

Master's thesis
Effrosyni Roussou

Examiner: Dag Tvilde
Supervisor: Emílio Da Cruz Brandão

MSc Architecture and Planning Beyond Sustainability
Department of Architecture and Civil Engineering
Chalmers University of Technology



CHALMERS
UNIVERSITY OF TECHNOLOGY

CO-EXISTING IN A CRISIS RIDDEN CITY

Exploring architectural ways to induce commoning practices within an economic crisis context.

Master's Thesis

© 2018 Effrosyni Roussou
phren.rous@gmail.com

Examiner

Dag Tvilde

Supervisor

Emílio Da Cruz Brandão

MSc Architecture and Planning beyond Sustainability
Department of Architecture and Civil Engineering
Chalmers University of Technology

Göteborg, Spring 2018

ABSTRACT

This Master Thesis aims to explore how architecture and transformative design can contribute to a more empowering and emancipating way of living for diverse urban communities under economic and/or social pressure. It's essentially about co-existing within a crisis context, re-thinking and re-interpreting the current infrastructure of cities as an answer to the current status quo. It's about seeking a way for architecture to act as a catalyst for inducing commoning practices and building community sense as an answer to the neoliberal modus operandi that is threatening vulnerable communities, alienating people and commodifying lives.

Architects, therefore, can play a pivotal role, both in kickstarting a discussion and pressing for changes in the ways development takes place. We are at a moment in history where neoliberalism shows clear signs of ineffectiveness, of "dying". It is (also) up to us to contribute to how the future is going to be shaped, by assuming the role of the instigator, deny the authority that presumably accompanies the profession and re-imagine and re-interpret our surroundings, with those who need support most.

Greece, a country that currently serves as a forced economic and even social experiment, is a place where many potential answers to the "There is no alternative" neoliberal dogma have emerged. It is, therefore, an

ideal field in which to explore the ways of inducing commoning practices, since the seed, is already there. The testbed for this exploration is a neighbourhood in central Athens known as "Prosfygika" to the Athenian people. "Prosfygika" means "refugee neighbourhood", referring to the refugees that first resided there in the 1930's. In 2018, this neighbourhood is home to new refugees, immigrants and homeless people, to activists and to descendants of the first refugees. Whether "legal" or "illegal" residents, tenants or squatters, everyone shares the same need and desire to stay and thrive in this neighbourhood.

Setting as a prerequisite that this diverse social structure should remain so, what will be looked further into and examined is the shapeless, unclaimed, non-place that surrounds the buildings. During this exploration, virtually no new elements will be introduced to the area, but, on the contrary, what is already there will be identified, evaluated, highlighted and framed within an organizational system that people may use however they see fit.

Commoning is a creative process oriented in the production and distribution and sharing of experiences and knowledge, as well as space itself, all shaped through collective action. What this thesis is aiming for, is to explore the lighting of the spark that can set the wheels of commoning in motion.

First and foremost, a big and warm thank you to Emílio Da Cruz Brandão, my supervisor who, despite being on the other side of the Atlantic Ocean, was there when needed more than anyone else during this process, always with useful remarks leading to interesting and inspiring conversations.

I would also like to thank my examiner, Dag Tvilde, for pushing and provoking me with questions and Amalia Katopodis and David Leite Viana, my external reviewers, for all the insightful comments.

Thank you to all my friends here in Göteborg, but especially to the awesomest squad, Allegra, Giovanna and Naji, for all the fun times that are slowly blooming into nice memories, and Iris, for all the long discussions whenever I felt stuck.

To my “significant others”, Anastasia, Anky and Mirka scattered in Greece, Scotland and Australia, for always being and bearing with me, as well as Ilias, the brother I never had.

And finally to my parents, for the unlimited amount of faith they always had in me.

ACKNOWLEDGEMENTS



ABOUT THE AUTHOR



EFFROSYNI ROUSSOU

Nationality: Greek

Date of Birth: 30.03.1990

Contact information:

☎ +46 (0)762 83 59 42

@ phren.rous@gmail.com

Education

2016-2018

MSc Architecture and Planning beyond Sustainability
Chalmers University of Technology

2007-2015

BSc & MSc Architectural Engineering
Democritus University of Thrace

Misc

Freelance graphic designer

Illustrator and graphic designer @ “Ekdosis ton allon”

Radio producer @ archivist.fm

Columnist @ againstthesilence.com

find me at: [behance.net/phren](https://www.behance.net/phren)

TABLE OF CONTENTS

TERMILOLOGY	10	CHAPTER 3: COMMONING PRACTICES	49
WHY IS THIS RELEVANT?	12	It's not about	50
DELIMITATIONS	12	It's about	51
 CHAPTER 1: ATHENS IN CRISIS	15	Commoning practices as an answer to the current socioeconomical system	51
A brief & recent (architectural) history of the greek capital	16	The concept	54
Post-2008 Athens: a story of decline	17	 CHAPTER 4: REWORKING PROSFYGIKA	59
Development in crisis and post-crisis times	19	Who - when - how: developing a system	60
Post-2008 Athens: society-in-movement	19	Exploring spatialities	62
 CHAPTER 2: PROSFYGIKA DISTRICT	23	Potential scenarios	66
A brief history of the prosfygika district	26	 CHAPTER 5: CONCLUSIONS	73
Area analysis	28	In Conclusion: the role of the architect within the emerging autonomies	74
The built environment	28	 REFERENCES	77
Points of importance	30	 FIGURES SOURCES	79
Road systems	32	 APPENDIX	81
Green/public spaces	34	Building plans: current situation	82
Height morphology	36	In-process sketches	88
Main elements	38	In-process models	90
Architectural analysis	40	Open seminar	91
Social structure analysis	44		
Spatial practices analysis	47		

TERMINOLOGY

Here are some terms found in the text, that need further definition and detailing. The asterisk symbol () is used within the text each time a new term appears for the first time.*

co-existing: Co-existing can be a spectrum of social practices; from co-living, sharing the rights and responsibilities of a household, up to being an active part of an active community. It's all about communication, involvement and autonomy.

crisis-ridden cities: Cities that are socially and financially devastated by the 2008 collapse of global economy. Even almost 10 years after, some cities never (fully) recovered from the blow that this crisis brought about and its consequences are manifested both within the urban and the human landscapes.

crossbencher: a crossbencher is a person who operates as an advocate, someone who is able to translate and understand situated problematics through a spatial framework, and by understanding, being able to pave the path and propose mechanisms that transcend the accepted limitations of what we know as default.

heritage: heritage is any feature of the past and present that can benefit the generations to come, either as a praise to human achievements or as a warning. It is both the tangible features (buildings, natural landscapes, anything perceivable through a person's five senses) and the intangible ones (cultural and social constructions/norms) that shape our perception both of ourselves and the environment we live in. In this master thesis, while the

tangible heritage is acknowledged and respected, what will be focused on is the intangible heritage, i.e. the dynamics among people, then and now.

societies in movement: as Raúl Zibechi (2010) defines the term, a society in movement occurs when the survival strategies of the subordinate classes tend to become coordinated and collectively pursued, thus inherently politicised, as a result of an imposed political programme (Stavrides, 2016)

Hellenic Republic Asset Development Fund (HRADF): Direct subsidiary of the Hellenic Corporation of Assets and Participations S.A. It's a company that does not belong to the public sector, but it's aim is to exploit the assets of the Greek State that have been assigned to it and manages the implementation of the privatisation programme in Greece. Railways, ports, airports, water and electricity companies and buildings are some of those assets that are gradually shifting from public goods to private capitals.

private owner: A private owner is anybody who owns a piece of land and/or (part of) a building. Owning a house, an apartment, or a piece of land has been a symbol of status for the Greek society, since the founding of the modern Greek state (1830). There are not few cases that people had to secure a loan from a bank in order to

buy land. Due to the crisis, the taxation on land and home owners has increased immensely, the owners themselves are drowning in debt, and as of 2017, the “protection of the first home” law (no matter how much the debt of an owner is, everything else but his first acquired home can be seized and auctioned by the bank and the state) has in fact been annulled.

autonomy: As Castoriadis defined it, it essentially is the ability to form one’s own laws, ethical codes and life. Raúl Zibechi argues that it must not be interpreted as an isolated, self-sufficient state of being, but rather as cooperation, spread to multiple actors bearing different characteristics in terms of power, abilities and influences. (Zibechi, 2010)

common spaces: common spaces are sites open to public where rules and forms of use are not decided by any prevailing authority. It is not simply sharing a physical space, but rather all the set of practices and imaginaries which explore the potentialities of sharing (Stavrides, 2016)

WHY IS THIS RELEVANT?

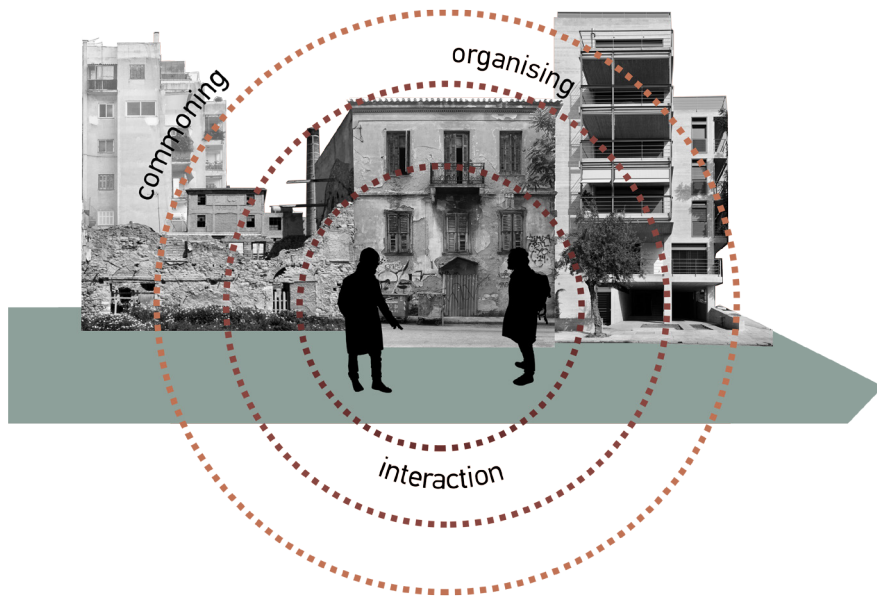
A decade after the breakout of the global economic crisis, Europe is still in turmoil. Southern European countries are still facing daily economical (O'Brien, 2018), social, even environmental challenges (Kormann 2018), all signs of a socio-economic system that is falling apart despite the fervent efforts by those in power to save it from itself. The world is presented with the "There Is No Alternative" dogma, a belief that has led to the perpetuation of social injustices and wealth accumulation by the elites.

Architecture and spatial planning have always been mirroring or the economical, societal, aesthetical, ethical, political and ideological situation of a society or showing its aspirations, while forming connections between all these aspects (Dinulović, 2014). It is, therefore, evident that by questioning our urban environment, which means questioning the way we design and shape it as professionals within the field of Architecture, we can question the current global modus operandi.

When participatory design started gaining more and more enthusiasts, it was believed to be the new frontier, a fresh way of designing, and questioning the way we design our cities, that brought the user to the limelight. Soon, it showed that this was not the case, as a closer examination of Alejandro Aravena's work can reveal. Basic human rights such as housing are transformed to glossy charity (Namias, 2016) and the participatory process becomes enslaved to the architect's vision, as a way of ethical laundering the decisions made or, worse, to the struggle for consensus (Miessen, 2016) between architects and participants,

eradicating the right to disagreement in the most subtle of ways.

This master's thesis, falls within the general need to re-think the role of the architect. This need is still there, an everlasting question looming over our heads. A complex question with numerous parameters and of paramount significance. The architect as an authority was already a dwindling notion, since the rise to popularity of participatory design, but whether it gives its place to the architect as a crossbencher* (Miessen, 2016), an instigator that sets the wheels in motion, or an entrepreneur operating within the minuscule space that the socio-economic system gives away to keep its members superficially content, remains to be seen.



RESEARCH QUESTION

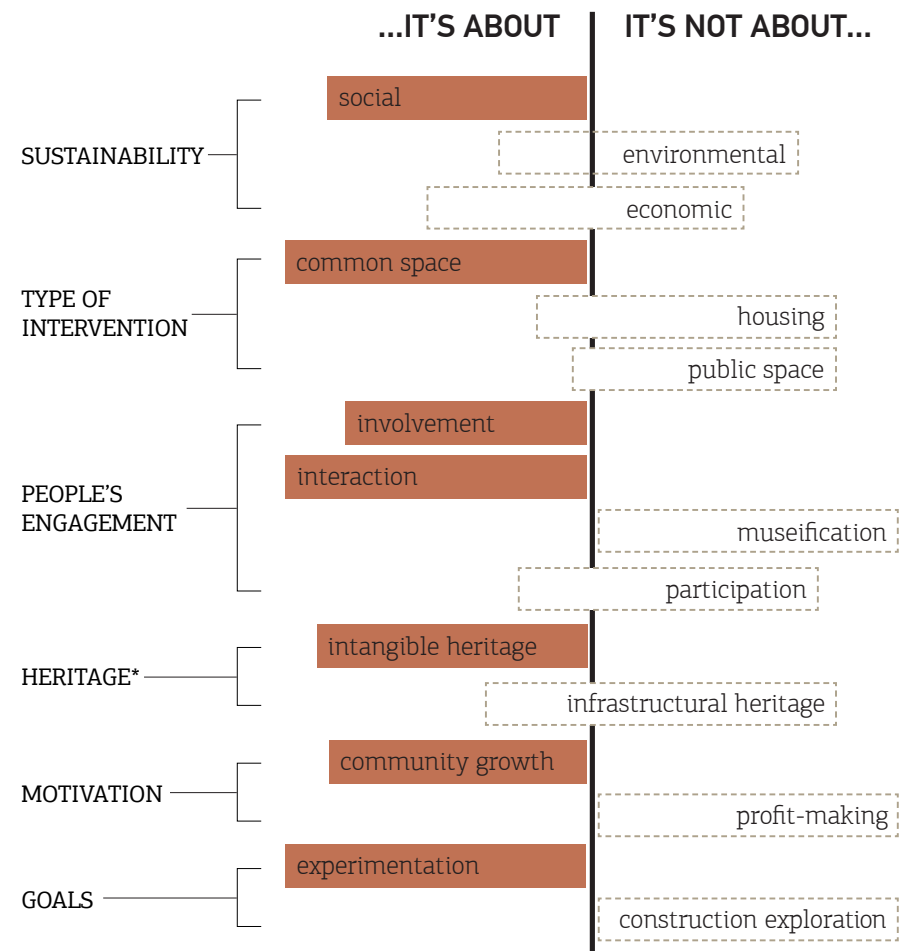
“How can spatial organisation practices, contribute to a more empowering and emancipating way of living for urban communities under economic and/or social pressure?”

SECONDARY RESEARCH QUESTION

How can commoning practices, within such a community, shape spatialities and enhance already existing activities in order to reach a sustainable future?

DELIMITATIONS

While a spectrum of aspects is immediately linked to this endeavour, a specific focus needs to be formulated, strongly rooted in standpoints made throughout the process, without disregarding the importance of all the shades in this spectrum.





1. ATHENS IN CRISIS

Not social movements, but “societies-in-movement”; not “Another world is possible!” but seeking to defend and nurture the life forms of survival and resistance that already exist in the gaps and excluded zones of the dominant society and economy.

- Raúl Zibechi, 2010

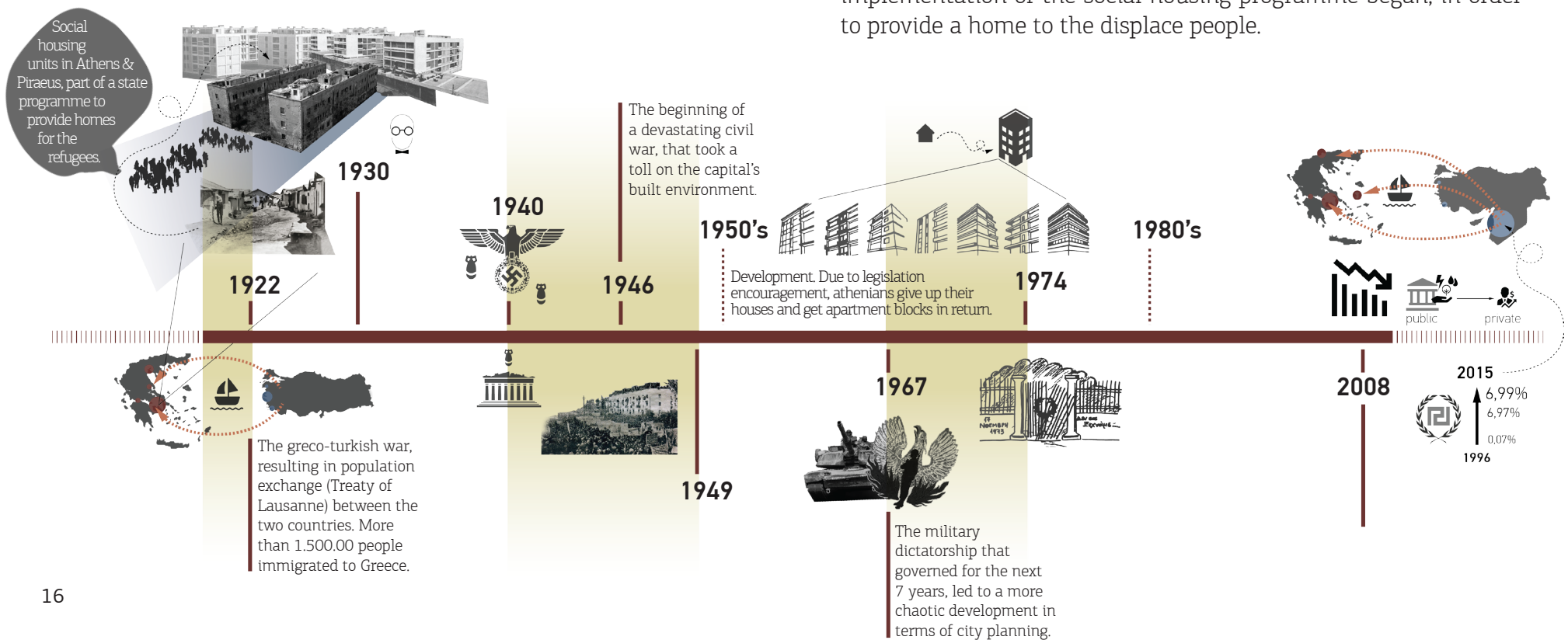
A BRIEF & RECENT (ARCHITECTURAL) HISTORY OF THE GREEK CAPITAL

Athens is a city of diversities. Having witnessed a wide range of cultures, from the ancient Athenian, the Byzantine, the Ottoman and the Venetian to what is known as the modern Greek culture, every street can be interpreted as a living timeline of the rich history that has shaped the city throughout the centuries. And as many other major European metropolises, the tumultuous years of the 20th century.

After the 19th century neoclassical and traditional styles, modernism was introduced several years after the end of WWI and

the disastrous greco-turkish war (1920-1922). Bauhaus apartment blocks sprouted all over the city centre from the late 20's and onward, inscribing in the urban landscape the social upheaval of the time that led to the wide endorsement of the modernist school of thought.

The '20's and 30's were the decades of a massive change in the social structure of the capital. Approximately 1.500.000 refugees arrived from the shores of Turkey, most of them in Athens, after the greco-turkish war. That was the time that the implementation of the social housing programme began, in order to provide a home to the displace people.



The years that followed brought the city development to a grinding halt. WWII and the German occupation, as well as the civil war that followed right after the end of WWII, took their toll on the city's infrastructure; both neoclassical and modern era buildings were brought to the ground.

From the first years of the 50's decade, Athens experienced a rapid urbanisation process. Through a legislation that in retrospect is considered short-sighted, Athenians were encouraged to hand over their family homes in exchange for apartments in the multi-storey concrete blocks that replaced them (Smith, 2017). The military dictatorship that seized control of the country in 1967, led to a worsening of an already uncontrollable situation. Loose legislations concerning building regulations and an almost complete defiance of the Map of Venice, led to a chaotic urban landscape that suffocated architectural pieces of the late 19th - early 20th among humongous apartment blocks. Adding to that, migration from the rural areas of Greece to the capital, led to an explosive expansion and resulting in a mega-city that currently hosts half the country's population.

POST-2008 ATHENS: A STORY OF DECLINE

For the past ten years the Greek capital has been experiencing an unprecedented economic crisis. The draconian measures imposed by the governments that rose to power over this ten years, by the International Monetary Fund (IMF) and the European Central Bank (ECB) have resulted in the skyrocketing unemployment rates,

the severe increase in poverty and homelessness is prevalent and the gap between the upper and lower classes has widened, along with the shrinking of the middle class. A seemingly unstoppable decay has been swallowing Athens, particularly visible in the less touristic parts of the city.

Every economic crisis, especially in the history of capitalism, has gone hand in hand with a social crisis. Instead of targeting the anger and frustration to those in power, racism thrived, with the Golden Dawn neonazi party entering for the first time the parliament in 2012 and remained there ever since. Life for minorities and non-conforming people has significantly worsened, since the authorities fail to recognize the problem and acknowledge Golden Dawn and its followers for what they are.

Adding to the existing problems, the refugee crisis of 2015 overwhelmed the country. Countless people on their way to northern Europe have been stranded on refugee camps in the islands of the Aegean, in the borders of Bulgaria and the Republic of Macedonia and, of course, Athens.



Among all the negative consequences the economic crisis on the people, big cities like Athens experience a rise in space-claiming, mainly in the form of squats. A network has been formed in the heart of Athens, comprised of squats, self-organised spaces, run by the people and for the people.

DEVELOPMENT IN CRISIS AND POST-CRISIS TIMES

Development is a very ambiguous term in this context. The main question is for whom and by whom. Whether economic crises, natural disasters, or post-war landscapes are under examination, the outcome as far as development is concerned, is the same: cheap opportunities for investment. Naomi Klein (2011) has analysed the ways neoliberalism can direct the development of a city by establishing the term “shock doctrine”. It is essentially exploiting the state of shock a society finds itself in after a catastrophe, in order to impose the laws of free market, privatisation and profit for the few and able.

