they shouldn't feel like it.

My proposal, a facility for adults rather than kids, would be integrating adults within an educational facility. Whilst the kids are already learning and embedded within new environments, the adults struggle silently. This new institution, where adults are encouraged to learn the basics of the dialect and its culture, creates an environment which becomes about more than just "learning a language", it becomes therapeutic. They would consider it a safe house, a halfway point between the outside and the camp. Evolving with time to become a place where Arabs and other cultures exchange.
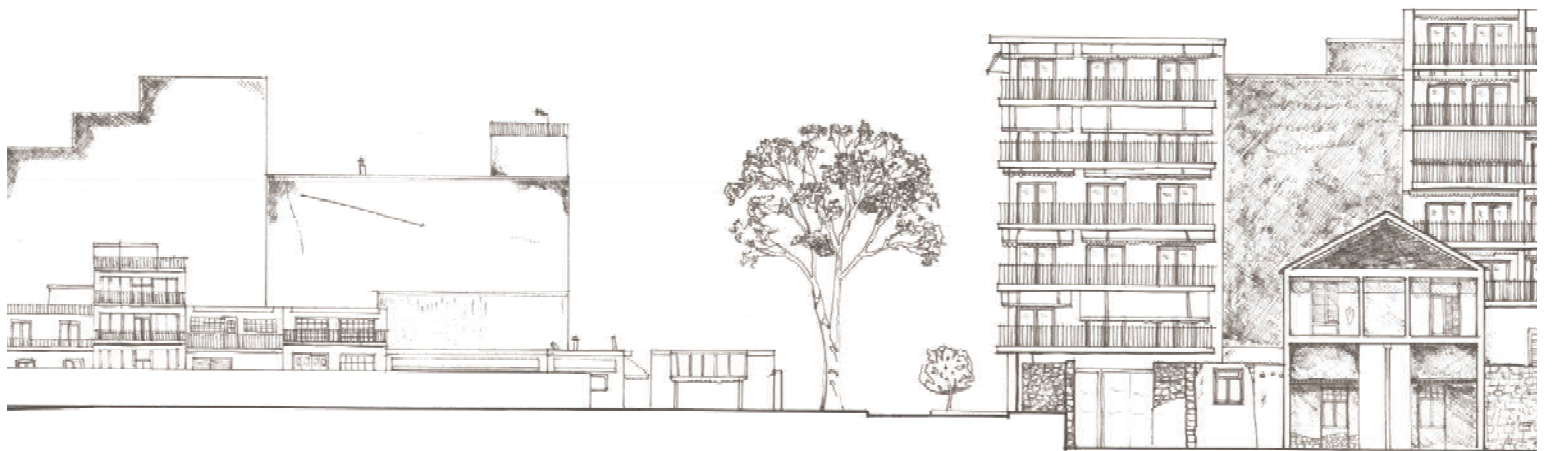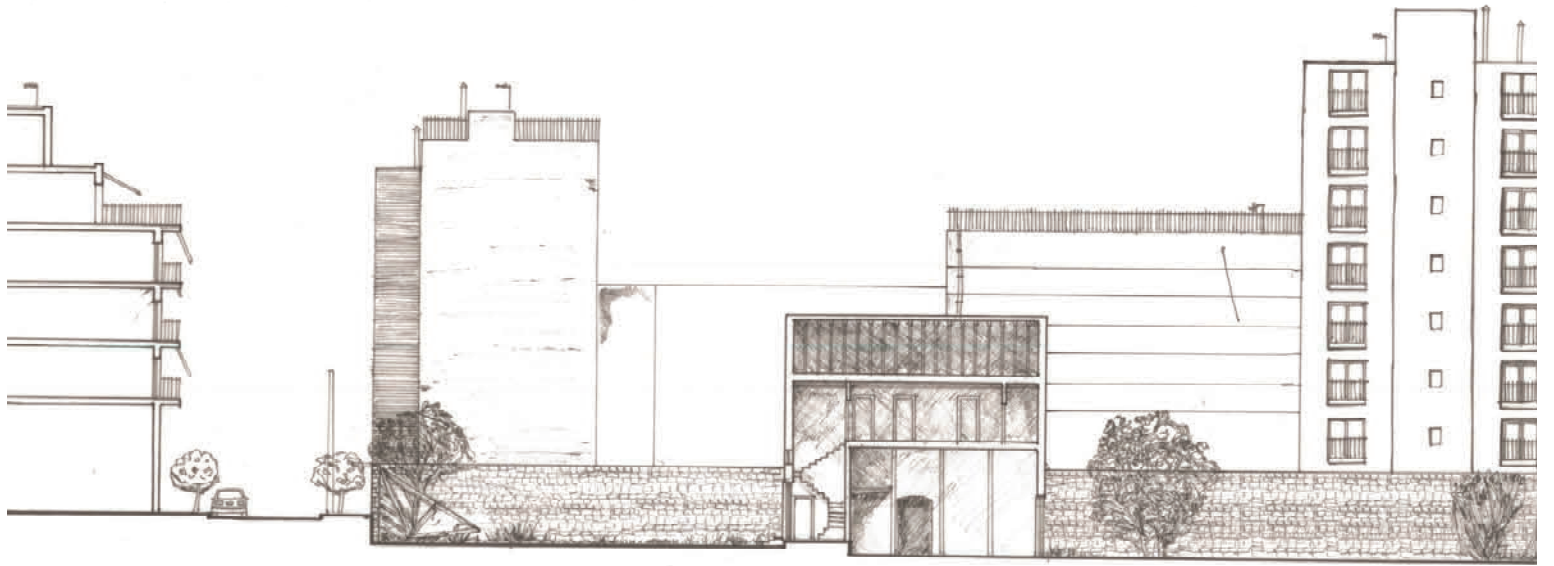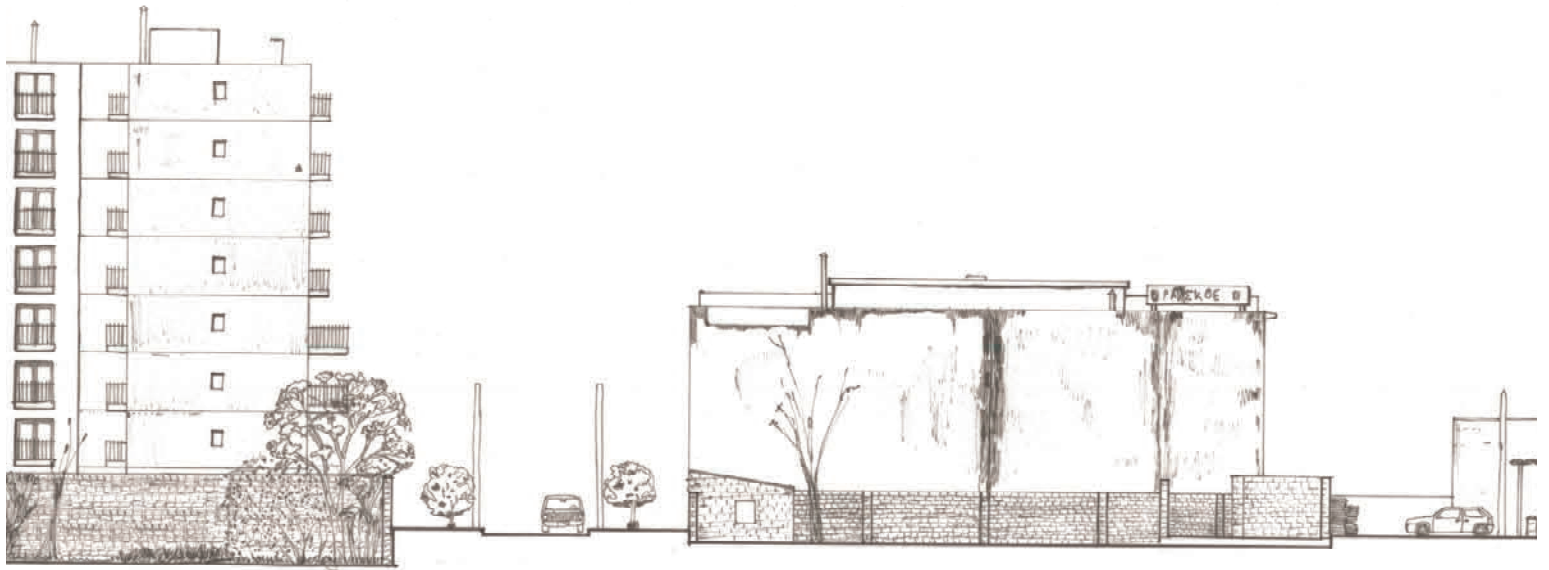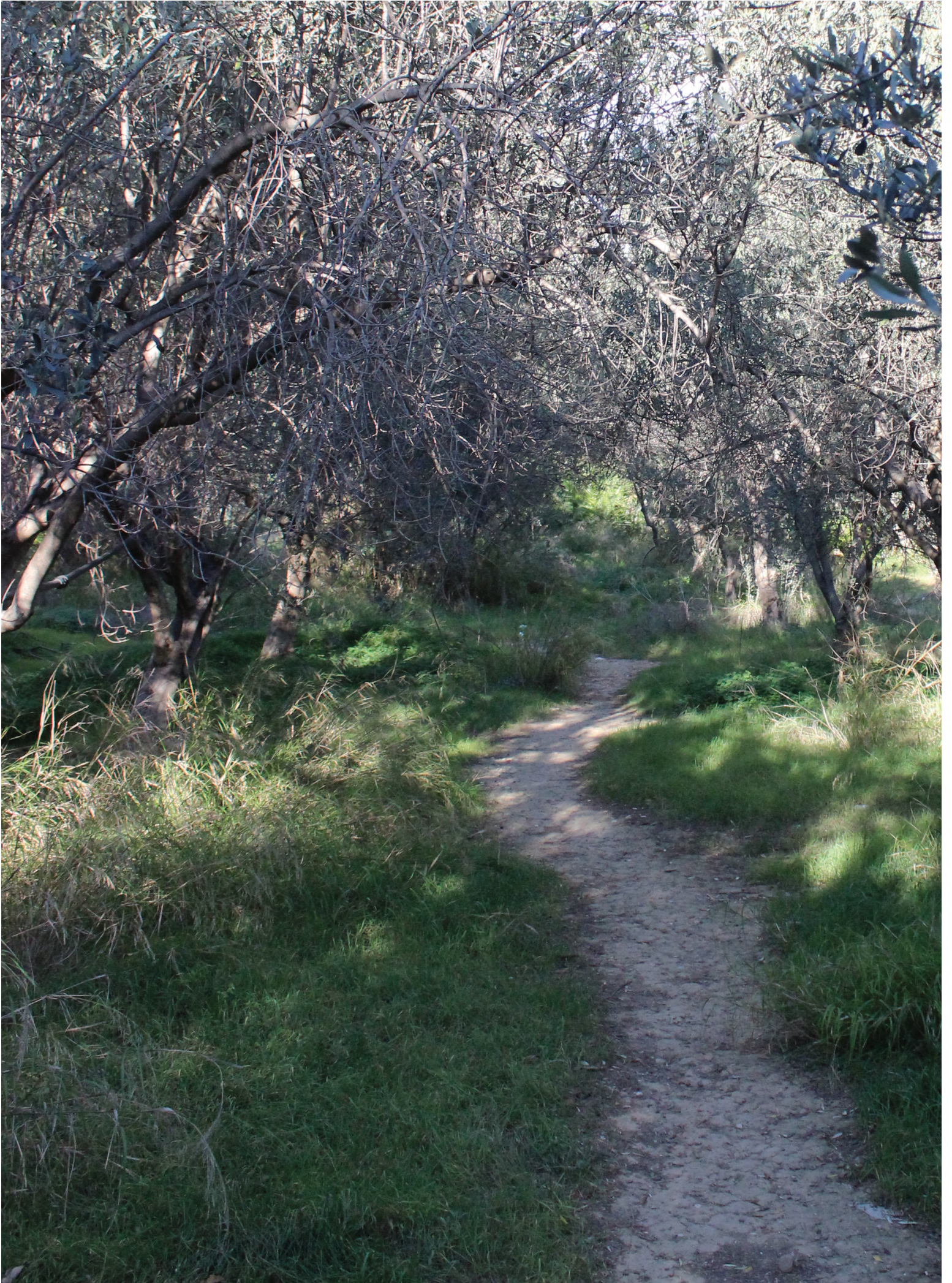
# The Forgotten Farm

Eleonas | Site 3

**Unit 6 / Studio 7 Students**

Emily Hinchliffe, Hannah Parr, Huan Xie, Monica Landivar /
Domenico Basile, Gary Mylnek, Marlowe McMillan

The Forgotten Farm site sits on the edge of Gazi and Eleonas and marks the distinct overlap, that blurs the boundary between the strict, dense grid system of central Athens and the loose fit of Eleonas urban identity. The open fields and vacant buildings contrast the dense urban fabric of Athens despite its proximity and causes a striking contrast when emerging into the orange tree lined residential streets of Gazi.

Within the Farm site, three different locations have been chosen, all of which have different characteristics and typologies. It's present build-up of working industrial businesses, a derelict farm house, open abandoned ground and the leftovers of previous industry means that the site is disjointed and hard to distinguish the boundaries.

Two of the sites are located on the main road linking both the camp and the Kiffissos river to Gazi and beyond. The vacant farm house built in the 18th century stands proudly, if not neglected, in the middle of a now overgrown walled site with large trees that is now used as a site to discard rubbish. The perimeter walls enveloping the site are intricately animated, expressing a sense of time the site has endured, bearing natural erosion, destruction and layers built over. Along with the disused site across the road both were formally an old furniture making factory, placing the area in context with the wider manufacturing and industrial identity of Eleonas. It is sparse in comparison to its neighbouring site, with an eerie residue of the previous life it once had. Reading loosely as a courtyard, with derelict buildings lining - one on the brink of collapse - the perimeter facing the roads protect a serene open space within. Neighbouring the south of the site is a high-rise building, familiar to those of Gazi, which offers protection to the site.

Harking back to Eleonas' history as the main agricultural land of Athens, the third site has the remnants of farming amongst the industrial current working landscape. The merging of such different sectors of work creates a unique environment to situate a project and the two strands meet within walled courtyard, sunken with amongst larger expanses of empty and lifeless fields. Within the walls there stands three major built forms; a furniture factory that is still functioning and provides the site with a sense of activity, the structural remains of a burnt out, old warehouse and finally, the abandoned villa, with grand steps leading up to the main entrance that lies in the corner. The villa, is striking and built with the similar materiality of the vacant farm house on the other forgotten farm site, linking the area as a whole.

Previous Page
Elevation sketch of Forgotten Farm
Left
Olive grove

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## Cultural Observations

The farm site lies between very clear physical boundaries between Eleonas and the rest of Athens which helps to distinguish the specific uses of each site. Its location means that there are not many people in the area to interact with and surrounding it very diverse communities have been established.

The residents who live in the apartments that sit next to Farm site appear to have sparse interaction with the neighbouring Eleonas site, and there appears to be an abrupt division between the unruly nature of the farm and the orange tree lined streets of Gazi. Each of these two areas has a very distinct identity, with no observed connection other than geographical proximity.

Tucked away behind the large factory are clear signs of a lifestyle long forgotten. Throughout the site, and indeed the wider site of Eleonas, there is clear evidence of a farming district that is now not fulfilling its intention. The horses and small allotments left behind are a reminder of the possibilities of the area, which now feels empty and nostalgic for its more plentiful history.

Noticeably, the site is now very inaccessible with the remaining industry work being carried out in private walled-off structures. Through talking to the neighbours of the derelict site, it was established that the old farm house was previously a furniture making factory, which ties the Farm site with both Eleonas' ancient agricultural history and its more recent industrial manufacturing. The site is filled with signs of what was, with collapsed structures and timber trusses littering the perimeter.

**Left**
Residential street behind farm

The boundaries of the farm site are often defined by residential dwellings, which are presented as a border between industrial Eleonas and the rest of Athens. Once known for its agricultural qualities and more specifically for its olive grove plantations, it currently consists of both abandoned and working factories and workshops, with many gardens paved over to form new roads and pathways.

Fragments of the abandoned farm are still visible in between these workshops and offer a glimpse into its historic past. Many of these existing green spaces are left unoccupied, some serving as vegetable plots to the remaining residents and some areas are still home to the few olive trees that Eleonas derives its name from.

The factories and workshops around the farm site vary in size and use, most with only one or two employees and appear to be very specific to clients' needs with many of them producing individual mechanical components.

These are a mixture of typologies with many large factories including a timber manufacturer that directly neighbours the largest green space. This contrasts dramatically with the empty mansion that sits on the same site along with a burnt-down factory building.

The surrounding area of Gazi is mainly made up of residential flats with industrial spaces beneath. Outside the walls of abandoned farm house is the main road, Agiou Polikarpou, that links the camp to wider Athens. The road is wider near the walls of the farm house, and so is often used as a parking space for large vehicles. The engines are often left running which means there is high pollution for pedestrians – it would be interesting to explore the possibilities of rerouting these lorries from that area.



