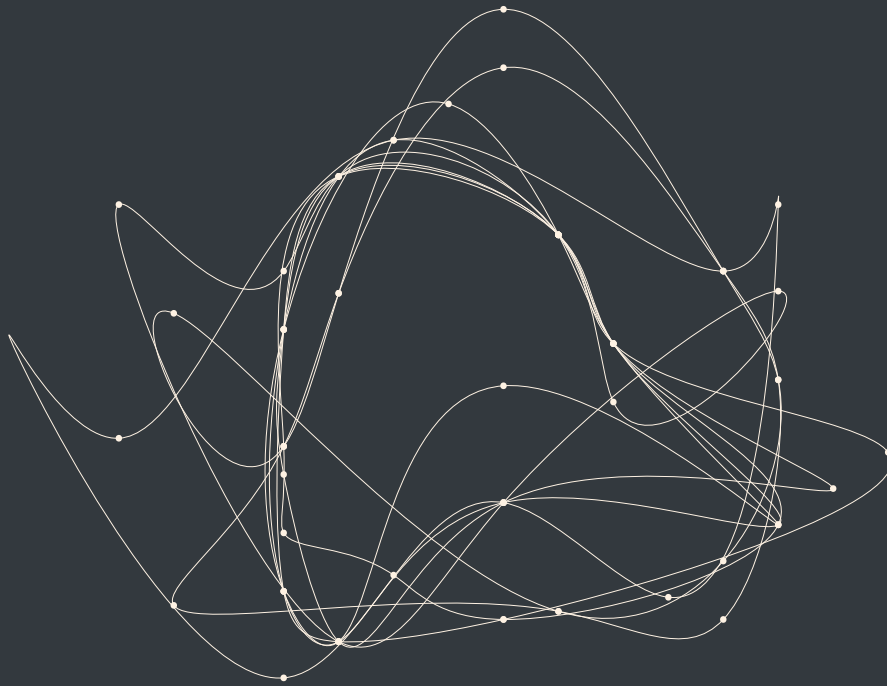


# FOLDING

FROM THE DESIRE OF THE CITY  
TO THE CITY OF DESIRE



Lydia Polykandrioti



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Athens is a city that has grown immensely after its establishment as a capital, from around 7.000 inhabitants in 1834 to around 3,1 million in 2019. After 2006, due to various economic and political reasons, mainly through the implementation of additional taxation in the building sector and in property ownership, building activities have declined and the discussion concerning the bio-political dimension and the capacities of the current urban environment of Athens have become more intense. Focusing in the neighbourhood of Sepolia, this research seeks to offer an understanding of productivity beyond the binary of built/ un-built space and instead, see productive processes as offering the ground for individuation in the urban environment. Since the production of the city and its capacities affect each other in a reciprocal way, architectural processes can offer a problematised thinking on how the built environment can generate conditions for the development of individuation. Towards a new urban subject, desire is perceived as a force that enables a shift in the understanding of the production of space in Athens: from the desire for private space to the desire for new urban actions.

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# INTRODUCTION

## 01

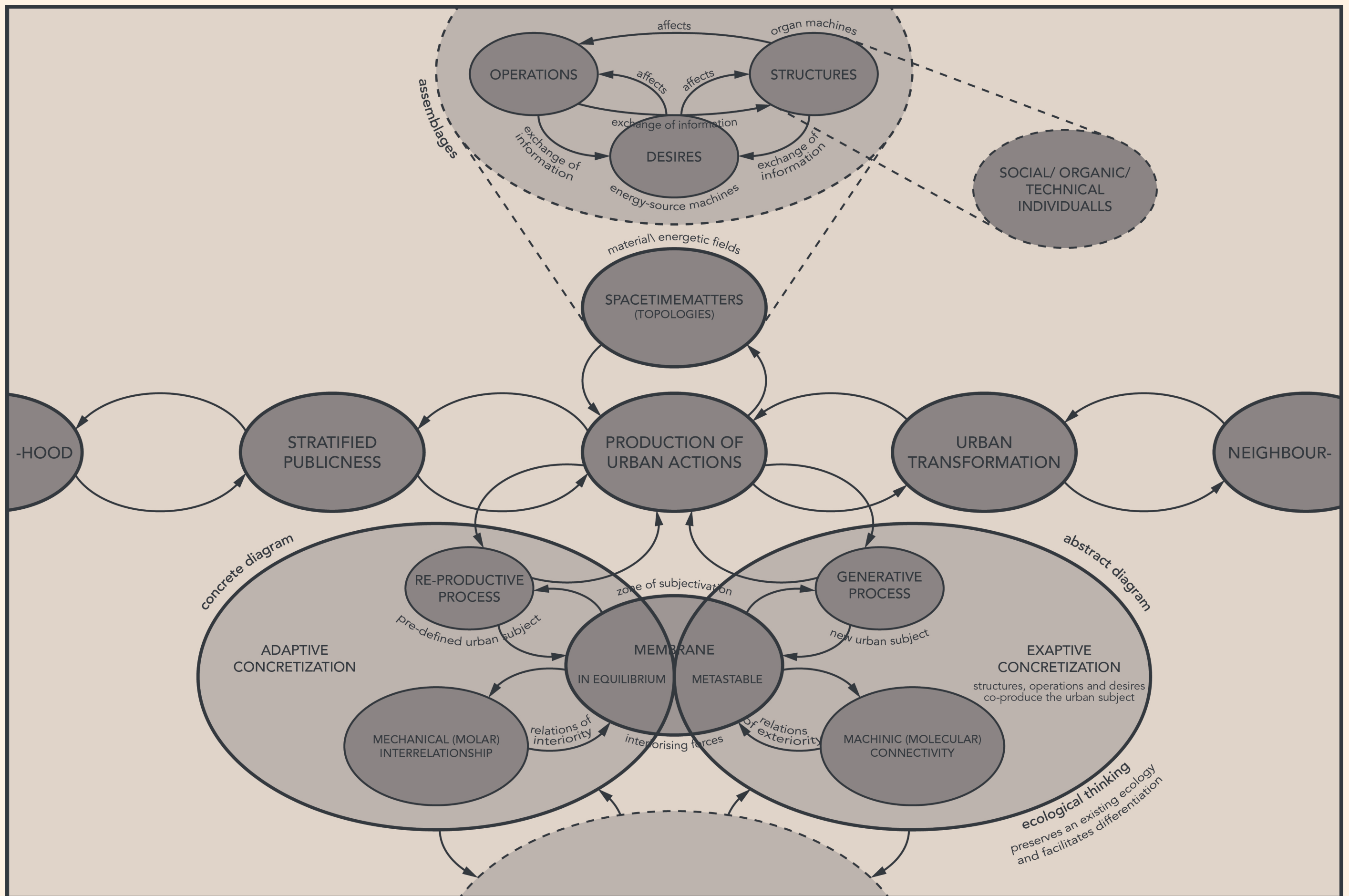
The current research investigates how the notion of desire relates to the production of the neighbourhood and how, in that context, structures and operations are mutually generating territories. Those territories, which are processes that take place in the urban environment, are considered as urban subjects. Using Athens as a case study, the research focuses in the neighbourhood of Sepolia, a place where urban processes often operate in different spaces regardless of their pre-defined function. How is the analysis of structures and operations of a specific ecology leading to a transition in the perception of its production, from a process that reproduces urban subjects, to a process that generates new ones? To what extent is the notion of desire related to urban processes that make the neighbourhood?

Individual bodies and apparatuses of the urban environment form assemblages which, through affects, produce the city, a process that consequently produces them back. Firstly, the notion of affects is related to how the ecologies of the chosen neighbourhood are being produced as well as their capacities. The way individual entities, either social, organic or technical, are related to each other and to their environment forming productive modules, is examined by referring to the Assemblage theory of philosophers Gilles Deleuze and Félix Guattari. In this process, desire, as an energy source machine, operates as a driving

force. The membrane, what separates inside from outside, is perceived as an arrangement of interiorising forces that make the territory and the neighbourhood, as an endless succession of folds or interior spaces. However, in the transition from a reproductive to a generative process, relations of exteriority enable those forces to emerge in different ways. The urban territories that are the result of the interiorising forces are discussed further in the chapter the *membrane*.

The urban transformation of Athens is analysed, in this context, as a continuous discourse between structures and operations in the Athenian territories. This ongoing productive process took the form of private urbanisation through the practice of *antiparochi*, a process where a piece of land was exchanged for apartment(s) of equivalent value. Focusing in the area of Sepolia, a neighbourhood that has been transformed through the same urbanisation process, this research aims to analyse the current urban environment, not in terms of *typologies* (types) that were the result of this process but as *topologies* (topos) that are in a constant state of transaction of information between habits and habitats in the neighbourhood.

A series of interviews with inhabitants of the neighbourhood have been conducted, alongside an observational study of various topologies, with as ultimate purpose the analysis of those *spacetime matters*<sup>1</sup> in a mapping and di-



- individuation process -

Figure 1.

agramming process. Towards a new urban subject, this research is speculating a transition from a productive process of urban actions to one that generates new ones, perceiving the urban environment of Sepolia as an *abstract diagram*, borrowing this term from Gilles Deleuze's book *Foucault*. In the encounter with desire, structures and operations in the city produce new urban actions.

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<sup>1</sup> As Spurse mention in their work *Time Drills*: "Apparatuses [...] are not merely assemblages that include nonhumans as well as humans. Rather, apparatuses are specific material reconfigurings of the world that do not merely emerge in time but iteratively reconfigure spacetime as part of the ongoing dynamism of becoming (Karen Barad mentioned in Spurse, 2010, 18)".

Affects, according to 17th century philosopher Baruch Spinoza, can be seen as the states that enable the interaction between wholes and parts, wholes with each other and parts with each other, or in the case of a city, between the neighbourhood and the individuals that inhabit it, neighbourhoods with other neighbourhoods, individuals with other individuals. This determines, consequently, their capacities to act (Spinoza, trans. White, 2001). Philosopher Brian Massumi believes that affects are part of the society in a way that is “as infrastructural as a factory”. As he states,

*“the ability (of affects) to come second-hand, to switch domains and produce effects across them all, gives it a meta- factorial ubiquity. It is beyond infrastructural. It is transversal (Massumi, 1995, 106)”.*

In the same way, the production of the city can be analysed as a process where production and consumption surpass each other in a ceaseless loop, triggered by affects and producing other affects. Seigworth and Gregg, characterise affects as visceral forces that drive bodies towards movement (Seigworth and Gregg, 2010, 1), defining their capacities of action. Desires, triggered by those drives, what Seigworth and Gregg describe as an interest motivator, put the bodies into motion and produce assemblages.

Thus, affects produce assemblag-

es which then, consequently, produce other affects. Deleuze and Guattari in their work *Anti-Oedipus: Capitalism and Schizophrenia* introduce the theory of Assemblages as a productive diagram that can lead to an understanding of the relationships between parts and wholes, in opposition to organic totalities or closed systems of relationships. Such a diagram of forces, where there is no hierarchy, nor a beginning or an ending point, offers, according to *philosopher and artist Manuel DeLanda*, endless possibilities for new assemblages to come into existence in a rhizomatic way, determining in that way, the capacities of a system (DeLanda, 2006, 10). The difference between the theory of assemblages and closed systems, lies in the fact that in their formation, assemblages are characterised by relations of exteriority. Bodies are then perceived as autonomous to interact with other bodies and other assemblages. In the case of closed systems, the relations between the bodies are characterised by interiority, offering a limited understanding of the capacities of a system, based on pre-defined and biased models.

Assemblages, according to Deleuze and Guattari, are productive modules that are formed by machines plugged into each other, which are either organ machines or energy source machines. In this regard, desire is perceived as an energy source machine, an energetic force that drives bodies into mo-

tion. In the case of Athens and the chosen neighbourhood, the analysis of its ecologies aims to understand the transformations of its structures, powered by certain agencies, or, its assemblages powered by certain affects, as well as the capacities of the neighbourhood to generate new assemblages (Giddens as mentioned in DeLanda, 2006, 10). The capacities of space, or spectrum of action of the bodies, which are in fact the same thing, can also be seen as the affordances of the interaction between biological, organic and technical entities in the neighbourhood.

Using such a diagram in order to analyse its ecologies of the chosen neighbourhood aims to understand the transformations of its assemblages powered by certain affects in order to examine the way in which this complex of relationships can have the capacity to generate new ones. Following the distinction between relations of exteriority and relations of interiority, Deleuze and Guattari identify two types of assemblages, machinic and mechanical apparatuses. Machinic assemblages are arrangements of machines and forces that have the capacity to be coupled with other ones, they are characterised thus by *connectivity*, whereas the mechanical apparatuses are characterised by *structural interrelationship* (Bolt, 2004, 79). To explain this, Deleuze and Guattari analyse the distinction between molar and molecular:

*"The real difference is [...] between on the one hand the molar machine- whether social, technical or organic- and on the other the desiring machine, which is of molecular order. Desiring machines are the following: formative machines, whose very misfirings are functional, and whose functioning is indiscernible from their formation: chronogeneous machines engaged in their own assembly (montage) (Deleuze and Guattari mentioned in Bolt, 79)".*

In the case of the specific neighbourhood in Athens, the analysis of the structures and operations of the current urban processes is leading to the identification of the aspects that are functioning in a state of *stable equilibrium* as well as to interventions that enable the generation of new subjectivities, or new urban subjects. This leads to a new understanding of the urban environment as an abstract machine, in a constant state of becoming, wherein desire functions as a driving force. In that way, mechanical processes that are characterised by a predetermined function will give space to the perpetual interactions between structures and operations, a process that is of machinic nature. In other words, what is currently conceived as spaces of utility will give space to an indeterminate production of new functions (Masumi, 1992, 192).



In the context of the current research, the neighbourhood of Sepolia is examined as a continues succession of interior spaces (Fig. 3), of urban territories constructed by interiorising flows of energy and information. As philosopher Henri Lefebvre mentions,

*“the whole history of life has been characterised by an incessant diversification and intensification of the interaction between inside and outside” (Lefebvre, 1991, 176).*

In this process of the making of a territory, the separation between in and out, interior and exterior, is perceived as the limit between the existence of an associated milieu and that of a territory, which is the result of interiorising forces coming from the topologic conditions of this milieu. Philosopher Gilbert Simondon refers to this associated milieu as the *pre-individual* that, through the process of *adaptation-concretisation*, forms a new technical reality. Can this threshold be perceived as a permeable or porous membrane? Or is it a flexible border that can fold and unfold, stretch together with the ever-changing conditions of urban life?

In his work *L’individu et sa genèse physico-biologique*, Simondon describes individuation as a transductive<sup>2</sup> process where topological conditions, through the energy exchange between matter and form, reach a point of equilibrium, where the interior is characterised by

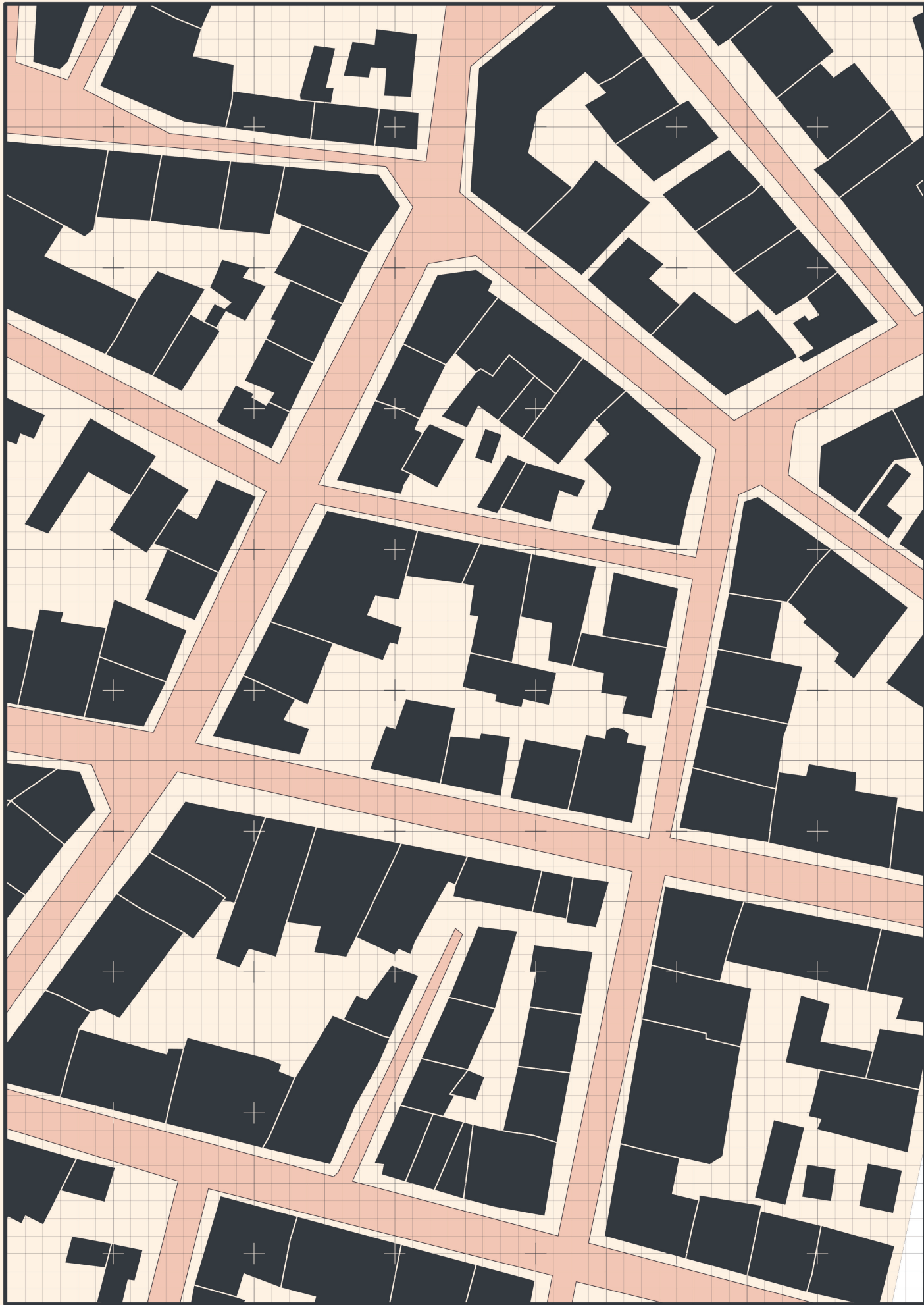
stability in the form of an enclosure (Simondon, 1998). In this regard, the pre-individual being is in a metastable state (Simondon mentioned in Deleuze, 1966). As Deleuze mentions in his review, it is a

*“phase of becoming that will lead to new operations [...] for the metastable, defined as pre-individual being, is perfectly provisioned with singularities that correspond to the existence and distribution of potentials (Simondon mentioned in Deleuze, 2001)”.*

The limit, the threshold between interior and exterior, which does not merely correspond to spatiality, is in fact topologic conditions that become interiorising forces: structures and operations that mutually generate the territory. Deleuze, in his book *Foucault*, refers to this zone of subjectivation as a *fold* of the membrane.

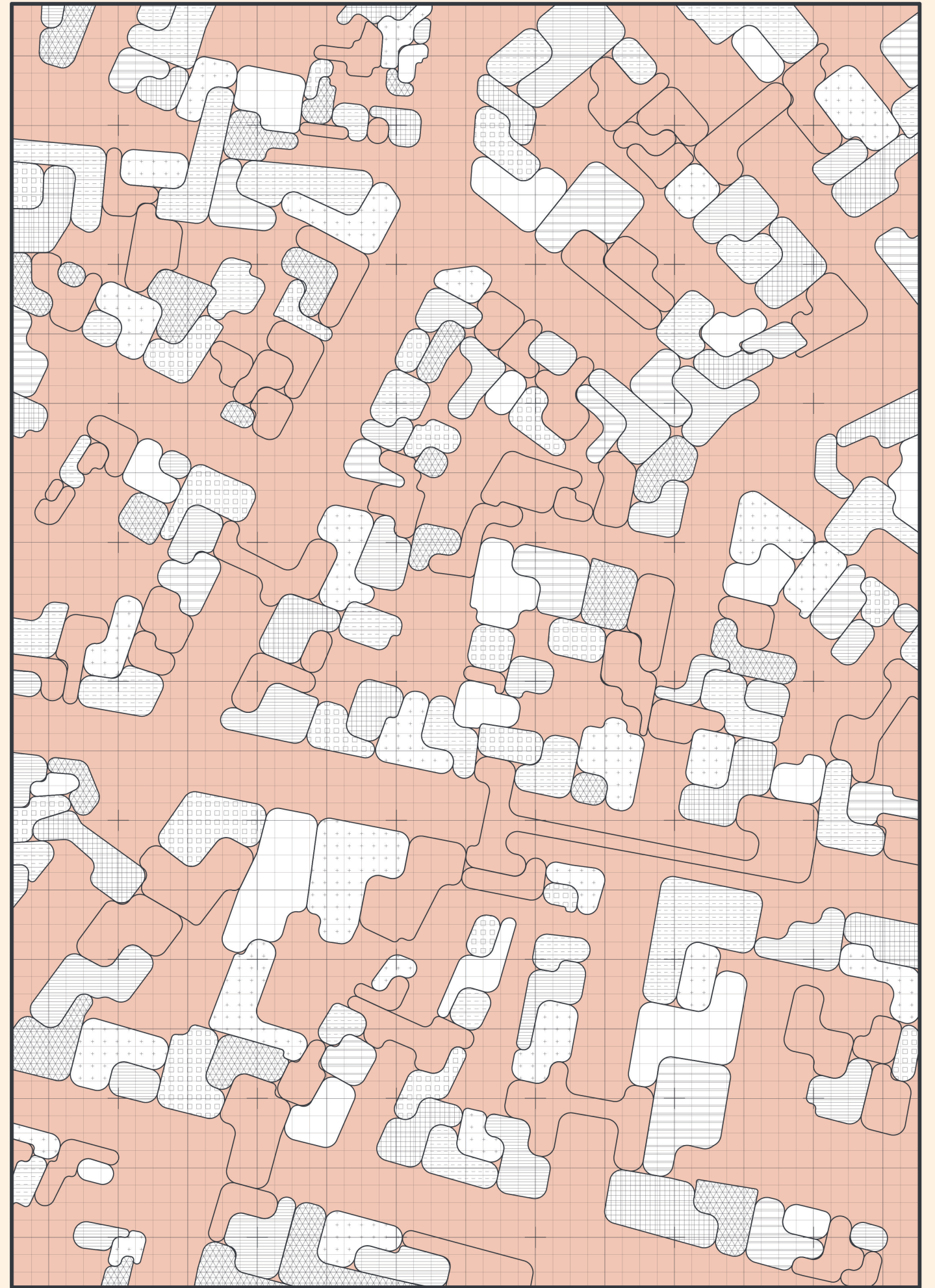
In the process which takes place between the existence of a virtual environment and the emergence of the new one within the city, namely the urban action, time plays an important role. This process of the formation of a membrane, between the pre-conditions of a desire and of a topology and the traces of a desire and of a topology that are left be-

<sup>2</sup> In his work *L’individu et sa genèse physico-biologique*, Simondon describes individuation as a transductive process which is perceived as either allagmatics or modulation when referring to structures or operations, respectively (Simondon, 1998)”.



- urban plan, Sepolia | scale 1:500 -

Figure 2.



- a succession of enclosures, Sepolia | scale 1:500 -

Figure 3.

hind, is defined by an internal duration as well as a relative speed in relation to its external environment (due to the forces exerted towards it). As a result of this acceleration in the form of an urban action, where an exchange through matter and form results in the formation of a new function, "living becomes rest, the pause after a climax (Nieuwenhuys mentioned in Wigley, 1998, 6)".

As mentioned above, in the formation of an assemblage, DeLanda distinguishes between *relations of interiority* and *relations of exteriority* (DeLanda, 2006, 11). It is precisely relations of exteriority that are necessary in this process of interiorisation in order for new subjectivities to emerge. In that sense, the urban environment that facilitates the development of relations of exteriority enables urban processes to be, not only re-productive, but also generative. Unfinishness, not structural but functional, in the form of unrealised potentials, is essential in order to create conditions for individuation.





Figure 4. View of the city of Athens in 1810. Temple, R. (1813).

Growing from around 6.000 inhabitants in 1820 (Isaias, 2013, 292) to around 3,1 million in 2018, Athens has become a city disproportionate to the Greek population, with almost one third living there today. This productive process of urban expansion is analysed, in the context of this research, not as a system of production that was invented and applied, but rather as the result of continual discourse between practices and the conditions in the Athenian territory. In this process, different desires, as interest motivators, are mobilising the interchange between operations and structures. In contrast to other European metropolises, the transformation of Athens was not the result of the implementation of planning and housing policies but was led by private interests and initiatives (Mpiris, 1996, mentioned in Petropoulou, 2008, 3). With the state having a complementary role in this process, as architect Platon Isaias mentions, "space and land ownership are seen as the most fundamental and necessary assets of production (Isaias, 2013, 295).

The neighbourhood of Sepolia belongs today to the 4th district of the municipality of Athens. It is an area that throughout the 20th and the 21st century changed rapidly its character from a countryside to a dense urban environment, following the transformations that occurred in Athens. As most other areas in the periphery of Athens, by the end of the 19th and beginning of the 20th

century, Sepolia was a rural area, as it can also be noticed on Kaupert's map of Attika anno 1903 (Fig. 6). By that time, the only activity that was held there was horticulture. Building was scattered with farmhouses which were inhabited mainly by farmers. From the 19th century there are a few stone constructions left, examples of vernacular architecture combined with neoclassical elements, that now co-exist with the rest of the built environment<sup>3</sup>.

As architect Manolis Marmaras mentions,

*"the transition took place gradually: first, from low-rise buildings to multi-story blocks, accompanied by innovations of a structural kind (Marmaras, 1999, mentioned in Ntonou Efstratiadi, 2016, 143)."*

In this process of urban expansion, the housing problem played an important role. The role of the state was in most cases assistive or regulative as the proposal of urban development plans could not be afforded. Those regulations were developed in reciprocity with the technicalities in Athens and the demographic and other changes that were introduced as external factors (e.g. the Olympic games). The housing problem is related to the changes in the population, the most important ones of which were the

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<sup>3</sup> Figure A.31, Appendix.



Figure 5. View of the city of Athens. 2019.







Figure 6. Map of Attika, Kaupert, J. A. (1895-1903).

Asia-minor immigrants after the Greco-Turkish war, the domestic immigrants after the civil war and the cross-border immigrants in the 90s, which impelled the expansion of Athens (Petropoulou, 2008, 2). The shaping of the urban environment of Athens is perceived as a constant exchange of information between technicians, regulations, conditions in urban territory of Athens, a process that was stimulated by the desire for employment and home ownership.

In the beginning of the 20th century single or two-storeyed dwellings in small plots of 100-200 m<sup>2</sup> started to be built in the area. Those were characterised by modernism as it was expressed in Greece at that time: reinforced concrete construction, openings organised horizontally, artificial cement mortar coating, wooden shutters, metal balustrades with decorative elements (Philippides, 1984). In most cases of the residential buildings constructed during that time (around 76%), the eventual user was the one that financed the construction (Marmaras, 1991). Together with the first building regulation of 1929 (until then there were only royal decrees), the law on horizontal ownership was established, in order to tackle the housing shortage, caused by the growing population, mainly due to the integration of immigrants in the Athenian population<sup>4</sup>.

The law on horizontal property, except from addressing the housing problem, was also aiming to prevent the

uncontrollable geographic expansion of the city, which required the construction of infrastructure networks that the state could not afford. In addition, it also had the purpose of strengthening the economy through capital flow and increasing the job opportunities in the construction. As a result, law N.3741/1929 set the regulatory framework that facilitated the dense vertical expansion of the city that would follow. Each residential building could now be consisted of "a number of property shares that combined portions of both the land and the building mass (Isaias, 2013, 318)". Apart from that, it also provided the technical requirements of the multi-storey building concerning view, light and ventilation, introducing the integration of light wells in the building of a minimum 1,20x1,20m (Kokkinos, 2018, 345).

Based on the law on horizontal property, antiparochi started to be used around that time. Although covering only a small percentage of the constructions, it would later play an important role in the expansion and densification of Athens. Being not a law but a practice, it is "described as a private contract, formed between individuals (Isaias, 2013, 210)" which allowed the exchange of a piece of land for apartment(s) of equal value.

<sup>4</sup> After the end of the Greco-Turkish war in Asia-minor, "the city received 246,000 refugees from Turkey, an event that raised the total Athenian population by one-third (Isaias, 2013, 308)".



Μ1

ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ  
ΥΠΟΥΡΓΕΙΟ ΟΙΚΟΝΟΜΙΑΣ ΚΑΙ ΟΙΚΟΝΟΜΙΚΩΝ

Προς Δ.Ο.Υ. 18 ΑΘΗΝΩΝ  
(ακινήτου)

ΑΡΧΙΚΗ ΤΡΟΠΟΠΟΙΗΤΙΚΗ

Αρ. Καταχώρησης

Αριθμός Δήλωσης  
Ημ/νία Υποβολής  
Ημ/νία Φορολογίας  
Αρ. Σχετ. Δήλωσης/Ετος  
Δ.Ο.Υ.

**ΔΗΛΩΣΗ ΜΕΤΑΒΙΒΑΣΗΣ ΑΚΙΝΗΤΟΥ**

Υποβάλλεται ως ☒ Ειδική δήλωση Φ.Π.Α. ☐ Δήλωση Φ.Μ.Α.:

ΕΙΔΟΣ ΣΥΝΑΛΛΑΓΗΣ ΜΕΤΑΒΙΒΑΣΗ

Όνοματεπώνυμο Συμβολαιογράφου:	Α.Φ.Μ.	Διεύθυνση	Τηλέφωνο
<u>ΥΥΥΥΥΥ</u>	<u>ΥΥΥ</u>	Οδός- Αριθμός-Τ.Κ.-Πόλη <u>ΥΥΥ</u>	<u>ΥΥ</u>
Υποθηκοφυλακείο/Κτηματ. Γραφείο:	Αρ.-ημ/νία αδείας οικοδόμης	Πολεοδομική αρχή	
<u>ΥΥΥ</u>	<u>246/63-2006</u>	<u>ΑΘΗΝΩΝ</u>	
Υπακείμενος/Υπόχρεος	Α.Φ.Μ.		
Δ.Ο.Υ. (έδρας ή κατοικίας): <u>64ΤΕΡΠΗΕ 18 ΧΟΛΑΡΓΟΣ</u>	<u>ΥΥΥ</u>	Α/Α υποκ/τος: <u>002</u>	

**ΟΔΗΓΙΕΣ ΓΙΑ ΤΗΝ ΣΥΜΠΛΗΡΩΣΗ ΤΗΣ ΔΗΛΩΣΗΣ**

I. Αρμόδια Δ.Ο.Υ. υποβολής: Η Δ.Ο.Υ. της τοποθεσίας του ακινήτου. Η δήλωση μπορεί να υποβληθεί και στη Δ.Ο.Υ. φορολογίας εισοδήματος του αγοραστή προκειμένου για δήλωση ΦΜΑ, εφόσον το ακίνητο βρίσκεται σε περιοχή που εφαρμόζεται το αντικειμενικό σύστημα και είναι προδήλως δυσχερής η υποβολή της αρμοδίως.

II. Για κάθε οριζόντια ή κάθετη ιδιοκτησία υποβάλλεται ξεχωριστή δήλωση.

III. Ως Είδος Συναλλαγής συμπληρώστε αντίστοιχα:

1. Μεταβίβαση σε εκτέλεση προσυμφώνου 2. Χρηστική 3. Μεταβίβαση μετά από δικαστική απόφαση 4. Μεταβίβαση ακινήτων με Τεκμηρίωση 5. Μεταβίβαση πουλών οικοπέδου λόγω εργαλαβικού ανταλλάγματος 6. Επανάληψη ή διόρθωση συμβολαίου 7. Διανομή / σύσταση οριζόντιας ιδιοκτησίας και διανομή 8. Μεταβίβαση ακινήτου υπό διάλυση εταιρείας στα μέλη της 9. Ανταλλαγή 10. Σύσταση οριζόντιας / κάθετης ιδιοκτησίας με / χωρίς κτίσμα 11. Συγχώνευση 12. Απολλοτρίωση για δημ. χρήση / αναγκαστική προακύρωση	13. Σύσταση επικαρπίας / δικαιώματος οικητικής / δουλείας 14. Παραίτηση από κυριότητα με αντάλλαγμα 15. Ανταλλαγή προκώου ακινήτου 16. Μεταφορά συντελεστού δόμησης 17. Εξώνηση 18. Παραχώρηση ακινήτου στο Δημόσιο 19. Μεταβίβαση λόγω ακύρωσης συμβολαίου 20. Μεταβίβαση ακινήτου 21. Μετοτροπή Ε.Ε., Ο.Ε., Ε.Π.Ε., σε Α.Ε. 22. Πλασματική μεταβίβαση 23. Απορρόφηση Α.Ε. από άλλη εταιρεία 24. Παραχώρηση ακινήτου σε ιδιώτη με ειδικές διατάξεις 25. Αυτοπαράδοση
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IV. Διαγράμμιση αναλόγως αν η δήλωση υποβάλλεται ως ειδική δήλωση ΦΠΑ ή ως δήλωση ΦΜΑ

\* Συμπληρώνεται από την Υπηρεσία

Figure 7. Property transfer declaration form used in *antiparochi*. 2006.

Through this quo-pro-quo practice, a relationship was established, based on an exchange between the land owner and the contractor that would eventually realise the building. This process where the right of the use of land is assigned to the contractor in exchange for future constructed space was enabling on the one hand the contractor to realise a building and sell the remaining apartments, avoiding the cost of land, and, on the other hand, the land owner to acquire a living space and/or a profitable property without any cost and with only loss, that of the ownership of the plot (Papamichos, 1999).

As a result of the N.3741/1929 multi-storey buildings started being realised around the 30', although the use of antiparochi was not widespread yet. Throughout this period, the city experienced a horizontal sprawl in the form of new unofficial neighbourhoods in the outskirts of the capital, since the price of the apartments in the center was unaffordable for a great deal of the population, namely immigrants and the middle class (Damala, Zampa, Koromvli, 1978). At that time, the apartment buildings in the centre were mainly designed by architects, were characterised by large proportions of square meters per person (a minimum of 30) and were targeted at high incomes (Marmaras, 1991).

As mentioned above, the regulations were being developed in reciprocity with the technicities and the condi-

tions in the Athenian territory. The first building regulation of 1929, except from providing the requirements concerning the floor height, light and ventilation, was also indicating a calculation of the building factor that was taking into account the height of the building, the floor height, the total area of the plot, the area of the courtyard and the recess. The same part was allowing the construction of a building only if that was providing a minimum of 40 m<sup>2</sup> per floor. That indicates that the lawmaker was aware of the fragmentation of the land and the small size of the plots, and was willing to maintain its existence (Fotiou, 2004).

Both the regulations as much as the technicities in Athens were thus not invented and applied as a solution to an existing problem but they were rather the result of the existence of an associated milieu consisting of structures and operations that were mutually generating each other. In the same way, even though the state has often been considered as being absent during the development of Athens, it was instead co-generating the technicities that would turn the expansion of Athens into a productive process, which following the desire for home ownership and employment, was a process that was producing apartments, job opportunities and lives for the Athenians.

From 1940 to 1949, due to the second world war and the five-year civil war that followed, there was almost no building activity. Leading the country to





Figure 8. Construction site in Kallithea, Athens. Mpampousis, M. (1987).





Figure 9. Residential building under construction, Athens, Philippides, D. (1984).

