

CIVIC EDGELANDS

Transitional home making on the city's edge
Athens, Calabria and Freetown
July–August 2018



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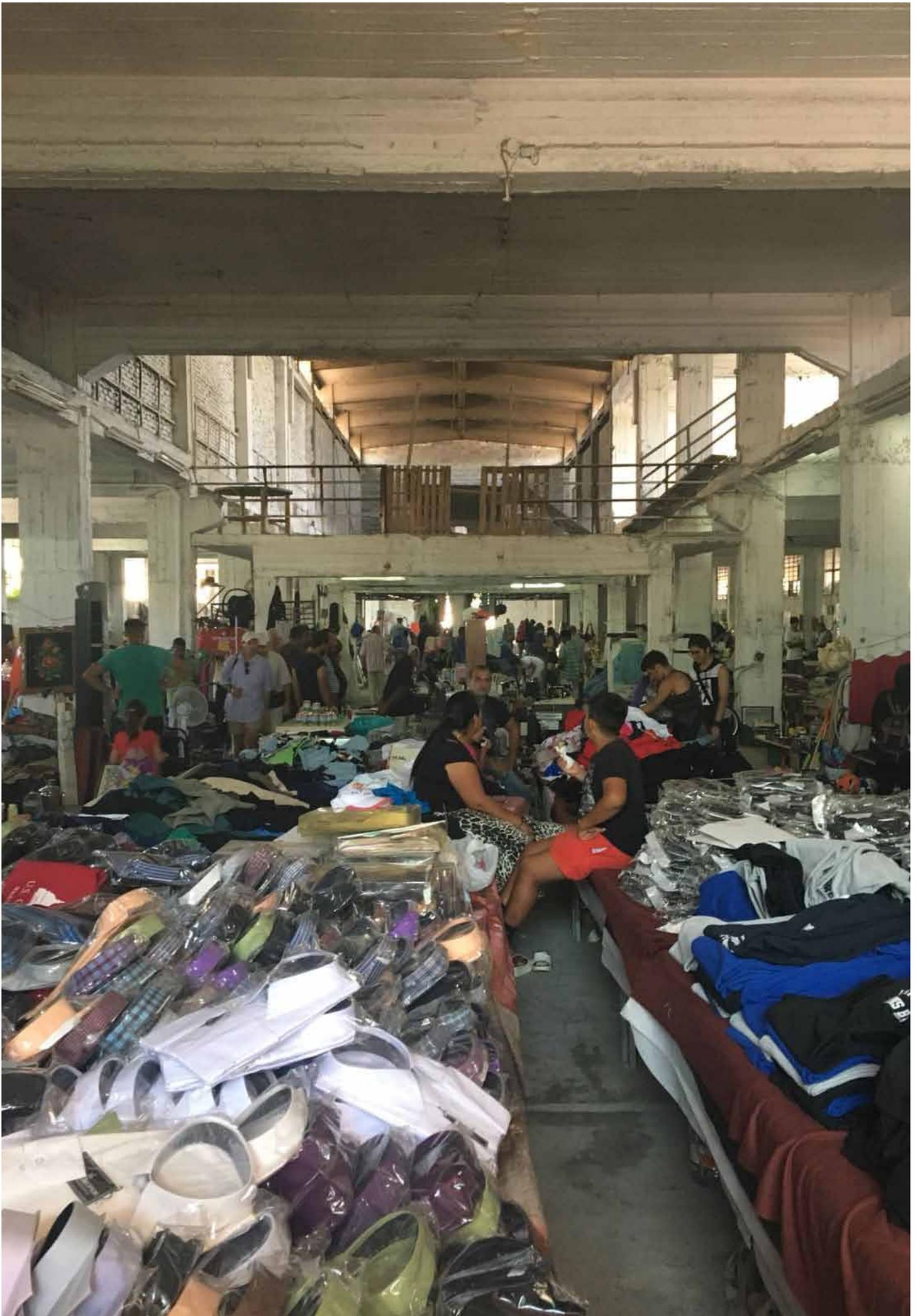
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Architecture of Rapid Change and Scarce Resources
Sir John Cass School of Art, Architecture and Design

Contents

05	Acknowledgements & Credits
07	Foreword
10	Athens
12	Eleonas
14	Key Map
16	Building Typologies: Sheds
18	Cultural Spaces: Churches of Eleonas
20	Transport & Infrastructure
22	Rivers: Kiffisos and Profitis Daniil
24	Productive Landscapes: Creating Opportunities
26	Fruit, Vegetable and Flea Markets
28	Nomadic Communities
30	Help Refugees in Athens: Fundraising Initiative
32	Transect Walk E–W: The Camp Walk
34	Site 1: Eleonas
36	Site 2: The Forgotten Farm
38	Transect Walk N–S: The River Walk
40	Site 3: The Northern Community
42	Site 4: Old Garden Homes
44	Calabria
46	Timeline
48	Calabria
50	Belmonte Calabro
52	Belmonte Marina
54	Belmonte Old Town
56	Crossing Cultures
58	Le Seppie
60	Crossings 2018
62	Exploring the Old Town
64	The Hatch
66	The Library/Museum
70	The Square
72	2018–2019
74	Freetown
76	Freetown, Sierra Leone
78	Edges of Freetown
80	2017 Mudslide
82	Kaningo Key Map
86	Area 1: The NIC bridge
88	Area 2: The Forest and Kaningo River
90	Area 3: The High Street
94	Water and Sanitation
96	Connecting Infrastructure
98	Compounds
100	Community engagement
102	Ivor Leigh Memorial School and Nursery
106	Paycy’s Clinic
108	FODSL Diabetes Clinic
110	Glossary



Acknowledgements

Credits and special thanks

With special thanks to

Athens

The Water Trust (ARCSR) and Project Elea.

Calabria

Workshop participants: Luke Vouckelatou, Jelena Bottani, Manvir Hansra, Maya Shankla, Enrico Grimani, Jordana Lyden Swift, Cristina Muto, Giulia Guerci, Lida Franco, Alasan Bah, Zeshan Mazhar, Lucky Rana, Theofilous Freeborn, Jerry White, Henry Igbineweka, Omar Njie, Salman Khan, Safa Mussadek. Tutors: Jane Mcallister, Sandra Denike-Polcher, Mark Collington. Technician: Naomi Groves. Guests: Orizzontale, Federico Scaroni, Vincenzo Costantino, e Edoardo Suraci (Altrove Festival), Camillo Cromo Beat Band. Le Seppie: Rita Elvira Adamo, Florian Siegel, Matteo Blandford. Video: Nicola Barbuto. Photos: Silvia Gin e Zeshan Mazhar. Special thanks: Comune di Belmonte Calabro, Antico Cafe Marano, Bar dello Sport, Casa della Filanda, Taverna intru Vicu, Belmonte in Rete, Ex Convento, Sprar San Pietro in Amantea, Paola Scialis, Stefano Cuzzocrea, Lara Vada, Gennaro Perri, Tonino Chiappetta, Gerardo Vespucci, Rosalbino Nigro.

Freetown

The Water Trust (ARCSR), Maurice Mitchell, Bo Tang, Rita Edmond and CESO, Ivor Leigh Jr, Joe Davis, Joe Ghanga (Youth Chairman), Ishmaela of Friends of Diabetes Sierra Leone, Isita and the Kaningo Young Women Organisation, and the residents of Kaningo.

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Civic Edgelands

Transitional home making on the city's edge: an exploration of memory and landscape in a search for safety and civic engagement by the uprooted

A city from a distance is a city and a countryside; but as you approach, there are houses, trees, shingles, leaves, grass, ants, legs of ants and so on to infinity: all this is enveloped in the name [edgelands] (apologies to Blaise Pascal in Thoughts).

In 2018–19 Unit 6 will offer students a choice of three settings to base their year's design projects. Each setting unfolds a transitional settlement within its topography: Eleonas, Athens, Greece and Belmonte, Calabria, Italy are migrant gateways to the heart of Europe. Kiningo, is a new settlement, home to citizens who fled into the primeval forest from Freetown, Sierra Leone during the civil war.

This booklet is a record of scoping studies, research and speculations carried out during and immediately after three separate field trips to these three settings by CASS architecture students, alumni and staff (from degree studios 3 and 7, and diploma unit 6) during July and August 2018 in support of the coming year's project work.

All three settings offer opposing civic scales (top down v. bottom up) within which the drama of urban change is being played out: **Eleonas, Athens:** an ancient olive grove entry to the classical city, decaying industrialised landscape, transformed into a vibrant transitional refugee camp and national and international transport interchange; **Belmonte, Calabria:** the abandoned hill village high above the Calabrian coastal transit way to Europe for West Africans; **Kiningo, Freetown:** home to people with a diverse spectrum of tribal and faith based backgrounds assembling educational and health care facilities in the face of Ebola and mudslides.

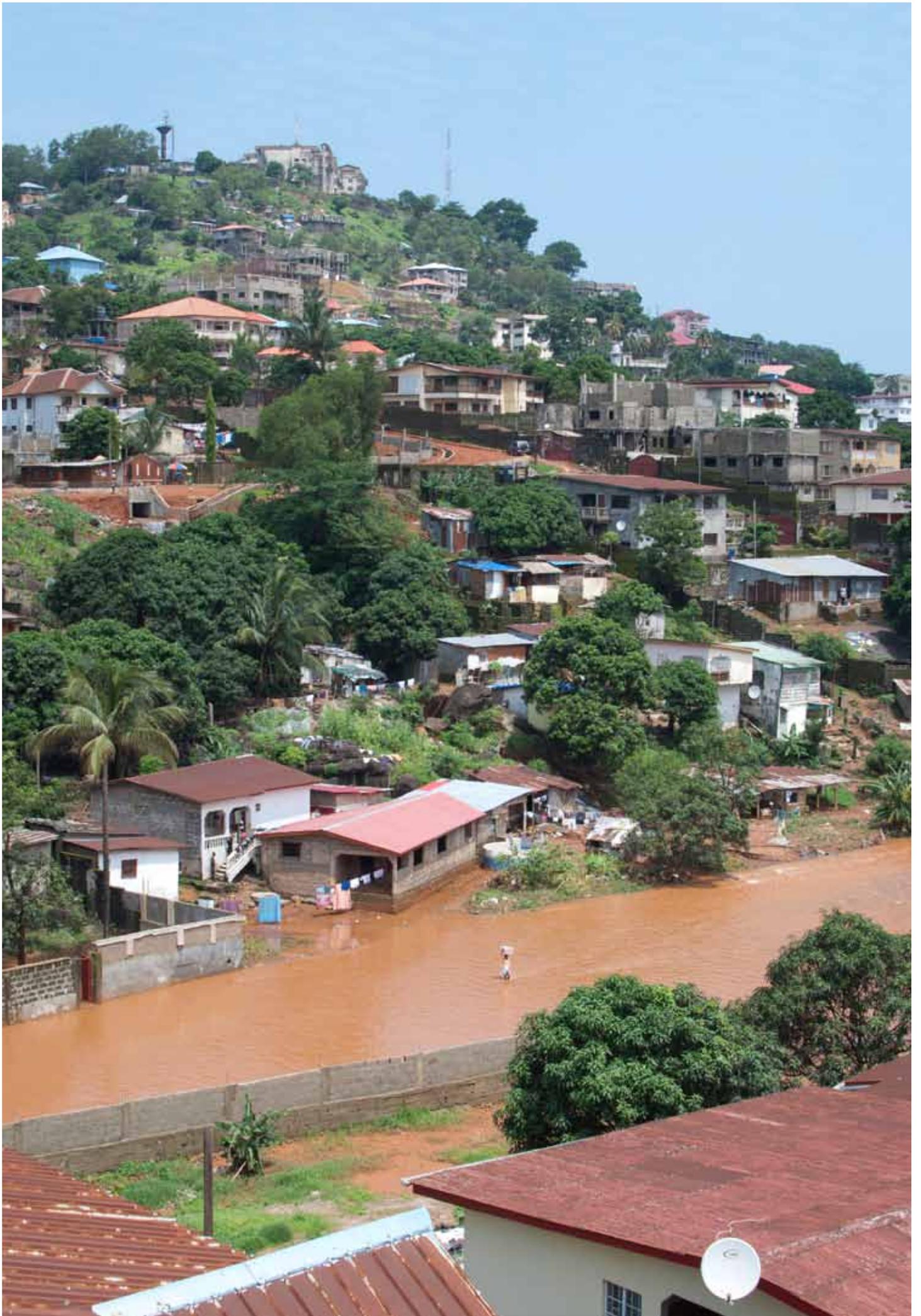
Each of these three physical and institutional settings offer new opportunities for urban dwelling to their occupants, old and new.

Athens continues as the gateway to Europe for people fleeing war in Afghanistan and Syria. But now families are trapped by asylum regulations in camps or housed in worn, often empty, Domino-style reinforced concrete 'Polykatoikia' landscapes. Out of this political stasis has emerged an outpouring of voluntary effort. A discourse around how to initiate Greece's first programme of social housing for all residents has begun; a debate which will continue this year.

Belmonte in Calabria is a classic under-occupied hill village, but it sits alongside the main route to Europe for the current large-scale influx of West African refugees. Whilst the younger population of Belmonte has migrated to where the work is further north, its buildings, streets and courtyards are left crumbling and under-occupied. Previous field and studio work in Belmonte has shown that there are powerful opportunities here for a meaningful fit between

Left

Building display frames during Crossings 2018, Main Square, Belmonte Old Town, Calabria, Italy



(*) The Architecture of Rapid Change and Scarce Resources (ARCSR) is an emergent, studio based, teaching and research area within the practice and academic discipline of architecture. It examines and extends knowledge of the physical and cultural influences on the built environment, focusing on situations where resources are scarce and where both culture and technology are in a state of rapid change. Suspicious of the tendency of strategic and large-scale policy planning to distil out rich but fragile local interactions, the studio encourages students to work outwards from the observed fragment of lived experience. ARCSR aims to explore how the urban landscape is inhabited, made and remade through personal and collective acts, events, memories and experiences; attempting to cut through the surface to expose the undercurrent of silent issues that constitute the everyday. Since 2006 the Sir John Cass School of Art, Architecture and Design (The CASS) at London Metropolitan University has been offering studio modules for its 2nd, 3rd, 4th and 5th year architecture students in this teaching and research area which have involved direct, on the ground, cultural and physical surveys of marginal urban settlements in India, Kosovo, Sierra Leone, Nepal, Athens, Calabria and London. Latterly MA by Project and PhD by Project courses have also been run in this research area. Study is by project and has included live projects involving the construction of a number of small schools and a water and sanitation project.

this empty and neglected but evocative landscape and the diverse needs of both long-time residents and transitory visitors. Confirmed by this summer's investigations and supported by Belmonte's Mayor, students will continue this engagement over the coming year.

Kaningo, Freetown has been the setting for study by Unit 6 since 2008 where ARCSR helped to build a small school. This summer's field trip, recorded in this booklet, has established the opportunity for further live project work in collaboration with our long-term local NGO partner, CESO. 5th year speculative project work will be focused around these live opportunities in the year ahead.

The studies summarised in this booklet investigate how things made at different times loosely fit together and then endure so that made pieces fit with both past fabric and future needs. Old and new names have been employed to tentatively frame found forms in a bid to articulate architectural assemblages, exploring how formal concepts have been carried forward from one interpretation to another, their familiarity transcending time and scale.

Unit 6's 2018/19 students will choose Eleonas, Belmonte or Kaningo to set their year's work. They will look for places of civic solidarity and sharing, trade and exchange. They will use care and skill to craft jewel-like commodities and embed them within the metabolism of the city. They will question the need for demolition, removal and replacement; seeking rather to add, transform and re-use. Interventions will not aim to simulate what already exists but rather to enable inhabitants to exploit its latent potential. Their investigation of context will be performative rather than formal. This strategy is intended to promote generosity in the act of making, involving craftspeople and residents in the use of materials, spatial resources and infrastructure to engage with and contribute to the culture and freedoms available to them in the changing topographical metabolism.

There is a clear relationship between recognisable form and familiarity. Linked together in place, they add to a feeling of confidence in being there, contributing to a sense of homeliness and belonging; of fitting in. Conversely, if form is not recognised or appears alien and unfathomable residents are left with a sense of alarm, of the uncanny where the unexpectedly awful might happen. It may seem either appropriate and/or ironic, therefore, that Athens, where concepts of citizenship were first explored in Greek theatre, should be the setting where experiments with an architecture of temporary performance should strive to fit order and meaning into place at a time when familiar notions of EU citizenship are under existential threat.

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
August 2018









Eleonas, meaning 'Olive Grove' in Greek, is an extensive neighbourhood in Athens, Greece, covering approximately 2,350 acres. The district owes its name to the Ancient era, a time when the land used to be covered in olive trees. Back then, olive trees from Eleonas were given as prizes for winning the Ancient Olympic Games.

Today, the site is located within walking distance of the 'Commercial Triangle' of the city and is surrounded by residential districts such as Gazi and Metaxourgio. Eleonas stands out from Athens' typical grid plan, as its main building typology is represented by sheds and not residential concrete frame structures, known as polykatoikia. The neighbourhood plays an important role in Athens' services and distribution, being an industrial area and a focal point for heavy duty workshops.

At the beginning of the 1950s the character of Eleonas began to change due to industrialisation. Factories and warehouses replaced the olive groves and by the 1980s the whole district had eventually converted into an industrial one. Nowadays, Eleonas consists mostly of abandoned warehouses, unregulated buildings, factories, unused land and very few local inhabitants. Located at the centre of Eleonas is a formal refugee camp, housing those fleeing from conflicts in African and Middle Eastern regions.

The neighbourhood faces issues such as problematic vehicular circulation, severe environmental pollution and lack of green spaces. As a consequence, there are not many pockets of residential areas and not many individuals would choose to live there.



Left

An old olive tree in Eleonas

Previous page

A local man preparing to gather unwanted household objects for the Eleonas Sunday flea market

Key Map

Eleonas areas

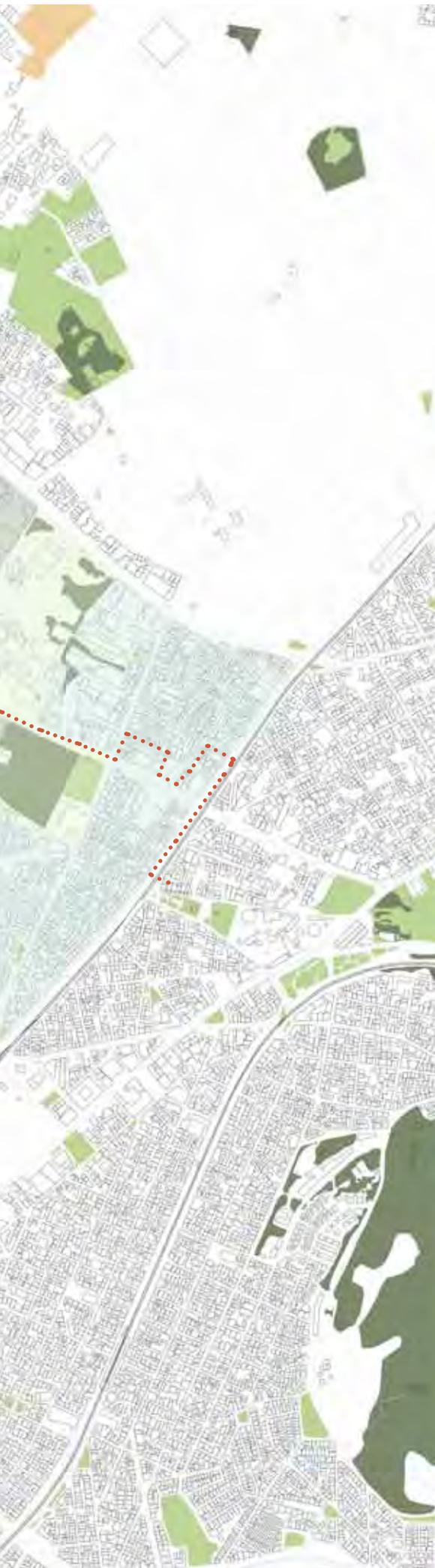
The key map is a graphical representation of the cultural context of Eleonas, outlining critical points in its current configuration. It contextualises the neighbourhoods, communities and transect walks along the river (N-S) and 'High Street' (E-W).

1 River walk

- Salaminias community
- Northern community

2 Camp walk

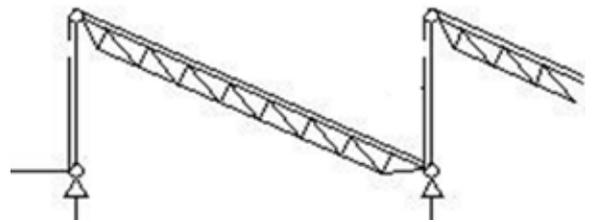
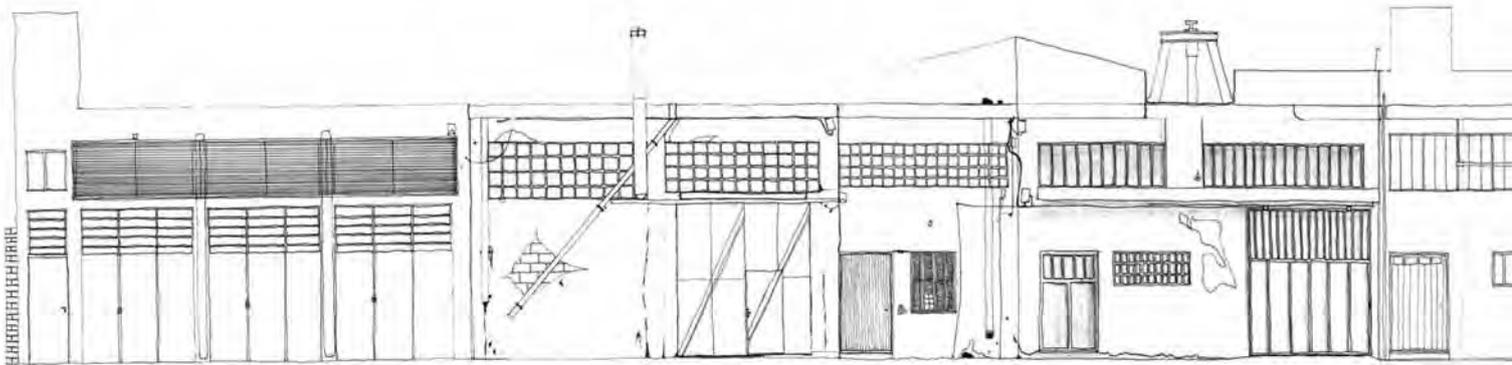
- Farm
- Camp
- Dogs
- Agricultural University
- Residential
- Hard workers area
- Camp area
- Haunted neighbourhood
- Roma community



500m

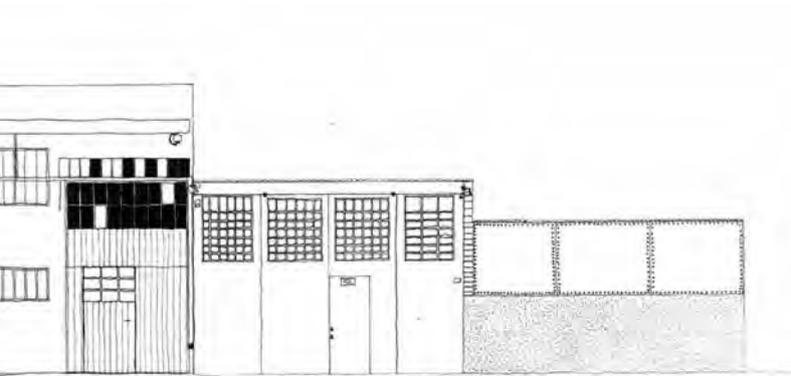
Top
Elevation of Shed Street

Middle and bottom, from left
Portal frame, sawtooth roof, truss frame roof



Building Typologies

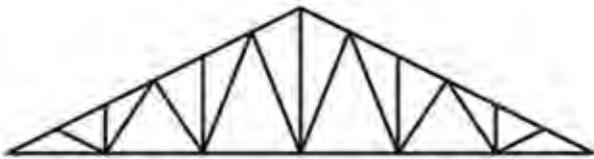
Sheds



Eleonas is the main focal point for transport and goods distribution in Athens and is one of the most notable ones in Greece. As a direct result, the main building typology that can be found in the area takes the form of shed structures. The materials used in the sheds' construction are mostly steel and concrete, and occasionally bricks.

Alongside the narrow roads, sometimes the cramped warehouses don't even follow the conventional ways of construction. Their structure is based on multiple materials, resulting in sheds that, for instance, are sustained by a loadbearing concrete wall and few other steel columns.

21st century Athens is renowned for being a 'concrete jungle', because of its multistorey, reinforced concrete housing typology: the polykatoikia. However, the situation changes in the neighbourhood of Eleonas where even the few residential areas consist of one or two storey houses. There is a clear discrepancy in levels and building heights between Eleonas and the rest of Athens.