Top Left
Industrial shed
Bottom Left
Sketch of industrial shed
Top Right
Abandoned farmhouse
Bottom Right
Sketch of interior of farmhouse

RUBY

GREEN
STREET

PALLET
MAN

FARM
GROUP

AM WORKSHOP

PM WORKSHOP

DISMANTLING
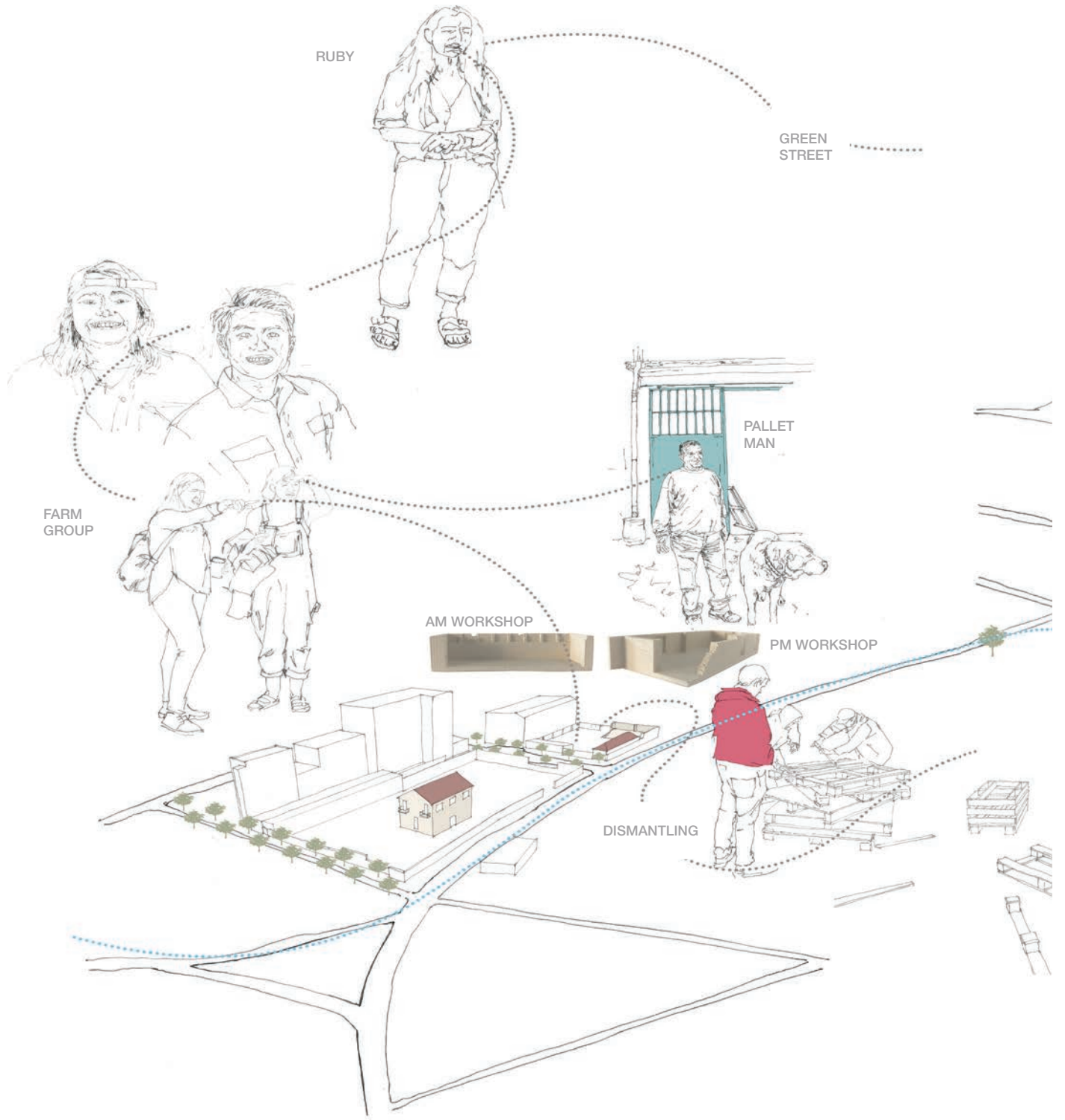
Through conversations with residents of Eleonas Camp, students working on the farm site learnt about Project Elea, a green street initiative within the camp that gives residents a chance to grow herbs and plants within wooden planters that line the street. It has become a communal space, where the residents have contributed towards its maintenance, rather than just using it as a space to congregate together.

We asked the volunteers of Project Elea what they needed to assist with this project, and they suggested some additional planters would help to get more residents involved. This felt like a positive move within the camp to help infuse the camp with vitality and to help the residents claim some identity within the camp.

We brought wooden pallets from the man who owns the site next to the derelict farm site – which meant we were also able to learn more about the history of the site – and tools from a hardware shop frequented by Project Elea volunteers.

These planters were constructed out of timber pallets and lined with a gardening mesh. Upon completing the planters, we handed them to Project Elea, the NGO working within the camp; the residents were thrilled and excited by the new addition to their camp.

*"Restored faith in humans and people"*
        Camp Eleonas resident.

*"Green Street can continue to grow, and the camp can become more beautiful"*
        Camp Eleonas resident.

This task highlighted the importance human interaction with the residents, the act of making something for the residents is valuable to them  as it allows them to make themselves feel more at home during their time in the camp.



COMPONENTS
AND
ASSEMBLING

LINING
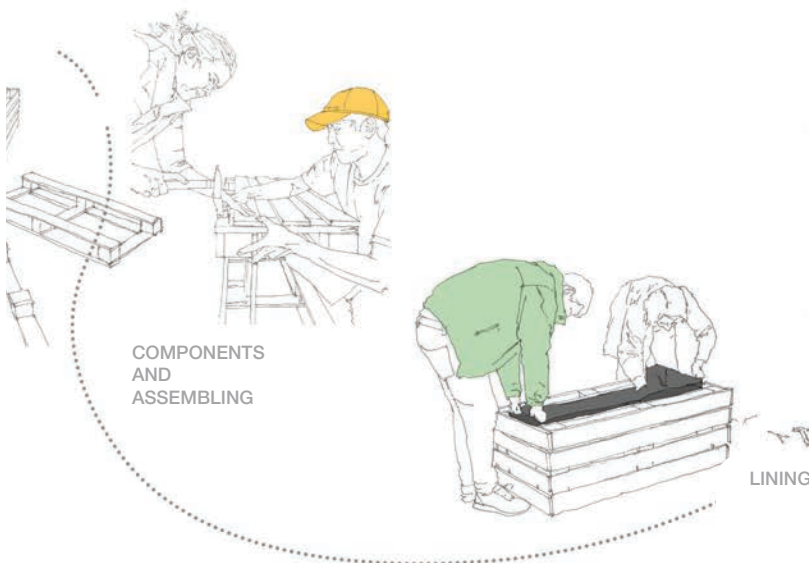
**Left**
Diagram of planter construction

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## Emily Hinchliffe
Institute of Making | MArch

Throughout two conversations carried out in Eleonas, the figure of the young single male refugee was identified as a group that was struggling to get the assistance they need. This demographic of 'unaccompanied' or 'unattached' men are often overlooked. On a global scale they are often excluded from countries resettlement agreements with women and children classified as the most vulnerable.

The struggle for many refugees is an inability to look back and fully process their past, whilst not being able to plan for the future due to ambiguity around immigration. This causes a feeling of uncertainty and isolation within the new community. Looking at both the existing educational campus within Eleonas and the approach of the Foyer Federation, my project proposes a polytechnic educational institute where learners can gain practical and tangible skills that can help to establish a life in a new place. It will create a network across wider Eleonas to connect existing manufacturing units with an apprenticeship system.

The site sits directly on the border of Gazi and Eleonas and provides a catalyst start for interaction between young people looking for higher education. As a polytechnic institute this project will help to bring back manufacturing in Eleonas and allow students within the institute to physically form a new identity for the area.
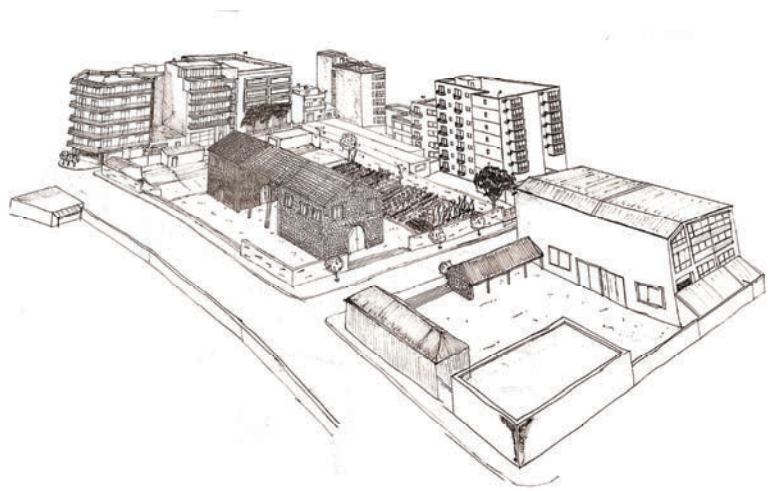
## Hannah Parr
Arrival City | MArch

'Life thrives in this area. And at the same time, you get the impression of a landscape that has died: you are in the place where the city banishes all its waste, all that is useless and unwanted.' (Ζωή Ε. Ρωπαΐτου–Τσαπαρέλη, 2006)

Eleonas has seen waves of migration pass through its borders for centuries. The transient nature of its population has meant that it's become somewhere where the landscape and inhabitants have been neglected. It has been banished to the peripheries of the city making integration between the camp residents and the Greek citizens problematic.

Many of the residents that have been stuck in limbo within the camp have now been there for an extended period of time, and yet there is no evidence of this occupation outside the camp walls. My site sits on the threshold of Eleonas and Gazi. As a gateway, it will create a platform for those who are currently residing in the camp, offering a place of exchange in a space of familiarity. Whilst also acting as a rest stop for new arrivals, compensating for the lack of assistance that those who may not have arrived by official transfer receive.
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## Huan Xie
The Sunken Farmyard | MArch

Eleonas; the olive grove of Athens has both farming and industrial history. The proposal aims to merge the two fragments of its timeline to create a space that incorporates the refugees. Giving them the space to grow their own crops to eat and in time, utilising the field space they can begin to industrialise the farming process in order to provide food to locals and Athens as a whole.

Amongst the fields there is a sunken piece of land, which is currently used for farming and has signs of what the Eleonas once was, along with a furniture manufacturing facility. This space will act as the hub for the residents inhabiting the area; providing residential units for those who are working and market space to sell the crops and allow the public to interact with the site. Furthermore, those arriving to the camp are often from war torn cities where they have experienced traumatic experiences that may have a lasting effect, using farming method for therapy to alleviate the symptoms of PTSD, the hub also acts as a private safe zone and a centre of well-being for the refugees where therapy sessions can be administered.

## Monica Landivar
Physical & Cultural Footprint of Eleonas | MArch

Most of the characteristics that defined Eleonas are disappearing due to Industrialisation and uncontrolled urban development. One of the most significant changes has been the waves of immigration, which has created a transitional character, projecting a sense of temporality for the residents of the refugee camp and other citizens of Eleonas.

Eleonas lacks usable green space, it is heavily polluted, with rubbish every couple of meters, the river corridor is a dumping ground, which creates an unwelcoming and neglected atmosphere. It is a city of enclaves where the occupants have no footprint and their memories, stories and narratives are kept within it its parameters.

The project will look to restore the stream 'Profitis Danil', transforming it from a drainage channel to an accessible productive river again. It will also propose an institution located alongside the river and surrounding areas adjacent to the camp, to be shared by all in Eleonas, record, project, perform, and imprint their stories and narratives, whilst learning and enhancing new skills that will aid them to contribute to the city they are part of.

At the same time removing the limitations of the camp wall so the residents can exchange in a common ground.

## Domenico Basile
Pursuit of Hope | Undergraduate Degree



During a field trip in Athens, I was assigned a site in Eleonas, a district within Athens. A degraded area, consisting mainly of industrial buildings, with several pinprick residential communities and a refugee camp. My proposed site, an abandoned building within a yard(see p66), forms part of a former farm that in housed furniture workshops.

After independent research of the yard, I found multiple buildings that have deteriorated and become derelict over time and that have either been demolished, or now belong to the local authority. Only one original structure still exists, and it needs extensive restoration work. Surveying and researching this building, I came across something that captivated my attention; the evidence of squatting. Judging from the activities on the site there's clear evidence of overcrowding and the need for more housing provision for refugees. This site presents the opportunity of 4430 m2 of mainly derelict and disused grassland territory; of which can be used to build a hostel for the refugees coming to Athens, to help them settle and immerse within the city. The hostel, according to planning permission guidelines, can be several storeys high. My proposal is to have a building of 7-10 stories. Renovating the former furniture workshop to become a canteen for the refugees to have meals and serve as a community centre. Located at the entrance of the District, it can be the starting point of new development within the area.

## Gary Mylnek
Breaking The Boundaries | Undergraduate Degree

We assisted Unit 6 with the making of vegetable/herb planters for the refugees at the camp in Eleonas. With limited tools and materials, the disassembling / reassembling of recycled wooden pallets was something I had doubts about, I was concerned over the quality of the planters and was questioning whether they would be deemed good enough. My doubts instantly alleviated when we went to the camp to hand over the planters, the joy and delight on the faces of the refugees shocked me, I couldn't believe something so small could have such a big impact on these people's lives. The refugees had misunderstood us, assuming we had a workshop with tools and were extremely eager to see it. They asked us if we could make some furniture and more planters for them but unfortunately, we didn't have a workshop space, but instead provided them with the tools that we used.

To comply with the refugees needs for workspaces, I am proposing a series of community-led workshops where skilled employees around Eleonas can educate refugees about the craft of different materials. My proposal also aims to break down the boundaries between Western Athens and Eleonas' edge lands by encouraging locals and refugees to work together.

Isolated amongst the dense foliage and hidden behind a crumbling old wall- a building stands, alone and in need of repair, an old furniture factory hundreds of years old. Its crumbled yet beautiful remains stand tall surrounded by the detritus of its previous workshops. Nestled between the Polykatoikia, a dense residential area and the run down but still functioning warehouses and workshops that make up the majority of Eleonas; it desperately shouts out for a central hub for residents and workers alike. Only being a short walk from the Refugee camp, it can allow for more of a connection between their community and the local community, a place in which skills and friendships can grow.

I propose a workshop/ allotment space which will benefit the area by introducing a green space and the means to create and improve life for those who need it. The new hub will be full of opportunities for both the young and the old helping to create a better sense of community in the area. An introduction of off-road parking will allow for trucks to stop without congesting the road, helping the scheme to become a catalyst for social and transportation improvements in the area.
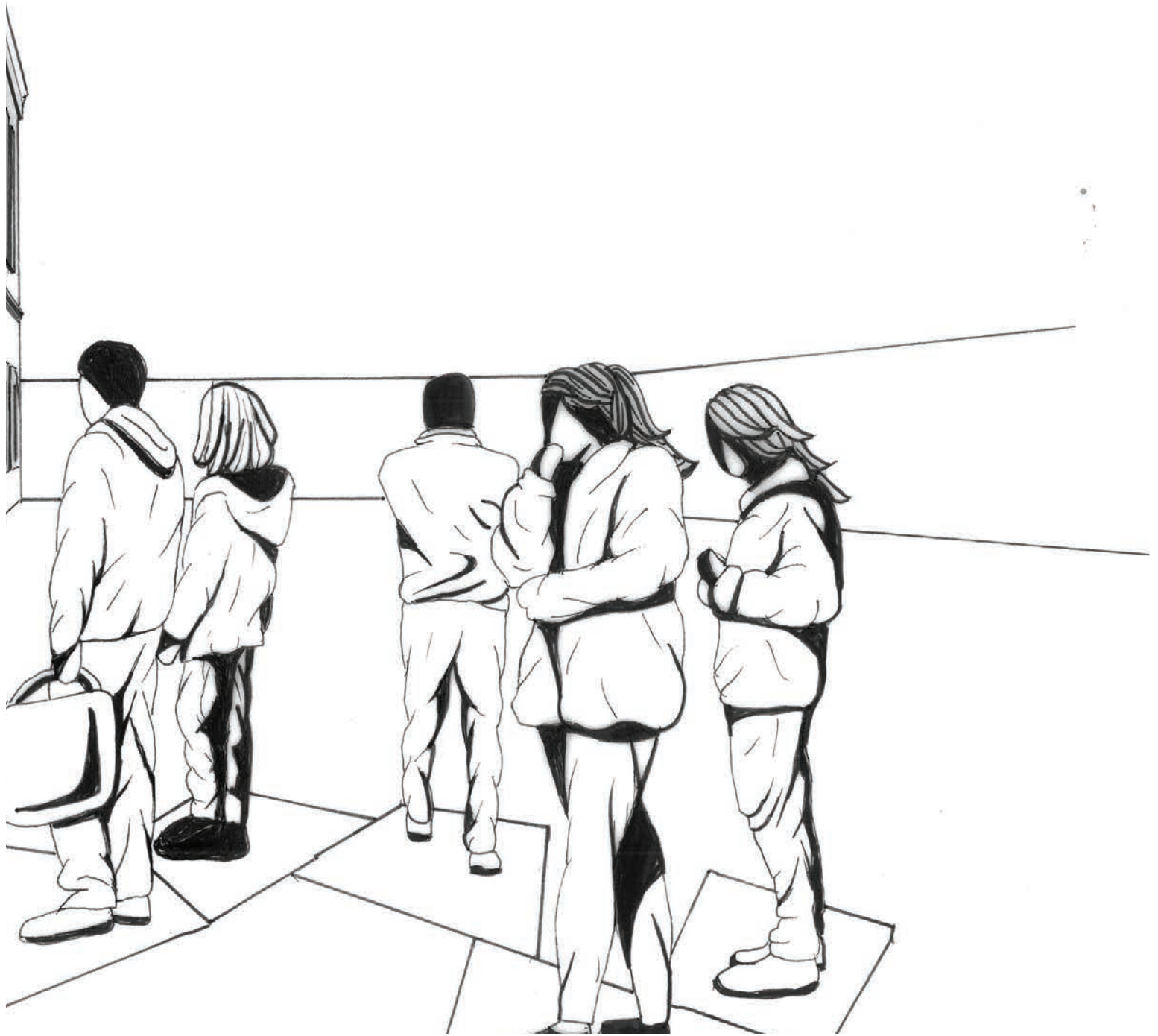
# The Immigration Centre

## Eleonas | Site 4

**Unit 6 / Studio 7 Students**
Hosn Houssami, Stavros Skordis / Daniela Bello, Filip Gavurnik,
Reem Khatoun

The southern region of Eleonas has become home to one of the few governmental facilities used almost entirely by the public; the Decentralised Administration of Migration Attica. Within the chaos of lorries and industry, the Immigration Centre is an ironic fit in the area; with its application process being almost as confusing as navigating the path ways of Eleonas.

The Immigration Centre now stands on the site of a partially destroyed tannery business and acts as an extension to the remains. The tannery is still running, however due to a rough history of structural damage, caused by fires and earthquakes in different years – the owners had been forced to sell part of their land to the Government, and a local plastic processing company.

The site itself is an oxymoron; with the industry parts of the site being calm in their demeanour, and the bureaucratic Immigration Centre struggling to retain any form of organisation. People often wait in line for hours, with little hope of processing their applications on the same day. Applicants are often forced to wait outside the centre, which prompted the owner of the tannery to build a make-shift bench for their use.

*"It is a mess, the whole thing, and my boss does nothing about it, so why should I?"* Immigration Officer at the centre.

Contrary to our initial belief that the Centre would be mainly used by the residents of the Camp, through our investigations we found that the people processing applications were often legal immigrants, and mainly resided in the Northern Community.