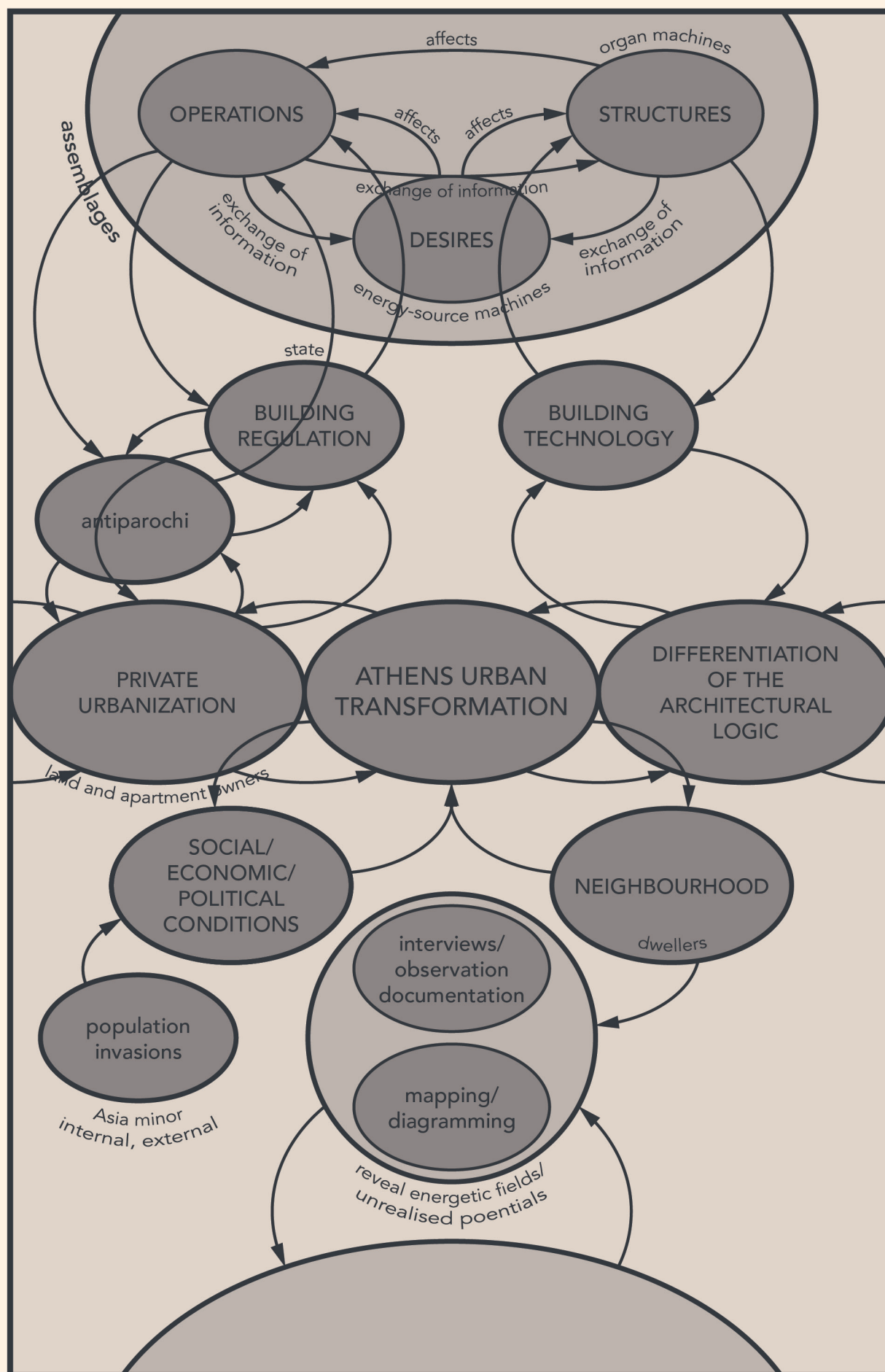
economic and political instability, the civil war that took place mainly in the countryside, left behind destroyed land and conditions of poverty and unsafety. As a result, a great deal of the population migrated to Athens and the housing demand there became intensified (Isaias, 2013, 319). Thus, after 1949 the area of Sepolia lost its rural character and started to become urbanised, mainly inhabited by domestic immigrants coming from Peloponnese and the Cyclades Islands and especially Mykonos. After having sold their assets at their place of origin, except from working in industries or in the service sector, they were often becoming construction workers or even contractors themselves, taking part in the development of Athens, both as producers but also as consumers of the urban space.

Antiparochi was already starting to be used in Athens but not yet in Sepolia. The buildings constructed during this period were built in small plots that were the result of the fragmentation of the bigger parcels according to the applicable laws and were financed by the end-users. It was only after 1970 when the practice of antiparochi started being used on a large scale in Sepolia, with the design and construction being taken over by the contractors in most cases. As a result of the establishment of the continues building system in the area, smaller plots were often being merged by the contractor in order to build complexes where more apartments would share the

same access spaces, which was more profitable.

In this process where all Athenians took part in, either as land-owners, contractors, workers, apartment owners, apartment seekers, the support from the state was mainly in the form of minimised taxation and low-interest loans. To aid this process, the general building regulation of 1955 allowed the excess of the existing height limit with the construction of more than one penthouses with a setback of 2,50 m. The inner courtyard on the other hand, remained unplanted, contrary to what was considered even by early versions of the building regulation as a communal garden. It became fragmented, delimited by arbitrarily built walls and used as storage space, parking or private garden, until today. In one of the interviews with the inhabitants of Sepolia, it was mentioned that in some cases private parking spots are built in the inner courtyards or empty plots and then rented out. In this process, the desire for private space is seemingly functioning as a driving force for the production of urban space, as much as that can be afforded.

The urban transformation emerged from the conditions in Athens and reciprocally affected these conditions back. Based on a similar construction logic of concrete table frame with slabs, stairwell and lift shaft, the urban units would often be partially inhabited before the construction was completed



- Athens urban transformation -

Figure 10.

(Aesopos, 2009, 110)" (Fig. 8, 9). In that sense, it was not the application of the same architectural type, in a copy-paste way, but rather the emergence of differentiations of the same architectural logic, according to the socio-economic conditions, the demographic characteristics of the area, the size of the plot etc. People were moving to Athens because it was growing, Athens was growing because people were moving there. A desiring production, where desire for space and income became the most fundamental agents for the productive expansion that took place in Athens.

After 1990, as urban geographer Chrissanthy Petropoulou mentions, "the influx of immigrants – from African, Asian and Eastern European countries – in Athens increased substantially (Petropoulou, 2008, 6)". According to her, this was mainly due to

*"the relative economic and political stability of Greece (also related with European funds) vis-à-vis its neighbouring countries, attracts immigrants that are absorbed as cheap labour in construction, agricultural works and services (tourism, care etc) especially in Athens Metropolitan Area (Petropoulou, 2008, 11)".*

Concurrently with the expansion of the urbanisation to the suburbs, which left behind a great amount of empty apartments in Sepolia and in Athens in general, immigrants and a growing population of students would seek for one to rent.

The urban transformation of Athens emerged through the agency of an associated milieu consisting of social, economic, political conditions that were being developed gradually and reciprocally with its technicities (Fig. 10), since the beginning of its existence as a capital. After 2006 and the changes in the regulation and taxation that have made the further expansion of the city unprofitable, questions have emerged concerning the capacities of the current urban environment. What urban processes are at the moment in a process of becoming in the chosen neighbourhood? How can desire function as a transductive<sup>4</sup> force in the production of urban actions?

<sup>4</sup> See note 2, p. 17

# THE DIAGRAM AS A VIRTUAL PROBLEM, ARCHITECTURE AS AN ABSTRACT MACHINE

05

The arrangements of matter and force that are the result of the exchange of information between them, when an entity is in a dynamic state, is described by Deleuze as an *abstract machine* which enables divergent actualisation, in the sense that it “doubles history with a sense of continual becoming” (Deleuze, 1988, p.35). This intensive diagram is to be understood, according to architect Georges Teyssot, as a complex of forces and at the same time, a virtual problem, a state that, as he mentions,

*“belongs to the phenomenon of becoming [...] Dealing with fluxes, fluids, functions, it churns up matter, form, energy, networks. Every diagram is a different machine (Teyssot, 2012)”.*

DeLanda, in *Deleuze, diagrams and the genesis of form*, argues that the diagram describes material and energetic systems, flows of information that occur equally between artificial and natural, technical and biological entities. It expresses a virtual reality that can be understood substantially as matter that is “pregnant with morphogenic capabilities (DeLanda, 2000, 30)”.

In *Atlas of Novel Tectonics*, architects Jesse Reiser and Nanako Umemoto research the workings of matter and force, the influence of technology on culture and vice versa<sup>6</sup>. Concerning the trans-scalar nature of the diagram they mention that it is

*“[...] an abstract model of materiality. Such a diagram can be derived from any dynamic system at any scale [...] a diagram of relationships, not of scale emerges. Or more precisely, the diagram is a field of relationships awaiting a scale and a materiality (Reiser, Umemoto, 2006, 116)”.*

Across the range of scales, they understand difference as the deviation from a *transcendental model* which is the result of an *accident* or, in other words, an event (Reiser, Umemoto, 2006, 62).

As far as representation is concerned, the purpose of the diagram is to present the possibilities of a given arrangement of technical entities. An example of that is the way that the naturalists of the 19th century like Ernst Haeckel were developing illustrations (Fig. 11, 12) in order to explore and the same time represent the capacities of a biological organism. In this regard, the architectural drawing, which is at the same time a map and a diagram of an arrangement of technical entities, is often representing a limited spectrum of its possibilities (Fig. 13).

The diagram indicates the emergence of a new function. Such a machine represents a spectrum of possibilities, constantly mutating periodic attractors, an arrangement of forces that lead to perpetual divergent becomings. As far as the production processes of the spe-

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<sup>6</sup> Figure A.1, Appendix.



cific urban environment is concerned, the notion of the diagram as a virtual problem aims in the analysis of the structures, operations and their in-between relationships as a complex of forces, as well as it refers to an architecture as an abstract machine, in the sense that it has the capacity to facilitate the emergence of new urban subjects within the neighbourhood.

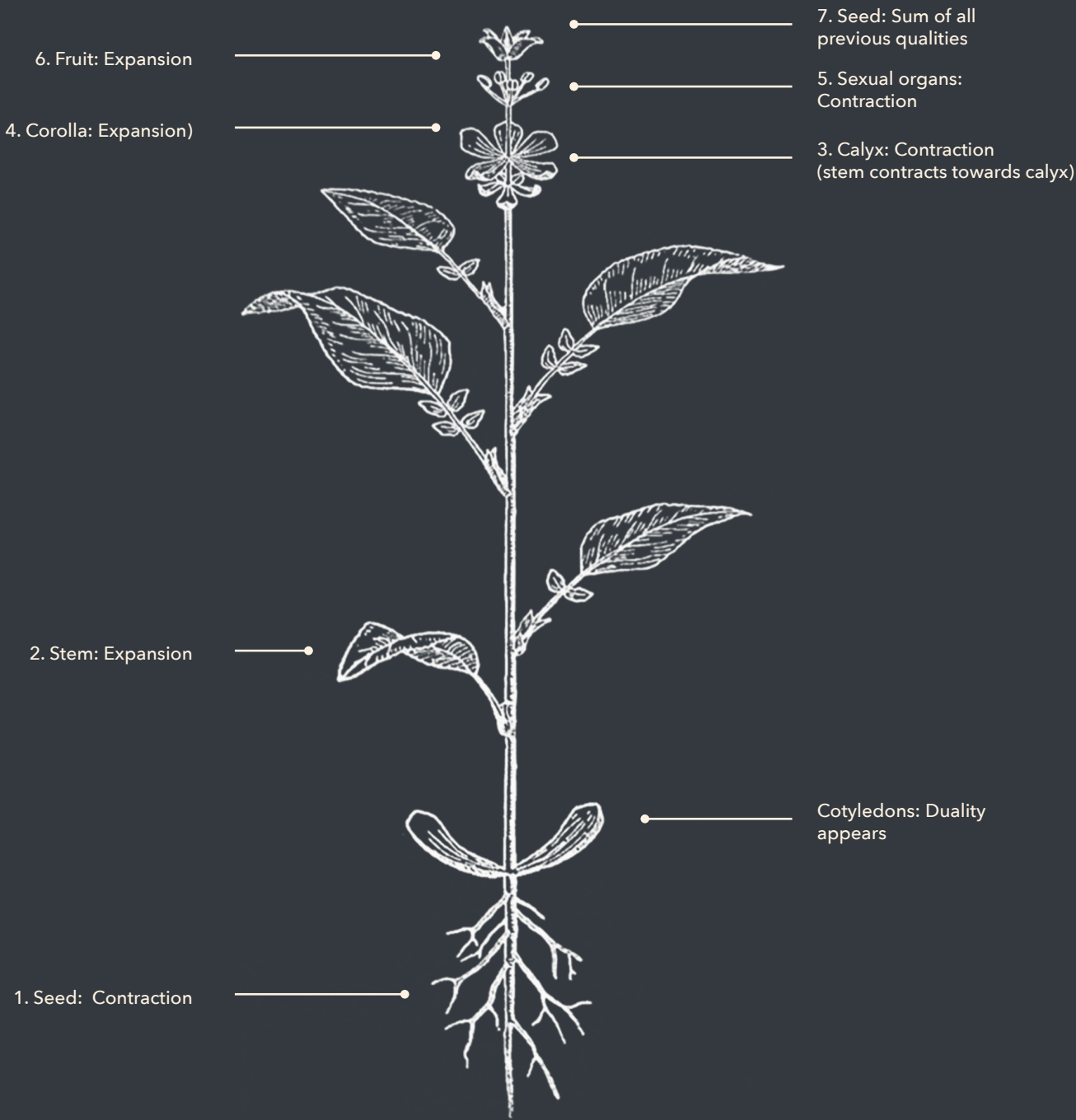
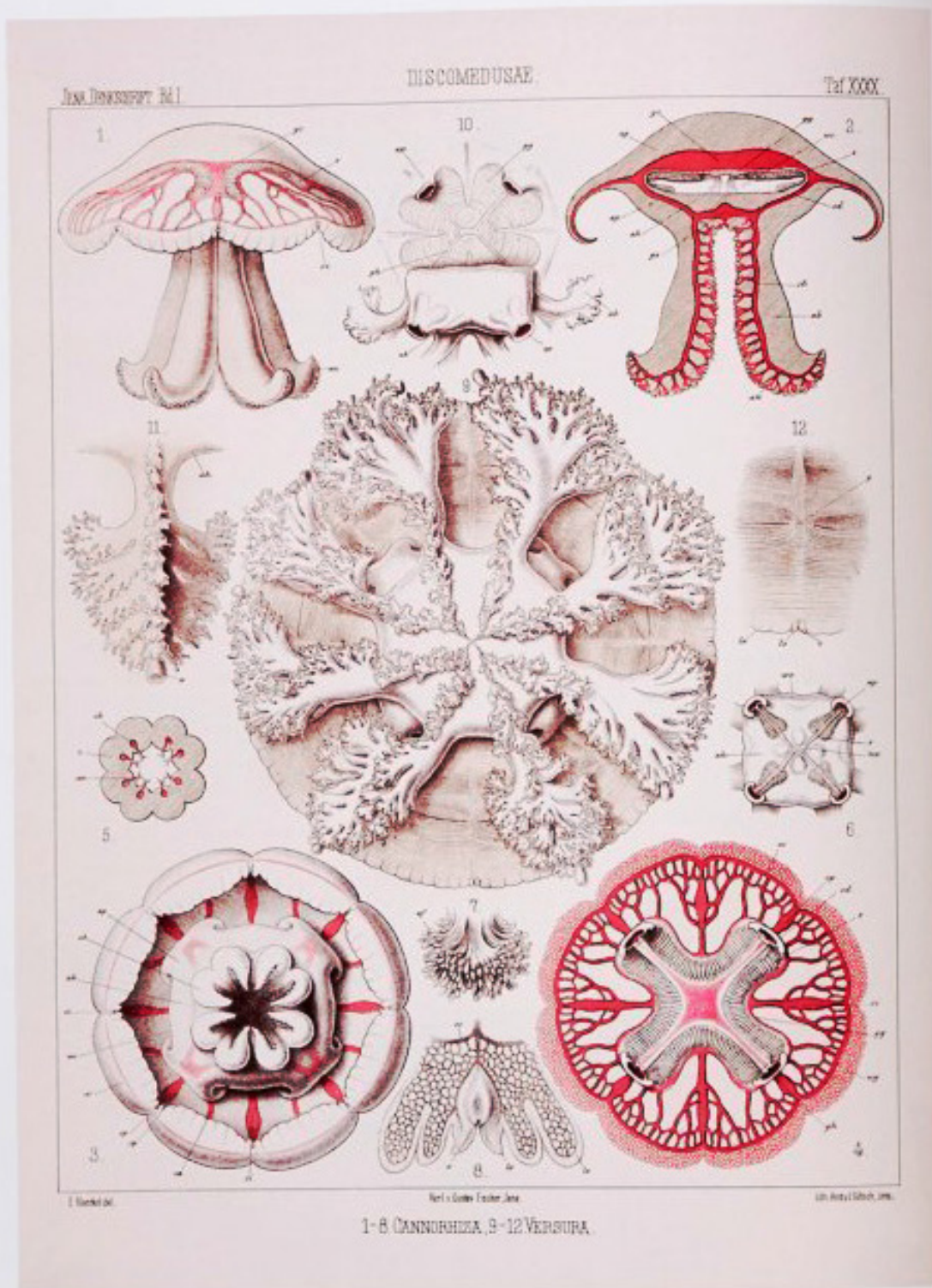


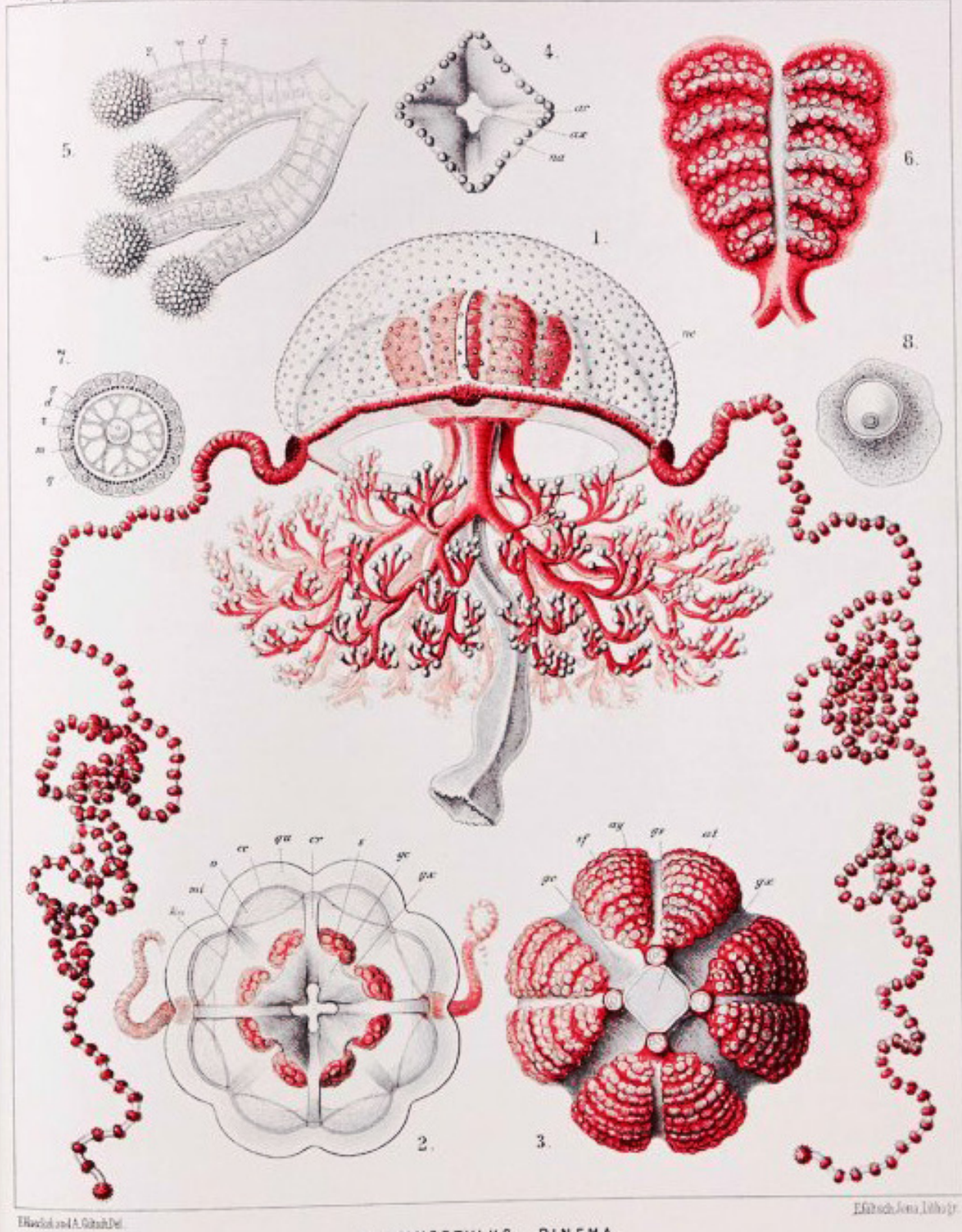
Figure 11. Goethe's Essential Plant: Essential features described in terms of potentials. Reiser and Umemoto (2006). Illustration by Wilhelm Troll (1837).





1-8 *Canthophylla cornuta*, WACKER - *Canthophylla cornuta* WACKER, 1880  
 9-12 *Versura palmata*, WACKER - *Alcyonaria palmata* (WACKER, 1880)  
*Golden medusa, Spotted jellyfish (Gyrodactylus Wackeraudactylus)*

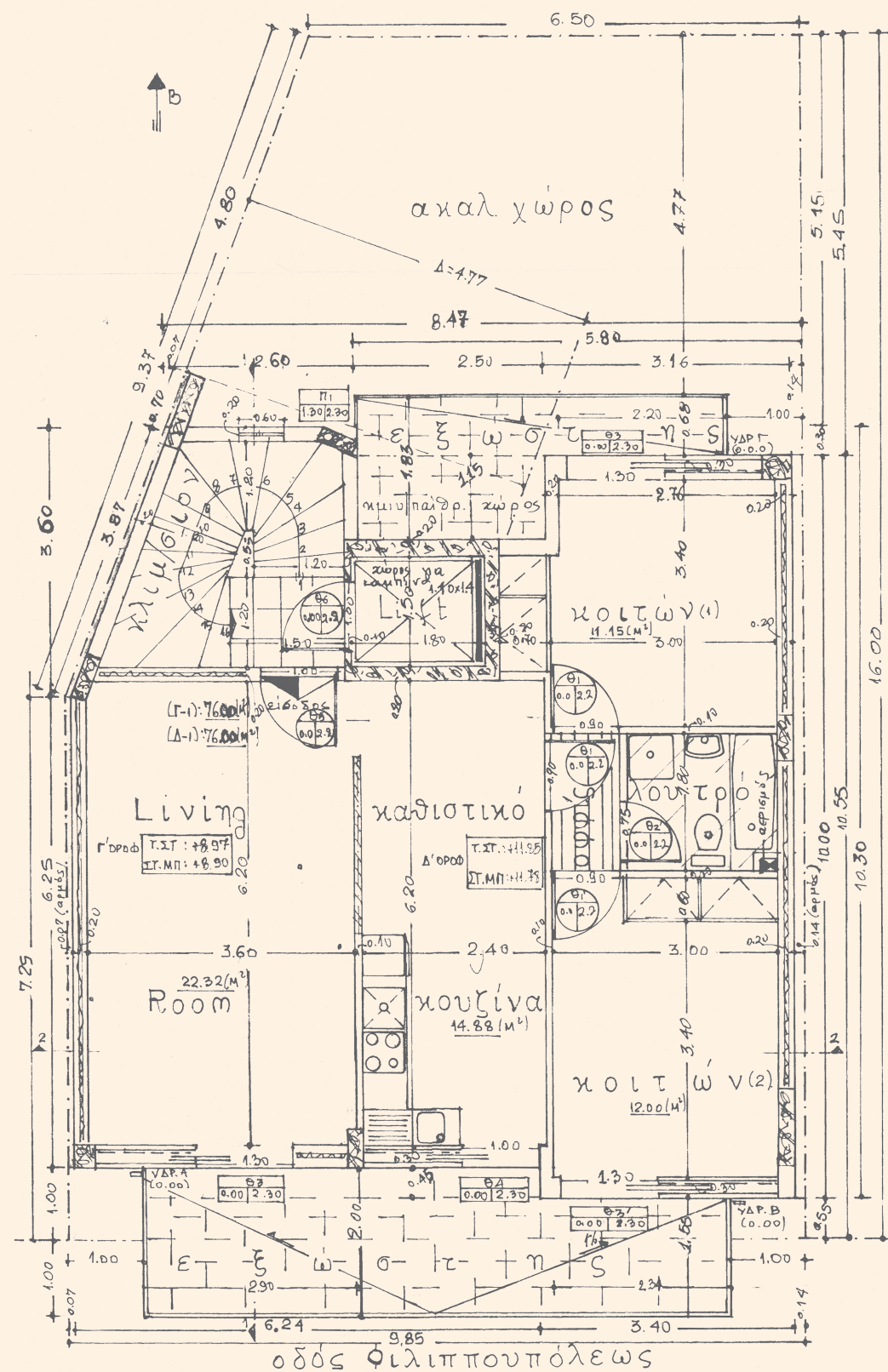
THAMNOSTYLUS DINEMA - *Thamnostylus dinema* WACKER, 1879



THAMNOSTYLUS DINEMA.

Figure 12. Medusae. Ernst Haeckel (1879-1881).





# ΥΠΟΜΝΗΜΑ 1. ΧΑΡΑΚΤΗΡΙΣΜΟΣ ΚΟΥΦΟΜΑΤΩΝ ΕΣΩΤΕΡΙΚΑ ΕΞΩΤΕΡΙΚΑ

ΥΛΙΚΟ	ΥΛΙΚΟ
ΥΨΟΣ	ΥΨΟΣ
ΠΟΔΙΑΣ	ΠΡΕΚΙΟΥ

\* Τα ύψη ποδιάς-πρεκίου παίρνονται από την στάθμη δαπέδων-μπετόν

## 2. ΧΑΡΑΚΤΗΡΙΣΜΟΣ ΥΛΙΚΩΝ

	ΩΠΛΙΣΜ. ΣΚΥΡΟΔΕΜΑ
	ΚΟΙΝΗ ΟΠΤΟΠΛΗΘΟΔ
	ΟΠΤΟΠΛΗΘ. ΜΕ ΜΟΝΩΤΙΚΟ

3. ΠΑΤΑΡΤ (Αποθήκη)

4. ΣΤΑΘΜΕΣ: Τ.Σ.Τ: Τελική στάθμη  
Σ.Τ.Μ.Π: Στάθμη μπετόν

α/α	Ονομασία χώρου	Επιφάνεια ανοίγματος σε (m²)	10% x (Επιφ. τειρών+εξωτερικών σε (m²))
1.	ΚΟΙΤΕΝ	1.30x2.30=2.99	(1.15+2.20x0.79)x10%=1.27
2.	ΚΟΙΤΕΝ	1.30x2.30=2.99	(1.20+2.34x1.60)x10%=1.58
3.	ΚΟΥζίνα κοιτίστικο	1.00x2.30=2.30	(1.48+2.40x2.00)x10%=1.97
4.	Living Room	1.30x2.30=2.99	(2.29+2.00x2.90)x10%=2.81
5.	ΚΛΙΜ/ΣΙΔ	0.60x1.00=0.60	συνολικά 0.50

ΕΠΙΦΑΝΕΙΑ Γ' Δ' ΟΡΟΦΟΥ: (που περιλαμβάνεται στον ε.δ. για τον υπολ/σμό της συμβατικής δαπάνης).  
α) κάλυψη:  $6.25 \times 9.85 + 9.85 \times 2.47 \times 3.60 + (3.40 + 0.14) \times 0.45 = 55.58 + 3.00 \times 0.32 \times 0.45 = 61.56 + 3.28 + 1.59 = 65.43 \text{ (m}^2\text{)}$   
β) ημιυπαίθριοι χώροι:  $2.50 \times 1.15 = 2.87 \text{ (m}^2\text{)}$   
γ) αρμοί:  $(6.25 + 4.57) \times 0.07 + 10.00 \times 0.14 = 0.76 + 1.40 = 2.16 \text{ (m}^2\text{)}$

ΤΕΛΙΚΗ ΕΠΙΦΑΝΕΙΑ:  $94.50 - 2.87 - 2.16 = 89.47 \text{ (m}^2\text{)}$   
(κατ' έργορον)  
ΟΓΚΟΣ ΚΤΙΡΙΟΥ: Υψος 2.88 (μ):  $94.50 \times 2 \times 2.88 = 544.32 \text{ (m}^3\text{)}$

266/92

εργοδότης: ΠΑΝΑΓΙΩΤΗΣ ΓΕΩΡΓΙΟΣ και ΙΩΑΝΝΗΣ ΝΙΚΗΤΑΣ ΒΑΣΙΛΗΣ ΝΙΚΑΚΗΣ	
εργο: 5 όροφος Οικοδομή κατοικιών με υπόγειο, πυλωτή και δώμα	
θέση: οδός Φιλιππουπόλεως αρ.20 Ο.Τ. 122/87 Σεπολία Δήμος Αθηναίων	
μελετητής: Α. Τακόπουλος π.μ.	
θέμα σχεδίου ΚΑΤΟΨΗ Γ' Δ' ΟΡΟΦΟΥ	αριθμός σχεδίου Α.
κλίμακα: 1:50	
χρονos μελέτης:	Οκτώβριος 91
υπογραφή	εφραγίδα
ΑΝΑΣΤΑΣΙΟΣ Κ. ΤΑΚΟΠΟΥΛΟΣ ΔΙΠΛΩΜ. ΠΟΛΙΤΙΚΟΣ ΜΗΧΑΝΙΚΟΣ ΕΡΓΟΥ ΜΕΤΕΩΡΙΟΥ ΠΟΛΥΤΕΧΝΕΙΟΥ ΜΕΛΟΣ Τ.Ε.Ε. ΑΡΙΘΜΟΣ ΜΗΤΡΩΟΥ 17243 ΕΛΛΗΝΙΚΗ ΕΝΩΣΗ ΑΡΧΙΤΕΚΤΟΝΩΝ Ε.Ε. 5143000	

Figure 13. Filippoupoleos 20, Sepolia, Athens. Plan of the 3<sup>rd</sup> and 4<sup>th</sup> floor. Takopoulos A. (1991).

A series of interviews with inhabitants<sup>7</sup> and an observational study of Sepolia were conducted in order to investigate the habits, habitats and habitus in the neighbourhood. These notions borrowed from Pierre Bourdieu, are used to describe how the urban actions, urban territories and entrenched actions in established territories construct the urban life, respectively. In the neighbourhood of Sepolia, urban actions often emerge in different spaces regardless of their pre-defined function, ignoring the traditional separation between private and public, interior and exterior. For example, social encounter and participation in the discussion for the neighbourhood does not take place in the public or communal spaces but in smaller private spaces like the grocery store and the local tavern<sup>8,9</sup>.

On the contrary, public space is often used by groups of people that do not have private space, namely homeless people or immigrants that live in shared apartments<sup>10,11</sup>. The private space on the other hand is often transformed into a place that belongs to the public realm, an example of that is the various

religious ceremonies that take place in Athenian apartments (Fig. 14, 15). Instead of a distinction between public and private space or private and public actions, the urban environment is formed as an endless stratification consisted of different layers of publicness. However, a fundamental difference exists between the urban processes that operate in publicly accessible space compared to the ones that operate in privately accessible space: publicly accessible spaces get occupied. The process of occupation is characterised by relations of exteriority and as a results it enables the emergence of new ways of inhabitation.

These inhabitation processes are often functioning within closed systems or limit cycles that do not allow the exchange of information, the alternation of logics and the creation of new urban subjects. In this respect, they are complexes of material and energetic forces that are endlessly reproducing that same urban subjects. These processes are indeed productive, but reproduce the same or similar urban subjects, as analysed below. How can the urban environment offer the structures that will enable the shift from a reproductive to a generative process that facilitates the emergence of new attractor points that will form new cycles of individuation and thus, new operations in the neighbourhood?

The notion of desire is related to the production of the neighbourhood in the sense that it is mobilising the ex-

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<sup>7</sup> p. 130 - 159.

<sup>8</sup> Figure A.10, A.11, Appendix.

<sup>9</sup> Mentioned in interviews (p. 130-159): 1 (q. 9), 3 (q. 9), 5 (q. 9), 7 (q. 9), 9 (q. 9), 10 (q. 9), 11 (q. 9).

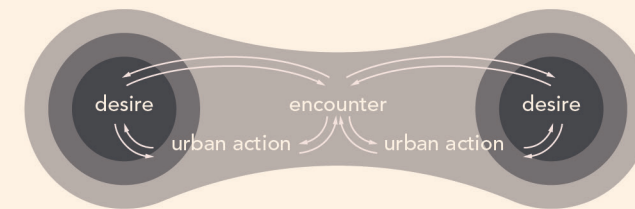
<sup>10</sup> Figure A.17, Appendix.

<sup>11</sup> Mentioned in interviews (p. 130-159): 2 (q. 9), 12 (q. 9), 13 (q. 9).



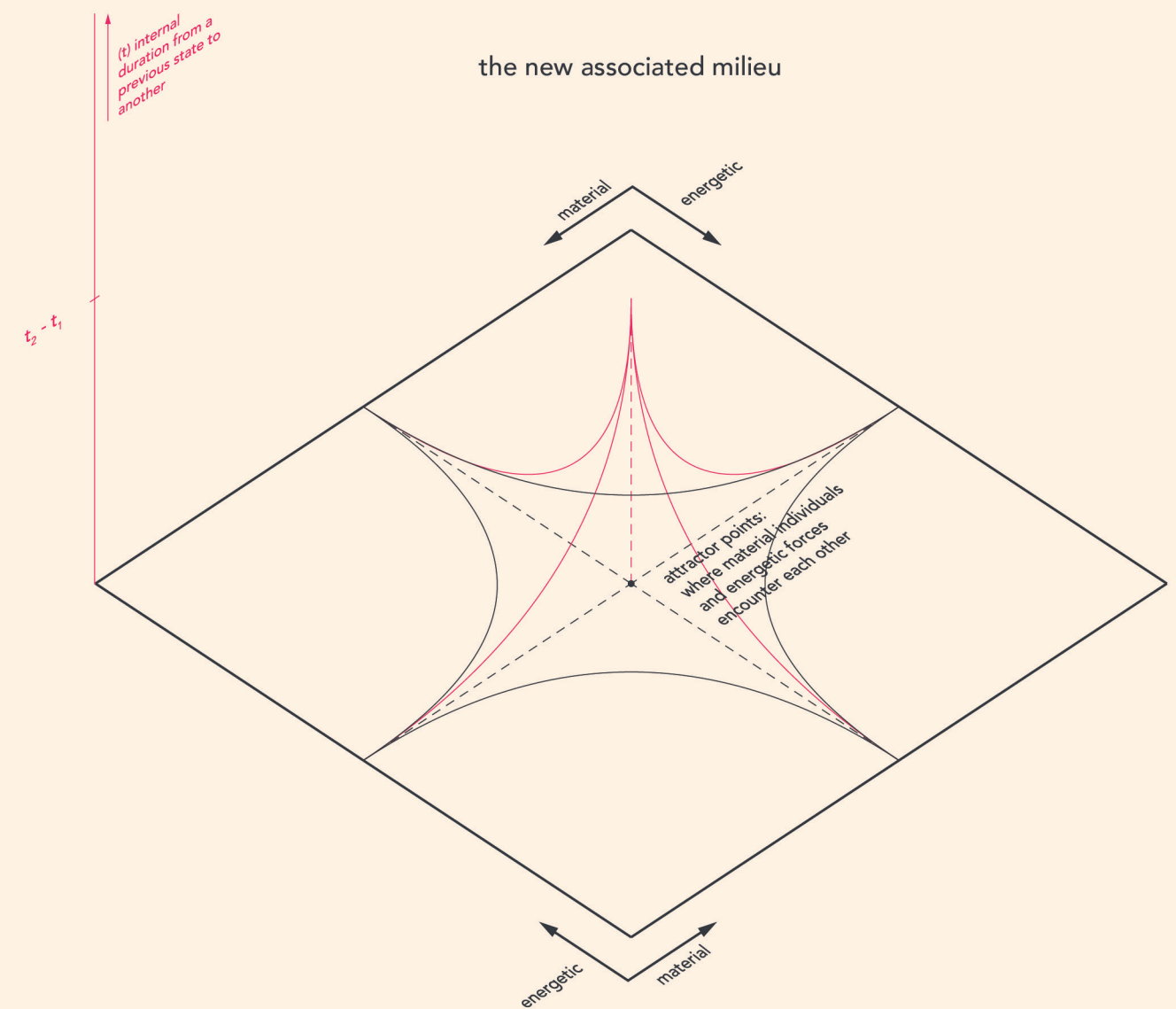


Figure 14, 15. Wor(th)ship, Athens. Tassos Vrettos (2015-2016).



stratified publicness

Figure 16.



the associated milieu

Figure 17.

change of information between structures and operations in order to generate territories within the neighbourhood. The new urban subjects that emerge, are assemblages consisted of social, organic as well as technical individuals. Social individuals are considered to be humans and animals, organic are trees, plants and other organisms whereas technical individuals are structures of any scale: walls, stairs, openings, materials, furniture, tools, water and energy supply.

The following urban actions are mapped in the city, either based on how they were witnessed during the observational study or based on assumptions of the living conditions, described in the interviews with the inhabitants. Since space in the context of this research is not perceived as either private or public but as stratified publicness, the layers of the territory are analysed from inside out; a desire which in encounter with a structure in the city produces an urban action, which then encounters other individuals, either social, organic or technical (Fig. 16).

These tangible material individuals as well as the intangible energetic forces consist the associated milieu of the urban action. Energetic forces are desires that drive the actualisation of the different strata of the urban territory. The encounter of these elements which triggers the production of the urban action leads to the emergence of a new associated milieu, other material and energetic forc-

es that will eventually produce layers of other events in the neighbourhood (Fig. 17).

Following this mapping process, the urban actions are represented diagrammatically as a dynamic field of forces, an exchange of information between the material and energetic forces of the associated milieu and of the new associated milieu, exerted towards the becoming of the different layers of the territory. The aspect of time becomes relevant in the way that these fields are characterised by an internal duration (from one state of becoming to another) and, as a result, a relative (external) acceleration in relation to their environment, due to the forces that are into play. Since in the same space, different processes of inhabitation can emerge in different times, these enclosures are perceived as reconfigurings that could be characterised as spacetime matters, as explained in the introduction. Next to this force field, during the production of the different stages of becoming, a succession of different technical realities takes place.

The neighbourhood of Sepolia is perceived as a succession of interior spaces, not in the sense that are to be found indoors, but as fields of interiorising forces that are in a state of becoming. This process that aims to go beyond mapping to diagramming these urban territories, has the purpose to first of all identify the logics of the practices that take place in the neighbourhood. Subse-

quently, speculating on how these logics could be differentiated provides insight on how the production of the urban actions could transcend from a reproductive to a generative process.