Cultural Spaces

Churches of Eleonas



Above
Teri telling stories about the area

Left
Holy Trinity church today (top) and
abandoned churches of Eleonas

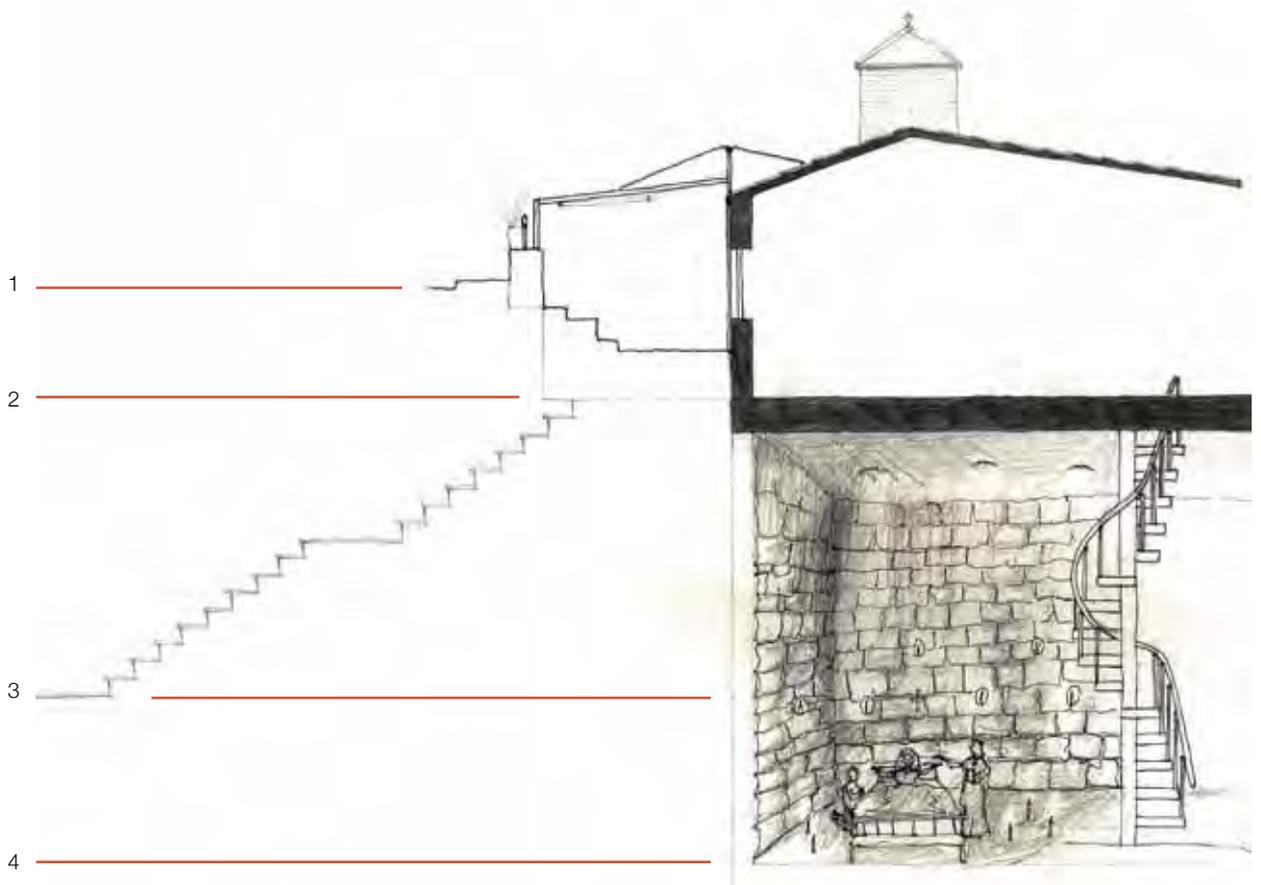
Below
Section of Holy Trinity Church
1. Current street level
2. Internal level
3. Street level 20 years ago
4. Basement

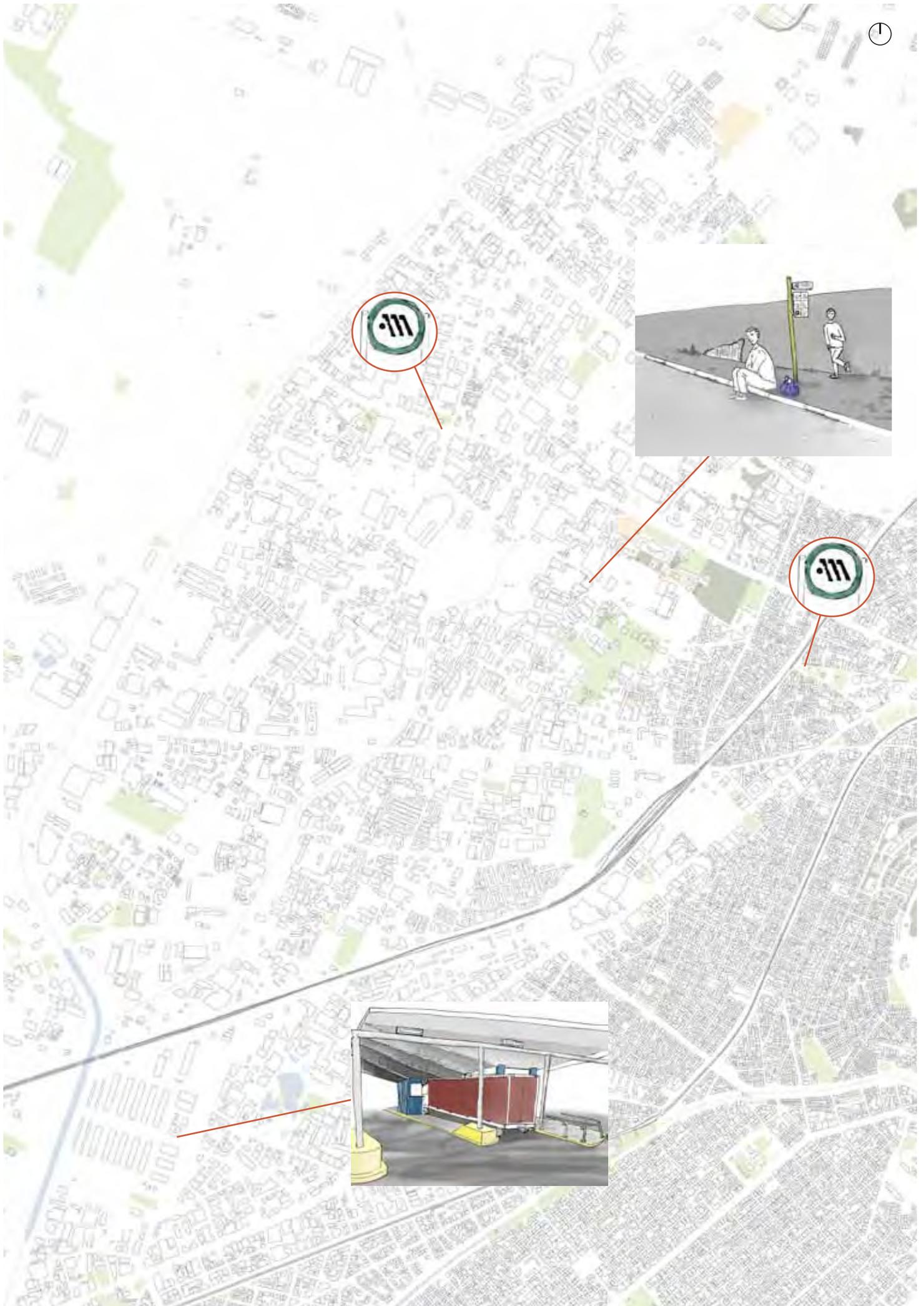
Symbols of an old and civic Eleonas

A peculiar aspect of Eleonas is the existence of numerous churches. Most of these cultural spaces have been abandoned, being more than 30 years old. Their existence is proof that Eleonas used to be a different neighbourhood in the past, with more residential areas and civic spaces. Moreover, the abandoned churches' altars can be found under the current street level. This aspect suggests that Eleonas' road infrastructure has been drastically developed in the last 30 years.

Holy Trinity church

Locals such as Teri, who has been working in Eleonas for more than 15 years, can still share stories on how the area used to be used for its cultural opportunities and civic spaces, rather than only transportation and heavy duty work. Teri remembers the Holy Trinity church as an imposing building and a landmark for Eleonas. In his description, the church's interiors and altar used to be accessed by walking up more than 15 steps from the street level. But because layers in the industrial Eleonas' infrastructure were added up, in present time, the church is accessed by going down five steps to its garden and another 3 to its altar. Additionally, the church used to consist of a 7 metre high basement, which may still exist today. This basement used to make locals wonder, as it was renowned for cult activities such as exorcisms.





Transport

Road and Rail Infrastructure

Trucks

The vastness of Eleonas focuses on warehouses that store different types of commercial utilities. The goods come here from different parts of the world in order to be distributed all over Greece. Most of the trucks coming from outside Athens enter Eleonas from the south, where drivers need to register at a checkpoint and pay a fee in order to access the area. The infrastructure of Eleonas has had to change over the last 30 years in order to adapt to the warehouses and workshops, only the historic streets remaining close to their original state.

Public transport

Although the infrastructure changed overtime, the multiplication of warehouses narrowed the streets. Therefore, today traffic jams and clashes are constant in Athens' focal point for public transport. The area's busiest bus stops are around the camp and on the main historic streets. There are two metro stations placed towards the north of Eleonas, one is Eleonas itself and the other one is Gazi, and both of them give an easy access to the Agricultural University. Unfortunately, the district is neither pedestrian nor cycle-friendly as pavements are rare.

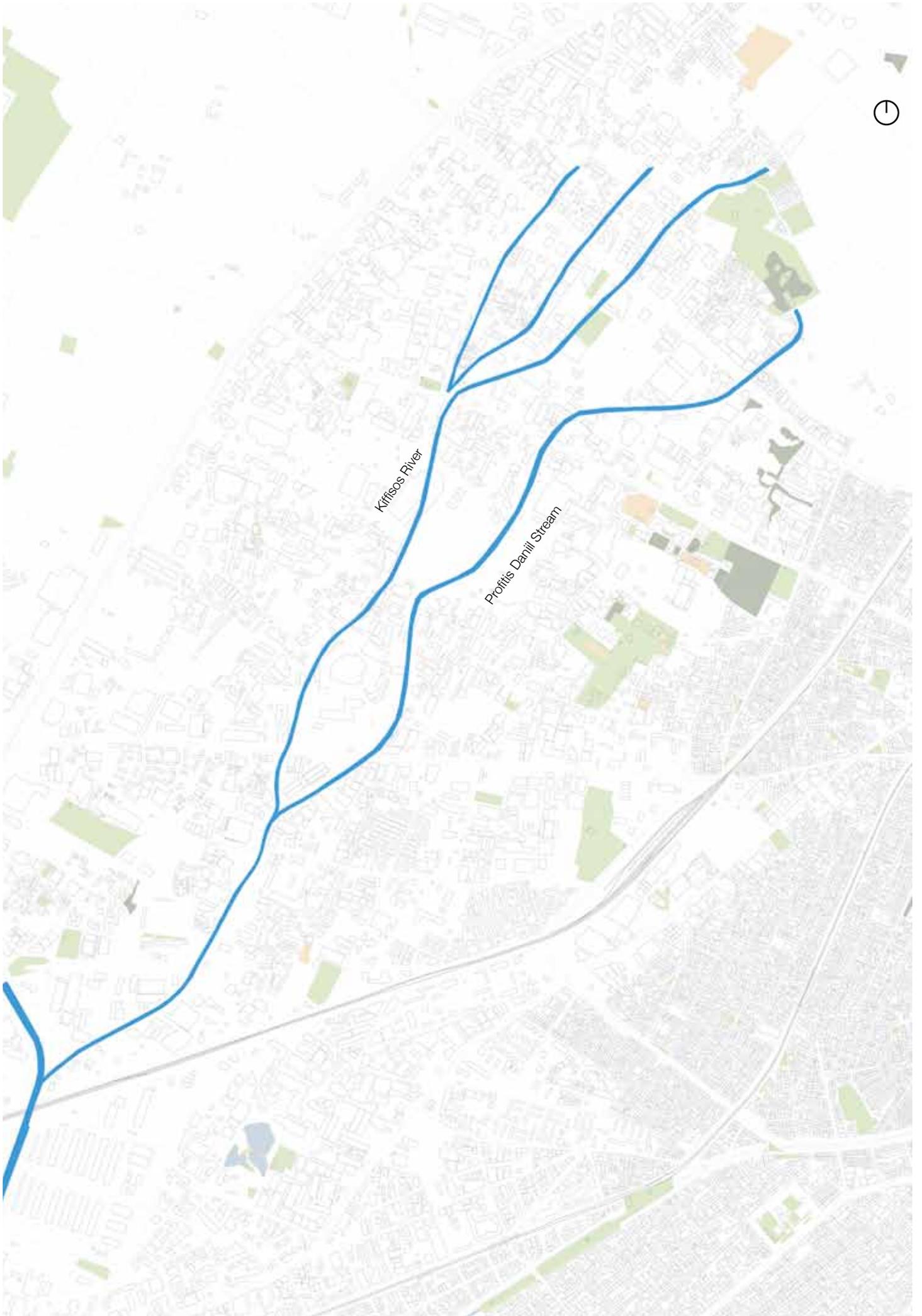
Left

Map of Eleonas with its main transport referencing points

Below

Peak hour traffic in Eleonas





Kifissos River

Profitis Danilii Stream

Rivers

Kiffisos and Profitis Daniil



Left

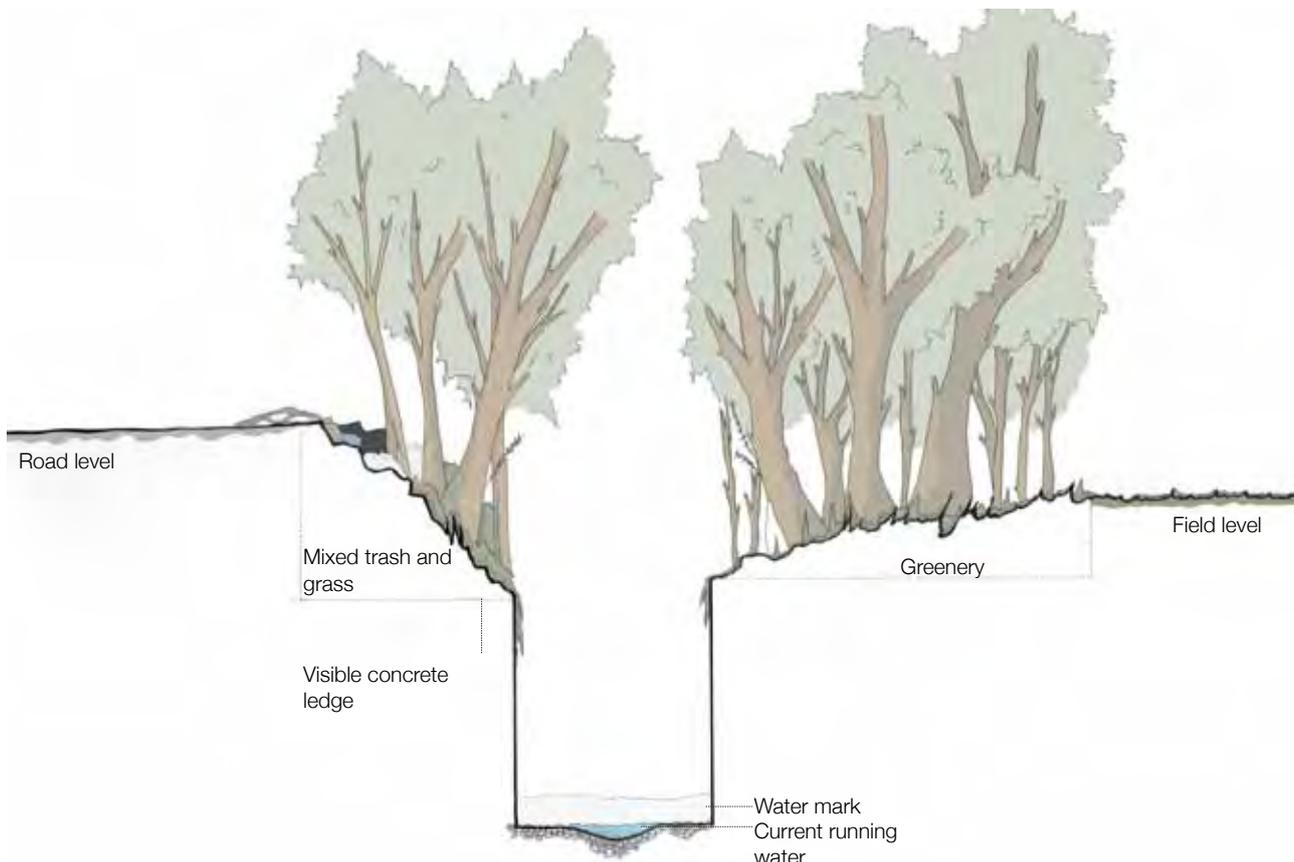
Kiffisos: Existing river
Profitis: Ancient river

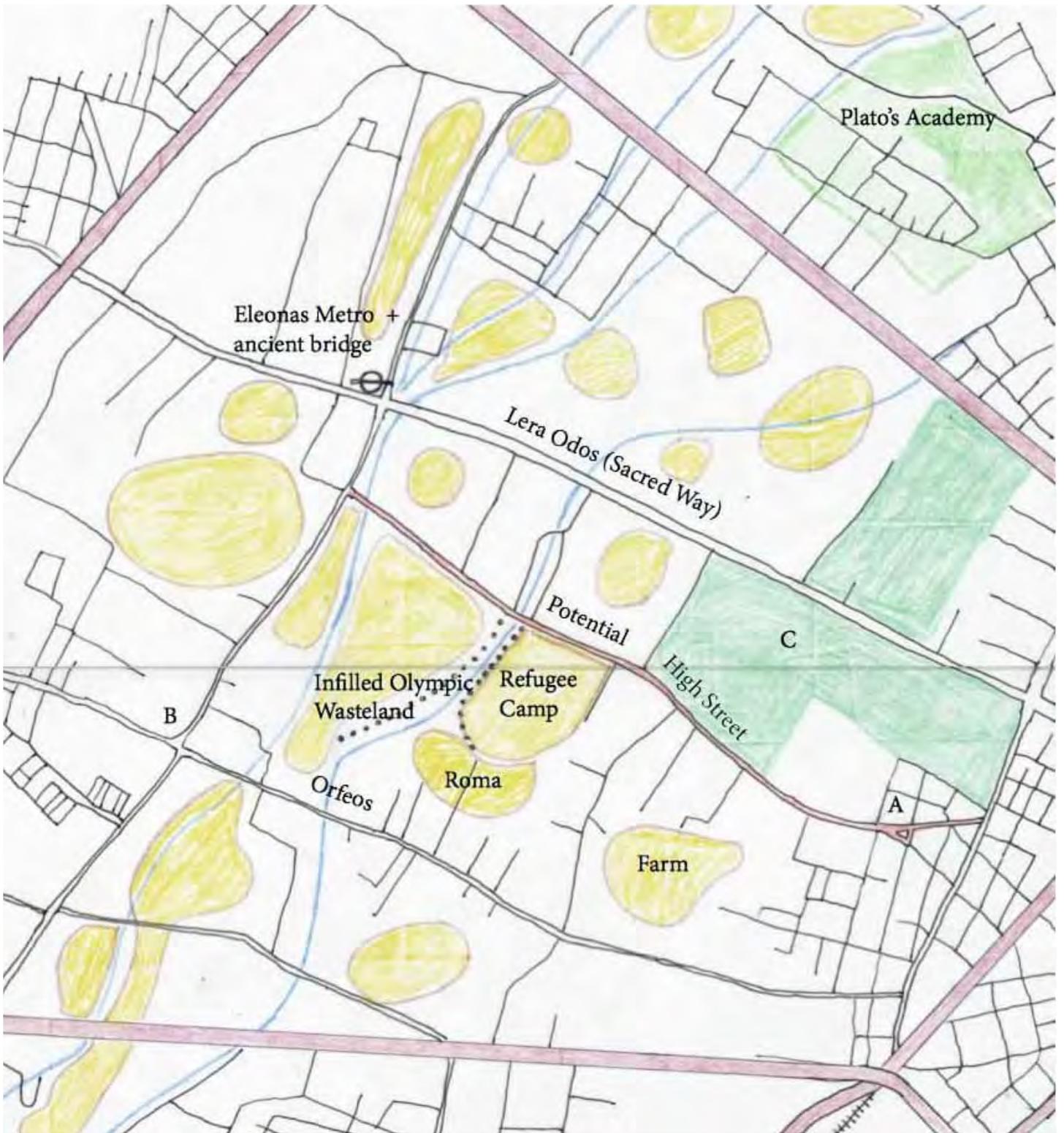
Below

Eleonas camp river side section

Profitis Daniil stream is the river that flows through the core of the industrial zone of Eleonas. The river's invisible infrastructure that flows parallel to main river of Athens, Kiffisos, defines the western borders of the central part of the city. This is also where the main pipeline of Athens runs, mainly for draining rainwater and sewage through the centre. Eleonas, as the historical home of sacred olive trees, used to spread along the embankment of river Kiffisos, absorbing the water from the seasonal floods. During 20th century where there were still about 5000 olive trees, the grove used to follow the river from the foothills of Mount Parnitha in the North through the ruin delta in Faliro bay. Plato's Academy, an important historical site that lies on the border of Eleonas, directly connects with the memory of "holy olive grove" that is as old as the Kiffisos River.

The section below illustrates today's Profitis Daniil Stream beside Camp Eleonas. Hidden by the industrialisation of Eleonas, the narrow street that mimics the river restricts any form of engagement with the river as there are no pedestrian routes. Also observing the river from north to south, these rivers were left in poor condition for a long time leaving trash and unwanted objects along the side and also on the dried up river. Although the river is 6.5 metres deep, water marks show that the water does not rise above 500mm.





Above
Layered Infill of the Eleonas Flood Plain
Edgelands of the Kifissos River
[Maurice Mitchell]

Key
A. Edge of built up city grid: triangular place of coffee shops.
Good starting and meeting place.
B. Greek Orthodox Church three metres below ground level.
C. Site of Turkish Bey's Mansion and gardens (Governor of Athens pre 1820). Now Agricultural University of Athens.

Vertical Historical Layers
1. Ancient (Plato's Academy, lera Odos, Orfeos).
2. Pre-Modern (infill and access roads to infill).
3. 2018 (major roads in red): Refugees, Romas, Sheds.

Horizontal Topographical Patterns
a. Floodplain of the Kifissos.
b. Main roads radiating from the centre of Athens (South-East to North-West).
c. Rectangular plots penetrated by dead end roads.

Productive Landscapes

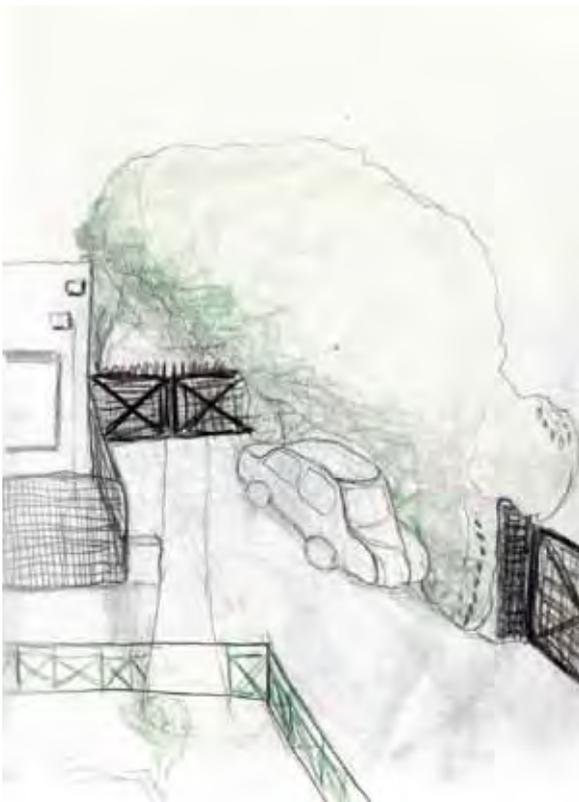
Creating opportunities

The pattern of dead ends, sunken churches, corner coffee shops and waste lands were constant during the survey of Eleonas. As the city lost its value of olive groves due to the over powering growth of industrial buildings, we have created some speculations of reviving the nature part of the city starting with investigating dead ends and planting potential growth that would unite two or three dead ends. The idea is to simply introduce footpaths, cycle paths, greenery, seating area and eventually grow to a bigger scale such as urban farming (reviving olive gardens), parks and public courtyards.

For instance, the sketches on the left illustrate one speculation made by Anita who was surveying the 'Forgotten Farm', where she noticed a potential development through observing the area. It had surrounding trees that could lead to the empty field that can expand to an olive garden that is close by already. Furthermore, she applied paving and street lighting for pedestrians passing by, as what we also noticed is that there is a lack of value on pedestrian footpaths which have become very dangerous specially during rush hour where roads are filled with trucks. As the problem is widespread across Eleonas, this idea can be implemented in different areas to create an atmosphere that invites several communities.

Below

New pathway: development sketch by the farm creating new opportunities





- | | |
|-----------------------------|--|
| 1. Plants | 17. Scooters |
| 2. Touristic souvenirs | 18. Second hand clothes |
| 3. Fancy clothes | 19. Knick-knacks, trinkets and novelty items |
| 4. Vintage utensils | 20. Tools |
| 5. Security | 21. Shoes |
| 6. Public Toilet | 22. Musical instruments |
| 7. Vintage luggage | 23. Used luggage |
| 8. Vintage furniture | 24. Refugees looking for clothes in the bin |
| 9. Fabrics | 25. Used toiletries |
| 10. Kids listening to music | 26. Three wheeler |
| 11. Church | 27. Groceries |
| 12. Toys | 28. Live chickens |
| 13. Beverages | 29. Busy bus stop |
| 14. Paintings | 30. Refugee Camp |
| 15. Round about church | 31. Roma community |
| 16. Mechanical parts | 32. Abandoned stadium |



Markets

Fruit, vegetable and flea markets

Local market

Eleonas has two main markets that take place during the week. The first is a vegetable and fruit market that takes place at the border with neighbourhood Gazi every Tuesday. The goods appear to be locally sourced and the market attracts mainly elderly.

Flea market

The second market is the flea market which takes place at the heart of Eleonas every Sunday and occasionally Saturday. Walking down from Eleonas tube station towards the abandoned stadium, one can find stands selling all kinds of miscellaneous and household items such as vintage furniture, souvenirs and plants. This part of the market is usually populated by locals and tourists alike. Going further in, close to the 'Roundabout Church', the flea market has a different atmosphere. The stands are more unconventional, the goods lack quality and consist mostly of unwanted objects or upcycled trash. The streets are guarded by men, making outsiders feel unwelcome. Therefore, this area seems mostly reserved for locals. Usually, the items are placed on top of a big piece of fabric on the floor, suggesting that the traders are ready to pack up at a moment's notice, should the police come by. Most of the objects being sold are repetitive: phones, suitcases, used shampoos, shoes, tools, clothes, phones, shoes, suitcases. The flea market occupies several warehouses which seem to be informally rented for this weekly event. Going further along Agiou Polikarpou Street there is another change of atmosphere. Fruit and vegetables are sold by the kilo, at very low rates. As a direct result, most of the refugees in Eleonas buy their weekly supplies of bananas, potatoes and onions from here.



Above
Flea market map

Right
Sunday flea market



Nomadic Communities

Roma, refugees, locals and truck drivers

Roma

Very close to the camp, there is a Roma community base, but the community itself spreads around the whole district. They live in makeshift houses, covered in metal sheets and with simple openings as windows. Unfamiliar guests are not particularly welcome in the Roma area, as they tend to be very defensive with their land and properties; if they are not around, their dogs will be there to guard the place.

Refugees

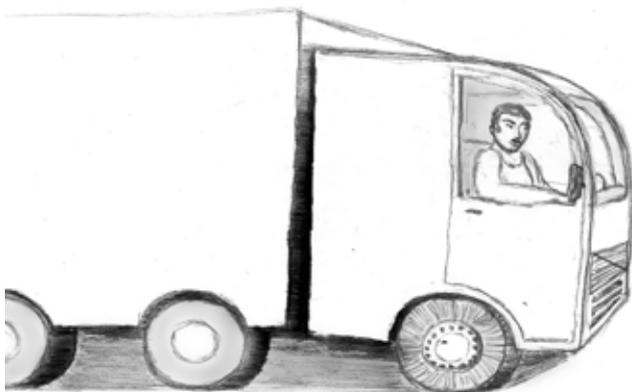
A large proportion of Eleonas' population is made up of refugees, as Greece is one of the main portals to Europe. The majority of refugees are Syrians, but there are many others coming from Pakistan, Bangladesh, Iraq, Iran and all over Africa. The refugees living in the district are mostly hosted in Eleonas camp, the biggest refugee camp in Athens. Currently, the place hosts over 1600 people. In the camp there are lots of families but also individuals who either fled their home country by themselves or lost their relatives in conflict and during the Mediterranean journey. Many refugees are keen to learn the local language and to build new lives in Greece, whilst others wish to continue their journeys through Europe to be reunited with relatives.

Greek locals

Greeks form a smaller proportion of the community in Eleonas as they mostly inhabit the outskirts of the district. In fact, most do not consider these areas to be a part of Eleonas. However, they would be happy to see the area improved through the introduction of more greenery and parks.

Truck drivers

One of the main communities that travel around Eleonas on a weekly basis are truck drivers. Thymos, who has been a truck driver for the past 8 years, described how difficult it is to drive around the area due to its narrow streets. He does not appreciate the fact that some of these streets have only one lane, creating a lot of confusion and delays for him. Thymos described his daily routine delivering goods locally. Starting off in the morning, he loads his truck with food up until lunch time, and since there are not many places to eat in the area, he returns home for lunch. At 3pm he comes back and makes his deliveries around Athens. He usually finishes around 8pm even though his shift officially ends at 6pm.