The local area is made up of factories and concrete skeletons of buildings that were never completed. Behind the Immigration Centre there is a large plot of unused land, which the government is proposing to build residential properties on in the near future. Similarly to the other sites, this one is also greatly lacking in amenities with only one grocery shop and one café in the area, even though it sits at a junction to a main highway. However, one thing that the site is in abundance of is photocopy shops/stalls, which are heavily used by the applicants of the Immigration Centre.
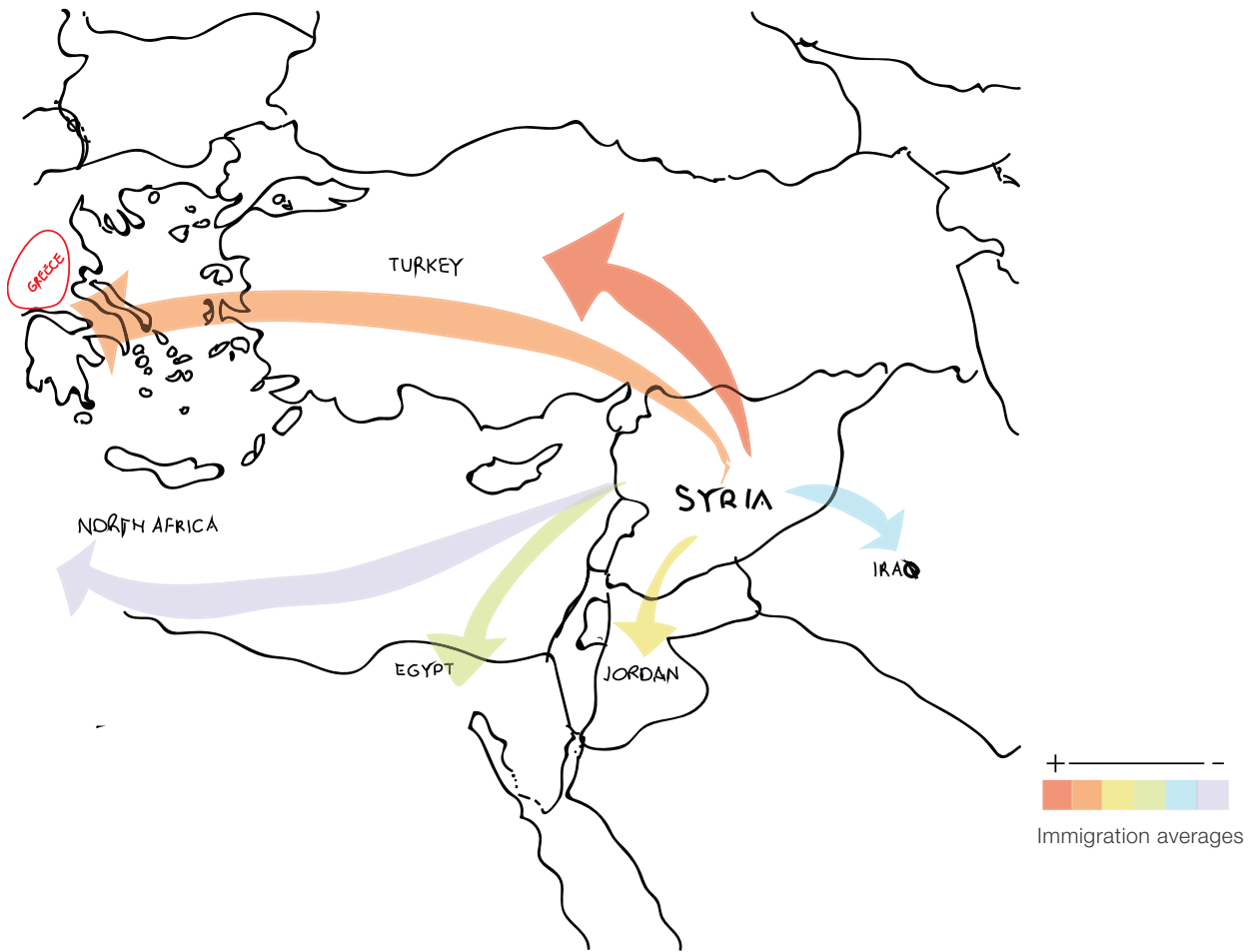
TURKEY

GREECE

NORTH AFRICA

SYRIA

IRAQ

EGYPT

JORDAN

+ —————— –

Immigration averages

Immigration Centr

Northern Community

Refugee Camp

This industrial area is largely abandoned and is south of where the refugee camp is currently located. Many Greeks blame the immigrants for having economically devalued Eleonas; since this camp was founded their lands no longer have the same value as before.

As a result, xenophobic scenarios have been intensified, increasing the marginalisation and spatial invisibility of Roma and Muslim communities.

This also generates conflict between Greeks, Muslims, and the Roma population, concentrated within Eleonas where the majority of communities live together. Unfortunately, these communities still have difficulties to integrate and achieve a common coexistence.

The Ministry of Migration and the Immigration Centre have launched proposals for social integration at the national level and receives support from the EU. Unfortunately, complaints have been heard about the services they provide even with their hours of service that are not enough for the residency processes.

Likewise, this process becomes highly complex given that the Roma population are already stigmatised, especially in this area. It is said that many of them looted abandoned buildings in the area and even establishments that were still in operation.

As expected, this causes deep rejection towards other immigrating communities. However, all this is related to the scarcity of basic resources and the economic crisis that Greece is going through and does not guarantee a good quality of life.



Top Left
Greece's immigrant wave in comparison to other countries
Bottom Left
Residents in the area using the Immigration Centre
Top Right
Man looking into centre confused
Bottom Right
Man arguing with his lawyer

On the residential side of the site, the buildings are all quite similar in construction as they are mostly made with concrete. Differences can be mainly seen in the roof structure, where there is a mix of flat, pitched and mono-pitched roofs. This has occurred due to the residents extending their houses at different points in time.

The buildings heights are generally constant, most of them are one or two storeys high and rarely more than three. The Roma and Greek houses can clearly be differentiated as the prior ones are smaller and simple, while the Greek homes are bigger, with some of them renovated and most of them have plants and small decorative objects around their entrances.



**Top Left**
Immigration Centre and tannery.
**Bottom Left**
Tannery courtyard.
**Top Right**
Tannery courtyard.
**Bottom Right**
Abandoned incomplete frame structure.

## Hosn Houssami
Welcome Way | MArch

The Immigration Centre is a bureaucratic nightmare for any applicant that is unfortunate enough to need it. With almost no amenities in the area, applicants are forced to wait for hours, only to be told to return another day. The aim is for my proposal to occur in 3 prime stages – labour, living, leisure – expanding until it reaches the river bank.
Stage 1 – Labour:
The relocation of the plastic workshop and part of the leather processing factory into the completed concrete frame structure directly to the west of the immigration centre, as was the intended use of the structure, with the replacement being a usable green space.
Stage 2 - Living:
The construction of 'Welcome Way', a street designed with the purpose of welcoming and caring for newly arrived immigrants. With educational and legal facilities, as well as food courts and a children's centre.
Stage 3 - Leisure:
The connection of 'Welcome Way' to the river, with a clinic, recreational facilities and a 'Zen Park' leading up to the North Site.
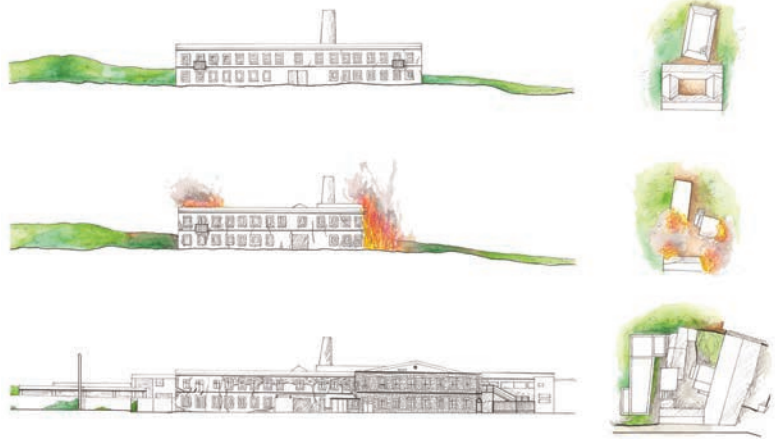
## Stavros Skordis
The Street Where I Belong | MArch

A forgotten space, an area surrounded by memories of residential vibrancy and economic growth now embedded within an industrial land forgotten by Athens and their planning laws; it's been left to fight for survival.
The economic migrants and immigrants that have relocated to Eleonas have found themselves in-between communities, one they left behind and one that won't accept them. This challenge of integration and economy has become visually apparent around Athens. Where the segregation and hostility created is as physical – by means of a wall separating playparks by nationality – as it is intangible – through witnessing different group's interaction with the same shared space.
Somehow, due to the complexities of these relationships, children unknowingly become both the mediator and gatekeepers into a new integrated community. Through the arts, my proposal aims to combat these issues by creating a campus for adults educated by children that breaks boundaries and introduces semilattice relationships on two scales. Firstly, the scheme re-introduces the river by water retention and CLT work/life for socio-economic values that work on a city-wide scale. And secondly, an open campus where art, play and life are introduced at a community scale.

## Daniela Bello
Re-cycle, Re-make, Re-pair | Undergraduate Degree
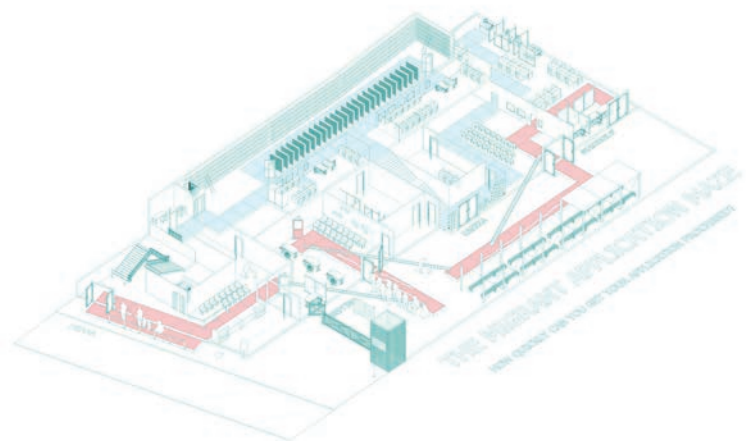
Why throw away something that could continue working?

What does it mean to rekindle the sense of remaking or repairing as an activity of our daily life? Humans have often established relationships with objects that we often overlook. We find that objects can have a symbolic or cultural meaning to the owner.

Considering the proximity to the refugee camps, economic factors may also come into play.

Through reusing and repairing objects, it is possible to save and maintain the things that we need in our daily life and prolong their usefulness.

However, on many occasions, human beings also establish relationships with objects that extend past their utility function. After scenes of violence and family separations, many objects become RE-cycled, RE-made, RE-paired containers of memory and silent witnesses of experiences. Consequently, the need to create spaces that give the facility to reuse, repair and recycle objects would promote the inclusion of those with lower incomes into the wider society.

It would help with people's economic standing and also facilitate strategies which reflect the interest of maintaining stories and memories.

## Filip Gavurnik
Adding Public Amenity | Undergraduate Degree

Having chosen The Immigration Centre, an area that also contained an abandoned concrete building and a wasteland right next to it. Provided me with setting for my project; having always been mesmerised by places like this, forgotten spaces, that still stand there majestically so everyone can see them. Places that tell a story of being promised a future, a purpose and then being abandoned and left to their own in a wasteland behind a wall. A place of a potential like an invisible sleeping ancient beast that lingers in between walls, floors and ceilings and silently waits for someone to come and wake it up. I was also able to observe that there is a homeless person living in this building and I had an idea that I could give him a job somehow.

An abandoned site currently used as a rubbish dump or a place of defecation and sometimes both; would be turned into a space where people can spend their time whilst waiting in a queue at the immigration centre. With new provision for public toilets, maybe a laundry, a children's playground, a photocopying/printing service and so on. The idea would also employ the homeless person as a gatekeeper.

## Reem Khatoun
Kids Vine | Undergraduate Degree

All the sites explored in Eleonas are populated by children, more specifically refugee children. But is Eleonas considered a safe place for these children to live and does it accommodate their youthful wants and needs? The children in the photograph were from the refugee camp and had climbed over the roof to come and speak to us. As they were heading back to the camp, they were climbing a tree and picking branches from it. We asked them what they were doing with them; the boy wearing the striped jumper replied, 'we are making a catapult'. Stories told by these boys resonated with me about their lack of choice in but using Eleonas' landscape as a form of entertainment and craft; an activity that could prove dangerous as they're using scraps from industrial sites as props for their theatrical scenes.

My proposal, a toy factory, introduced within existing & abandoned factories behind the immigration centre. Aims to invite children from all over Eleonas to play with toys as well as test them, which in turn assists the manufacturing process. This also works in parallel to alleviate the danger on these children's lives and introduce a celebratory factor for children in Eleonas.
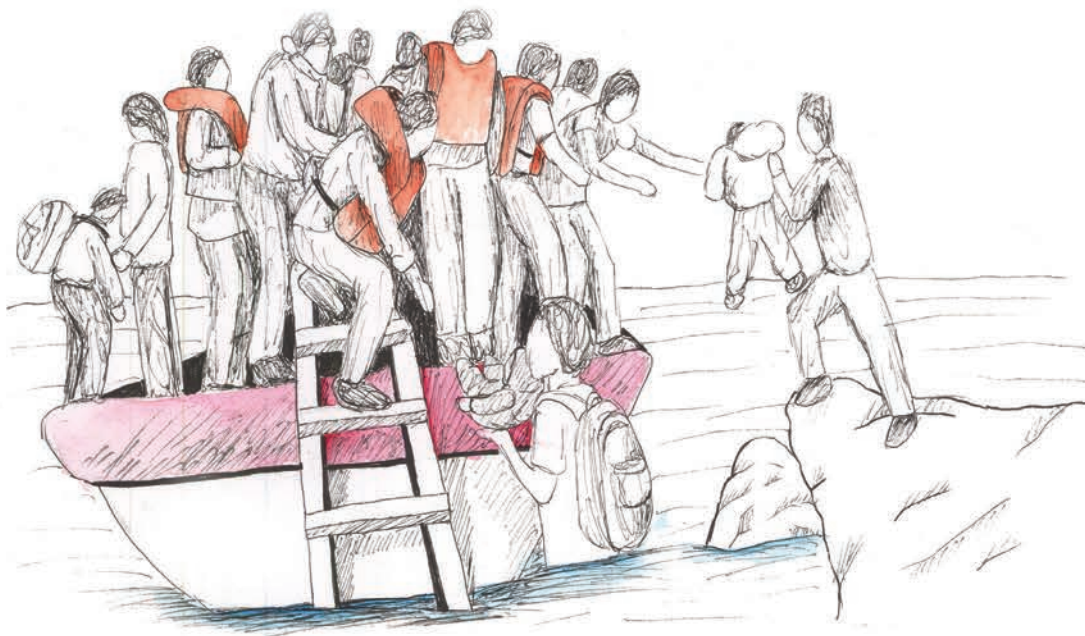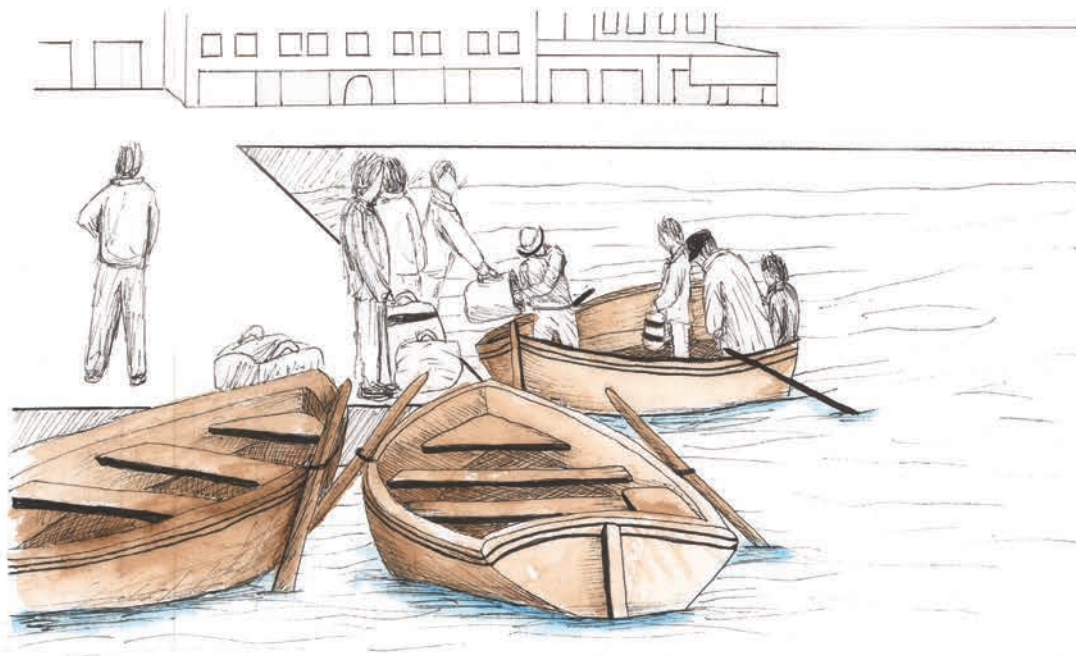
## Cultural Event: Raise Your Voice Festival

On Sunday 18th of November, students participated in the 'Raise Yor Voice' festival at Technopolis, Athens which was organised by several charitable organisations and NGOs. The aim of the festival was to bring awareness to, and help end, human trafficking.

As part of the programme, sustainable fashion designers displayed their work inspired by African, urban, and casual culture that fight against human trafficking.

Talented artists, Greeks and refugees came together to say *"Let's end Human Trafficking"* through mixed media art works. The artworks are also currently hosted on the humanslavery.gr site with CNN as a sponsor.r

Other non-government organisations along with their NGOs exhibited their work and services they offer to refugees and migrants along with interactive workshops. One of the workshops by the NGOs was to help recognise victims of trafficking and teach us how to react against violence. Another workshop was to inform children about civil rights through educational games.

Iranian and Arabic refugees performed dances and music to 'raise their own voice'. There was an all-day screening of films on Human Trafficking, and also American and European productions, from the International Cinema Festivals.

The program has given the opportunity for people to attend speeches and hear stories from survivors of human trafficking. There were English, Greek, Arabic, and Farsi interpreters there, as well as other significant representatives of art and theatre that presented the European Artist Awards for Human Trafficking.

We were also able to enjoy tasty ethnic and vegan food made by the local social enterprises.