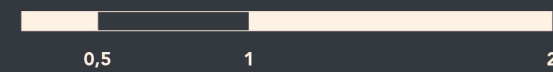






- 38.002454,23.716753 -

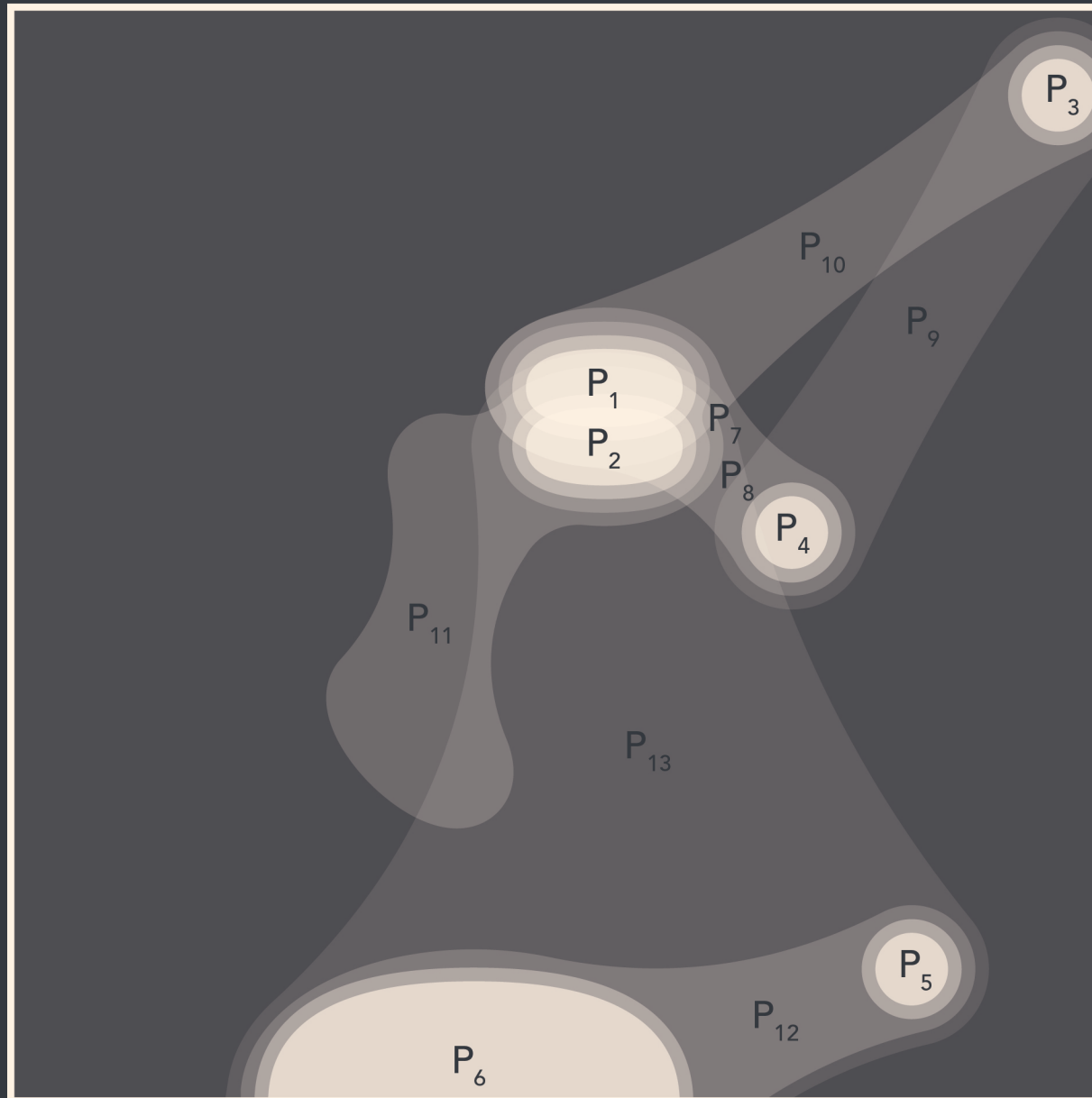
the event, section, 1:50



*"When not working I spend my time in bed, watching TV, mainly football (interview 4)".*

*"When I come back from work I take a nap and then go to the tavern (interview 7)".*

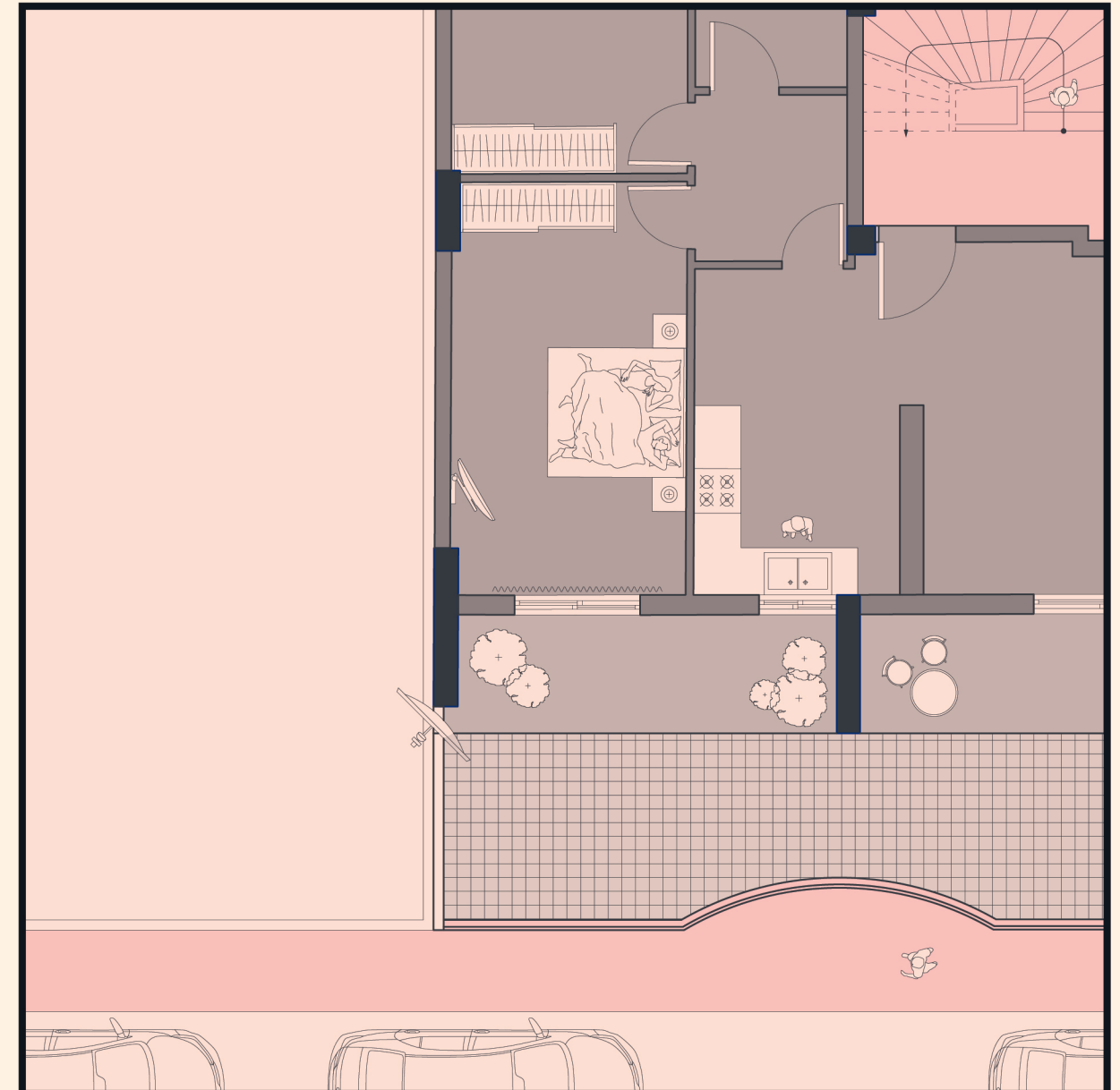
The specific bedroom belongs to an apartment in Dodonis 97, Athens, fourth floor. It was designed by civil engineer Ioannis Vittas and built in 2003. The present drawings do not correspond to the actual use of space but present an assumption of the living conditions described in the interviews.



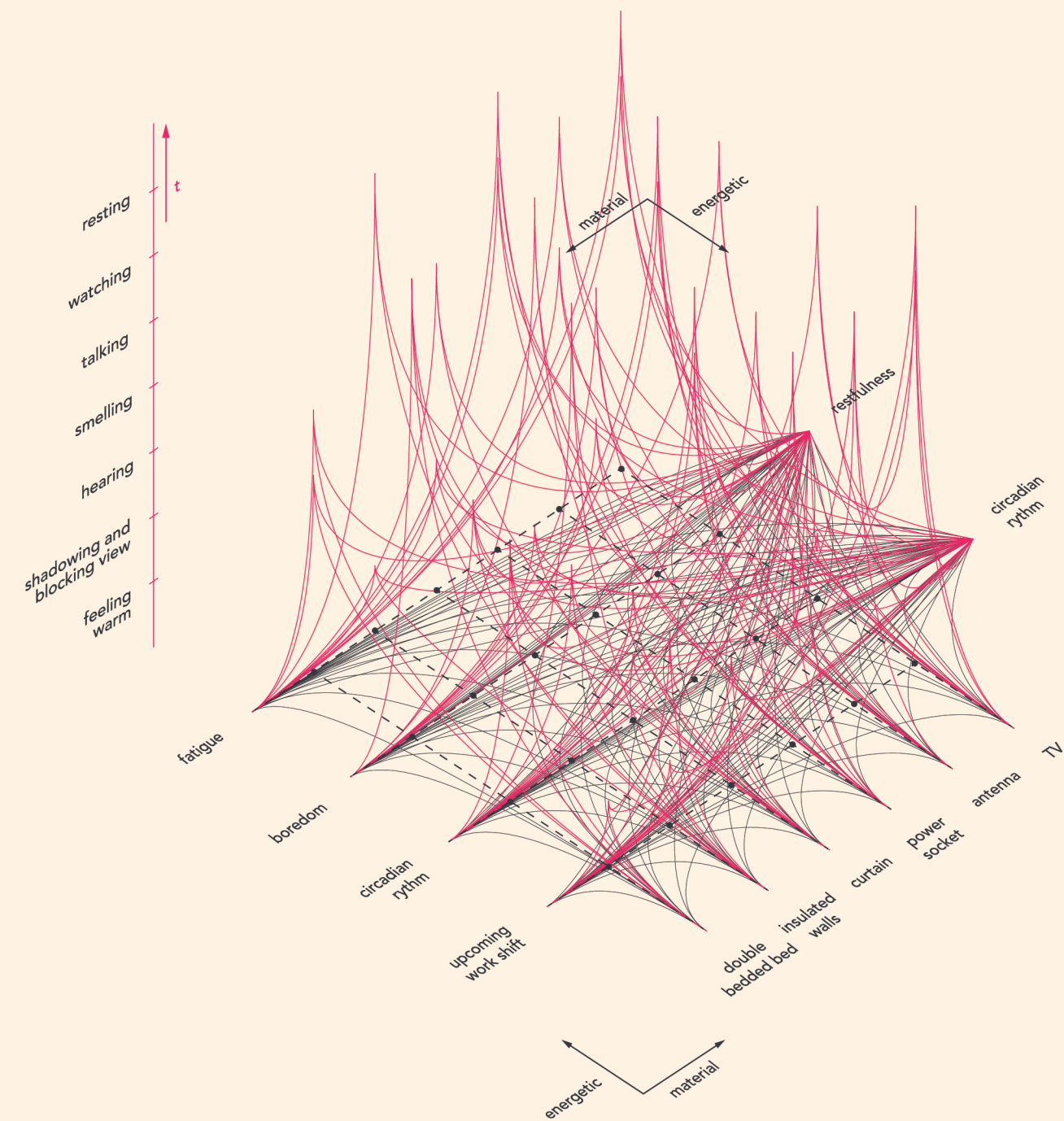
double bedded bed  
insulated walls  
curtain  
power socket  
antenna  
TV

- fatigue
- boredom
- circadian rhythm
- upcoming work shift

restfulness  
circadian rhythm

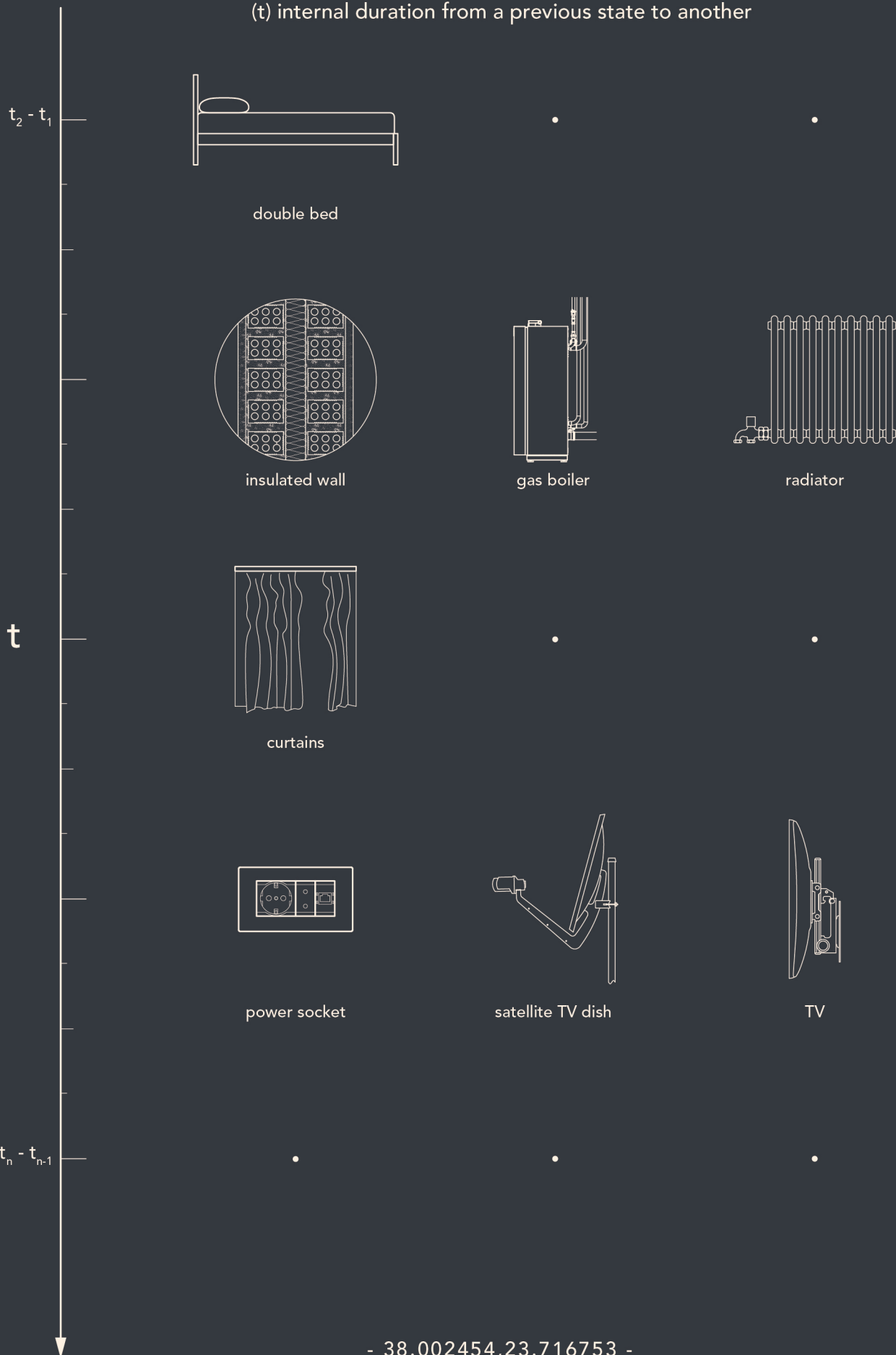


the new associated milieu



the associated milieu

(t) internal duration from a previous state to another

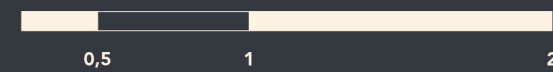






- 38.002485,23.717368 -

the event, section, 1:50



"I share an apartment with others (interviews 2, 12, 13)".

Interviews with refugees that live in the area showed that they often rent beds in apartments per night. They mostly find them through family or friends that already live there or they are included in their working agreement. The majority of the surface area of the apartment is covered by beds. When not working or resting, they spend their time in publicly accessible spaces (Aghios Meletis square, Akadimia Platonos park). The specific apartment is located in Dordou 5, Athens, second floor. It was designed by civil engineer Pantelis Stavrou and built in 2004. The present drawings do not correspond to the actual use of space but present an assumption of the living conditions described in the interviews.

stratification of publicness

- P1: resting

P2: resting

P3: resting

P4: resting

P5: resting

P6: resting
- P7: resting

P8: resting

P9: resting

P10: drinking

P11: resting

P12: resting
- P13: smelling

P14: hearing

P15: hearing

P16: hearing

P17: smelling

P18: hearing
- P19: hearing

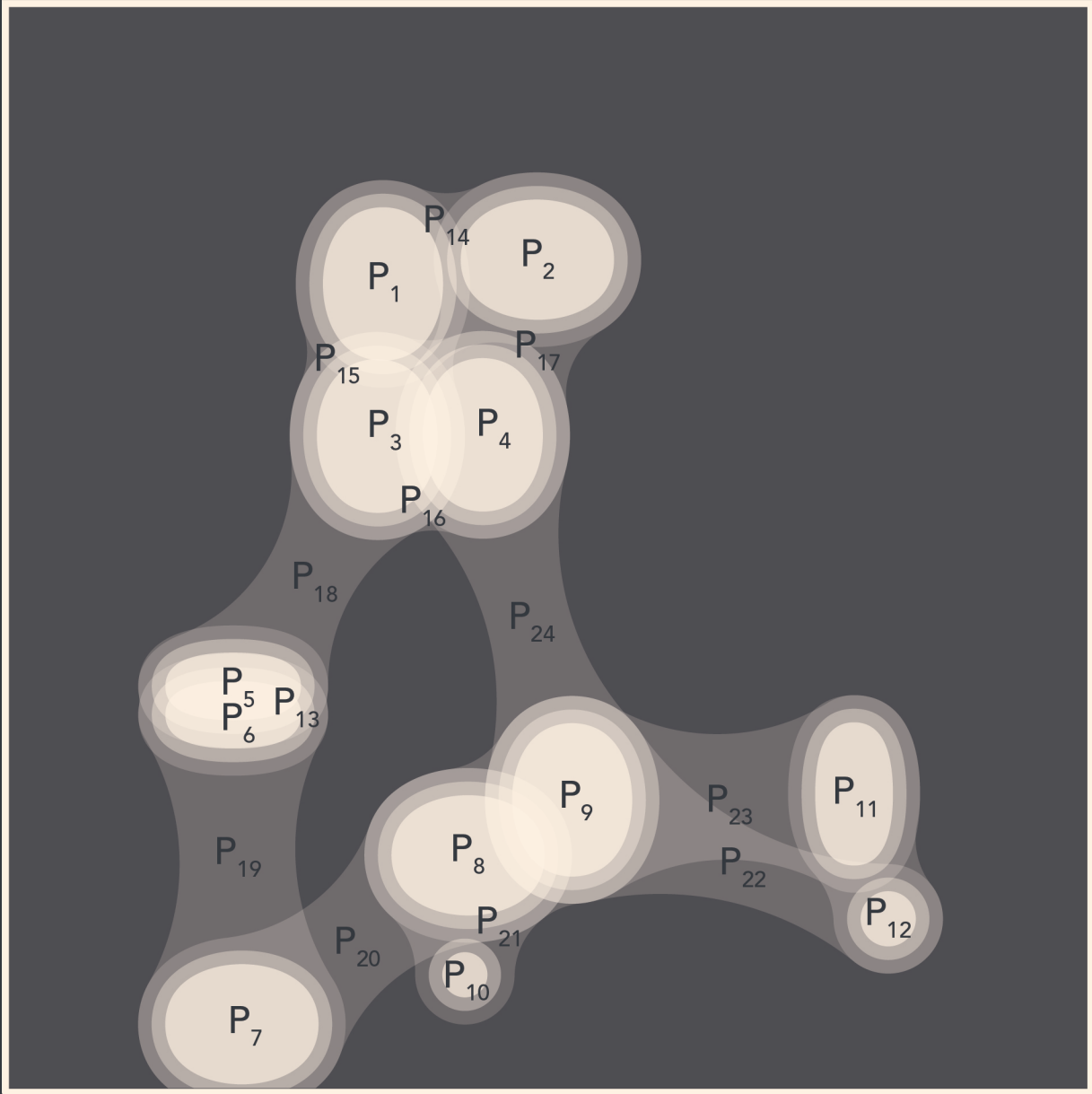
P20: hearing

P21: hearing

P22: hearing

P23: hearing

P24: hearing



the associated milieu

material (tangible)

free bed  
blanket  
insulated walls  
power socket  
others sleeping (family, friends)  
sufficient wage for the stay/  
included in working agreement

energetic (intangible)

fatigue  
upcoming work shift

the new associated milieu

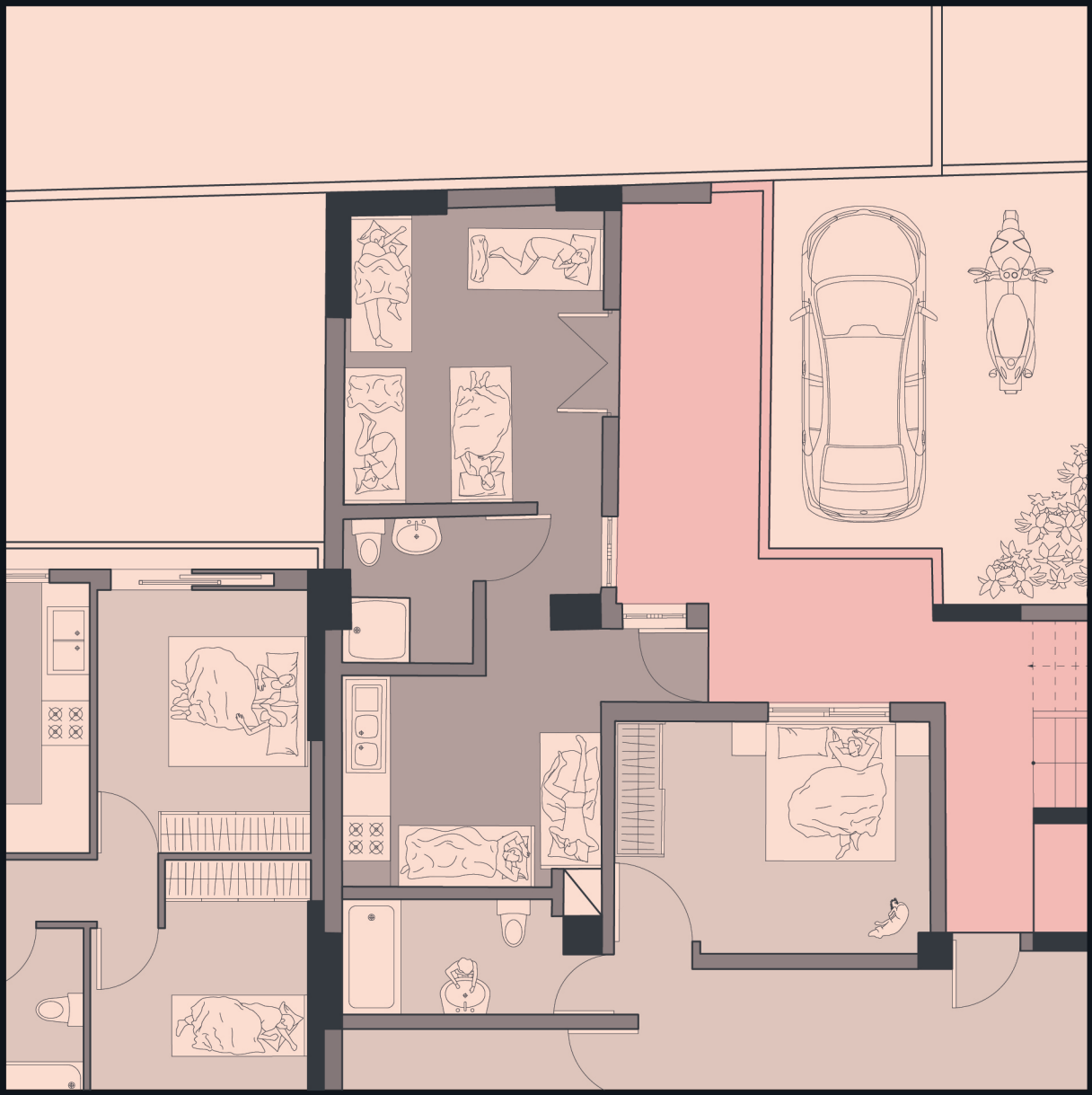
material (tangible)

free bed  
occupied bed

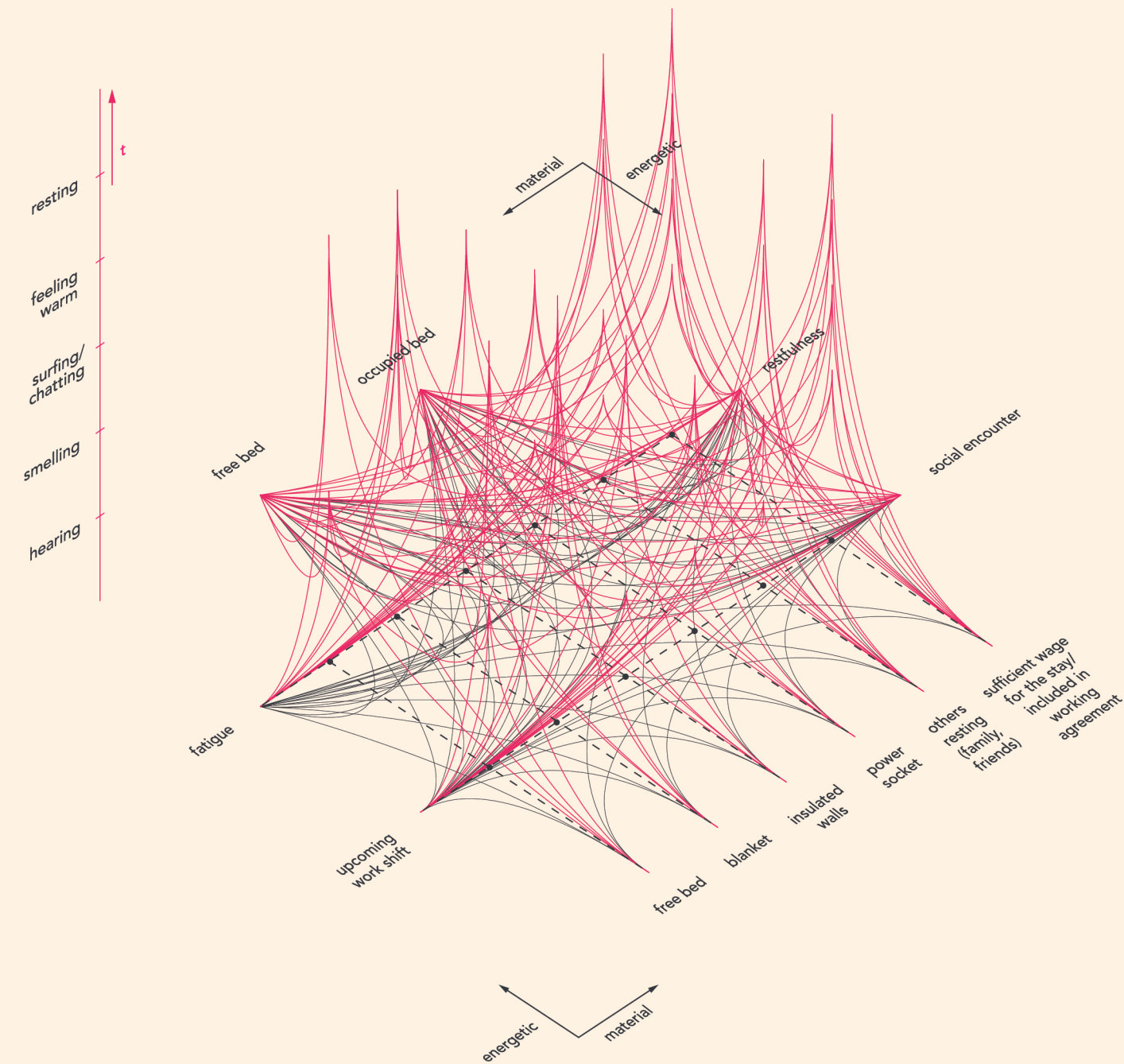
energetic (intangible)

restfulness  
social encounter

the event | plan , 1: 100

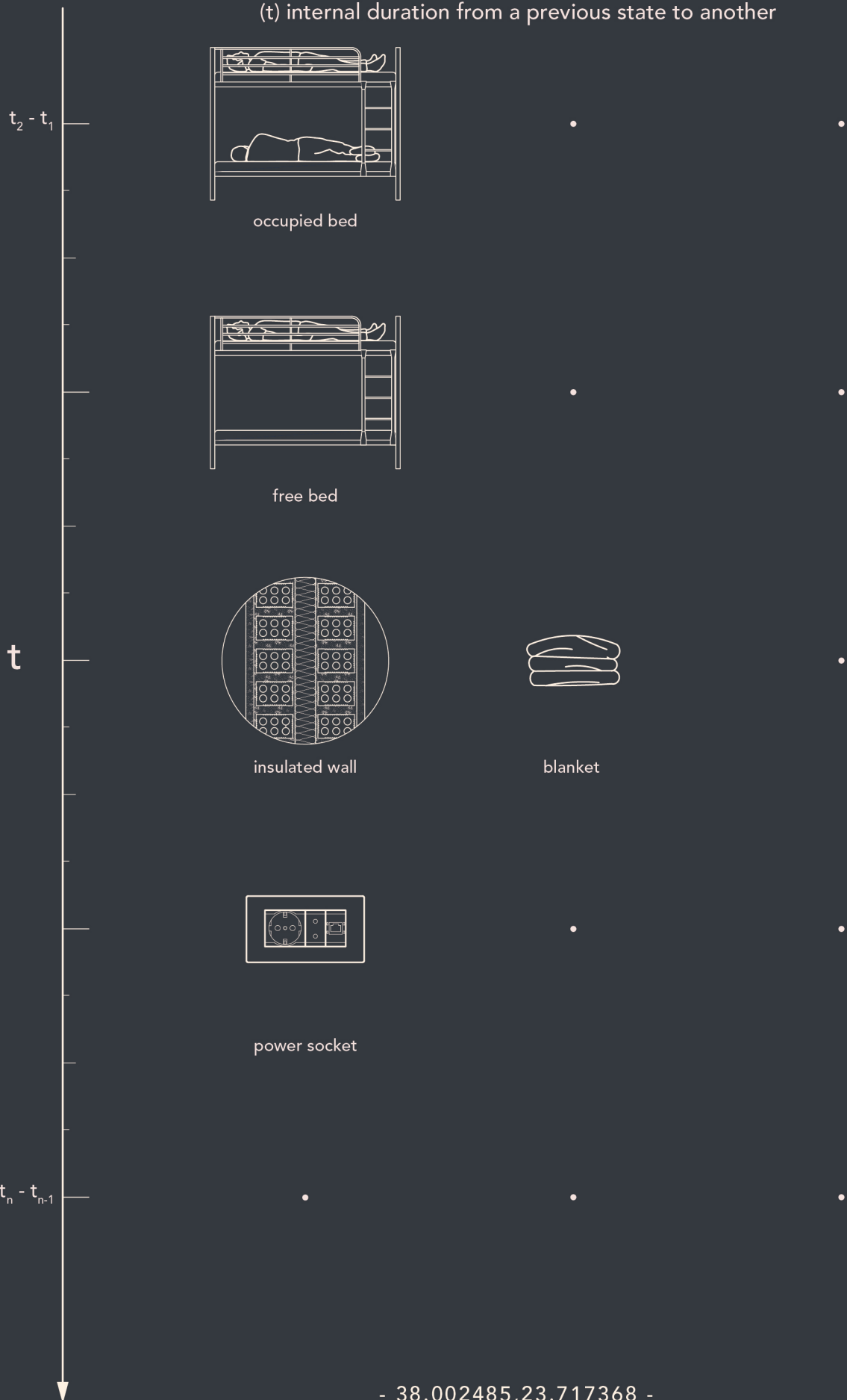


the new associated milieu



the associated milieu

(t) internal duration from a previous state to another

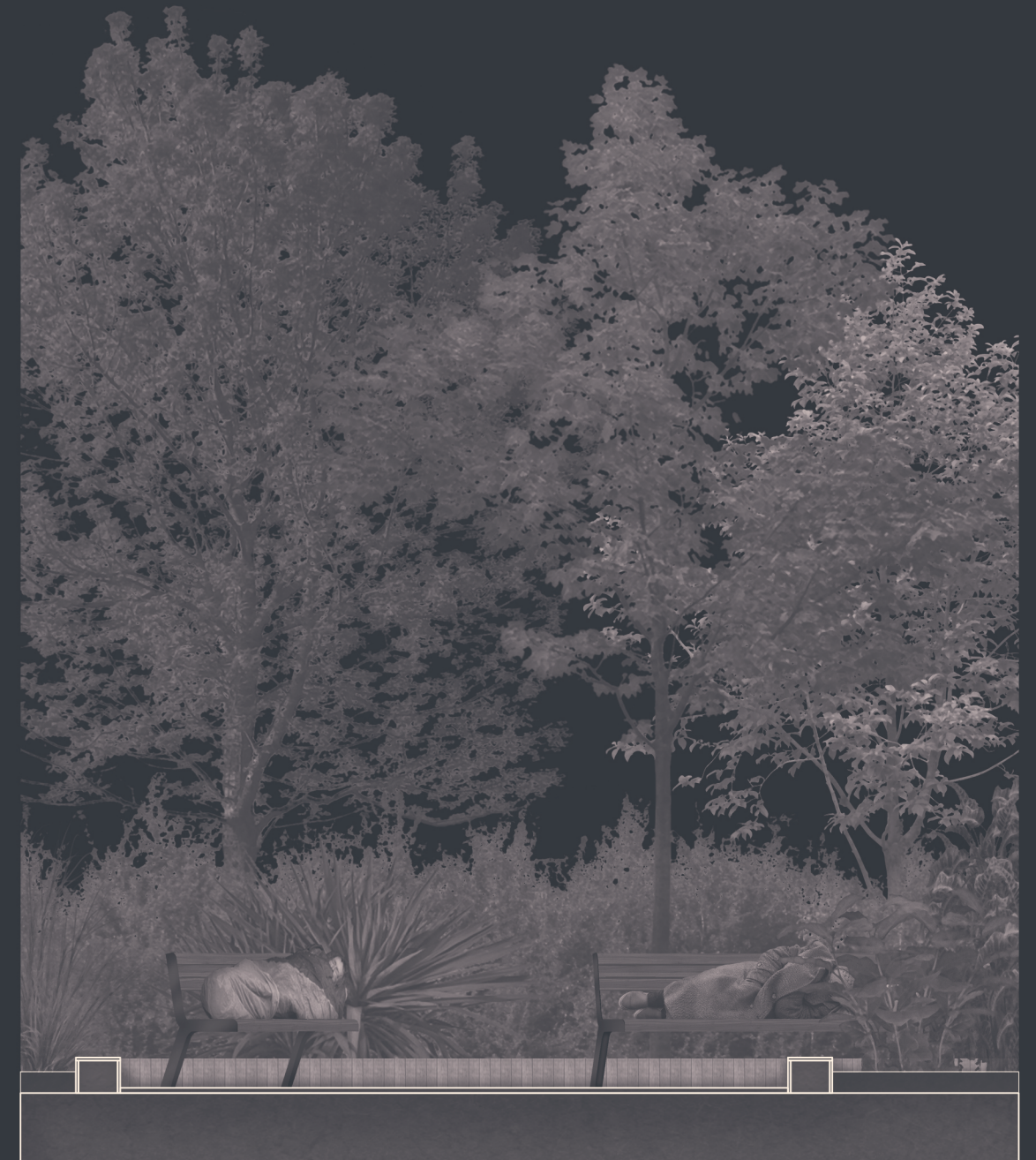






- 37.998710,23.720666 -

the event, section, 1:50



On the 26th of December 2018, in one of the walks that were part of the observational study of the neighborhood, people were found sleeping in one of the green open spaces that are formed by the structure of the streets. It was a cold day and for that reason they were using transparent plastic covers to keep warm. One of them was asleep and was noticeably irritated by the fact that a person was looking at them.