Help Refugees in Athens

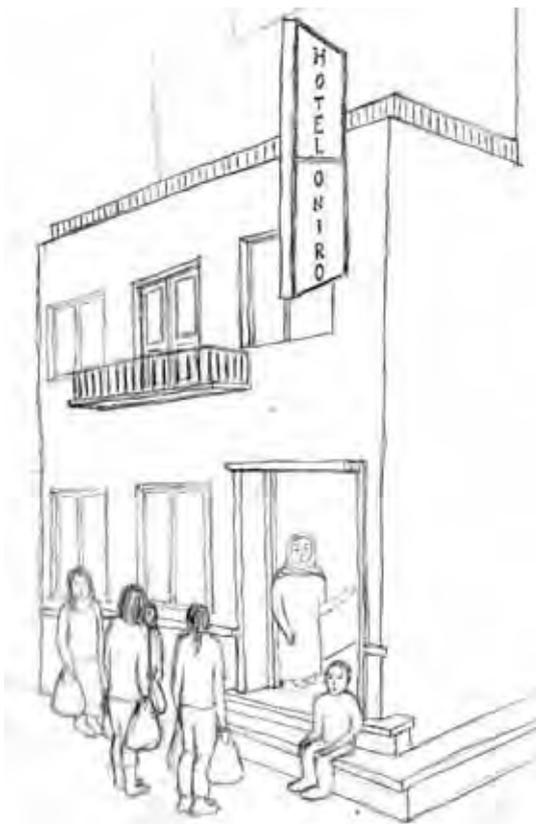
Fundraising Initiative: Anita's Account



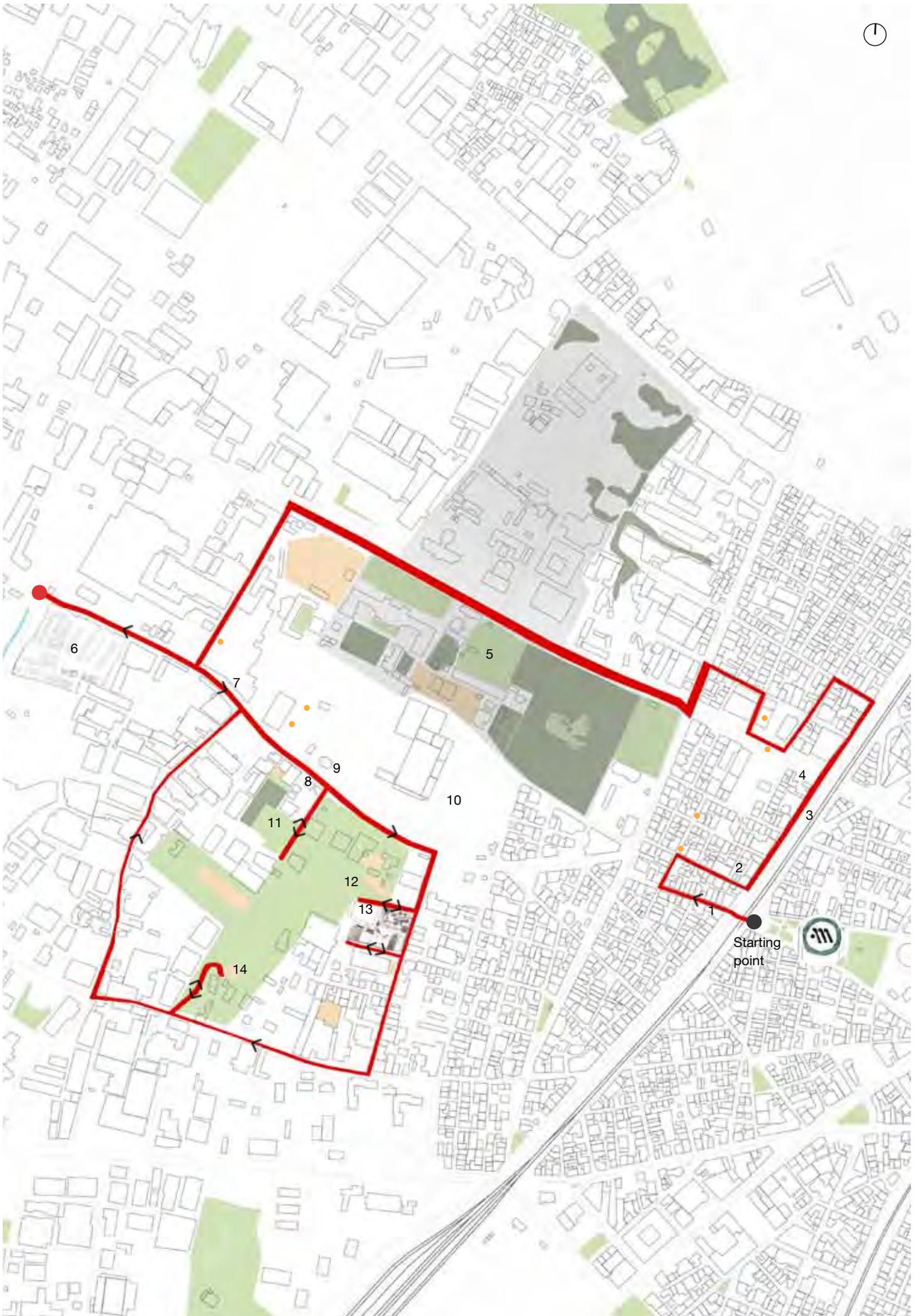
During our stay in Athens, I was very touched by the poverty and difficulties refugees have to face. After our first week, we went to the Sunday flea market that surrounds the camp. While walking through the market, what drew my attention the most was that items sold in some of the 'stations' came from the garbage. However, the stations closest to the camp high street sell bags of fruit and vegetables for just €1. We came across a lot of refugees getting food there, probably as it is the cheapest source of fresh food. That was the first time that I had seen so many refugees. So, I decided to create a fundraiser: 'Help Refugees in Greece'. My aim was to raise as much money as possible, and at the end of our stay, buy food and donate it to the refugees living in the camp.



We were not sure what the refugees needed most or how best to organise the donation, however, we came across a website for 'Project Elea', where volunteers could offer their help in the camp. On the second Sunday we went to the market and I decided to check how we could donate food to the camp. I took €15 and we bought some onions, potatoes, bananas and other goods and went to the camp. However, when we got to the entrance, the security said that they could not accept the food as the camp is controlled by the government and refugees receive prepared meals daily. We were astonished, but were determined to donate the food as we could clearly tell it was needed. We spoke to refugees returning to the camp and they gladly accepted the food outside. In preparation for further donations, we began asking what they needed the most. The first things were bananas and nappies. Goods for babies came up a lot in the conversations. We decided to organise the next donation further away from the camp entrance, on the following Friday at 7pm. We asked as many refugees as possible to wait for us by the gate to the camp and to spread the word to others.

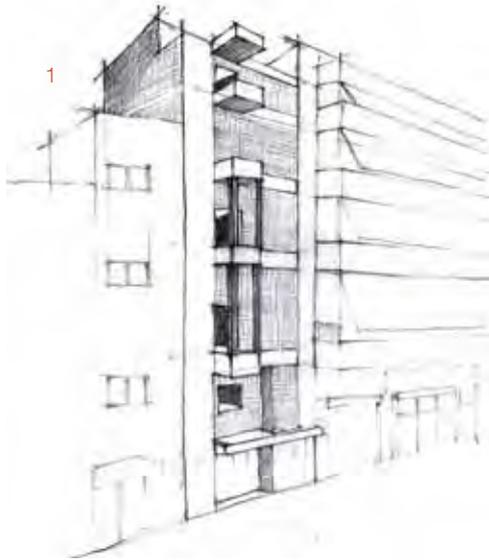


On the last Friday of our stay, we hired a car as we expected quite a lot of food. We had managed to raise £122.73 via a fundraising website. We went to a supermarket to get dry food, such as rice and lentils, canned food and much needed nappies. We then headed to the camp. As expected, the camp security was against us donating, and so we moved further from the entrance and told people around that we were donating and asked them to bring people who needed help the most. In the meantime, a volunteer from Project Elea came and told us about 'Hotel Oniro', a squatted hotel in the centre of Athens where 160 people live. They do not get any support from the government and needed donations. So we decided to split what we bought into two, one half for the camp and the other for the hotel. The squatters are mostly families. They welcomed us warmly and invited us inside. We saw a lot of children there. They were grateful for the donation without even looking into the bags we brought. One of the ladies spoke good English, and she told us that the squat is managed by a volunteer who will be there the day after and will distribute the donations evenly.



Transect Walk E-W

The Camp



The Camp walk aims to introduce the reader to the shapeshifting character of Eleonas from East to West. At its border with residential neighbourhood Gazi, Eleonas consists of a mixture of multistory dwellings and private commercial buildings. At the point where industrial Eleonas starts, most of the people encountered are truck drivers, workers, and students from the Agricultural University, all who use the place on a part-time basis. The only people that regularly spend time in and around the warehouses are the refugees living in Eleonas Camp, as well as some people from the Roma community, who occupy the empty pockets in between the sheds and compound walls.

The main focal point of the walk is the 'Eleonas Camp High Street' which is not only used for public transport and private distribution, but is comprised of small gathering spaces for refugees and workers, such as the Kantina cafe. The southern part of the walk looks at traces of the ancient agricultural Eleonas.

Residential area

1. The modern polykatoikia
2. The chatty buildings
3. 10am to 5pm car washers
4. The corner squat
5. Agricultural University of Athens

Site 1: Eleonas camp High Street

6. Eleonas refugee camp
7. Kantina
8. Abandoned small church
9. Greek Orthodox church
10. Buses terminal and parkway

Site 2: The Forgotten Farm

11. Abandoned olive grove
12. Private vegetable garden
13. The lonely park
14. The old stables

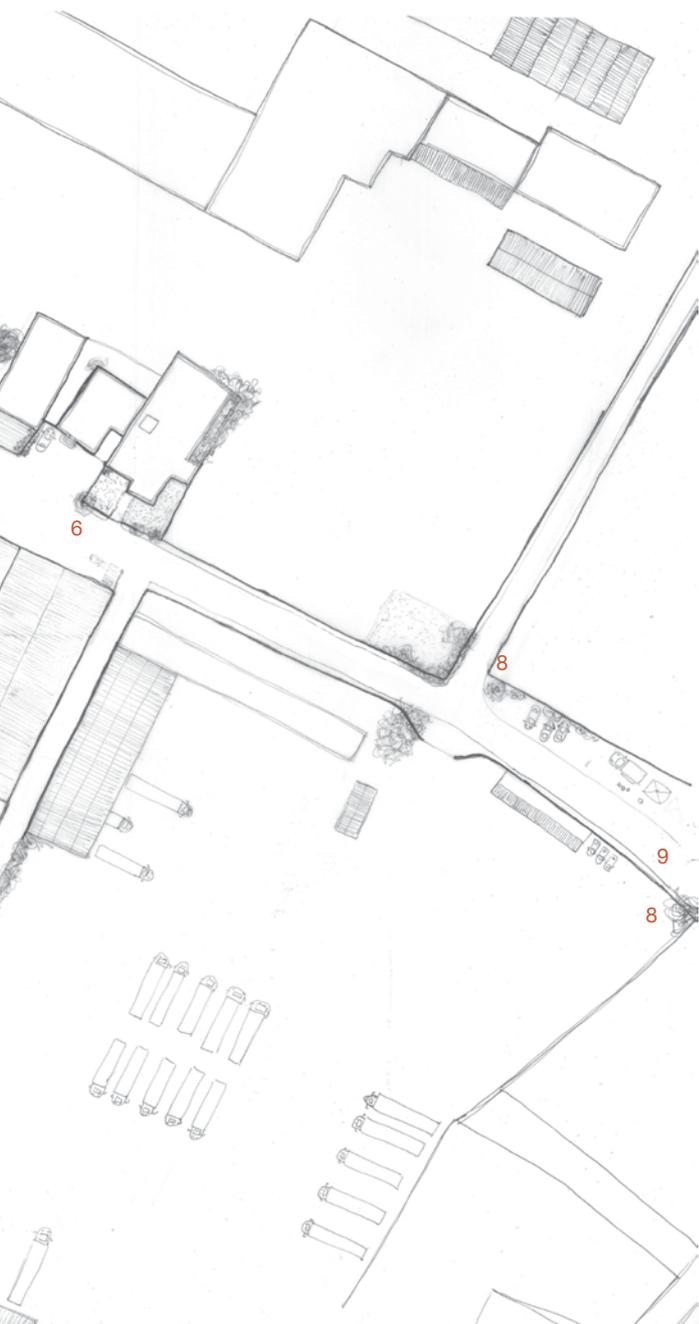


Left
A peek inside the camp

- Above**
The refugee camp
- 1. Camp main entrance
 - 2. Camp supplies entry
 - 3. Camp playground
 - 4. Camping tents
 - 5. Material warehouse
 - 6. Abandoned houses
 - 7. Warehouses
 - 8. Busy bus stops
 - 9. Kantina

Site 1

Eleonas camp High Street



The refugee camp

Before the Eleonas camp was built, refugees were finding themselves lost in the streets of Athens. The camp was provided in 2015 by the Municipality of Athens as a temporary solution. Back then the camp was hosting 700 people in converted metal containers. Two months later the site expanded in order to accommodate 1000 people and the lease was renewed for another year. Eleonas refugee camp is now the largest camp in the whole of Athens, accommodating over its limit of 1600 people, pushing people to camp outside its main entrance. Even though the camp is located in an industrial area, access is closely monitored and restricted to outsiders. The entrance is always guarded by a policeman and a regular security guard. Their role is to check refugees' access cards to the camp on a 24 hour basis. There is always a refugee coming in or out throughout the day. Evenings are usually the busiest time, as fathers go back to their containers with food supplies from bakeries and charities, and mothers take walks with their kids before sunset.

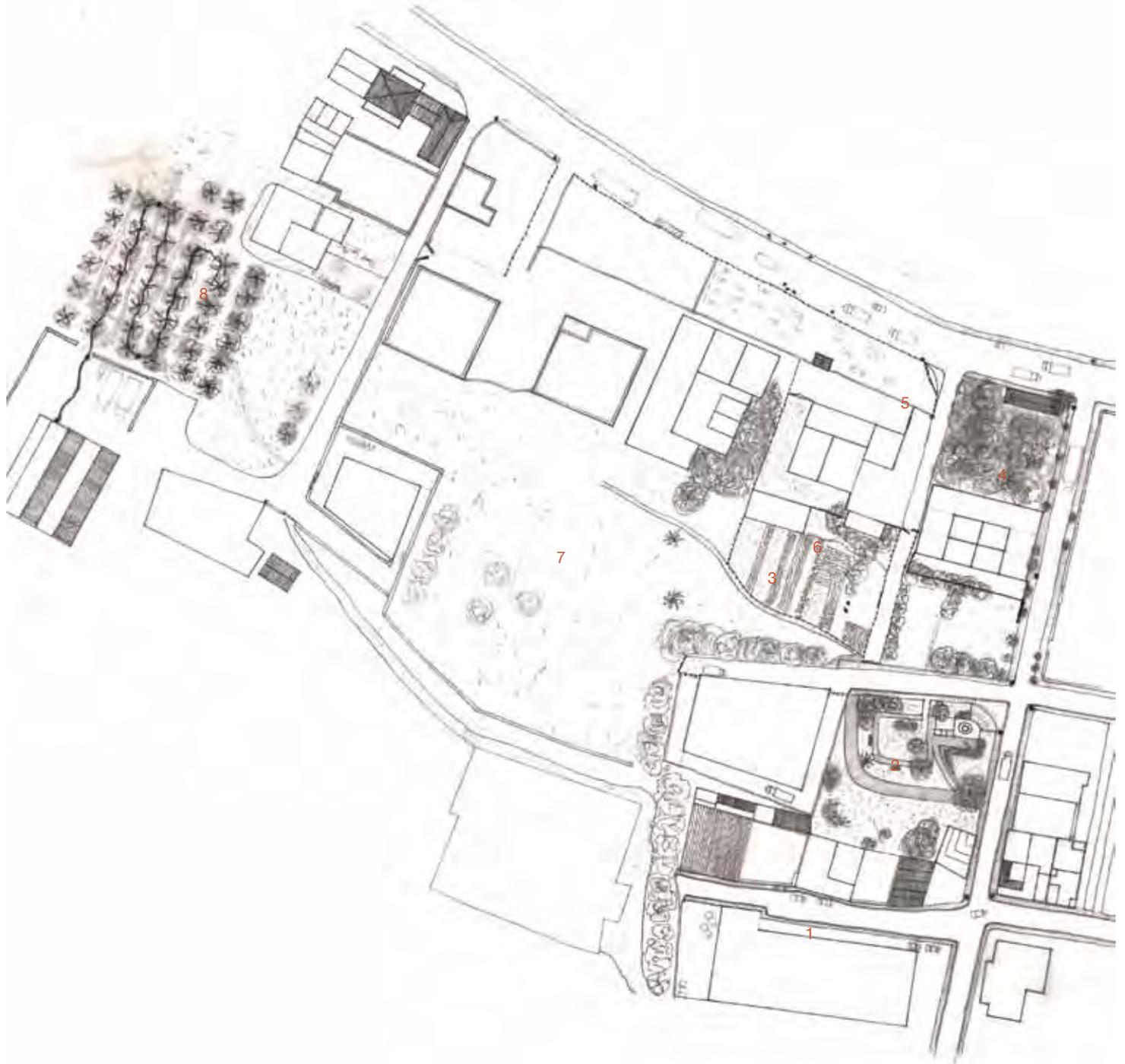
Conversation with Ahmed

Ahmed is a refugee who fled Syria three years ago and has been living in Eleonas camp ever since. He is not content with the conditions refugees have to face in camps, especially after enduring lengthy and often traumatic journeys to get to Europe. Ahmed told us that the lack of decent food and sanitation are the main issues in camps. He would like to have a place where people could come together and support each other. During the last two years, he has been trying to keep himself busy by learning Greek and English three times a week in order to be able to communicate with locals and new friends. Additionally, he takes IT classes so that he can improve his computer skills and hopefully find a job in Greece. Ahmed has no family, and simply wishes to integrate and create a home for himself in Athens.



Left

A conversation with Ahmed, a refugee from Syria



Above

1. Edge of Eleonas
2. The lonely park
3. Private vegetable garden
4. The abandoned orchard
5. Salvage cabs storage
6. Old farm houses
7. The Forgotten Farm
8. Olives grove and electricity cables

Site 2

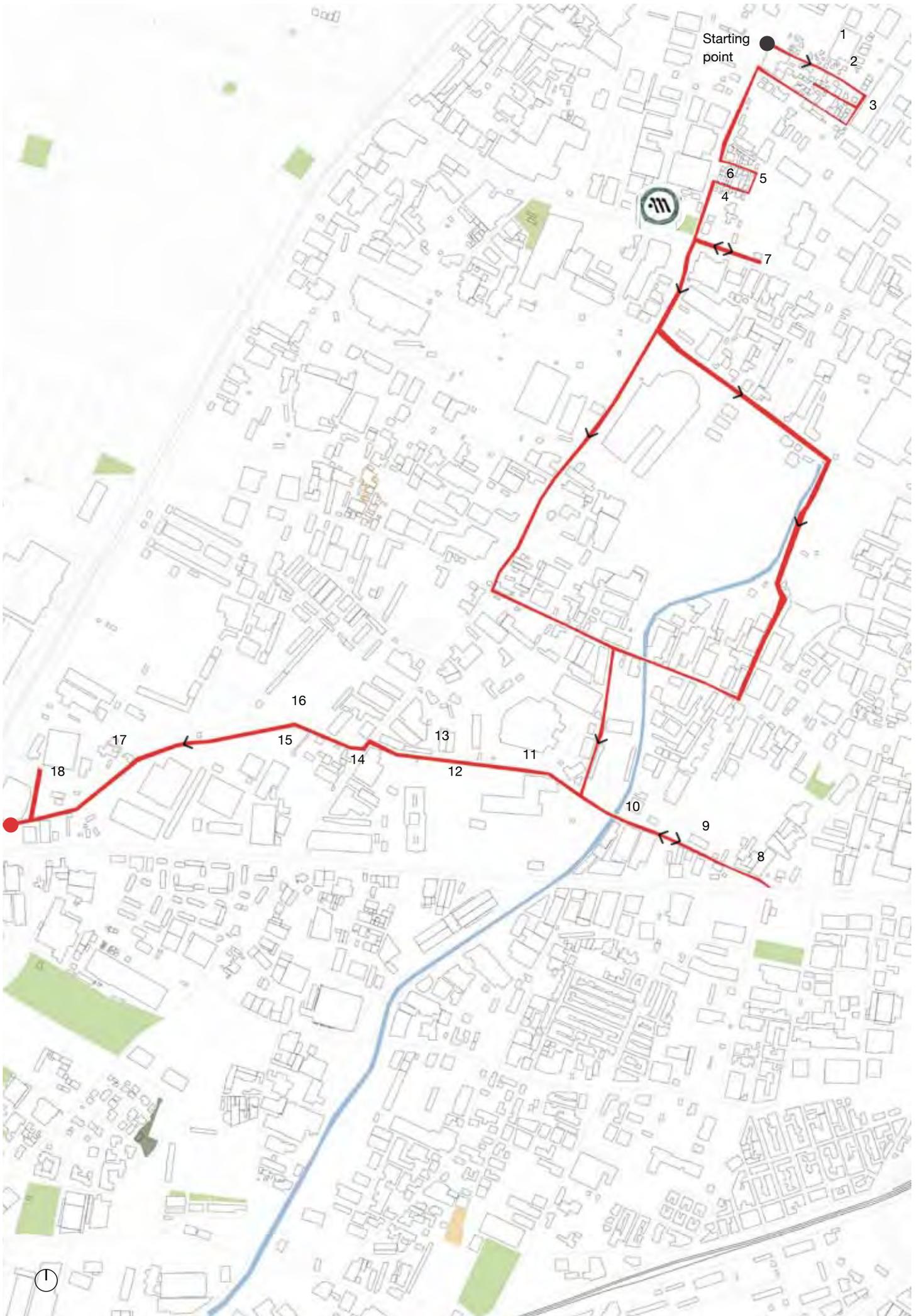
The Forgotten Farm

Agriculture used to be one of Eleonas' imprints in the past. The area was not only known for its olive plantations but for pastoral and arable farming as well. Locals still remember the past when the animals' stables started to turn into warehouses and gardens were transformed into paved roads. However, today, at the border with residential neighborhood Gazi, 'industrial Eleonas' still has traces of a forgotten farm. Between the various workshops and warehouses, the green spaces consist of small olive groves, empty fields, and private vegetable gardens.

Left
The Forgotten Farm

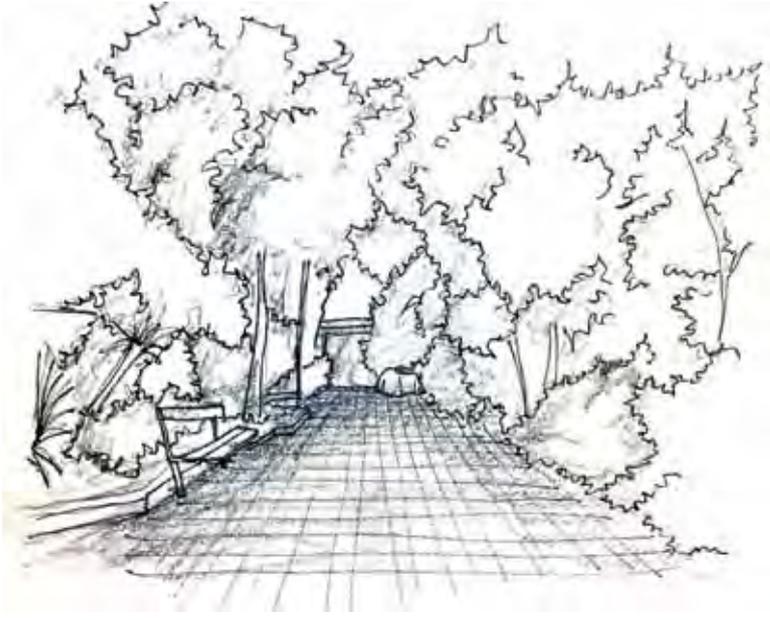
Below
An old abandoned farmhouse





Transect Walk N-S

The River Walk



The River walk aims to introduce the relationship between the hidden rivers that flow through the industrial zone of Eleonas from north to south. The consistent change of communities, from Roma, refugees and truck drivers shows different movements around the area, where the density of home and work becomes an engaging element through time and space. Where the river meets the street, questions are raised: how can it be improved, how can it be revived and what opportunities could it bring to the people of Eleonas?

One of the main focal points is the 'Northern Community', where there is a mixture of abandoned warehouses, empty spaces and potential for a growing community: there is a 'homely' atmosphere with public gardens and pathways. The Northern Community defines their boundaries by placing plant pots, bicycles and other decorative objects outside their houses. The difference between this particular residential area and the small housing pockets that members of the Roma community have formed between the warehouses, is that the Northern Community inhabit more conventional dwellings.



The southern walk through Salaminias Street looks at the changing relationship between home and work where it is mainly active only at a specific time of the day when truck drivers pass through and roads become busier between 2–5pm. The two churches that are also situated along this street change the atmosphere of the area: it feels as though there used to be a community and because of the transition of Eleonas through the vast growth of factories and warehouses, these communities have lost their purpose to remain here.

Previous page

Map of the river transect walk

Site 3: The Northern Community

1. Homey warehouse
2. Creepy playground
3. Chinese roof warehouse
4. Missing puzzle
5. City scale jungle
6. Communal garden pathway
7. Church

Site 4: Salaminas Street and the Old Garden Homes

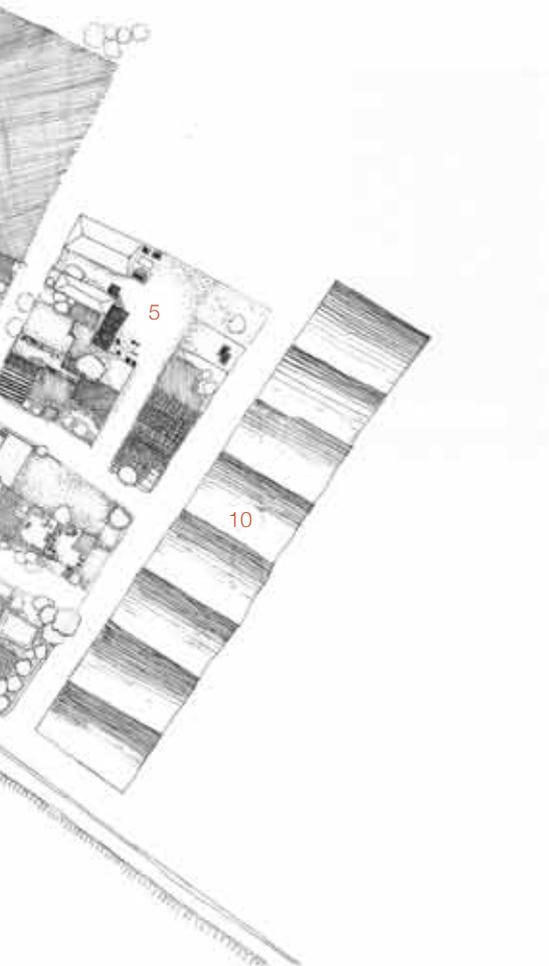
8. Local Government office
9. Parallel concrete structures
10. Bin storage
11. Old olive tree in a car park
12. Dead forest
13. Aliens division of Attica
14. Sunken corner Church
15. Long abandoned shed
16. Power grid
17. Old garden homes
18. Ekklesia Agios Stefanos Church





Site 3

The Northern Community



The area presented here starts from Eleonas metro station and includes a pocket of private dwellings. Throughout this small community, residents take good care of their surroundings by keeping it clean and placing decorative plants outside their houses. Formal infrastructure in this area includes wider streets for both transport and pedestrian circulation, and urban furniture and open public spaces for socialising. However, there are few grocery shops or markets. The residents appear to be part of a wider Roma community in the area, although in this particular case, they inhabit one or two-storey concrete and brick houses, rather than improvised ones. The neighbourhood plays an important role in the transition between Leof Athinon Boulevard and Eleonas metro station. People working in the companies based on Leof Athinon pass through the neighbourhood to get to public transport, as they consider Omonia Square metro station too far away.