Left
Fashion show event at Raise Your Voice

KEY:

1. Public Park
2. Man-made Canal
3. Main Entrance
4. Permaculture Cetntre
5. Old Trusses
6. Timber Bench Courtyard
7. Toilets
8. Natural Fertiliser
9. 1000 Year Old Olive Tree
10. Olive Tree Courtyard with Kitchen & Communal Dining
11. Wine Shop
12. Stables
13. Neo-Classical Castle
14. Vineyards
15. Water Collection Tank
16. Broken Bridge
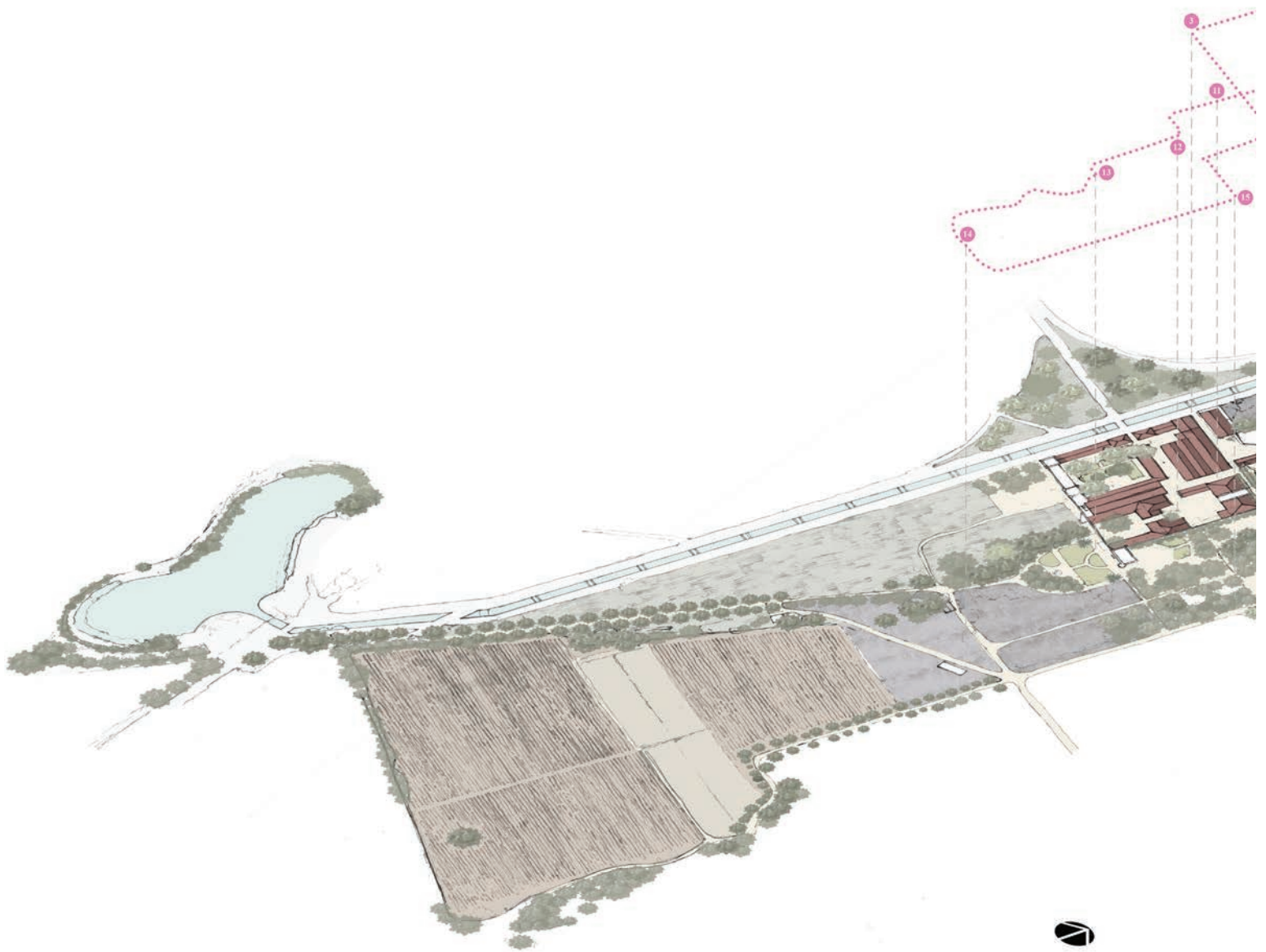
We were told that, the 'Centre of the Earth' existed in Athens; not just the centre of culture due to its classical antiquities. Through rumours and muttering of locals, we were informed that the entrance was nestled within a park space, to the north of Athens.

Our group of explorers were left stranded in the barren wilderness of this alien park land. Non-designated dirt paths were lined with olive trees – it all looked the same – we were lost. We had to use our wits and the elements to guide us, we followed the sound of trickling water and struck upon a man-made river and followed it down stream. We were led to Organisation Earth; a Greek non-profit, non-governmental organisation (NGO) founded in 2010.
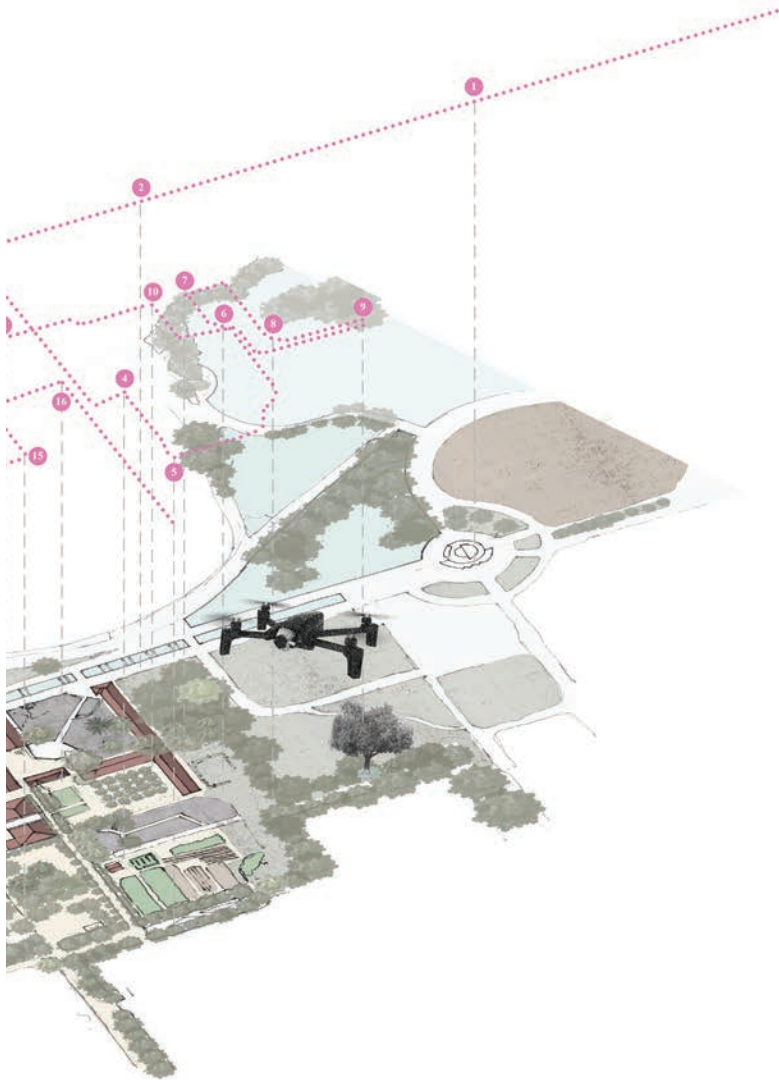
*"Our mission is the development of the concept of environmental & social intelligence, by providing experiential, informal education for sustainable development for all ages, introducing key sustainability issues into everyday life, primarily through learning activities."*
The ethos of Organisation Earth.

The "Centre of the Earth" acts as a hub for environmental education by welcoming school children, as well as adults, daily, in order to offer sustainable development training, primarily to the urban population of Athens. The centre is a hub for people who want to shake up current urban lifestyles and alter day-to-day activities to alleviate environmental issues we put on our planet.

There is a balance of rural and urban scales of farming, creating a fascinating composition of spaces and landscape, condensed along the urban edge lands of Athens. The variety of spaces has allowed for a vast amount of activities that occur within the site. Ranging from an allotment for experimental urban farming, olive grove and a vineyard, which subsequently has a winery. It is a very diverse space and even exhibits a Neo-Gothic building and gardens, initially designed for the king and queen of Greece.

They aim to implement programs that consist of new ways of thinking and acting, capable of transforming the essential systems of food, energy and finance to insure a more fulfilling life for us and future generations. In particularly we were interested in their practices of permaculture and understanding how ecosystems are incorporated amongst the food they grow so that they can be self-sufficient.

**Left**
Map of Centre of the Earth

93

Calabria

# Belmonte

## Calabria, Italy

Cosenza

Belmonte ○

Crotone

Catanzaro

Vibo
Valentiae

Regio di
Calabria

Calabria is popularly known as the "toe" of the "boot" of Italy and is a long and narrow peninsula which stretches from north to south for 248 km. The region is characterised by a mountainous terrain rich in pine forests and is in an area of regular seismic activity according to online resources, about 42% of the Calabrian region is mountainous and about 49% formed of hills leaving only 9% to Plains. Calabria is encircled by the Ionian and Tyrrhenian seas only divided from Sicily by a slim body of water (about 3.2Km at the narrowest point), known as stretto di Messina – Strait of Messina.

The province of Calabria is Catanzaro, which is also the largest city within the Calabrian Region. There are three main Airports in Calabria for international connections, these are: Aeroporto di Lamezia Terme, Aeroporto di Crotone and Aeroporto di Reggio Calabria.

Calabria throughout its history has been subject to numerous foreign invasions, starting from the Greeks, which established colonies/ settlements during the 7th and 8th Centuries BC, to the Visigoths and Goths which sacked Calabria after the fall of the Roman Empire. Its fortifications where enhanced during the Byzantine Empire to repress the Saracen Invasions. These fortifications where strategically perched on hill tops to facilitate defensive military manoeuvres against the invaders.

These Fortified hill top towns dotted around the Calabrian region, can still be witnessed today, and one such town is Belmonte.
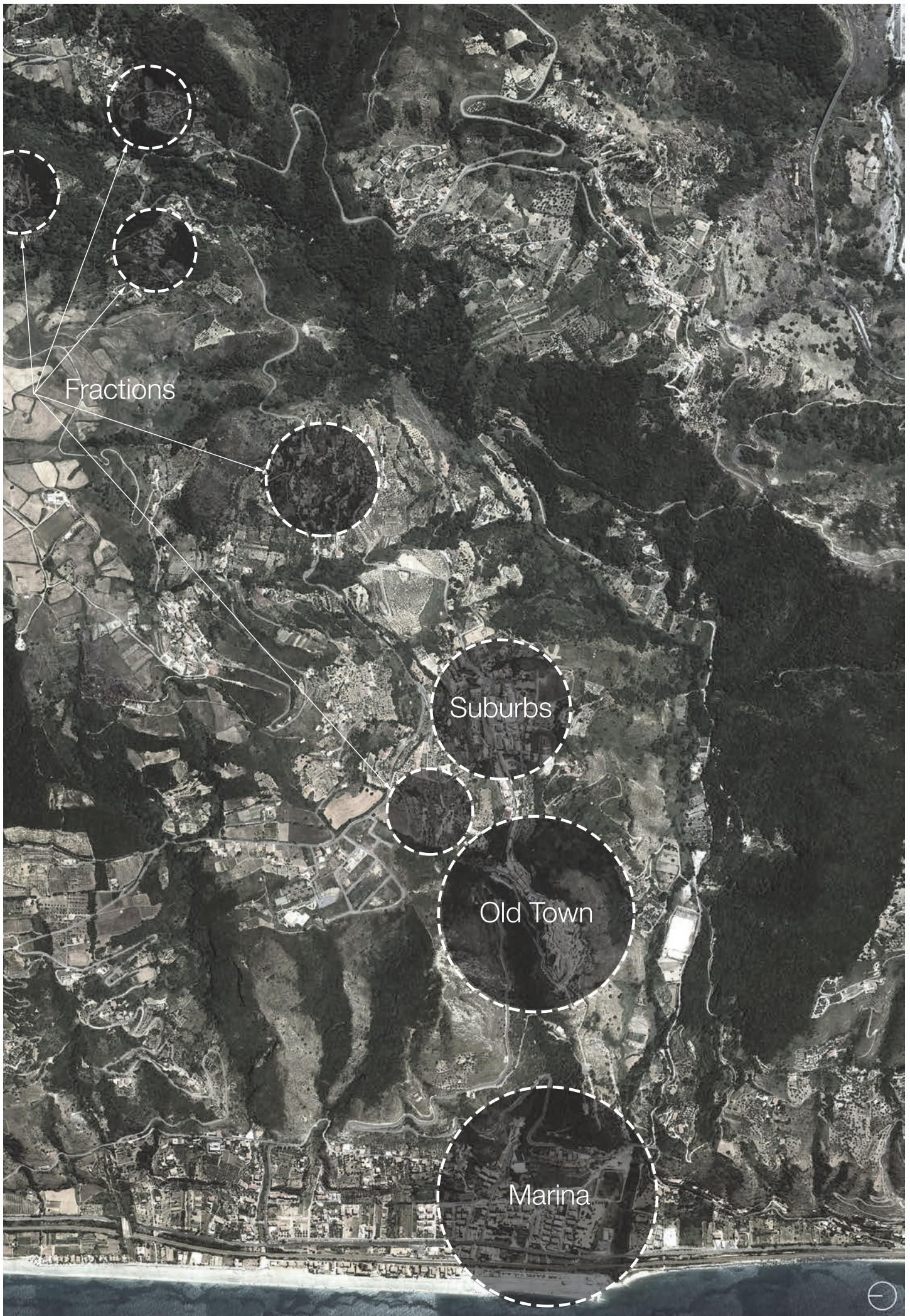
Fractions

Suburbs

Old Town

Marina

# Belmonte

Belmonte is a medieval town daringly perched on a hilltop on the seismic coast of the Tyrrhenian Sea. The town's peculiar geographical position was established during the 11th – 12thC. AC by locals to defend and endure Saracen attacks of that epoch. In old warfare high ground advantage was of paramount strategic importance, militarily. The defensive origin of the town also explains why stone was the primary construction material.

Belmonte is demarcated by several zones:

The Historic Centre - The old town is little touched by industrialisation, allowing it to preserve its natural landscape and cultural heritage. This is partly due to its location situated on mountainous terrain, making it difficult to access.

Suburbs – Located on the hill inland east of the old town, populated by relatively new buildings, including a small supermarket, a school and most of the residential buildings of the area.

The Marina - is a village located approximately 3km from the old town and stretches along the coast of the Tyrrhenian Sea. Due to its plain terrain, the location is where most of the motorway and railways run, which creates a visual and physical division between the beach and the marina village.

Frazioni - Moreover besides, the above mentioned areas, there are further localities that are a part of Belmonte, and these are known as fractions - Frazioni, which are a cluster of small villages scattered North, Northeast and East from the old town.

The current population of Belmonte is below 2000 habitants including the Frazioni. One of the main issues Belmonte faces today is depopulation, due to lack of jobs which triggered frequent emigration of especially the younger generation, leaving behind an older generation of 60+ on average.

**Left**
Aerial view of Belmonte demarcating the various Zones

PALOMBELLI

SALICE

SPINETO

CALELLA

ANNUNZIATA

OLD TOWN
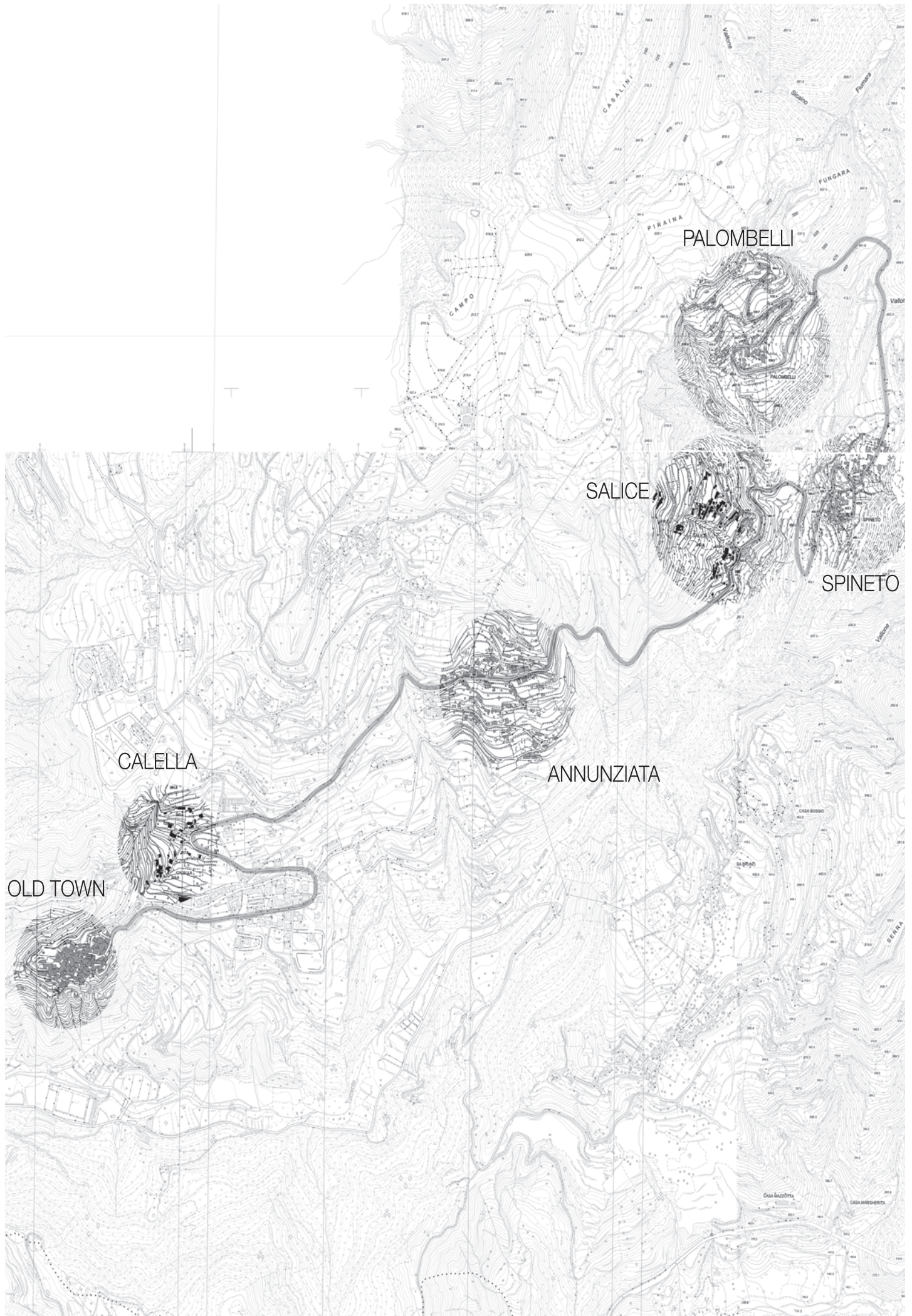
# Fractions
## Belmonte | Site 5

**Unit 6 Students**
Hannah Jarvis Howard, Lionel Giordano, Sepandar Keyvan

Belmonte has 25 Fractions.