stratification of publicness

- P1: resting

P2: resting

P3: resting

P4: resting

P5: resting

P6: resting
- P7: shadowing and blocking view

P8: shadowing and blocking view

P9: shadowing and blocking view

P10: shadowing and blocking view

P11: shadowing and blocking view

P12: shadowing and blocking view
- P13: hearing

P14: smelling

P15: talking

P16: hearing

P17: looking

P18: hearing
- P19: hearing

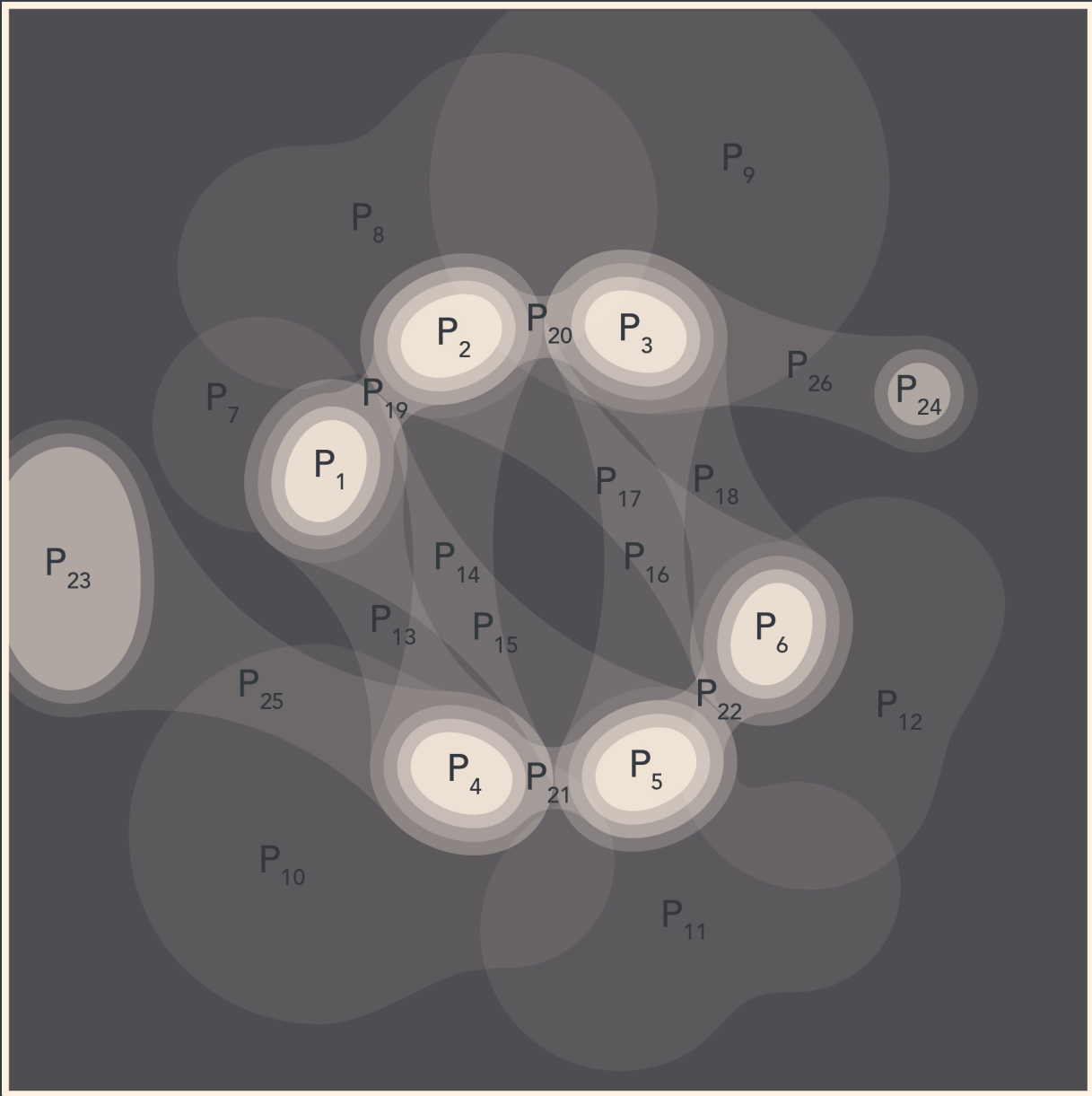
P20: resting

P21: walking

P22: talking

P23: smelling

P24: looking



the associated milieu

material (tangible)

others resting  
free bench  
tree  
bush  
blanket  
extra plastic cover

energetic (intangible)

fatigue  
boredom

the new associated milieu

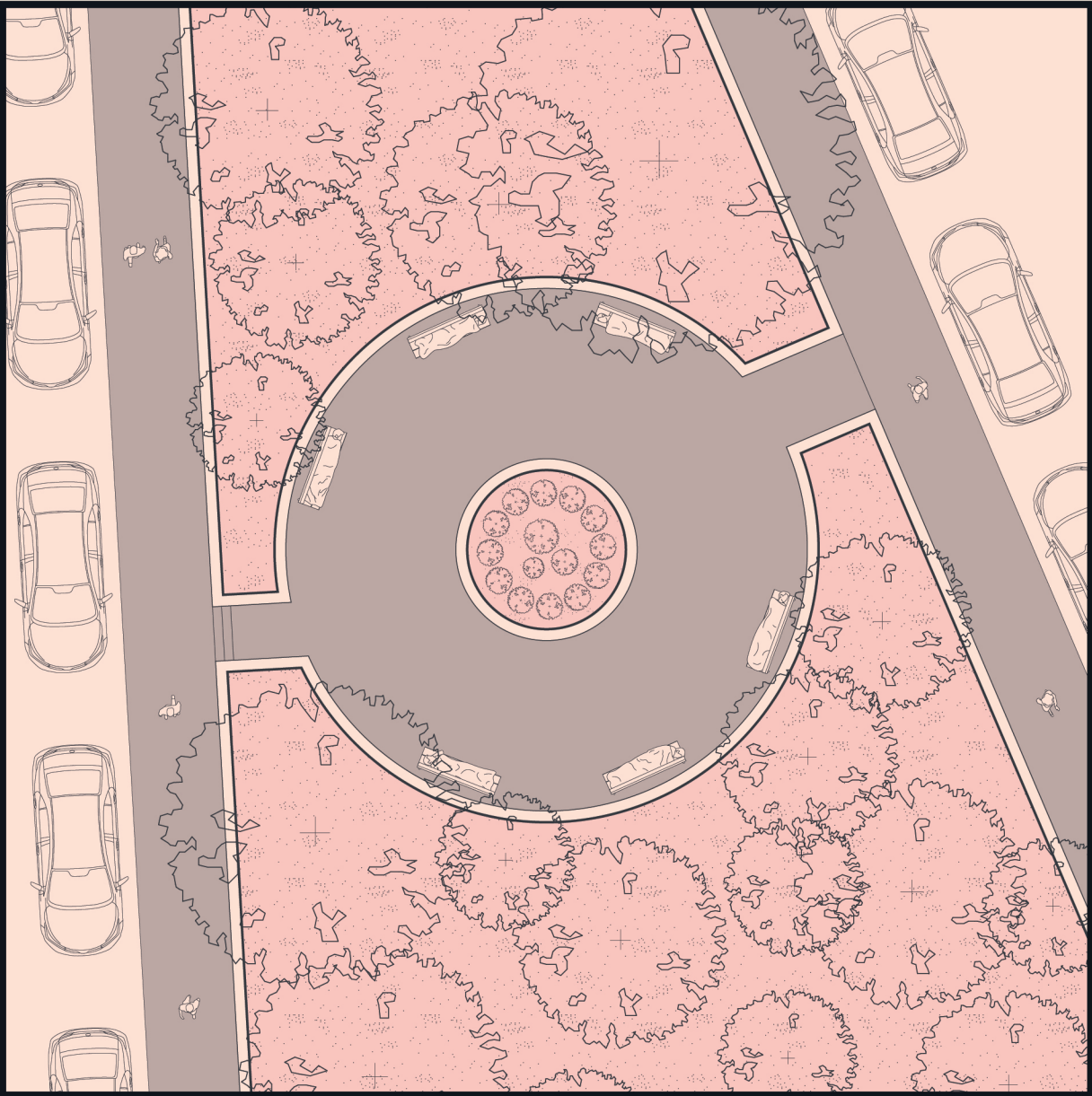
material (tangible)

free bench  
occupied bench

energetic (intangible)

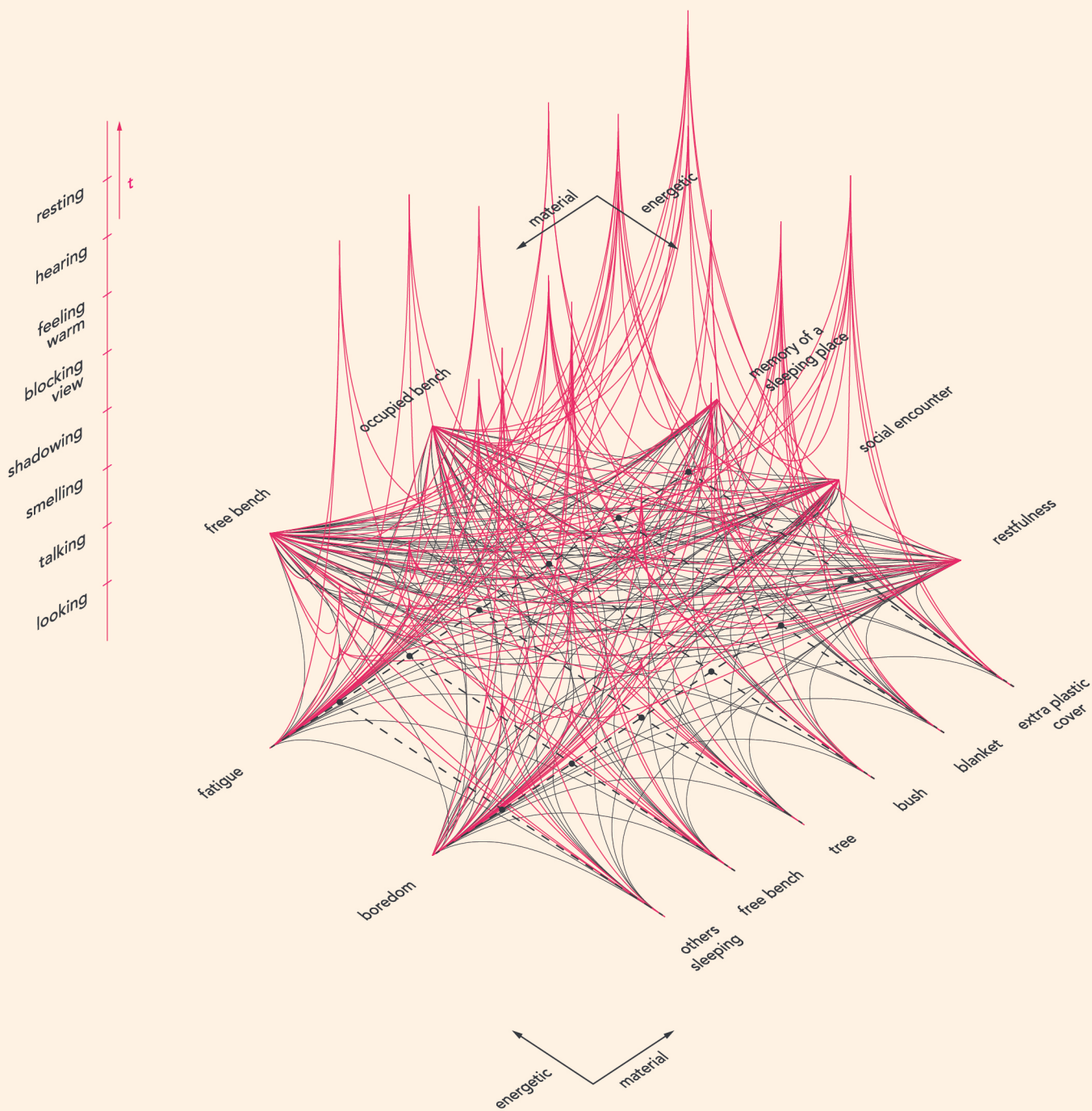
memory of a resting place  
social encounter  
restfulness

the event | plan , 1: 100



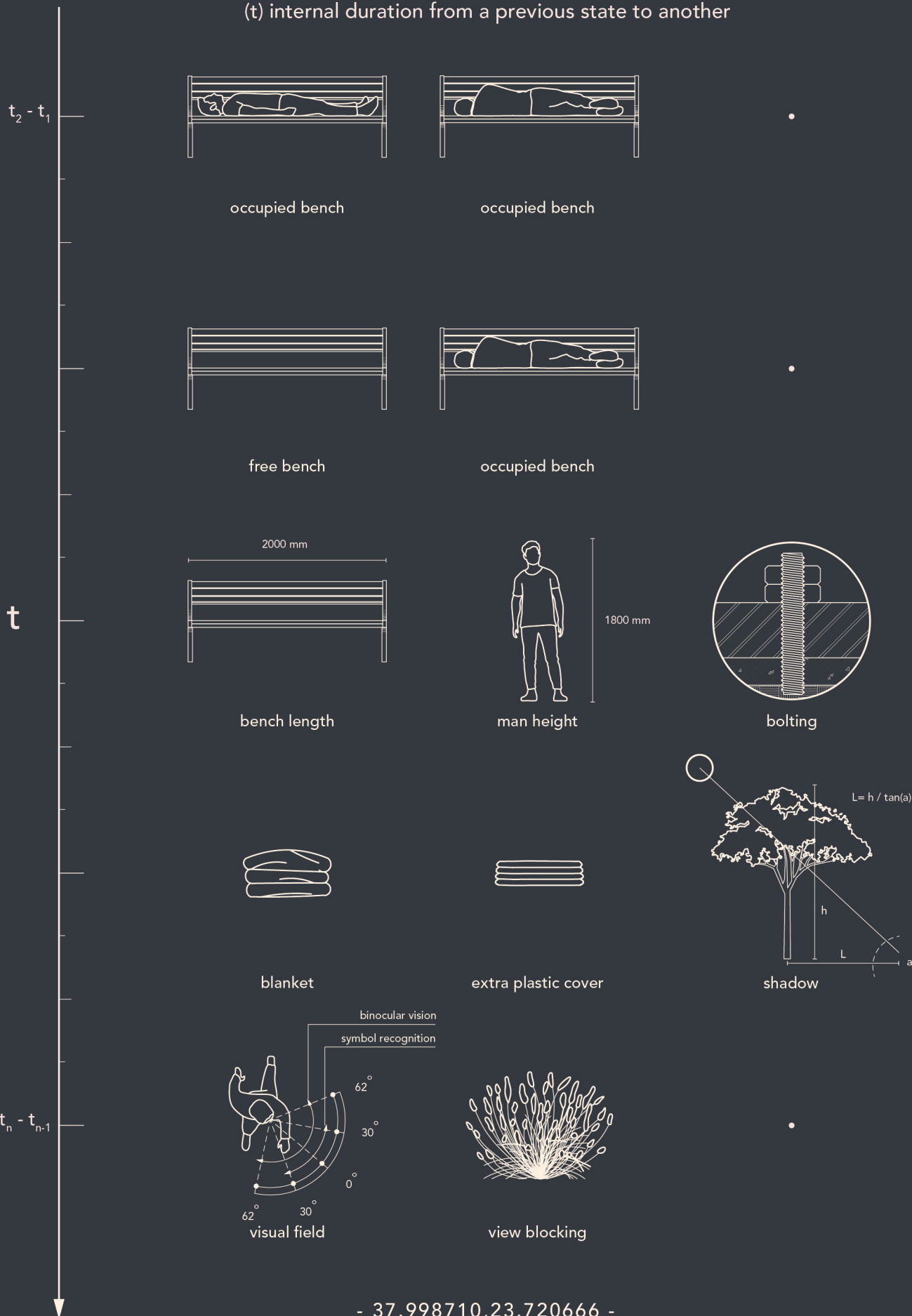


the new associated milieu



the associated milieu

(t) internal duration from a previous state to another



- 37.998710,23.720666 -



- 38.001379,23.719210 -

the event, section, 1:50



On the 26th of December 2018, in one of the walks that were part of the observational study of the neighborhood, people were found resting in Aghios Meletis square. It was a cold day. They were sitting on the benches that are found around the square and the stairs of the church. Some of them had bags close to them that looked like they contain their belongings. They were watching people and animals passing by.

stratification of publicness

- P1: resting

P2: resting

P3: walking

P4: walking

P5: walking

P6: walking
- P7: walking

P8: standing

P9: standing

P10: resting

P11: walking

P12: hearing
- P13: watching

P14: watching

P15: talking

P16: watching

P17: watching

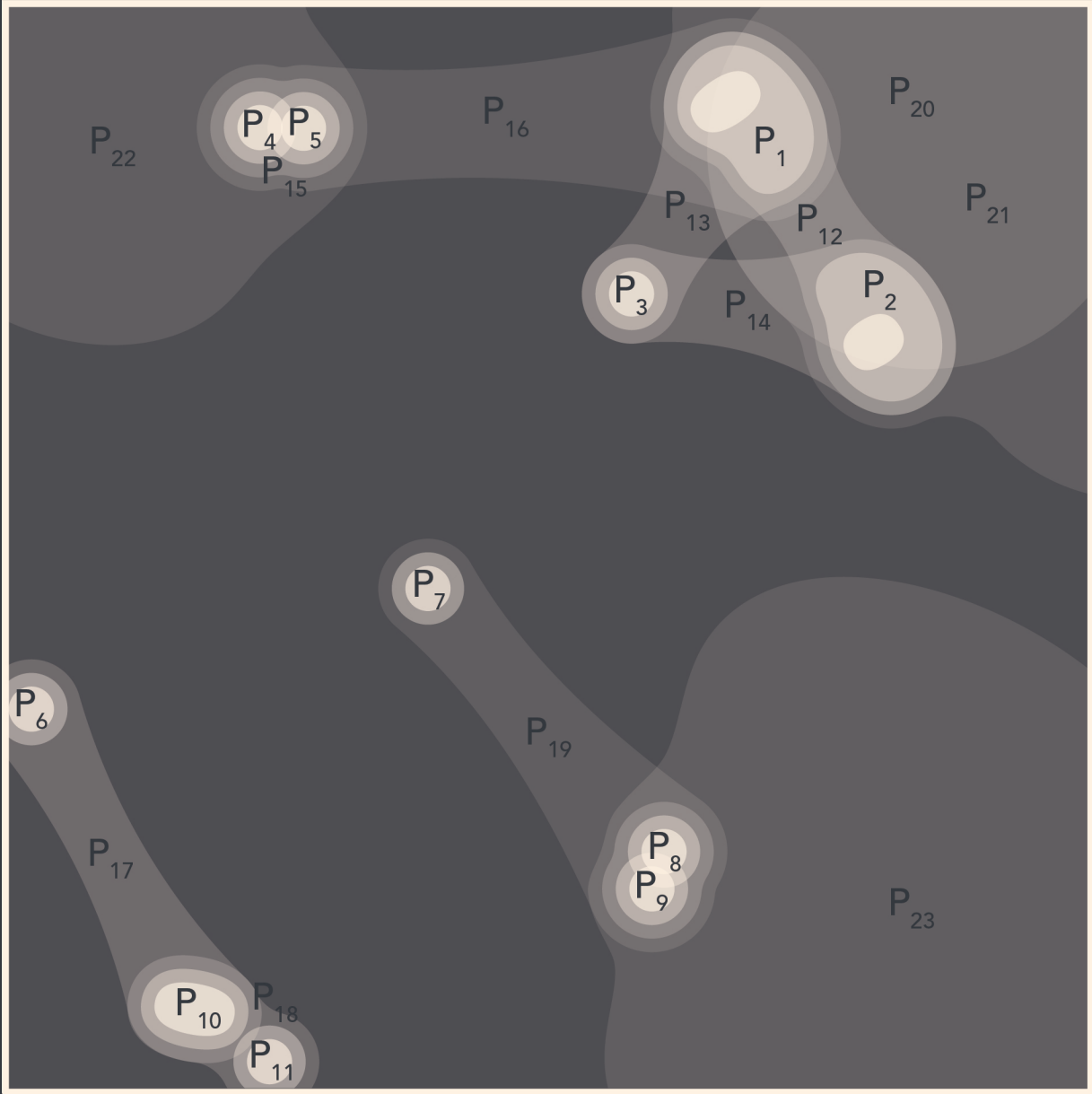
P18: hearing
- P19: watching

P20: shadowing

P21: shadowing

P22: shadowing

P23: shadowing



the associated milieu

material (tangible)

free bench  
others passing by

energetic (intangible)

fatigue  
boredom  
desire to muse/ observe others

the new associated milieu

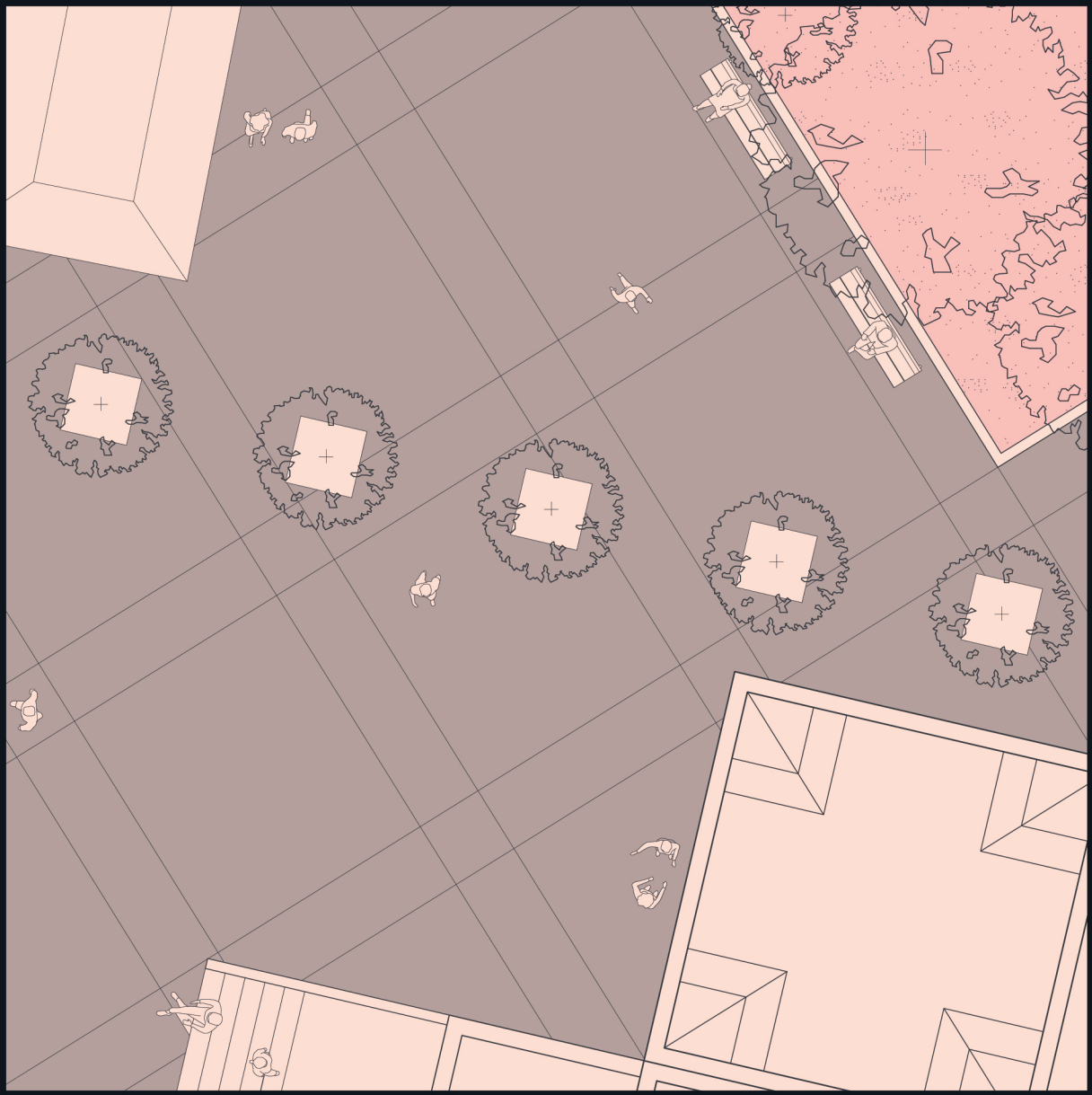
material (tangible)

free bench  
occupied bench  
food crumbs  
cigarette buds

energetic (intangible)

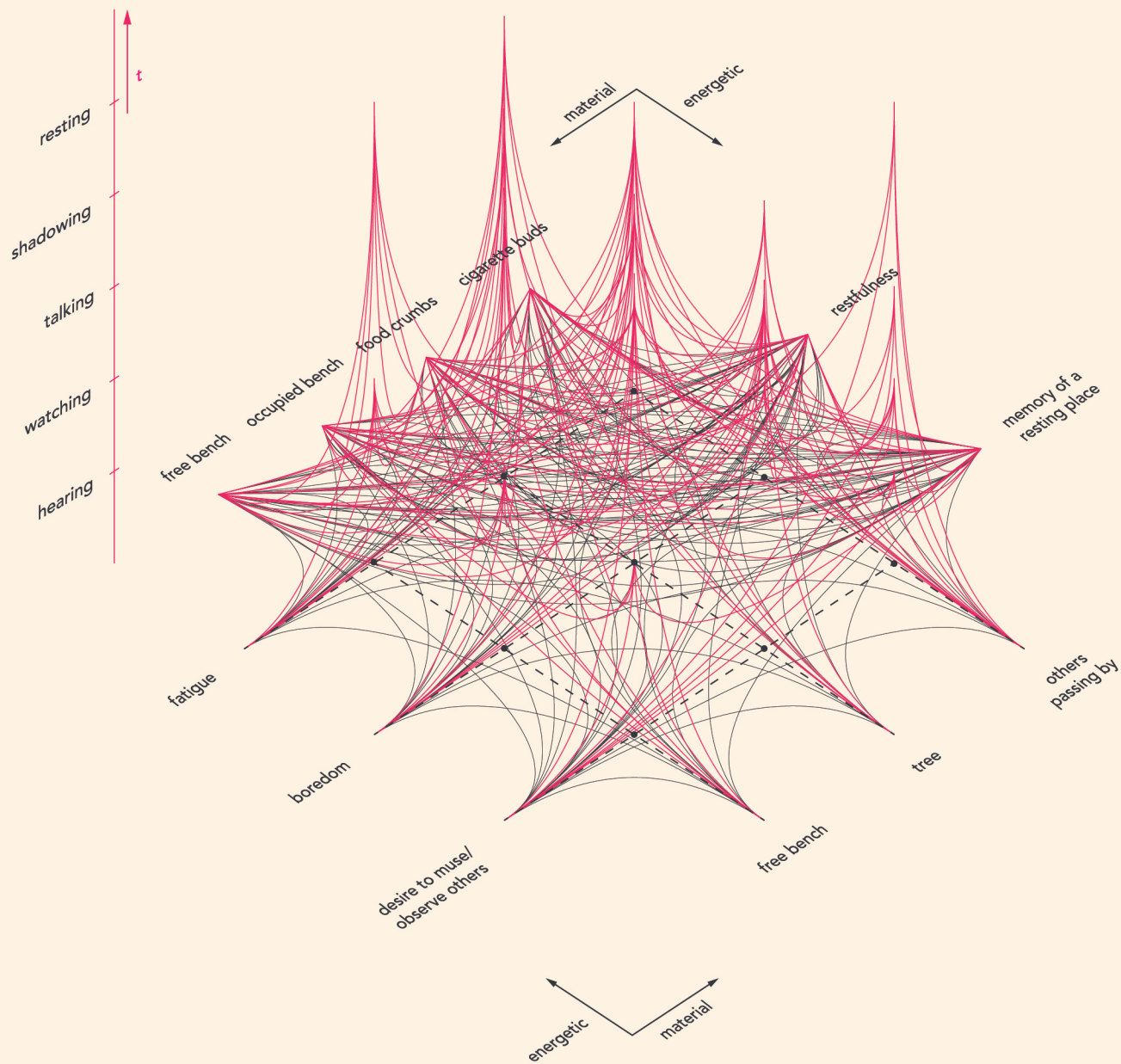
restfulness  
social encounter

the event | plan , 1: 100



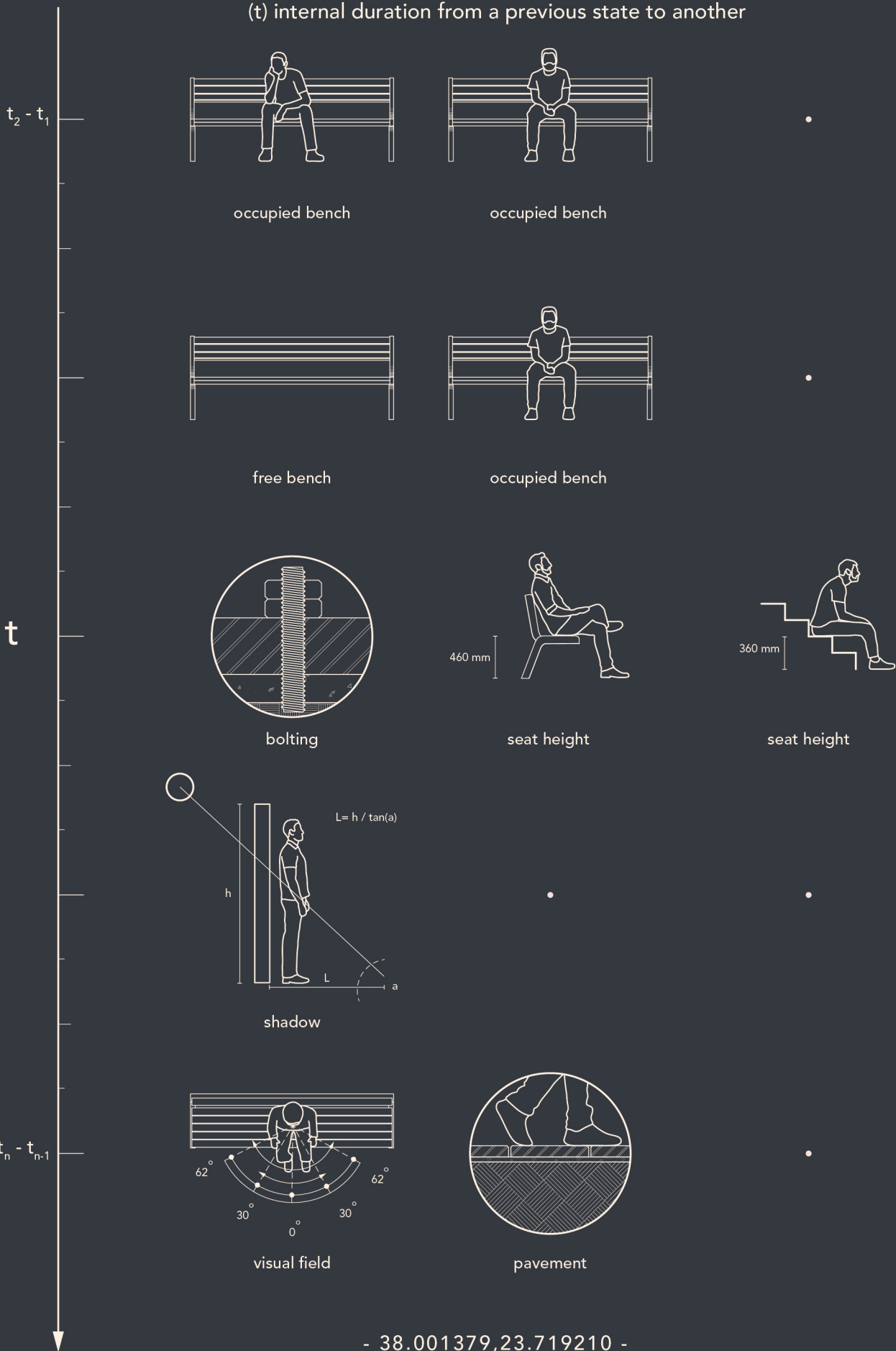


the new associated milieu



the associated milieu

(t) internal duration from a previous state to another

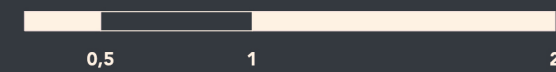


- 38.001379,23.719210 -



- 38.002491, 23.717023 -

the event, section, 1:50



The specific kitchen belongs to an apartment in Dodonis 100, Athens, ground floor. It was designed by architect Charalambos Drivas and built in 1964. The present drawings do not correspond to the actual use of space but present an assumption of the living conditions described in the interviews..

stratification of publicness

- P1: feeling hungry

P2: cooking

P3: eating
- P4: eating

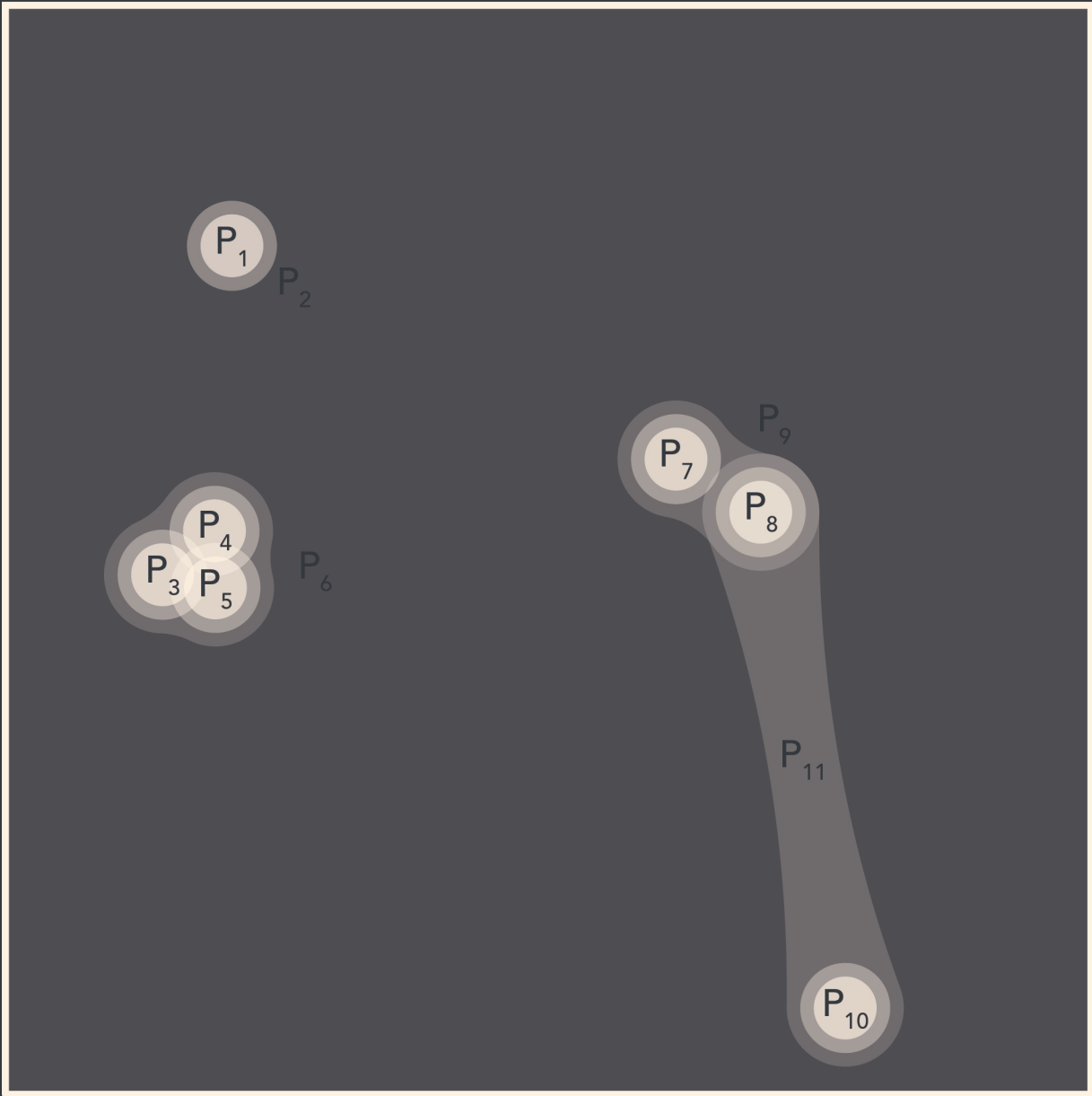
P5: eating

P6: talking
- P7: resting

P8: cooking

P9: talking
- P10: walking

P11: smelling



the associated milieu

- material (tangible)

gas  
stove  
cooking utensils  
table  
chairs  
sidewalk  
opening
- energetic (intangible)

hunger  
food envy

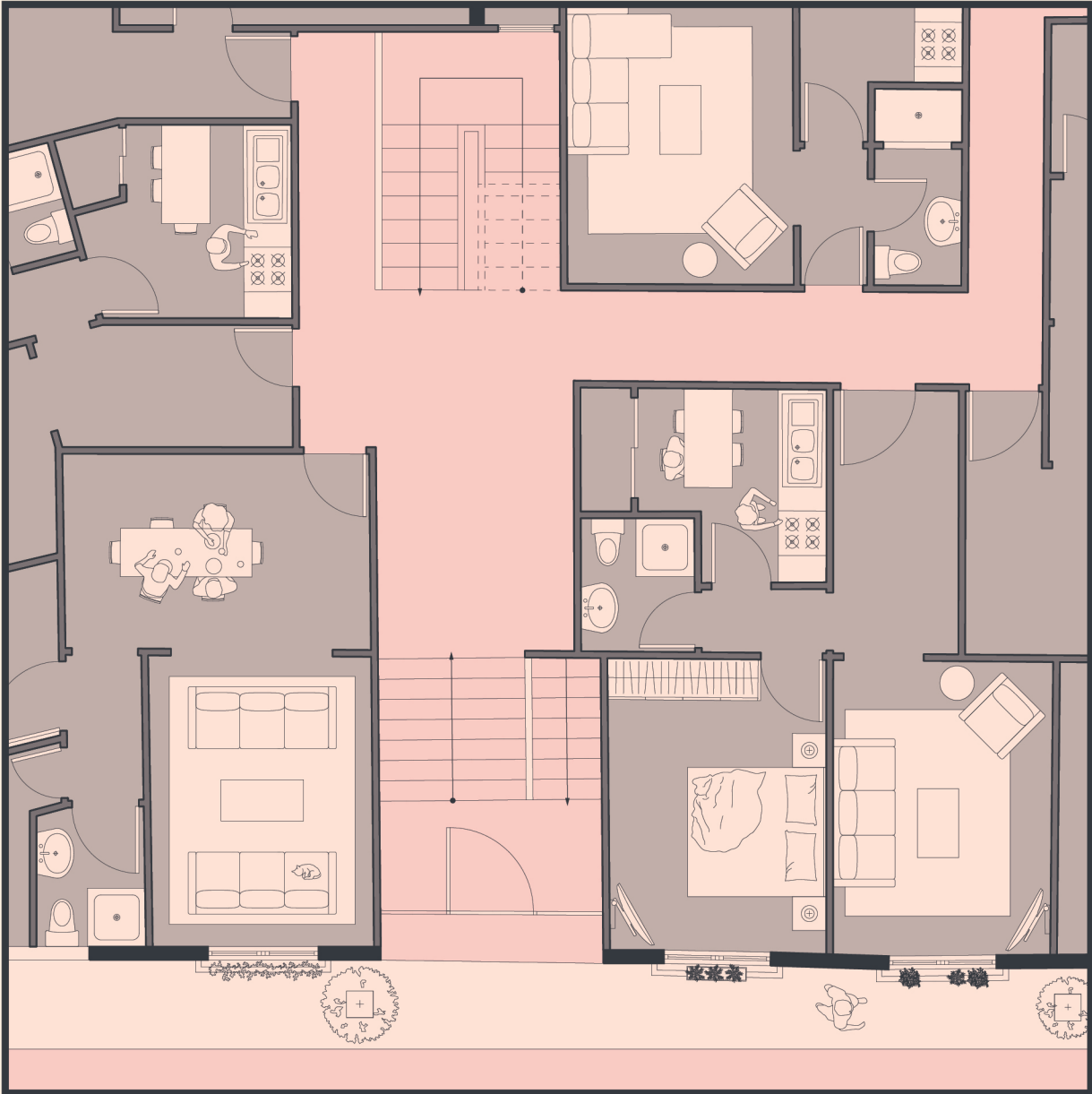
the new associated milieu

- material (tangible)

leftovers
- energetic (intangible)