As a direct result of the drop in wages there has been a drop in land value as well. Unable to maintain and keep their property, many people will undersell or under-rent their land or building for a cheaper price than what it's worth. This of course attracts investors that through their actions will eventually reshape the cities. A significant rise in real estate purchases by foreigners in order to be exploited as airbnb apartments, has already been noted in central Athens (Rousanoglou, 2017), something that makes a direct link to Barcelona's touristic development in recent years (López-Díaz, 2017). Another dominant form of development is the privatisation of public property. Railway, electricity and water companies, buildings and pieces of land slowly pass to private investors.

Athens is currently an investor's paradise: buildings and land are open to exploitation and re-interpretation as the investor sees fit. The possibilities are seemingly endless.

But for whom?

POST-2008 ATHENS: SOCIETY-IN-MOVEMENT*

While Athens may be an investor's paradise for the elite, it is a field of struggle, resistance and solidarity for a number of people. The economic, social and humanitarian crises, triggered a spatial re-negotiation on what is public space and what kind of public space is needed.

Athens and the people residing in it can therefore be examined as a society in movement*, as Zibechi (2010) defined the term. Movement means space, it means going from point A to point B. A society in movement cannot happen without an activated

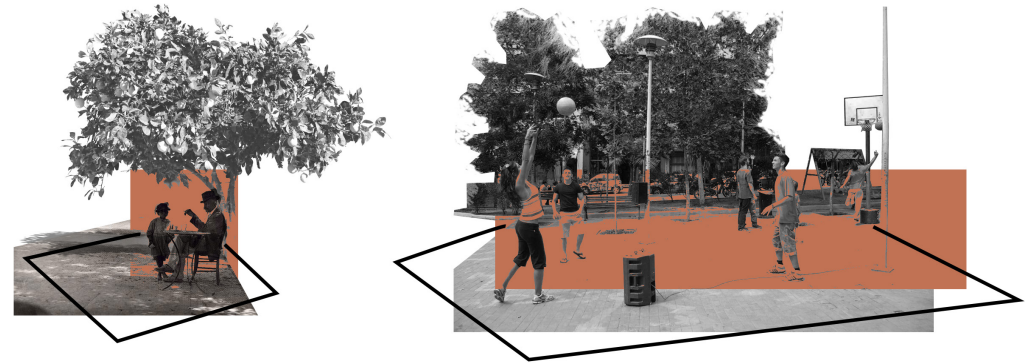


Figure 1.1: (common) space appropriation

public space. In this context, activated means appropriated.

This practice of appropriation is not something new in the Greek context. From the chairs and table on the streets outside the houses, to the more temporary practices such as children's play, speeches and gatherings, public space has been the stage for many

different occurrences in everyday life. The crisis was a turning point in space appropriation and not only space widely acknowledged as public.

For the past three years and especially as an answer to the refugee crisis, squats have been sprouting all over Athens in order to help sheltering incoming people. As Uniacke (2017) suggests, breaking squats to house those migrants who are left paperless and homeless in Athens is not simply predicated on state inactivity. It is, rather, organized on the assumption that whenever the state does act it will do so inefficiently, and with violence. But this applies in general in post-2008 Athens. From the murder of 15 year old Alexandros Grigoropoulos in December 2008, that sparked an insurrection all over Greece, to the dismissal of the “NO” vote in the 2015 referendum, the authorities have proven time and time again that they can become very hostile towards the people (Messinis, 2012).

The place where squats and other appropriating practices have flourished, is a district called Exarcheia. Rich in political history, since the 1970’s when the military dictatorship was brought down, it has been the home of artists and intellectuals, of leftists, anarchists and non-conformists (Pettas, 2015). The official discourse presents this area as an inaccessible criminal hub, as a black hole in the centre of Athens.

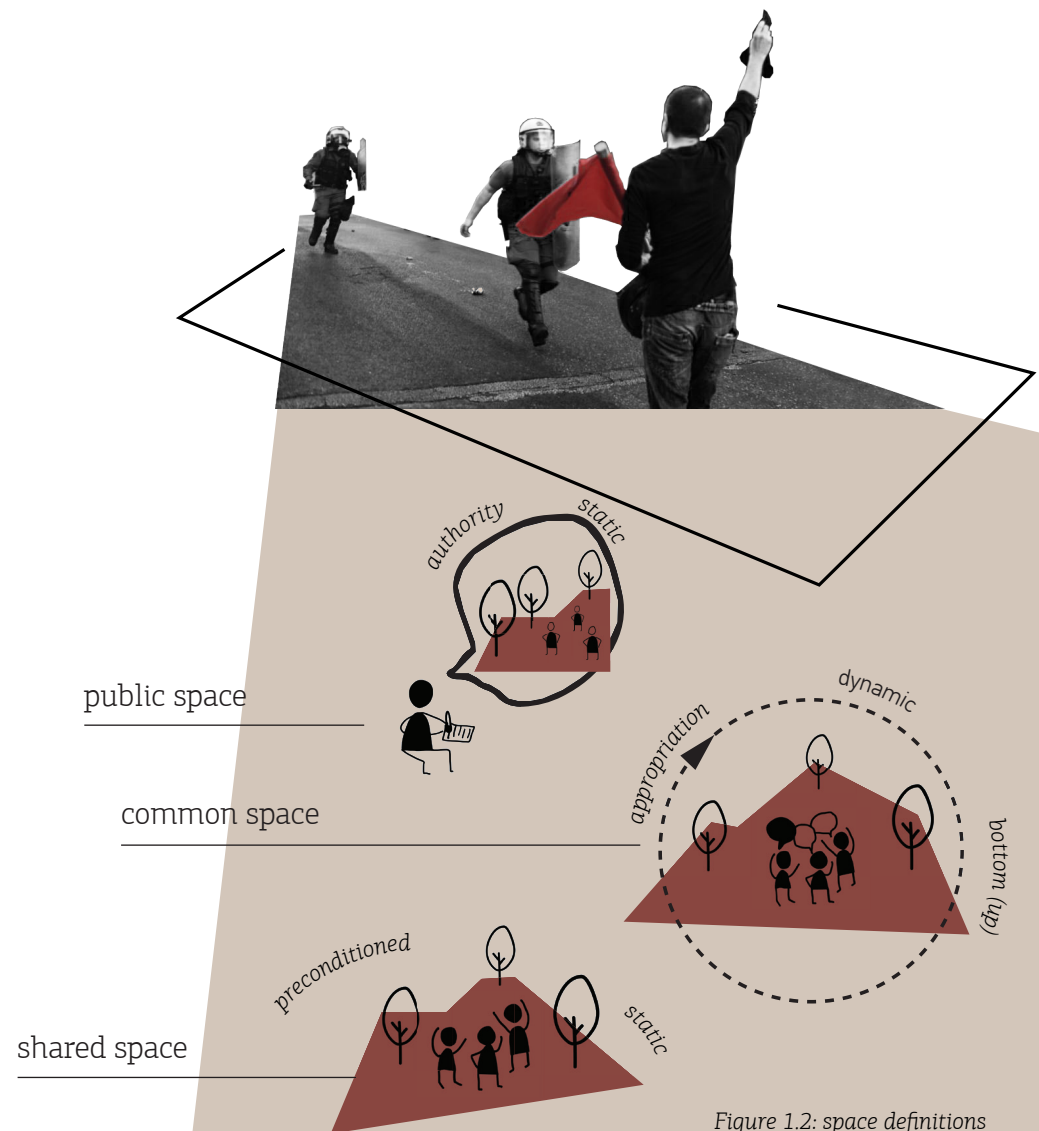


Figure 1.2: space definitions

POLITICISATION OF SPACE

Despite this neighbourhood's defamation through the official media, what this area has achieved is a shift in the production of space that has actually moved along with the shift in social relationships that occurred as a result to the economic crisis while actually being in favour of the people that are in need. As Lefebvre (1991) highlights, changing life or society means nothing without producing an appropriate space. What this area has produced is, therefore, spaces that are appropriate for such times, when people are being crushed by a failure in the economic system.

The struggle to keep these spaces alive despite the governmental desires, is a highly political one. Space itself becomes political, and politicised as different interests, those of the people and those of the higher ups, be it government or private investors, clash over the city. Through this clash, different shades of public space can be identified; what was formerly known as public space can now be seen as a space provided by an authority, designed for specific purposes and defined by top-down processes and consequently, rules. Shared space can be a static form of bottom-up practices, whereas common space* is a dynamic process of creation and recreation of space that may even lead to new forms of social life, as seen in the diagram on the left.



2. PROSEYGIKA DISTRICT

The world we want to transform has already been worked on by history and is largely hollow. We must nevertheless be inventive enough to change it and build a new world. Take care and do not forget ideas are also weapons.

- Subcomandante Marcos, 2004



Figure 2.1: State Police HQ



Figure 2.2: Agios Savvas hospital/ Hellenic Institute Against cancer



Figure 2.3: Prosfygika overview



Figure 2.4: The life in between



Figure 2.5: Spatial practices overcoming decay



Figure 2.6: Expansions



Figure 2.7: Car "squatting"

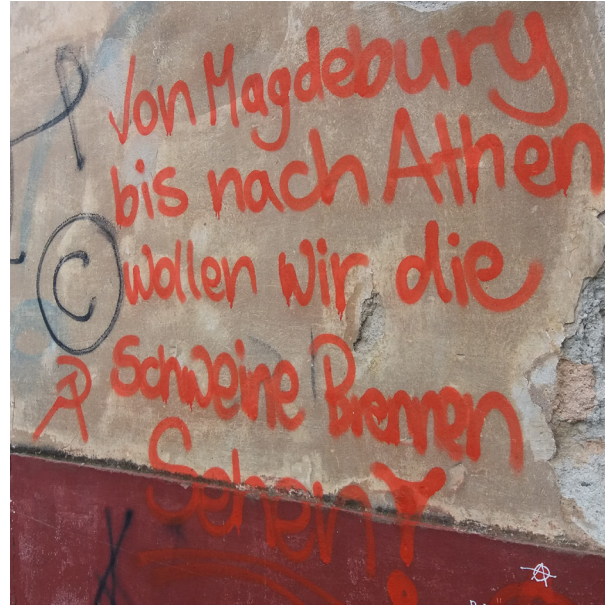


Figure 2.8: "From Magdeburg to Athens, we want to burn the pigs"



Figure 2.9: "Prosfigika district free of fascists and police control"



Figure 2.10: Expansions



Figure 2.11: Everyday life extending outside



Figure 2.12: The life in-between

A BRIEF HISTORY OF THE PROSFYGIKA DISTRICT

Prosfygika (greek: προσφυγικά) means refugee housing.

The Prosfygika district in Alexandras avenue was designed and constructed between 1933 and 1935 by architect Kimon Laskaris and civil engineer Dimitrios Kyriakou. The blocks were among the first buildings to incorporate concrete in their structure to be established in the Greek capital. After the end of Greco-Turkish War (1922), there was a massive influx of refugees (of greek ancestry) from Asia Minor. The greek society and state, already worn down by the Balkan wars and WWI, had to find a way to provide for the incoming population that reached up to 1.500.000 people.

In terms of architecture, both locally and internationally, 1933 was a very significant year. Aboard S.S. Patris cruise ship heading to Athens, the 4th CIAM took place. Le Corbusier presented his vision of the Functional City which later resulted in the rather controversial Athens Charter. Several notable greek architects of the era took part in this congress the influence of which would show during the following years (Georgakopoulou, 2003)

Around that time, inspired by the teachings of modernism, a social housing programme was launched in Greece, in order to provide a home for the incoming people from the shores of Turkey that were at the time living in settlements comprised of huts. Approximately 50 new housing districts were created in the big cities in Greece (Athens, Piraeus, Thessaloniki etc). After completion, the apartments were gradually sold to the people in

return for a symbolic price, which meant the latter acquired full and permanent ownership, becoming, thus, private owners*.

As far as the structure is concerned, it is made of concrete slabs, stone, plastered walls and interior walls made of brick. Strictly following the principles of functionality and complying to the need of cost-efficiency, there is no sign of decoration whatsoever. A total of 8 buildings, following the hippodamian plan, provided 228 apartments of about 55m². Testimonies show that they probably were not really well-received by the incoming population, mainly due to the limited space and the rigidity such a design offered. (Markoutsas & Panagakos, 2007)



Figure 2.13: Position of Athens

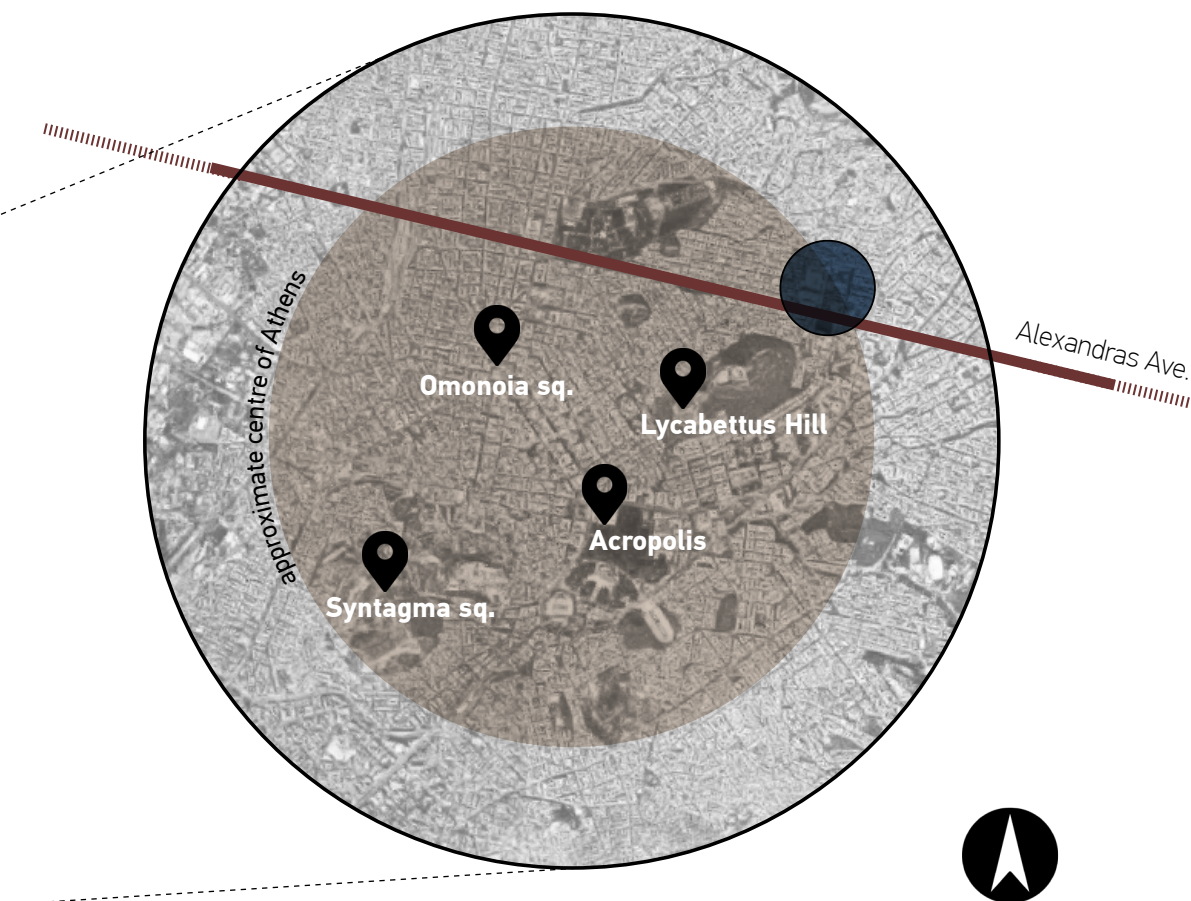


Figure 2.14: Position of Prosfygika district within the centre of Athens

This area has been a significant part of the Athenian history of the 20th century, and the symbol of an era. During the starting period of the civil war, in December of 1944, the district was attacked by British forces that were after the leftist/communist forces who had found shelter among the residents of the district. As a result, the buildings bear the memories and the damage of this era, since no renovation or repair ever took place on the outer shell of the building.

As the refugees were slowly integrated in the greek society and prospered, they moved away from the district, in search of more spacious and comfortable living quarters. The district was slowly abandoned by its original settlers, who gave their place to various new people whose identities will be analysed in the following pages.

As the years passed the majority of the apartments returned to the hands of the state. Neglect and profit-oriented interests led the district to the brink of destruction in 2003. In 2009, the archaeological board declared the district as contemporary heritage*, thus protecting it from any danger of destruction. However, in the beginning of 2018, after several negotiations and debates in the greek parliament, the district was passed to the HRADF*, which has raised doubts concerning the district's future among the people. (Psarra, 2014).

AREA ANALYSIS

THE BUILT ENVIRONMENT

Athens is a chaotic urban environment where individual(istic) initiatives along with state planning, have formed a kind of organically developed city, where layers of eras and styles co-exist next to each other in a random and unruly way. This provides all sorts of free spaces next and around the buildings, which enhance the element of the “unexpected” that characterises the capital.

The surrounding area of the Prosfygika district is no different. Housing blocks of the 60's, 70's, 80's and 90's co-exist harmoniously with imposing public buildings, churches of centuries past and single family houses from the beginning of the past century. The only difference can be found within the district itself. A product of pure modernistic thought, it is designed in a clear, orthogonal way that still contradicts its chaotic surroundings.



Figure 2.15: Surrounding area view



Figure 2.16: Surrounding area view



buildings



The District



AREA ANALYSIS

POINTS OF IMPORTANCE

Due to the abundance of important state buildings nearby, such as the supreme court and the State Police Headquarters, the area is politically charged. The two hospitals surrounding the district form a special relationship with the latter, due to constant influx of people. The “Apostolos Nikolaides” stadium, where Panathinaikos FC -one of the biggest teams- resides has formed throughout the years a peculiar relationship with the Prosfygika

district. Alexandras avenue, the avenue that separates the two, is transformed and becomes almost like a square, whenever a match is taking place.

Coming back to the Supreme Court, the plot where it now stands used to be the site where “Averof” prisons stood, in the beginning of the past century. The newly arrived residents had formed a special relationship with the inmates, often risking their own safety to reach the prisoners’ windows (Stavrides 2016); a sign of defiance that has evolved, transformed and survived to this day.



Figure 2.17: State Police Headquarters



Figure 2.18: St. Savvas Hospital



Figure 2.19: Panathinaikos FC stadium



Supreme
Court of
Greece

Elpis
hospital

St. Savvas
hospital

Greek Police
HQ

Ministry of
Environment &
Energy

Panathinaikos
FC Stadium

experimental
high school

- buildings
- important buildings
- The District



AREA ANALYSIS

ROAD SYSTEM

The main artery that runs through the area is Alexandras Avenue, running from east to west. A significant amount of cars and people use this road on a daily basis, passing in front of the Prosfygika district. The latter is also surrounded by a moderate and scarce traffic street on east and west respectively. The roads in between the district's building are all dead-end and currently serving as parking lots for people that work nearby.

These roads apart from being in a very bad condition, at their current state they tend to be separating rather than unifying the district units. They lay there, as a non-place, unclaimed by the residents and temporarily squatted by cars everyday.



Figure 2.20: Dead end street



Figure 2.21 The in-between roads as a non-place



- buildings
- The District
- high traffic
- medium traffic
- low traffic
- bus and subway stops

AREA ANALYSIS

GREEN/PUBLIC SPACES

As a very densely built city, very few green lungs can be found, scattered around the centre. The most significant green lung in the surroundings of the district is Lycabettus Hill, a large patch of land overseeing the city.

In the rest of the area, greenery is scarce, except for courtyards (private-house or public-hospital) and squares, but within the district, local initiatives can be spotted, as the picture

on the right shows.



Figure 2.22: Lycabettus Hill



Figure 2.23: Resident initiative towards a greener neighbourhood (also a natural barrier highlighting private property)



buildings

The District

green areas



AREA ANALYSIS

HEIGHT MORPHOLOGY

The existence of layers of built history within the city, as mentioned before, provides a diverse topography in terms of height morphology. Housing blocks are usually crowned with flat concrete terraces accessible by the residents, but in most cases left unused, serving only for laundry drying areas.

If looked at from a bird's eye view, they are or can be a vast network of elevated urban spaces, ready to provide extra space for

the city-dwellers. An attempt to revitalise the terraces was made during the early days of summer by the people of Exarcheia district, through music.



Figure 2.24: Typical athenian landscape



Figure 2.25: Poster for "project birds", a musical event that took place on the terraces of Exarcheia

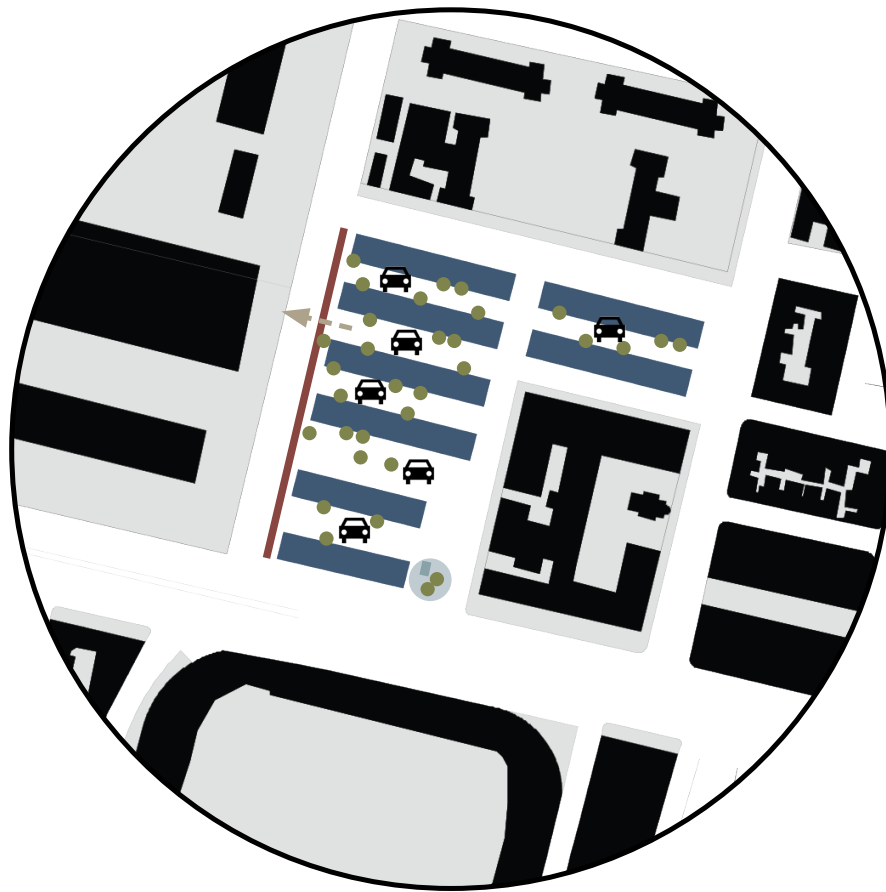


- buildings
- The District
- 1-3 floors high
- 4-6 floors high
- 6-9 floors high
- >9 floors high



AREA ANALYSIS MAIN ELEMENTS





- Infrastructural barrier
- Tree position
- Shared community space



Summing up the area analysis, there are certain elements that need to be highlighted:

car squatting: scattered cars all over the inbetween roads form a “non-place”, a void that in the end belongs to no-one.

infrastructural barrier: the height difference between the district and the adjacent street on the west, makes communication and connectivity much more difficult.