Above

The Northern Community

1. Community backyard
2. Dog
3. Park
4. Haunted playground
5. Domestic scale sheds
6. Unmapped road
7. The ruins
8. Hidden alley
9. Homely warehouses
10. Chinese roofs
11. Unmapped alley



Below

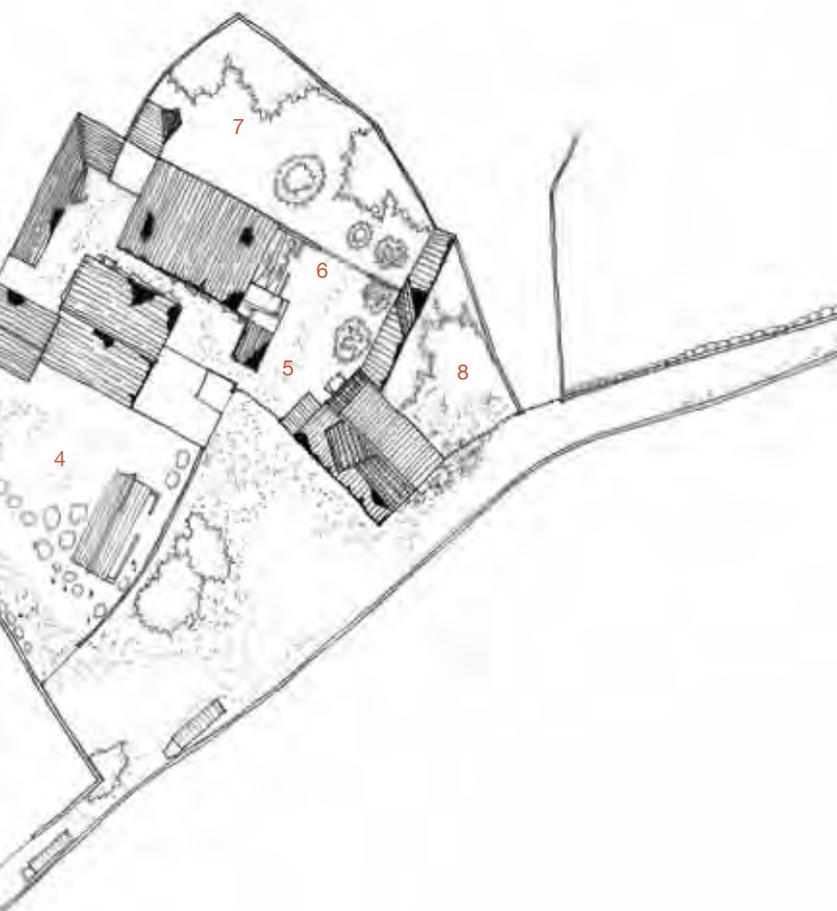
Salaminas street

1. Trash car park
2. Sunken abandoned church
3. Truck car park
4. Stone works
5. Abandoned houses
6. Olive trees
7. Big garden
8. Small garden



Site 4

Old Garden Homes

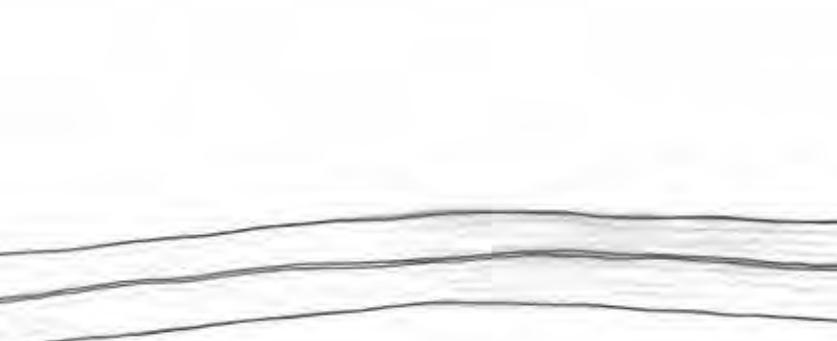


Salaminas Street

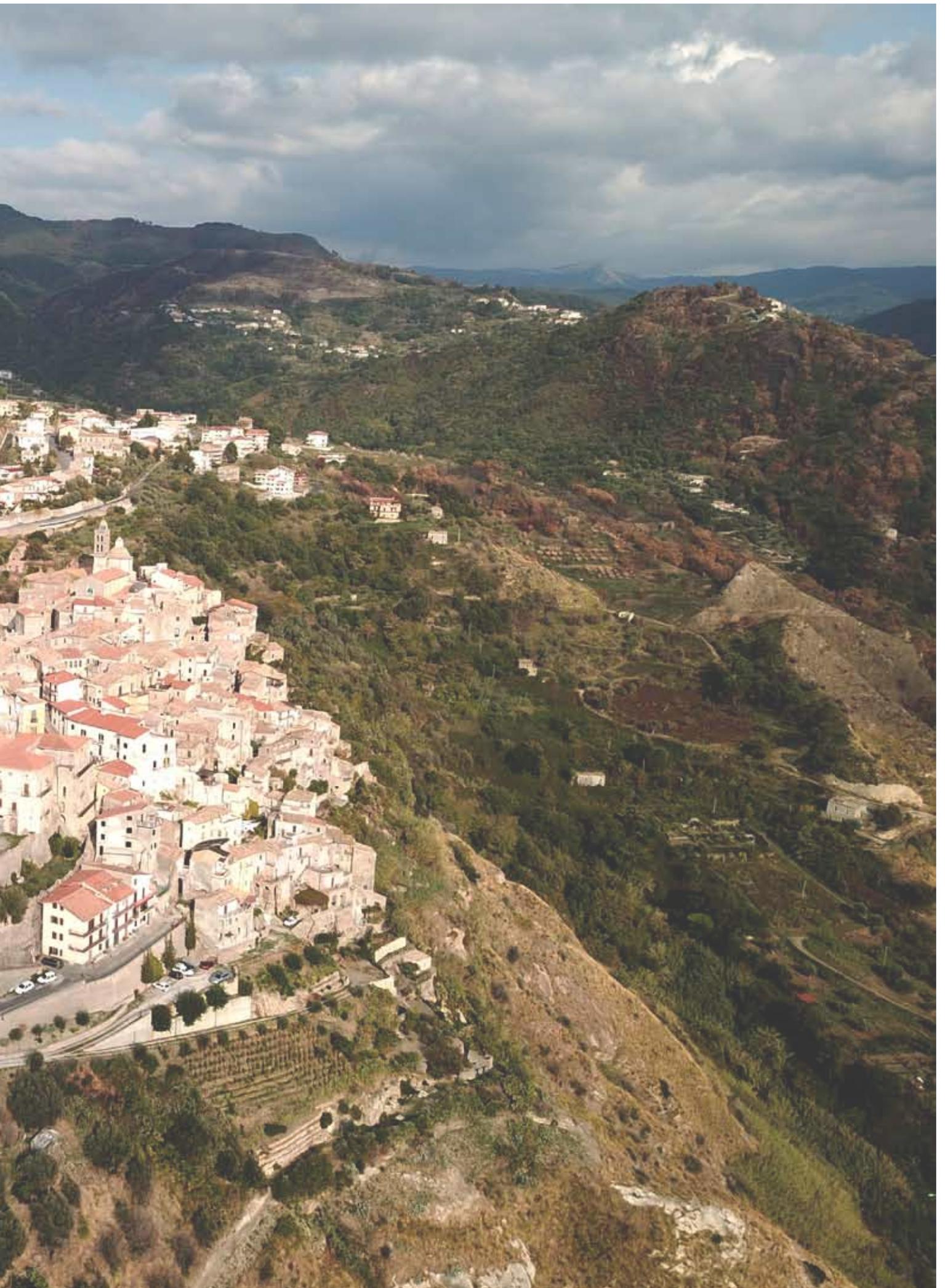
Olive trees and sunken churches offer glimpses of Eleonas' old neighbourhoods. Noticing these elements brings opportunities for new communities and new settlements in the area. The relationship between work and home offers an opportunity for creating temporary settlements for truck drivers and refugee employees that work overnight and sleep in factories. Abandoned homes and gardens could grow through the surrounding warehouses to create a temporary workers' community coming from different parts of Greece.

Conversation with Tymos, 35, truck driver

"I live 10km away from work, I drive my car here to park, take my truck and start working. People used to live in those abandoned houses, however things have changed: there are more factories, it became too busy and loud for families. I would not want to live here as there is nothing, no shops, etc. Refugees only stay overnight here in the factories as they are guarded. If roads were to improve then maybe there can be space for restaurants, shops and neighbourhoods."







2016



July
A group of Cass students gathered together to organise a summer workshop in Calabria. The Squid Revolution has begun!



November
Cass tutors brought Calabria to London and together with students of Unit 6 and Studio 3 returned to Belmonte Calabro for their field trip.

2017



July
Le Seppie with students, tutors, refugees and national and local professionals met again in Belmonte for Crossings 2017.

2018



November

Upcoming Unit 6 and Studio 3 field trip...

FRIDAY 17 NOVEMBER
Projection
Video
Signing
Protocollo
d'intesa

BELMONTE CALABRO **AT 17:00**
PUBLIC LIBRARY
via Libertà, 100 - 87010 Belmonte (CS) - Calabria

AT 18:30
GRUPPO VSA
Via Spig 18 - 00187 Roma

CALABRIA'S HISTORICAL CENTERS
Associazione per lo studio, la tutela e la valorizzazione del patrimonio storico e culturale della Calabria

PARTICIPANTS:
 Maria Antonietta (VSA)
 Cristina (Gruppo VSA)
 Tiziana (Gruppo VSA)
 Tiziana (Gruppo VSA)
 Tiziana (Gruppo VSA)
 Tiziana (Gruppo VSA)

Le Storie delle Storie



July

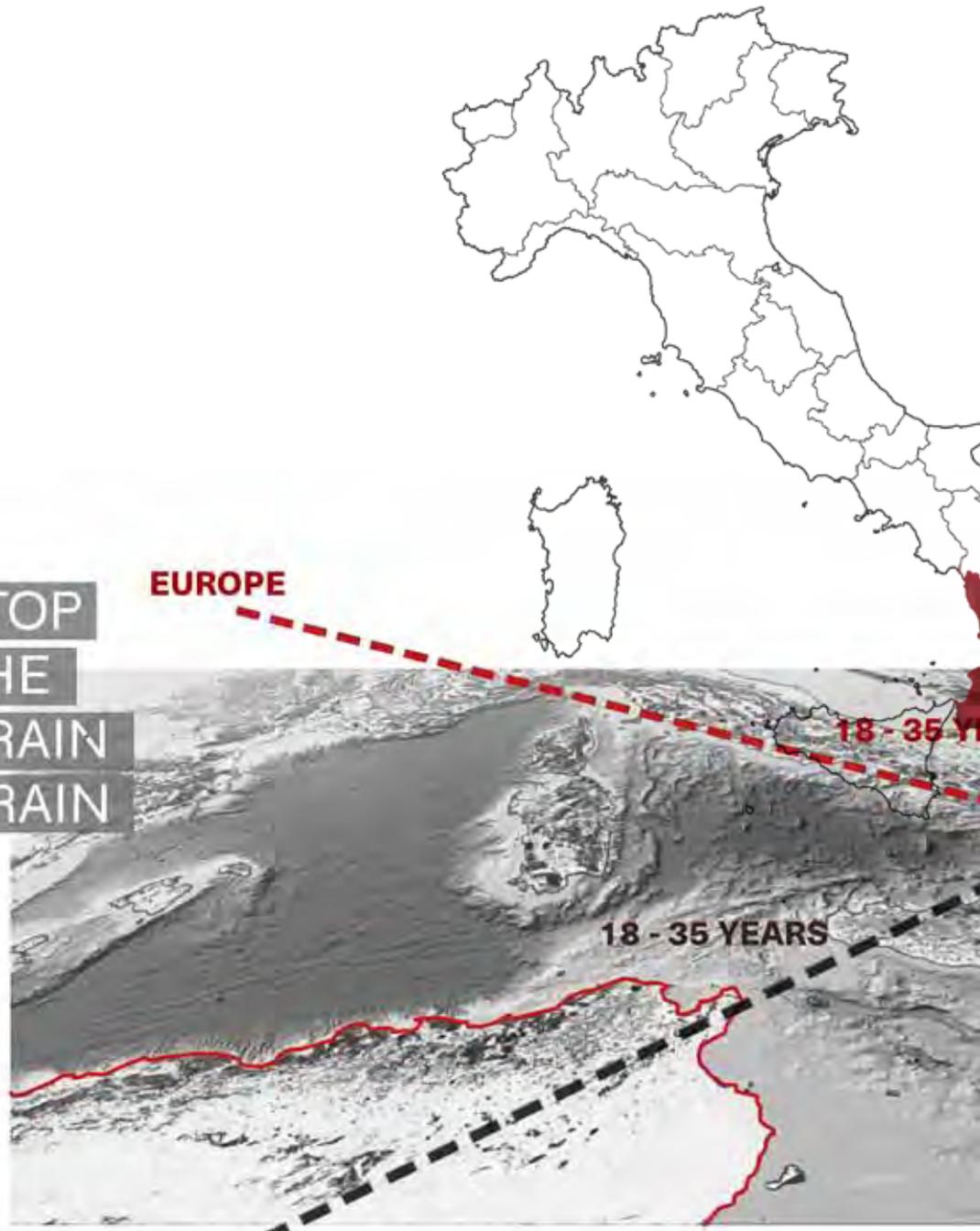
Le Seppie with students, tutors, refugees and national and local professionals met again in Belmonte for Crossings 2018.

November

Unit 6 and Studio 3 field trip. London Metropolitan University signed a Memorandum of Understanding with Belmonte's mayor for the reinvigoration of the village.

**STOP
THE
BRAIN
DRAIN**

EUROPE



18 - 35 YEARS

AFRICA

Tripoli



Calabria

Southern Italy

Calabria seems to have been created by a capricious God who, after creating different worlds, had fun mixing them together. – Guido Piovene

A rugged land with strong and rough contrasts, Calabria reveals a thousand faces. Not only clear and transparent waters, beaches of almost desert sand and cliffs, succulent foods, but also mountains and majestic forests, rivers, wide valleys and archaeological areas that evoke its history and the peoples (Greeks, Romans, Arabs, Normans, Bourbons, Spanish, French) who lived here influencing its soul and giving life to the unparalleled cultural polyphony that distinguishes the Calabrian territory, not without ambiguity and contradictions.

The material and immaterial heritage of this region is vast and rich: from the majestic Riace Bronzes to the paintings by Mattia Preti, from the vast archaeological areas to the works of Umberto Boccioni and Mimmo Rotella; from the enchanting historical centres to the places of culture, from the art of ceramics to objects in copper, from wood sculpture to yarns, from historical parades to ancient religious ceremonies, without forgetting the evocative historical re-enactments and the un-missable festivals. It is not just sea. The naturalistic value of a territory that has much to offer is witnessed by the establishment of the three national parks of Pollino, Sila and Aspromonte.

Despite all the richness in its culture and territory, Calabria has very high level of unemployment, in fact it is the poorest region of Italy. It is well known for its issues with the Mafia and this one of the reasons why industry is very under developed in the area. Because of this high level of unemployment, young people, especially between 18 and 35 years old, are moving to the north or to other countries to look for jobs. On the other hand, young migrants and asylum seekers have left their countries to arrive in Europe and look for a better future. However, Calabria is the gateway to the northern countries and refugees often have to stay here in order to get their documents. Unfortunately, as the Italian young people, they are not able to find a job easily and therefore would also like to leave. So how can we stop this brain drain? How do we emphasise the resource of this territory and enable it to flourish again? Could the integration of these new cultures help this process as well? The conceptual diagram on the left attempts to show the current situation.



Left

Stop the brain drain [Rita Elvira Adamo]

Marina



Old Town



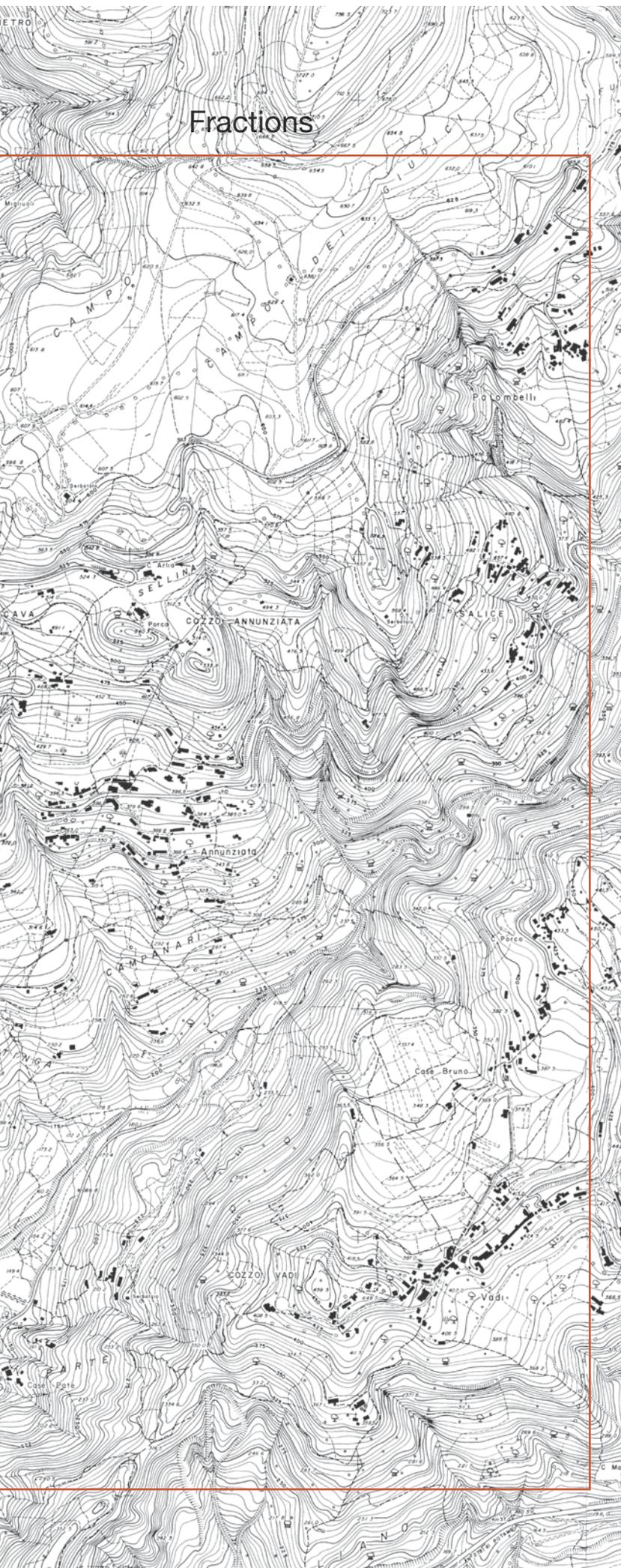
New Town



BELMONTE CALABRO

Belmonte Calabro

Calabria



Belmonte Calabro is a town and commune located in western Calabria. 50km away, Lamezia Terme is the nearest city, whilst Amantea is the closest town, 11km away. Both settlements are home to modern amenities. Historically, Belmonte Calabro has had strong ties with both of these locations.

The physical topography and landscape has had a major influence on the development of Belmonte Calabro. Agriculture has previously been the main industry and the region boasts a unique variety of tomato named 'Pomodoro di Belmonte'. Belmonte Calabro has fluctuated in success – fig plantations were also a popular crop, and parts of the Old Town were originally constructed as accommodation for local fishermen. The commune is split into a time line of regions: the modern Marina, the Old Town, the further inland New town, and the small villages known as Frazioni (Fractions). These regions have significantly different characteristics. Naturally protected by its altitude, the Old Town was walled and the Castello, built in 1270, provided resistance against invasion.

Belmonte Old Town is one of the most interesting and best preserved historical centres of the low Tyrrhenian coast. The village has a typically medieval structure, with houses leaning against each other along narrow and winding alleys, stately homes that open onto small squares, characteristic medieval arches, hanging gardens and steep steps. The historic centre preserves, in part, the ancient walls that once had three gates: the 'Porta di Mare' (Sea Door), which was flanked by a tower; the 'Porta di Terra' (Earth Door), located at the foot of the castle; the side door, still visible, which opens to the north towards the 'Vallone della Porta' (Deep Valley Door).

On the coast rises the Marina, the vital centre of the municipality even if it is a recent settlement. Located there is the 17th century fortress called 'Palazzo del Rivellino', the headquarters of the Marine Natural Reserve WWF 'Scogli di Isca' and the church of San Pasquale di Baylon.

Left
Belmonte Calabro site plan



Belmonte Marina

The modern part of the village



The Marina is the area that was developed during the 1960s along the sea side and the type of architecture is very different from the medieval village of the Old Town located on the hills. Before the 1960s, most of the inhabitants lived on the hills, in fact in medieval times, when the old town was built, the sea was considered a danger and the population preferred to live high in order to protect themselves in case of attacks from pirates or other enemies. The desire of the local population to live in larger and modern houses, and the need for easier access to connections with the main cities, is what brought the people to move from their old settlements on the mountains down near the sea.

The buildings at the Marina are largely modern and constructed from concrete frames, following a typical roman grid, in which the trainline and highway run parallel to each other down the coast and divide the marina from the beach. The two main infrastructures, the railway and the motorway, are providing what is needed in a modern town, connection is a vital source to keep the local activities alive, even if the train station was recently closed due to too few people using it.

A good portion of the local population is still employed in the agricultural sector, but the number is rapidly dropping, mainly for the younger generations who are more interested in finding some opportunities away from the fields. The fig factory is currently a main source of employment, providing jobs for 70 people during the high season and around 30 for the rest of the year. Although figs are not grown locally anymore, the factory still uses as many of the local resources as possible.

In contrast to the typology of the Old Town, the Marina has many shops and various activities scattered within its boundaries, but one could say that the two main 'high streets' are the one running between the railway and the motorway, and the one cutting perpendicular to it. Along those two streets there are grocers, bars, restaurants, and everything that is needed in a modern town. The marina has also a football pitch, a covered sport hall and an open-air amphitheatre that is still being used during the summer period. During the summer period, the beach lidos provide extra seasonal employment and they also attract a small number of tourists.

Despite not having one within its administrative boundaries, the Marina is in close proximity to two refugees centres: one in Amantea and the other one in Longobardi, two cities about 10km to the South and the North of Belmonte

Top

View of the Marina from the Old Town
[Rita Elvira Adamo]

Bottom left

Fig factory workers
[Rita Elvira Adamo]

Bottom right

The unused Belmonte train station
[Rita Elvira Adamo]



Left

An alley in the Old Town [Rita Elvira Adamo]

Below

A resident of Belmonte Old Town

Belmonte Old Town

A cluster on the hilltop



The Old Town is constructed in a traditional Italian manner. The layout has been added to over time, and a mix of architectural typologies can be seen. The materials are mainly stone and timber with roof tiling. Traditional methods of making concrete were previously used, such as mountain Cocuzzo stone, which would be burned for days and then fused together. It would then be broken up to make cement. However, modern methods are now more convenient, and have since been adopted.

The Old Town is nestled on the top of a ridge line approximately 1.5km from the coast, at an elevation of 250m. The village sits atop a hill with picturesque views of the Tyrrhenian Sea on its western edge. The streets are narrow, spanning as little as 90cm in width in some places. The western and eastern edges of the Old Town appear to be in better condition compared to the northern and southern edges and the internal areas. This could be due to modern conveniences such as ease of access for cars, reducing accessibility issues.

The Old Town has a seasonal fluctuation in population, with approximately 80 permanent residents. The busiest period is during the summer months, between June and September. During the winter period, around November, the Old Town is very quiet – not many activities are going on unless you are sat in the local bar or work at the Municipality. The majority of the residents either work in the Marina town, the surrounding Fractions, or they commute to surrounding towns such as Amantea. The Old Town itself has a limited range of employment opportunities.



Above

Sketch of Belmonte Old Town [Paula Velede Barea]



Crossing Cultures

Aims and methods of Unit 6



The title suggests journeys and mixing of cultures. The project brings depopulated Italian villages in close proximity with a growing need to integrate refugees arriving on its southern coast. This is an ongoing research project based in the small abandoned mountain village Belmonte Calabro in Southern Italy, which started in summer 2016. The region is currently a frontier for migrants and refugees from West Africa, attempting to gain access to Europe, as well as a frontier for Italians, attempting to sustain their towns against the magnetic influence of the growing cities.

The project focuses on the development of public spaces and buildings which can enrich the everyday life of the town, steered through consultations with key players which include refugees and inhabitants. These dialogues address the challenging aspects of Belmonte's future - currently a derelict town at the fulcrum of migration from the southern hemisphere. The problematic, but potentially fortunate coincidence of these two is the need to settle and (re)build local communities, which is fuelling the subject of interdisciplinary cultural integration in a wider sense. The project was developed after a student led summer workshop, which casts its nets wider than the academic studio: This brought various government stakeholders in holistic dialogue with Cass students and tutors, seeing this collaboration as an innovative contribution to the ontology of practice.

Our working method has involved discussions with refugees, town inhabitants, school children, local and regional government, asking how this inevitable crossing of cultures - induced by global politics - can continue to create the richness of architectural setting already enjoyed as part of Italian culture and at the same time develop the skills that empower both, brief encounters and settled stays.

Crossing Cultures is made of a series of participatory events based on our previous speculations, organised by 'Le Seppie' - an active ensemble interested in exploring the boundaries of practice and education. Our endeavour is to surface Belmonte's cultural memory through participatory practices and to re-imagine the village's identity. Our interests have therefore explored both, theories on cultural memory and on participatory systems of governance. It is worth noting that the Calabrian virtue fortunately is hospitality, and as such Crossing Cultures have been practiced in their cuisine, customs and architectures for centuries. As a result, our group of architecture tutors and students have sensed little estrangement as curiously we are but another foreigner engaged in dialogue along a border of history, culture and human finitude.

Sandra Denicke-Polcher and Jane McAllister
Architecture Connects, AAE 2017 conference paper

Above

Projecting films, animations and images onto buildings and spaces of Belmonte Old Town.

Bottom left

Students and refugees working together with the artist Barbara Cammarata on the Table Cloth [Florian Siegel]

Bottom right

Discussions between students, refugees and locals during a Crossings event.



Le Seppie

Crossings Workshops



Le Seppie is an architecture group and NGO that is based in Belmonte. They run a small studio space that is free and open for locals and refugees to come and learn or develop skills: from building websites to designing, making and mending clothes. For the last three summers they have organised 'Crossings', a series of events and workshops that invites and collaborates with locals, refugees and architecture students, as well as many others. Using and animating often underused public spaces in and around the historical centre of Belmonte Calabro, Crossings instigates a coming together and sharing of traditions, skills, and cultures aiming to stimulate cultural and social development and innovation. Events have included furniture making workshops, concerts and dances, cooking workshops and meals, talks by architects and artists, films, football games and meetings with immigration lawyers. The events aim to promote a deeper understanding and openness between others, and to increase awareness and knowledge of the current context and situation.