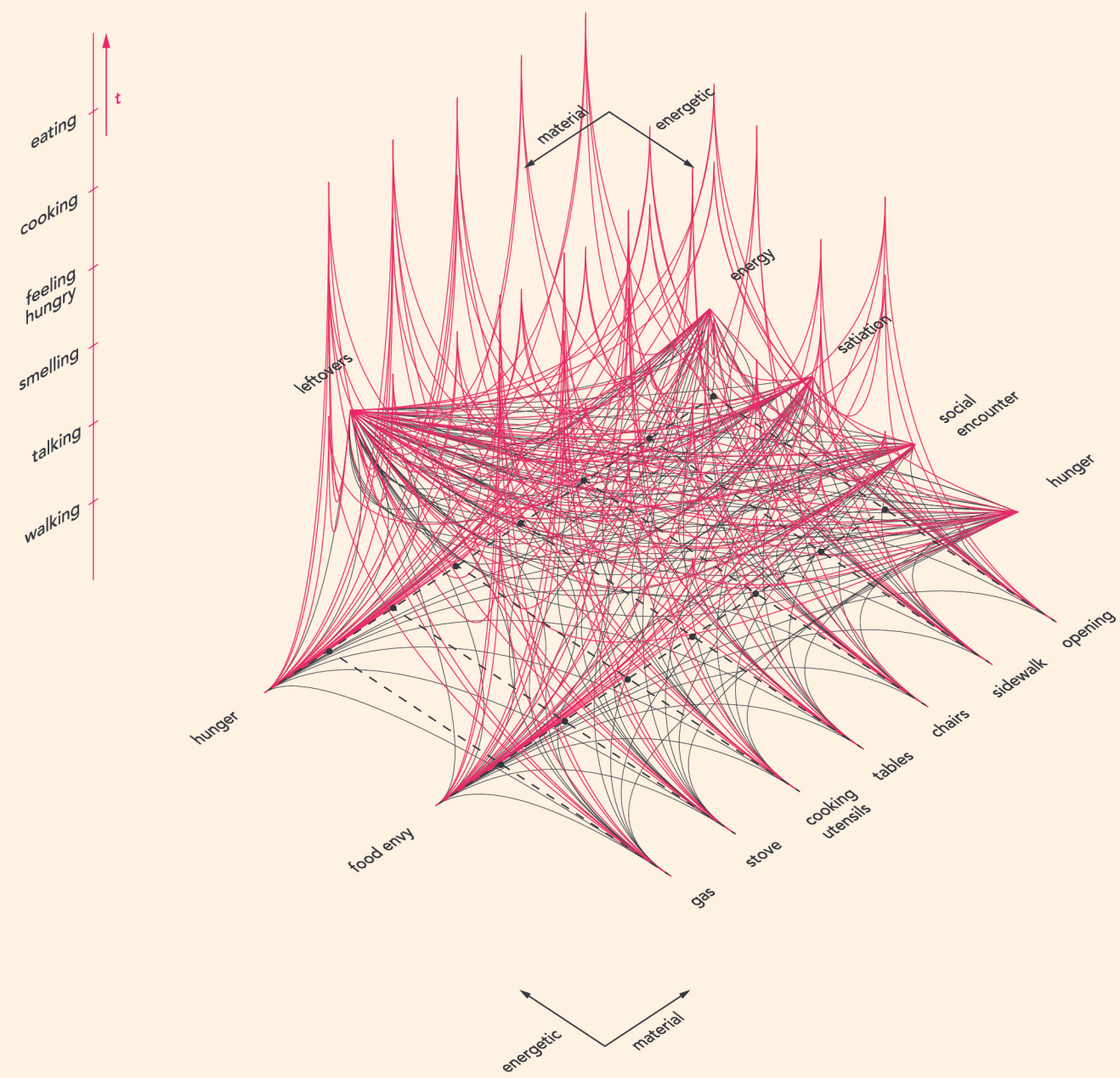
energy  
satiation  
social encounter  
hunger

the event | plan , 1: 100



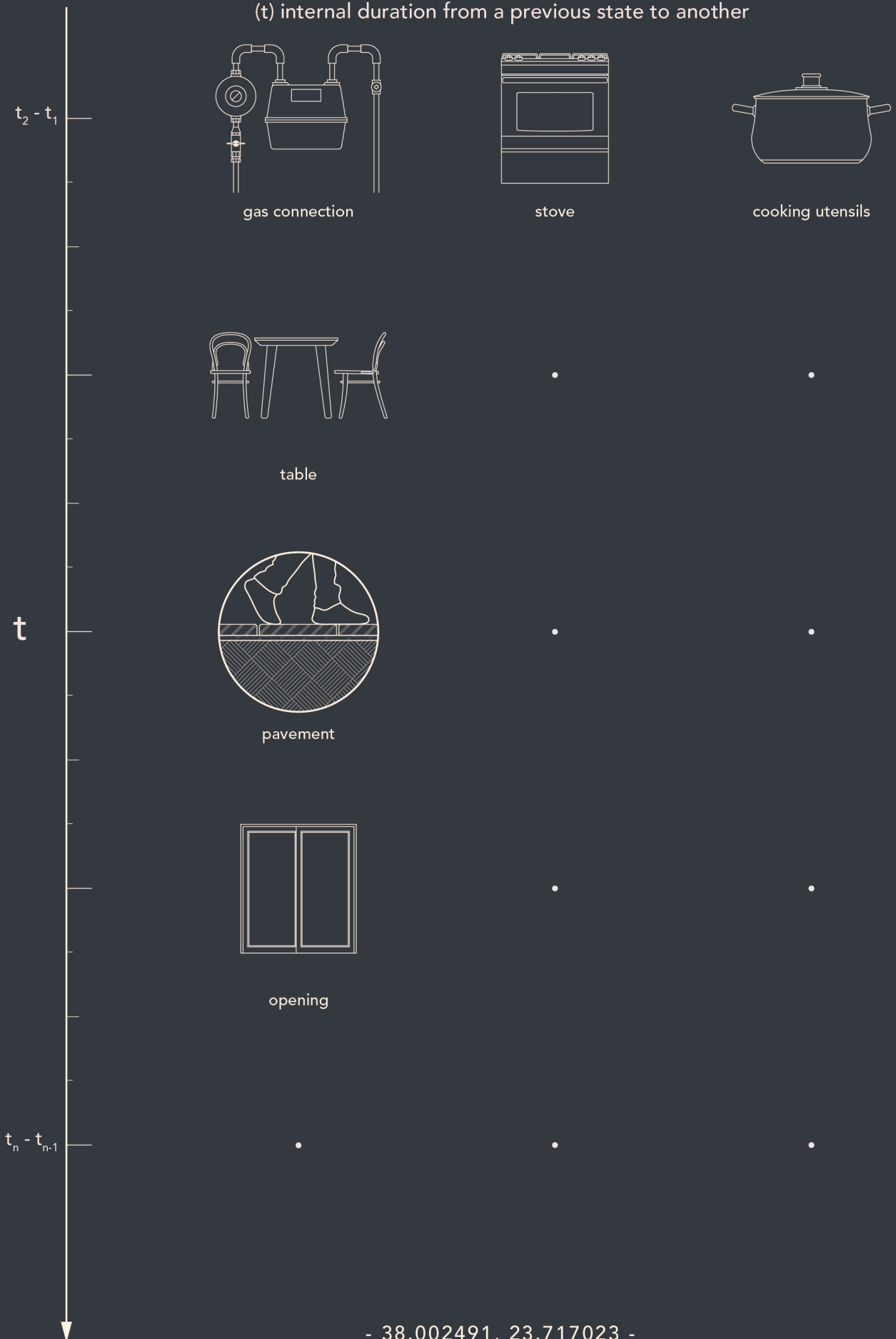


the new associated milieu



the associated milieu

(t) internal duration from a previous state to another

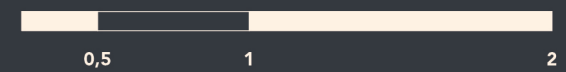


- 38.002491, 23.717023 -



- 38.000961, 23.719439 -

the event, section, 1:50



"When I come back from work, I take a nap and then go to the tavern. In the summer, we stay there until late . [...] It is the Sepolia residents association. I always go. We talk about the problems in the neighborhood, we gather signs etc. We meet in the tavern (interview 7)."

The local tavern is a place where many of the neighborhood dwellers visit often, some of them every day. There, people are regulars and discuss about the neighborhood and their lives while eating and drinking.



stratification of publicness

- P1-2: cooking

P3-7: eating

P8: walking

P9: eating
- P10: drinking

P11: walking

P12-16: drinking

P17-20: eating
- P21: walking

P22: eating

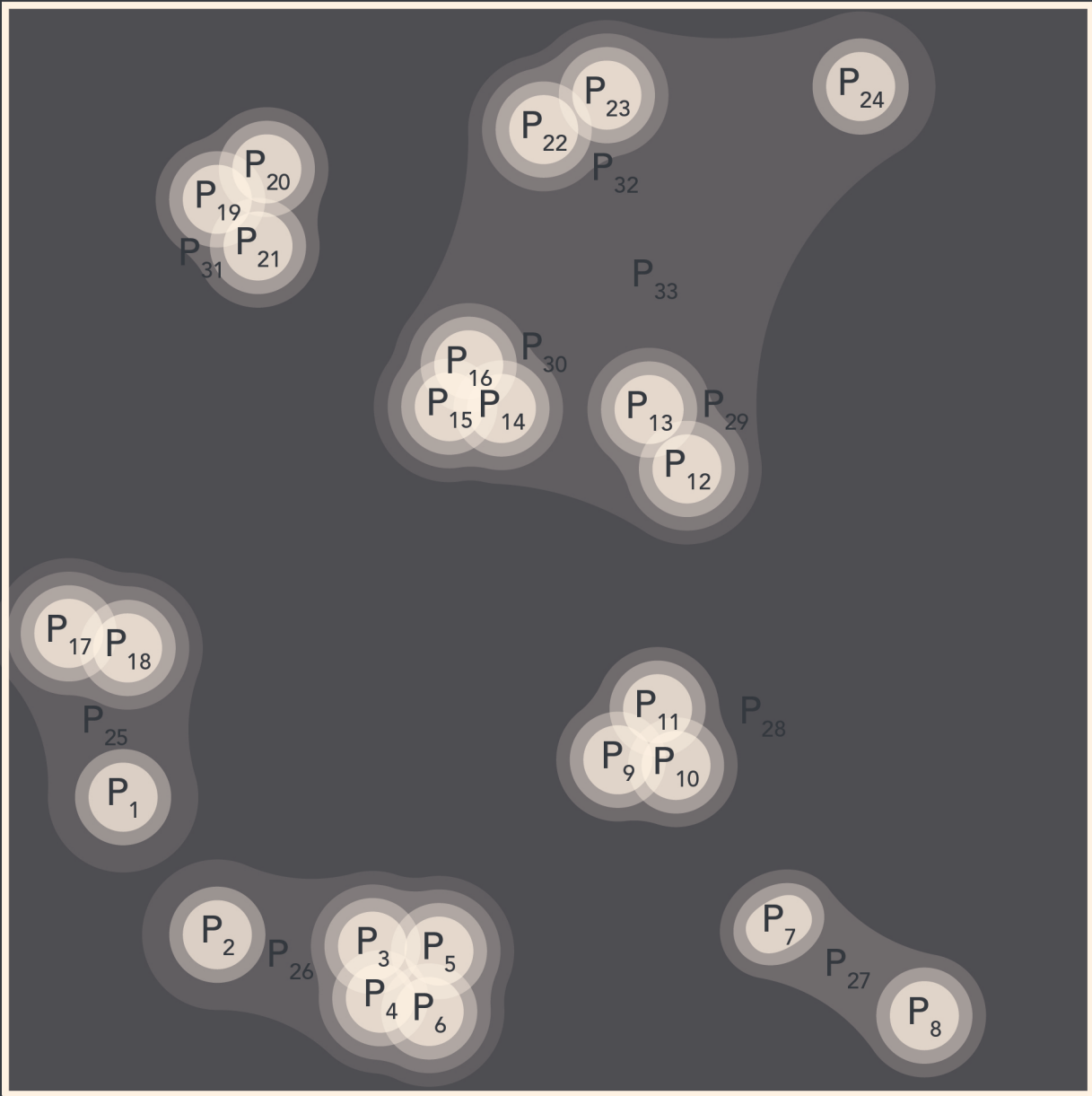
P23: drinking

P24: walking
- P25-26: hearing

P27: watching

P28-32: talking

P33: watching



the associated milieu

material (tangible)

gas  
stove  
cooking utensils  
liquor  
others eating  
tables  
chairs  
sidewalk

energetic (intangible)

hunger  
loneliness  
boredom

the new associated milieu

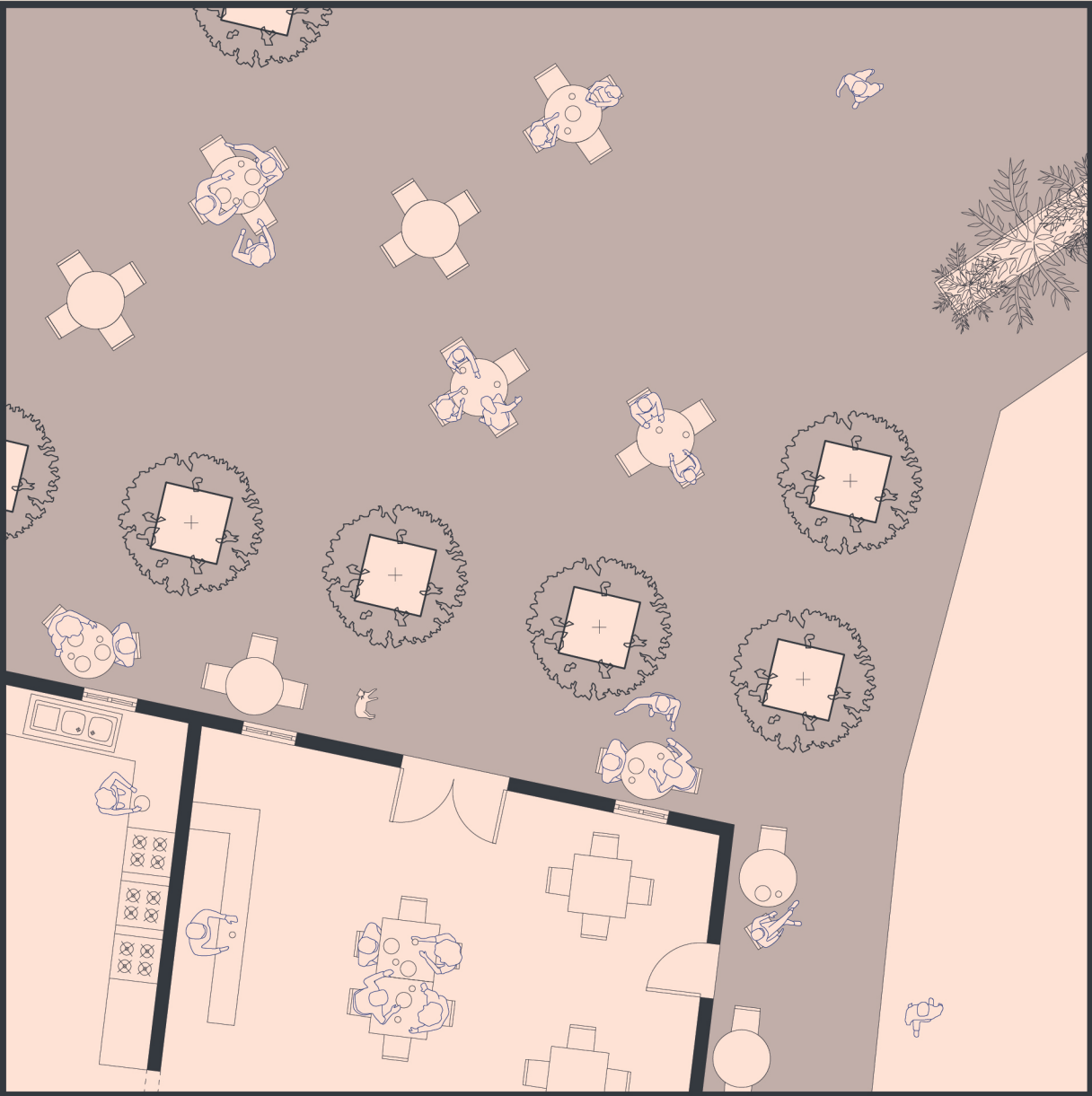
material (tangible)

loftovers

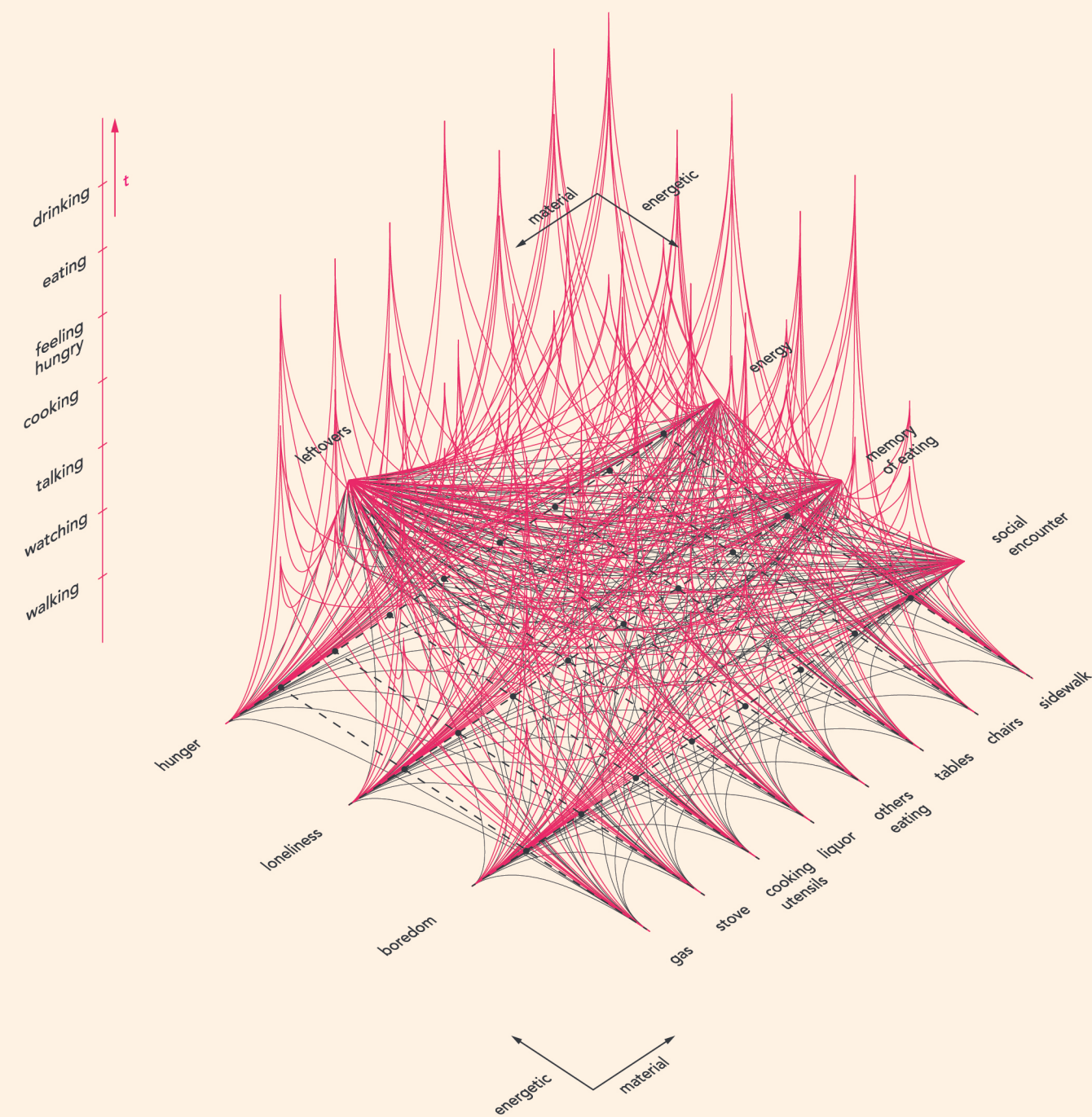
energetic (intangible)

energy  
memory of eating  
social encounter

the event | plan , 1: 100

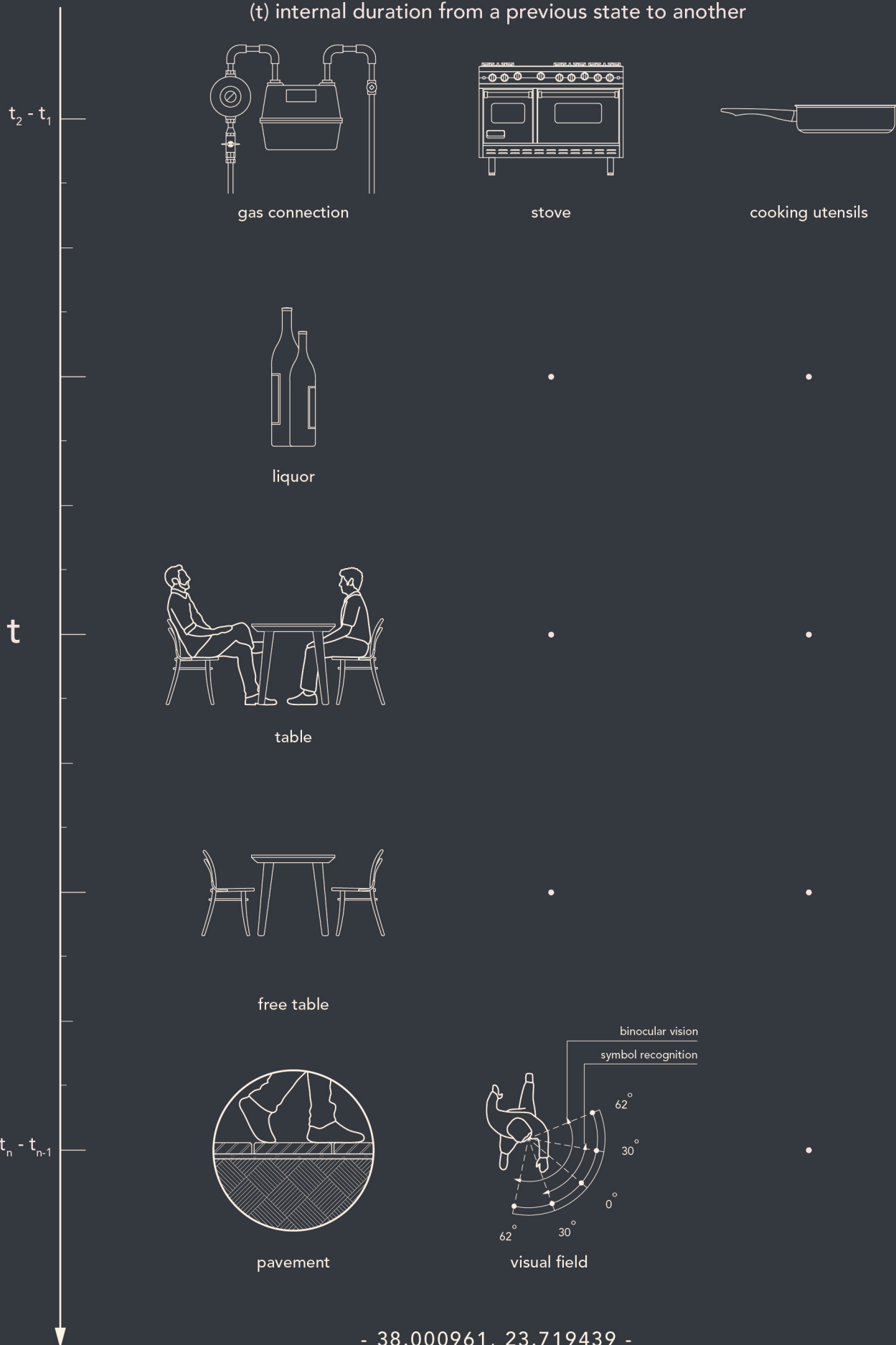


the new associated milieu

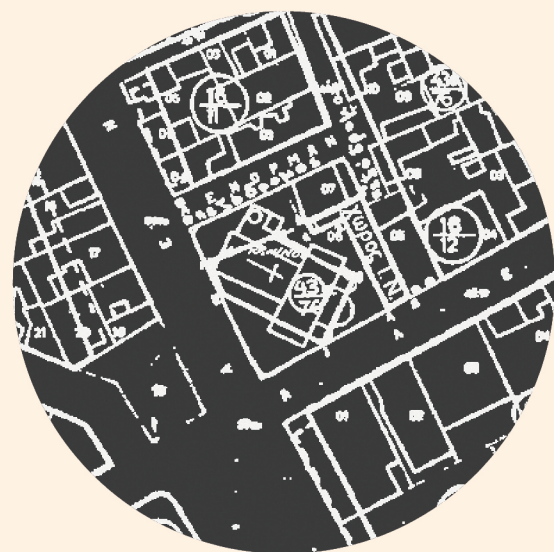


the associated milieu

(t) internal duration from a previous state to another

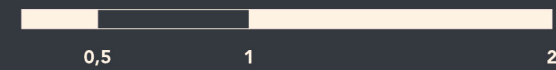






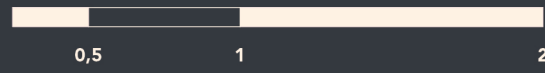
- 37.992835, 23.714041 -

the event, section, 1:50

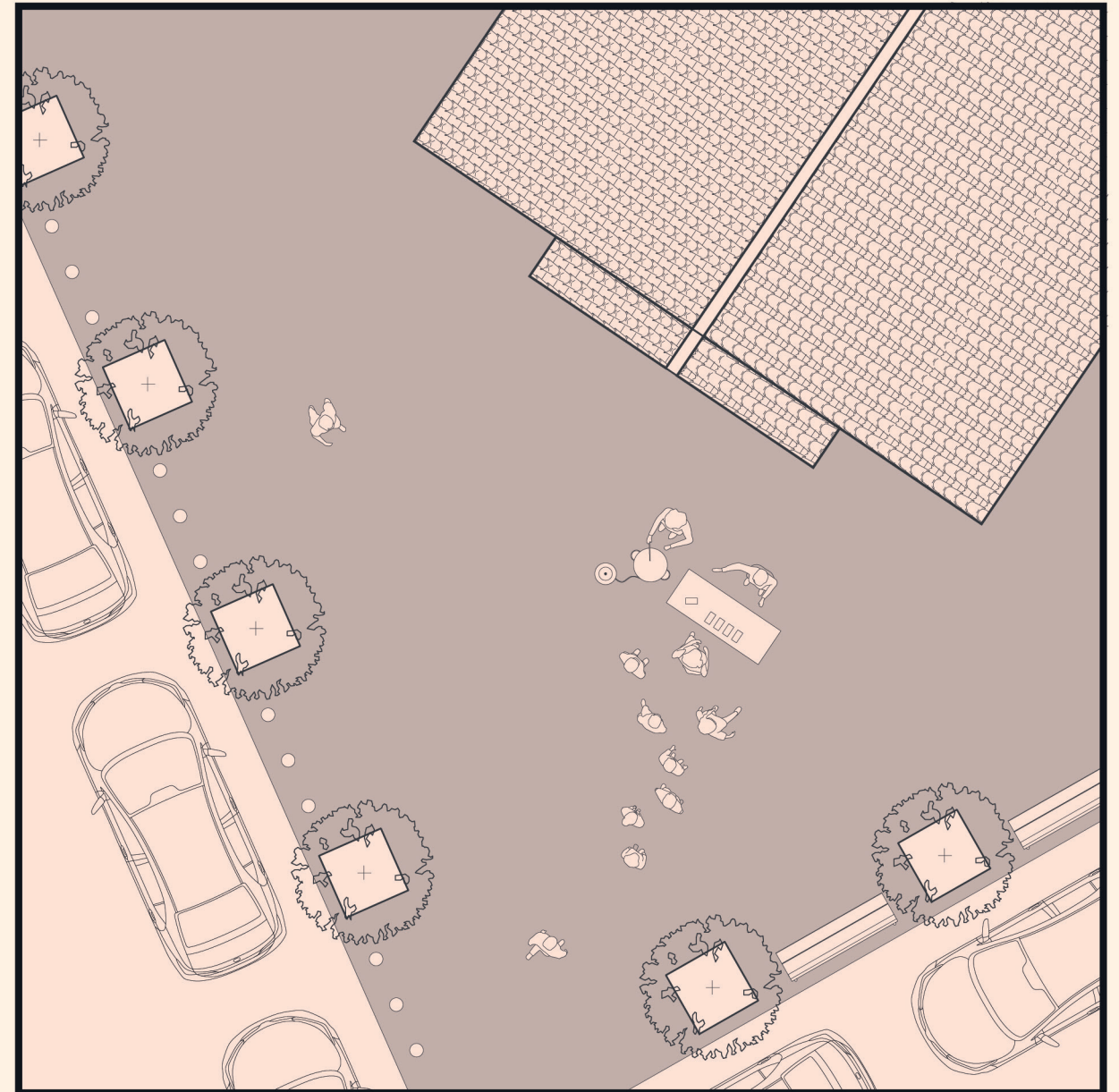
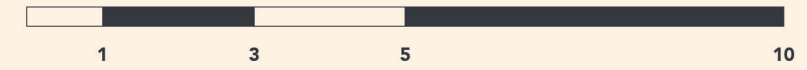


"O allos anthropos" is a nomadic soup kitchen that prepares and offers food in public places in Athens. Often, this kitchen is set up in Kolonos, near the neighborhood of Sepolia, in the open space that is found around Aghios Konstantinos church.

the event, section, 1:50



the event | plan , 1: 100

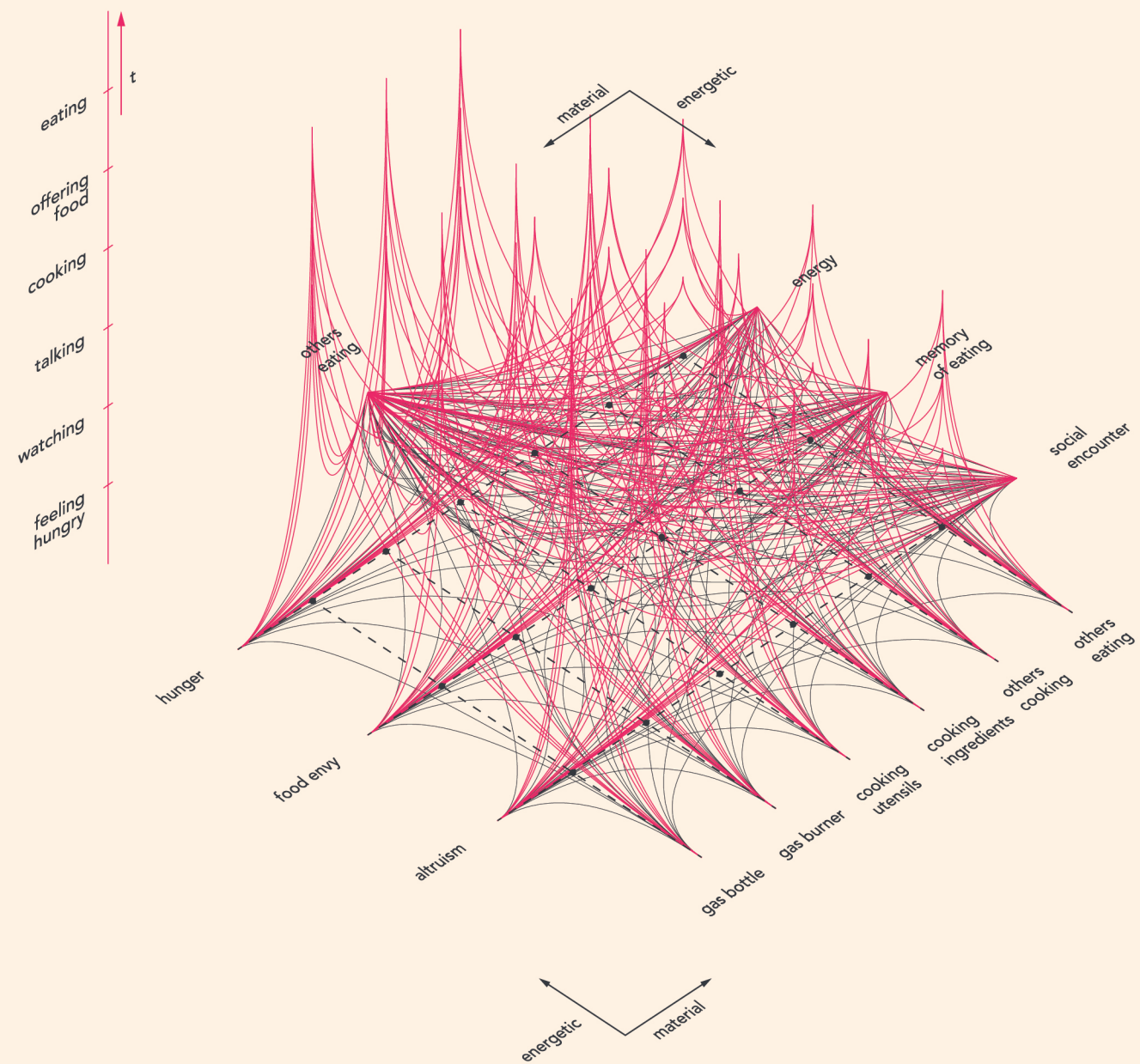


"O allos anthropos" is a nomadic soup kitchen that prepares and offers food in public places in Athens. Often, this kitchen is set up in Kolonos, near the neighborhood of Sepolia, in the open space that is found around Aghios Konstantinos church.

- 37.992835, 23.714041 -



the new associated milieu



the associated milieu

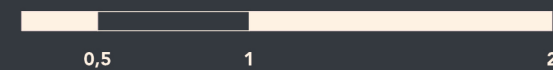
(t) internal duration from a previous state to another





- 38.002491, 23.717023 -

the event, section, 1:50



"We meet often in the stairwell and say hi, ask each other how we are doing. We also greet each other from the balconies. In case we need something for our cooking or housekeeping we help each other (interview 1)".

"General meeting in the entrance lobby mainly concerning communal expenses, small maintenances and safety (interview 1, 3, 4, 6, 9, 10, 14)".

"I talk with my neighbors when I meet them in the communal spaces (interview 14)".