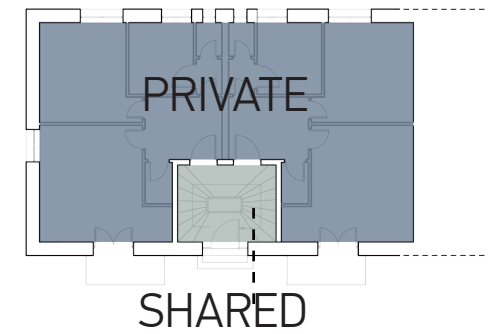
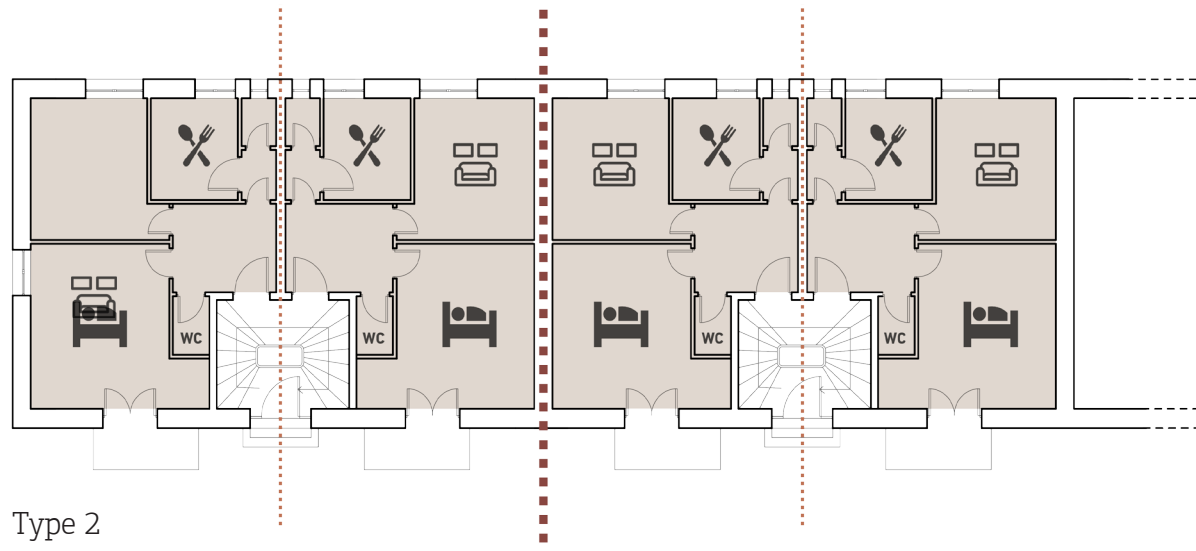
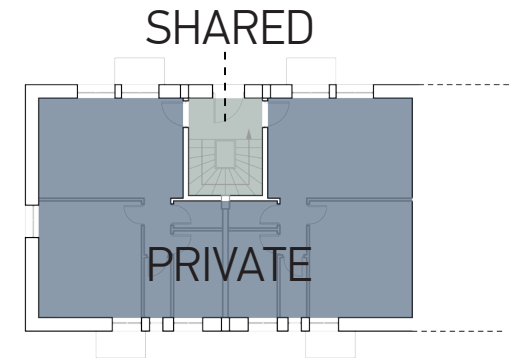
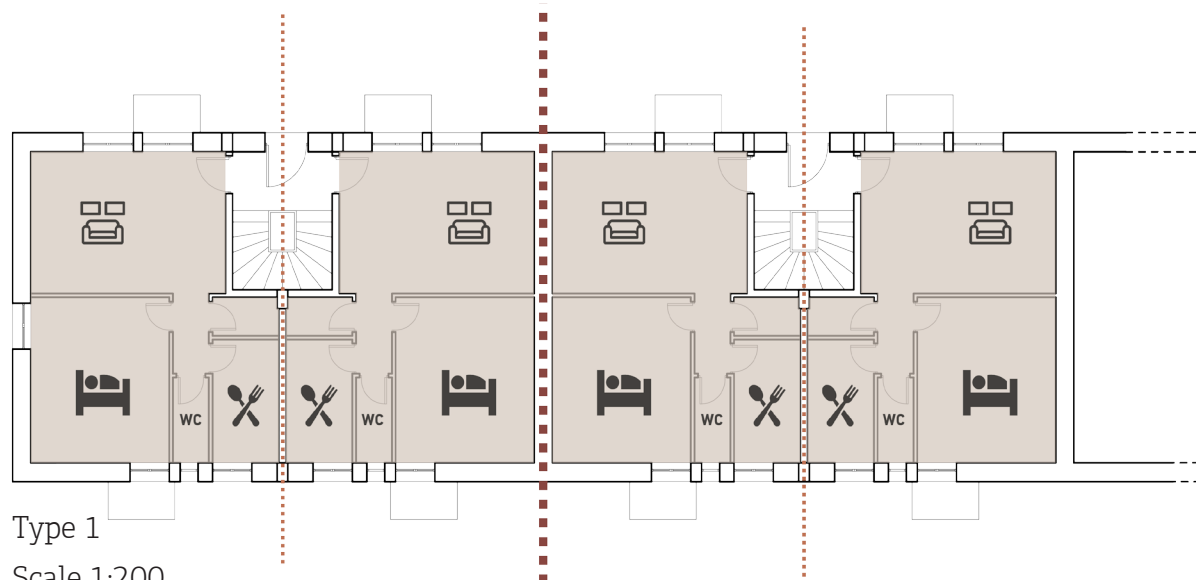
urban island: due to the characteristic building morphology and the surrounding landscape, the district feels like an island floating amidst an urban sea.

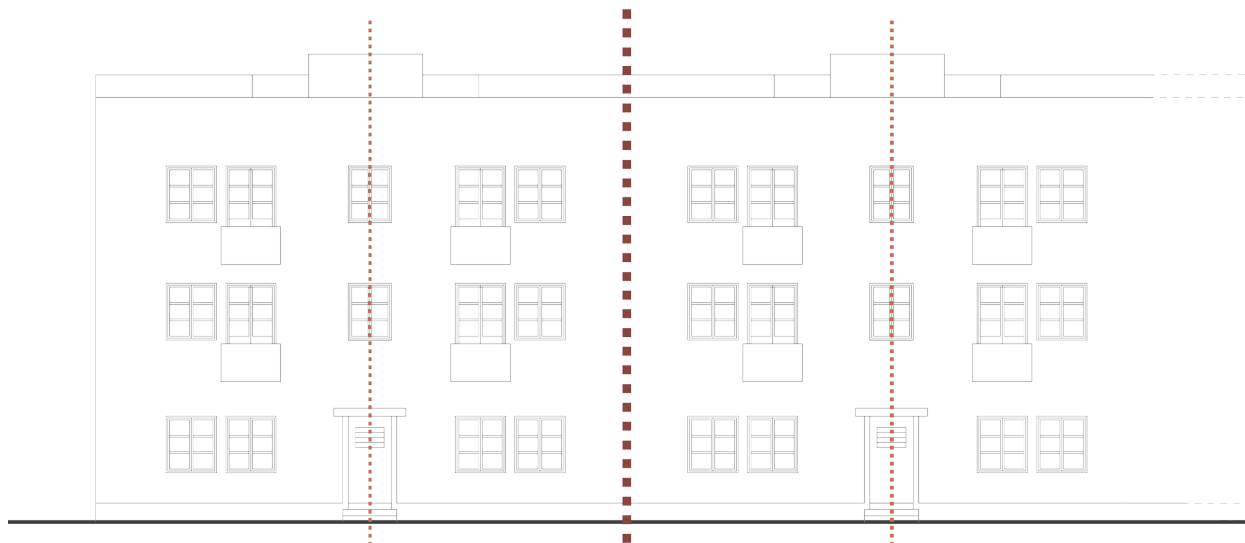
lack of green but not of initiative: despite athens being a grey city, several residents within the district take matters into their own hands.

a politically charged area: the dynamics created by the co-existence of very powerful state mechanisms and a district whose social characteristics are that of marginalised people in the vast majority, as will be analysed in the next pages, create a potentially turbulent, subtle balance in the area.

the shared community space: the small, kiosk-like structure at the south-west corner of the district serves as a meeting space for the residents, whenever they wish to, revealing part of the social dynamics within the district.

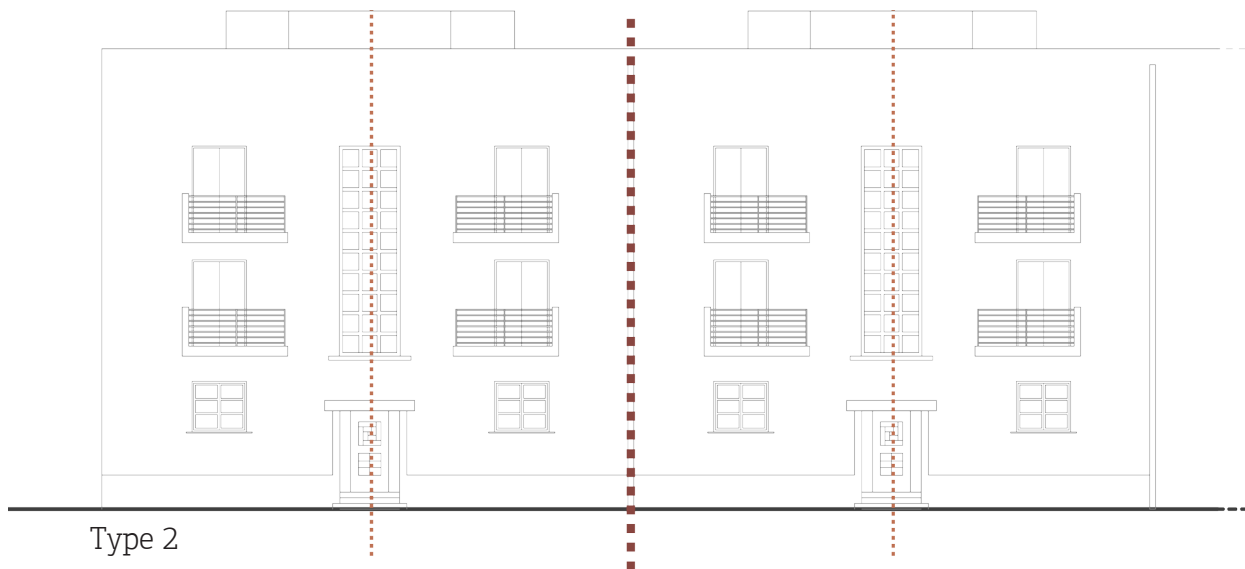
ARCHITECTURAL ANALYSIS





Type 1

Scale 1:200



Type 2

Scale 1:200

Important observations from the architectural analysis:

structure: stone and reinforced concrete

design principles: flexibility, organised in units, vertical symmetry

distribution of movement: central staircase in each unit

district status: declared contemporary heritage (2009)



According to the greek law for the protection of contemporary heritage, generally no permanent alterations can be performed on the building shell. Preservation of the original appearance is paramount. For an alteration to be allowed, it has to be made sure that the style and morphology of the building will not be compromised. This does not prevent changes in the functions hosted in the building.

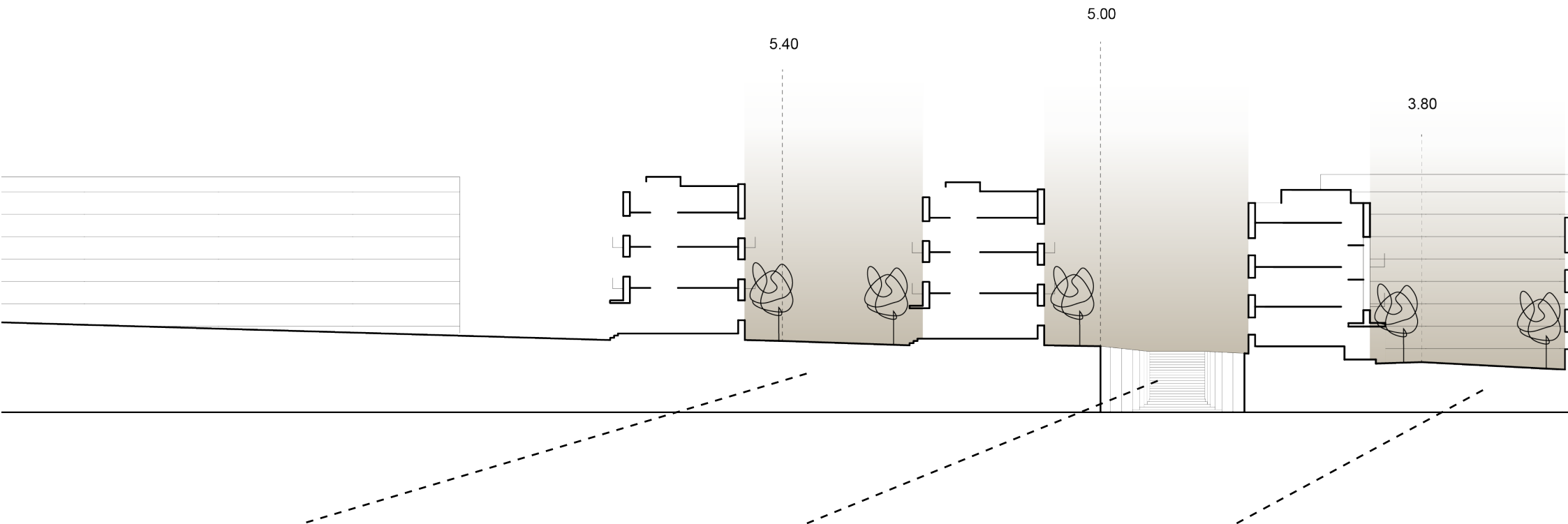


Figure 2.26: Signs of expansion along with extensive side parking



Figure 2.27: Extensive parking along the lines of a sharp perspective view



Figure 2.28: Bad pavement condition & extensive parking

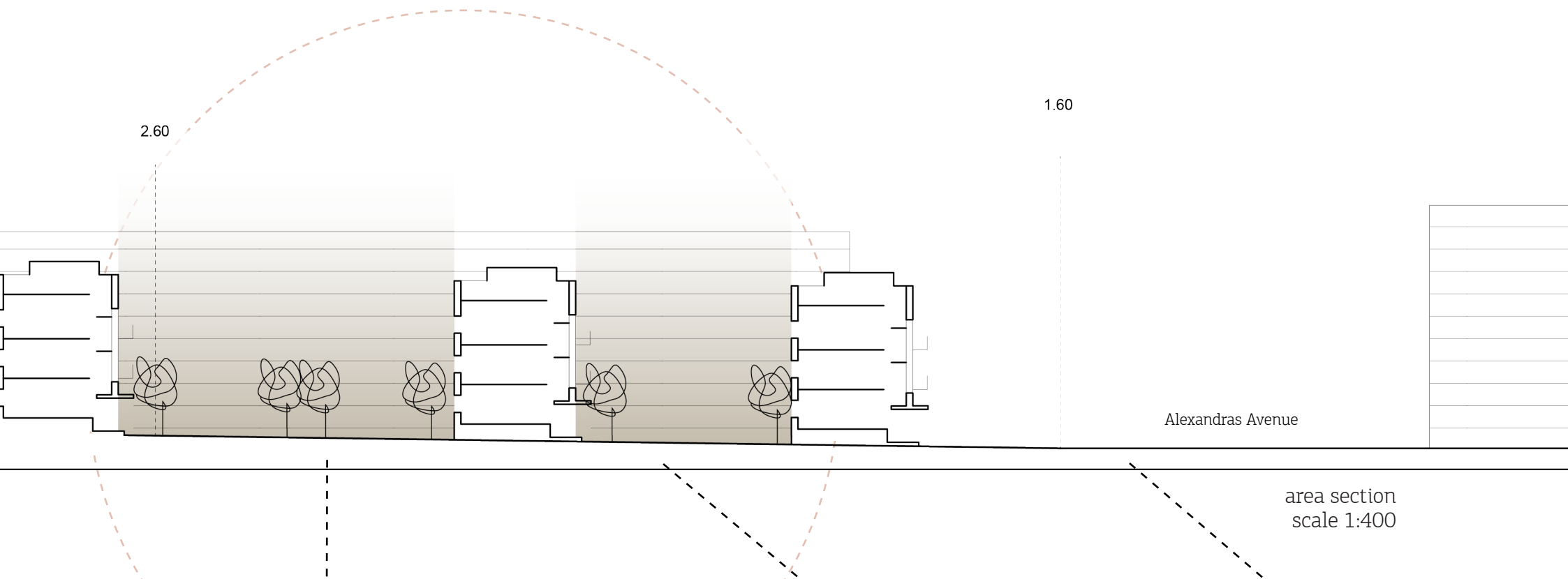


Figure 2.29: Signs of extension, extensive parking and a view to the supreme court

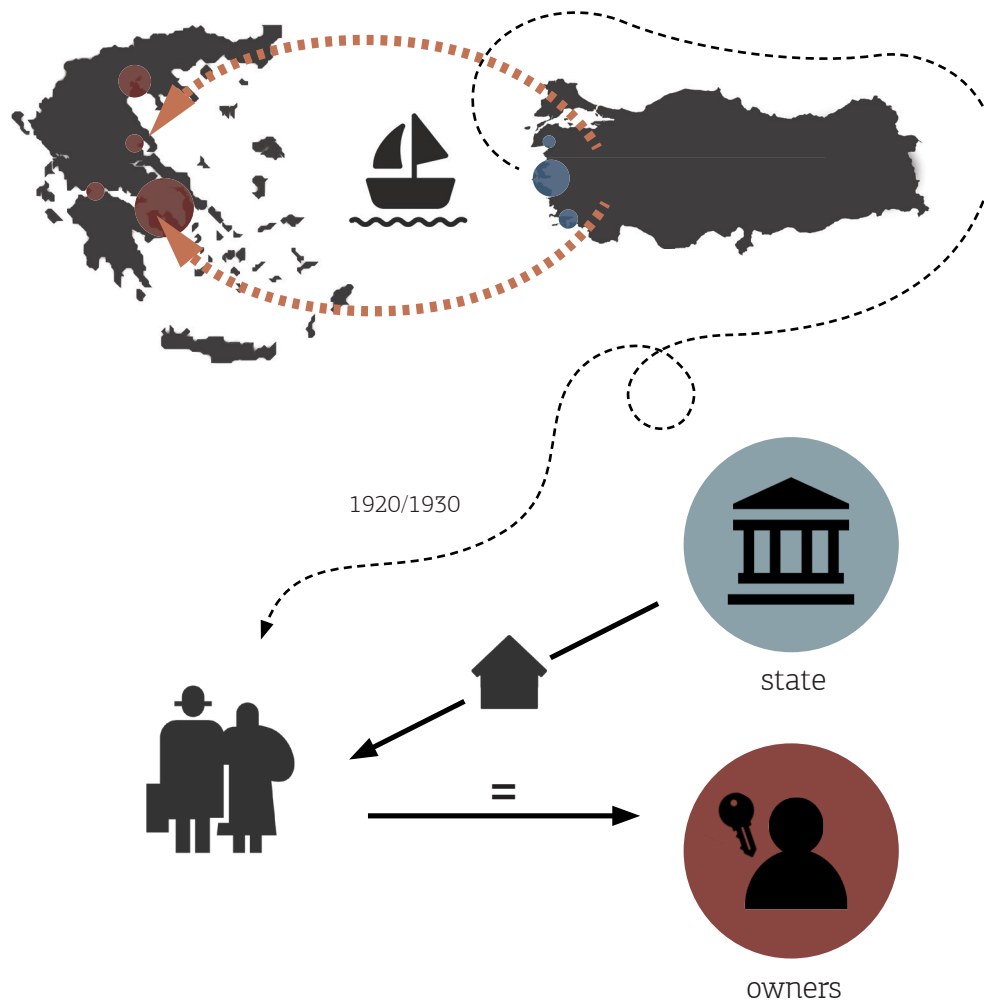


Figure 2.30: Trees forming a protective shell over the long lines of cars



Figure 2.31: Alexandras Avenue, separating the district from the stadium

SOCIAL STRUCTURE ANALYSIS THEN

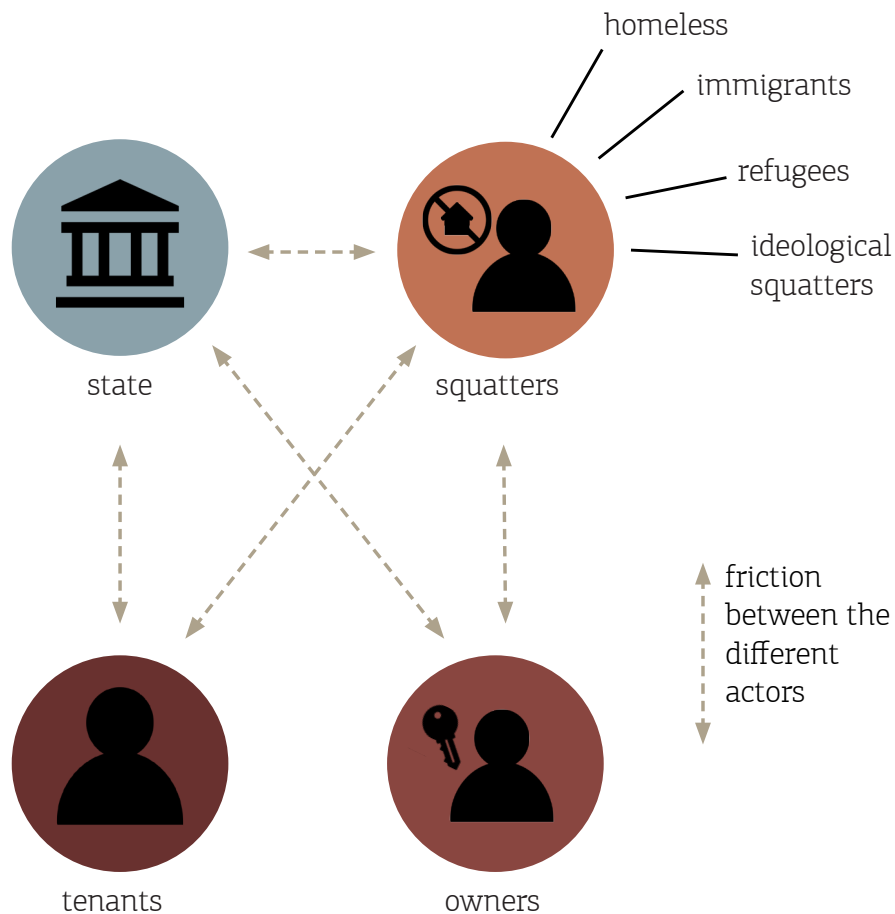


The refugees that crossed the aegean sea to reach the big cities of Greece, despite their strong link to the country and its culture, were anything but welcomed by the greek society. The refugee districts and early settlements were segregated communities that took many years to become integrated in the greek society.