Le Seppie frames two contemporary phenomena – villages' depopulation and immigration – as an opportunity, rather than a crisis. By viewing it as an opportunity, the organisers move beyond mere cultural exchange, to promote a new degree of positive contamination, deriving from the 'crossing' and mixing of different cultures, religions, flavours, values, and so on. Empty or undervalued public spaces are re-used and re-valourised to provide meeting places for cultures, people and creativity, new and old. The Crossings workshops and events becomes a melting pot of ideas and resources from multiple backgrounds: architectural, literary, cinematic, theatrical, musical, culinary and sports. They are places for generating, developing and sharing skills and suggestions for approaching these phenomena of depopulation and immigration.

Previous page

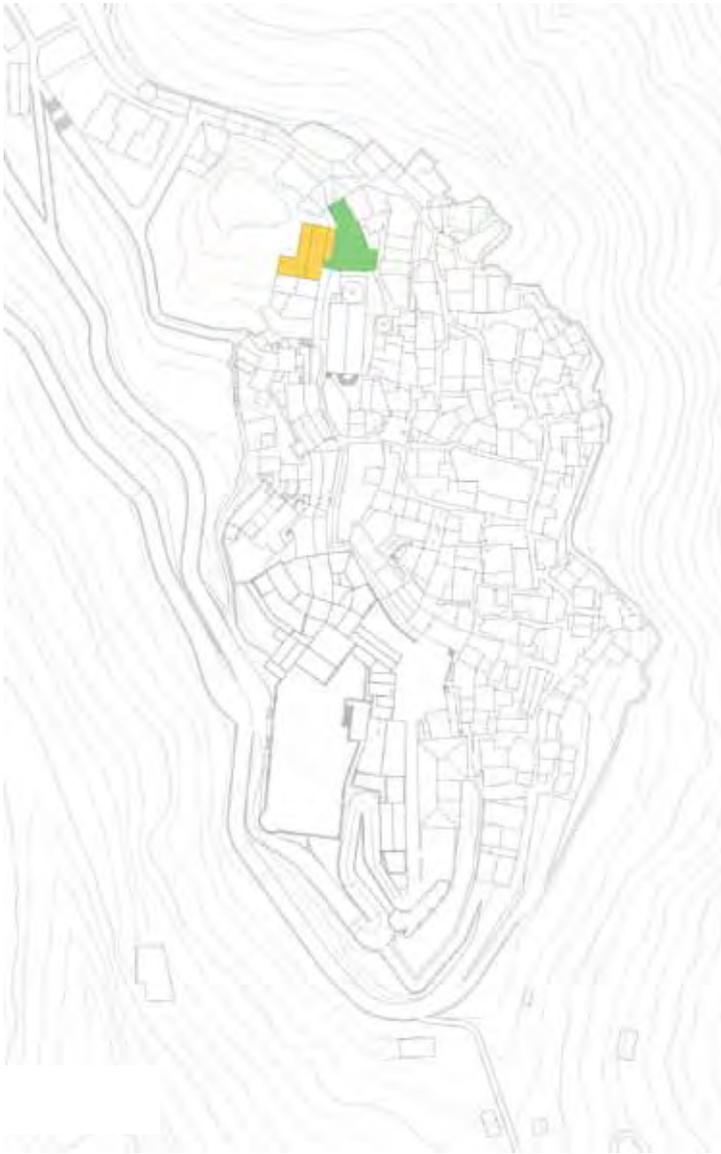
Crossings workshops in the main square, 2018 and 2017

Left from top

A music event at the Marina, a sewing workshop, a football competition, and refugees and locals sharing cooking skills [Florian Siegel, Silvia Gin and Zeshan Mazhar]

Crossings 2018

Workshop for students, locals and refugees



During one of his speeches, the Italian journalist and writer Alessandro Leogrande told of how, while working at his book 'La Frontiera' ('The Border'), he realised that the word that had become the title to his book, so constantly evoked in television and politics, obsession and daily news, when he tried to define it, inevitably ended up slipping away. "The borders are mobile", he added, "the borders are different according to who looks at them". It is precisely in this space, that suddenly became a frontier like Calabria, a landing place of migrants who reach Italy through the Mediterranean and, concurrently, a place of departure for those who move elsewhere to work, that the third edition of 'Crossings' was held. Crossings is an architectural design workshop born out of the determination of the NGO 'Le Seppie'.

The 2018 edition of Crossings is an attempt to rewrite a collective space: students and tutors from London Metropolitan University together with Le Seppie and some other special guests, dedicated themselves to the Municipal Library of Belmonte Calabro, so that, from a forgotten space, it became a place of connection between one migration and the other, in order to reread the depopulation of the internal areas and the global migratory phenomena as opportunities for reflection, rewriting and renewal. It is an opportunity to show local populations the potential of Calabria for regeneration by transforming public unused or underused assets into relevant and attractive features of the town. This experience shows the world a new Calabrian reality, with its culture, old and new, its traditions and history, its most incredible food and its Mediterranean lifestyle. More importantly it demonstrates its capacity to host creative entrepreneurship, one way to find its place in the coming century. For eight days, events, projects, talks but also shows and food of Crossings traversed the historic center of Belmonte: students from different countries, professionals, refugees, architects and academics, together with the inhabitants of Belmonte, experienced a new idea of sharing, and reconsidering spaces and borders.

The workshops and projects this year focused on three spaces in Belmonte: the Library/Museum; the Main Square that lies in front of it; and the threshold between them, the Library door, or as it became titled, the Hatch. Other events and activities were also held to explore the Old Town and discover its cultures and traditions. The design workshop was also accompanied by an animation and film workshop in collaboration with the animation department at London Metropolitan University.

Above

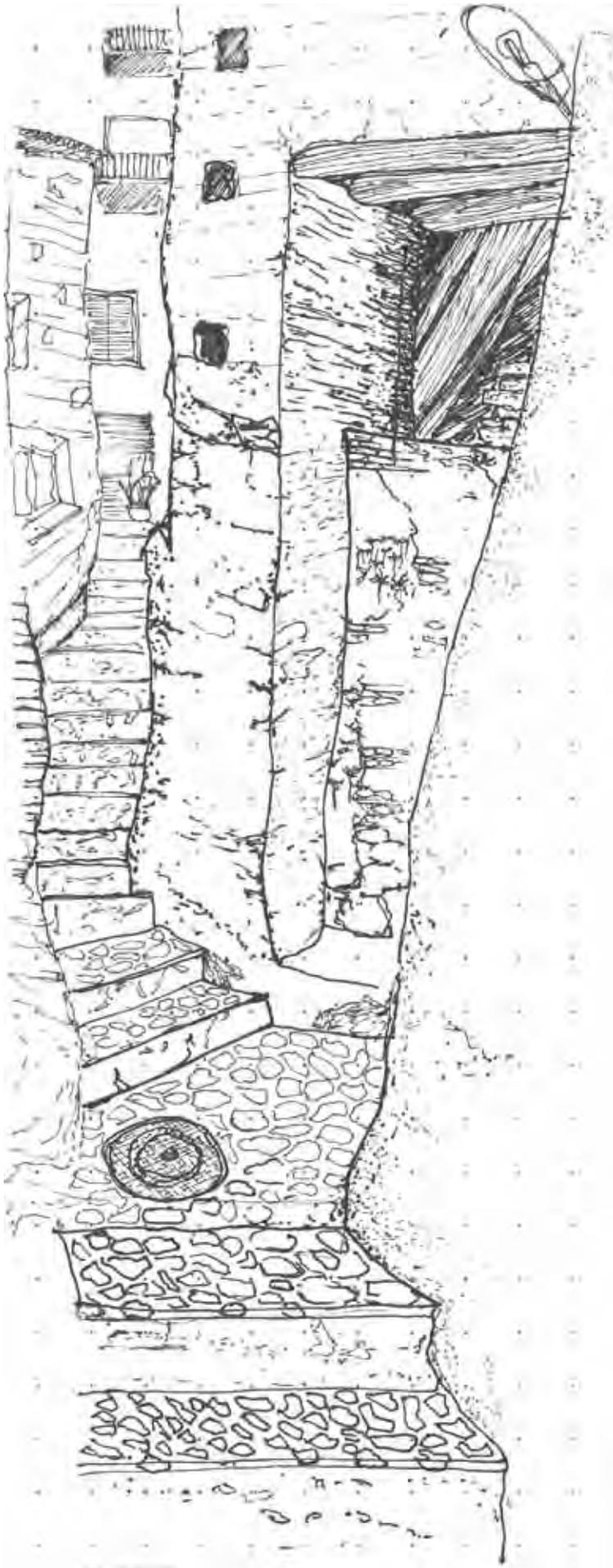
Plan of the old town showing library and main square
[Rita Elvira Adamo]

Square 
Library 



Exploring the Old Town

Cultures and Traditions



The Old Town has the typical outlook and mindset of a rural hilltop village in southern Italy; the pace of life is slow and enjoyable. Demographically, the Old Town has an aging population. On a typical day-to-day basis, you find the men gathered at the local bar either socialising or watching the football. As the town is small, most of the men are relatively close, so you will also find them during the evenings drinking and playing games. These games during the evening led to great observations and conversations between ourselves and the locals. Women are rarely seen walking throughout the town and if they are, they are either working at the nearby cafe, Suzi's, the pharmacy or near their residences. It is not common to see women at the local bar and from our findings we discovered that they would normally go to Suzi's cafe.

We spent time exploring the Old Town, and visited the town hall to look at local traditional objects, and also the local school. Upon our visit to the school we discovered where most of the children lived in proximity to the Old Town. We also invited a couple of the refugees to attend the workshop, which allowed the children and refugees to interact with each other. The visit gave us the opportunity to gain insight into what interested the children, refugees and ourselves. Most of the children lived around the school area or further away with only one living in the Old Town. They seldom visited the Old Town and if they did, it was either for religious or traditional festivity reasons. These findings, through drawings and conversations, began our exploration of local culture.

Top Left

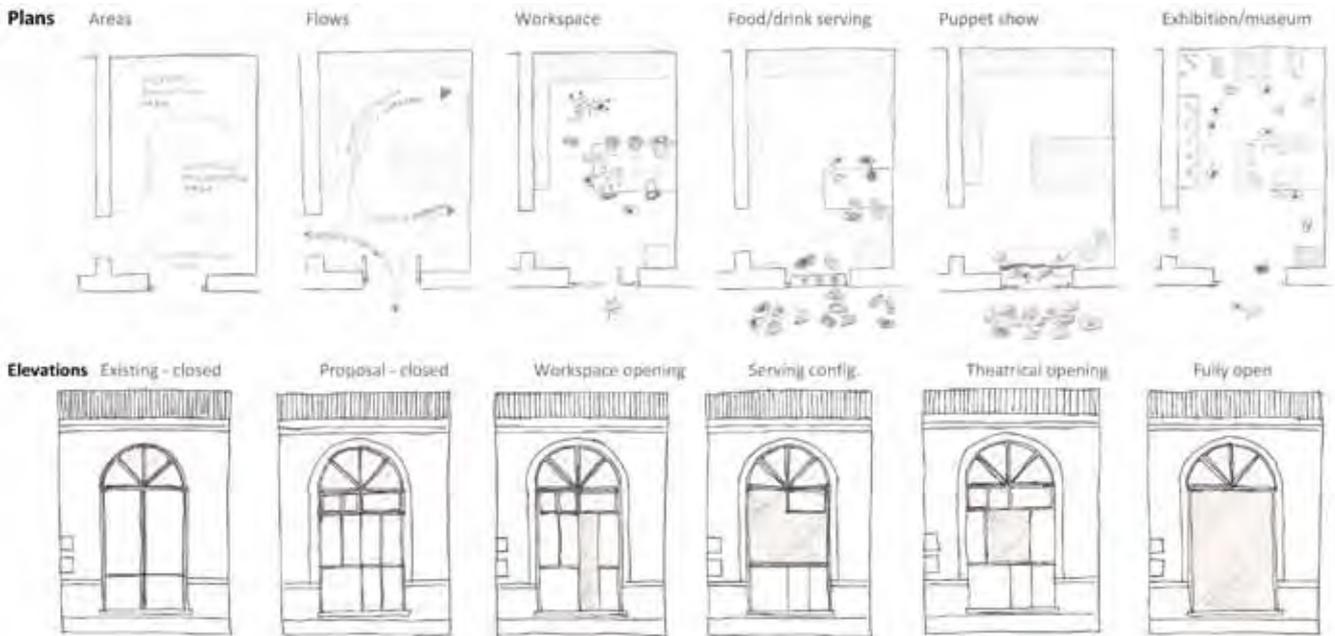
Workshop with refugees and school children

Bottom Left

Students looking for traditional objects in the town hall
[Cristina Muto]

Left

Sketching in the Old Town



SCHEDULE 'HATCH' in 3 phases.

PHASE	01 - Research & design - 10 Days August	02 - Prefabrication - 3 months August - November	03 - Construction & activation - 7 days November
PARTICIPANT	International students, locals carpenters, refugees, guests(e.g. Orizzontale)	Refugees - locals craftsman	LMU students, Refugees, Local craftsman, cultural associations etc.
AIM	Refine brief for 'Hatch', making sketch proposals, constructing 1:1 scale test models and conducting consultations. The phase will be overseen by "Le Seppie" and Orizzontale along with London Metropolitan University architecture staff.	Fostering work and education opportunity between local craftsman and refugees to prepare the construction element off-site	Assembly of the design by students, refugees and locals, and activation with culinary event and puppet show by Ex-convento artists

Above from top Hatch project: animation stills, plans, elevations and a schedule

The Hatch

The Belmonte Library door



The 'Hatch' proposes a small but effective way of bringing disparate social groups together across a building threshold by redesigning an existing large garage door in the wall of the library which opens onto the main civic square. Located under the municipal library, this room of the museum has been discarded and is currently under-use despite its great location and the many possibilities its grand opening onto the town's main square provides.

Hatch will therefore operate as the 'civic shop front' for 'workshops' that will publically raise awareness of the villages gradual depopulation, in relation for a need to integrate refugees arriving within a few kilometres of its coast line. Metaphorically and literally, Hatch will bring old and new skills and customs onto its threshold between library and public space, with the hope of rethinking identity through the culture of industry. Some suggestions for Hatch included hosting puppet shows, serving food, and displaying the on-going architectural and craft work about Belmonte, proposed by the villagers, refugees and our architecture students.

Participation through sharing of food, theatre and discussion in Belmonte have underpinned the themes and events initiated by the lively architecture group 'La Rivoluzione delle Seppie' over the last few years. These have been so successfully received, that the vice mayor has made a large workshop in the north of the village available to future projects. Project 'Hatch' now seeks to establish a permanent contribution enabling the villagers to engage socially with cultures and institutions beyond the locality and of course animate social groups within the village.

By opening up the library/museum onto the square, we hope to uncover the possibilities of uses of this central part of the city, allowing it to host more specific activities such as cooking and serving food, projections, music, debate and so on. At the same time, the intervention will also create a more permeable façade for the library/museum, enhancing the promotion of the local and regional assets to potential tourists and visitors, giving a concrete platform to the town's effort toward active regeneration.

Sandra Denicke-Polcher and Jane McAllister
Crossings Brief Summer 2018

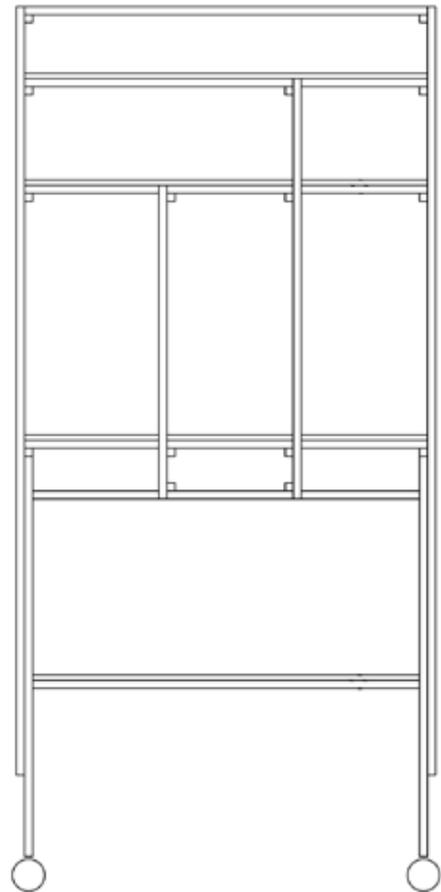
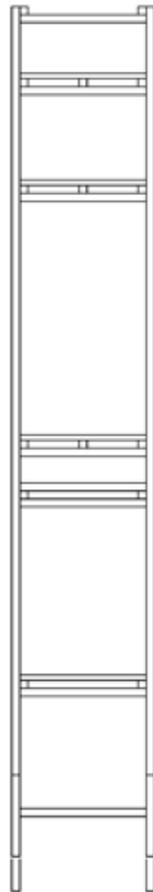
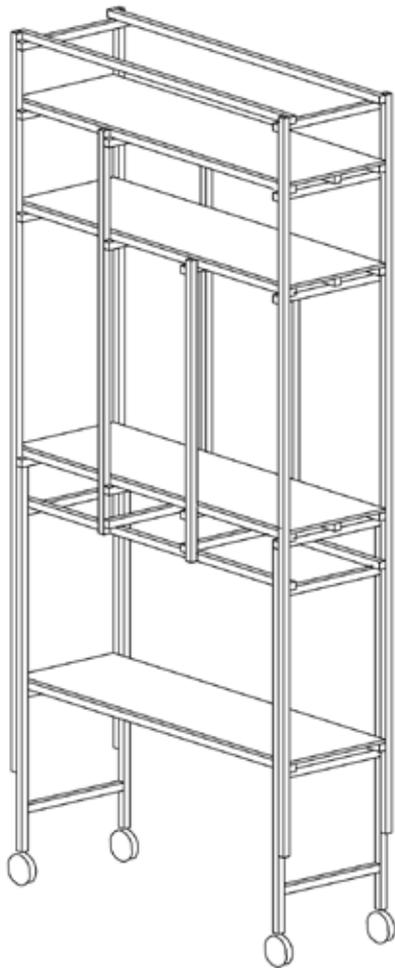


Above from top

Elevation sketch of existing door [Florian Siegel]

Existing door [Florian Siegel]

Drawing up the existing door [Silvia Gin and Zeshan]



The Library/Museum

Revalidating the Municipal Library



Thanks to the work of London Metropolitan University students and the collective 'Orizzontale', the old warehouse on the ground floor of the Belmonte municipal library has returned to a new life, becoming a space for discussion based on architectural and relational experiences. The library, located in the main square of the Old Town, is, due to the depopulation that has affected the village, vastly underused: the purpose of this initiative, during Crossings 2018, was to reopen its doors and ensure that these rooms returned to being used by the inhabitants of the Old Town, this time by old and new inhabitants, together.



It has thus become a 'Wonder Living Room', an exhibition space designed to host a display of sentimental and historical objects, selected and collected amongst the locals during the workshop days, which recount the traditions of Belmonte and its new contemporaneity. The redesign project of the interior spaces matured during the workshop led by Le Seppie in collaboration with Orizzontale and Cass tutors, Jane Mcallister and Sandra Denicke-Polcher. The adaptable structures for the exhibitions were designed by the Roman collective and made with the contribution, not only of Le Seppie, but also of refugees, students and locals. The wish was that these structures would then be used in multiple ways by the local community of Belmonte, who can now use the warehouse to organise their own events.



The aim of this project was to stimulate conversation and a synthesis between local inhabitants, recent migrants/refugees' perceptions of Calabria and other visitors, such as the students and all the different guests of Le Seppie during these moments of encounter. The ambition is to envision a new cultural identity for Belmonte that might help encourage a more active use of the municipal library and the re-population of the village by a more diverse demographic.



Previous page

The design of the exhibition frames for Crossings 2018 by Orizzontale and their construction during the workshops.

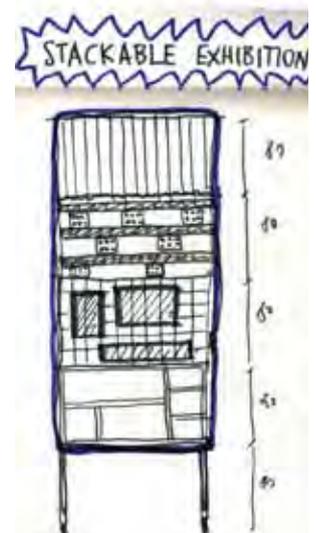
Left

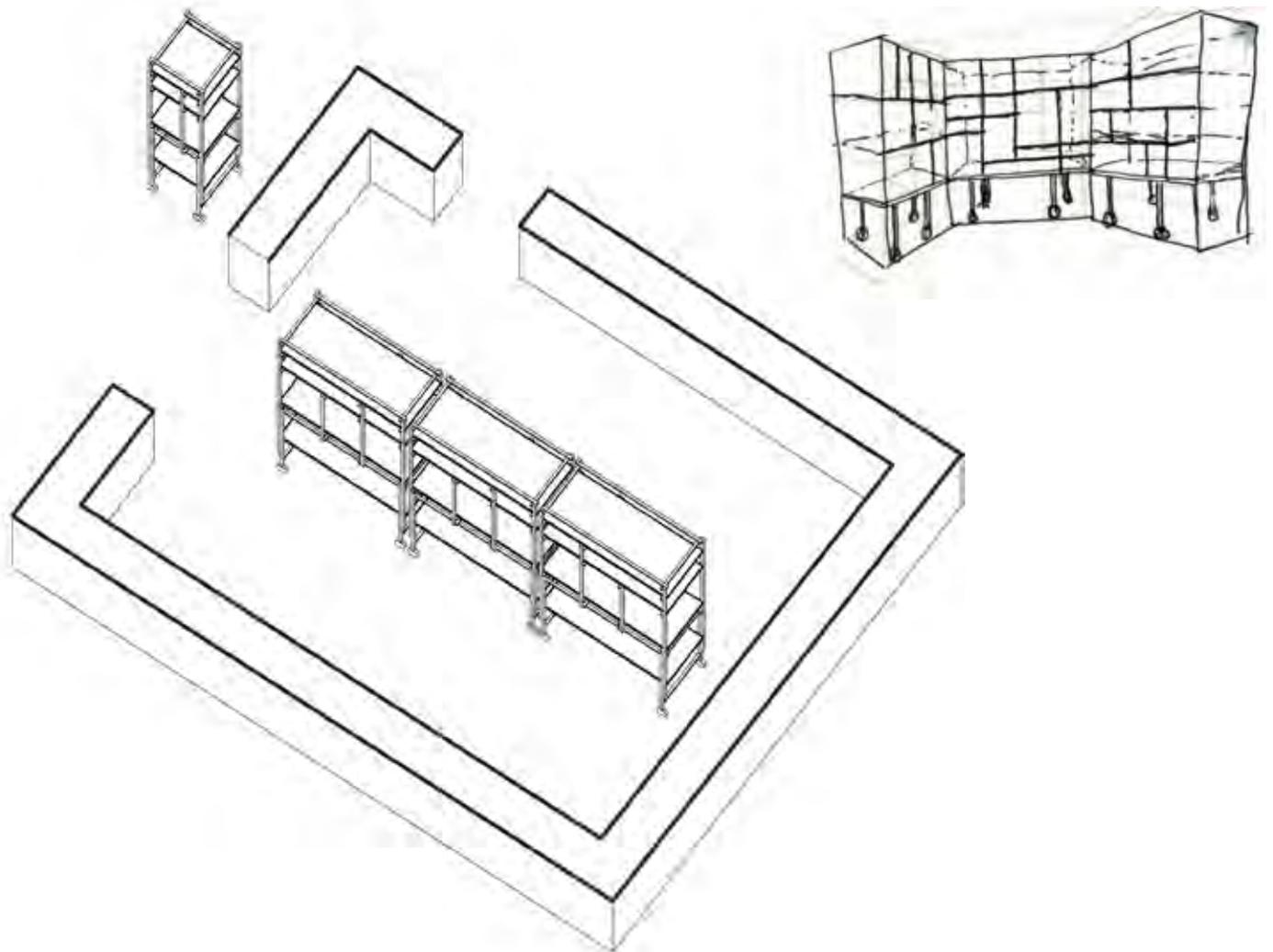
Students, refugees and Orizzontale members working together in the main square. [Silvia Gin and Zeshan Mazhar]



Above
 The frames displaying historical objects from Belmonte.
 Painting the Library/Museum ceiling.
 A Crossings workshop in the Library/Museum.
 Sketch of the frames being used for a stackable exhibition.

Right
 The main Library/Museum space with all the new display frames installed and the Hatch door open to the square.
 Drawings of the exhibition frames within the Library space [Orizzontale] and sketch about how they can be used and rearranged for different uses and occasions.







The Square

Events, projections and concerts

For eight days, animation and film projections, concerts and other events filled the main square in Belmonte. Students, professionals, refugees, architects and academics from different countries, together with the inhabitants of Belmonte, have experienced a new idea of sharing, and reconsidering spaces and borders.

The design workshop was also accompanied by an animation and film workshop organised in collaboration with Mark Collington and Naomi Groves from the animation department at Cass. Working with stop-motion and projection mapping, participants from the local community and refugees from the centre in Amantea selected images and sounds that had a strong relationship to their own cities of origin and destination, which were then juxtaposed to the images and sounds of Belmonte in a montage. Table-top scale models of sites in Belmonte were made and filmed using bricolage, stop-motion and projection mapping, creating impressionistic visuals that were then projected on to the real facades of the Belmonte library, as an innovative way of stimulating conversation about the cultural identity of Belmonte.

So, one of the main events in the square was to show to the community the outcomes of this workshop. The final films were projected onto the outer walls of the library and on to the 'Hatch' doorway – the goal was to create a hybridisation of the various places that create the new cultural identity of Belmonte. This experience brought new layers into the space and onto the buildings and surfaces, allowing both a sharing of the workshop's findings with a broader public, as well as providing the potential of stimulating more permanent architectural interventions for the future.

The programme was enriched by meetings with Mimmo Lucano, mayor of Riace, and Federico Scaroni and enlivened by the short film of Altrove festival and from the film 'Un Paese di Calabria' by Sciu Aiello. The closing event was animated by the music of the Florentine band 'Camillocromo'. Inviting musicians to play in the square wholly transformed the space into a stage and dance floor. Dancing spilling onto the connecting streets showed the fluidity of the space and the openness of the locals living in the vicinity.