The specific stairwell belongs to an apartment in Dodonis 100, Athens, ground floor. It was designed by architect Charalambos Drivas and built in 1964. The present drawings do not correspond to the actual use of space but present an assumption of the living conditions described in the interviews.



stratification of publicness

- P1-2: walking

P3-5: resting

P6: walking
- P7-8: resting

P9-13: walking

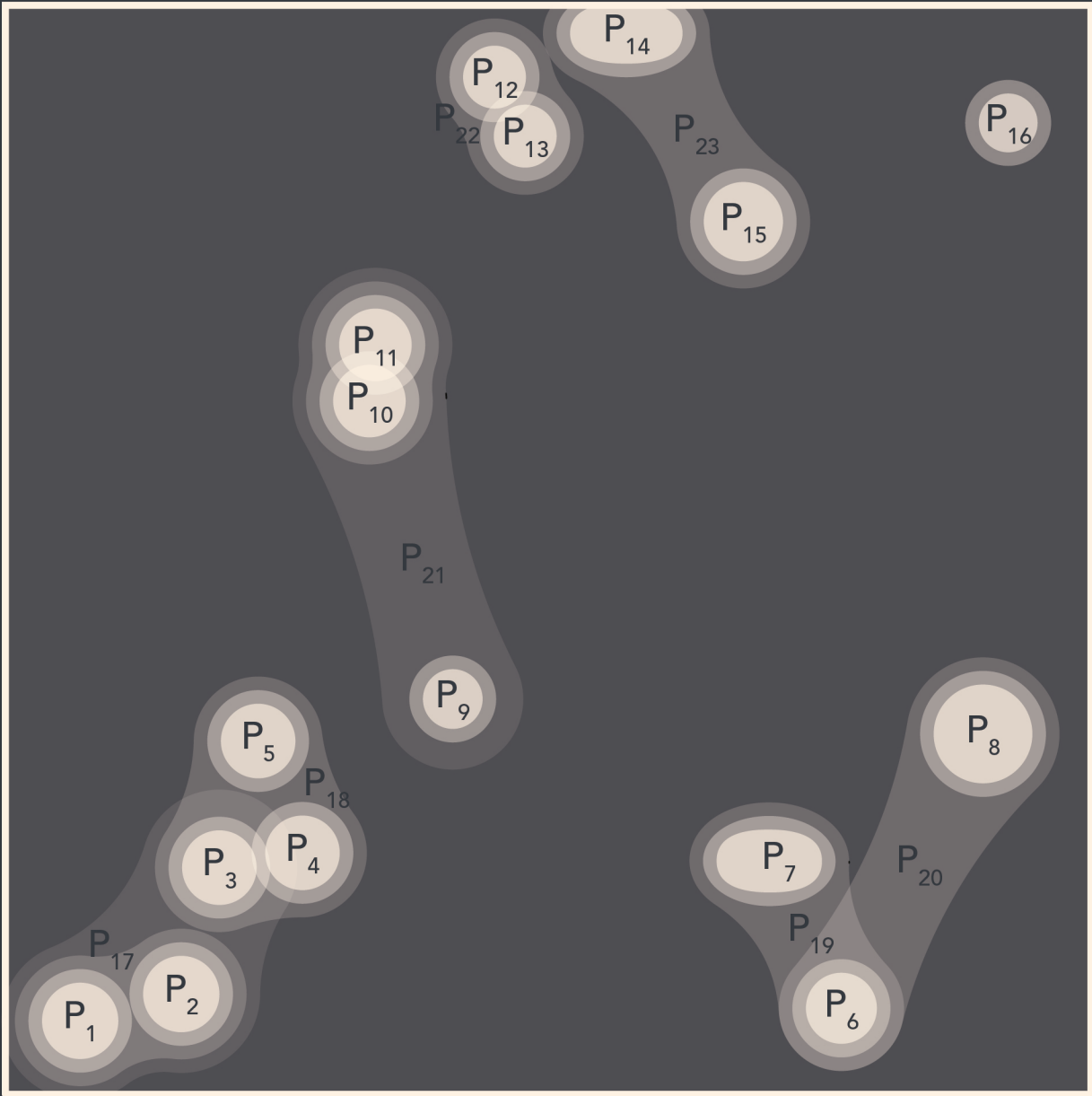
P14-15: resting
- P16: walking

P17: watching

P18: talking
- P19-21: hearing

P22: watching

P23: talking



the associated milieu

material (tangible)      energetic (intangible)

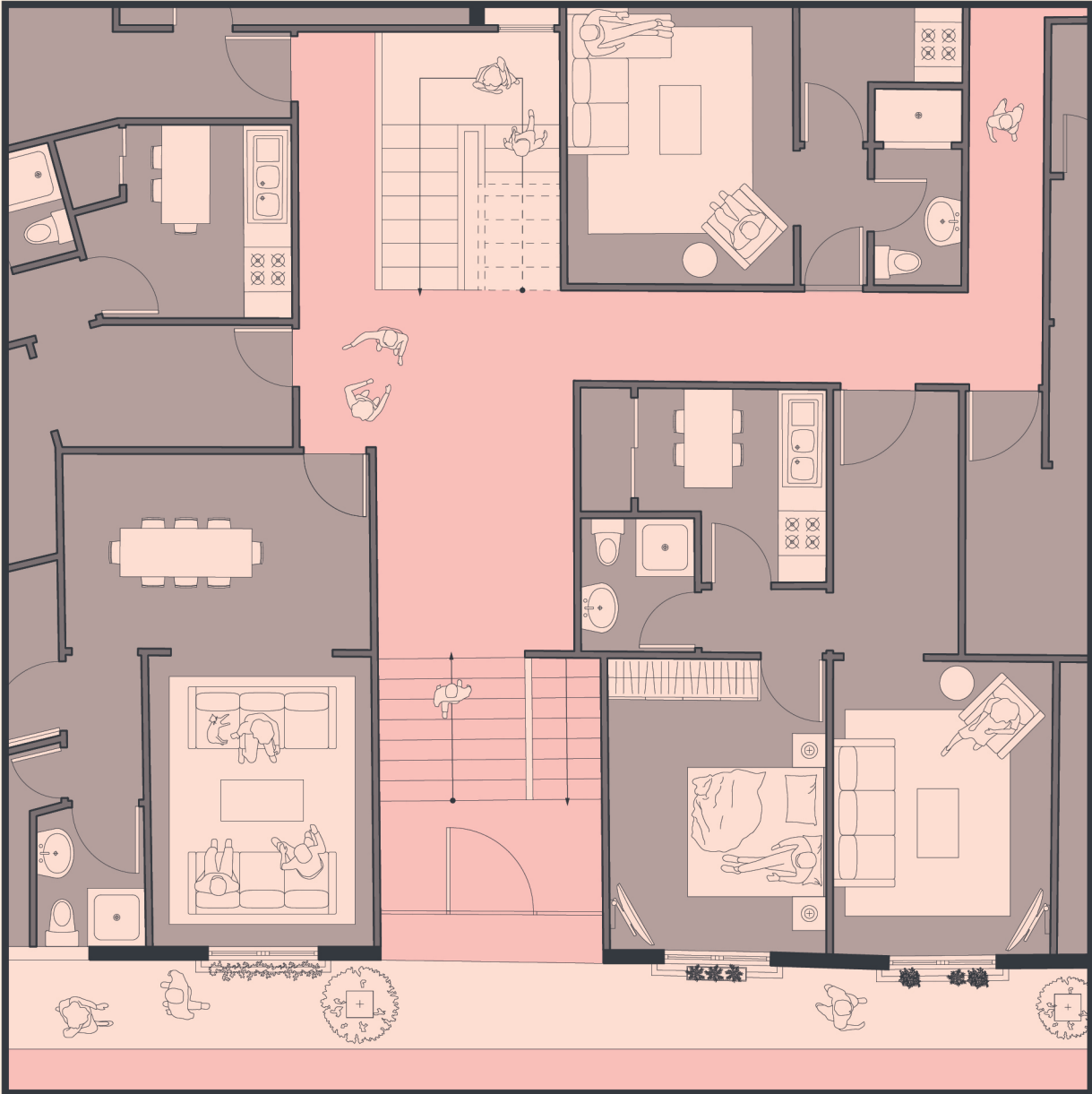
hallway  
sidewalk  
junction  
opening  
others walking  
sitting elements

the new associated milieu

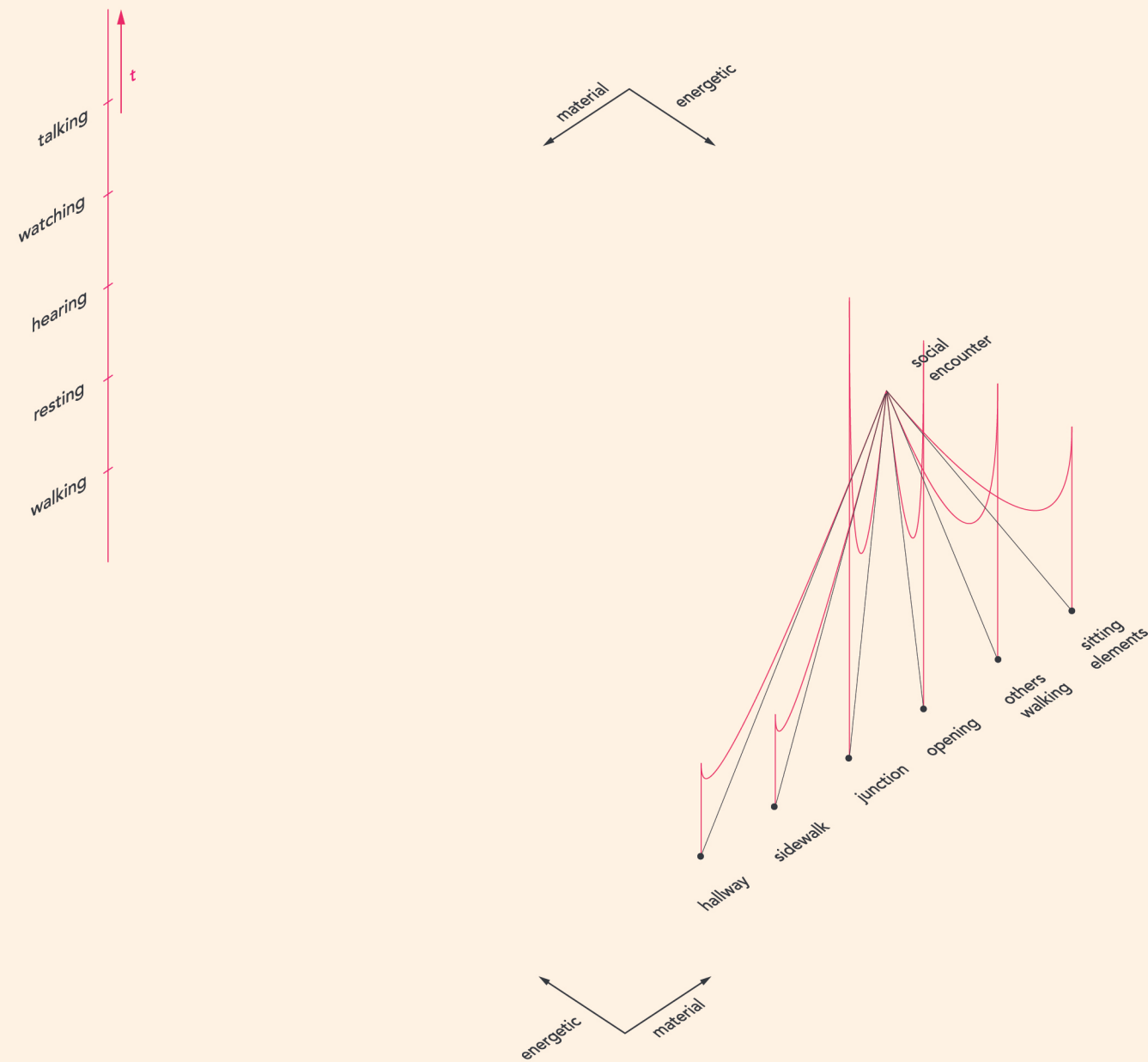
material (tangible)      energetic (intangible)

-      social encounter

the event | plan , 1: 100

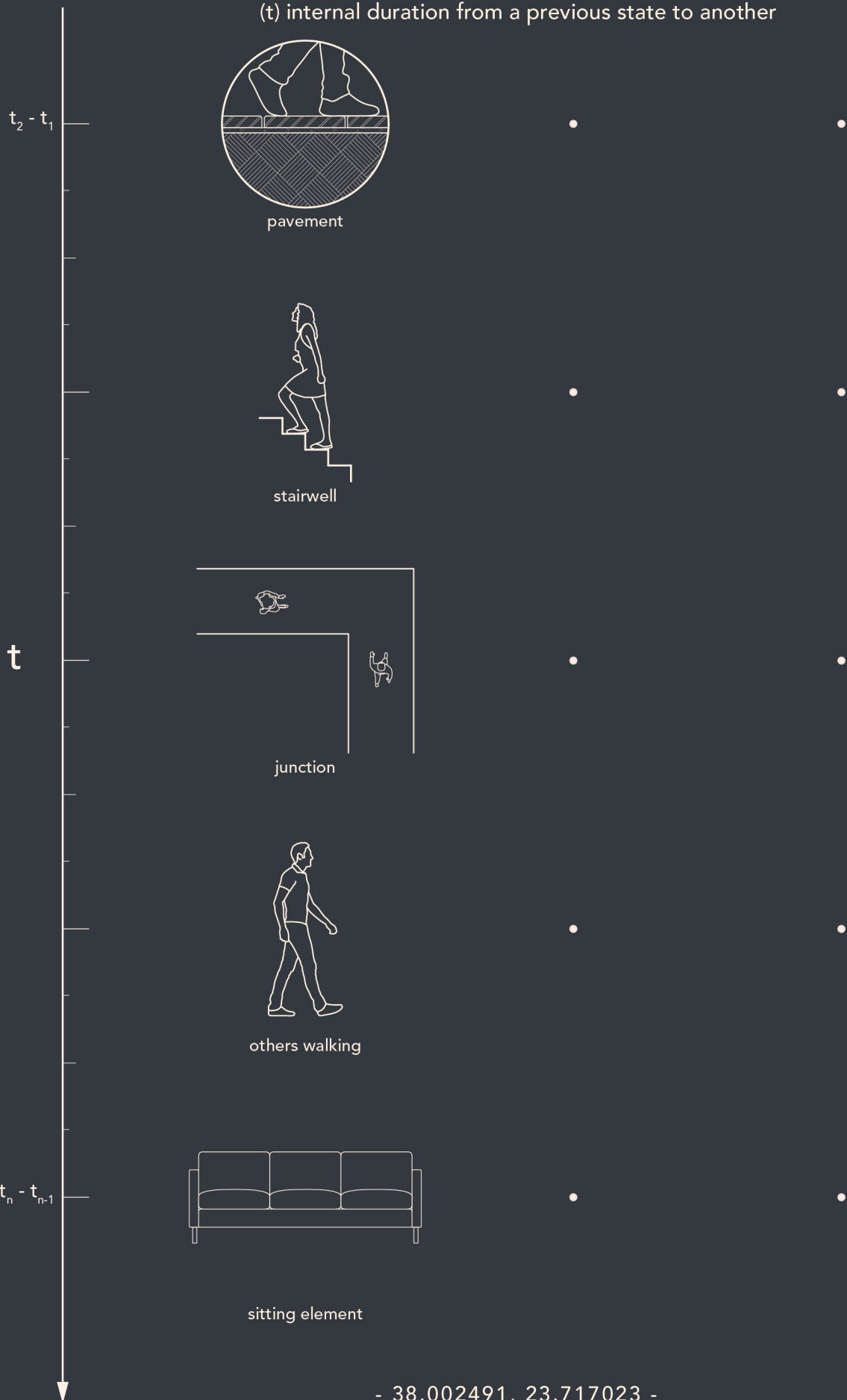


the new associated milieu



the associated milieu

(t) internal duration from a previous state to another







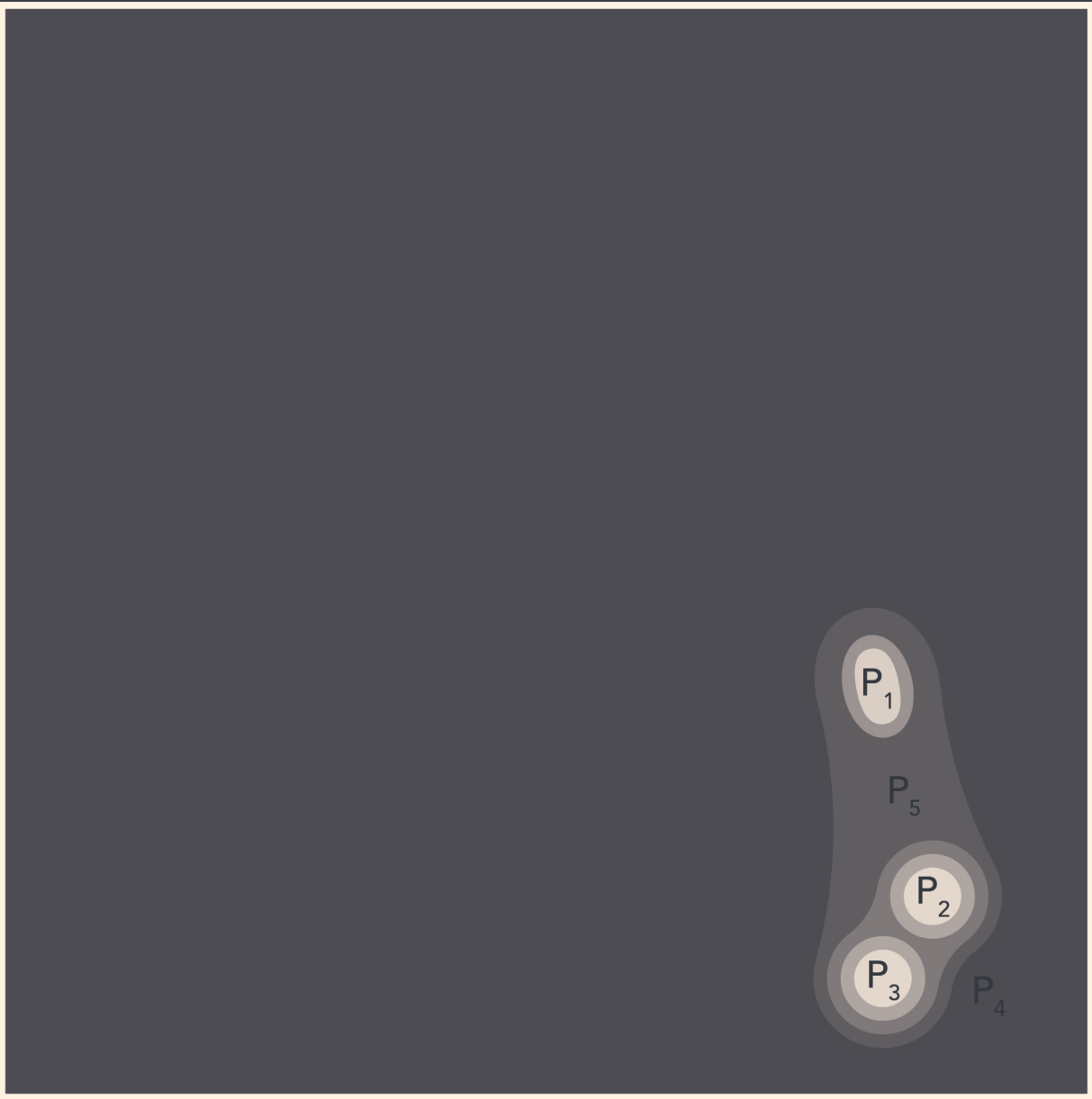
the event, section, 1:50



*"I talk with the neighbor when I see her in the balcony (interview 14)".*

stratification of publicness

- P1: resting
- P2: watching
- P3: walking
- P4: talking
- P5: hearing



the associated milieu

material (tangible)

chair  
balcony  
sidewalk

energetic (intangible)

boredom  
fatigue

the new associated milieu

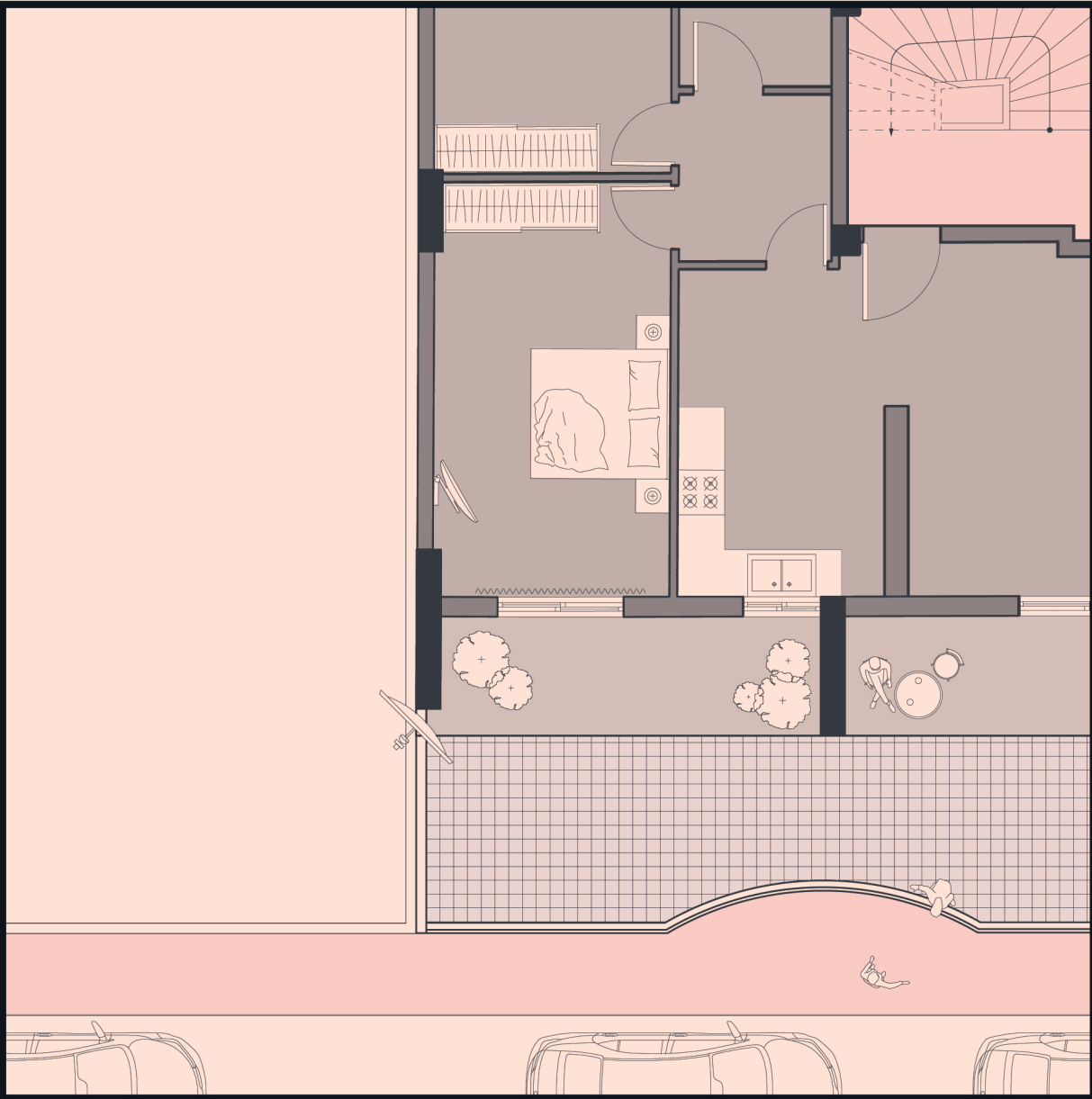
material (tangible)

others talking

energetic (intangible)

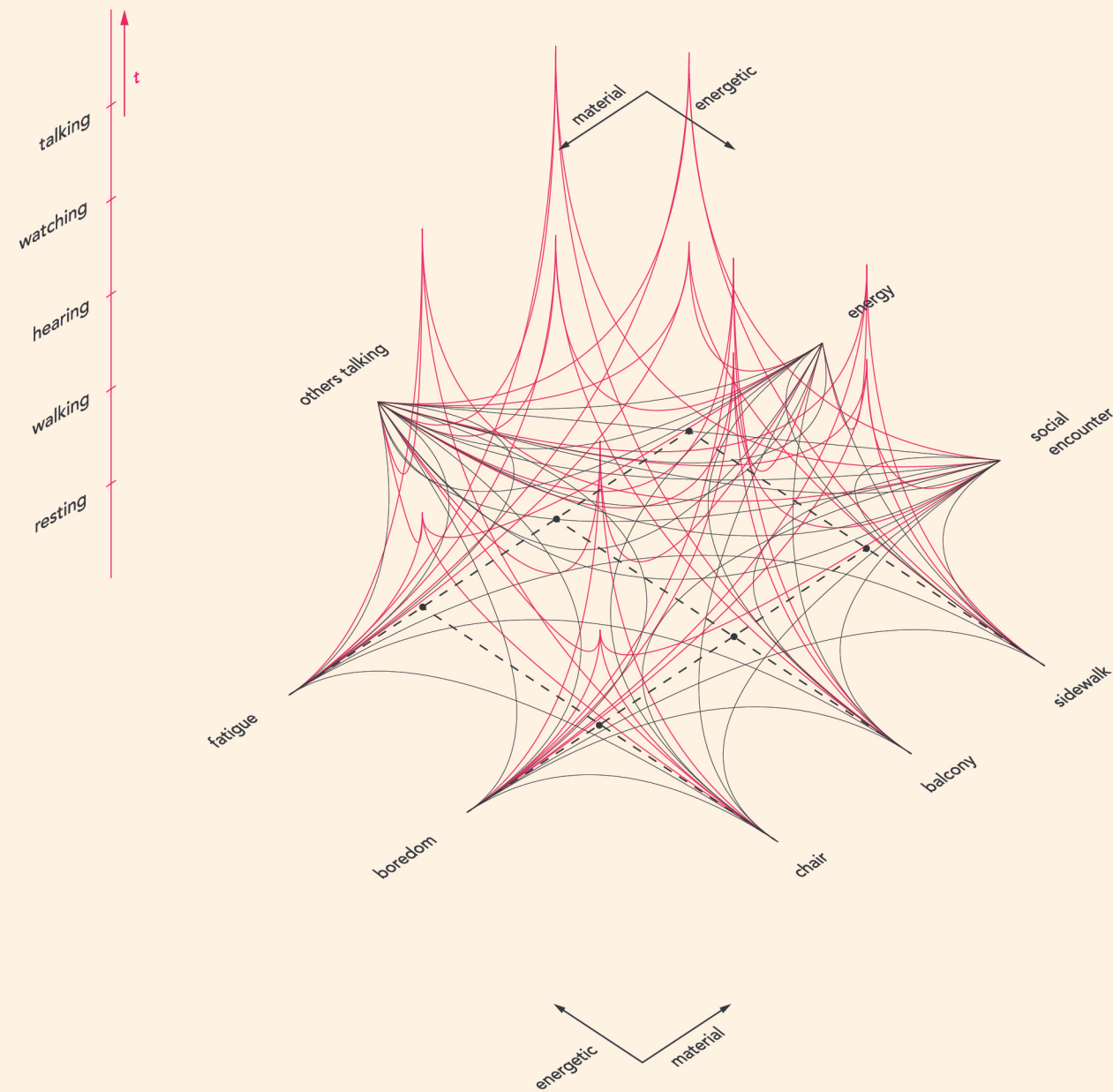
energy  
social encounter

the event | plan , 1: 100



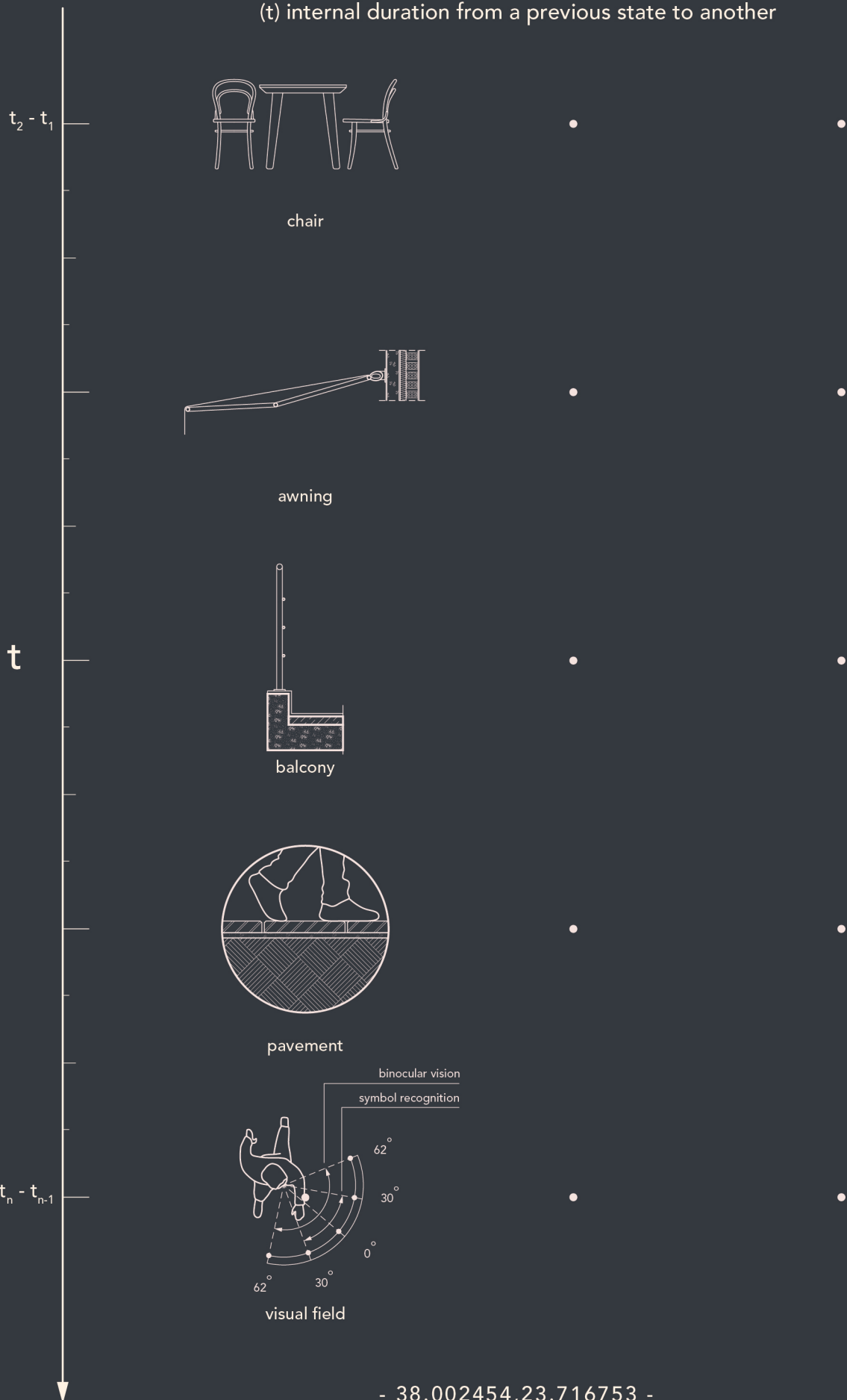


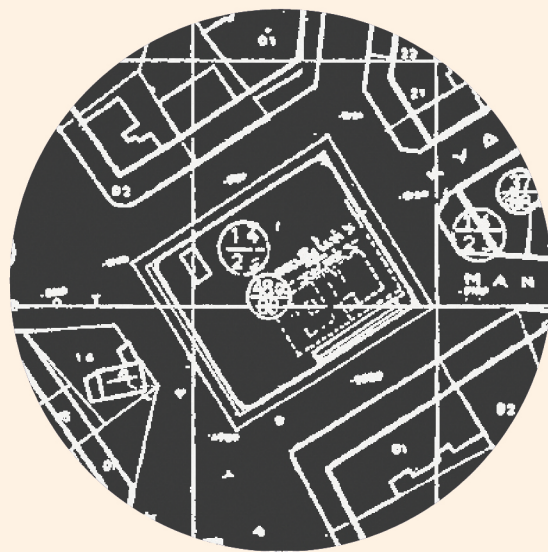
the new associated milieu



the associated milieu

(t) internal duration from a previous state to another





- 38.006306, 23.717190 -

the event, section, 1:50



*"I consider the Triton basketball court as a communal space. Many people go there (interview 3)".*

Triton basketball court and playground is a place in the neighborhood where the inhabitants gather often, especially in the summer months.