The population that inhabited these districts, had no other element in common apart from their birthplace. Class differences were quite apparent at first, traits, however, that were lost as all people lost any sense of status. Eventually, this led to a very strongly bonded community, that manifested its unity in the life in-between. Cooking, playing, meeting and coffee with neighbours, clothes washing, it all happened outside, in the streets that were meant to separate the buildings. Despite being shapeless and undefined, in the sense of the absence of any design or plan for the in-between, these streets were appropriated and brought to the limelight, concerning life in the district (Stavrides, 2016).

When it comes to interactions of the community with external factors, testimonies show that at times, the people demonstrated political volition. Sheltering communists during the civil war, or risking their lives to provide for the inmates of Averof prisons, shows a political alliance with the left, that potentially survives to this day (Stavrides, 2016).

NOW



The present situation mirrors the past in several ways. The majority of the residents of the district are now refugees and immigrants from various parts of the world, but mainly from the Middle-East, Asia and Africa, as well as homeless people. These people are residing there illegally, in the state-owned apartments as squatters, benefiting from the state's neglect towards the neighbourhood. Joining them in squatting, many leftist/anarchist people are currently residing there. While these are the majority of the people that form the social mosaic of the prosfygika district, there are a few legal tenants, renting apartments as well as even fewer owners, descendants of the original owners of the 1930's, that still remain there. There is, therefore a very diverse micro-society living within the walls of the neighbourhood. (Adamaki-Triantou, 2014)

There is occasional friction between the residents, due to political differences and prejudices that are manifested towards the refugees and immigrants, as well as a finely cultivated negative image through the media. But despite the differences, all the people there share the same love for this district and the desire to continue living there, undisturbed. When it comes to living and everyday life, the streets in-between have lost their past liveliness, giving way to car parking, only to retrieve it occasionally, when the squatted prosfygika board organises events, such as the three day artistic performances festival in 2014, in collaboration with the anti-fascist festival of arts. However, all the residents seem to agree that this neighbourhood is an oasis, within the city, resembling more a village rather than a piece of the urban fabric (Adamaki-Triantou, 2014).

CURRENT OWNERSHIP

“The way things are now, with many residents having sold their apartments to the state and left, the place felt deserted. But thankfully immigrants have come, I hear the children playing...”

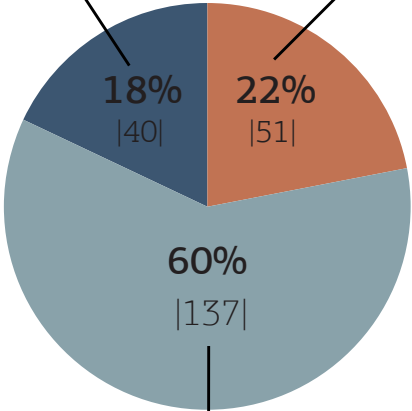
-a resident of the district

“You see these buildings? They are all squatted. Most people here are foreigners, few Greeks are still here...”

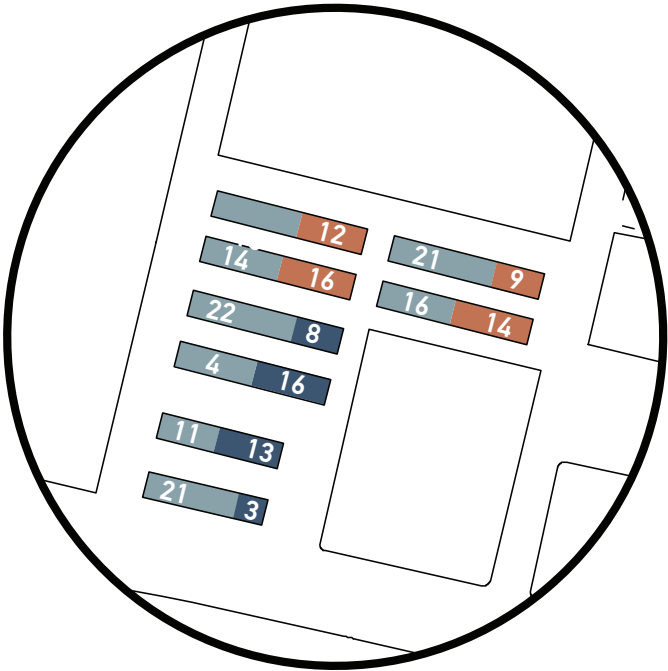
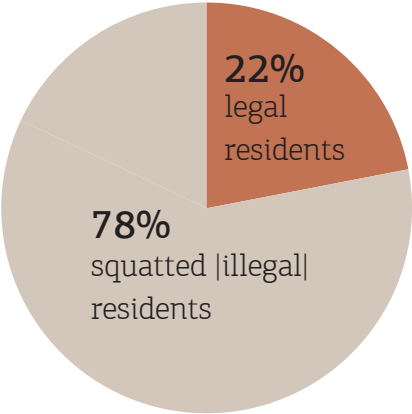
-another resident of the district

Ministry of infrastructure, Transport and Networks (MITN)

private owners



Hellenic Republic Asset Development Fund (HRADF)



private owner

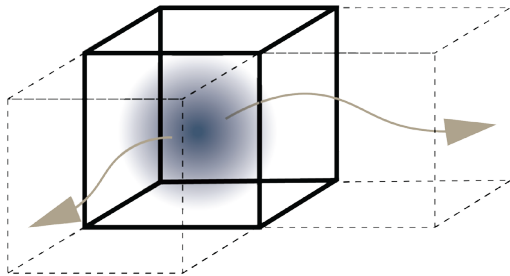
HRADF

MITN

SPATIAL PRACTICES

Apart from the aforementioned analysis, one can observe upon walking the area, that there is a great deal of improvisation and DIY (Do It Yourself) practices. Solving spatial problems with a very limited amount of resources -whether that is knowledge or material- is prevalent in this area.

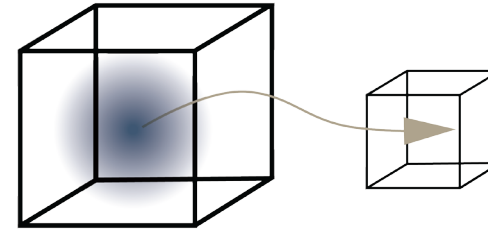
These spatial practices are categorised in three different types, as seen below, based on observations made on site. Each category is accompanied by an example from within the district.



expansion: physical/spatial expansion of an entity



Figure 2.33: Expanding the living quarters: DIY storage space



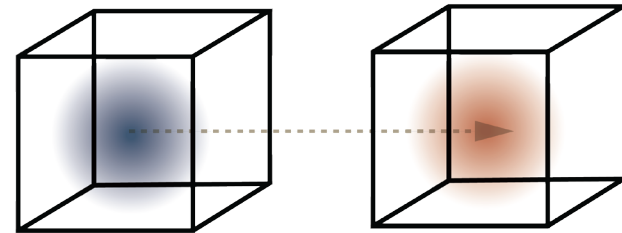
extension: extending tangible or intangible aspects of an existing entity towards another entity



Figure 2.32: Extending an activity towards the outdoors space



Figure 2.34: Indoor activity to outdoor activity: living room



inversion: inverting the meaning/function into its relative “opposite”



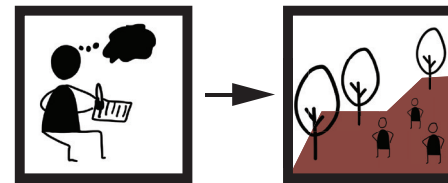
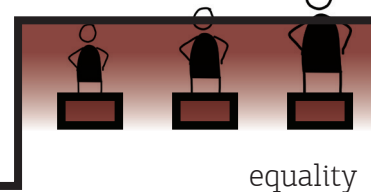
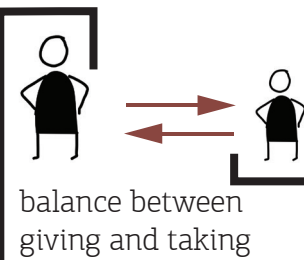
3. COMMONING PRACTICES

We want the people to emancipate themselves. We do not believe in the good that comes from above and imposed by force; we want the new way of life to emerge from the body of the people and correspond to the state of their development and advance as they advance. It matters to us therefore that all interests and opinions should find their expression in a conscious organization and should influence communal life in proportion to their importance.

- Errico Malatesta, 1897

All these do not lead to common space, but rather to the formation and reinforcement of hierarchies, both in social and spatial terms

HIERARCHIES



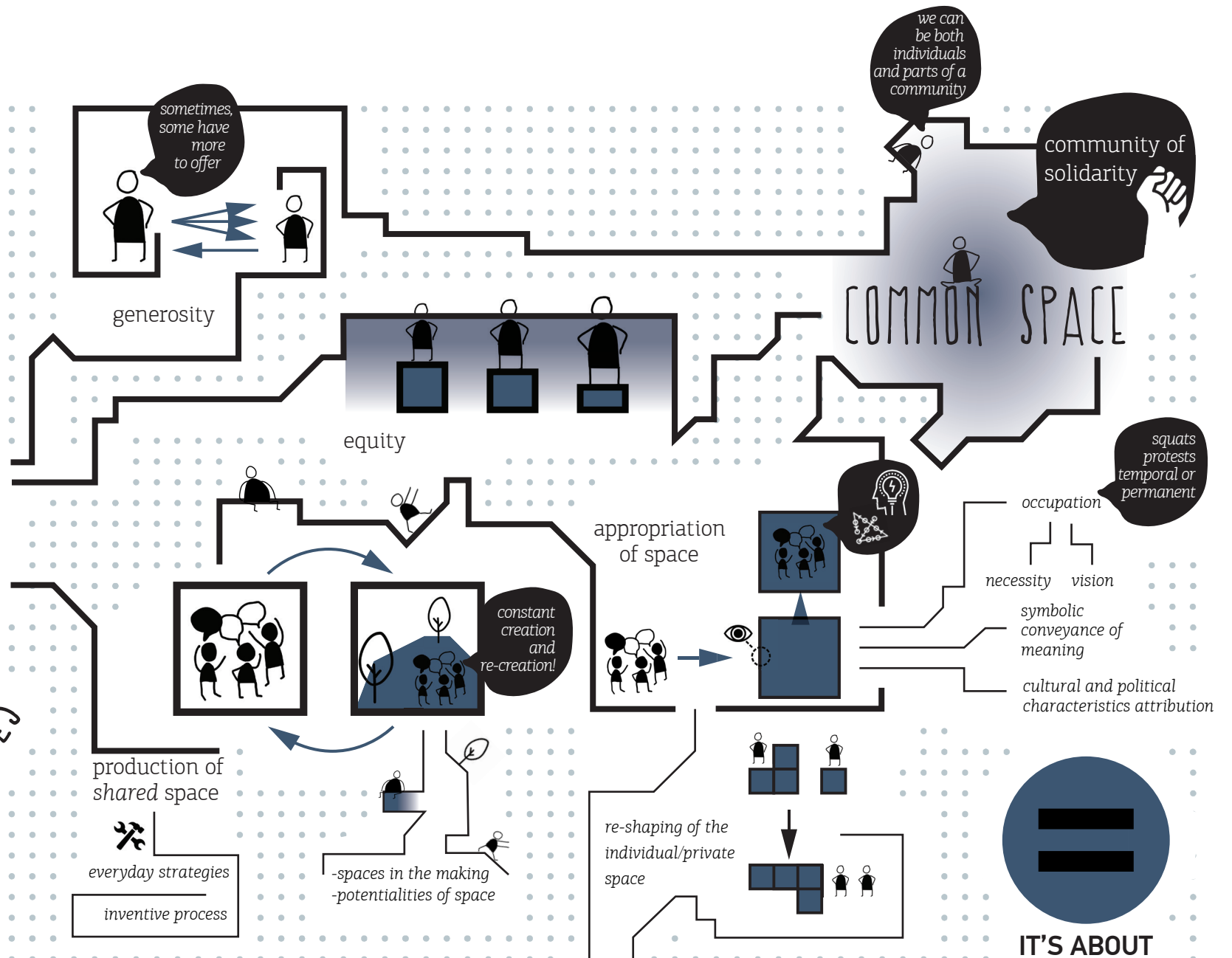
COMMONING



IT'S NOT ABOUT



PRACTICES



COMMONING PRACTICES AS AN ANSWER TO THE CURRENT SOCIOECONOMICAL SYSTEM

Commoning, as Peter Linebaugh defined it, is a process which characterises and reflects the everyday practices of societies in movement, as well as the movements which politicise these strategies. It is not, therefore, the production of common goods, in the sense of material goods, but the production of knowledge and experiences. This is an inventive and creative process, which, while appearing adaptive, actually radicalises social relations and leads to an emancipated social life (Stavrides, 2016).

Reaching an emancipated state of social life means transcending the limits of a regulating, dominant power and define one's own rules and ways, in other words being autonomous (Castoriadis, 2014). Therefore commoning is tightly related to autonomy*.

In the diagram of the previous pages, an effort was made to identify what commoning practices are about, what they entail and what they leave behind.

First of all, commoning practices are not about establishing a balance between giving and taking, regardless of each person's ability to provide. It's rather about generosity, about being free to offer as much or as little, depending on one's capacity to do so, whether the offerings are material goods or knowledge.

This leads to the second argument which indicates that it's not about equality, but equity. Equality means being the same, having the same, being provided with the same resources as

everyone else. Equity, on the other hand, is about providing each person with the resources needed for them to be able to close the gap and have the same opportunities and potential as everybody else (Mann, 2014).

Finally, it is not about producing public space, it's about producing shared space that accompanied by the appropriation of space and a dynamic ongoing process of defining and creating, can eventually lead to common space and to a community of solidarity and autonomy where everybody can be as involved as they feel.

Equality, balance and the production of public space lead eventually to hierarchies within society, whereas generosity, equity and the production of shared space can, through collective action eventually lead to common space. And common space is exactly that, a space that happens and is shaped through collective action, through commoning practices.

One may argue that the proposed framework, the theory of commoning leads in the end to an enclosed, autonomous urban space, that rejects the world outside its boundaries and is reserved for those (few) that are part of it. There is, therefore, a contradiction between commoning and the potentially consequent enclosure (Harvey, 2012).

This argument comes from the standpoint that enclosure is something negative, even evil, that should be avoided and averted. But in a system that commodifies every inch of the perceivable

universe, enclosure can mean endurance and protection, can mean a locus where non-commodified spaces can be born and moulded through commoning practices. In the end, such spaces will always be doubted and questioned, as the fear of the unknown will always dictate.

Before moving on to the concept of this thesis, a research was made on projects that could act as a reference to this one.

The main one is Autarkyitecture, by Lo-Fi studio in Brussels. The main element used from this project is the ability to adapt and be flexible. Since commoning is an ever on-going process, the space linked to such practices should be able to adapt and be easily subjected to change.

What Lo-Fi highlight as well through their work, is that with each building designed, a prediction is made, but this prediction is false (Brand, 1995). This is in essence the dismissal of the architect's authority. Authority as in the falsely attributed ability of an architect, intensified during the Modernism era, to dictate the needs of the user and plan the user's life, or even societies, according to their vision. (Woudstra, 2014).



Figure 3.1: Autarkyitecture concept by Lo-Fi studio in Brussels

“Every building is a prediction and every prediction is wrong”

-Stewart Brand

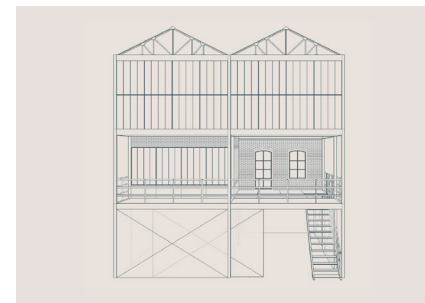
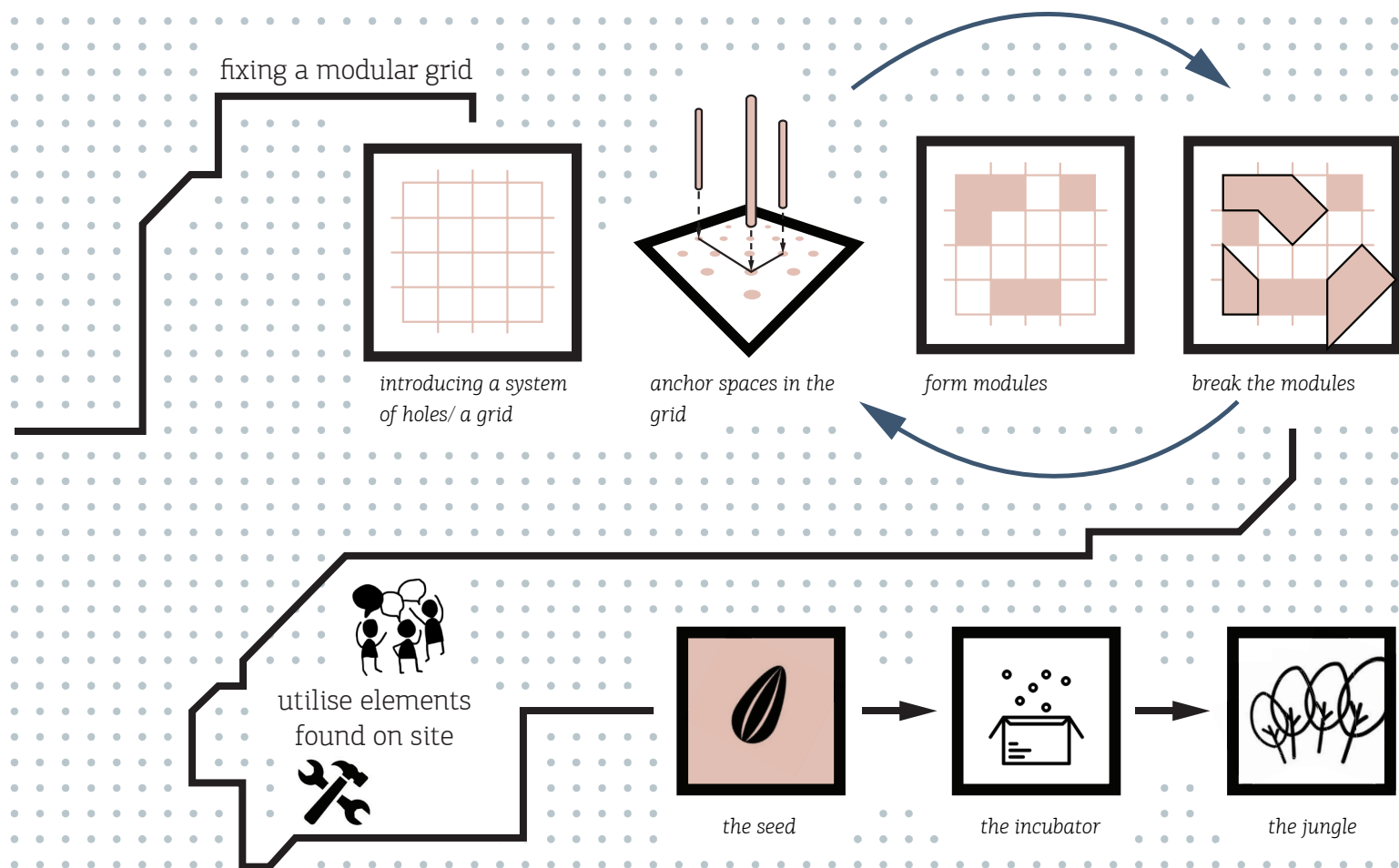
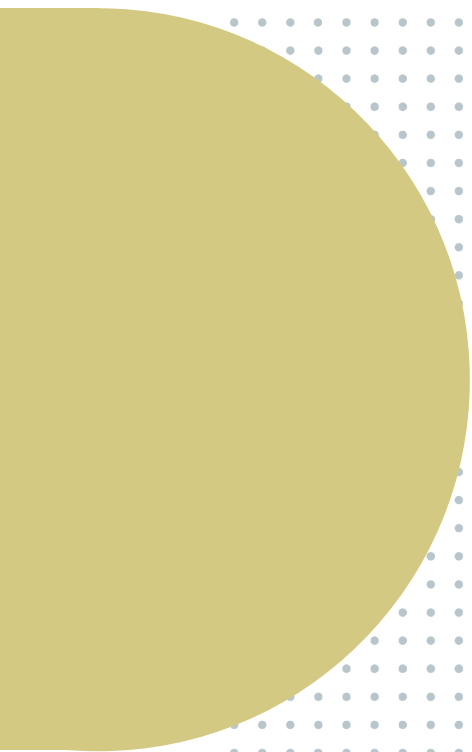


Figure 3.2: Autarkyitecture modular façade



Figure 3.3: Autarkyitecture modular perspective view

THE CONCEPT



THE CONCEPT

The theoretical background described and explained in the previous pages, led eventually to the emerging of a concept that can potentially accommodate a notion such as commoning. This concept should have several elements. It should:

- be a proposal that could kickstart intervening processes and not an intervention on its own
- allow for a circular process of creation as well as for user appropriation
- provide for a variety of spaces to be created
- make use of what already exists in the area, both in tangible and intangible terms.

The idea, therefore, is to introduce a set of holes in the ground, a grid on which a scaffolding system can be anchored, leading to the formation of spaces whose structural system follow the grid, but the spatial qualities can derive from the modularity of this system. In other words, the spaces created may or may not respect the modularity of the proposed system.