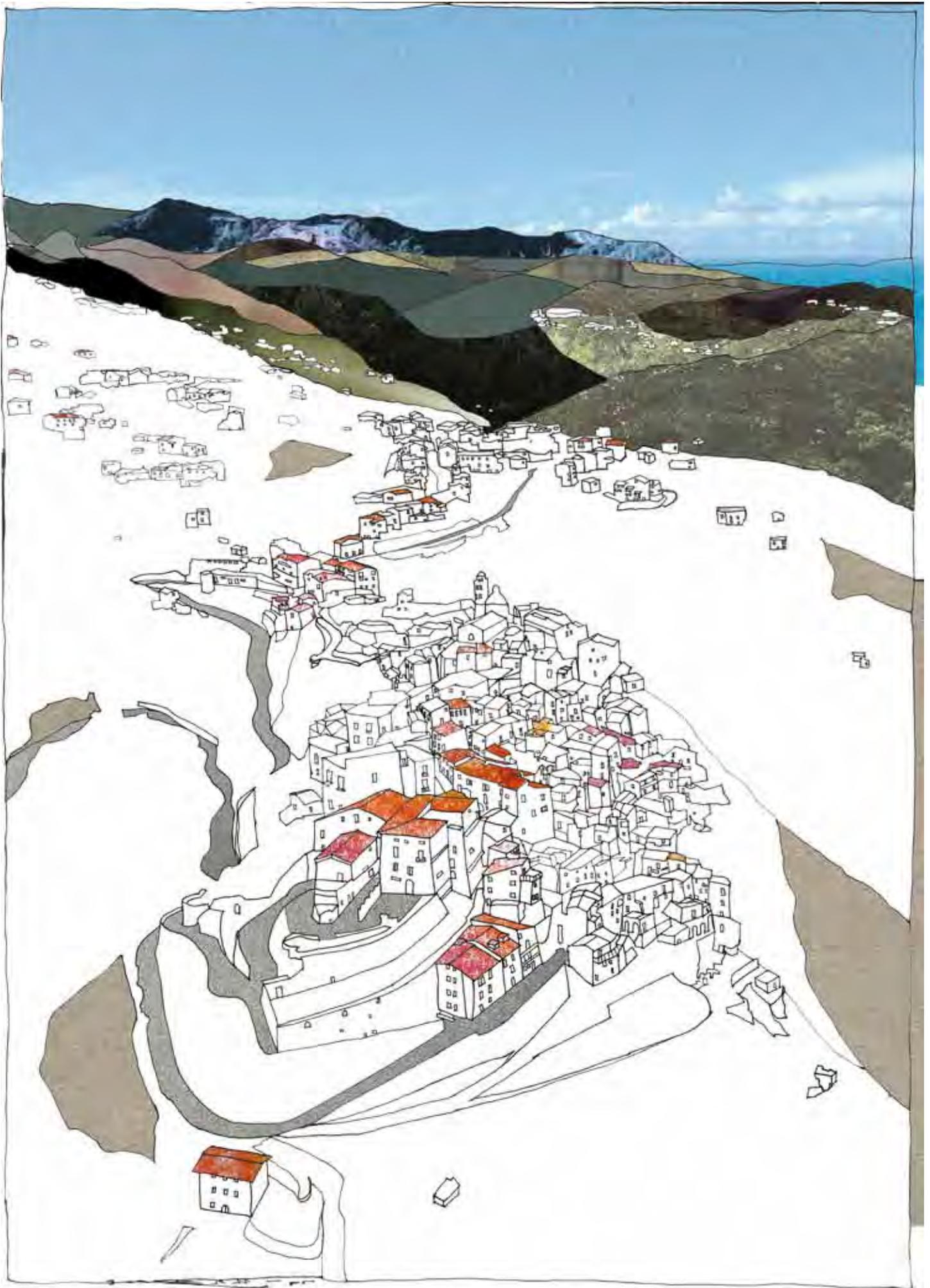


Clockwise from left

Projection mapping a film on to the Hatch.

A local band playing in the main square.

The band plays near one of the display frames.



Following the second edition of the summer workshop, Crossings 2018, the project will develop during the 2018/2019 academic year in an experimental and speculative way. During this year, students will focus on the Frazione (Fractions), which have not been studied as much as the Marina or the Old Town. In this way the Belmonte area will be considered as a group of three Italian villages which will be explored and re-imagined through innovative architecture, industry and landscape. Students will engage in the three villages in Belmonte, by actively engaging with the local community and become part of their culture of generosity.

In comparison to the past briefs in which students proposed interventions, in particular, for the medieval town, this year's brief will drive students to investigate the surrounding fertile landscape around the Frazioni as 'provocateurs' for a new industry economy based particularly on local resources. The main aim will be to find a way to improve spatially and materially the civic spaces of the almost abandoned Frazioni by creating a modern suburban area.

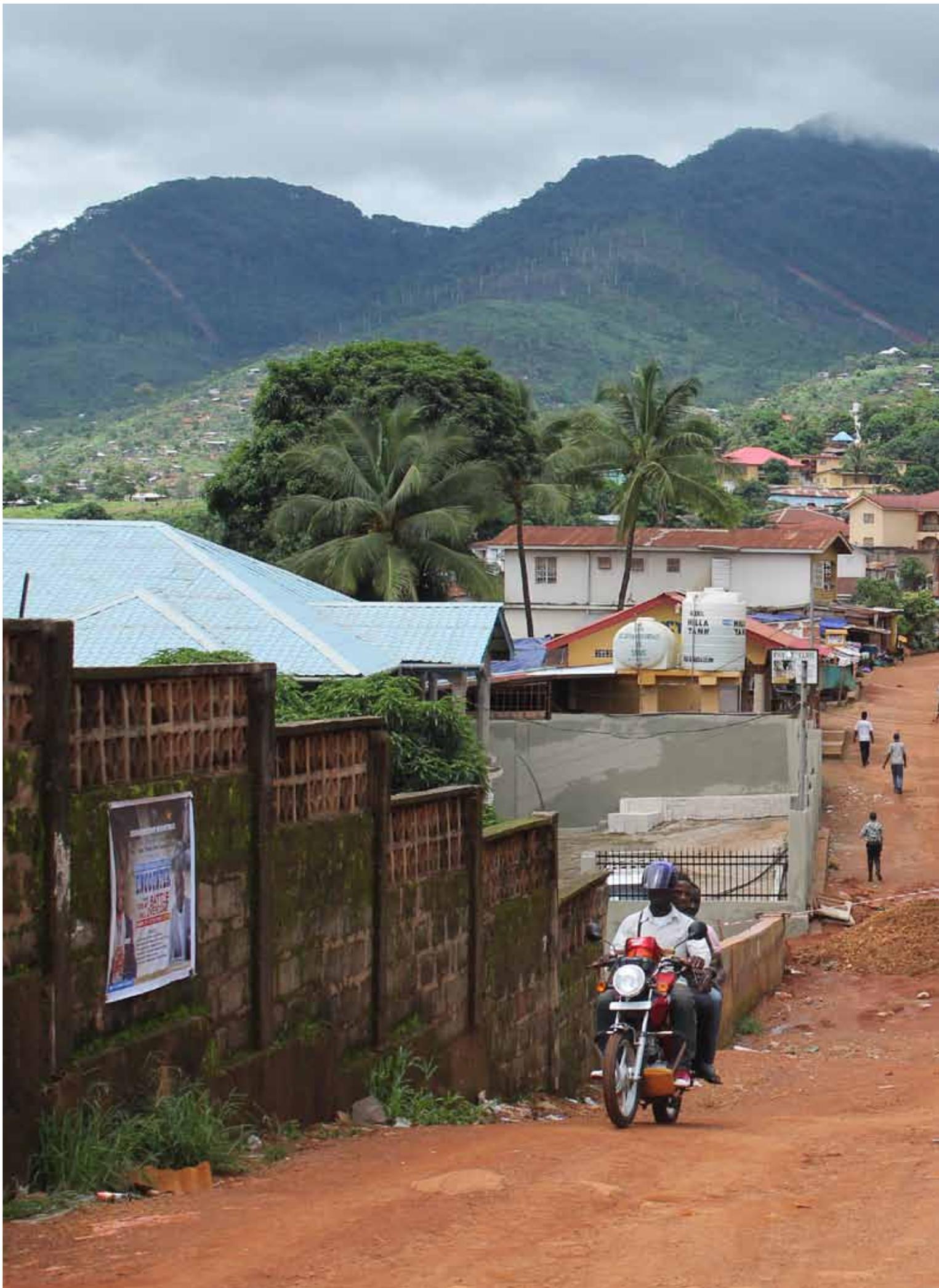
Left

A view of Belmonte with the Old Town in the foreground, the New Town behind it, and the Frazione (Fractions) further beyond within the surrounding landscape. [Manvir Hansra]

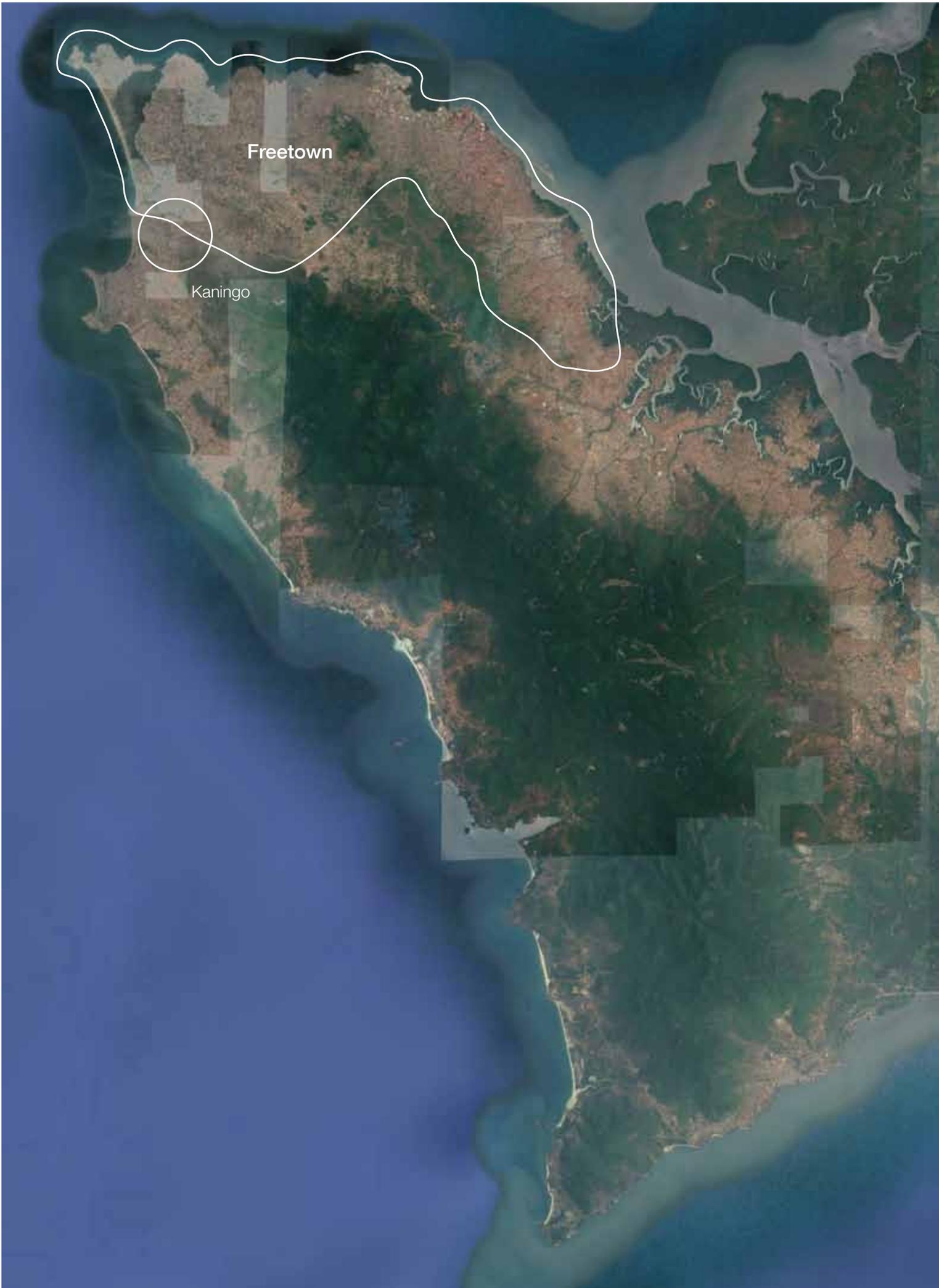
Below

The main square of Belmonte during Crossings 2018 [Silvia Gin and Zeshan Mazhar]









Freetown

Sierra Leone

Freetown, the capital and largest city of Sierra Leone, is located in the western area of Sierra Leone and is a major port city on the Atlantic Ocean. It covers an area of 81.48 km² (31.46 sq mi). The average elevation is 26m (85.3 ft) above sea level. In 2015 a census was taken and the population at that time was 1,055,964. Freetown is Sierra Leone's major urban, economic, financial, cultural, educational, and political centre, as it is the seat of Sierra Leone.

The economy of Freetown centres largely around its harbour, which occupies a part of the estuary of the Sierra Leone River in one of the world's largest natural deep water harbours. Freetown is currently divided into three municipal regions: the East End, Central, and the West End. These, in turn, are divided into 8 electoral wards: East I, East II, East III, Central I, Central II, West I, West II, and West III. The East End is both the most populous and the most densely populous of the three regions within Freetown.

In the past 30 years Sierra Leone has gone through a number of crises, in particular the civil war, the recent Ebola virus epidemic, and the 2017 mudslide, all of which took many lives and has left many others traumatised and stigmatised. There have been campaigns and adverts around Freetown, which raise awareness of the stigmatisation of Ebola victims who survived and how people affected can overcome it.

The civil war occurred between 1991–2002 and displaced between one and two million people. Many refugees from the war fled into the forests at the edges of Freetown, forming and then expanding small settlements. One of these former forest settlements is Kaningo, a small town located on the less productive, steeper and rockier southern side of the Lumley Valley and Babadorie River. Since then the population of Kaningo has continued to increase rapidly. At first, after the war, government officials responsible for developing social welfare, infrastructure, health care and education programmes were largely unaware of settlements like Kaningo which had sprung up spontaneously in previously reserved forest areas. Without the aid or consent of government or authorities, displaced people had provided for themselves, for example, the residents of Kaningo have successfully set up schools and clinics by themselves, before trying to access government support. Kaningo was one of the settlements most affected by last year's mudslide: a large number of residents were killed and many more displaced, with homes and bridges destroyed. The disaster has brought more governmental and international attention and aid to the area, in the form of wells and drainage infrastructure.

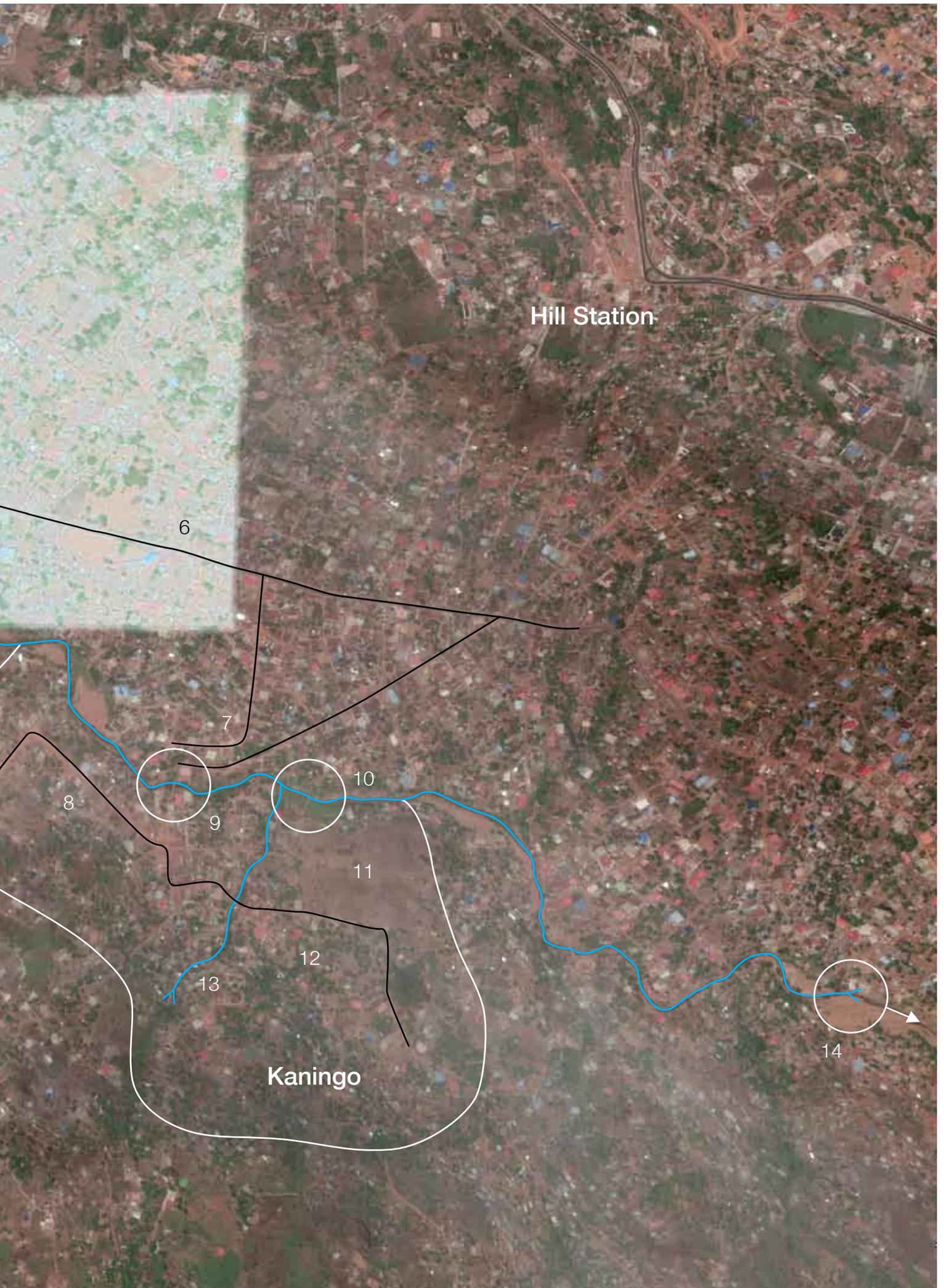
Previous Spread
Kaningo High Street

Left
Satellite image of Freetown, Sierra Leone

Lumley Valley

1. Lumley Junction
2. Main road bridge
3. Diabetes clinic
4. Babadorie Stream
5. Main road into and through Kaningo
6. Regent Road
7. Sheriff Drive
8. High Street area
9. Destroyed bridge
10. New footbridge
11. NIC area
12. Forest area
13. Kaningo River
14. Site of 2017 mudslide (just to the east of map)





Hill Station

6

7

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9

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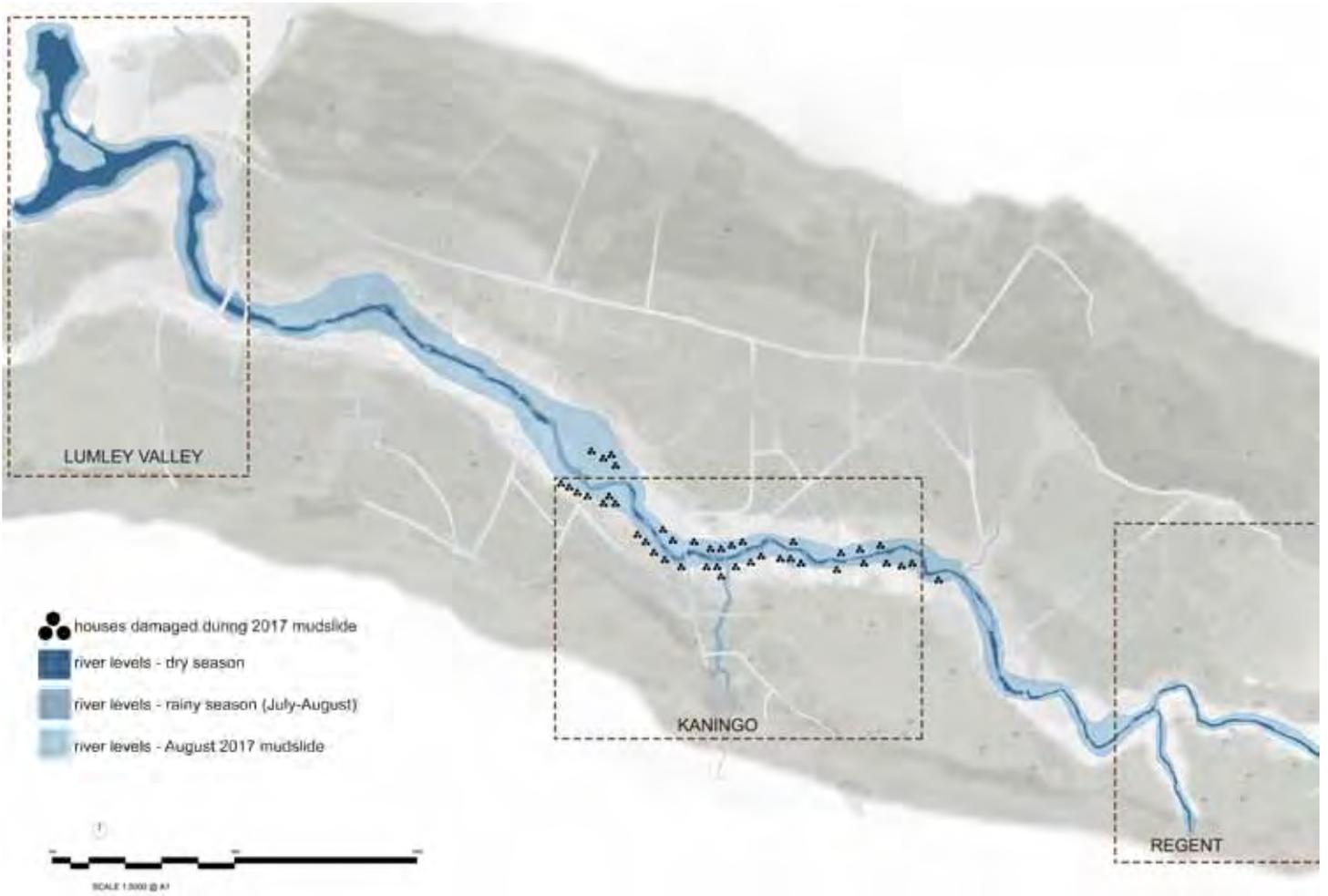
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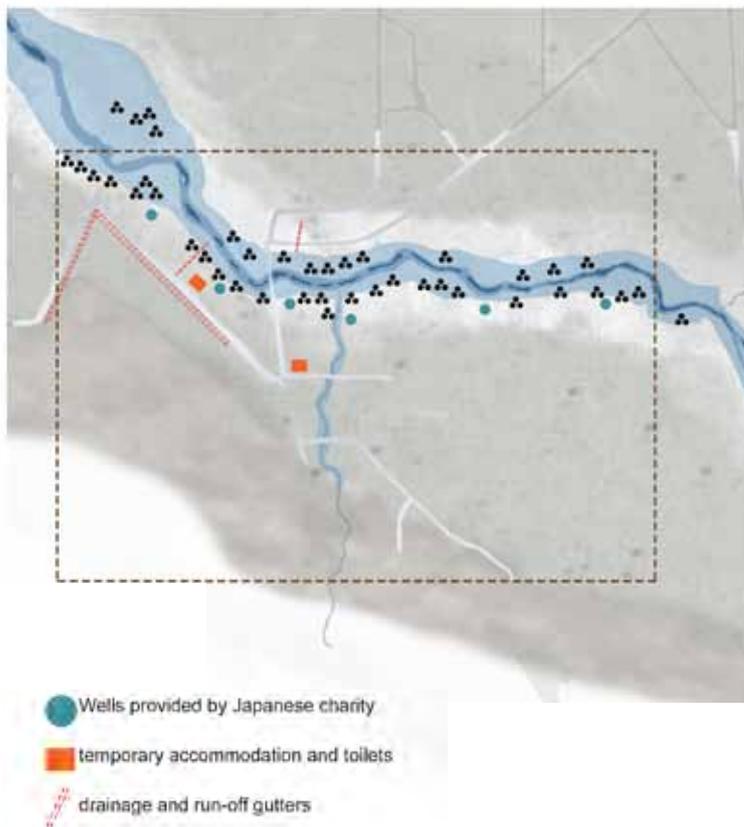
13

Kaningo

14



Above
Flooding plain plan of Babadorie Stream
[Agnieszka Pyrdol]



Left
Flooding plain plan of Babadorie Stream,
focusing in on Kanningo, with introduction of
wells and drainage [Agnieszka Pyrdol]

2017 Mudslide

Mudslide and flooding



A devastating mudslide occurred in Freetown, Sierra Leone in the early hours of 14th of August 2017. The landslide, which started in the area of Sugarloaf Mountain in Regent affected the whole area of the Lumley Valley, contributing to the death of 1141 people with many more missing. The majority of the houses located in the valley were swept away by huge amounts of mud, and others got completely flooded. The whole of the Babadorie Stream in Kanningo was significantly affected by the flood. Two of the bridges providing access to Regent Street were destroyed, and the houses in the river valley were washed away, leaving many of the families homeless. The mudslide contributed to the physical changes in the river-bed, which became shallow. This led to the flooding of the houses located in the Babadorie stream during the rainy season (July and August).



As a response to the mudslide, fresh water wells were provided by a charity called Japan Platform and the Community Empowerment and Development Agency. The wells were positioned along the banks of the river and the landowners often provide needed maintenance and regulate the opening times of the wells.

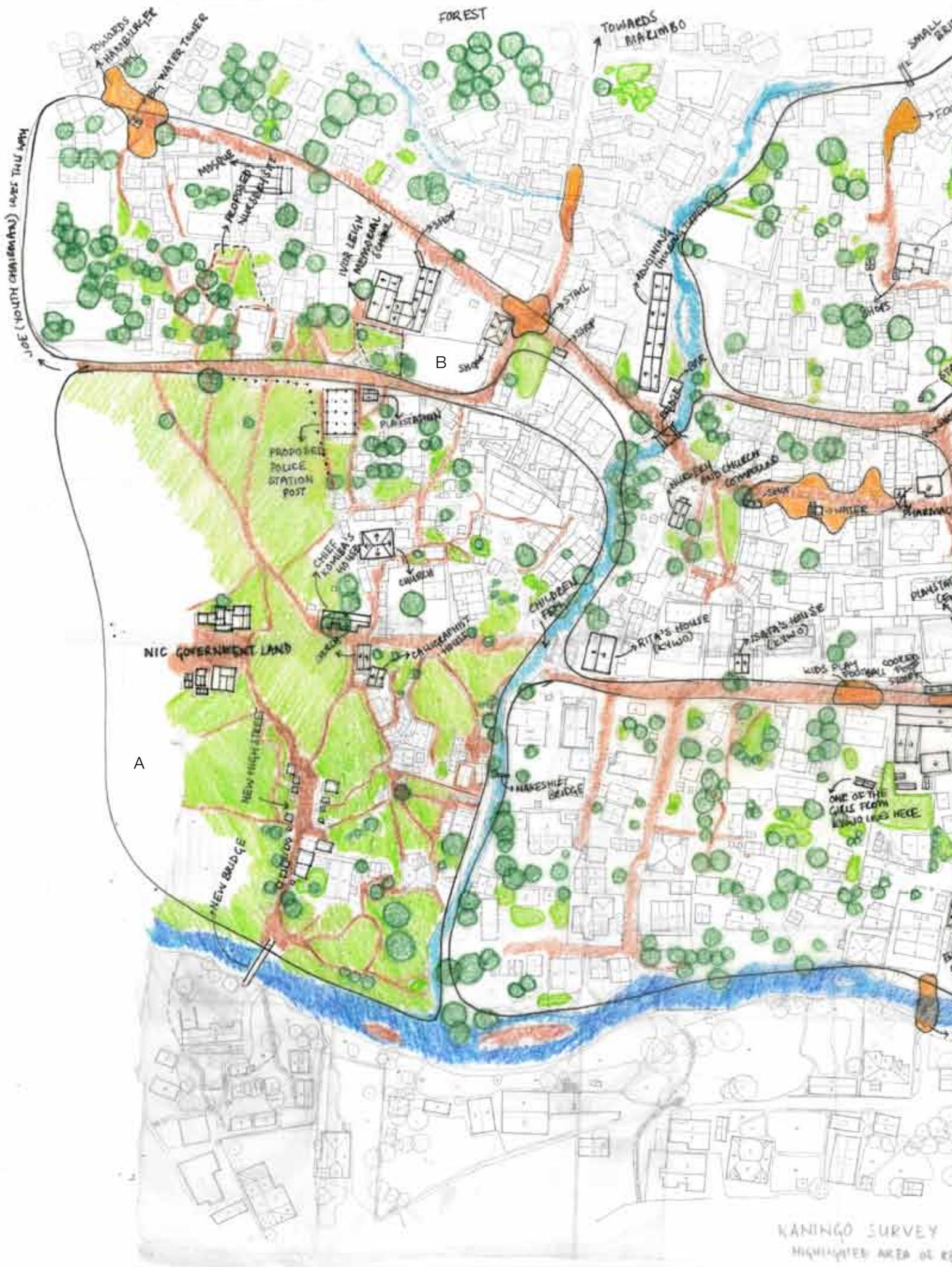
Additionally, the Government School and Paycy's Health Clinic received funding to extend and improve available facilities. Recently, the government have started to carry out necessary infrastructural upgrades to provide drainage channels on the main street leading down to the river. These improvements could create issues with some of the informal housing built along the river-bank, as the shacks are likely to be directly affected by the huge amounts of water flowing down the drain into the river.