A Fraction or 'Frazione' is the Italian name allocated in administrative law to a type of territorial subdivision of a Municipality; an approximate equivalent to 'localities' or 'districts'. Originally as understood by locals, these Fractions were formed by the former locals of the old town, looking for more land further out from the old town's cluster. Eventually these localities became the main suppliers of goods, such as textiles, baskets, vegetables, smithing items and so on. The goods produced in these Fractions would be brought to the market in the next town of Amantea. In time; as a consequence of the introduction of motorways and better connections with neighbouring towns; goods started being imported from further North where mass produced goods eventually decreased the value of local ones.

Shown in the adjacent image, are some of the Fractions visited, connected by a single road.

A Frazione Unit 06 chose to study for the academic year 2018-19, Calella.

Calella is located North-East uphill from the Old Town, and although it is not officially categorised as a Fraction, it's an example of how a fraction is originated because of the following reasons:

• It is populated by ex-residents of the Old Town, which relocated for more land further out.

• Like other Fractions, it's characterised by 'work-live' juxtapositions of dwellings and farm lands.

• Like other Fractions, Calella is a subdivision of the Municipality of Belmonte.

The current population of Calella based on the latest statistics is 45.

Fractions in the past were profit oriented settlements that depended on their surplus products to generate income; but at present these Fractions, are inhabited mainly by an older generation of people that, live off the land, instead of focussing on surplus production.

Previous Page
Drone view of the Calella Fraction - [Source: DOCTORDRONE]
Left
Fractions of Belmonte
Right
Aerial view of Calella

*"It takes about 10 years to master this skill... My mother passed it on to me as her mother before her, it is not a skill I can just teach to someone as it is not as profitable as it used to be, therefore the young generation is not interested in basket weaving, whereas in my mother's times it was a very profitable activity. For instance, one of our best seller products was a cottage cheese container basket made out of bamboo, they (the government) ordered the removal of this product from the market as it is not hygienic! And substituted it with mass produced, rather cheap plastic containers! Ironically they are now trying to eradicate it due to pollution hahaha... ridiculous!"*

The heritage of Belmonte, and also Calabria in general lies within its people. Belmonte's artisanal craftsmanship which is hereditary, is fading due to its unprofitable aspect as understood by local testimonials (see transcript above of an interview with a local). Belmonte's locals once proudly thrived on their artisanal skills and agriculture, now they live off the land and have no one to transfer their skills to, this endangers the preservation of their culture as it's strongly intertwined with their hereditary craftsmanship.

*"My Grandfather was a very famous blacksmith in this area. Actually, people used to come also from neighbouring towns even Amantea, to get their tools made. He used to specialise in agricultural tools as that was the high demand. He tried to pass on the crafts to my father and his brothers. Unfortunately, that was the period when agricultural tools started being mass produced in northern Italy, my father and uncles could not compete with this. Subsequently they moved up north for employment. I know little, almost nothing about this art, I live off the land and do not own any major income."*

**Top Left**
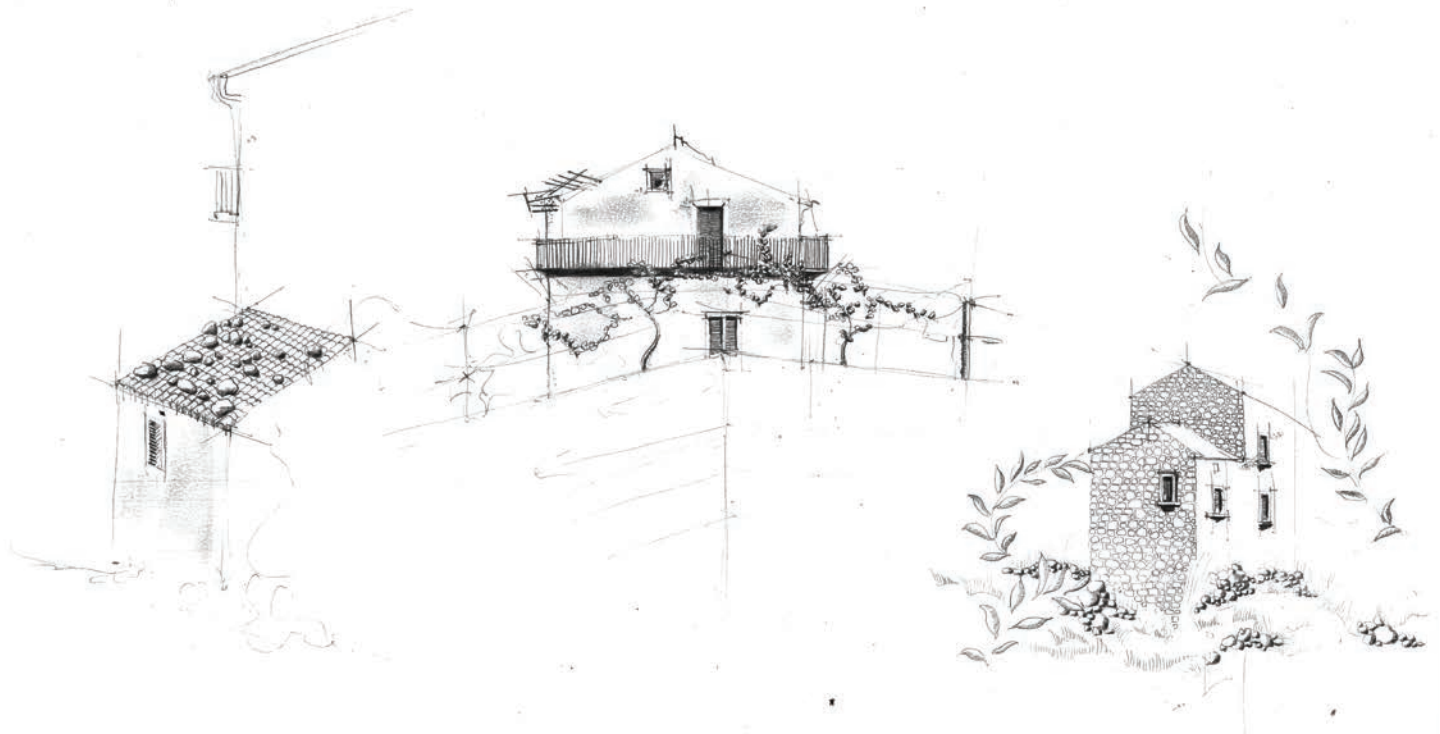Teresa, a local basket weaver
**Bottom Left**
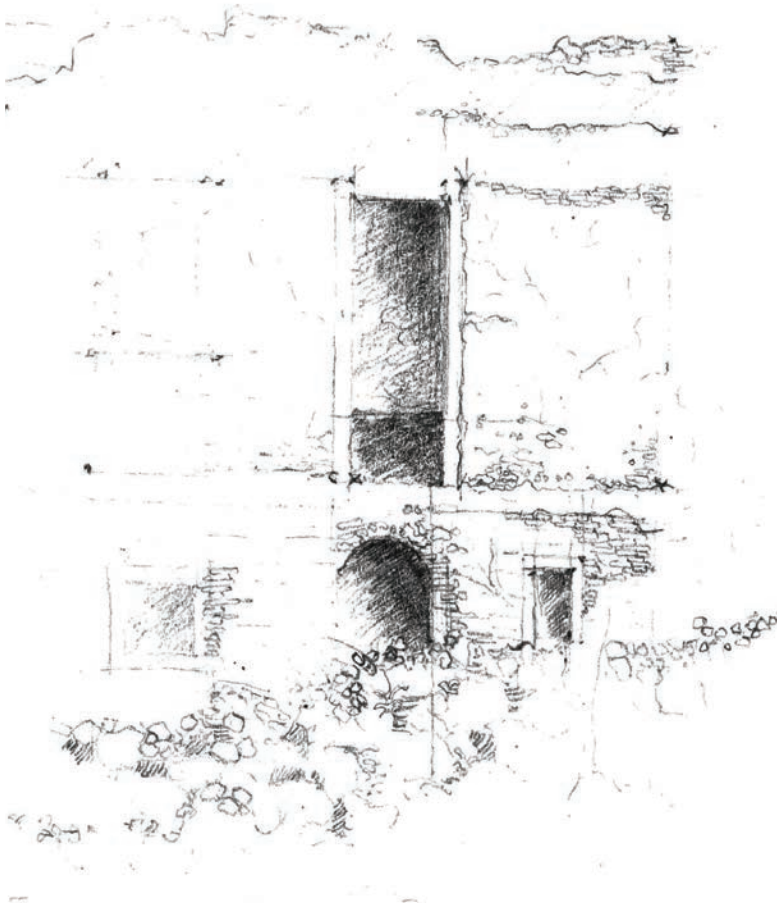Local, Matteo telling a story about how his family business ended
**Top Right**
A locally made reed basket used for the preparation of cottage cheese
**Bottom Right**
Matteo's family blacksmithing tools

Building typologies offer little in the way of variety between the Fraziones, they share a number of common architectural particulars.

The buildings are traditionally constructed from rendered stone with clay tile roofs weighed down by rocks. Thick stone walls and narrow, wooden-framed windows provide interiors with insulation from the sun. The ground floor of the houses incorporates small barns where livestock is kept, the heat from which rises and provides heating for the living quarters above.

Curves have been designed into the lower levels of the buildings, cutting out angular corners. This was incorporated to accommodate donkeys loaded with goods, enabling them to pass easily through the narrow paths between the buildings.

On the exterior façade of the buildings, stones jut out at regular planned intervals to allow for extensions, or other houses to be adjoined.

Chain bracing has been used on a number of crumbling buildings to limit further destruction caused by regular seismic activity the area is prone to.



**Top Left**
Site characteristics
**Bottom Left**
Materiality sketch
**Top Right**
Observations of the neglected
**Bottom Right**
Close-up detail of thoroughfare chamfered edges

## Cultural Exercise: School Visit

A drawing workshop was organised at the local school in the new town of Belmonte. Groups of students attending ranged from 5 to 13, a group of refugees from Senegal and ourselves. We had arranged a series of maps and encouraged the young students to map out where they were from. From this, it was clear to see that most students lived out of the Old Town. They were asked to draw about themselves and their interests and a common trend of activities ranging from football, drawing, school and playing with their pets. This workshop was a great opportunity for us to understand the daily experiences that the younger generation of the town go through. We quickly learnt that they felt that there was a lack of opportunity and activities to participate in. One of the students was asked what he thought of the refugees and he replied, *"Refugees make my town international and I welcome them. The soul has no colour"*. From this we discovered that the loca culture is very welcoming and extremely open and accepting of the refugees being in their town.

Top Left
Initial group talk
Bottom Left
Mapping exercise
Right
Drawing exercise made from school children

## Hannah Jarvis Howard
La Fabbrica di Pomodori di Belmonte | MArch

Food is a large part of life in Belmonte and the area boasts a number of different specialities, from sausages and cured meats to chocolate, figs, citrus fruit, olives and tomatoes. Belmonte tomatoes are famous for their size and taste. The specifics of the region, its altitude and climate, result in impressive proportions and incredibly unique flavour.

In order to combat the decline in population and address the lack of employment opportunities in the town, the project proposes a facility to grow, process and export high value, speciality tomato-based products, not just through Italy, but world-wide.

Comprising of plantation fields, processing and packaging plant, storage warehouses, residential space, and offices, the factory will provide biologically and economically sustainable jobs, not only for the indigenous but also the emerging migrant population. The tomato factory aims to generate necessary revenue, for the town and its inhabitants, and more importantly, to deliver a platform for the two communities to integrate with each other through utilising their different experiences in traditional agricultural practice.



## Lionel Giordano
Belmonte School of Artisans | MArch

The project explores the possibilities of preserving Culture & Craftsmanship through architecture. The cultural heritage of Belmonte resides in its architecture and artisan craftsmanship.

The latter can still be witnessed in the satellite land allotments known as Frazioni. Forlornly artisan craftsmanship is collapsing, due to depopulation. The frequent seismic activities are also rendering difficult the preservation of historic buildings and with it, its architecture.

The proposed scheme is composed of a cultural archive perched on the southern boundaries of Belmonte's historic centre overlooking "satellite allotments" comprised of Artisanal workshops. These workshops via an Ethos based on learning through making, will address/ tackle the extinction of hereditary knowledge Belmonte is currently suffering from. To combat the seismic nature of the area, the project will develop via the use of a new architectural typology that celebrates the use of Timber.

Illustrated on the right is an initial program concept that includes; tree plantation, timber conservation, artisan workshops and live-make dwellings.
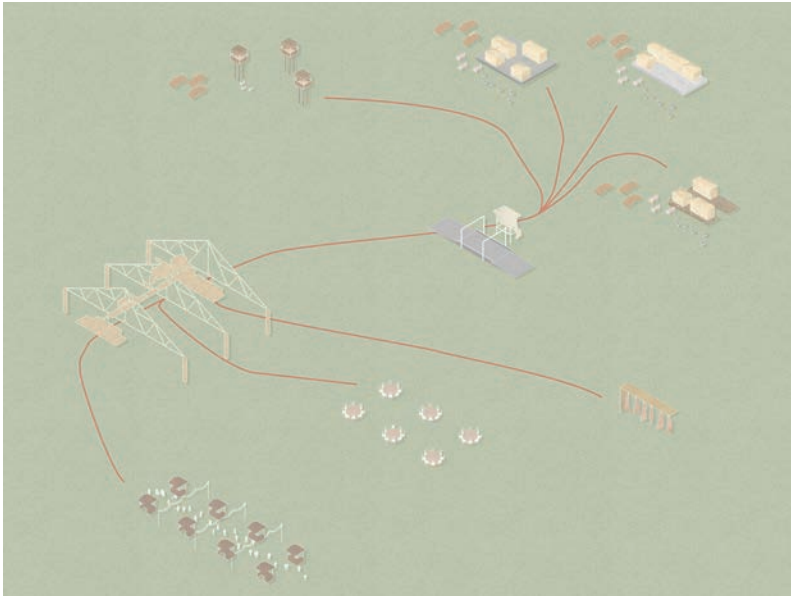
Belmonte has a great history and tradition of trade. What I found interesting when visiting the Frazioni was that each had animals that they'd buy from livestock and grow them for themselves and their family to eat. I saw a great opportunity to get each Frazioni to collaborate. My programme will be an abattoir, this is to expand upon the trade, sourcing the animals from each Frazioni as they grow them for themselves and from Boar hunting. A tradition in Belmonte, in where they release boars and hunt them down when they're fully grown. The problem is that the boars have now mated and grown to ruin the Frazioni's vegetation. My Slaughter house will be connecting the frazioni to the Old Town and will accommodate a street food festival once a year.

The idea was taken from a young aspiring business man from Belmonte that had already owned his own slaughter house. Unlike other young Calabrian's, he saw Belmonte as a pathway to success. My proposal will be bringing his vision alive.

# Old Town

All Studio 3 Students

Belmonte is a small town in the province of Cosenza in Calabria, in the South of Italy. Belmonte is situated on the coast of Tyrrhenian Sea on a hilltop. The town was founded in 1270 when King Charles I of Anjou reigned. The town was maintained by many families over the centuries.

Belmonte was a fishing and farming village for over 500 years. But this changed around 1940s when the villagers got sucked into a countrywide wave of emigration, moving to Northern Italy. One can travel to Belmonte only by road now through the SS18 State Road. The town also has a train station on the main line from Naples to Reggio Calabria, but the station has now been closed.

Belmonte covers an area of 9.22 miles2 at an elevation of 262 m with 2269 people living there. The current mayor of Belmonte is Luigi Provenzano. Belmonte can best be enjoyed and discovered by foot, with it being a small town and most spaces being inaccessible to cars.

Previous Page
View from cliffside
Left
Town square

A BELLIMUNT

Signu pè tutti nà giuvenella
tunna, pulita e aggarbatella,
signu vestuta all'usu e nà vota
e quannu caminu ognunu se vote.
Tiegnu 'a suttana ccu llu merlettu,
tiegnu 'a pettiglia ccu llu curpettu,
puortu 'u sinalu ccu lla gunnella
e ccu 'na manu puortu 'a lancella.

In terms of the cultural observations and the daily routines in an Italian culture, I would say that they're similar to the UK one but still different. Italians, like most Europeans are used to waking up very early (6AM), in order to start their daily chores. Their breakfast is based on very light food, such as toasted bread, fruit, juice and milk. They prefer doing the harder tasks during the morning which include: shopping, going to work, etc. Lunch is probably the 'heaviest' meal that they have in a day; after having lunch, they prefer to do activities that require less time management and effort. These activities can be: going for a swim, playing football, socialising in public places like parks or restaurants and more. Similarly to British people, Italians like to have something called 'merienda', which in Britain is mostly known as 'tea time', this also happens at some point during the evening. For their 'merienda', Italians like to have light foods, such as: snacks, sweets, sandwiches or fruit. After having this light snack, they tend to use those hours to do homework before they have dinner and end the day. This is because it's very similar, almost the same to the Spanish way of living as that's where I'm from.

An important observation within Belmonte is the relations between the young and their elders; young people, know that the accessibility within the town is not easy, as most of the old people can't easily walk around due to the materials used for ground work (rock, tarmac). Therefore, in order to provide help and show respect to the old people, they would do their shopping and some of their daily tasks, as it can be challenging for them.

**Left**
Local Belmonte residents

Belmonte over the last seven decades has become a town with more buildings than people. The houses are stacked and linked by small alleys a metre wide at many places. The alleys create a matrix within the town where anyone visiting can get lost. But that's not a bad thing in a beautiful town like Belmonte, where every corner has something to look at. There are small courtyards leading to squares in the town with flowers and small plants. One can also find stairs going up and down throughout the town. The stairs are all different sizes, with uneven risers and treads.

Belmonte is famous for its giant tomatoes and olives along with its old historic/ abandoned buildings. There is not much to do and only two places to eat; which include the men's bar where most people (elderly), get together while the other bar barely gets any customers. The town is lacking the younger generation of people who can make changes and save the town from turning into an abandoned one, that once flourished. Unless some serious steps are taken to change the depopulation crisis, Belmonte can end up looking like a haunted movie set in many years to come.