The holes are placed on the intersections of a square grid (3.2x3.2m) which morphs around clear entrance pathways, as seen in the plan on the next page. There is a potential for overspill both towards Alexandras avenue and the neighbouring hospital as a suggestion for synergies that may or may not occur in the future.

The choice of such a system can be justified for various more reasons apart from fulfilling the aforementioned prerequisites. A

grid can secure the stability of any spatial endeavour the users set out to pursue. It can allow for flexibility, feasibility and speed of construction, since no advanced knowledge or expertise is required in order to be able to build this.

There is seemingly a theoretical contradiction between striving for freedom, not only in terms of creation, but also in regards to the general idea of finding an alternative to the current socio-economic system. A grid may be seen as a restriction as a set of rules that restrain and thwart this attempt.

The utmost expression of freedom -according to the author- is anarchy. The common misconception concerning anarchy, is that it is linked to unruliness and chaos. However anarchy, is not the absence of rules; it's the absence of authority and hierarchy (Déri & Dupuis-Déri, 2014). So the grid is a set of rules to facilitate the needs of the neighbourhood, not hinder its potential.

While abiding to the rest of the preset elements, this grid may lead to three potential steps, as seen in the diagram (seed, incubator, jungle), which will be examined closer in the next chapter.

clear entrance pathways

3.2m x
3.2m

overspill potential



scale 1:1000

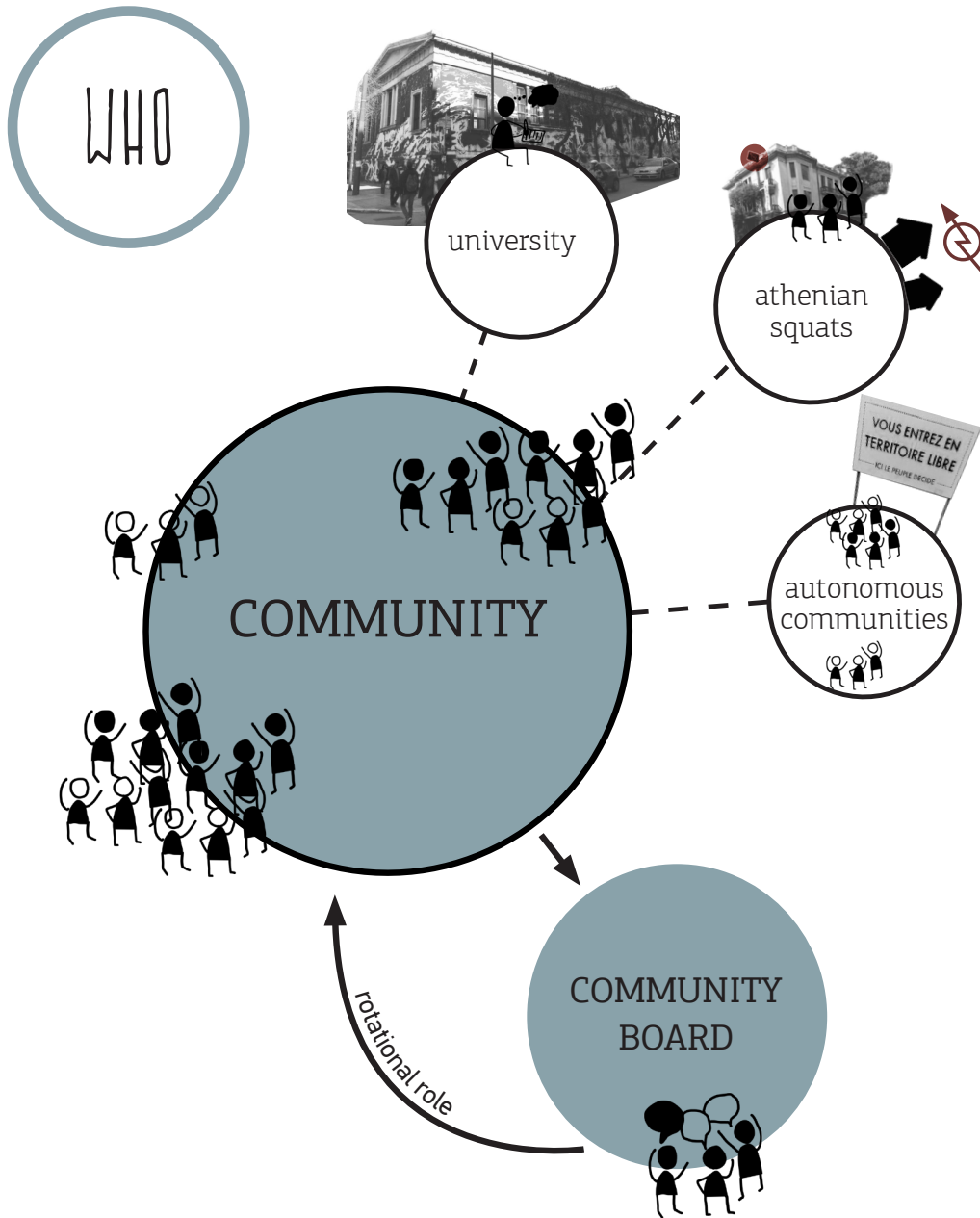
formation of the grid & basic principles



4. REWORKING PROSEYGIKA

“While all societies make their own imaginaries (institutions, laws, traditions, beliefs and behaviors), autonomous societies are those that their members are aware of this fact, and explicitly self-institute (αυτο-νομούνται).

- Cornelius Castoriadis, 1975



WHO-WHEN-HOW: DEVELOPING A SYSTEM

When it comes to how this will be done, the idea is that it will all start from the community. Through open meetings, where every resident can have a say and be part of the decision-making, a community board could be elected, functioning in frequent rotation between the members of the community, and have a strictly administrative and executive role, meaning that the responsibility of this board is to see through the decisions made in the meetings, take care of financial tasks, etc.

External actors could also be addressed and offer their knowledge and experience towards commoning and autonomy. Such actors could be the students of the school of architecture, situated quite close to the district, the nearby squats in Exarcheia (see map on page 18) and even more aspiringly, several autonomous communities around the world, such as the ZAD in France or the quite similarly autonomous community to ZAD in Kastelli, Crete.

The construction procedure, in contrast to the usually linear way it's conducted, is a circular one. That means that there is no "design --> build --> maintain" way of construction, but it's a process where discussions begin, resulting in building a space which can be re-thought, disputed over, re-built or taken away and replaced. Any conflicts that may arise, is not a sign of failure, but an essential part in defining the real needs both of the community and the individuals. The goal, after all, is not to reach a state of consensus, but rather to find a way of all the different interests and characteristics within this neighbourhood to co-exist, towards the real goal: autonomy.

REFERENCES



Figure 4.1: Zone à Défendre (french anti-airport community)



Figure 4.2: Zone à Défendre (french anti-airport community)



Figure 4.3: Selfware Surface, Vienna University of Technology

The main materials to be used, are, as seen below, scrap materials, like parts of wood, metal, plastic or textile, anything that can be found at a cheap or for no price at all and recycled for the benefit of the neighbourhood. As for inspiration, there are many examples of DIY practices and building with recycled material, as seen in the pictures above.



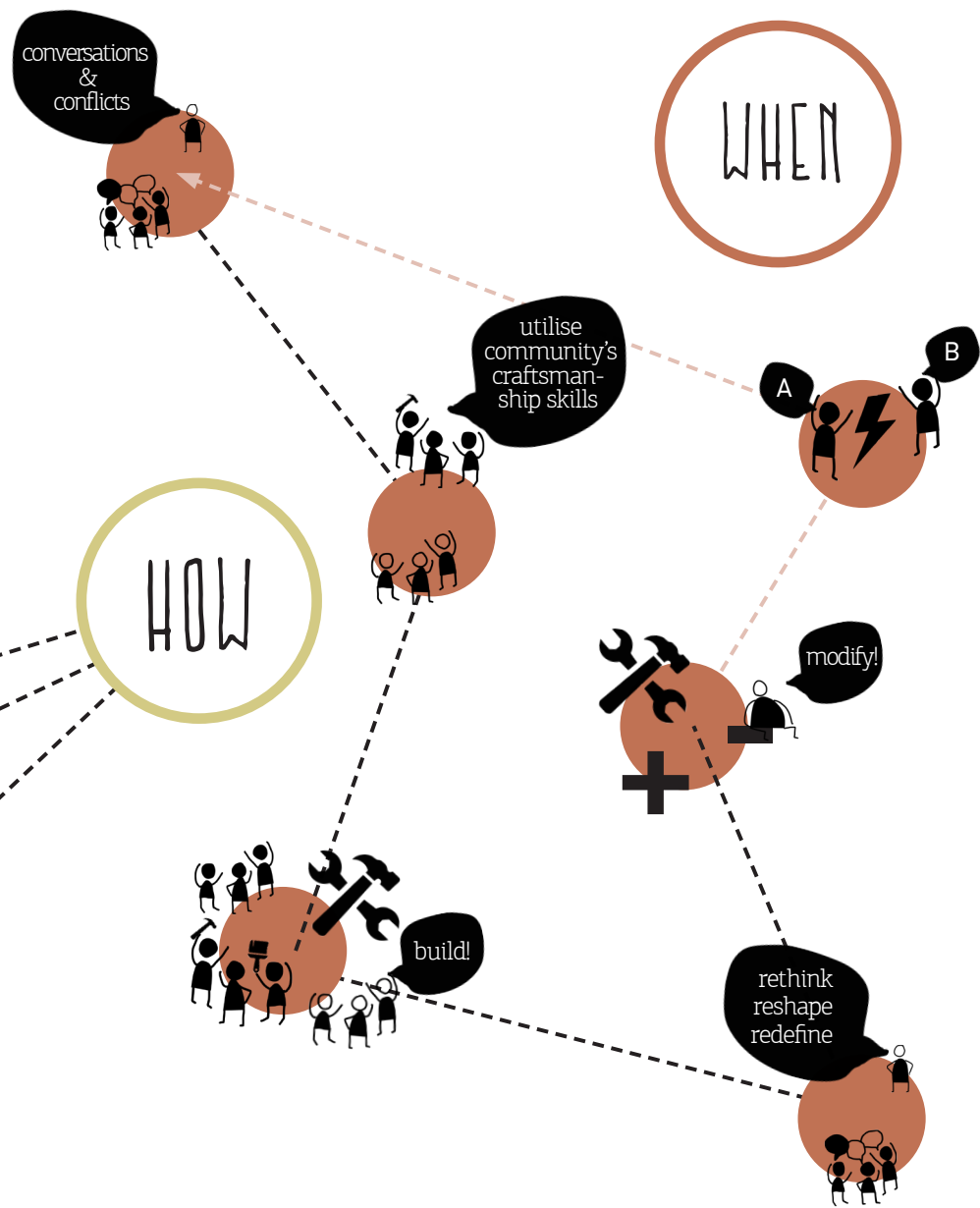
Figure 4.4: Scrap wood



Figure 4.5: Scrap textile



Figure 4.6: Scrap metal

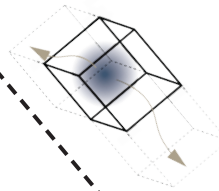


THE SEED

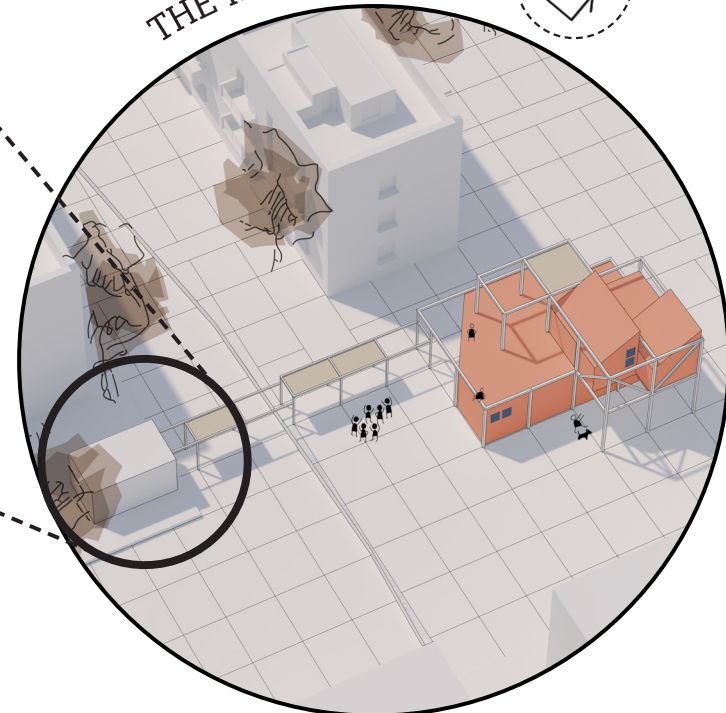


OPPORTUNITIES Meeting area, a place of sharing stories and food, material and immaterial goods and eventually bonding. This could be a place where everything starts cooking.

CHALLENGES Bringing different people together is difficult, especially when prejudices and preconceptions are standing in the way.

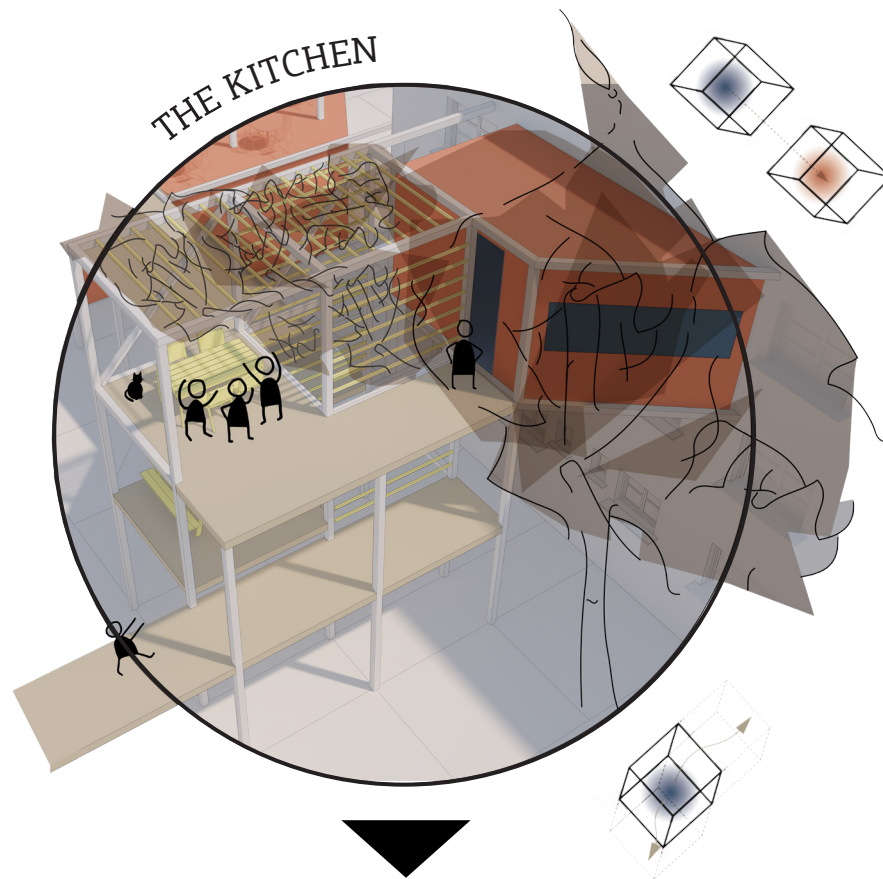


THE INCUBATOR



OPPORTUNITIES An already present element that can be the starting point of a commoning process.

CHALLENGES Is an architectural system enough to kickstart and maintain such a process? What else is needed?



OPPORTUNITIES Two commonly managed kitchens could potentially result in significantly minimising household waste.

CHALLENGES Miscommunication is not that difficult to happen, especially when it comes to sharing such a vital place of a house.

EXPLORING SPATIALITIES

As mentioned in the previous chapter, the concept is based on the small shared kiosk-like space that is situated on the south-east corner of the district (see map on page 39). This is the starting point, the seed, where the scenario unfolds, potentially leading to several spatialities, some of which will be examined below.

As the first emerging spatiality, an expanded community space can bloom, big enough to host neighbourhood meetings and any other common activity needed, where the community and the community board could start the discussions on how to proceed.

Another space could be a shared kitchen. In a hypothetical scenario, where two neighbouring apartments are in need of a larger kitchen space, a shared kitchen space could be the answer to that. The potential to co-manage two households with one kitchen, may lead to less spending and more efficiently consuming, thus minimising the household waste.

Shared laundry rooms and tool storage spaces, could prove rather sustainable for this neighbourhood, as well as helpful to all those households that cannot afford a washing machine. Community gardens, on the ground and on the rooftops could provide the neighbourhood with a fair amount of vegetables and greenery.

Moreover, the new spatialities can also address the surrounding area, or even the city itself like a weekly open-air market, a thing quite common throughout Greece, all year round.

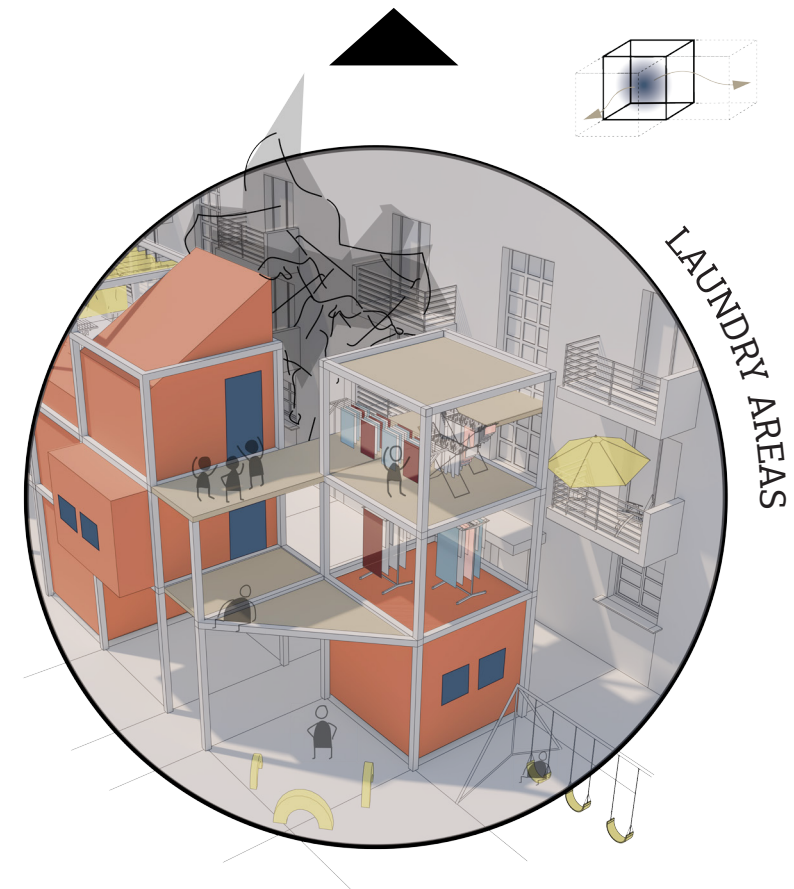
Several residents of the district have been organising events in the past, such as concerts. A stage, therefore, seems as a rather fitting scenario, for hosting events, from concerts to theatrical plays, bringing the neighbourhood together and lifting the invisible barriers separating it mentally from the city.

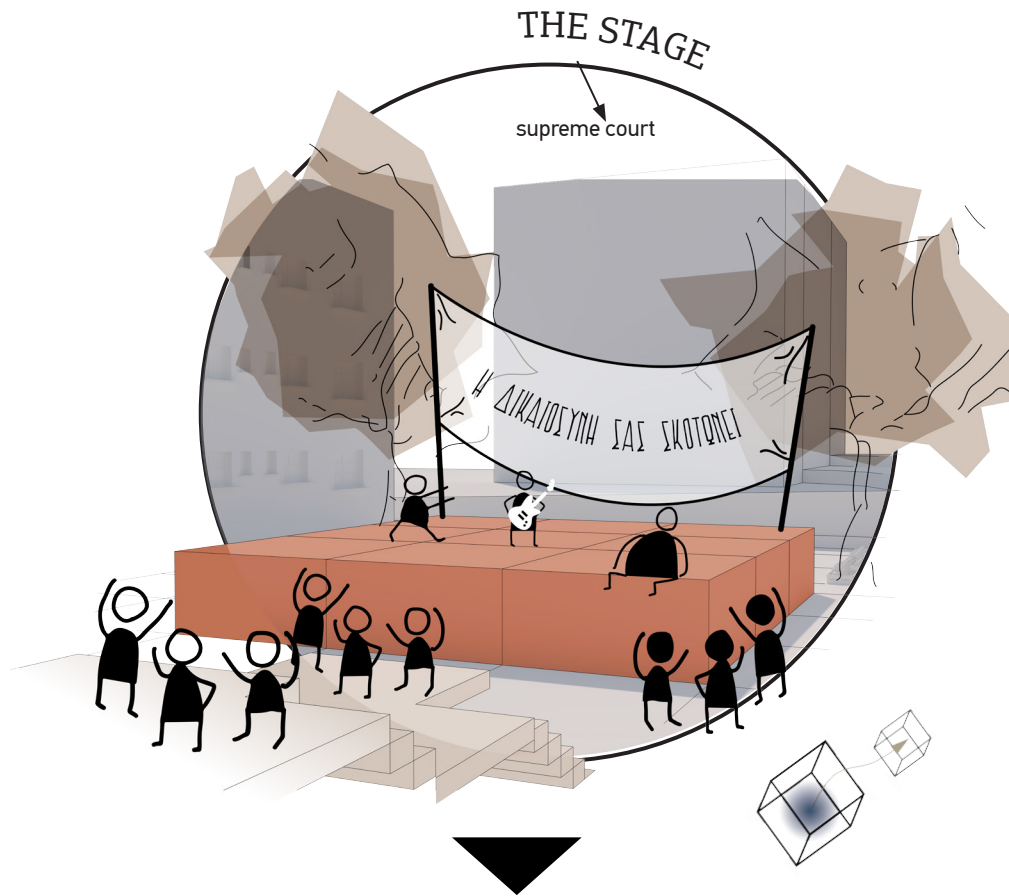
All these potentially emerging spatialities are not the only ones to emerge. And all those that emerge do not fall in the strict categories that Jan Gehl (2006) defined in his work. Private, semi-private, public, semi-public, become dynamic and ever interchanging notions as the spaces themselves or their users and their needs change. Moreover the presence of these spatialities does not mean that everybody is using or needs them. This attempt is not after the socialist dream, where everybody is the same, ergo should have the same. As mentioned before, this is not about equality, it's about equity. For example, the fact that some apartments need some extra kitchen space, does not mean that every apartment should get that extra space. Contrary to modernistic and socialist architecture, there is no average human here on whom the design is based. And to push this even further, commoning does not entail constant participation by everyone, but rather respecting each member's personality and their right to abstain.