The victims of the flooding had to move up the hill, thus changing the location of their homes. Due to the flood, the land that they previously owned is not suitable for construction, and as a result, the majority of people built informal houses, shacks and temporary shelters. The other significant change within Kanningo, is the move of its commercial amenities towards the NIC Bridge, which is the only bridge providing access between Kanningo and Sheriff Drive, from the 'Kanningo High Street'.

Above

The 2017 mudslide aftermath.
Flooding in Kanningo, 2018.
Community wells installed around Kanningo.



Kaningo

Key map

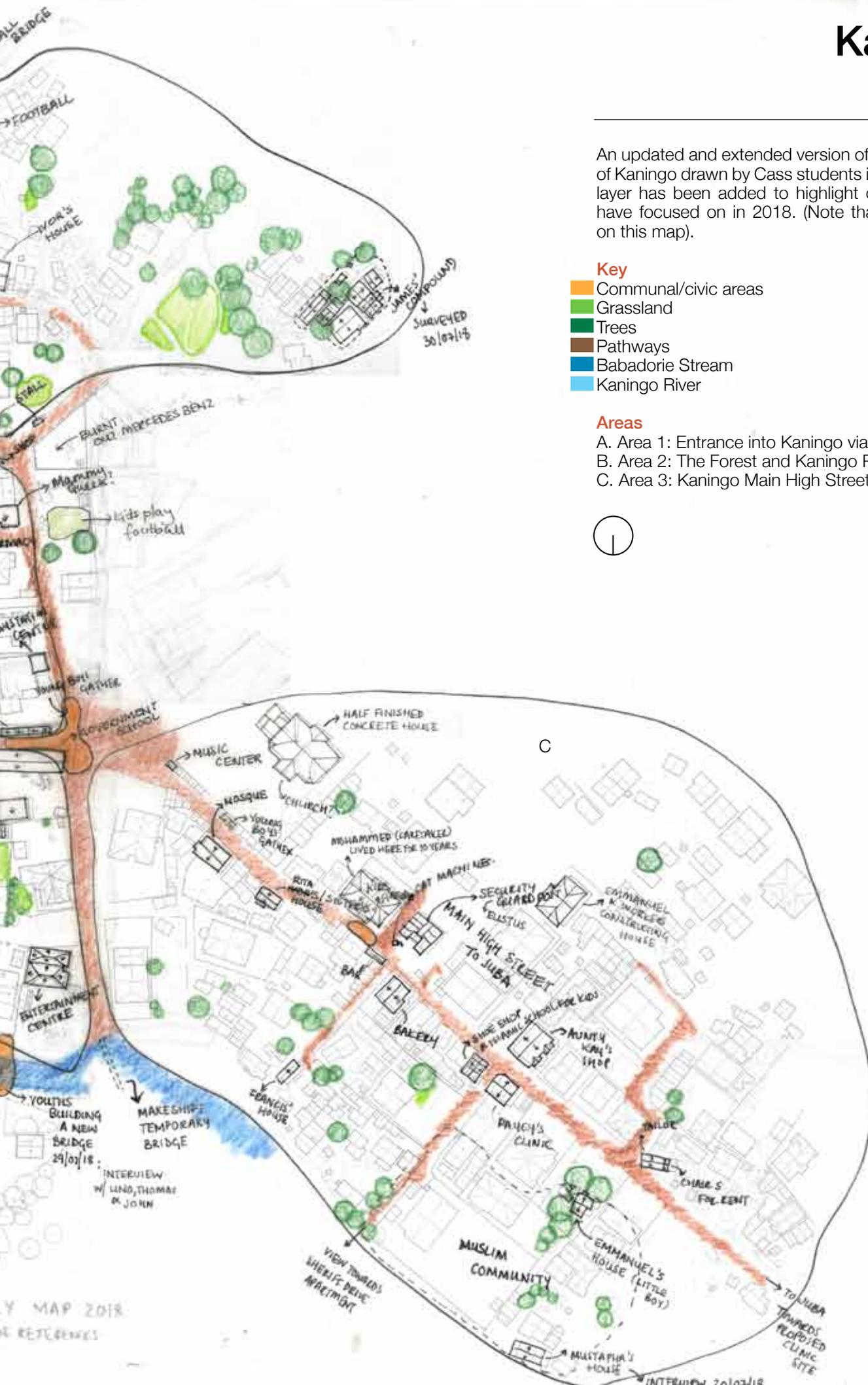
An updated and extended version of an earlier survey of Kaningo drawn by Cass students in 2013. A further layer has been added to highlight certain areas we have focused on in 2018. (Note that north is down on this map).

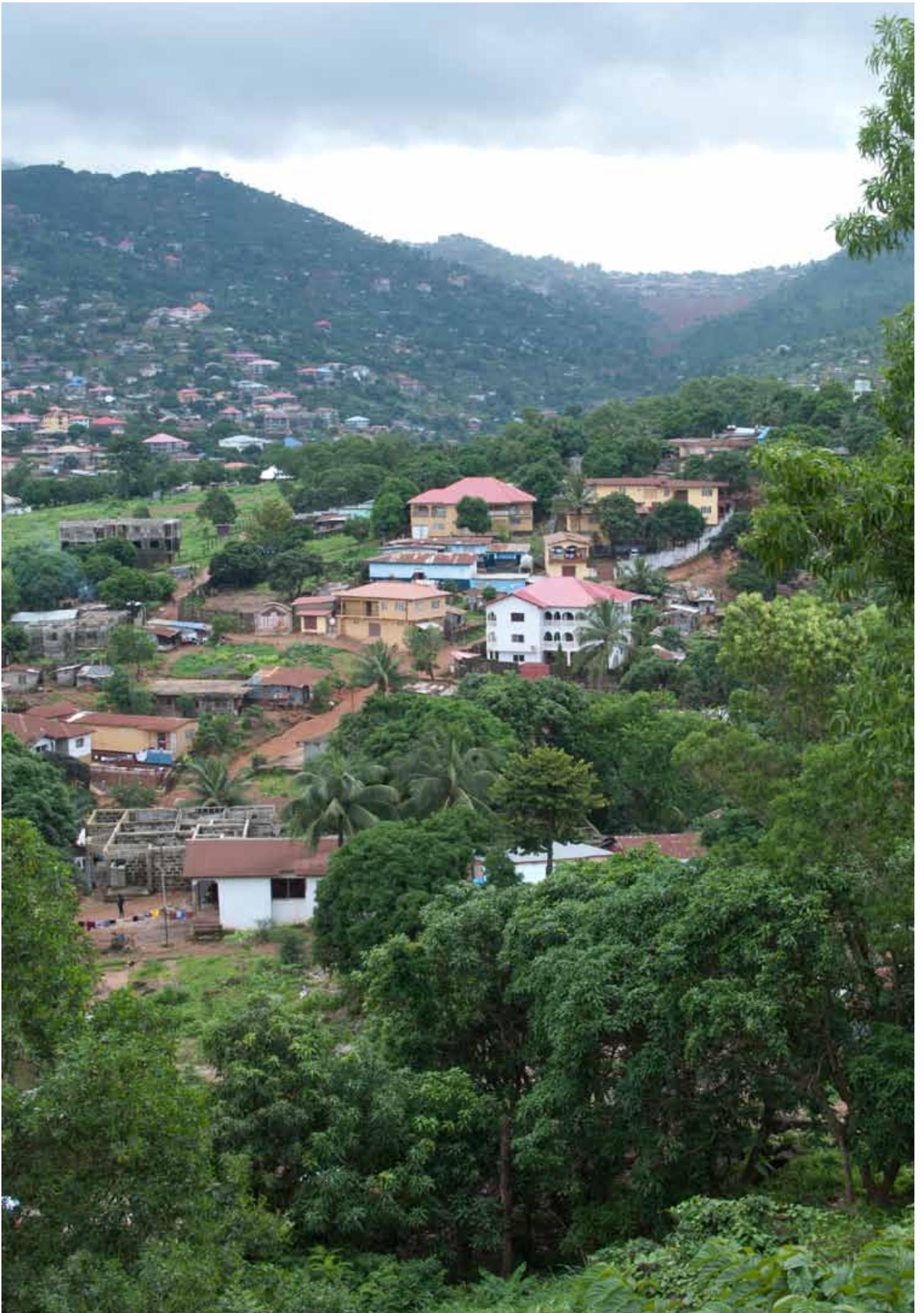
Key

- Communal/civic areas
- Grassland
- Trees
- Pathways
- Babadorie Stream
- Kaningo River

Areas

- A. Area 1: Entrance into Kaningo via the NIC bridge
- B. Area 2: The Forest and Kaningo River
- C. Area 3: Kaningo Main High Street







Clockwise from above
Area 1: Entrance into Kaningo via the NIC bridge
Area 2: The Forest and Kaningo River
Area 3: Kaningo Main High Street



Above
 Entering into Kaningo from Lumley via the new bridge
 Chief Komiba's house in the NIC land

- Key**
- A. Babadorie Stream
 - B. Kaningo River
 - 1. Lumley
 - 2. NIC footbridge
 - 3. New High Street
 - 4. Unfinished, abandoned housing
 - 5. Chief's house
 - 6. NIC government land
 - 7. Temporary Police post



Area 1

Entrance into Kaningo via the NIC bridge



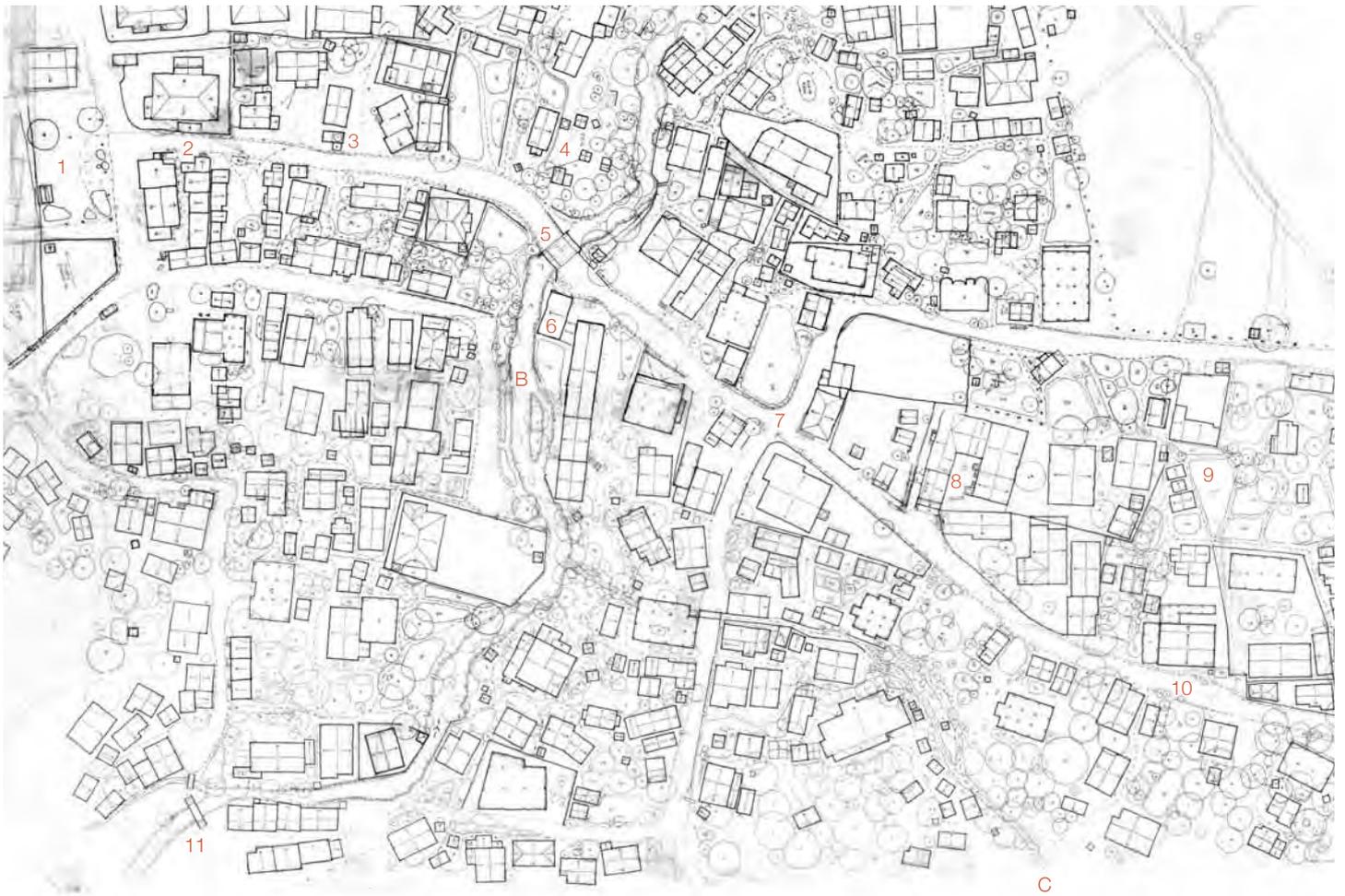
Above
Kaningo New High Street sketch [Aimee Thompson]

Below
NIC Bridge and New High Street section drawing
[Agnieszka Pyrdol]

Kaningo can be accessed from the north side of the river via the NIC bridge, a timber footbridge, built after the mudslide. There is no vehicular access across this bridge, so cars or okadas (motorcycles) must drive the long way around, through Juba, to reach Kaningo. This is currently the only bridge over the main river (an earlier bridge sited further west was destroyed in the mudslide). Therefore, it is often busy, particularly in the morning and afternoon with people commuting to and from school or work in Lumley or other parts of Freetown. Commuters can pick up an okada at a taxi point just north of the river. The increase in footfall on this route has attracted small businesses and shops, and now a growing number of parbody stores line the path, forming a New High Street. Here you can meet friendly faces selling popcorn, cassava leaves, DVDs and local delicacies. Other spaces include a wood workshop and a Playstation centre. Walking along this path you perceive an immediate taste of the vibrant atmosphere of Kaningo.

To the south of the New High Street is a large open area of grassland, its boundaries marked by lines of concrete posts. This is the NIC area, a government-owned land. The head chief of Kaningo, chief Komiba, explained that the original plan was to build affordable housing here, however all that remains is a group of unfinished, abandoned buildings in the middle. People are not permitted to build on the land, however it does appear to be used for agriculture. It is annually 'brushed' (cleared of long grasses and bushes). The chief, who welcomed and introduced us into the community, is the caretaker of the NIC land and his house lies on its west edge. Kaningo has four chiefs with Komiba as head. He was one of the earliest residents of Kaningo, there since the 1980s in a single storey block house that has been extended a few times as his family has increased in size. Further on, to the southwest sits a large, half-finished cement house, in which the local police have set up a temporary post.





Key

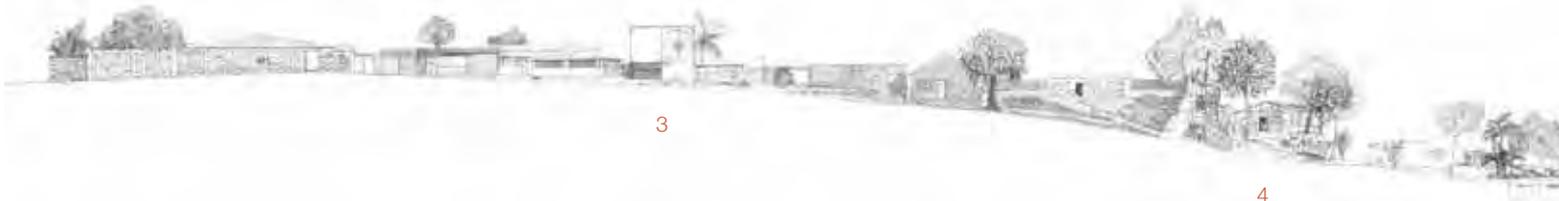
- B. Kanningo River
- C. Small stream
- 1. Boys play football
- 2. Pharmacy
- 3. Water tower
- 4. Church and nursery
- 5. Road bridge
- 6. Bar
- 7. Junction with shops and stalls
- 8. Ivor Leigh Memorial School
- 9. Site for Ivor Leigh Memorial Nursery
- 10. Mosque
- 11. Small concrete footbridge

Left

Catching fish and the bridge

Below

Section of road from the Ivor Leigh Memorial School to the pharmacy via the Kanningo River bridge [Eno Akpan]



Below

Panbody and block houses in the forest

A man cleans his okada

Young boys playing football

Area 2

The Forest and Kaningo River



To the south and southwest of the NIC area, Kaningo becomes far more densely populated, with large numbers of residential building, small plots of agriculture and trees. Closer to the road there are a number of walled private compounds with large 2–3 storey cement houses, as well as civic buildings, such as a mosque and the Ivor Leigh Memorial School (see p102–103). The context around the school, which was completed in 2011, has vastly changed since then, with the construction of many more buildings in the area. Away from the main road the forest is denser, the land steeper and rockier and the houses generally smaller and more informal, although there are also some large groupings of connected or adjoining panbody and block houses that are home to multiple families.

From the school, the land slopes down towards the Kaningo River which is crossed by a road bridge. Along the road, from the school to the bridge, there are a couple of small shops, stalls and a bar, all which promote communal gatherings. The river, which flows north towards the Babadorie Stream is used by a number of communities: for washing, cleaning clothes and sheets, cleaning motorbikes, catching fish and often for throwing litter into – there seeming to be no infrastructure set up for waste disposal in Kaningo. The rivers edges are rich with trees and greenery, and with fewer buildings due to the risks of flooding, large areas are used by residents for growing food.

Crossing the bridge, the road slopes up the other side of the valley. Just to the north of the bridge there is a compound that contains a church that also serves as a nursery. As the ground evens off there is an increase in activities as the road enters a community of compounds centred around a large open space and a MILLA water tank. These tanks were installed around Kaningo after the mudslide to provide clean drinking water. There seems to be more people out and about everyday in this area, if not by the shops, then outside their homes or under their covered verandas having discussions, cooking, studying or braiding hair. These compounds are open to walk through and they contain a number of houses, mostly centred around a small shared ‘courtyard’ space. To the far west is a pharmacy and an area where groups of young boys often play football. The road continues onwards north to the main High Street.



Area 3

Kaningo Main High Street



Below

The High Street, Paycy's clinic and Aunty Kay's Provision Shop

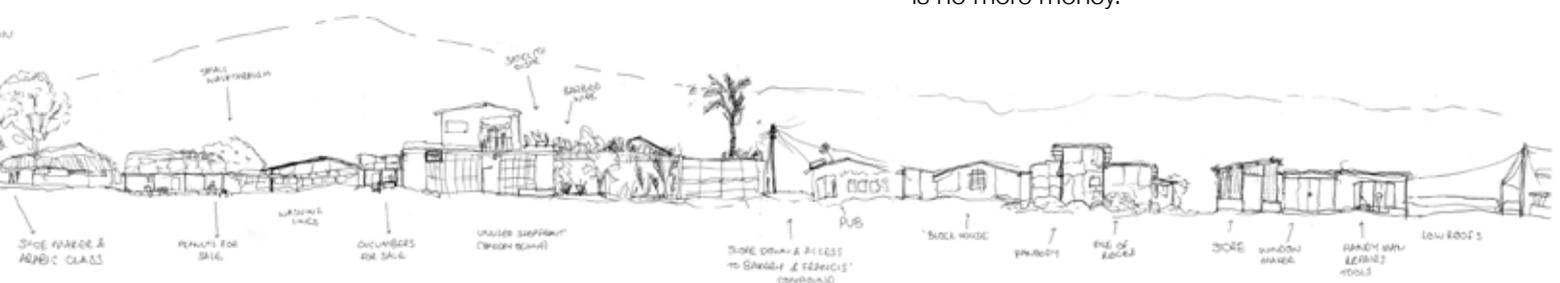
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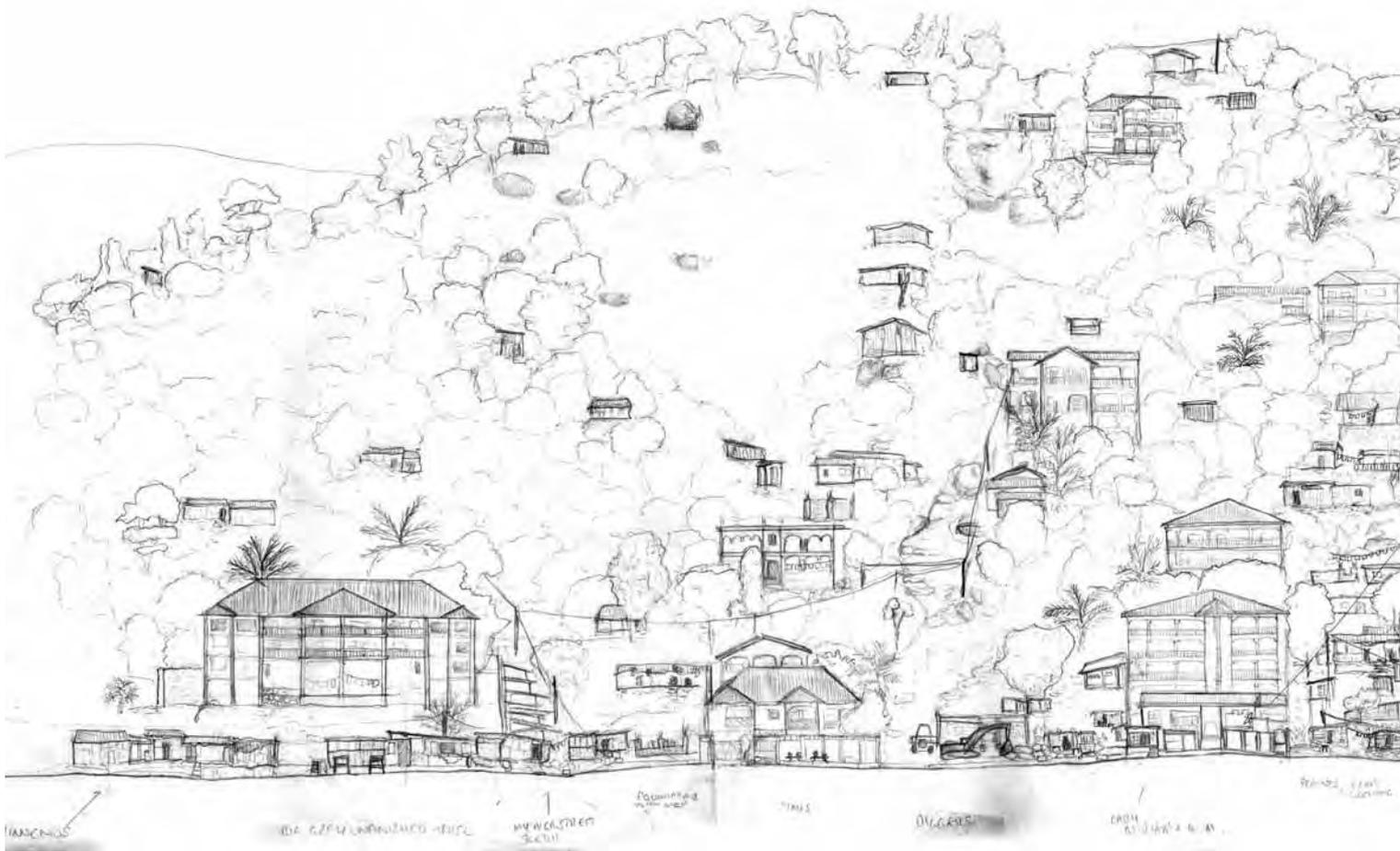
Riverside elevation of the High Street
[Aimee Thompson]

Kaningo High Street, also known as Yumkella Road, is currently the main route into Kaningo for vehicles. Although rarely busy, it was quite common to see okadas and big trucks making their way through the bumpy street. There are no road bridges across the Babadorie Stream at Kaningo and so vehicles can not access directly from the north side, they must drive further down stream, cross near Lumley Junction, before heading back through the neighbourhood of Juba to the west. The High Street is in the process of being upgraded with a concrete drainage system that will run the length of the street, and help direct water down to the river during heavy rainfall.

Walking through the High Street you are met with an array of different activities taking place. It is generally the busiest area in Kaningo and the street is lined with small shops, stalls and communal buildings, as well as private houses. There is a music centre (often playing loud music), a phone credit store, a bar, local food joints, a bakery, confectionery stores, a mosque and a church, an Arabic school and a health clinic. At the east end of the High Street is the government school and main junction: head south to go further into Kaningo, or north, down to the riverside and the site of Friendship Bridge, destroyed during the mudslide. The area is full of walled compounds with large cement houses, some lived in, some unfinished and some abandoned. Between, around and up against these walls are groups of panbody and block houses, and patches of agriculture. Smaller streets and webs of informal paths run off each side of the High Street, up the hill and down to the riverside

From our accommodation we had a good view of the High Street, but it was not until we were actually on it that we felt the lively ambience. Our regular meetup spot was Aunty Kay's Provision Shop where we would buy bread rolls and sugary drinks and take shelter in her porch for lunch or whenever it rained. Everyday we were greeted by familiar faces who called us friends, some who were suspicious of our being there and many children who wanted a daily photo. Most people who work on the High Street live in the surrounding houses on the hill, although one man, named Eustus, travelled from Goderich everyday to work as a security guard manning the CAT machines that have been abandoned there due to insufficient funds for a housing project. This is the case for quite a few of the houses on the upper part of the hill. Locals start building these gigantic houses but only ever reach the framework stage and then abandon the work as there is no more money.





Above
High Street elevation section [Aimee Thompson]



UNIT 6 AIMEE THOMPSON (1m=2mm) SCALE 1:500



Above

The river before and during heavy rainfall and a section of the river showing water levels in different seasons [Agnieszka Pyrdol]

A. Dry season: puddles or no water

B. Rainy season (May–October): 1–2m in height

C. Mudslide and flooding (August 2017): up to 3.5m height



Water & Sanitation

Flooding, drainage, drinking



The climate of Freetown is similar to the rest of Sierra Leone with their rainy season marked from May to October and the other months being the dry season. River water levels can be divided into three categories depending on the amount of rainfall. Dry season: puddles or no water; level of water is very low, it is easy to crossover. Rainy season (May–October): about 1–2m in height; one storey houses located around the river valley get flooded, access in and from the building is difficult, at times crossing the river becomes impossible. Mudslide and flooding (August 2017): up to 3.5m height; houses located in close proximity to the river, on the lower levels of the hill are entirely flooded, huge amounts of water, mud, rocks and large tree branches destroy and damage houses, bridges and agriculture. Since the mudslide, with government and international aid, a series of water towers and wells have been installed and a large scale drainage system is being constructed in the High Street area.