People are resting, chatting or playing basketball while kids are playing.



stratification of publicness

- P1: resting

P2: standing

P3-5: resting

P6-7: standing
- P8-10: playing

P11: walking

P12: resting

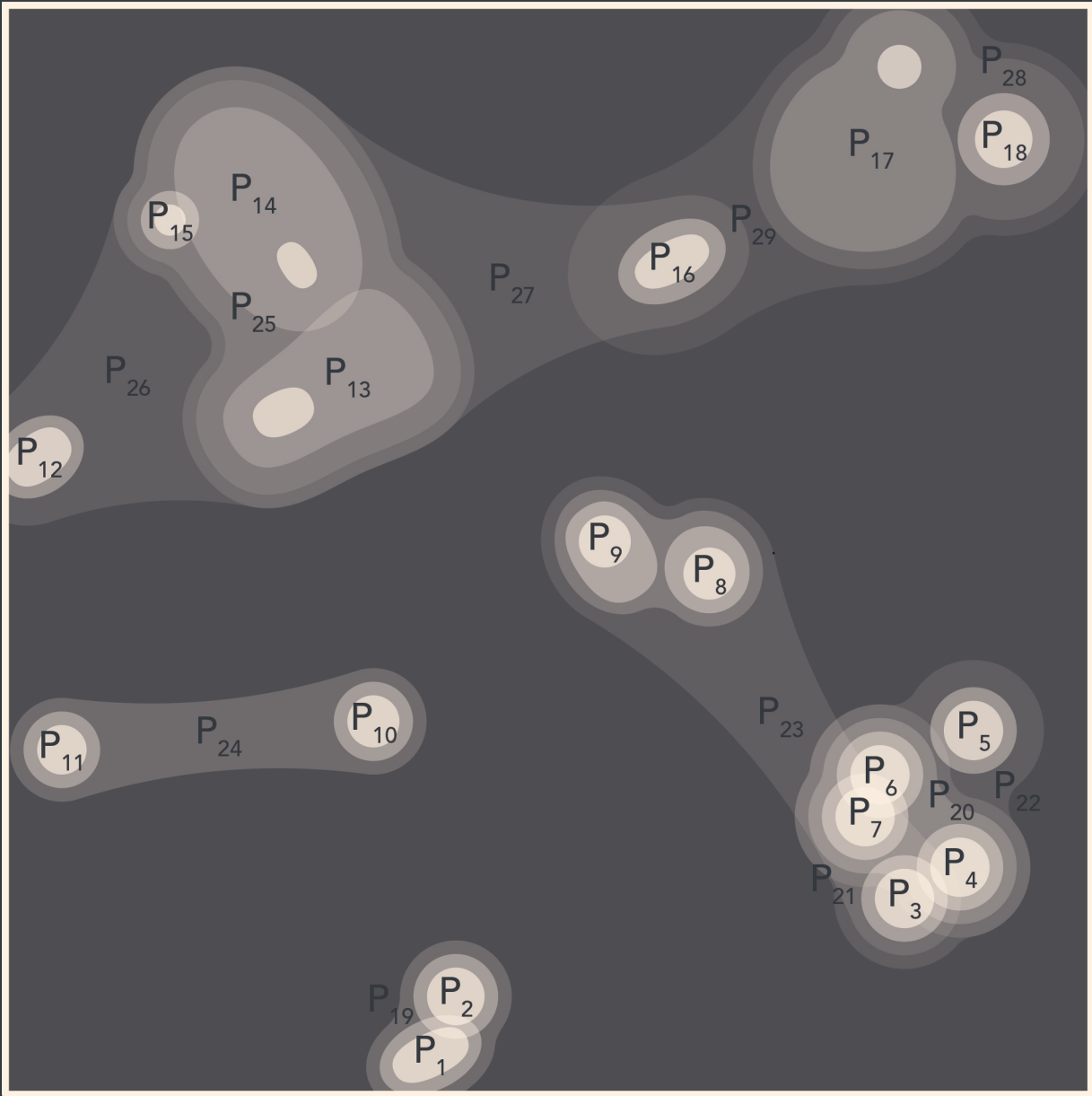
P13-15: playing
- P16: resting

P17-18: playing

P19-20: talking

P21-22: hearing
- P23-28: watching

P29: hearing



the associated milieu

- material (tangible)

bench  
playing equipment  
pavement  
sidewalk
- energetic (intangible)

fatigue  
boredom  
loneliness

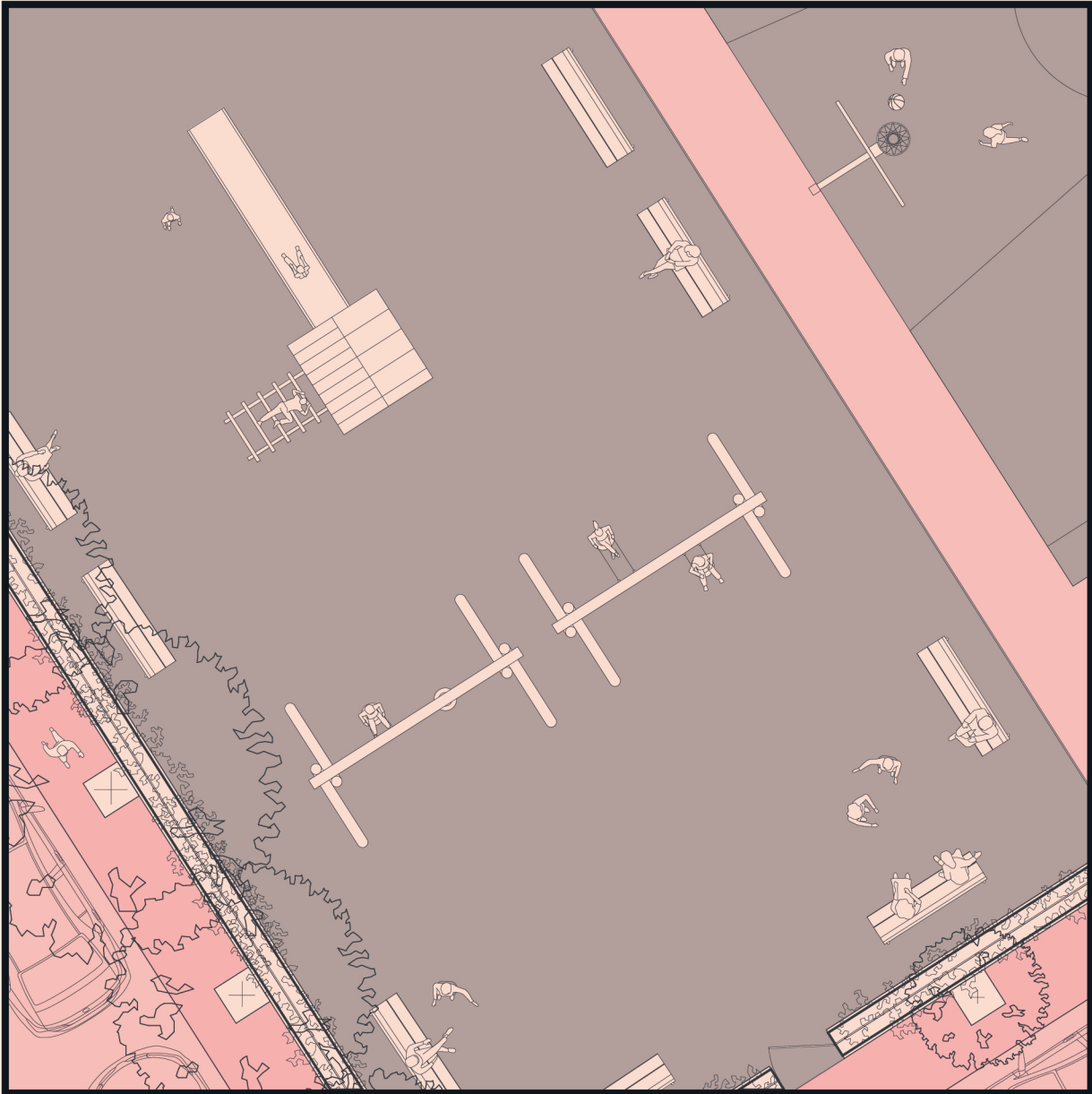
the new associated milieu

- material (tangible)

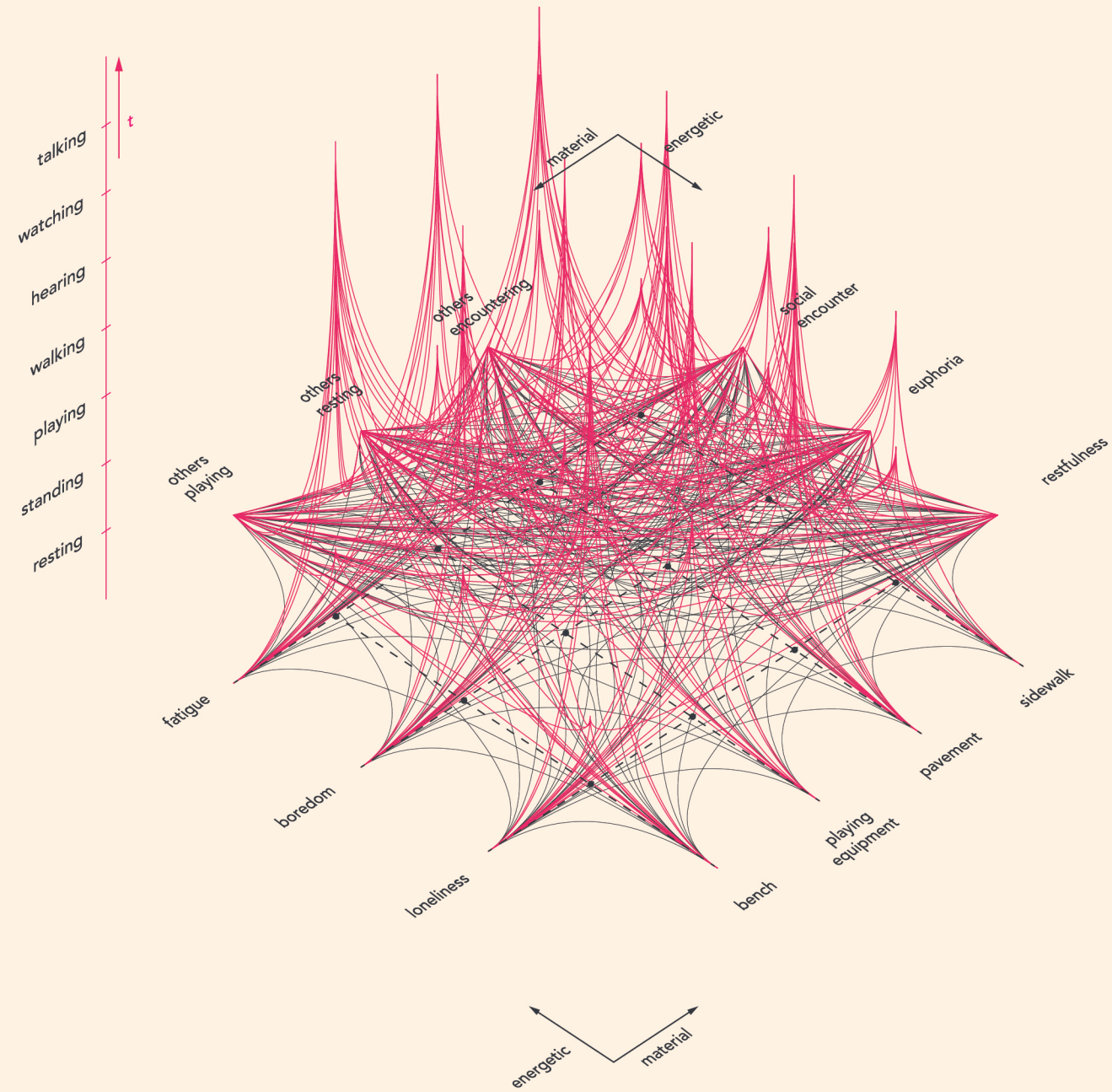
others playing  
others resting  
others encountering
- energetic (intangible)

social encounter  
euphoria  
restfulness

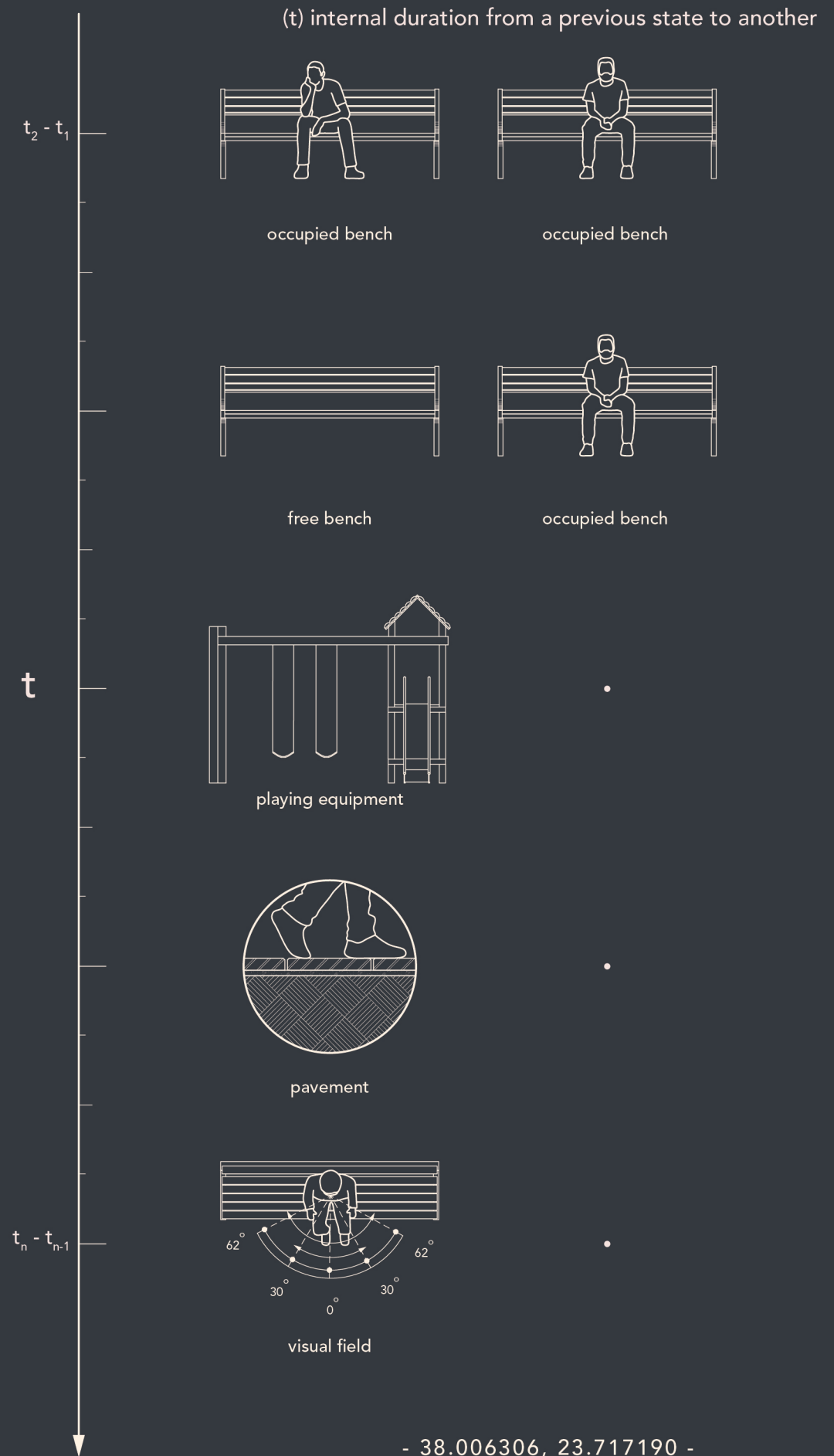
the event | plan , 1: 100



the new associated milieu



the associated milieu



- 38.006306, 23.717190 -



Architecture is the process where structures and operations develop into being mutually generative. The specific project suggests that architectural practices, instead of looking for optimised solutions to problems, can rather analyse the current structures of a certain ecology (a topos as a spacetime-matter) in order to offer critical understanding of what the becoming of that ecology can be. The neighbourhood of Sepolia in Athens as a case study is as an example of how the analysis of an urban environment can offer an understanding of its productive processes and how they affect the urban life in order to identify the spatial preconditions that can facilitate the emergence of individuation.

The production process that occurs within this diagrammatic space often functions in closed loops, according to DeLanda. Within these *limit cycles*, the production process is powered by certain energy-source machines, which in their encounter with structures result in different states of becoming. These, function as attractor points (Fig. 17), leading the production process to orbit in a loop (Fig. 18). As DeLanda mentions, these topological forms present "isomorphic behavior, an endogenously generated tendency to oscillate in a stable way" (DeLanda, 2000, 30) and the diagram itself is gradually transformed into an ab-

stract *oscillating machine* (Fig. 19). That kind of process indicates the presence of relations of interiority between the parts that do not allow the production process to deviate. In contrast, relations of exteriority enable the generation of new attractor points that lead the cycle in new directions, creating the conditions for differentiation (Fig. 20). The distinction to be made is thus between a reproductive process and a generative one.

The new urban subject is perceived as the process where the dweller and neighbourhood become one, forming a new urban action, wherein social, organic and technical entities are interacting in a process where desires and territories are indeterminably re-singularised. In this regard, the dweller is not the user of a preprogrammed space and the program itself is not designed a-priori, based on a pre-defined function but a-paresenti<sup>12</sup>, through a desiring production. Nor is this process open-ended process, a space where individuals can pursue diverse activities according to their own plans but eventually, a process where desire as an interest motivator, becomes the driving force of the development of new territories within the neighbourhood. The neighbourhood as a stratification of publicness is an assemblage of successive spaces that find themselves in-between the public and private realm, revealing virtual desires and habits of the city dwellers and hosting the existing ones.

What emerges from this individu-

<sup>12</sup> Simondon, G. (1989). *L'individuation psychique et collective*. Paris, France: Aubier, 66.

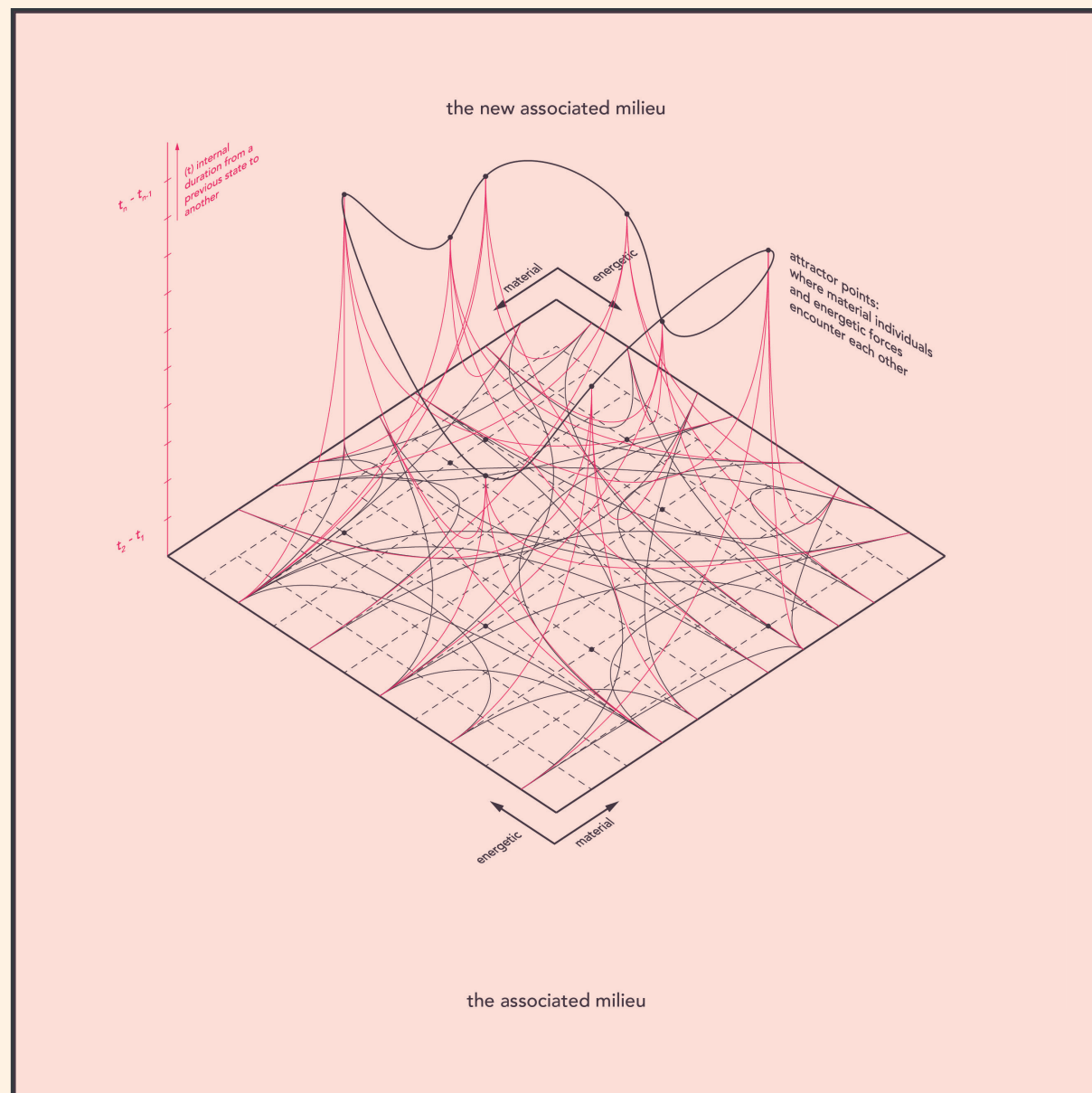


Figure 18. The states of becoming as attractor points.

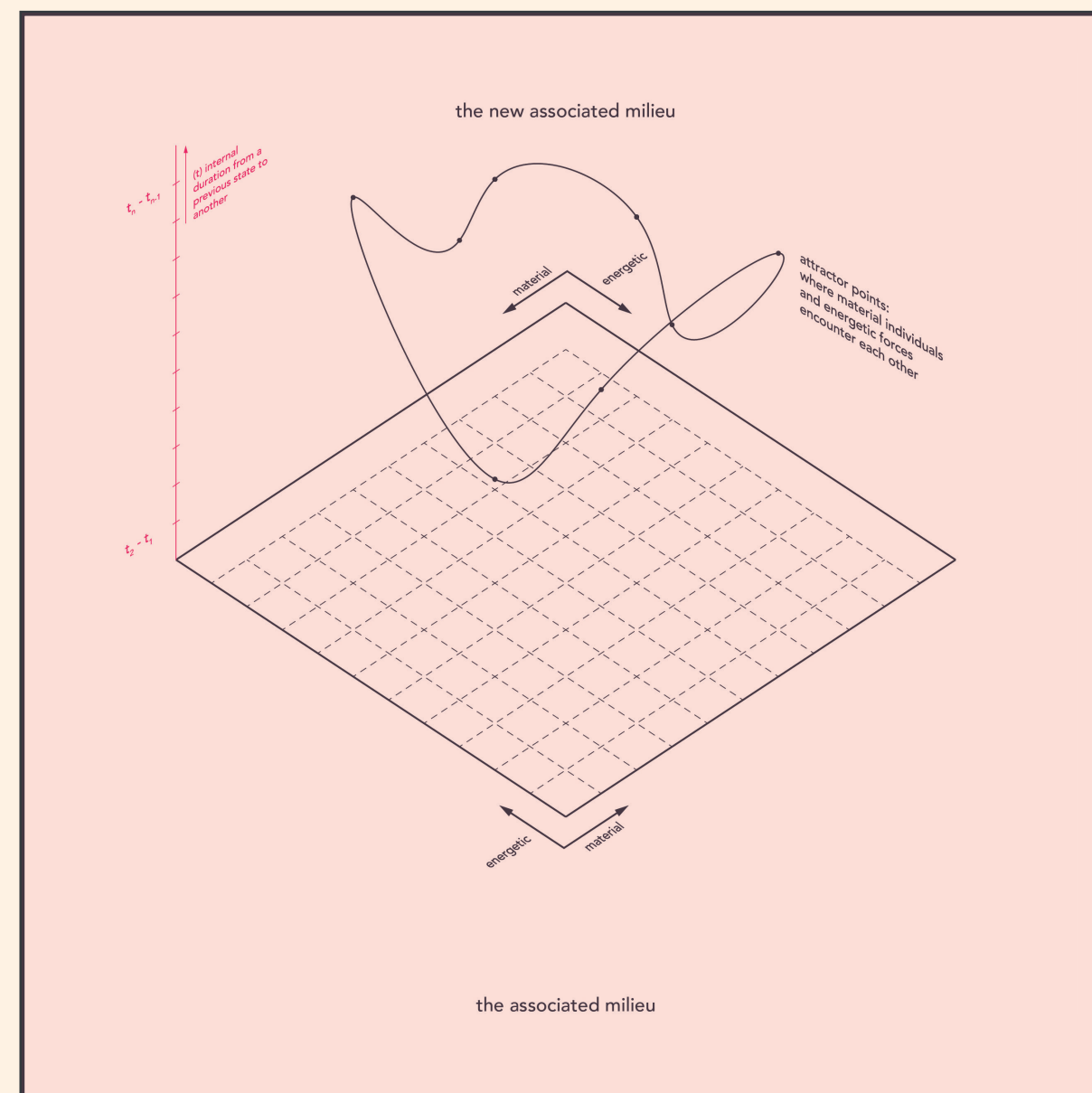


Figure 19. Individuation cycle.



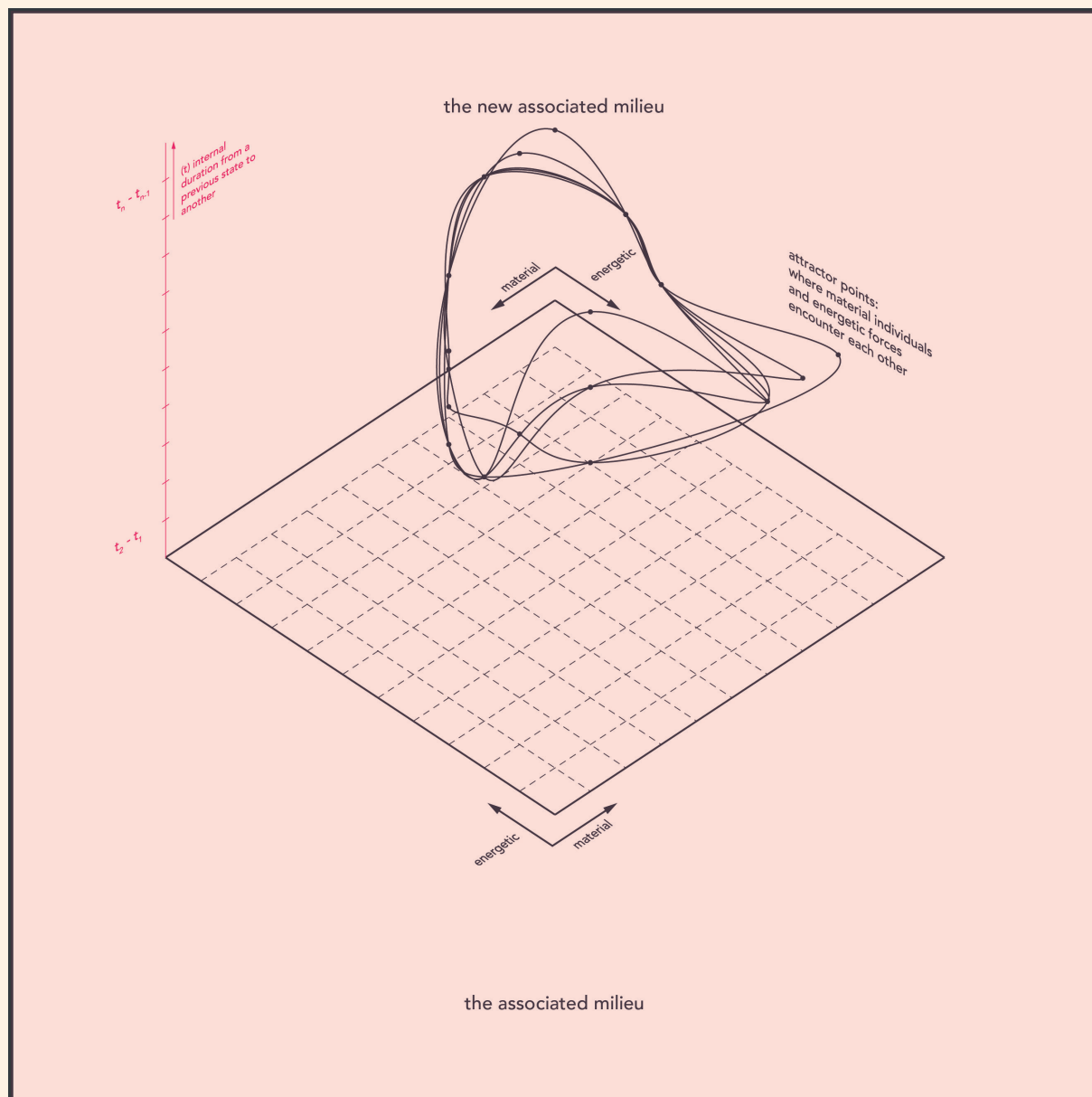


Figure 20. Similar cycles: Relations of interiority.

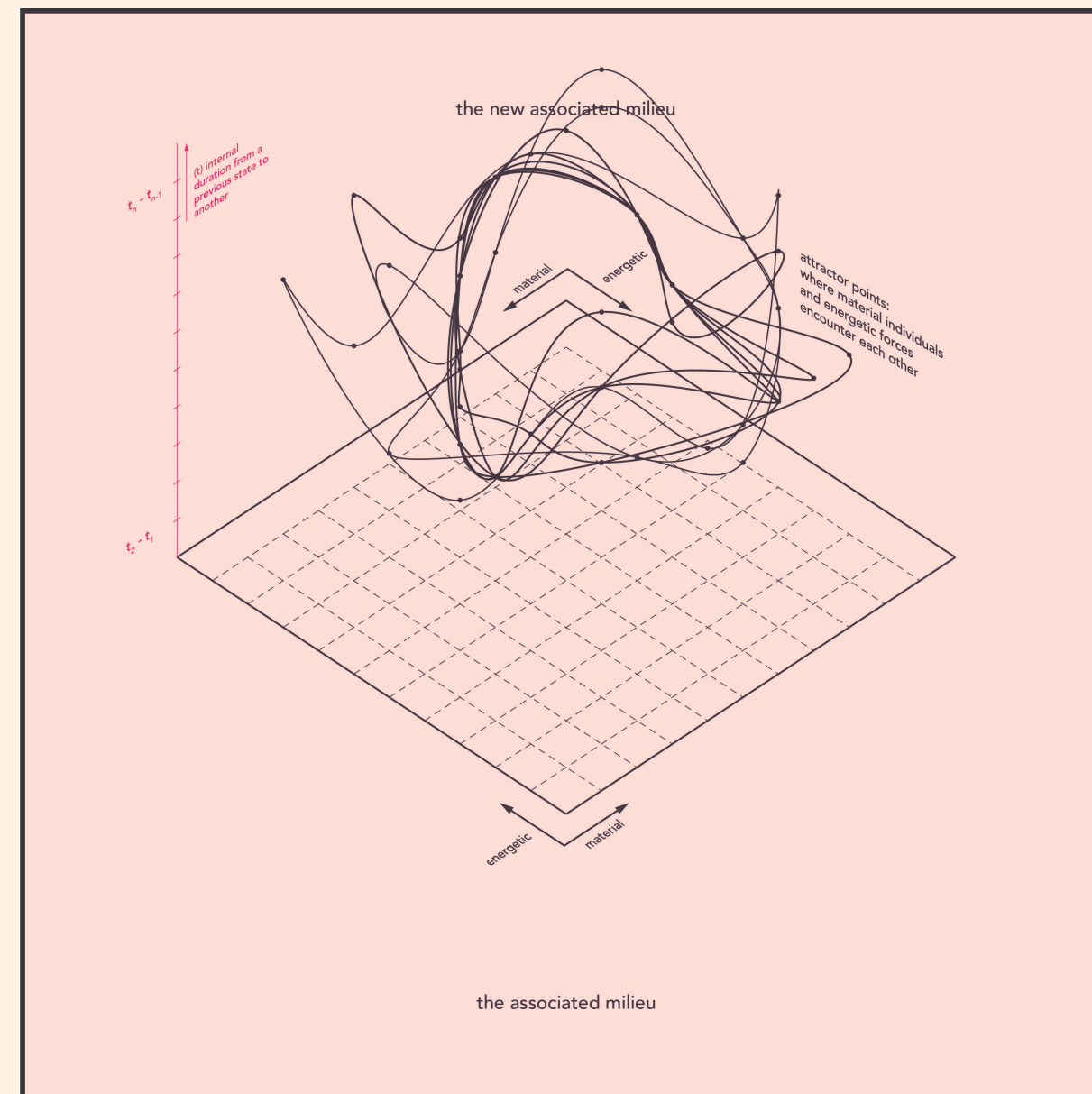


Figure 21. Deviating cycles: Relations of exteriority.

ation process is thus a new function, and not merely an adaptation of the structure to a desired operation. *Exaptation* is a process where, instead of an adjustment of an operation to a change of the structure or an adjustment of the structure to changes in the operation, a change in the function occurs, wherein both operations and structures co-produce the urban subject and are produced by it (Spurse, 2010, 15). Described by Simondon as *concretisation*, it

*“is a process that conditions the birth of a milieu rather than being conditioned by an already given milieu; it is conditioned by a milieu that only exists virtually before invention; there is invention because there is a leap that takes place and is justified by means of the relation that it brings about within the milieu that it creates [...] One could say that a concretising invention realises a techno-geographic milieu”*  
(Simondon, 2017, 58).“

The diagram in this process has a dual role: a schema that describes the flows of structures and operations in the neighbourhood and at the same time the spatial pre-conditions that enable the urban processes to be generative. Architecture as an abstract diagram is characterised by unfinishness and the affordances of the urban environment by unrealised potentials. Providing the spatial conditions that are capable of triggering practices that can generate changing modalities of existing diagrammatic spaces

can according to DeLanda, “guide the processes that generate many other geometrical forms (DeLanda, 2000)”. Ecological thinking lies in the process that not only preserves an existing ecology but also facilitates the emergence of new ones. The new urban subject is the one that can generate new ones and architectural practice aims to propose spatial pre-conditions in the form of metastable structures that have the capacity to transform existing logics.

“Once it is no longer the goal of the architect to be the artist of built forms but to offer his services in revealing the virtual desires of spaces, places, trajectories and territories, he will have to undertake the analysis of the relations of individual and collective corporeality by constantly singularising his approach. Moreover, he will have to become an intercessor between these desires, brought to light, and the interests that they thwart. In other words, he will have to become an artist and an artisan of sensible and relational lived experience.”

(Guattari, 1989, 232)



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INTERVIEWS WITH  
INHABITANTS

general

1. For how many years have you been living in this area?	36
2. Where do you come from?	Kozani, Greece
3. Why did you leave to come here?	My family moved to Athens which was considered to be offering work opportunities and better quality of life.
4. Why did you choose this area?	I can't recall, I think it was a random choice.
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I play rummy card games with my friend and we often go for a coffee around the neighbourhood, the two of us or with others.
7. Can you describe the relationship and contact with your neighbours?	Good, formal. We meet often in the stairwell and say hi, ask each other how we are doing. We also greet each other from the balconies. In case we need something for our cooking or housekeeping we help each other.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	General meeting in the entrance lobby (mainly concerning communal expenses, small maintenances and safety).
9. Do you meet often with people from	We all support changes in the neighbour-

the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?

hood, such as the undergrounding of the train line and the creation of a park on top. We don't meet somewhere nor do I take part in meetings but we communicate by word of mouth and via facebook. My husband owns a greengrocer and I spend time there. When people are doing their shopping there we talk about the neighbourhood.

10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?

The municipality together with volunteers from the neighbourhood they built a pocket park in one of the unused plots in the block. But no one takes care of it and now it is in a bad state, no one goes there but stray animals.

space/ participation

11. What would you change in the neighbourhood?

I would get rid of the people from Albania. They are too many. They speak another language. I would take care of the neighbourhood, take down the ruined buildings, reclaim the empty retail shops. I would build parks. When the neighbourhood is alive and things happen then our own houses become nicer too.

12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?

In the countryside. With my own garden. Without cars. Peace, quietness and clean air. I would like to have a big kitchen, to be able to cook for other people and invite them over. And a big terrace where I can grow my own plants and flowers.

13. Which spaces are unused in the neighbourhood?

The Votris factory, the empty retail shops, the abandoned pocket park in our plot.



general

1. For how many years have you been living in this area?	3
2. Where do you come from?	From Pakistan. I also lived in Turkey for a while before coming here.
3. Why did you leave to come here?	To find a job. I didn't have any in Pakistan.
4. Why did you choose this area?	My friends lived here.
5. Do you own or rent the apartment?	I share an apartments with others.

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I mostly sit in the square with my friends.
7. Can you describe the relationship and contact with your neighbours?	We talk.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	No
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	No
10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	The square and the church. I spend many hours there. I play cricket a lot with other Pakistani in an empty park that is

space/ participation

11. What would you change in the neighbourhood?	in the area. I just want to have my papers so that I can go back to Pakistan to see my family.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	It's nice here, I don't want to leave.
13. Which spaces are unused in the neighbourhood?	I don't know.

Maria, 31, supermarket employee  
in maternity leave

03

general

1. For how many years have you been living in this area?	31, since I was born
2. Where do you come from?	N / A
3. Why did you leave to come here?	N / A
4. Why did you choose this area?	N / A
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I walk around the neighbourhood with the baby. I like walking. I also take the train or metro to go to a shopping mall.
7. Can you describe the relationship and contact with your neighbours?	Formal. I talk with the neighbor from the balcony. Sometimes it's more than that. For example, every easter I make gift baskets with red eggs together with my mother and we sell it to the neighbourhood. She has been doing that for many years.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	General meeting in the entrance lobby (mainly concerning communal expenses, small maintenances and safety).
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	I talk with my neighbor and colleague from the balcony about the news of the neighbourhood and about work.

10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	The Triton basketball court. Many people go there and there are shops around.
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space/ participation

11. What would you change in the neighbourhood?	I would build parks and playgrounds with a lot of toy equipment.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	With a lot of green and parks. With a park only for dogs. I would like the train lines to become underground because many people get killed and parks to be built on top.
13. Which spaces are unused in the neighbourhood?	The empty retail shops.



general

1. For how many years have you been living in this area?	57, since I was born
2. Where do you come from?	My parents came from provincial areas.
3. Why did you leave to come here?	The came to Athens to find work and a better future.
4. Why did you choose this area?	The sisters of my father lived here.
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	When not working I spend my time in bed, watching TV, mainly football.
7. Can you describe the relationship and contact with your neighbours?	Formal, excellent.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	General meeting in the entrance lobby (mainly concerning communal expenses, small maintenances and safety).
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	No
10. Which are the public/ communal space	The Aghios Meletis square. The coffee

in the neighbourhood? Do you use them? Do you go somewhere else?	shops around the neighbourhood. I go often for a coffee around the neighbourhood with friends, in the summer more often.
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space/ participation

11. What would you change in the neighbourhood?	I would put the train lines underground, we had 3 victims in 2018.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	With a lot of green and light. I heard that in New Zealand there is a lot of nature and people live without stress. I would like to live there. But in the (greek) countryside you can also find that.
13. Which spaces are unused in the neighbourhood?	An unfinished building around the corner and the Votris factory.

general

1. For how many years have you been living in this area?	59, since I was born
2. Where do you come from?	N / A
3. Why did you leave to come here?	N / A
4. Why did you choose this area?	N / A
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I work 18 hours a day. When I have time I visit my grandchildren.
7. Can you describe the relationship and contact with your neighbours?	Formal, excellent
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	No, I live by myself in the building.
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	Not officially but when they visit my store we talk about many things, concerning the neighbourhood and other.
10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	There aren't any. Maybe Aghios Meletis square but no one goes there. If I want to go out I drive to the waterfront.

space/ participation

11. What would you change in the neighbourhood?	I would build green areas and playgrounds.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	In Switzerland. I heard it's clean and there is a lot of green. I'm always trying to keep my garden clean and green.
13. Which spaces are unused in the neighbourhood?	The empty retail shops and the Votris factory.



general

1. For how many years have you been living in this area?	33
2. Where do you come from?	We came from Ilion (Athens) to buy a house here.
3. Why did you leave to come here?	Because we found this house in a good price, my aunt was living here.
4. Why did you choose this area?	See 3
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	Housekeeping. I go to the café to drink tsipouro with my friends.
7. Can you describe the relationship and contact with your neighbours?	We used to, when only Greek people lived here. Now there are many foreigners, they speak another language.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	General meeting in the entrance lobby (mainly concerning communal expenses, small maintenances and safety).
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	No
10. Which are the public/ communal space	The Aghios Meletis square, playgrounds,

in the neighbourhood? Do you use them? Do you go somewhere else?	basketball court, the cafes. I only go to the cafes.
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space/ participation

11. What would you change in the neighbourhood?	The foreigners should go and only Greeks should stay. Sidewalks everywhere.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	Anywhere in Greece.
13. Which spaces are unused in the neighbourhood?	The empty retail shops and the Akadimia Platonos.

Helias, 58, bookbinding  
company owner

07

general

1. For how many years have you been living in this area? 58, since I was born.

2. Where do you come from? N / A

3. Why did you leave to come here? N / A

4. Why did you choose this area? N / A

5. Do you own or rent the apartment? Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time? When I come back from work, I take a nap and then go to the tavern. In the summer, we stay there until late.

7. Can you describe the relationship and contact with your neighbours? Formal

8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet? There are general meetings but I don't go. I hate to quarrel. My wife goes.

9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet? Yes. It is the Sepolia resident's association. I always go. We talk about the problems of the neighbourhood, we gather signs etc. We meet in the tavern.

10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else? The square, the church, the playground. But I don't use them.

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space/ participation

11. What would you change in the neighbourhood? I would remove the old church and make the square bigger. I would build an underground parking space. I would make the train lines underground.

12. How do you imagine the ideal neighbourhood? Where would you like to live ideally? I would never leave the neighbourhood. I have my work, my friends, my house here.