It's more than certain and obvious that as many opportunities and potential these emerging spatialities, and consequently this system shows, there are twice as many threats, ready to thwart this attempt. Miscommunication, prejudices and greed, or gentrification are always a possibility, but this does should not anul any attempt towards change; on the contrary, being aware of all these potential outcomes could fortify the actions taken.

OPPORTUNITIES Apart from the accommodation of needs, meeting opportunities occur. The need for organisation when it comes to scheduling could reinforce the initiatives taken, not only in this case.

CHALLENGES Conflicts, individualistic appropriation are some potential outcomes of such an arrangement.



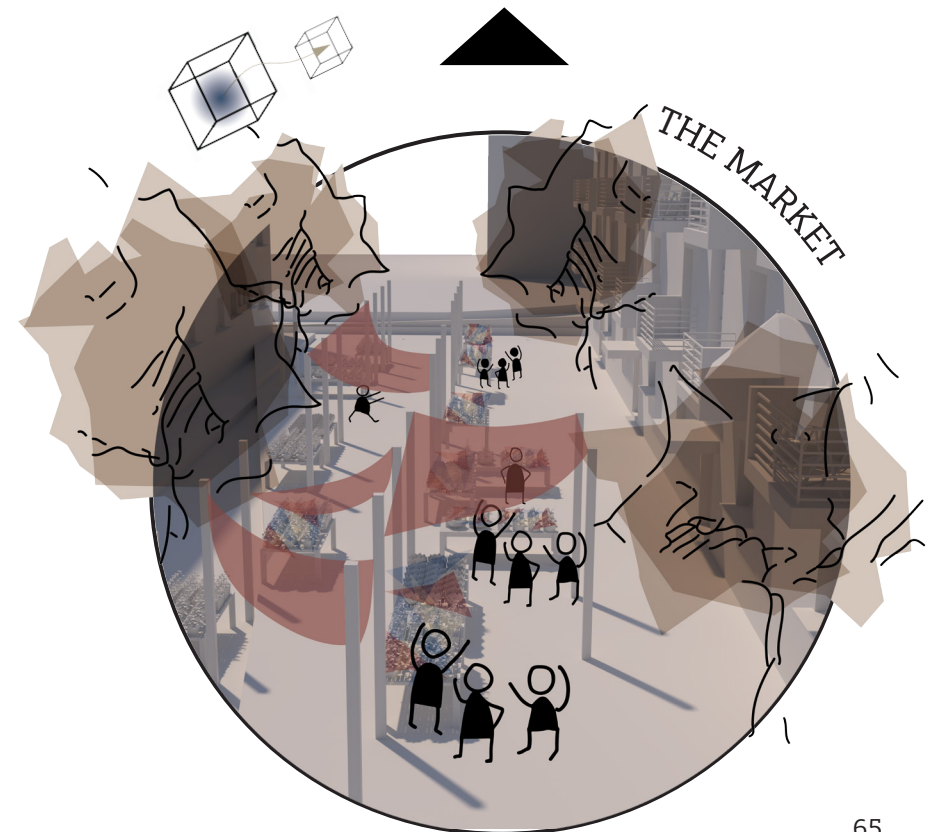


OPPORTUNITIES Uniting people through common experiences, as well as reaching out to the city, but most of all, be able to send a clear political message when needed.

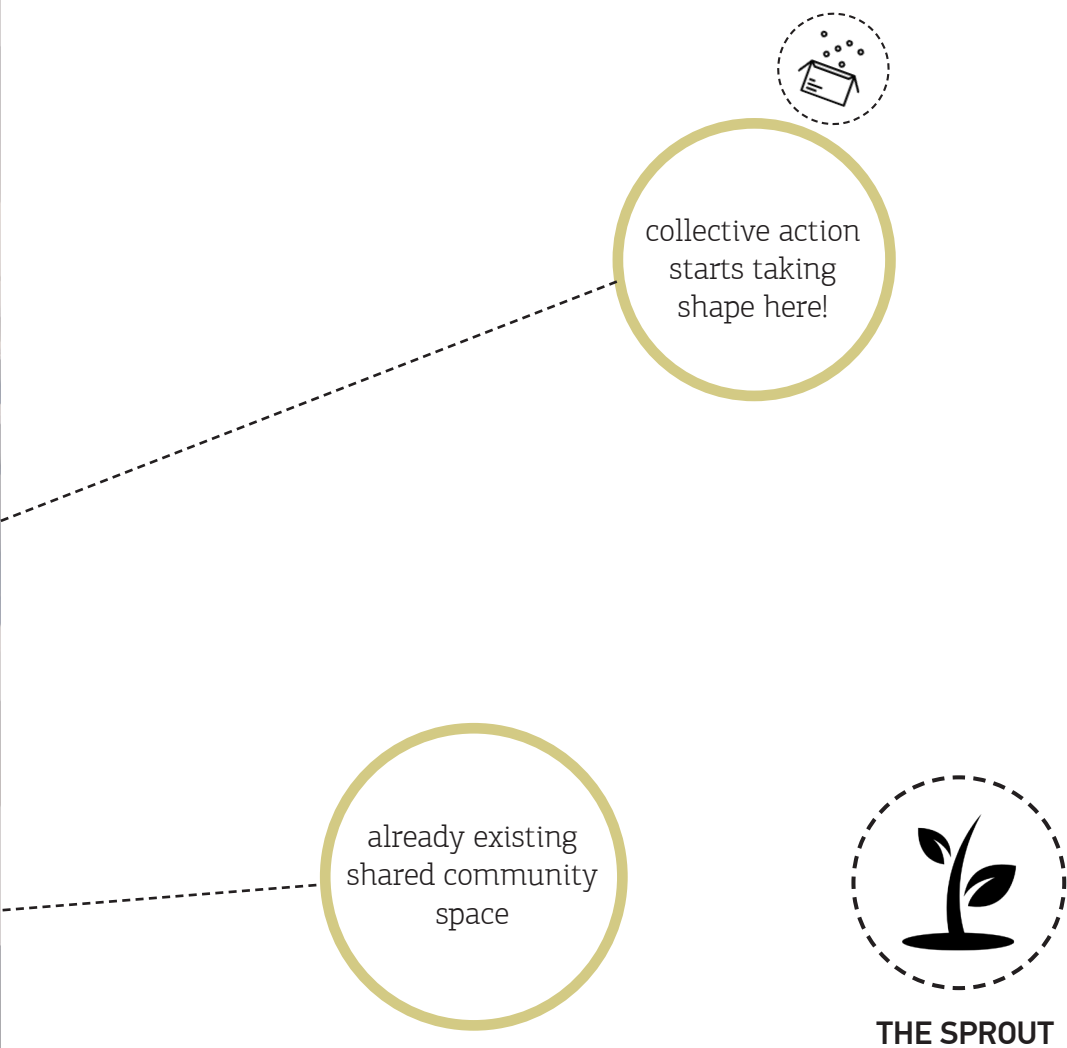
CHALLENGES Gentrification?

OPPORTUNITIES The community could reach out to the city and invite neighbours, both producers and consumers to visit the area and interact with the people.

CHALLENGES An overflow of people can have the most undesired effect: an area alive and swarmed with people, but not the locals. Or even a form of internal tourism, where the residents involuntarily become an exhibition.





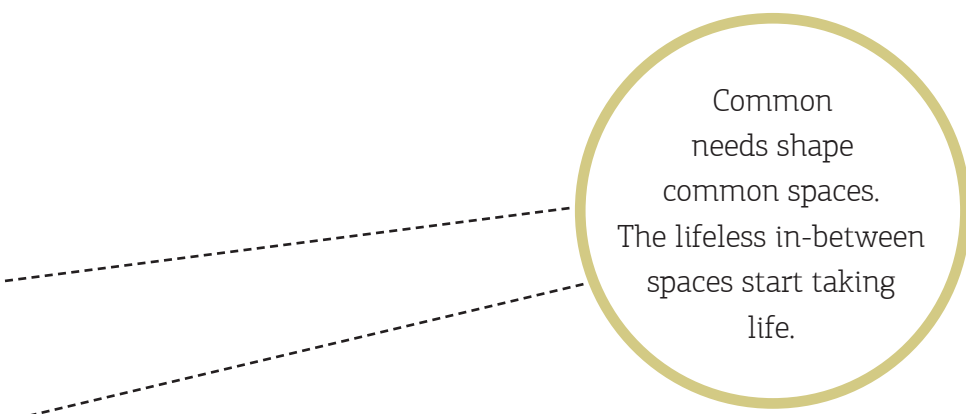


POTENTIAL SCENARIOS

The spatialities that emerge through this system, some of which were presented in the previous pages, can take shape in several scenarios, a sequence of which is presented here.

First, the “sprout”, where the already existing shared space expands to a new, bigger one (the incubator). Then, the “grove” where ideas and actions are slowly forming into new spatialities. Last, the “jungle” where a network of spaces is formed. While the





Common
needs shape
common spaces.
The lifeless in-between
spaces start taking
life.

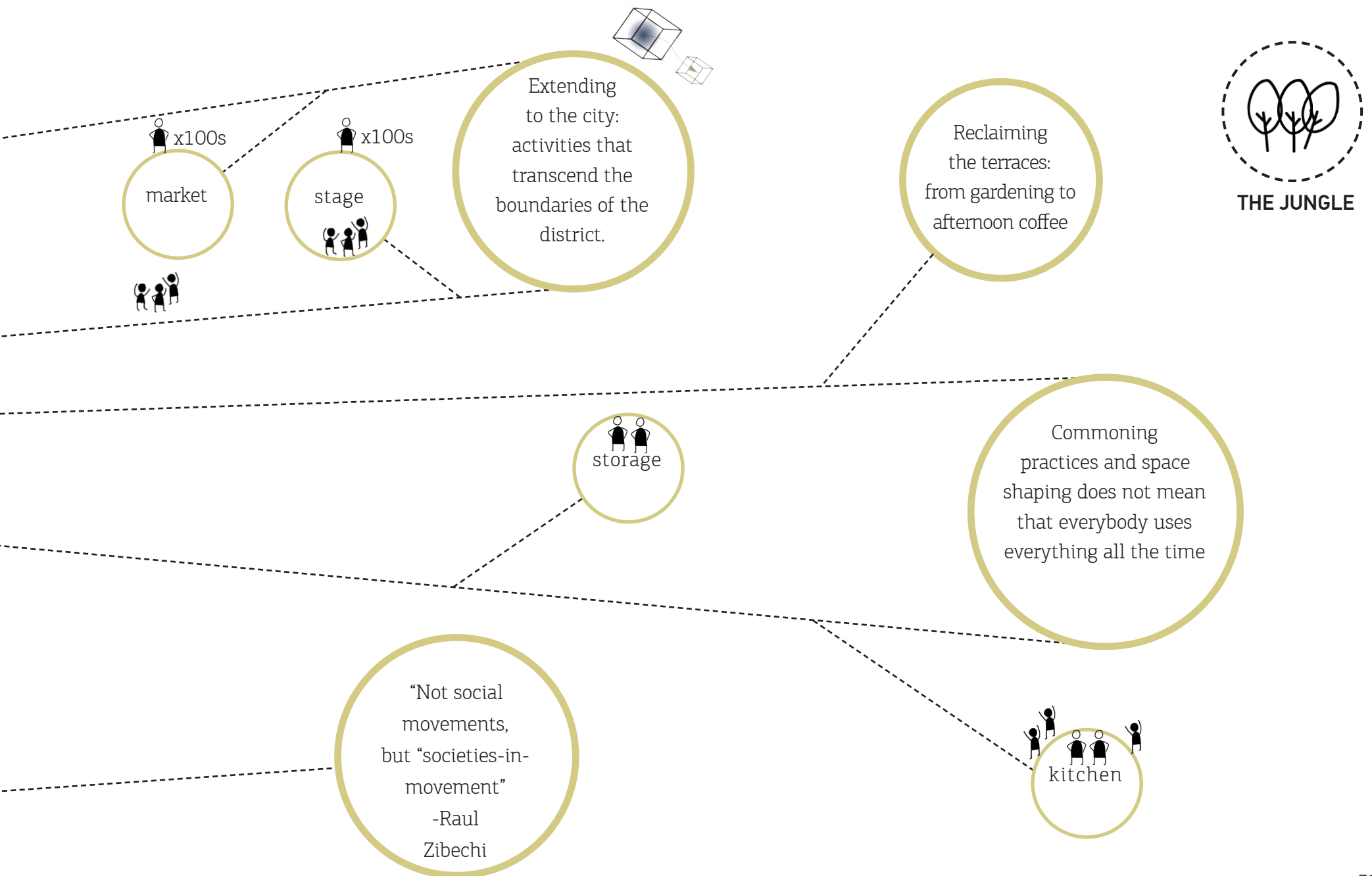


THE GROVE

jungle as a term has come to imply chaos or anarchy, a belief rather untrue, because as every natural ecosystem on earth it is shaped by natural laws and maintains a delicate balance, while ever-changing.

This is exactly what could happen in this area as well. A network of spatialities, co-existing as people co-exist, ever-changing in search of the commons.







5. CONCLUSIONS

A better compromise between utopianism and realism is required. How to find this compromise is anything but obvious.

- Samuel Moyn, 2014

IN CONCLUSION: THE ROLE OF THE ARCHITECT WITHIN THE EMERGING AUTONOMIES

As mentioned in the first pages of this issue, this thesis falls within the general need to re-think the role of the architect. As Jeremy Till underlines, despite the factors that architecture is dependent on, such as the client, the budget, and the technologies and materials that are available at a given time, we still abide by the modernistic notion that the architect is an omnipotent being, able to create and mould entire cities just by the swing of their pen (Griffiths, 2018).

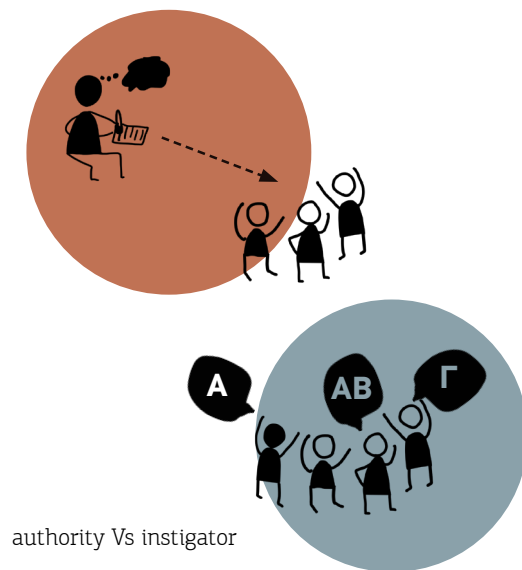
As the system that nurtured this myth is dying, or at its very margins, where non-commodified spaces grow, omnipotence does not fit. Architecture existed before architects, as vernacular

architecture confirms in every corner of the globe. Architects, therefore, should denounce the false notions of power and authority and assume new roles within the emerging social relations.

One may argue that this is rather a denouncement of responsibilities rather than one of authority on the architect's part. But this argument tends to confuse and mix the meanings of authority and responsibility. What is commonly perceived as the responsibility of an architect is the designing of spaces that answer to, or -better- predict the needs, both functional and aesthetic, of the user/client. Predicting, ergo dictating needs, is an authoritative action. The true responsibility lies in being able to provide the knowledge and design with the user, not for the user, or even to be an instigator or a crossbencher, eager to push the limits of thought.

Returning to the emerging social relations, along with the emerging spatialities hold the potential to re-shape urban life. Athens, at this moment in time, is at a threshold. Torn between South and North, between informal, migratory practices and privatised, profit-oriented initiatives (Von Osten, 2009) it poses as an ideal field for these new social relations and the spatialities that accommodate them to flourish, something that -as mentioned in the first part of this thesis- is already happening.

The main question is, how do these spaces survive? How does a society in movement maintain this status. As seen by examining the numerous precedents, movements and alternative social relations, threshold spatialities and non-commodified spaces,

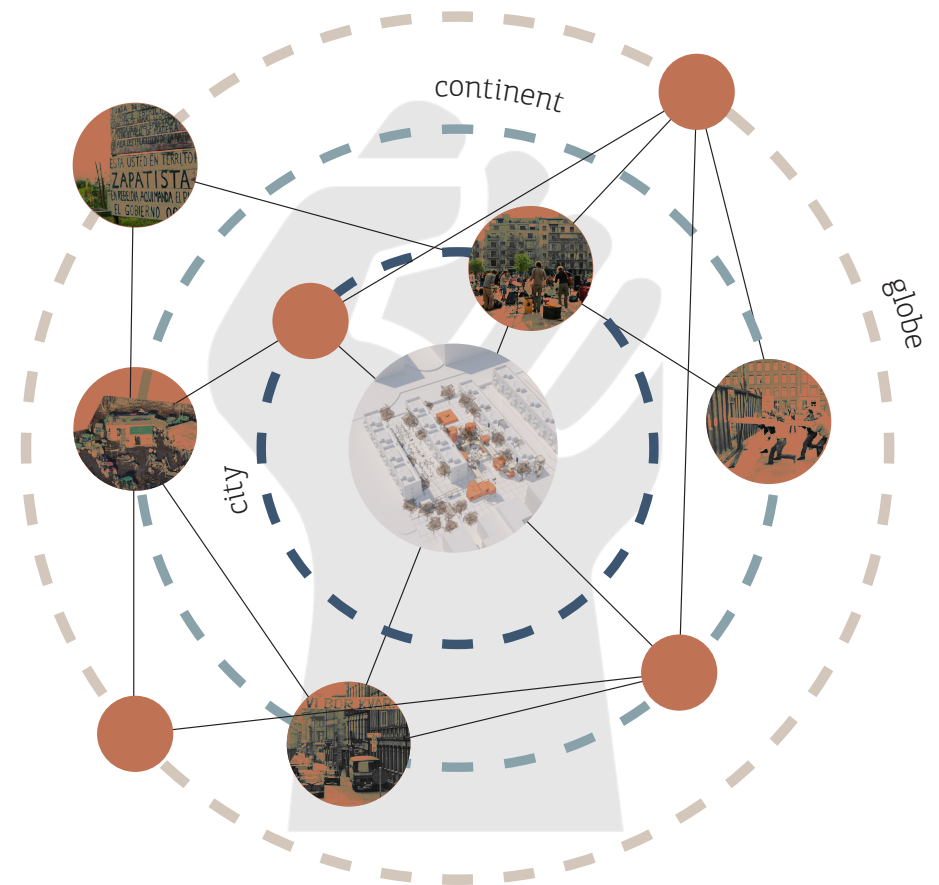


tend to fade after a while. This is what happened with Indignados in Spain, with the 2008 insurrection in Greece and with the Occupy movement in Wall street. Was a clear political stance and goal missing? Was the counter-attack of systemic forces overwhelming?

Whatever the causes of failure were, the necessity of alternatives is still there. Bottom-up initiatives are still there, enclosed micro-societies are still blooming around the globe, disillusionment is still occurring. One can only wonder what would happen if a network would form of all these free communities, bringing them together and through commoning practices, push the boundaries of social life and spatial management, posing, thus a strong answer and alternative to the current system.

In the end it's all about finding a balance between realism and utopianism. While innovation, creativity and idealism is desperately needed, we mustn't fail into taking into account what reality is, what clues it can provide and how to read those clues to found and favour change. Otherwise, any attempt may end up serving reality too much (Moyn, 2014)

How to find this balance is an everlasting struggle. Whether it will ever be reached, that remains to be seen.



free communities network

REFERENCES

BOOKS:

- Brand, S. (1995). *How buildings learn: what happens after they're built*. New York: Penguin Books.
- Déri, T., Dupuis-Déri, F. (2014). *L' anarquie expliquée à mon père*. Québec: Lux Éditeur.
- Dinulović, R. (2014). The ideological function of Architecture in the society of the spectacle. In V. Mako, M. Roter Blagojević & M. Vukotić Lazar (Eds.), *Architecture and Ideology* (pp. 42-49). Newcastle: Cambridge Scholars Publishing
- Gehl, J. (2006). *Life between the buildings: using public space*. Copenhagen: Danish Architectural Press.
- Harvey, D. (2012). *Rebel Cities*. London: Verso
- Klein, N. (2008). *The shock doctrine: The rise of disaster capitalism*. London: Penguin Books
- Lefebvre, H. (1991) *Production of Space*. Oxford: Blackwell Publishing
- Markoutsas D., Panagakos, V. (2007) *Prosfigika in Alexandras: Intersection between memory and culture*. (Licentiate thesis). University of Thessaly, Volos, Greece

- Miessen, M. (2016). *Crossbenching: Toward participation as critical spatial practice*. Berlin: Sternberg Press.