**Top Left**
Sketch of family house
**Bottom Left**
Sketch of street
**Top Right**
Tree planted by town
**Bottom Right**
View from staircase

## Cultural Exercises:
## FIlm Screening and Resident Interview

**Film Screening:**
Following the production of the individual video responses as part of Brief Two in Bermondsey, Studio 3 presented the individual final films. These were projected upon the external wall of the Church of Santa Maria Assunta, Belmonte, in the square for the local residents and the refugee group living in Amantea; organised with the help of Rita Adamo, "La Rivoluzione delle Seppie". The films were received well and were responded to with individual creations from a number of the refugees, exploring their own challenges and experiences upon embarking on their new life in Italy. Whilst the films from Bermondsey focused on the architectural struggles, the refugees' films explored the humanitarian struggles that new habitats can impose on their lifestyles. In exchanging work from our different cultures, together with the local residents, it allowed for open discussion as well as particular consideration for how in Bermondsey we can celebrate and encourage different cultures and religions, whilst in Belmonte there is still an apparent struggle.

**Resident Interview:**
Aahan and Andres interviewed Franco in Belmonte. He was born in Belmonte in 1958 and has lived his entire life in the same town. He was asked basic questions about his daily life and about the town he grew up in. Franco usually buys food in small quantities because he has to walk to the food shop and the only shop is 610m away from the old town where he lives. When he needs food in larger quantity, he has to travel all the way to Amantea. Franco said that travelling is a major issue when coming to the old town from the other end of Belmonte. He needs to drive 5-10 minutes to get to mid town. He informed us that there is only one school in Belmonte, forcing many kids to go to neighbouring towns early in the morning. Most people living in Belmonte work in cities or towns away from their homes. Belmonte is divided into smaller communities, causing a divide in the celebrations of the town. Once a year, there is a festival of tomatoes that takes place in Belmonte. There is an open church (with a cross and arches) where people gather only during Easter. The space is very tight and unable to fit everyone living in Belmonte. Many people have moved out of Belmonte in past few years to work in cities in Northern Italy. People who have moved away work in smaller industries making shoes, socks etc for brands like Gucci, Versace, Fendi and Armani. The town of Belmonte is famous for its interconnected streets that from a matrix (spider web streets). The culture is the driving force of Belmonte which is slowly fading away.

Top Left
Outdoor screening - Movie by the refugees; narrative of their journey
Bottom Left
Outdoor screening / panoramic of event
Right
Interview

## Aahan Sakhuja
Revival Through Plantation | Undergraduate Degree

The drawing shows the two sites for the main project. All students were asked to select two sites, one on the civic side and one in the agricultural side of the town. The main project will require students to connect the two sites when designing for their proposed ideas.

Here the agricultural site goes from the boundary of the town, down to the valley. The idea for this part of the site is to make terrace farming with different sections of the terraces reserved for different crops. This idea came about thinking of ways to get people back to Belmonte by creating something which would open up jobs for people.

The civic side of the site is on a parking lot with a small play area which is unused. The idea for this side is to create a building/ structure that will act as a shop for farmers to sell their produce and also, to create a space for people to come together and act as a community hall for which all the shelves and boxes can be stacked up on the sides leaving the middle empty. So, the building can change for different functions.
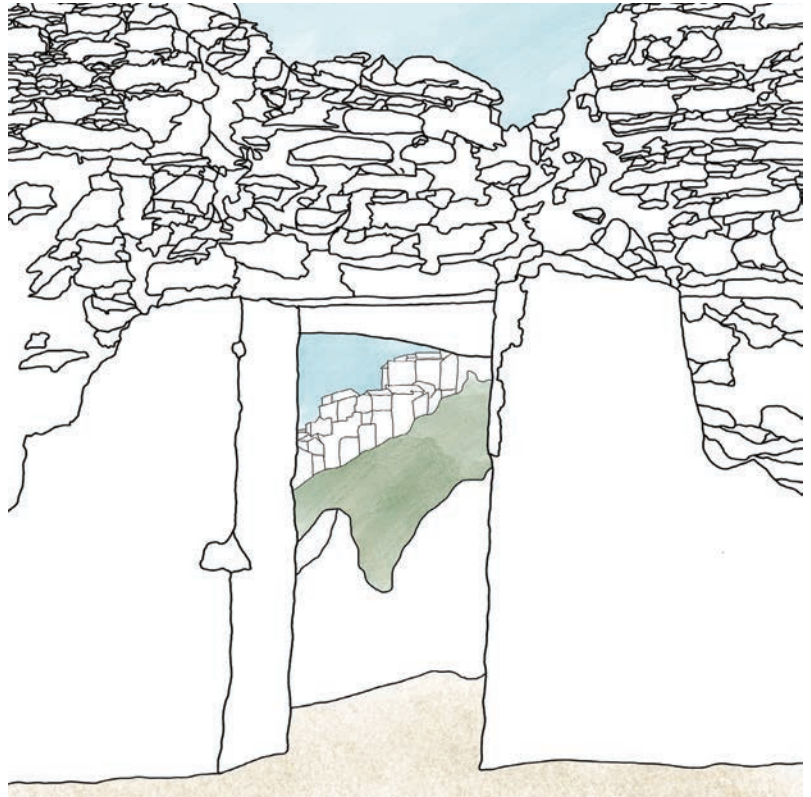


## Aaliyah Darius
Bridging The Divisions Of Belmonte | Undergraduate Degree

After visiting the small town of Belmonte, the division between the new and old generation was evident as the population of the small town is decreasing. As the young people venture out into the world to make a better life for themselves, there is also an influx of refugees looking for somewhere to set up a home. I want my project to fill the missing pieces of the division by creating new jobs, bringing in revenue for the town and having the new and old generations coming together to create a brand for Belmonte.

For my project, I wanted to use the natural resources of Belmonte that tend to be overlooked by the residents. I want to use the Aloe Vera plants that grow best in dry conditions like Belmonte and create a small-scale skin care line using only natural products that can be found on the land. I want these products to be sold throughout Belmonte and hopefully throughout the rest of Italy. On the North side of the town, I want to renovate one of the abandoned buildings into a factory where the products are made and stored, while the site on the south will be for farming.

## Andres Ricci

Water & Oil | Undergraduate Degree
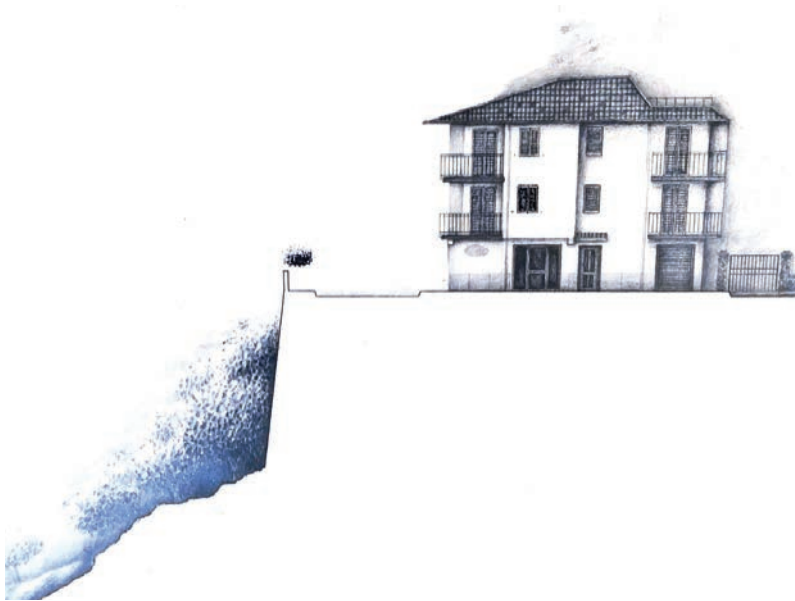
Tasked with creating a solution for the issues present in the town of Belmonte in southern Italy. After the survey, there are clear points of needs for the town and for the community.

Transportation and an adequate use of the land in terms of agriculture around the edge of Belmonte are the main areas to develop on site.

As a result of previous surveys and interviews, the community claim, Belmonte is not a frequent place where the community interact, even when Belmonte is geographically one of the main towns. The community in various interviews mention that in the areas around Belmonte called 'Frazioni' for example, have different cultural events in different times of the year. Connecting Belmonte with these areas spatially and in agriculture and transport, will increase the cultural value of the town and will also stimulate its economy, generating an appropriate use of the land in agriculture.

## Dogukan Karabulut

Layers of Agriculture in Belmonte | Undergraduate Degree

This project takes place in Italy, Calabria, Belmonte, Calabro. Belmonte is a village that has been left to fade away with time. Residents of Belmonte are moving out to other countries. The population has significantly dwindled within this town. So our task is to repopulate the town by finding projects that may reattract its population. My aim is to introduce farming to improve the soil and present how rich it is within Belmonte. I'll also plan festivals which will take place during the year, developing through my idea to gain the best outcome to repopulate this town. At this stage, the experiences obtained from our trip; will help with using new techniques of creativity, collaging, sketching, planning and drawings.

## Eric Chandraseggaran
The Stepped High Street | Undergraduate Degree

A beautiful city that has been left alone, due to the in-activities of the government not creating opportunities for the youth to stay as they grow up. The older generation feels unimportant, and the refugees are using Belmonte as staging post towards other cities. As I was there speaking to both the refugees and the people from Belmonte, I realised that there's a massive misunderstanding between both. My project is to bridge the gap between the old and the refugees. I realised that they can all help each other to be a part of a new community. The children are the bridge between them as they have such an open mind towards this idea of Italy becoming an international country. 'The soul has no colour' one child said.

I wanted the knowledge of the old about agriculture, and the feeling of homesickness from the refugees, to come together and create a history for themselves. The old to teach the refugees on how to grow their own vegetables and fruit, enabling the refugees to feel part of the community. This will allow them to feel less homesick and also give them great opportunity for work. The kids have great relationships with the refugees which makes it easier to communicate between the old and the outsiders.



## Greta Vitali
The Village Factory | Undergraduate Degree

For this project, the initial idea is to cultivate tomato of a different kind, but as well as increase the production of the giant tomato of Belmonte; using the land around the village and creating a structure on the edge where tomato can be stored. The proposal is to involve all of the village in this project and create a factory village. The structure of tomato storage is on the agricultural side of Belmonte, and on the opposite side, is the more civic part of the project, establishing the selling part of the tomato and all of the products originated from them. Getting the tomato from the field to the market is a consideration when designing the new building; whilst renovating existing fabric in the village to conduct different activities. One building can be for packaging, and it can be in a building on the main square; one can be used to create sundry tomato, one to create pasta and maybe a few more products. For these smaller activities in the middle of the village, the residents can be involved, and they can be integrated into the project.

## Jennifer Bailan-Ebaco
Multicultural Supermarket | Undergraduate Degree

By being able to experience the current situation with both residents and immigrants, and also, being able to listen to the responses of the economic problems that Calabrians are facing; I came up with the idea of bringing both cultures together in order to bring peace, understanding and most importantly, to find a way for both cultures to work together.

My project is divided into two parts, one is located at the north side of the town/ village. This location is considered to be a great location to open a 'temporary' supermarket where fruits and vegetables from different cultures can be sold. The north side is being used for the selling of all those products that would be planted in the South side.

I would like it to become a multicultural space where both cultures teach other and are able to work as team. The materials of the Southside will be mainly wood, deriving inspiration from the doll houses at the V&A Museum. Compared to this, the Northside will have industrial materials as the idea is to recycle and be as eco- friendly as possible.

## John Jeffers
Hilltop Restaurant | Undergraduate Degree

In November 2018 Studio 03 joined postgraduate unit 06 in a visit to Belmonte Calabria, a medieval hill town in Southern Italy. We were asked to select two locations on the edge of the town to propose schemes to assist in the regeneration of the town, which has issues of depopulation and under-employment.

Proposal 1: La Hacienda, Agave Plantation
A scheme to revive dormant agricultural lands by planting agave, for the production of mezcal, a traditional Mexican liquor. This is inspired by the stone buildings of Belmonte that look out on a tough, hilly landscape. Total production will suit a niche market locally and outside Calabria. The project will include a cableway to allow for a distributed network of fields, processing plants and depots, and allow for further agricultural development.

Proposal 2: Hilltop Drive-In Restaurant
A proposal to build a restaurant with parking on the hillside looking out to sea and Stromboli on the horizon. This location is accessed by the road up to Belmonte, and is on a site currently used for rubbish collection. The concrete structure on pilotis evokes the modernist structures of Pier Luigi Nervi in a traditional Italian landscape.

## Michela De Santes
The Vertical Edge | Undergraduate Degree

The goal of the project is to create a connection between the two chosen sites creating a belt garden that emphasises and embodies Belmonte's edges. The creation of vertical gardens based on the lightweight structure has the aim of highlighting the green peculiarity of the site, known for its flourishing agriculture and vegetation. Aloe Vera, whose leaves furnish a gelatinous emollient extract that can be used for different purposes such as skin, hair and body health, has never really been produced in the territory of Belmonte. At the same time, the Vertical Garden structure needs to fill empty spaces bringing green inside the town. Considering the various boundary properties in the town, they will be transformed into gardens to create a path that keeps along the same theme. Moreover, the particular texture of the different facades, defined by the word "void", will be an important initial thinking about the structure itself, the theme of emptiness and the buildings used. The combination of Aloe Vera and different greenery is, on two different levels, an advanced environmental choice. The natural feel of the place needs to be kept and enhanced.

## Mustafa Farttoosi
The Pizza Place | Undergraduate Degree

Each student in studio 3 has been asked to choose and survey two sites in Belmonte. One on either side of the town (south and north). The south part of Belmonte supports agriculture and associated actions involved with seeding, growing and harvesting. While the north part of Belmonte dominates the views. Whilst the south side should be developed with a strong agricultural presence, the north side may support other kinds of interventions.
My proposal for the agriculture side of Belmonte is not a clear story yet. But growing vegetables is the main idea, such as tomatoes. My proposal for the north part of the town is a Pizza restaurant, as it's known for its views, so why not open a restaurant where people can enjoy the evening hours.

This brief is aiming to solve problems by bringing education and industry within Belmonte. Observing Italy, Calabria, Belmonte's 'Industrious Edgelands' developing along the edges of the old town. The south facing site for agricultural, and one in the north for civic commerce purposes and manufacturing industries.

Belmonte has become depopulated because of not providing many of the basic needs for local people. There are not many jobs available, so the young people are moving out. Refugees from around the world are coming to Belmonte, looking at the situation of the area; the culture and skills that the migrants, refugees and the Italians have, can be brought together to re-imagine strategies and to propose a way to make Belmonte lively again.

In Belmonte they used to harvest Mulberry trees for the food of the silkworms in order to produce silk. The proposal brings back textile production. On the agricultural site, grow mulberry trees and others crops for example hemp and flax; using these raw materials to manufacture materials for commercial purposes locally and internationally. Also, the mulberry fruit can be used for producing many produces such as jams, fruit drinks, jellies, pies, tarts etc.

As the hunt dies down in the South of Italy, a beast is introduced to invigorate the history.

Unknown to the people this beast is the worst, killing livestock and crops this enemy is a curse.

A hunt is organised by the people of Belmonte, and from here they venture into their damaged woods.

Snap of a twig or a rustle of the bush, is all they need to pursue this demon beast.

Amongst the shrubs they see the target exposed, and a quietness falls where only the wind is heard.

Bows and arrows are drawn with slow power, aim is taken with focus on the sow.

Swish, thud, groan the beast falls down, cheers from the hunters is now the surround.

As they take their kill back to their quarters for a feast, they are reminded that this is one in a million that need to be ceased.

The word about this problem must be spread far and wide, a lodge for them to gather like hunters meet in a hide.

Stories and knowledge can be passed on to generations, and plans can be made on how to eradicate this decimator.

Perched on a hill with a backdrop of fortification, this building will hold the key to a new revolution.

# Katrina Austen

Belmonte International Tradition Swap (BITS) | Undergraduate Degree

Brief Three, having visited Belmonte, Calabria, Italy, I look to propose the development of an 'Industrious Edgeland' on both the Agricultural and Civic sides of the old town. The research thus far has uncovered information regarding agriculture, production and commerce in the town and surrounding areas, as well as the hardships faced by the local Italian people, new refugees and migrants joining the area.

Having taken an interest in the local traditions as well as those brought with them from further afield, the project now looks to propose gateways connecting agriculture, production and commerce through an international tradition swap. Further steps will be taken to see how an intervention can be created within Belmonte with users, existing architecture and landscape in mind. Through a back of house, creative workshop space, a West facing "agricultural" site will provide the resources and space to facilitate creations, which when pieced together form a larger platform for expression. Having once been the pride of this setting, the ruins of Belmonte Castle will set the scene for the stage where all the architectural and societal components can join together at the civic, north facing site. Here, traditions can be shared, taught and swapped between the existing Italian community, new refugees joining the region and visiting tourists.

BELMONTE / CALABRIA / ITALY
18/11/19

# Kaningo

**Unit 6 Students**
Agnieszka Pyrdol, Aimee Thopson, Eno-Obong Akpan,
Maya Shankla

Kaningo has been an area of study for Unit 6 under the umbrella of the Architecture of Rapid Change and Scare Resources (ARCSR) since 2008 and recently postponed due to the Ebola outbreak of 2014. In July 2018, research resumed to document the change from the previous map survey last taken by students in 2013. The new survey extended further beyond the 2013 map, which shows that Kaningo is continuing to expand in every direction as local residents identify themselves to be a part of that area.

Kaningo is currently situated and very much regarded as an outer district of Freetown. It hovers just below the Babadorie Stream, separating it from Lumley, the local township. Kaningo boasts luscious green landscapes and hills where houses and business have over time populated the area from the river banks to the top of the hills.

The connection from Kaningo to Freetown used to be via a pedestrian and bike bridge, known locally as Friendship Bridge which was completely destroyed by the mudslide that devastated the area in August 2017. The mudslide occurred around Sugarloaf Mountain (further inland of Kaningo) causing catastrophic damage to houses and the land, and sadly resulting in the deaths of over 1000 locals. Since then the access to and from Freetown for Kaningo residents has worsened. The current road conditions in Kaningo don't aid the area even for pedestrians. Unpaved roads increases the inaccessibility especially during emergencies. Local transport such as the 'okada' (motorcycle) and 'keke' (3-wheeled scooter) don't advise driving their vehicles in this area as it is difficult and damaging to drive with such poor road conditions. These issues have hindered much of Kaningo's growth as most people are subjected to long journeys to be able to receive healthcare or even supplying products for their local businesses.

In November 2018, students returned to continue our research in the hope of aiding our 5th year projects. There were a couple of themes we had discovered whilst on our previous trip that we wanted to explore. The current themes were sanitation, healthcare, community organisations and river & road conditions. Working methods included organising workshops with the local community and NGO. These led to discussions with school children, elders of the community, sports groups and young boys and girls (unemployed), asking and understanding their culture and finding what growth could happen in Kaningo to able benefit themselves in the future. We realised that for this to succeed or even begin, it would mean that the many organisations currently in Kaningo, would have to learn to work well together. Organisations, such as Restless Development, currently have a presence in Kaningo especially with sanitation awareness but Kaningo will have to learn to extend their current skills or acquire new ones to see any growth.