13. Which spaces are unused in the neighbourhood? The empty retail shops, it's depressing.



general

1. For how many years have you been living in this area?	I was born here.
2. Where do you come from?	N / A
3. Why did you leave to come here?	N / A
4. Why did you choose this area?	N / A
5. Do you own or rent the apartment?	I live with my parents.

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I go to the gym, play basketball, coffee around the neighbourhood, read books, watch movies on my laptop. With my friends we go for paintball, escape rooms.
7. Can you describe the relationship and contact with your neighbours?	Formal and I help them if they need anything, for example with their computer or internet connection.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	There are meetings but I don't go.
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	Only if others approach me.

10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	The streets, the square, the Skouze hill, the basketball courts.
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space/ participation

11. What would you change in the neighbourhood?	I would preserve the free spaces so that people enjoy them. I would build an indoor basketball court. I would incorporate trash and recycle bins inside each building. I would create underground parking spaces to keep cars out of the streets.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	A neighbourhood where people care for each other and there is spirit of solidarity. Where people walk around looking happy and enjoy the city. Technology alienated people but in the ideal neighbourhood it would be used to enhance dialogue.
13. Which spaces are unused in the neighbourhood?	The Votrys factory and the empty retail shops.

general

1. For how many years have you been living in this area?	34
2. Where do you come from?	I grew up in Pyrgos, Elis (Greece), studied in Germany and then I settled here when I got married.
3. Why did you leave to come here?	Because I got married.
4. Why did you choose this area?	My husband wanted to live in Sepolia because his family lived here.
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	Housekeeping, coffee with friends around the neighbourhood, clubbing, bouzoukia (greek live music clubs).
7. Can you describe the relationship and contact with your neighbours?	Very good, I have many friends in the building.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	There are general meetings in the entrance lobby, at least once per year.
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	When we go to the tavern we talk about the neighbourhood with others. And also when I go to the fisherman or the butcher we also discuss about the neighbourhood and they transfer others opinions

9. How do you feel about the neighbourhood?	It is a nice neighbourhood, I like it, but I think it is a bit too big, too, they know a lot because of their job.
10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	The Aghios Meletis square, the Atlas park. The retail shops and the cafes are public spaces too.

space/ participation

11. What would you change in the neighbourhood?	The trash and the manholes in the streets. I would remove the parking spaces around the square and the Triton basketball court. I would pedestrianise the shopping streets.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	Trees everywhere, pezodromoi, cleanness. Recycle bins. Undergrounding of the train lines.
13. Which spaces are unused in the neighbourhood?	The Aghios Emilianos church. It could be turned into a cultural center.



general

1. For how many years have you been living in this area?	12 years, since 2006. It used to farm-land here. The apartment block was built together with the metro with antiparochi. The plot owner is our neighbor now.
2. Where do you come from?	From Kypseli (another neighbourhood of Athens).
3. Why did you leave to come here?	We wanted to buy a new house with my husband and this was a good opportunity, just built and close to my mother in law.
4. Why did you choose this area?	It is close to my mother in law, there is metro and the neighbourhood is newly built.
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I spend time with the kids and their activities. I don't have free time for myself.
7. Can you describe the relationship and contact with your neighbours?	Very good and some of them more personal, where we trust and help each other.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	There are general meetings in the entrance lobby, at least once per year.
9. Do you meet often with people from	I know that there is the 4th municipal

the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	community of residents but I don't take part. I have heard that the cafes of the neighbourhood, mostly in the past but it still happens, they function as places for finding a job. People go there, socialise and find jobs in the neighbourhood, by word of mouth.
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10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	The playground of Triton and the Tritsi park. But the park is not clean, there is no ward or sufficient lighting. Nor do I take my kids to the playground because it is full of Albanians. They came in the 70s and now they are countless. They work as builders and housekeepers mainly. They go all together to the playground, which is small, and stay there all day. I feel like there is no space for us. I take my kids to the Stavros Niarchos Foundation Cultural Center.
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space/ participation

11. What would you change in the neighbourhood?	More green, place for walking. Recycle bins, better lighting, more nightlife, I mean restaurants and bars.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	I like the urban environment of Athens, I wouldn't change that. I wouldn't want to live in a rural area, I don't like the closed environment, I prefer the anonymity of the city. However, I would like to live in a town house in the center of Athens instead of an apartment, to have my own garden.
13. Which spaces are unused in the neighbourhood?	The Saint Ioannis Theologos chapel in Amfiaraou street. I think something nice could happen there.

general

1. For how many years have you been living in this area?	44 years, since 1974. It was mostly farmlands when I came here and some detached houses. There were only a few multi-storey apartment buildings.
2. Where do you come from?	From Xanthi.
3. Why did you leave to come here?	To find a job and a better quality of life. My husband came to work as a builder.
4. Why did you choose this area?	Other fellow villagers from back home lived here.
5. Do you own or rent the apartment?	Own

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I spend time with my grandchildren and go out with my friends in the neighbourhood almost every day. We go to the Amvrakikos tavern for wine and meze. Sometimes we have some pizza first at pizzeria Galini.
7. Can you describe the relationship and contact with your neighbours?	We don't really talk, maybe we just say hi sometimes.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	We have set up an administrator but there is no collaborative spirit so we don't do general meetings.
9. Do you meet often with people from	I don't participate in any kind of

the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	joint collective but we discuss about everything in the tavern.
10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	There isn't any public space here. I go with my friends to Peristeri where there is outdoor fitness equipment.

space/ participation

11. What would you change in the neighbourhood?	More green and a park.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	It would be nice if it was like in the past. Only town houses and low buildings. Children playing in the street. People bringing tables and chares outside to eat and drink their coffee or wine, talking to the neighbours and watching people passing by. In the yards, women were making soap and other things for the whole neighbourhood.
13. Which spaces are unused in the neighbourhood?	The empty retail shops.

general

1. For how many years have you been living in this area?	3
2. Where do you come from?	From Pakistan. I also lived in Turkey for a while before coming here.
3. Why did you leave to come here?	To find a job. I didn't have any in Pakistan.
4. Why did you choose this area?	My friends lived here.
5. Do you own or rent the apartment?	I share an apartment with others.

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	I go for a coffee with friends, we mostly sit in the square or play cricket.
7. Can you describe the relationship and contact with your neighbours?	We talk.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	No
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	No
10. Which are the public/ communal space	The square and the park. I spend many

in the neighbourhood? Do you use them? Do you go somewhere else?	hours there.
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space/ participation

11. What would you change in the neighbourhood?	I am annoyed by the dog of the woman living right next, it buzzes and stinks.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	It's nice here.
13. Which spaces are unused in the neighbourhood?	I don't know.



Farid, 32, worker in clothing industry

13

general

1. For how many years have you been living in this area?

11
2. Where do you come from?

From Pakistan. I also lived in Turkey for a while before coming here.
3. Why did you leave to come here?

To find a job. Everyone was saying that it's nice in Europe and I wanted to see myself.
4. Why did you choose this area?

My brothers lived here.
5. Do you own or rent the apartment?

I share an apartments with others.

urban life: private/ communal/ public space

6. How/ where do you spend your free time?

I go for a coffee with friends, we mostly sit in the square or play cricket.
7. Can you describe the relationship and contact with your neighbours?

We talk, we are friends.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?

No
9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?

No
10. Which are the public/ communal space

The square and the church. I spend many

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- in the neighbourhood? Do you use them? Do you go somewhere else?

hours there.
11. What would you change in the neighbourhood?

I like it, I don't want to change anything.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?

It's nice here.
13. Which spaces are unused in the neighbourhood?

I don't know.

general

1. For how many years have you been living in this area?	8
2. Where do you come from?	Molaoi, Lakonia, Greece
3. Why did you leave to come here?	Firstly, as a student and then I start working here
4. Why did you choose this area?	Because the house that I currently live, is my grandparents' house. They came here from Crete when they were young, to work here.
5. Do you own or rent the apartment?	They bought this house around the 70s. Now they are back to Crete.

urban life: private/ communal/ public space

6. How/ where do you spend your free time?	Yes, it's my grandparents' house.
7. Can you describe the relationship and contact with your neighbours?	When I was a student I always left the neighbourhood to meet my friends in the city center. However, the last 3 years I meet the beautiful corners of this neighbourhood such as the Kolonos Hill and Akadimia Platonos because there were various festivals and events that took place there.
8. Do you meet often with people from the building in order to discuss or make decisions about the building? Where do you meet?	Formal. I talk with the neighbor when I see her in the balcony.

9. Do you meet often with people from the neighbourhood in order to discuss or make decisions about the neighbourhood? Where do you meet?	General meeting in the entrance lobby (mainly concerning communal expenses, small maintenances and safety). Unfortunately, almost all the apartments are rented so there are some unresolved problems because of the lack of communication with the owners.
10. Which are the public/ communal space in the neighbourhood? Do you use them? Do you go somewhere else?	I talk with my neighbours only when I meet them in the communal spaces. In front of my house, there is a small park where there are always multi-ethnic people of all ages and kids playing. Also, sometimes we hang out in Kolonos Hill and Akadimia Platonos, because there, there are two small nice cafes.

space/ participation

11. What would you change in the neighbourhood?	I would build parks and playgrounds with a lot of playing and gymnastics equipment. Also, I would really like more cafes, restaurants and several shops in order to be more people in the streets.
12. How do you imagine the ideal neighbourhood? Where would you like to live ideally?	With a lot of green and parks. I would really like to get organised more festivals in the urban and public spaces in order to meet the secret corners of the neighbourhood of Kolonos and Sepolia.
13. Which spaces are unused in the neighbourhood?	The empty retail shops and the spaces between the buildings

## APPENDIX



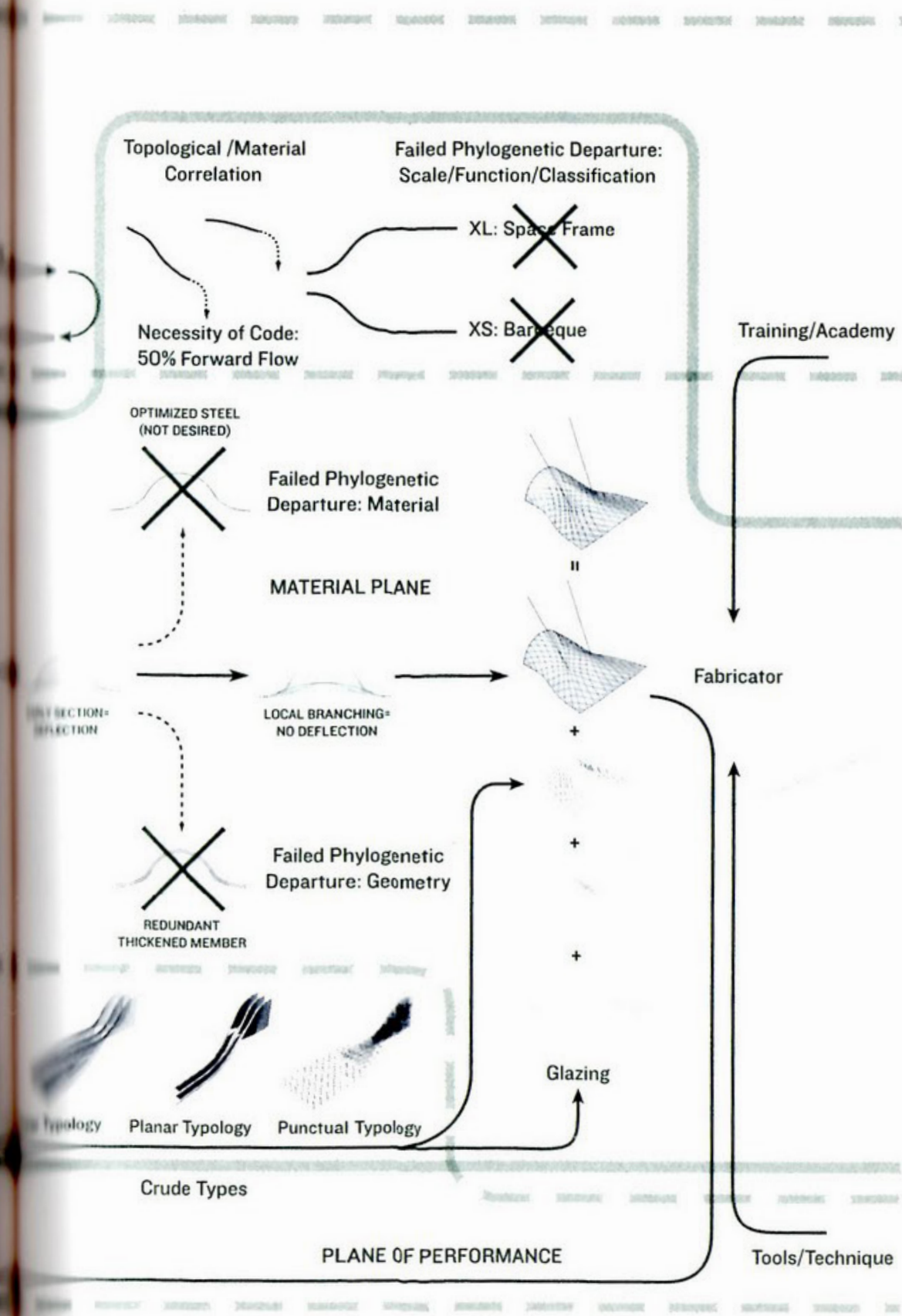
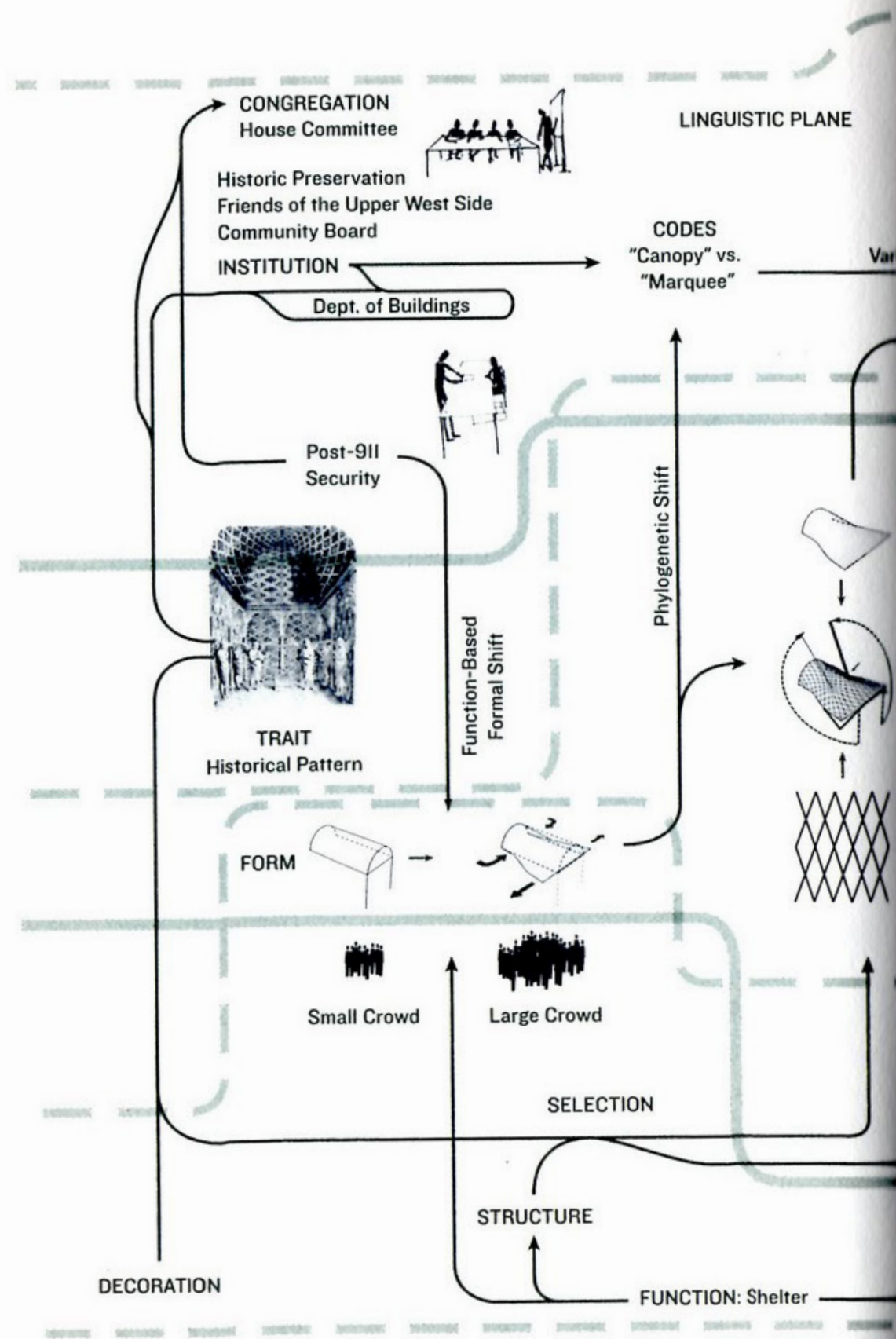
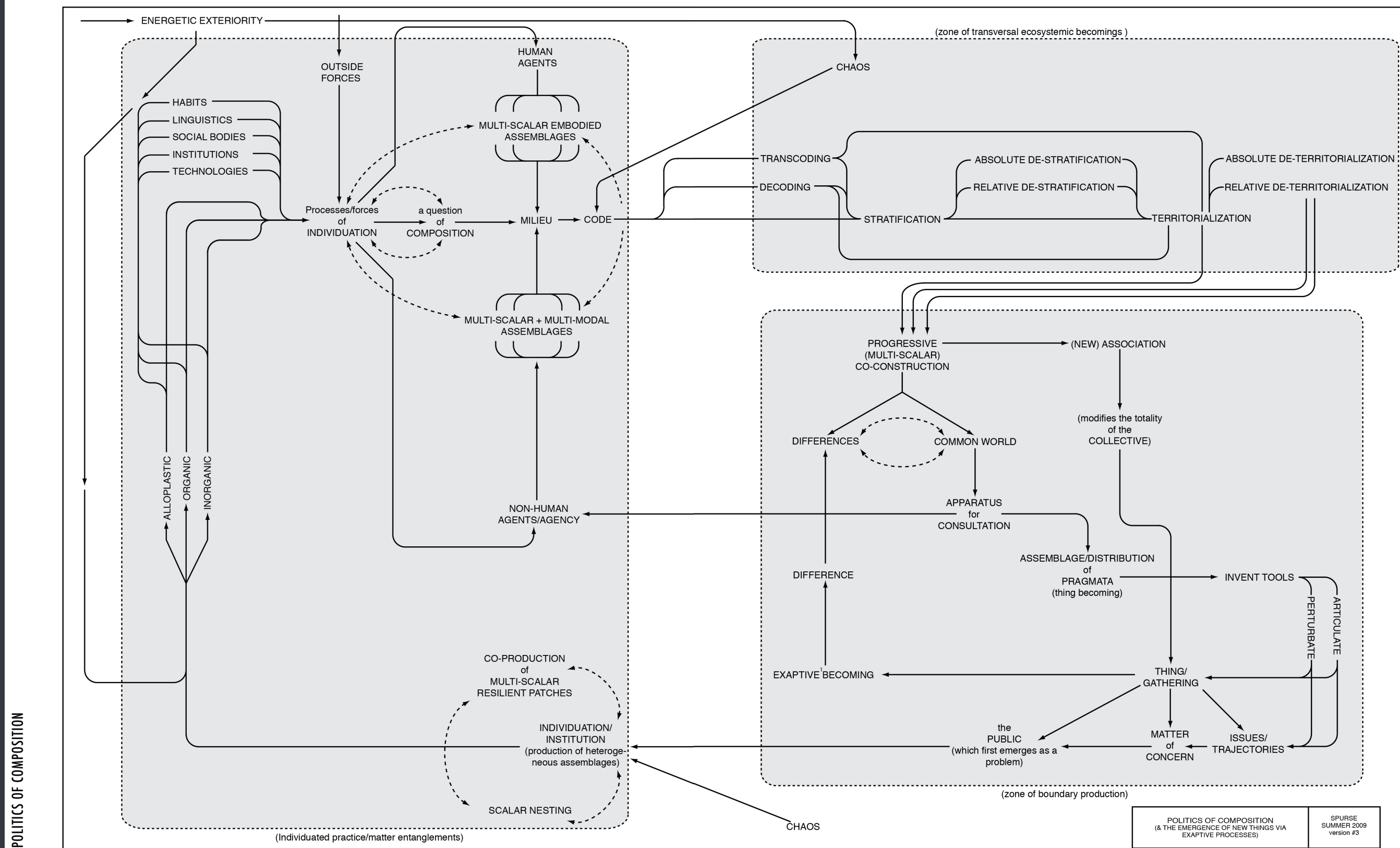


Figure A.1. Atlas of novel tectonics, Reiser, J., &amp; Umemoto, N. (2006).



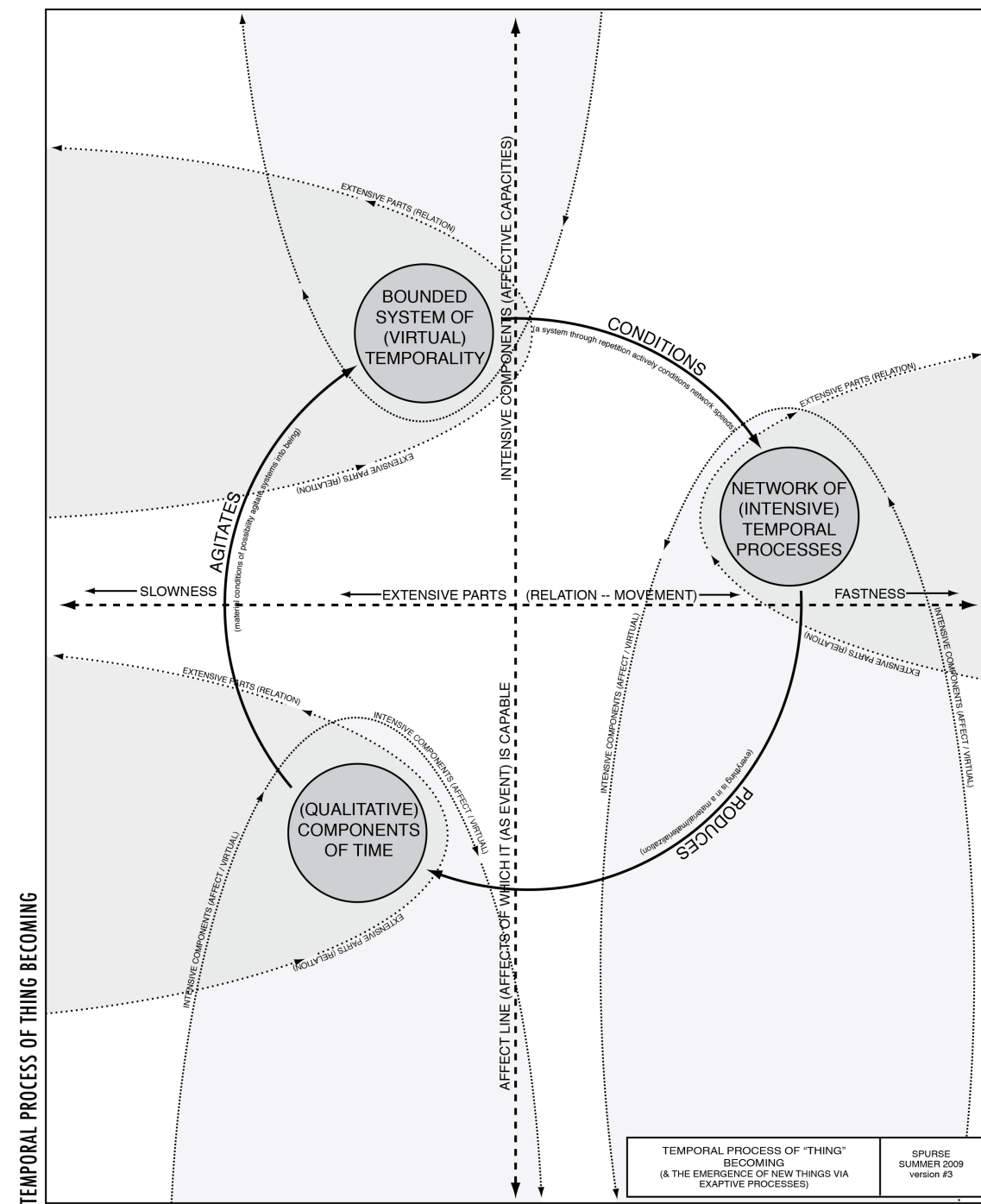


Figure A.3. Time Drills: Deep Time Rapid Time Exercises. Spurse (2010).

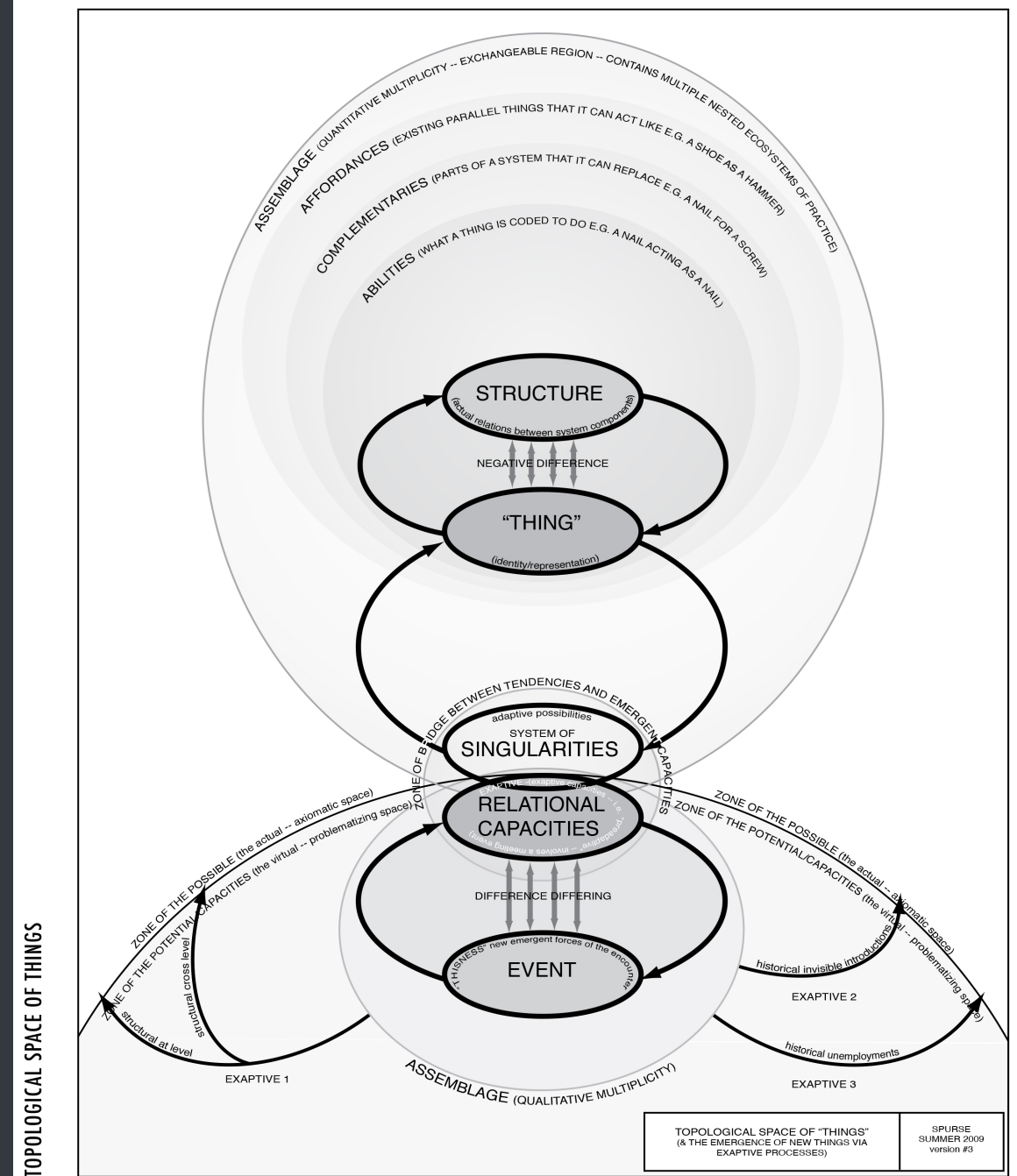
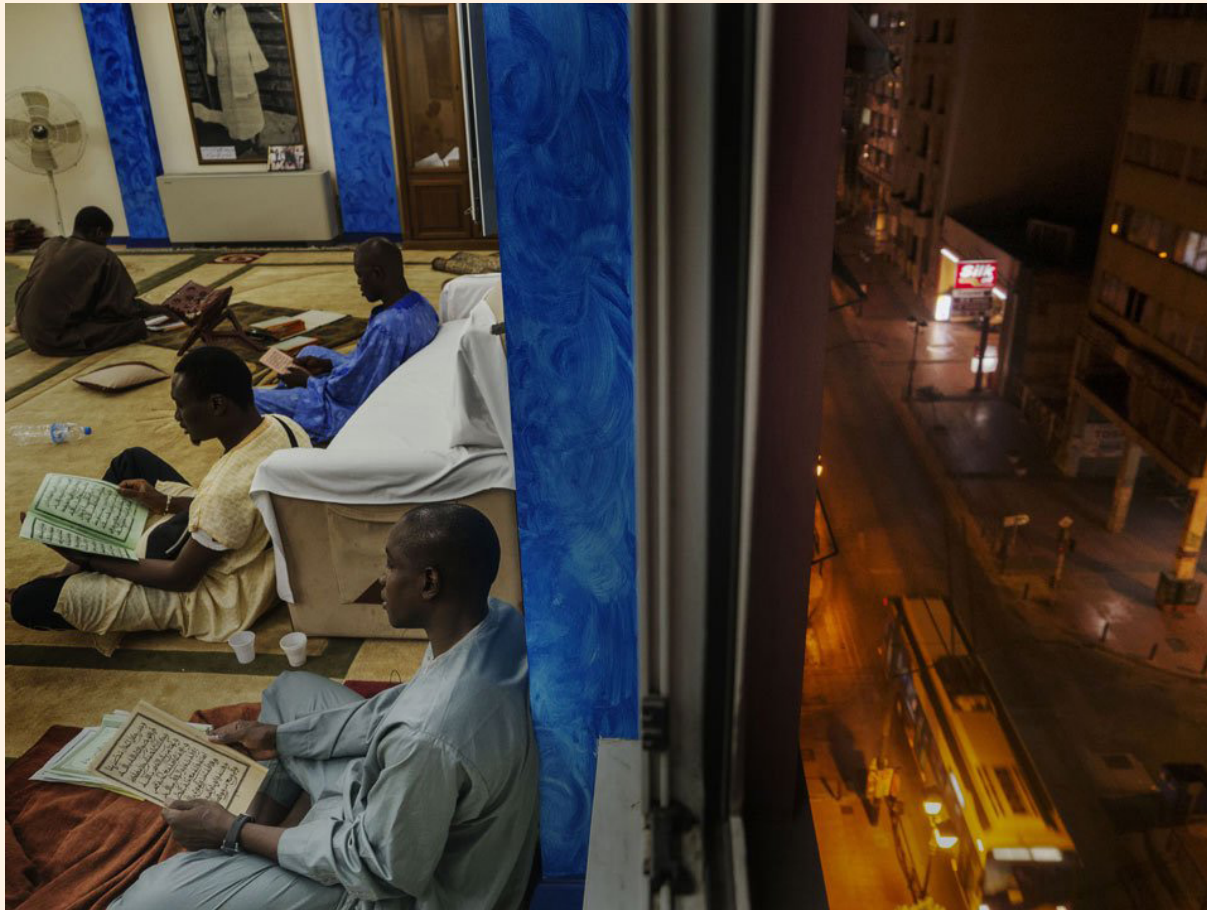


Figure A.4. Time Drills: Deep Time Rapid Time Exercises. Spurse (2010).





Figures A.6-9. Wor(th)ship, Athens. Tassos Vrettos (2015-2016).





Figure A.10. Grocery store, Sepolia, Athens (2018).



Figure A.11. The local tavern, Sepolia, Athens (2018).



Figure A.12. Empty retail shop, Sepolia, Athens (2018).





Figure A.13. Stray animal caring in empty block, Sepolia, Athens (2018).



Figure A.15. Neglected playground in empty block, Sepolia, Athens (2018).



Figure A.14. Open space formed by the structure of the streets, Sepolia, Athens (2018).



Figure A.16. Neglected playground in empty block, Sepolia, Athens (2018).





Figure A.17. Aghios Meletis square, Sepolia, Athens (2018).



Figure A.18. Triton playground, Sepolia, Athens (2018).



Figure A.19. Triton basketball court, Sepolia, Athens (2018).





Figure A.20. Balconies, Sepolia, Athens (2018).



Figure A.21. Inner courtyard, Sepolia, Athens (2018).



Figure A.22. Empty block, Sepolia, Athens (2018).





Figure A.23. Panosikoma, Sepolia, Athens (2018).



Figure A.24. Balconies, Sepolia, Athens, (2018).



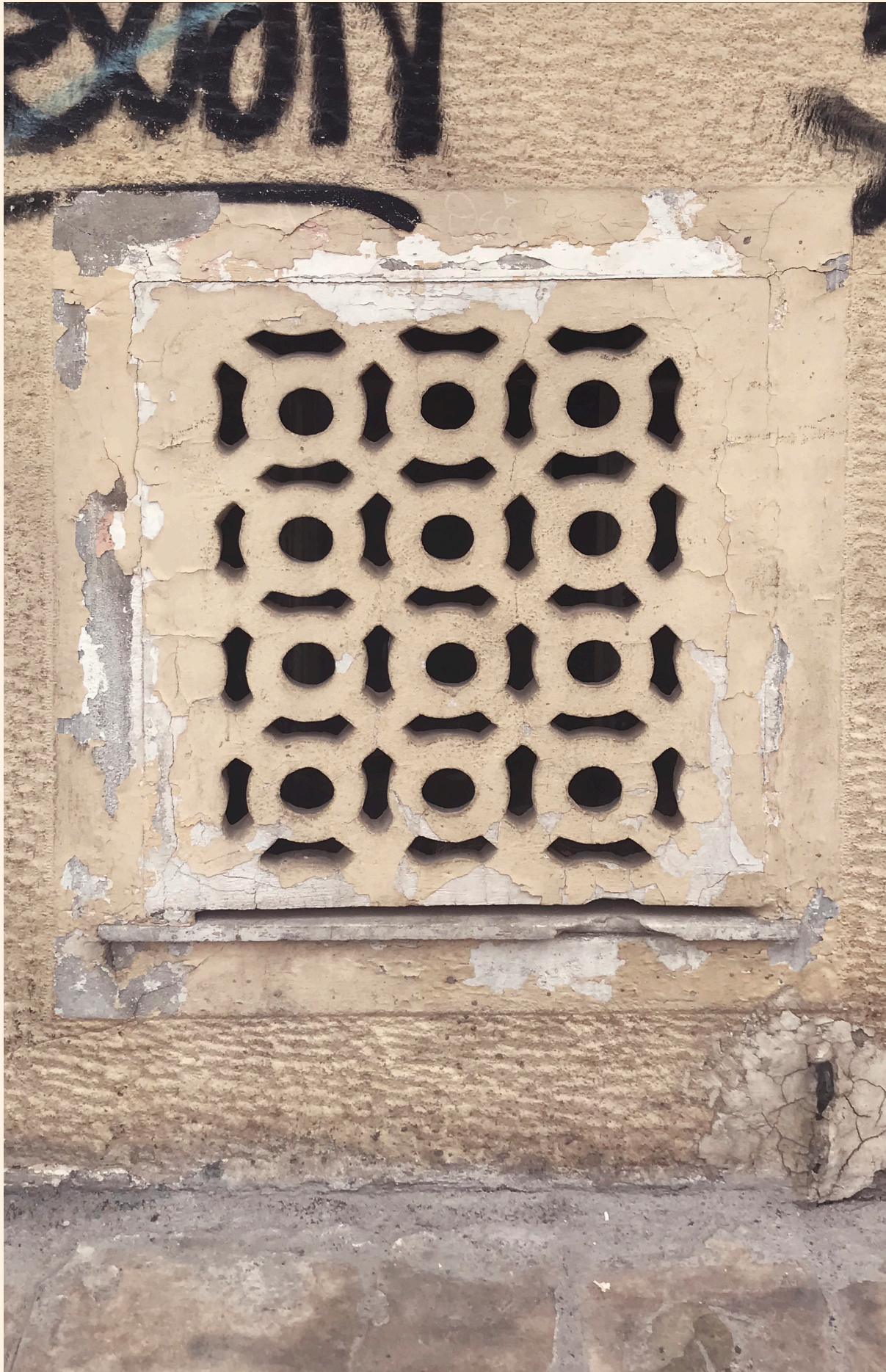


Figure A.25. Basement ventilation, Sepolia, Athens (2018).



Figure A.26. Semi-basement apartment, Sepolia, Athens (2018).



Figure A.27. Gas meter, Sepolia, Athens (2018).





Figure A.28. Pilotis, Sepolia, Athens (2018).



Figure A.29. Balcony Sepolia, Athens (2018).





Figure A.30. Multi-storey apartment building from the 1950s, Sepolia, Athens (2018).



Figure A.31. 19th century stone construction, Athens (2018).





Figure A.32. Entrance lobby, Sepolia, Athens (2018).



Figure A.33. Stairwell, Athens (2018).