- Moyn, S. (2014). *Human rights and the uses of history*. London: Verso

- Stavrides, S. (2016). *Common Space: The city as commons*. London: Zed Books

- Zibechi, R. (2010). *Dispersing Power: Social Movements as Anti-State Forces*. Oakland: AK Press

ARTICLES:

- Adamaki-Triantou, L. (2014, July 12). What's going on at the refugee housing district in Alexandras ave.? (Τι συμβαίνει στα προσφυγικά?). *Popaganda*. Retrieved from <http://popaganda.gr/ti-simveni-sta-prosfigika/2/>

- Georgakopoulou, F. (2003). *Investigating the influence of modernism on designing and building the refugee housing districts in Athens and Piraeus* (Διερεύνηση της επιρροής του μοντέρνου κινήματος στον σχεδιασμό και την ανέγερση των προσφυγικών κατοικιών στην Αθήνα και τον Πειραιά (1930-1940)) Retrieved from <https://www.greekarchitects.gr>

- Griffiths, S. (2018, May 21). Architects are not really required for the nitty gritty of actual building any more. *Dezeen*. Retrieved from <https://www.dezeen.com/2018/05/21/sean-griffiths-opinion-venice-architecture-biennale/>

- López Díaz, A. (2017, August 9). Why Barcelona locals really hate tourists. *The Independent*. Retrieved from <https://www.independent.co.uk/travel/news-and-advice/barcelona-locals-hate-tourists-why-reasons-spain-protests-arran-airbnb-locals-attacks-graffiti-a7883021.html>

- Kormann, C. (2018, August 1). How climate change contributed to this summer's wildfires. *The New Yorker*. Retrieved from <https://www.newyorker.com/science/elements/how-climate-change-contributed-to-this-summers-wildfires>

- Mann, B. (2014). *Equity and Equality Are Not Equal*. Retrieved from: <https://edtrust.org/the-equity-line/equity-and-equality-are-not-equal/>

- Messinis, D. *December 2008 in pictures (Ο Δεκέμβρης του 2008 σε φωτογραφίες)*. Retrieved from <https://tvxs.gr/news/ellada/o-dekembris-toy-2008-apo-fako-toy-dimitri-messini>

- Namias, O. (2016, April 26). Half a good home isn't enough. *Latin America in Movement*. Retrieved from <https://www.alainet.org/en/articulo/176832>

- O'Brien, M. (2018, April 26) Greece's economic crisis is over only if you don't live there. *The Washington Post*. Retrieved from https://www.washingtonpost.com/news/wonk/wp/2018/04/26/greeces-economic-crisis-is-over-only-if-you-dont-live-there/?noredirect=on&utm_term=.818c8d7c3984

- Pettas, D. (2015) *A critical defending of Exarcheia's public space (Μια κριτική υπεράσπιση του δημόσιου χώρου των Εξαρχείων)*. Retrieved from <https://www.babylonia.gr/2015/12/09/mia-kritiki-iperaspisi-tou-dimosiou-chorou-ton-exarchion/>

- Psarra, A. (2014, March 14) History is concentrated in HRADF (Η Ιστορία «συνωστίζεται» στο ΤΑΙΠΕΔ). *I efimerida ton sidakton*. Retrieved from <http://archive.efsyn.gr/?p=182033>

- Rousanoglou, N. (2017, August 3). Rapid increase in real estate purchases by foreigners (Ραγδαία άνοδος των αγορών ακινήτων από ξένους). *I Kathimerini*. Retrieved from <http://www.kathimerini.gr/921251/article/oikonomia/ellhnikh-oikonomia/ragdaia-anodos-twn-agorwn-akinhtwn-apo-3enoys>

- Sillas, C. (2014, May 9). Residents in the refugee housing district do not want to become a Museum (Στα Προσφυγικά της Λεωφόρου Αλεξάνδρας οι Κάτοικοι δεν Θέλουν να Γίνουν Μουσείο). *Vice*. Retrieved from <https://www.vice.com/gr/article/vvg43a/prosfygika-leoforos-alexandras>

- Smith H. (2017, September 12) Forget the Parthenon: how

austerity is laying waste to Athens' modern heritage. *The Guardian*. Retrieved from https://www.theguardian.com/cities/2017/sep/12/athens-modern-heritage-austerity-neoclassical-architecture-acropolis-greece?CMP=Share_AndroidApp_Facebook

- Stavrides, S. (2014). *Autonomy as threshold spatiality*. Retrieved from <http://autonomies.org/>

- Uniacke, H. (2017). *You can't evict a movement: a story of squatting and migration in Athens*. Retrieved from <https://www.opendemocracy.net>

- Von Osten, M. (2009). Architecture Without Architects: Another Anarchist Approach. *E-flux journal*, Volume 6. Retrieved from <https://www.e-flux.com/journal/06/61401/architecture-without-architects-another-anarchist-approach/>

- Woudstra, R. (2014). *Le Corbusier's Vision for Fascist Addis Ababa*. Retrieved from <https://failedarchitecture.com/le-corbusiers-visions-for-fascist-addis-ababa/>

MULTIMEDIA:

- Greek Architects (2012). *The refugee housing district in Alexandras Avenue (Οι προσφυγικές κατοικίες της Λεωφόρου Αλεξάνδρας)*. [Video File] Retrieved from http://www.greekarchitects.gr/tv.php?category=216&video=258#first_

division)

- Castoriadis, C. (2014, 27 December) [Video File] Retrieved from <https://www.youtube.com/watch?v=pXyFq--Ulvk>

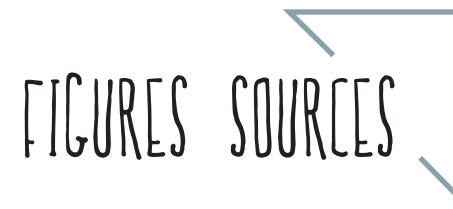


Figure 2.15 <https://www.google.com/maps>

Figure 2.16 <https://www.google.com/maps>

Figure 2.22 <http://lycabetous.blogspot.com>

Figure 2.24 <http://tetartopress.gr/>

Figure 2.25 <http://www.elculture.gr/>

Figure 2.31 <https://www.naftemporiki.gr/>

Figure 3.1 <http://blog.openstructures.net>

Figure 3.2 <http://blog.openstructures.net>

Figure 3.3 <http://blog.openstructures.net>

Figure 4.1 <https://www.vice.com/fr>

Figure 4.2 <https://www.vice.com/fr>

Figure 4.3 <https://www.architectmagazine.com>

Figure 4.4 <http://www.petersoncorp.com>

Figure 4.5 <http://www.recyclechina.com/>

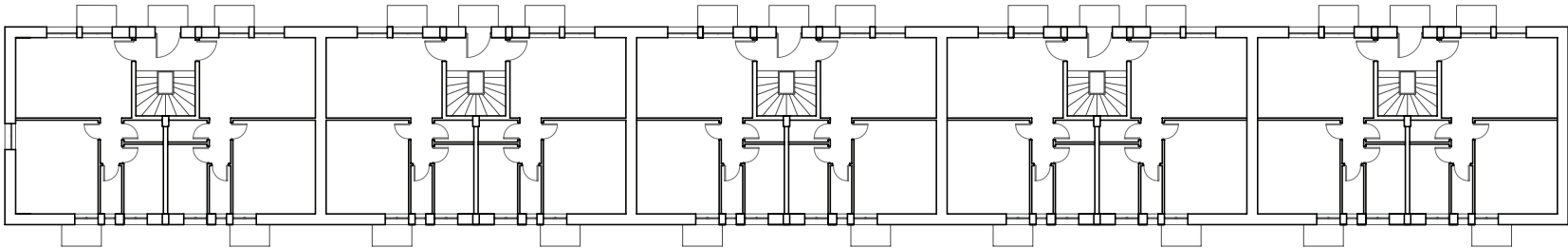
Figure 4.6 <https://www.indiamart.com>

All other images were produced by the author

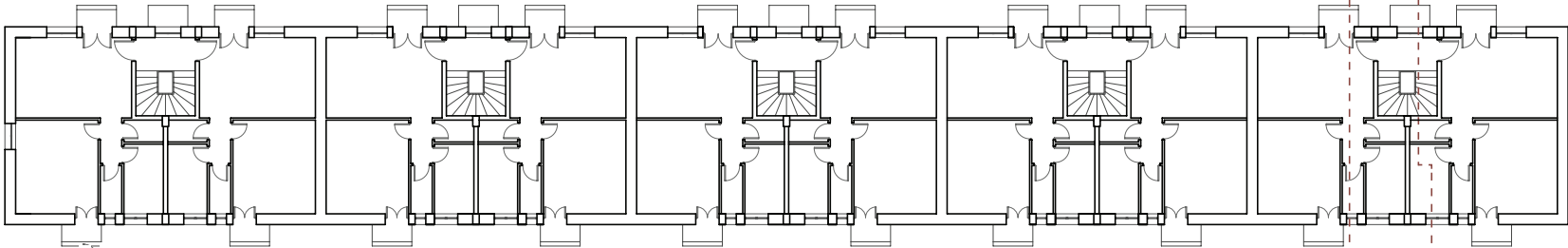


APPENDIX

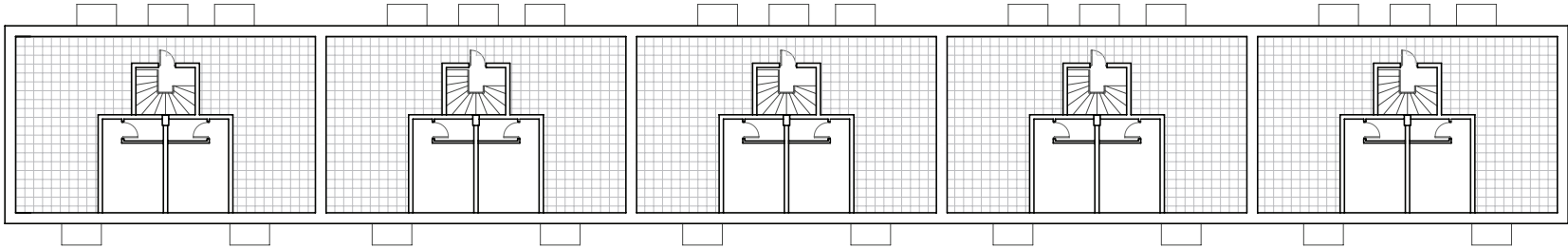
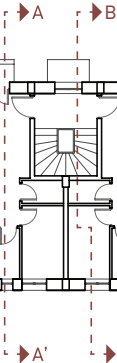
BUILDING PLANS: CURRENT SITUATION



1st floor plan



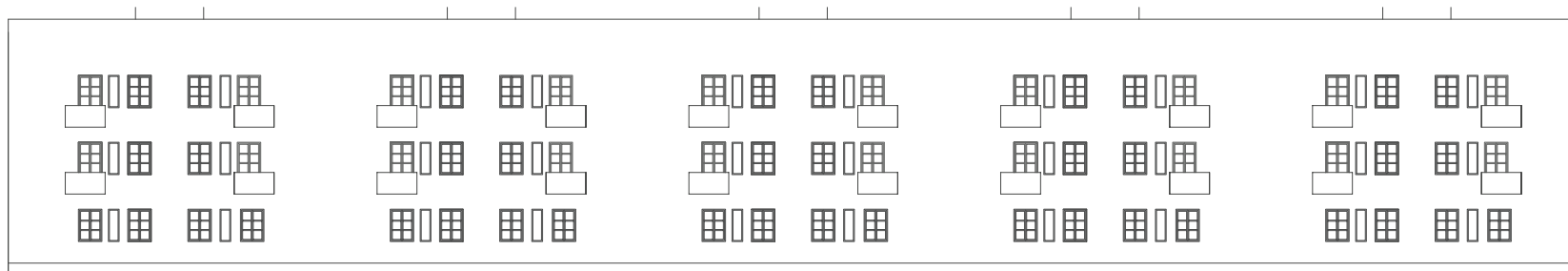
2nd floor plan



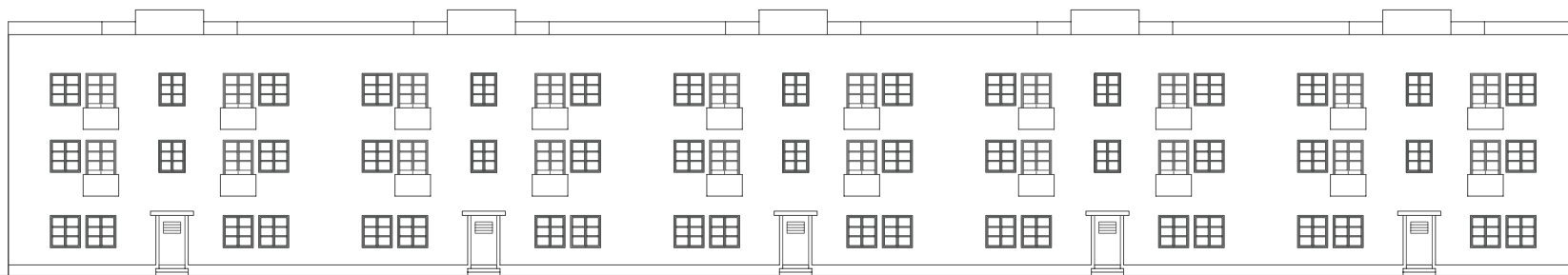
terrace plan



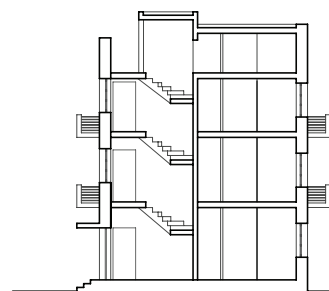
TYPE 1



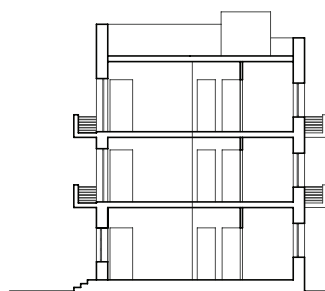
Northeast façade



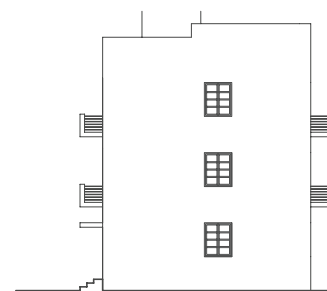
Southwest façade



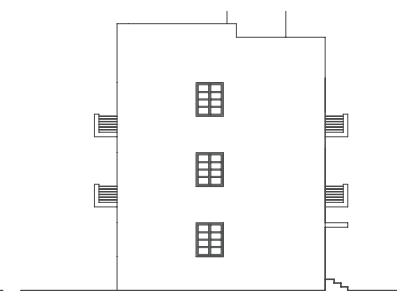
section B-B'



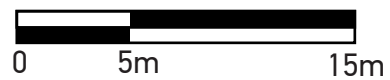
section A-A'

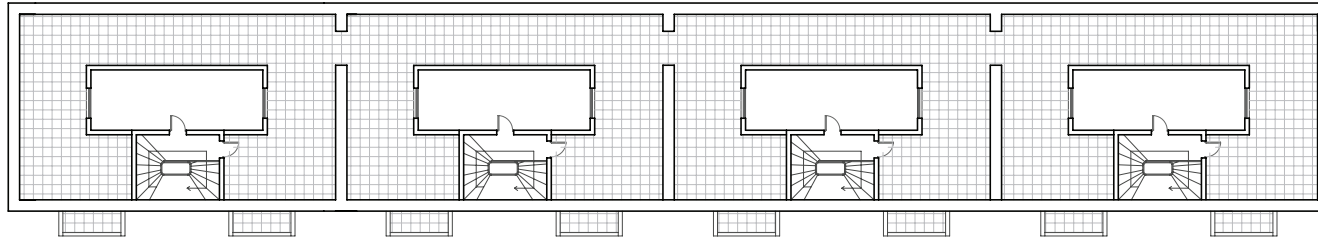


Northwest façade

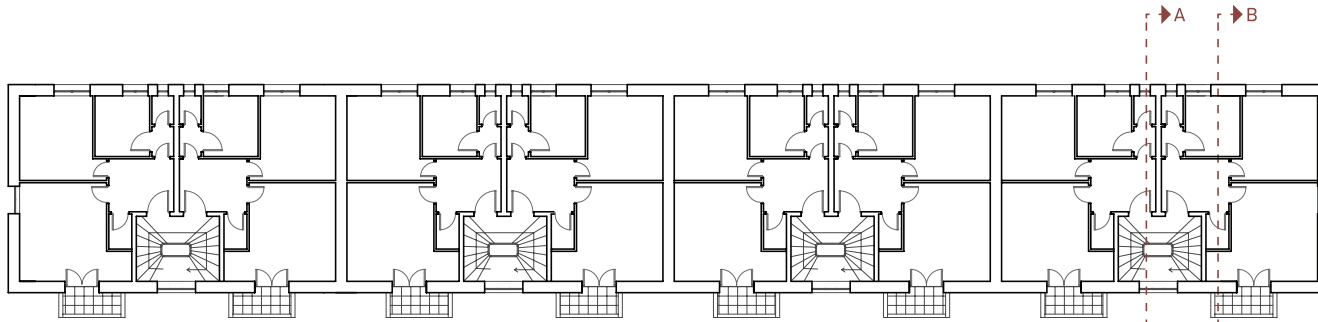


Southeast façade

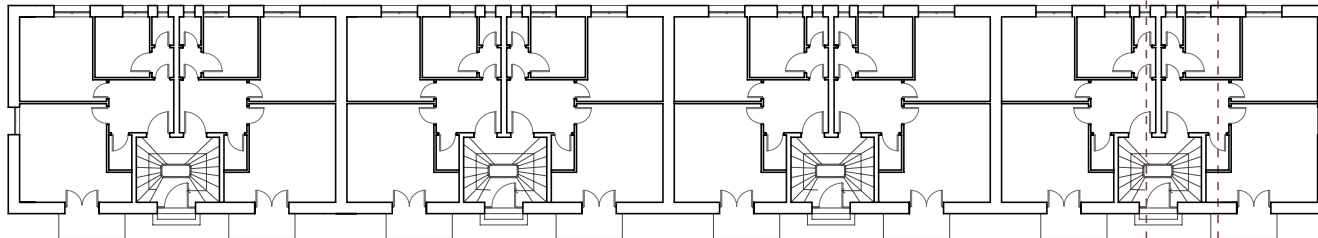




terrace plan



2nd floor plan



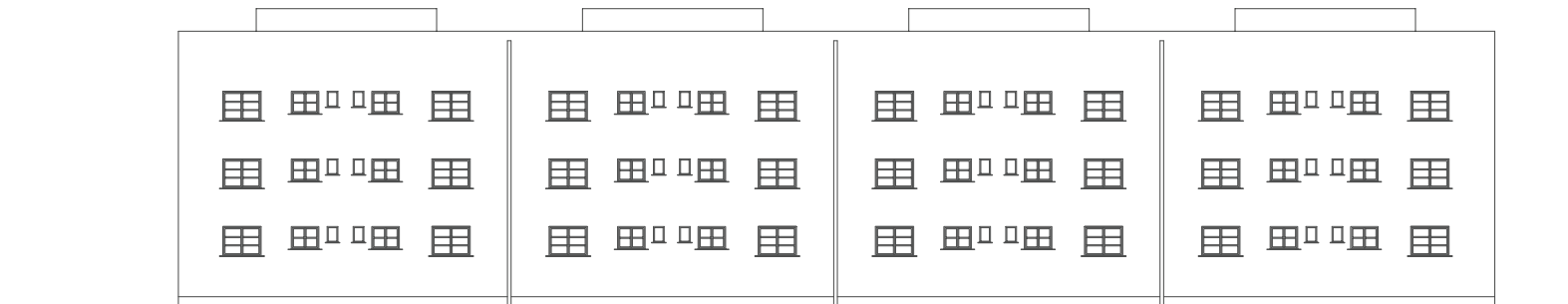
1st floor plan



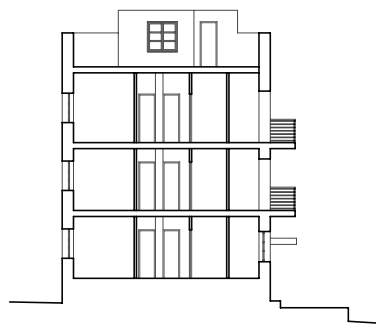
TYPE 2



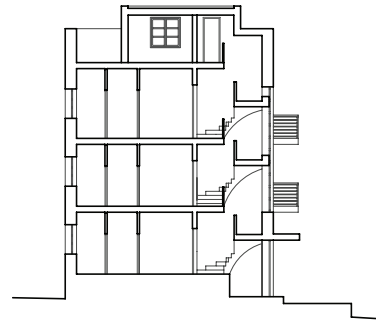
Southwest façade



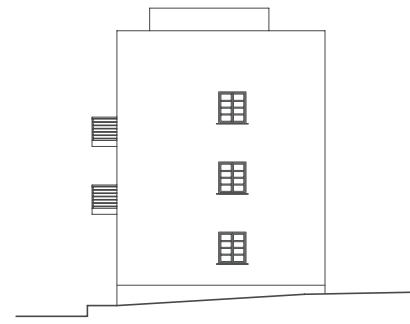
Northeast façade



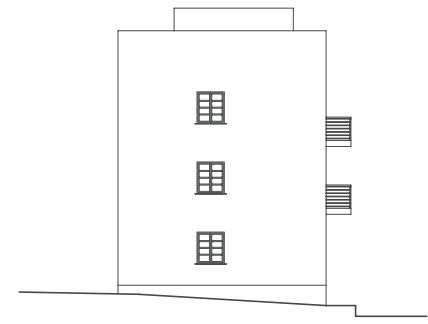
section B-B'



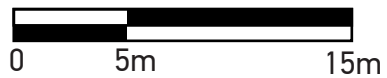
section A-A'

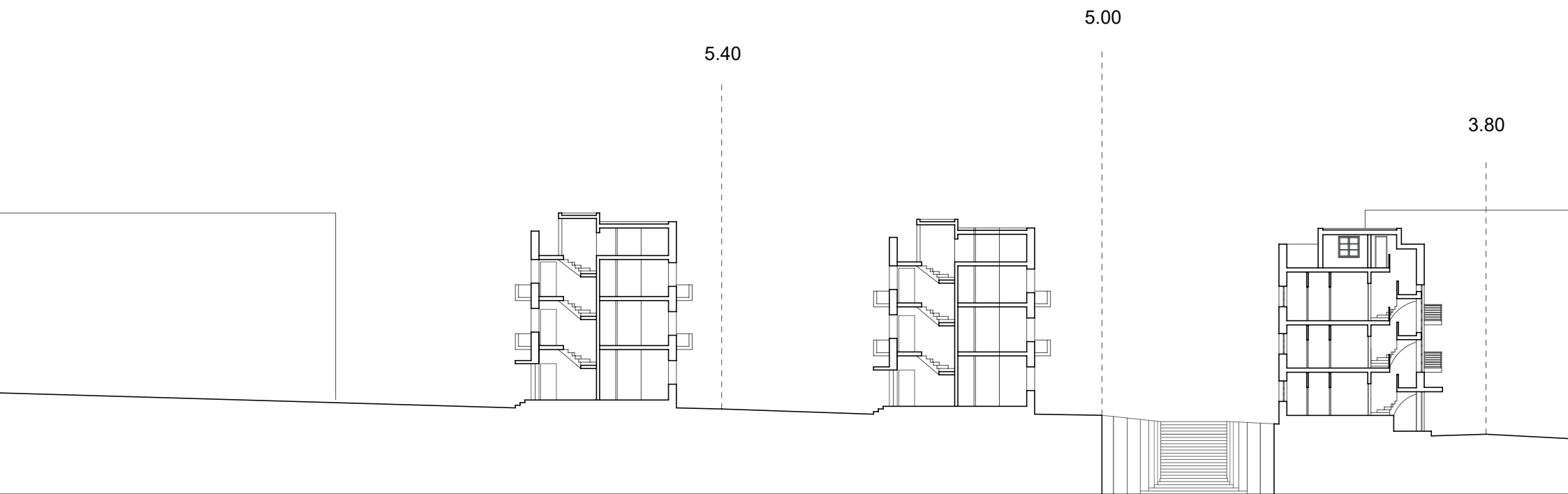


Southeast façade



Northwest façade

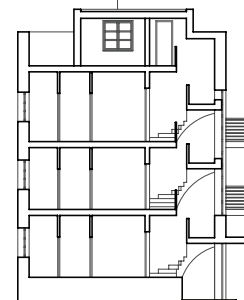
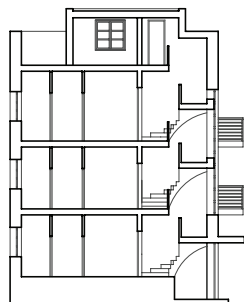
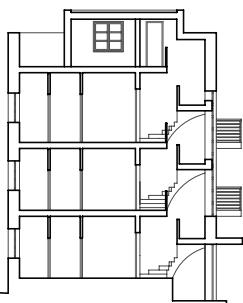