Family in 'panbody' (tin and timber shack)
**Left**
Sketch of Kaningo high street

During the well documented Civil War (1991-2002), the country was shaken with most of the population displaced. Some chose to flee the fighting in the Provinces and headed towards major centres such as Freetown. The city was busy and had quickly become overcrowded for the infrastructure which lead to the city growing into the hills covered in uninhabited dense rainforest. One such settlement was Kaningo, here they found peace, safety and a sense of home along the south slope of Lumley Valley. Since then Kaningo has grown rapidly with some politicians and businessmen choosing to move to the community due to opportunities of land tenure in an area a lot quieter than the centre of Freetown.

Post Civil War, the country was hit by the 2014 Ebola outbreak and the 2017 mudslide in the Lumley Valley attributed to heavy monsoon rains and deforestation. Collectively, these events resulted in the deaths of thousands of people and the mudslide left thousands homeless. A culmination of these three events as well as social, political and geographical issues has meant Kaningo is a very poor community. Many people in the area suffer from lack of access to education, jobs, healthcare, electricity, water and sanitation facilities.

Kaningo is set on a steep slope, making the terrain quite unforgiving. There are no formal or paved roads and the only vehicular access is via the long, steep and bumping earth road to Lumley via Juba. Most people do not own cars and the 3-wheel 'Keke' (similar to auto-rickshaw) are not able to access Kaningo as the road conditions are so bad. The only public transport for hire is an 'Okada' motorbike taxi which can be very dangerous and still too expensive for most.

There are two self-constructed wooden pedestrian board bridges linking the community to Lumley, however even the walk to Lumley can take a very long time. The lack of formal road access to the city is one of the main issues raised by residents we spoke to and drastically hinders access to education, healthcare and potential jobs as the stream effectively isolates Kaningo from the rest of Freetown. Since the mudslide, many global and local NGO's have successfully installed water butts throughout the community to provide potable water, however there are still huge needs to formalise water and sanitation facilities, particularly as the river is so dirty and full of rubbish.

As people fled to Kaningo from a range of Provinces, there is a mixture of tribes and religions (mainly Christian and Muslim) and groups live and socialise harmoniously together. Gender roles in the community are quite distinct, with females taking on the majority of domestic responsibilities while men traditionally act as the sole provider. Many women in the community partake in petty selling and farming around Kaningo and due to the lack of employment opportunities for men, women are sometimes also the breadwinner. Both males and females throughout the country are involved in gender-based secret societies named Poro and Bundu respectively. These societies are very secretive with a main feature being initiations into adulthood which includes female genital mutilation, a common practice in Sierra Leone.

Left
'Board bridge' into Kaningo
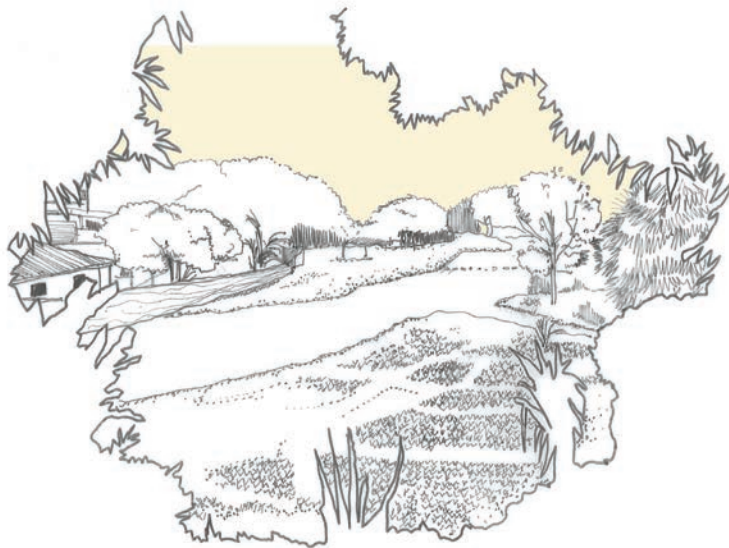
Sierra Leone owes its name to the 15th-century Portuguese explorers, who named it Serra Lyoa (Lion Mountian) which referred to the range of hills that surrounded Freetowns harbour. The country is formed by four distinct topographical regions: lowland plains, mountains, plateaus and forests.

Fertile soils occur along the coastal regions, but the soils inland have deteriorated over large areas as a result of aggressive farming, and the destruction of natural vegetation cover. It's lands yield gold, diamonds, bauxite and rutile which was the cause of a lot of internal conflict and crippled the country from the late 1980s onwards, eventually culminating in a brutal eleven year Civil War in 1991. Since the end of the war, the government has had the difficult task of rebuilding the countries physical and social infrastructure, with urban areas now developing at an alarmingly unprecedented rate.
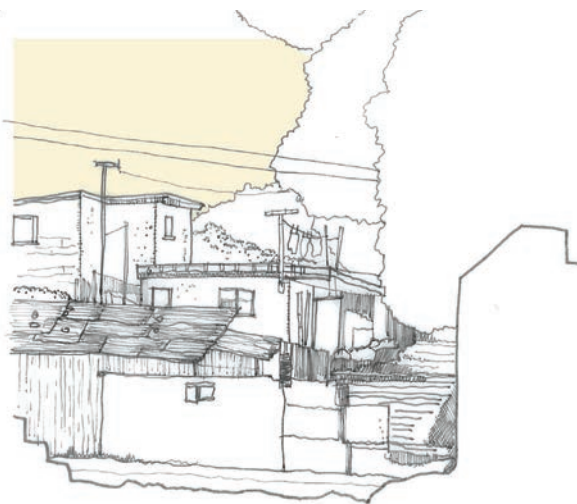
On the edges of the gridded city, Kaningo was one of the many former forest settlements that refugees from the civil- war fled to. Founded with easy access to the water, this small peri-urban village was located on the Babadorie Stream, rockier and less productive side of the Lumley river which began forming and expanding into a peri-urban settlement. With its population increasing rapidly, building routes for ease of access created a network of highstreets and mini-markets, but involved the felling of trees that broke down the protective covering the forest had offered, and increased the risk of flooding.

In the early hours of 14th August 2017, a mudslide which started in the area of the Sugarloaf Mountain devastated the whole of the Lumley Valley. A majority of houses along the riverbank were engulfed by the mud and resulted in a portion of the stream being severely physically altered. It now results in major flooding in the monsoon season. Kamayama and Kaningo were the most affected settlements, as thousands were killed and displaced, and had to move up into the hills, building informal houses and temporary shelters as the land that they had previously owned was unstable for future construction. By building on the work from previous years students produced a map as up until then, Kaningo had never been plotted. The more close-knit communities by the river, who owned smaller self-sustaining businesses were lower in the valley and occupied the typical 'Pan-body' houses made out of corrugated iron. The more permanent concrete structures higher up the hill were occupied by those who had a 'higher' standard of living who normally worked in the city, and only lived in Kaningo as the land was cheap.

Left
Entrance to the new high street
Right
Sketches of the Babadorie basin

KEY

GROUPS:

Mirimboe Women

Ceso Volunteers

Kaningo Young Women
Organisation (KYWO)

Sanitation Volunteers
(incl. Rubbish collecting)

Elders

PUBLIC/PRIVATE SPACES:

Schools

Clinic/Pharmacy

NIC Government Land
(football team)

Supermarket/Food store

ROAD IDENTIFICATION:

Pedestrian Pathway

All vehicles

The Kaningo community is made up of groups of individuals who have diverse backgrounds and cultural traditions and established their community during the civil war in Sierra Leone (1991-2002). All those influences create a unique assembly of people who strive for official recognition and development of their local area.

The cultural workshops carried out during the field trip in November 2091 aimed to help us to better understand the differences between different cultural and communal groups and to propose connections to enable sustainable growth and development of the Kaningo community. The workshops were divided in relation to topography of the area; and to the invisible borders between the members of the community.

The first group of students worked closely with Kaningo social and NGOs to investigate issues, such as recycling, health, education )of both men and women), road access and development. All those groups were located around the Kaningo main street and in the higher parts of the Kaningo hills.

Over the first week, Aimee and Eno worked closely with NGO CESO (Community Empowerment and Support Organisation), Marimbo Women's Group, the Kaningo Young Women's Organisation (KYWO), the Elders' Men Group, CESO Young Men's Group, Kaningo Young Men. Each of those social groups had very similar agendas or resources that could be shared between them. However, they were unaware of this due to cultural and social disconnection.

Aimee and Eno took on the difficult task of proposing connections between these groups. This happened at the final meeting at the end of the field trip where all the research and ideas were presented, and this enabled discussion and exchange for the first time. All the observations were presented to CESO on 24th of November as a way towards minimising the invisible borders between community.
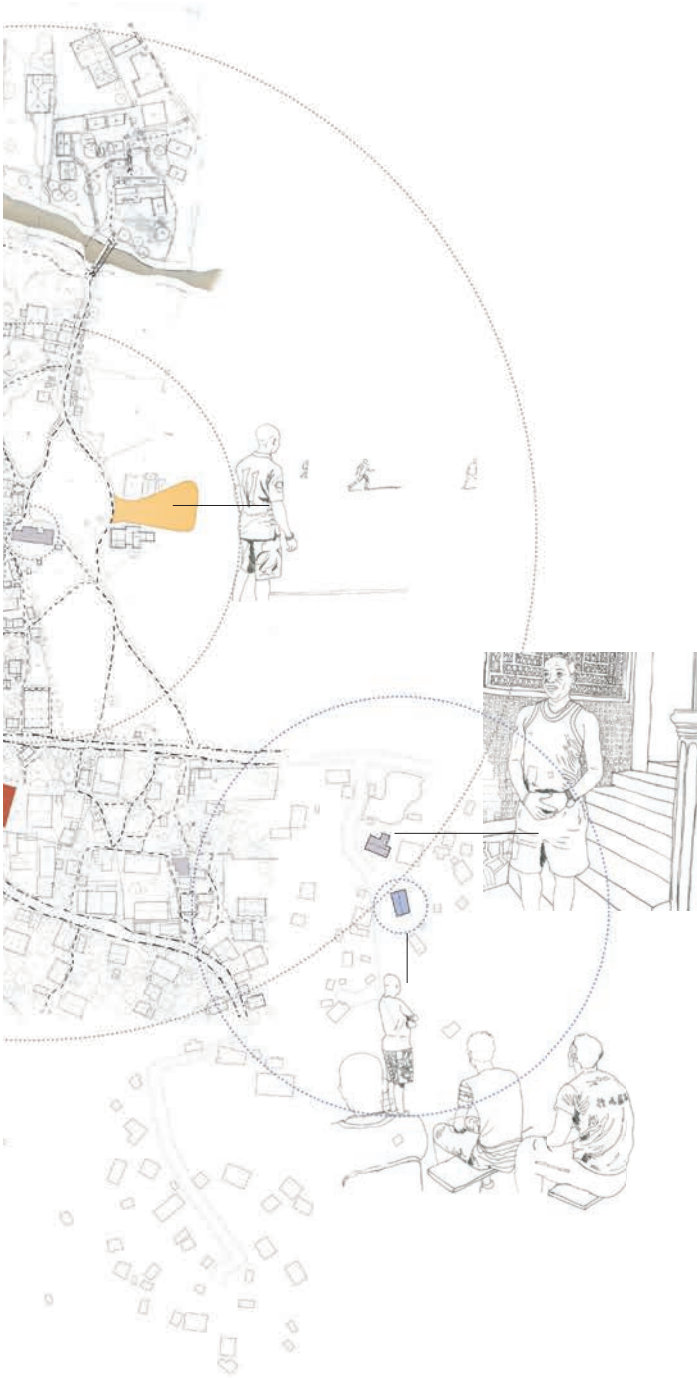
**Left**
Mapping of community meetings

The second group researched areas near the river and the seasonal flooding zones to investigate issues related to farming, flooding, recycling, river pollution and sanitation. The cultural workshops were divided into several sections.

**Draw your house**
This workshop was carried out with children and adults living near the river. The aim of the workshop was to understand the local typology in more detail; build connections with children and their parents; and provide a new form of activity for the children. We realised that the river-basin community is secluded from the wider area of Kaningo, and the majority of children do not attend the school and therefore there are no activities organised for them.

After realising the lack of activities for the children living in the river-basin area, we decided to organise several workshops over the period of a few days: drawing, a football game, origami workshops and a bowling game.

**Making a canopy - proposing connections**
To address the issue of plastic pollution and lack of recycling, a local tailor was commissioned to make a canopy using fabric and rice bags. The canopy was tested in three different places around Kaningo to explore its potential different uses. The first two installations were carried out with children and provided a shaded play space and assembly point. The final installation was carried out at the local market street. People were interested in the canopy and shade it provided, but no one had an interest to take on the ownership of the idea for their own purpose.

Initially, the aim of the workshops was to introduce different ideas of recycling and to explore them with different age groups. However, our approach quickly led us to a wider understanding of the divisions and seclusion of riverbank community within the wider area of Kaningo. People living around river basin often were not aware of the wider social and communal activities around Kaningo, creating this way their own community governed and organised in a very different way than the rest of Kaningo.

## Agnieszka Pyrdol
Connecting Communities | MArch

The forested, steep hills of Lumley Valley became a permanent home for its fast-growing community whose different cultural backgrounds created non-apparent borders between them. Those are especially seen in the area of the river basin, where tragic mudslide in August 2017 destroyed the majority of houses and caused irreversible changes to the riverbed. As a result, the number of informal structures built, and the division between the 'river basin' community and the rest of Kaningo deepened.

This issues can be seen along the whole of the river, from Regent, down to Lumley Beach, where the effects of the mudslide, seasonal flooding, and river pollution are affecting the communities living along the shore.

My proposal will address these issues by providing a series of interventions along the river to clean and purify the water and will aim to draw attention to the displaced communities and to find ways to connect them with the rest of Kaningo.

The building project located in the flood-zone at the edge of Kaningo will provide a civic space including a series of workshops and a market, as well as an access route to connect Kaningo with Sheriff Drive and further into Lumley.
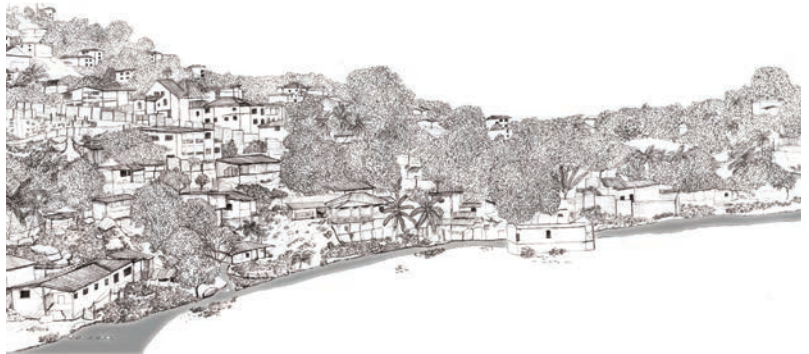


## Aimee Thompson
Kaningo Junction | MArch

My observations and research carried out whilst in Kaningo highlighted the cultural and gender issues and the lack of opportunities for females of all ages with regard to education, healthcare and employment. However, this is not simply a female problem and I believe the most effective way to achieve female empowerment as a long-term goal is to also educate the males of the community. My programme will explore how female empowerment can be developed through a co-educational and multi-generational skill exchange as well as providing a civic market place and town hall that can be used by the whole community.

I have chosen to work with a site in the centre of Kaningo and the end of the informal 'Yumkella High Street' where a natural junction has formed. Future city plans to introduce a formal road bridge into the community will lead up to this area meaning it will be an important area of Kaningo's expansion. I am experimenting with local building techniques, materials and scales as well as how to use the naturally sloping topography in the building forms.

## Eno-Obong Akpan
'Welbodi' Kaningo | MArch

'Welbodi' in Krio means healthy and currently Kaningo's health and sanitation issue does not embody that. On a physical observation the aid for this issue is evident but culturally it seems lost within the community. Kaningo has the potential to embody 'health' and after uncovering the social and educational gap between the young and elderly there seems to be an opening here. My programme will aim to explore what Kaningo's healthcare and sanitation issue could be in the long term. For this to be effective it would mean providing a health centre that facilitates treatments, spaces of rest and educational programmes to empower the community and decrease the number of casualties. Using local materials and skilled workers, jobs and training will be provided to create a space that allows everyone in the community to learn from one another on these issues. My site sits behind the New High street, which acts as a focal point for most of the locals and leads straight into Lumley therefore providing a closer connection to the nearest hospital. However, the current road conditions slows the growth of the above happening so my programme also aims to explore the effect of improving the roads.

## Maya Shankla
"Pockets" along the Babadori | MArch

On the edges of the gridded city, Kaningo was one of the many former forest settlements that refugees from the Civil War fled into. With its population increasing rapidly, building routes for ease of access created high streets and mini-markets, but also involved the felling of trees that broke down the protective covering of the forest, created unstable land, and increased the risk of flooding and landslides. My proposal would generate an ecologically sound river corridor accommodating the yearly floods, applied across the Lumley Valley in a series of interlinking interventions along the Babadorie. A DEWATS system could provide treatment for wastewater, use locally available materials for construction, requires minimal maintenance, would increase community participation, and a cleaner environment for public health. A sawmill would be located along the river bank and would manage, exploit and replant trees, with the rural farmers contributing to land and labour who would be paid a fair price for harvested trees. Providing a centre of top-quality forestry and knowledge, extensive training and lifetime support, would be a long-term venture and hopefully would help to stabilise the land and prevent further landslides

## Yakutsk - Yakutia

The Sakha Republic, part of the Russian Federation, is the coldest area in the Northern Hemisphere

## Longyearbyen - Svalbard

The world's northern-most town, the Norwegian settlement





Continuous permafrost
Discontinous permafrost
Sporadic permafrost
Isolated patches

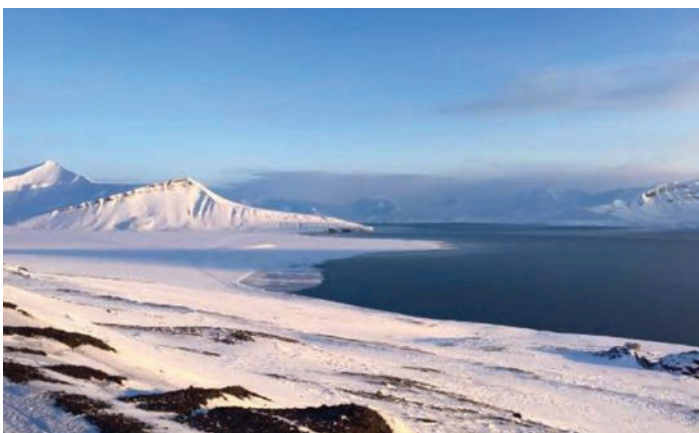**Barentsburg - Svalbard**

The Russian settlement on the Norwegian Island, Spitsbergen







# MA by Project
## Community in Snow
## Maiia Sivtseva

Yakutsk city is located in the Far Northeast of the Russian Federation and is known by its extremely cold winter temperatures and that its location is in perpetual permafrost. The site (part of the City Canal) was chosen because of its unique constraints and opportunities. These include: the exposed heating pipes system 1.5m above the ground along the canal, a path without possibilities to cross over the pipes, the marginal land spots, an absence of infrastructure and communal spaces in winter. These are additional design issues because of its climate conditions and permafrost. An imaginative design approach taken in this 'learning-by-making' research, aims to study social cohesion and integration through design. Prospective outcomes, both effective and evocative, from the proposed design aim to help local communities and authorities of Yakutsk imagine future possibilities of integrating and adapting new design methods to improve social communication in the area.