Left

Flooding and drainage: high water level marks left on the building closest to the river; the recent drainage system constructed on the High Street above.



Above

Section from High Street to river showing drainage system [Agnieszka Pyrdol]



Connecting Infrastructure

Bridges in Kanningo



There used to be a bridge, Friendship Bridge, that crosses over from Sheriff Drive on the north side (where we stayed during the trip) to Kanningo on the south, but it was destroyed in the mudslide. Only its concrete legs remain. Upon our arrival there was a makeshift bridge made out of what looked like long steel tracks. Crossing over was a challenge. It was very normal to see locals using this crossing, waiting for one person to pass at a time and moving at a rather slow pace so as to not fall into the river. Throughout our stay as the water level started to increase, clothes, bags and piles of rubbish started to disrupt the flow of pedestrian traffic and the 'makeshift bridge' eventually disappeared to piles of rubbish covering it.



A couple of days before we left, we observed a group of young men constructing supports for a new bridge. After speaking to them, we found out that they were frustrated that the bridge situation had not progressed and with the disruption it has caused. Their hope was to gain attention and assistance from an official body, so by starting some work they could petition for more materials for the bridge. On the day we left, there had still been no further progress, even though the men were certain the bridge would be finished two days after they started building the supports. This theme of frustration for a new bridge is apparent across the whole of Kanningo. The main upset was the fact that no authority had taken the initiative and it has been the locals doing most of the work. The lack of access to cross has been a huge inconvenience to everyone.



A common talking point in Kanningo is the destroyed bridge, with many residents expressing hope for a road bridge to be built in its place, and one that can withstand a disaster such as what happened. A road bridge would open up easier, quicker access to and from other areas of Freetown, in particular to Regent Road and the local centre of Lumley Junction, where many Kanningo residents work and shop. The lack of a road bridge has allowed Kanningo, for better or worse, to remain relatively separated from the rest of Freetown: both from the opportunities it offers, but also from aggressive, predatory aspects of the city. Building this connection has the potential to open up more possibilities for residents but could also lead to more competition for space and work. Current residents, particularly those with less money, could lose what control they have and what they have built up. Either way, it would have major consequences to Kanningo, its development and its residents.

Above

Cass student crossing makeshift bridge from Sheriff Drive to Kanningo. Kanningo resident crossing a new small bridge over the Kanningo River. The NIC bridge over the Babadorie Stream.

Left

Residents crossing the river at the site of the old Friendship bridge. Construction of bridge supports by youths.



Compounds

Development of a compound

Below

James' compound:

A. Site of their original house

1. Street

2. James' house

3. Foundations for a planned two-storey cement house

4. Unused, roofless room

5. Brother's house

6. Father's house

7. Toilet block

8. Old toilet

9. Post marking the corner of the compound

10. Plot of agriculture

R1. Rented one-room house

R2. Rented two-room house

L2. Leased two-room house (10 years)



Much of Kaningo is divided into privately owned residential plots known as compounds. Compounds are often walled off, particularly with those of large individual houses, but many compounds are open, their boundaries marked with small corner posts or edges just known by the locals. Huge-walled compounds constrain and direct movement whereas open compounds allow for freer movement over the land. Open compounds often have a number of small houses within them – usually one is the owners and the rest are rented out – either as an adjoining house or individual buildings around a shared space. The majority of houses in Kaningo are rented and have either one or two rooms with a covered veranda or porch space at the front. Toilets are normally shared and external.

James, a resident of Kaningo, explained the history of his father's compound, on which he also lives. The compound sits high on the hill to the southeast of the main High Street. The land was bought during the 1990s, and at the time had no buildings on it. The land was surveyed by a government surveyor who marked out its size (two 'town lots') with a post in each corner. The family built a small panbody structure at first, and then, while still living in that, they constructed a larger earth block house around it. Once the block house was complete and roofed they dismantled the panbody. There are now four buildings with ten individual homes, three of which James, his brother and father live in. The rest are rented except one that is leased, as the resident paid for and built the house. Foundations have also been laid for a planned two-storey cement house, that is being paid for by a sister who lives in the US.





Community Engagement

Kaningo Young Women Organisation



While in Kaningo we spent some time with members of the Kaningo Young Women Organisation. The leader of the group Isata, 21, lives at home with her younger sisters, cousins and her grandma. Her grandpa passed away in June and her grandma wore blue clothing as she was still in mourning. Isata's dream is to become a journalist and as the leader of KYWO, her aim is to encourage girls around Kaningo and Lumley about their self-identity and education. The group ranges in ages from 13–24.

These girls hope to attend university within Sierra Leone. In a country where education is uncertain after they receive their West African Senior School Certificate Examination (WASSCE), due to the expensive university fees, most families lack funds to pay for their children to attend. Most of these girls either stop their education and help their family sell food, baby care products, soap and other products on the roads in plastic bowls carried on their head. This selling is a common practice throughout Africa and normally the girls are encouraged by their parents to earn money from a young age. Despite this, the girls in the KYWO all aspire to study a range of courses from accountancy (being the most popular) to nursing, journalism, law and engineering. These girls are filled with a bright hope and future, but the state of the economy does not allow girls from poorer backgrounds to advance forward in their education. Some of these girls attend the polytechnic college before they apply to university and even then they still have to pay to receive their results. Some still can not afford this, so they earn money on the side to be able to collect their results.

During this meeting we were able to gain an insight into the lives of girls and young women in Kaningo: their aspirations, problems, their jobs and their roles in their families and in wider society. We talked about the core values of KYWO's ethos, discussing their aims and places that they could meet, such as libraries and youth centres. None of these places are common here so this has sparked an interest for potential projects.



Above
KYWO, Cass students and Rita after meeting.

Top
Women working on plots of agricultural land in the NIC area.

Left
Women carrying food to sell on Kaningo High Street.



Above
Plan of Ivor Leigh Memorial School with new additions
[Aimee Thompson]

Below and right
The Ivor Leigh Memorial School in 2018



School & Nursery

Ivor Leigh Memorial School and Nursery

Key

1. Ivor Leigh Memorial School
2. Proposed site for the nursery



The Ivor Leigh Memorial School was set up by CESO in 2011 with support from ARCSR and The Water Trust (ARCSR). The building has had some recent additions, shown in the drawings and photographs. The school had a temporary structural addition for a nursery space built out of wooden frames and corrugated steel and the addition of a block house constructed to the end of the existing building. It is apparent that there is a demand for more space as more students are being admitted into the school. However the current space allocated as a nursery is not considered a suitable space for younger children. Therefore, CESO has proposed a new site for the nursery just to the east of the school. A shipping container is due to arrive next spring. CASS students have proposed ideas for the nursery (see following spread). The hope is that this container will be a temporary structure and later a permanent building will be built.





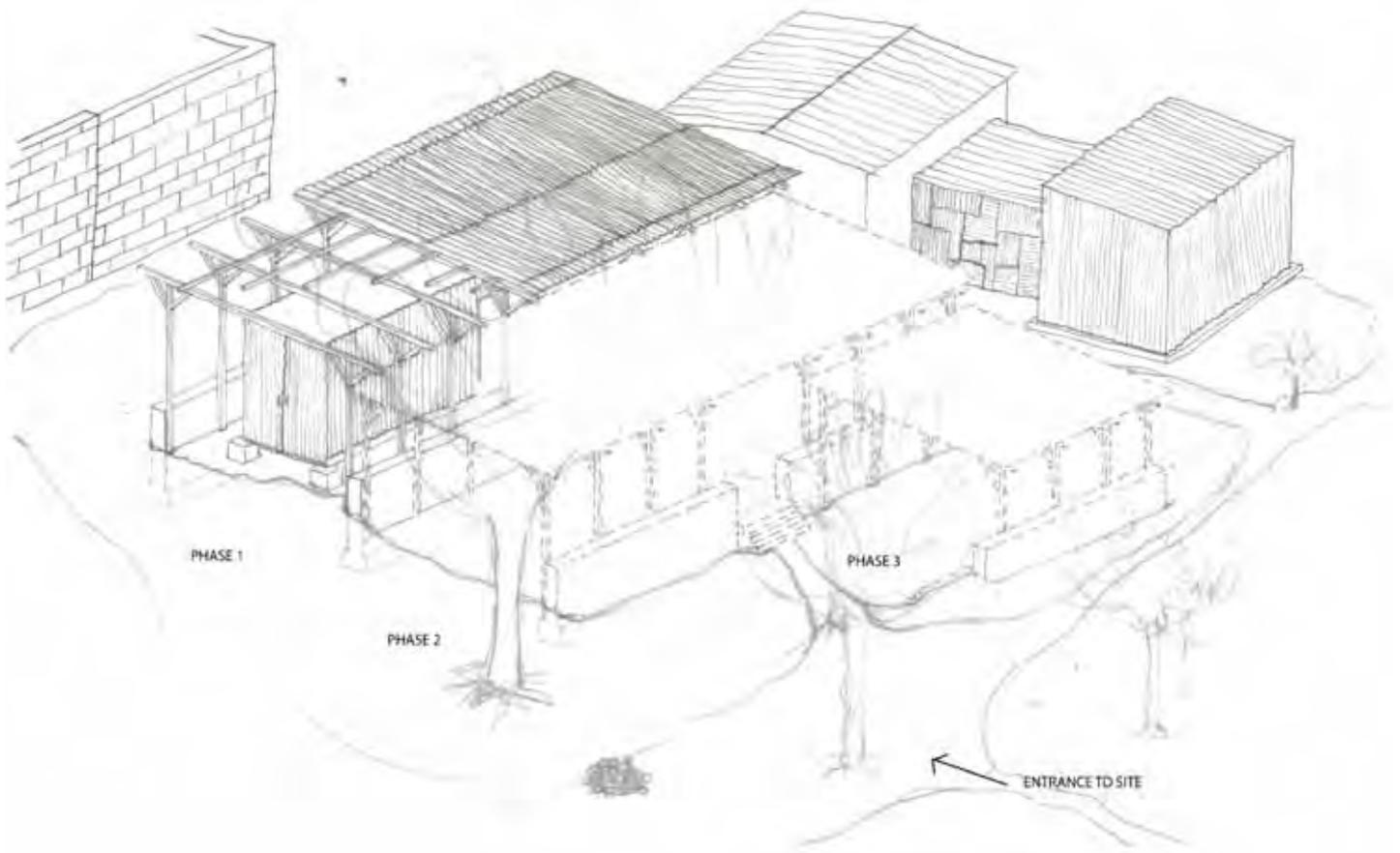
Above
Plan of proposed nursery

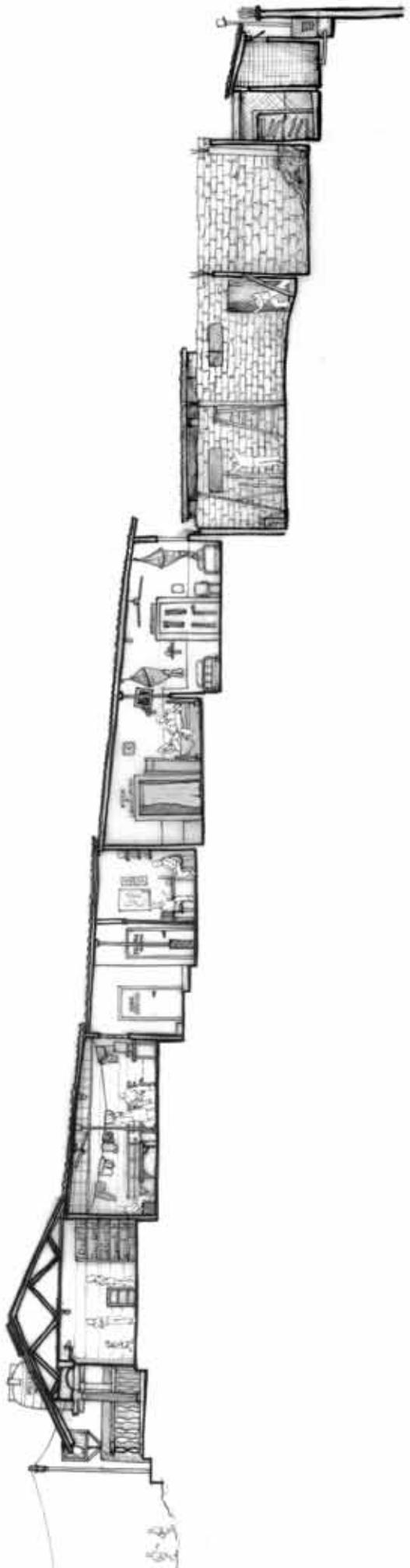
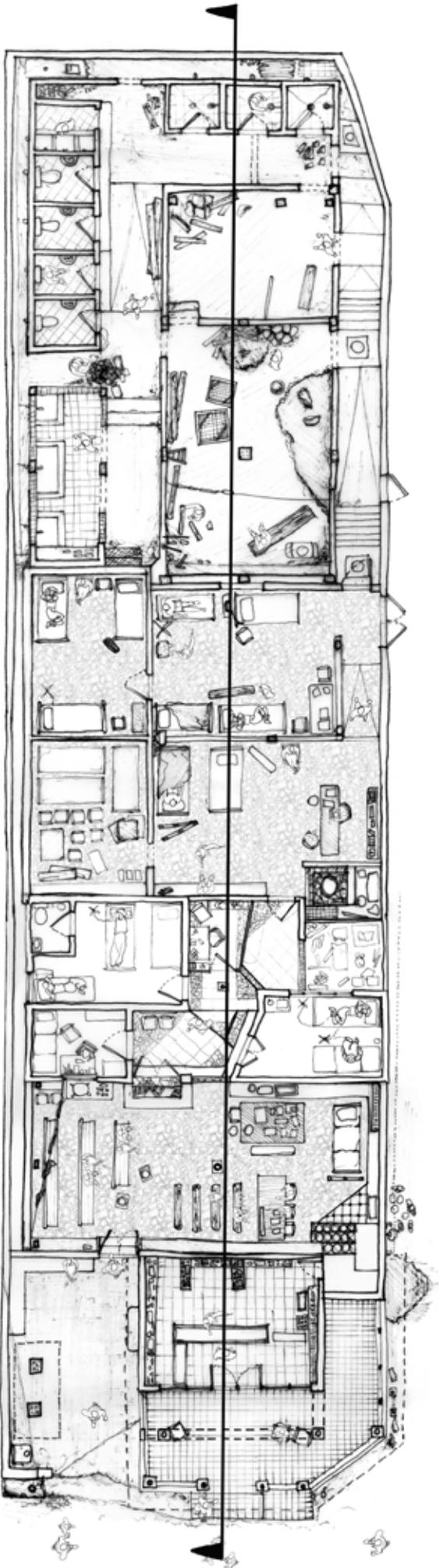
Below
Section through proposed nursery



Below

Sketch of proposed 3-phase construction of the nursery





Paycy's Clinic

A clinic on the High Street

Below

Paycy's clinic viewed from across the river and the maternity room



In Kaningo, there only seems to be one local clinic that most people use. It is situated on the High Street, opposite Aunty Kay's shop. In past years when previous ARCSR students visited Sierra Leone, they completed a survey of Paycy's clinic. Comparing these to our visit recently, we observed that the landscape has changed significantly with the addition of an extension to broaden the services at the clinic.

The proposed plan is to enlarge the maternity ward as currently there is only one room for this service. Around 8 years ago there were no facilities for pregnant women within Kaningo and people would knock on Ivor Leigh Jnr's (Rita's nephew) door for help especially in the middle of the night. The closest place with good health facilities was Lumley. The route through Juba was either too long, inaccessible or too expensive as most people use okadas.

Paycy's clinic is focused more on pregnancy related issues but also has a pharmacy at the front porch. As we surveyed the clinic we observed that there were both government and private patient areas in the reception and separate rooms for men and women and people affected by HIV. Despite the existence of government funded healthcare, Paycy's say that they often run out of free medicines and instruct people to buy them from the pharmacy at the front, which they own.



Above

Existing front elevation [Eno Akpan]

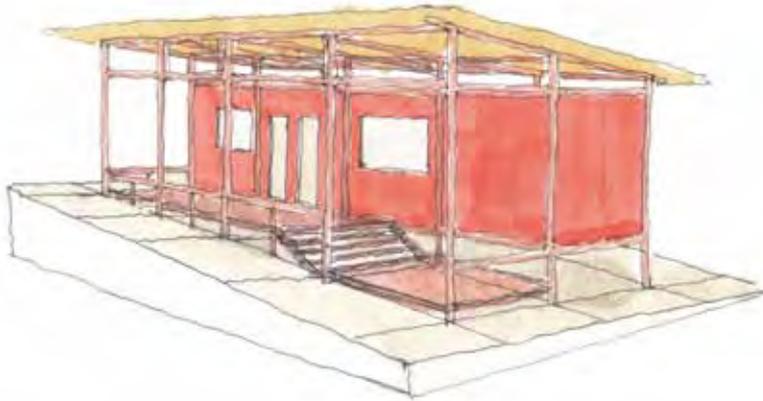
Left

Existing plan and section with extension [Aimee Thompson]

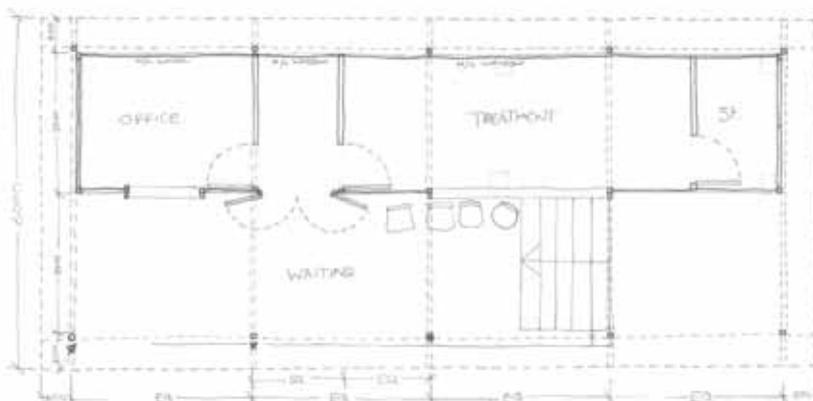
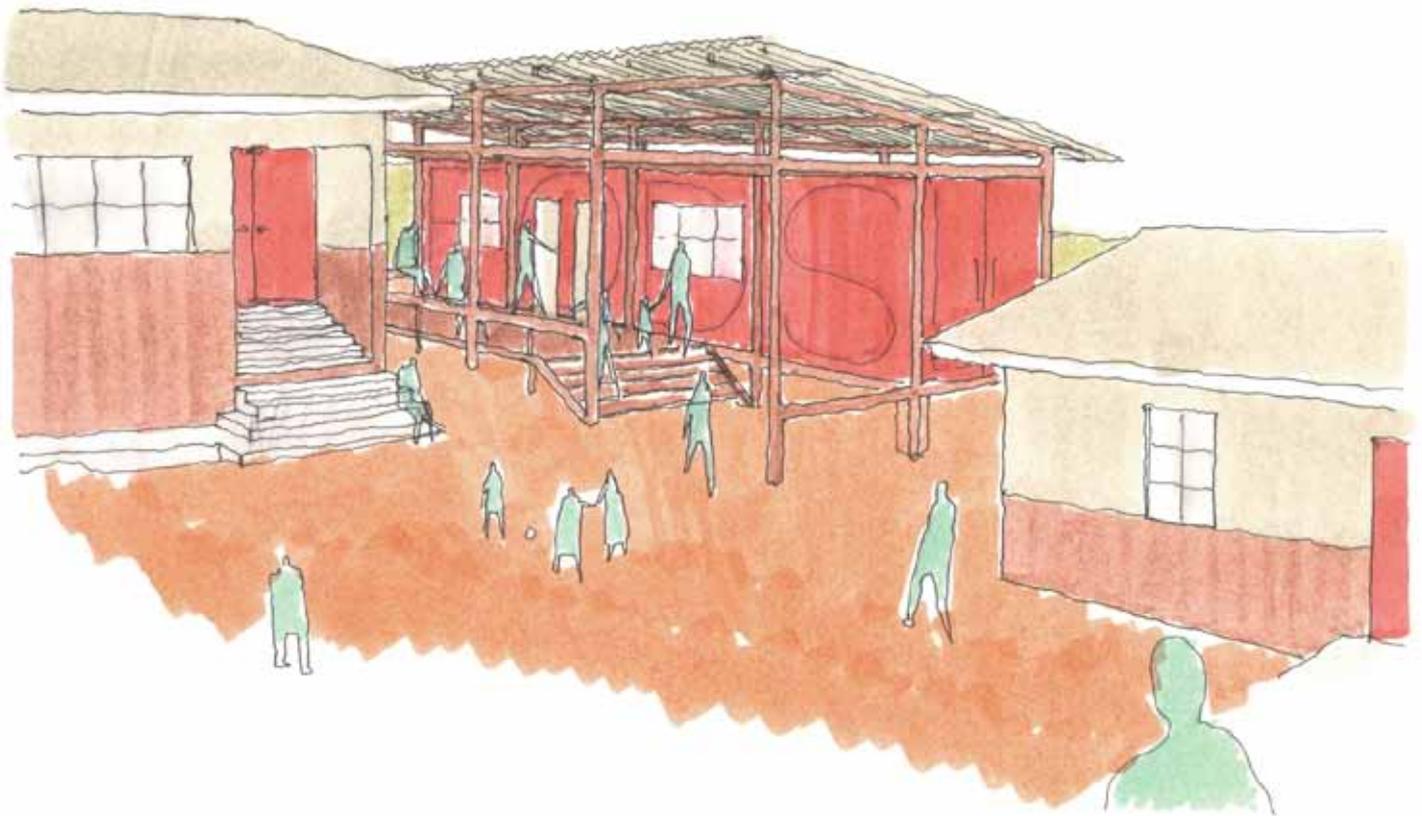


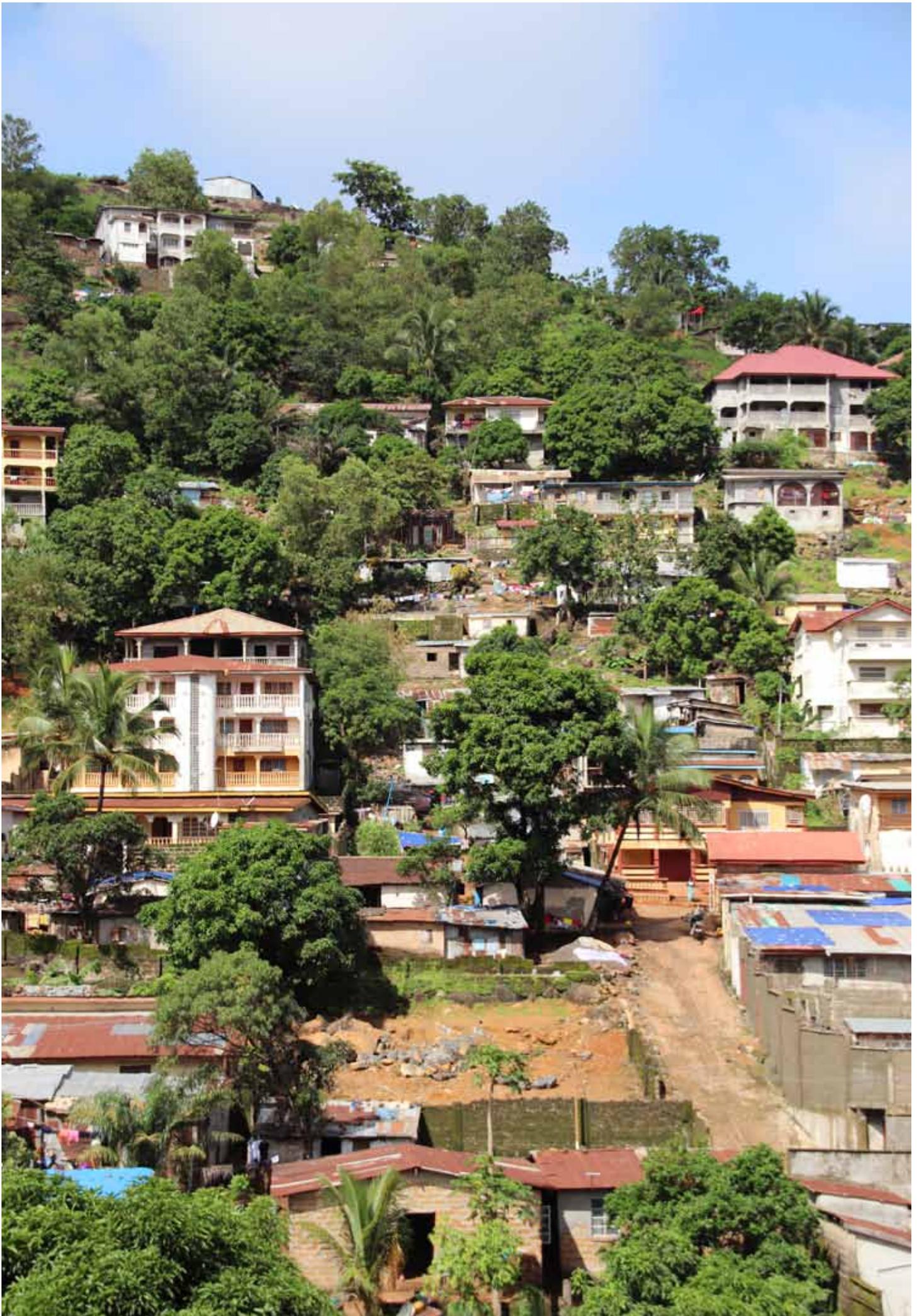
Diabetes Clinic

Friends of Diabetes Sierra Leone



Friends of Diabetes Sierra Leone (FODSL) are a charity working to raise awareness of diabetes within the country and to provide health care for those who suffer from it. Much of their work is about going around to schools and hospitals, however they also want to set up a centre in Juba, a neighbouring area of Kaningo. We met Ishmaela from FODSL, who took us to visit The container is situated in the corner of a large school and church compound that also includes a health clinic (left in photo) and an unused building built for the Ebola epidemic. We surveyed the site and made a proposal to adapt the shipping container so as to be suitable for a clinic.





Greek

Polykatoikia

Multi-residence apartment block typology in Athens.

Italian

Frazione

The Frazione, or Fractions, are villages surrounding the principal town of a township or municipality; similar to a parish or ward.

Krio

Panbody

Informal timber frame structure clad predominantly in corrugated metal.

Block house

Pronounced block 'ose. Blocks are either made from cement or earth. Earth block houses (pronounced dutty block 'ose) are cheaper and can be built earth from the land with but less resistant to erosion. Once erected block walls are often protected with a thin layer of cement and paint.

Cement house

Ppronounced cement 'ose. House with a concrete frame and blockwork infill. Can vary from the large 3 storey buildings behind compound walls to more modest single storey dwellings.

Adjoining

Pronounced ad-jon-ee. Similar to a terraced house. A one storey small structure that extended in length by joining more houses. Typically block construction with each house consisting of a porch, living room and bedroom. The porch is often semi enclosed with mesh between thin wooden structures to maintain privacy and stop mosquitos.

Okada

A motorcycle taxi.



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