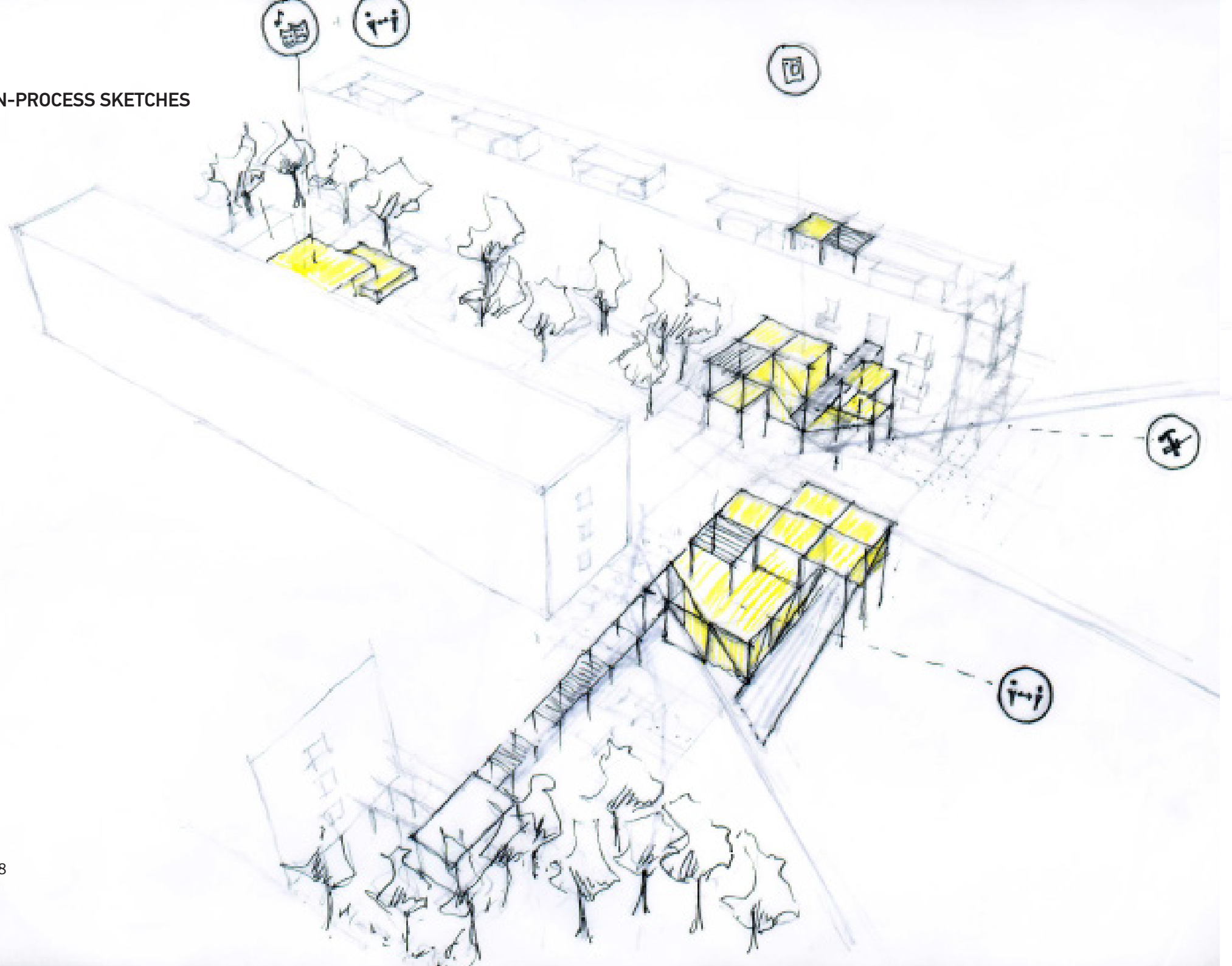
area section
(not in scale)

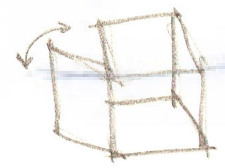
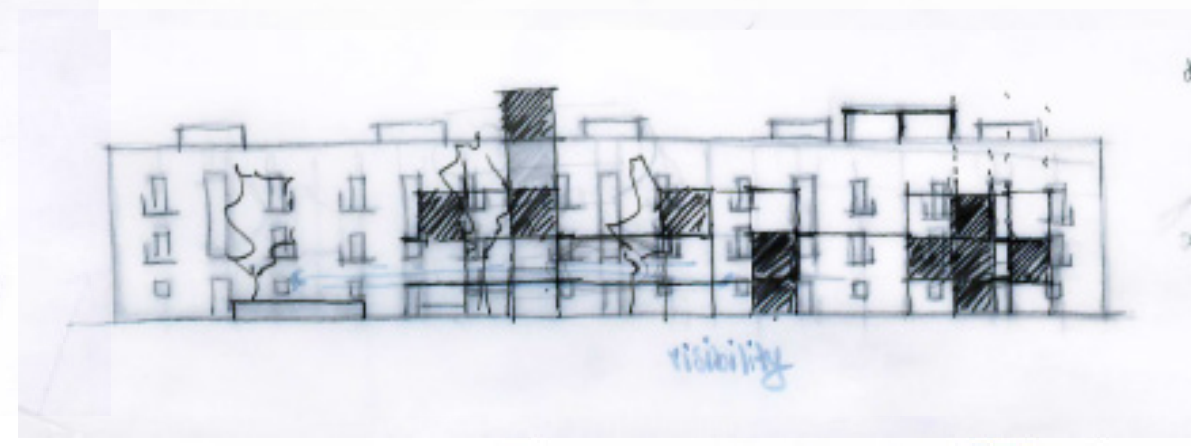
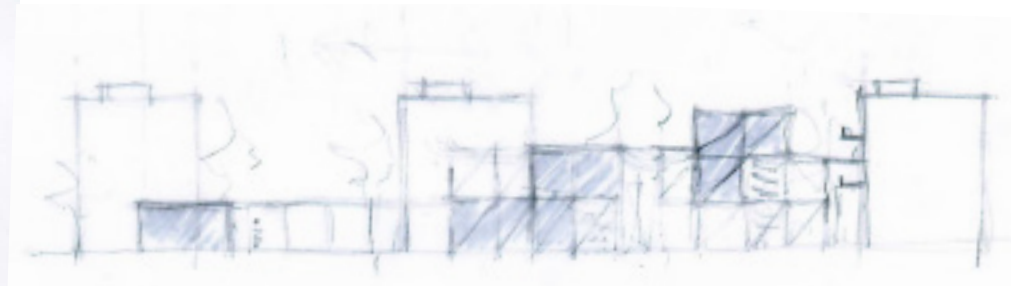
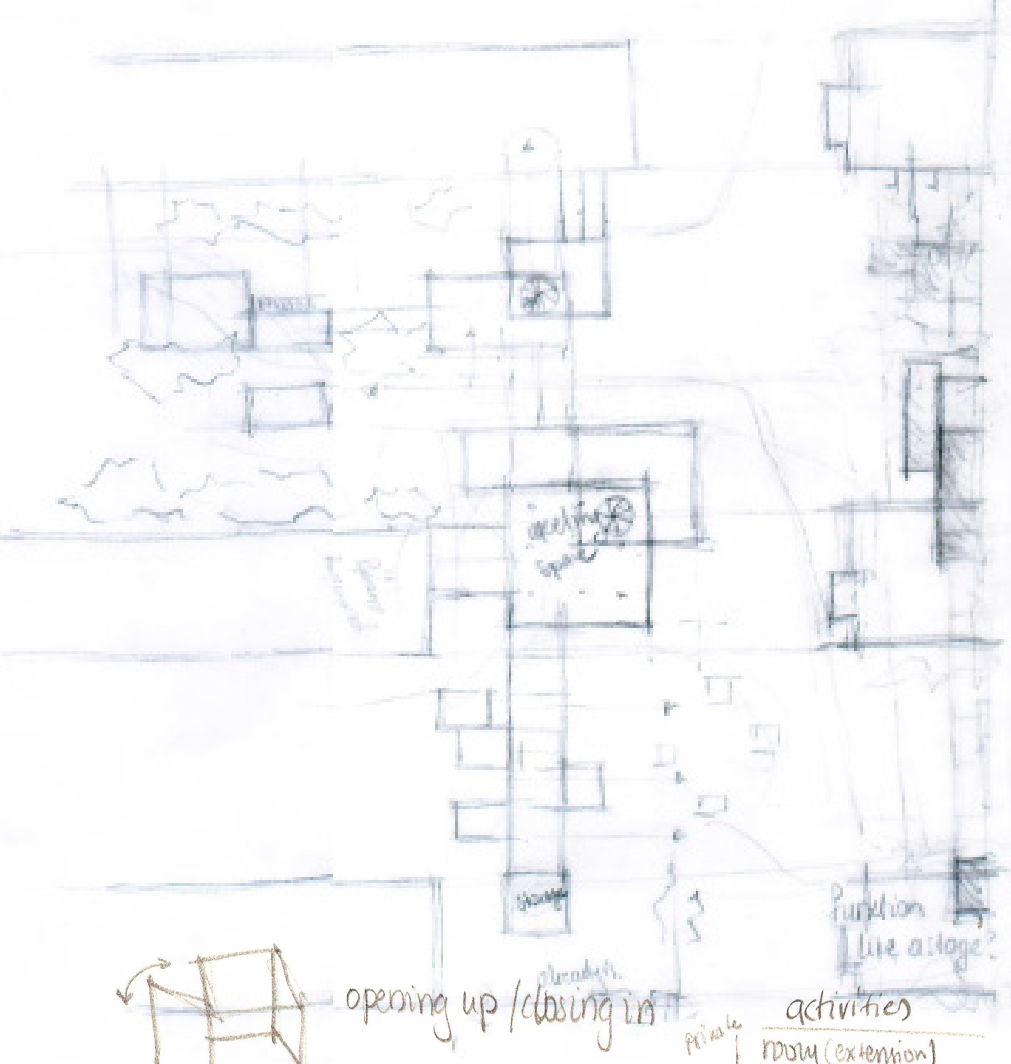
2.60

1.60



IN-PROCESS SKETCHES





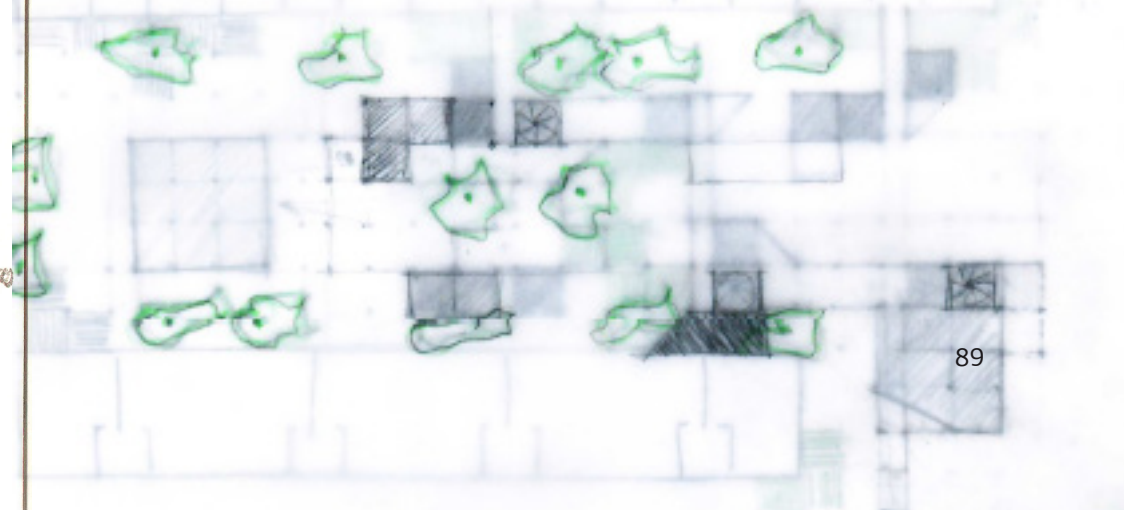
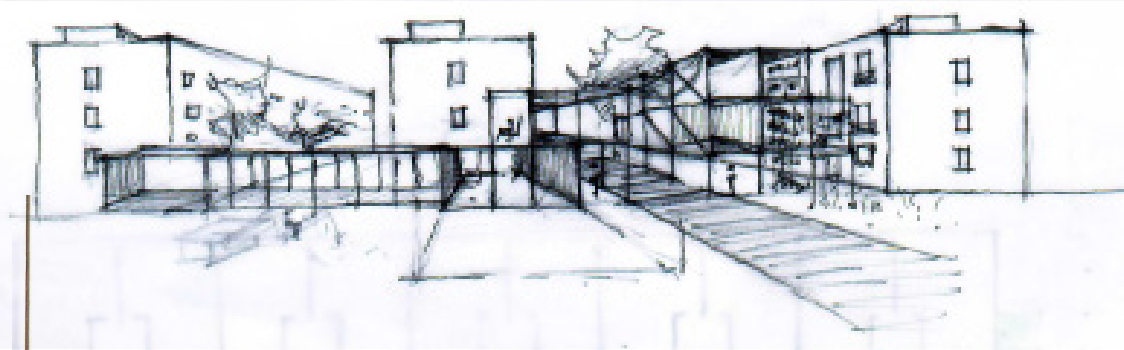
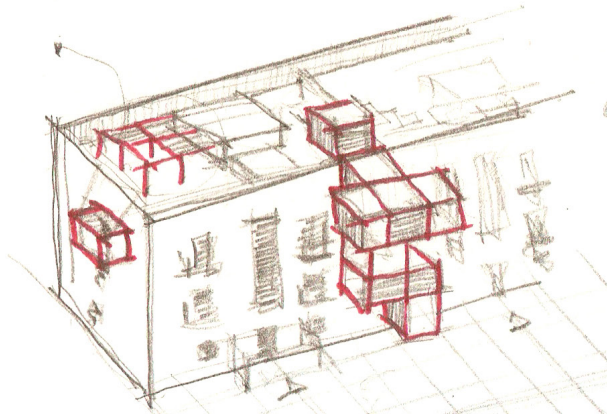
opening up / closing in

Private

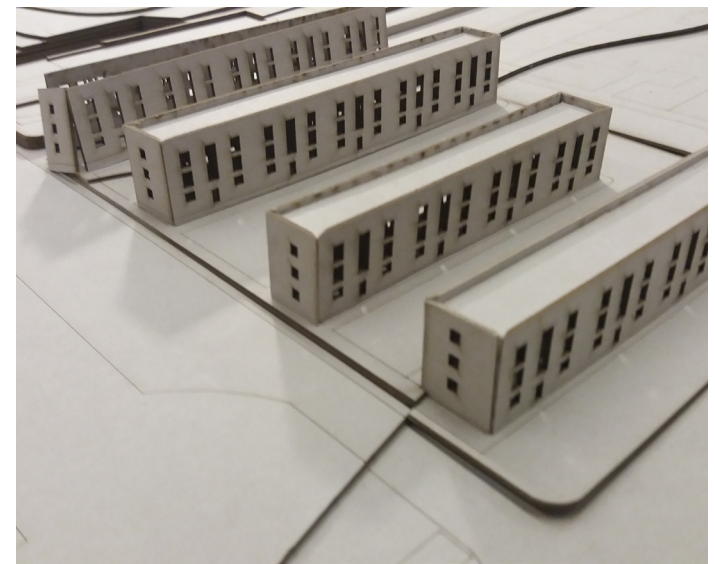
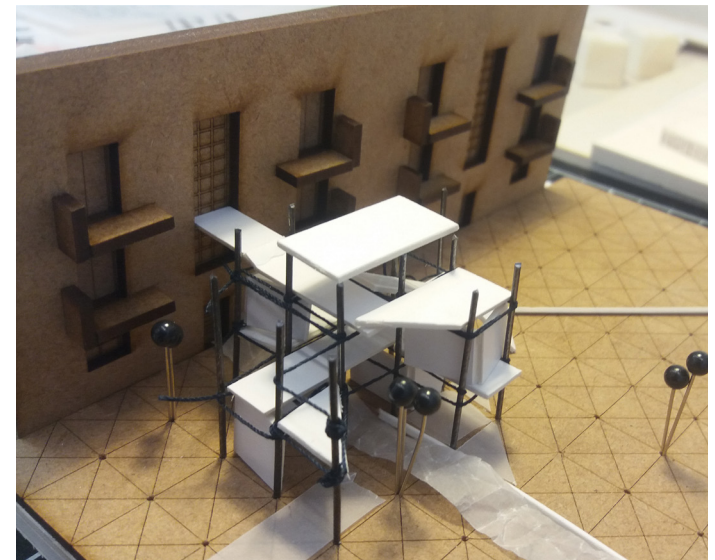
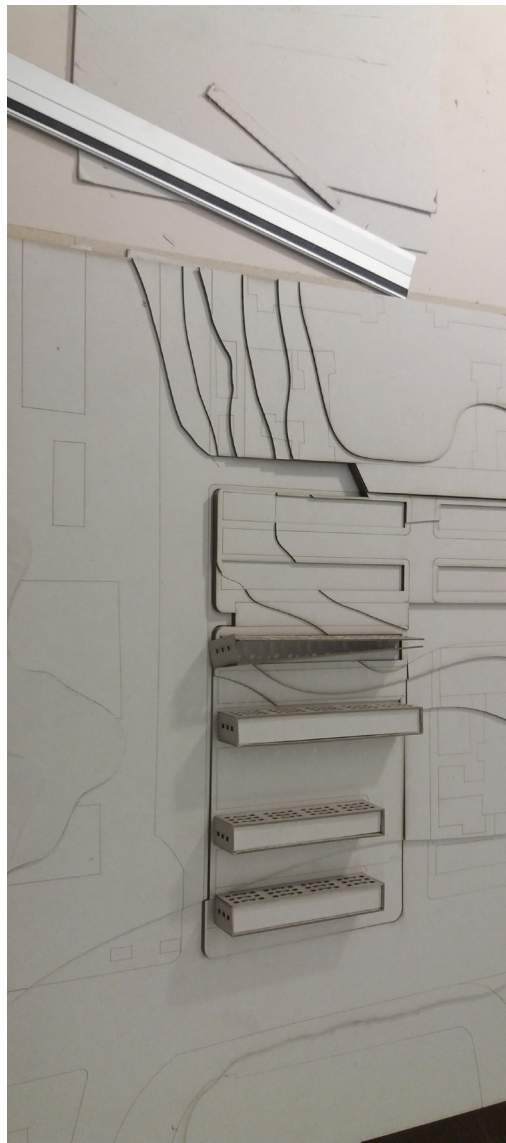
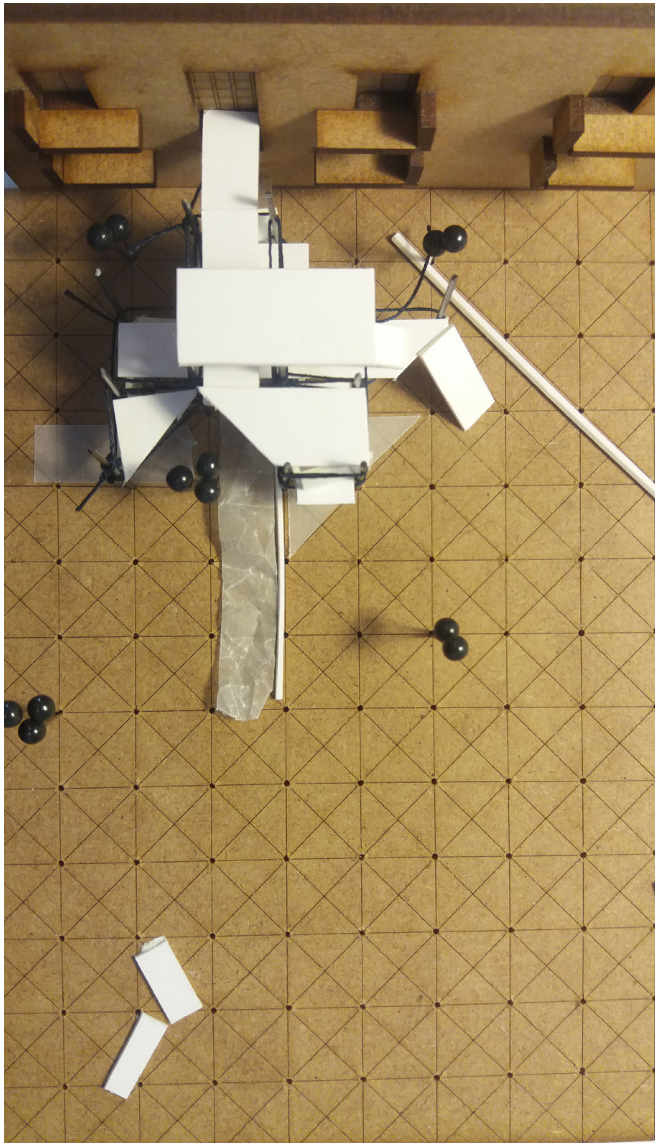
activities

- room (extension)
- Storage space (for apt)
- balcony (for apt)
- lounge
- shared pool library
- gathering balconies
- gardening
- community meetings/event space
- collective cooking

Common



IN-PROCESS MODELS



OPEN SEMINAR

28th May - 4th June