Based on the suggestions of Yakutsk local interviewees, an idea immerged to create a community greenhouse which is to be located above the pipes and in-turn heated by them. The proposed project of the greenhouse will provide: a communal space where everybody is welcome and can interact with each other, therapy spaces using horticulture and agriculture for the homeless and people with addictions, an educational space for children and students, and a leisure space for anybody else. The positive influence of horticulture on improving mental and emotional health, with stress relief, education and social interaction elements have been analysed in many studies. For instance, in E. Brymer's 'The Role of Nature-Based Experiences in the Development and Maintenance of Wellness'. The greenhouse project will be also be combined with smaller scale projects along the pathway, bridges across the pipes and the functional zoning of the proposed site.

An extensive study of precedents: the workshop at London Brockwell Park Community Gardens and a field-trip to Svalbard - inspired new ideas and perspectives for future design. The research and design work carried out to date aims to reach a design proposal - a small part of which is intended to be built together by the local community in Yakutsk, creating a process of social ownership and civic inclusion. Participants would own the place both democratically and literally.
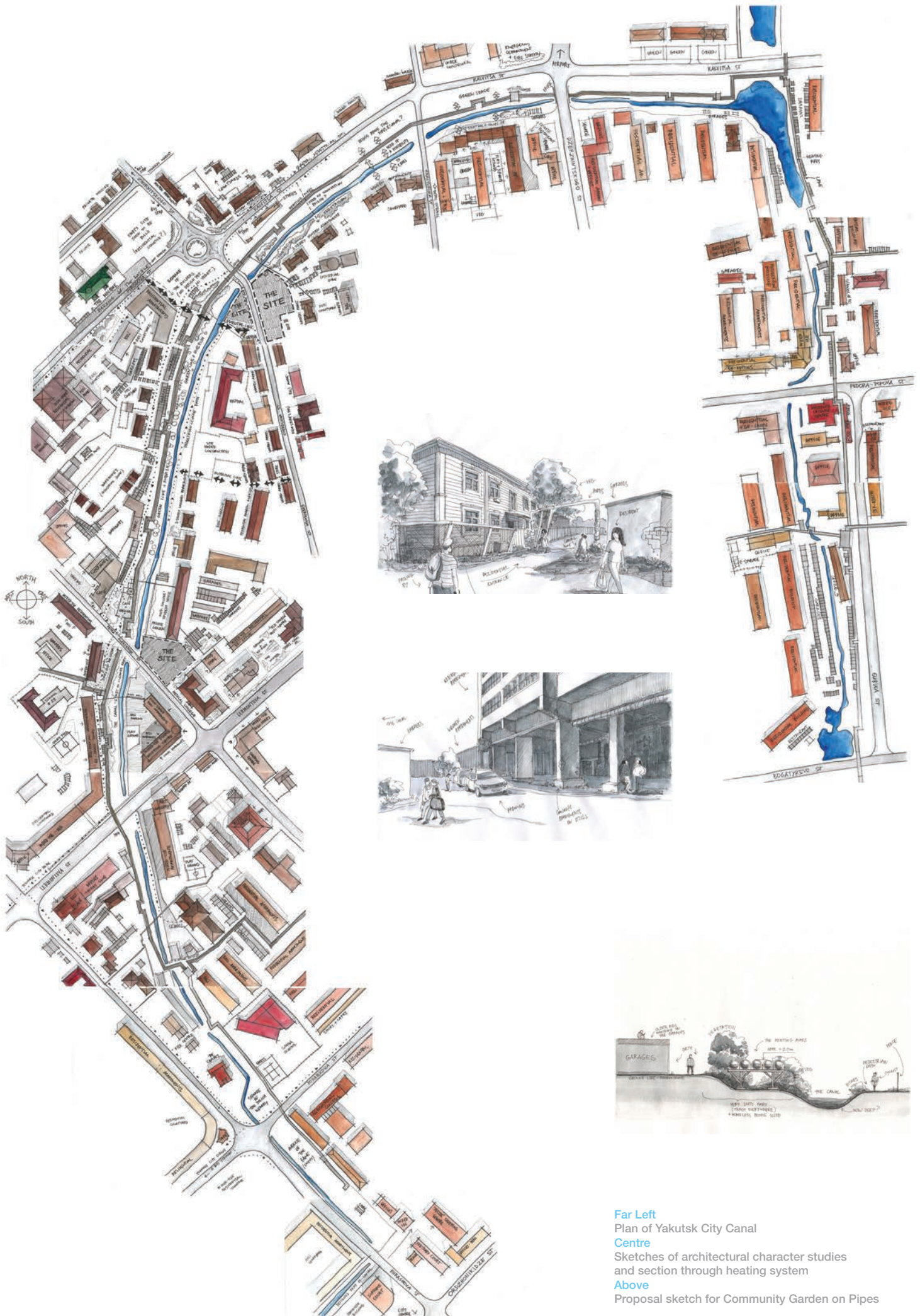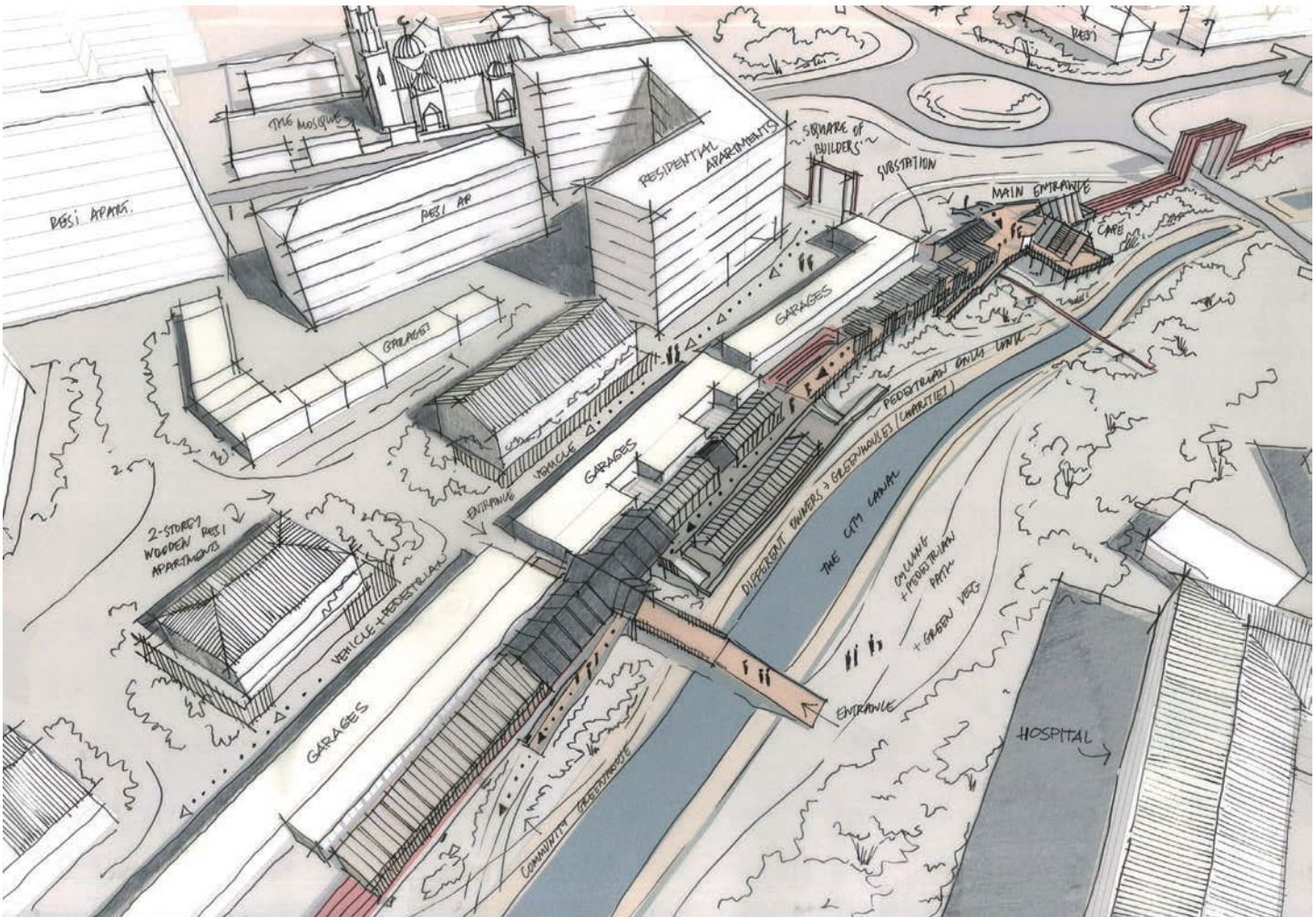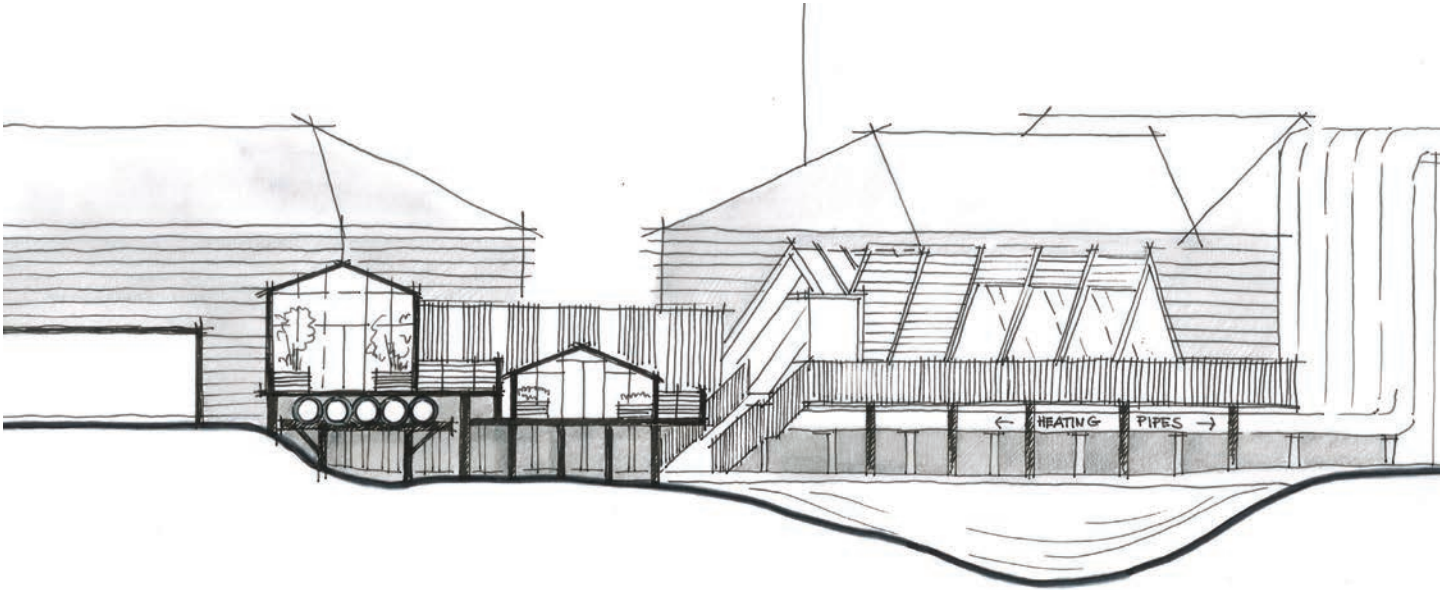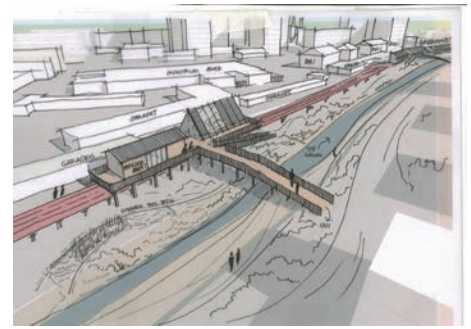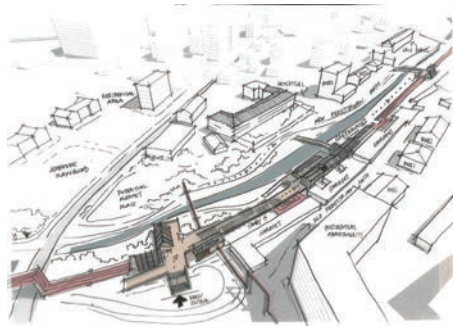
Far Left
Plan of Yakutsk City Canal
Centre
Sketches of architectural character studies
and section through heating system
Above
Proposal sketch for Community Garden on Pipes
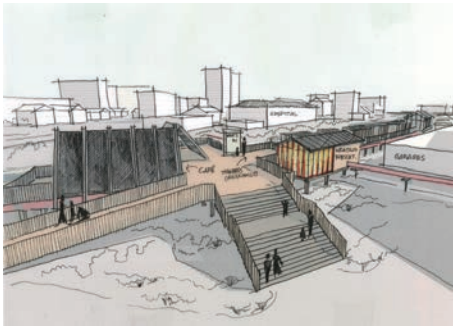
### Eleonas, Athens, Greece:

**Athens**
The capital and largest city of Greece. Athens dominates the Attica region and is one of the world's oldest cities.

**Eleonas**
A neighbourhood in Athens. The area was named for the fact that in antiquity it was covered in an abundance of olive trees, a feature that it retains even today but to a lesser extent.

**Kifissos**
A river flowing through the Athens agglomeration, Greece.

**Gazi**
A neighbourhood of Athens. It surrounds the old Athens gas works, which is the industrial museum and exhibition space 'Technopolis', widely known as Gazi, next to Keramikos and close to the Acropolis. Around 1910, several brothels were set up in the area, a fact which led to brothels in general being referred to as 'Gazi'.

**Igoumenitsas**
A coastal city in north-western Greece. It is the capital of the regional unit of Thesprotia.

**Agiou Polikarkou**
Street leading to the Agricultural University of Athens.

**Kantina**
Canteen-style food vendor.

**Project Elea**
A volunteer group made up of participants from around the world, who have come together to work collaboratively with the residents of the Eleonas Refugee Camp in Athens to improve living standards and community well-being.

**Thessaloniki**
The second-largest city in Greece, with over 1 million inhabitants in its metropolitan area.

**Polykatoikia**
The term literally translates as 'multiresidence' and is used in Greek to denote every apartment building.

**Decentralised Administration of Migration Attica**
One of the seven decentralised administrations of Greece, solely consisting of the region of Attica. Its seat is Athens.

**NGO**
A non-profit organisation that operates independently of any government, typically one whose purpose is to address a social or political issue.

## Belmonte, Calabria, Italy:

**Calabria**
Popularly known as the "toe" of the "boot" of Italy and is a long and narrow peninsula which stretches from North to South for 248 km.

**Ionian Sea**
An elongated bay of the Mediterranean Sea, south of the Adriatic Sea. It is bounded by Southern Italy including Calabria, Sicily, and the Salento peninsula to the west, southern Albania to the north, and the west coast of Greece.

**Tyrrhenian Sea**
A portion of the Mediterranean Sea off the western coast of the Italian peninsula. It is named after the Tyrrhenian people, recognised since the
6th century BCE with the Etruscans of Italy.

**Catanzaro**
An Italian city and the capital of the Calabria region and its province.

**Belmonte**
A medieval town perched on a hilltop on the seismic coast of the Tyrrhenian Sea. The town's peculiar geographical position was established during the 11th – 12thC. AC., by locals to defend/ endure enemy invasions.

**Stretto di Messina**
Strait of Messina in English - Is a slight body of water (about 3.2Km at the narrowest point) which separates Calabria from the Island of Sicily.

**Frazione**
Fraction in English - is the Italian name allocated in administrative law to a type of territorial subdivision of a Municipality; practically is approximately equivalent to 'localities' or 'districts'.

**Calella**
A Frazione located Northeast uphill from the Old Town of Belmonte.

**La Rivoluzione delle Seppie**
Le Seppie is a non-profit cultural association founded by London Metropolitan University Alumnae, based in Calabria – Italy.The association has the aim, through research, design, technologies and training, aims to improve the cultural fabric of the community, to promote social integration and the development of the territory.

## Kaningo, Freetown, Sierra Leone:

**Babadorie Stream**
The river that runs East-West through the Lumley Valley, severely affected by the 2017 mudslide.

**Lumley Valley**
Geographical valley running from Regent to the Lumley Creek.

**Sugarloaf Mountain**
The highest mountain in the Freetown Peninsula.

**Keke**
Three wheeled motorised taxi.

**Okada**
Motorbike taxi.

**Juba**
Hillside settlement on the South West side of the Lumley Valley.

**Valley Poro**
Male secret society deeply rooted in Sierra Leonan culture and many other countries in West Africa and is seen as a rite of passage.

**Bundu**
Female secret society deeply rooted in Sierra Leonan culture and many other countries in West Africa which initiates girls into adulthood through traditional rituals.

**Welbodi**
Healthy, derived from the Krio word 'health'.

**DEWATS**
Decentralised Wastewater Treatment Systems convey, treat and dispose or reuse wastewater from small communities, buildings and dwellings in remote areas, individual public or private properties.

## MA by Project:

**Svalbard**
Svalbard is a Norwegian archipelago, located between mainland Norway and the North Pole. One of the world's northernmost inhabited areas.

**Yakutsk**
Yakutsk is the capital of Sakha Republic (an ethnic autonomous republic), located in the far Northeast of Russia (East Siberia). One of the world's coldest cities.

**Permafrost**
Permafrost is frozen ground (for more than 2 consecutive years), usually is beneath a layer of soil and rock. Located in higher latitudes, in the Northern Hemisphere, most of this area is found in Siberia, northern Canada, Alaska and Greenland.