

THE SEED OF RESILIENCE

CULTIVATING NEW NOTIONS



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FIGURES&BACKGROUND

*“What is the new micro-scale of architecture? Can a tiny intervention bring about a large-scale change? Thom’s theory of catastrophes to redefine the **relationship of the mountain to the city** in terms of geological space and time, from the **background it becomes a figure**, it becomes animated. Through the flow, we perceive the relationship between **water** and the **city** on the one hand as geology - as a bed and matter running through a **geographical unity** from the **slopes of Pelion to Pagasitikos**, but also as a **supply**, as a network, as an economy and politics - forming a community”*

-Zisis Kotionis, PhD architect, writer and artist. He is a Professor in the Department of Architecture, University of Thessaly

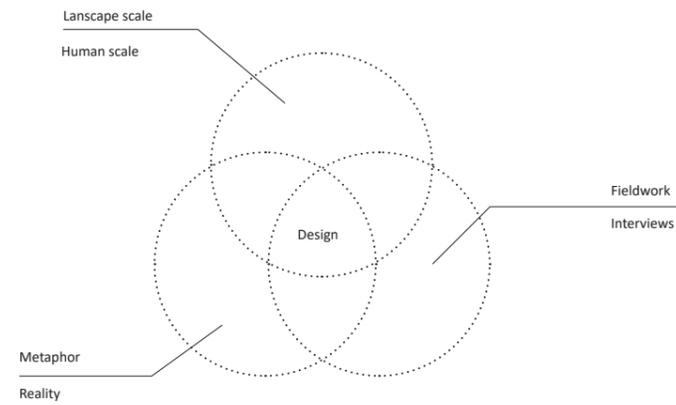
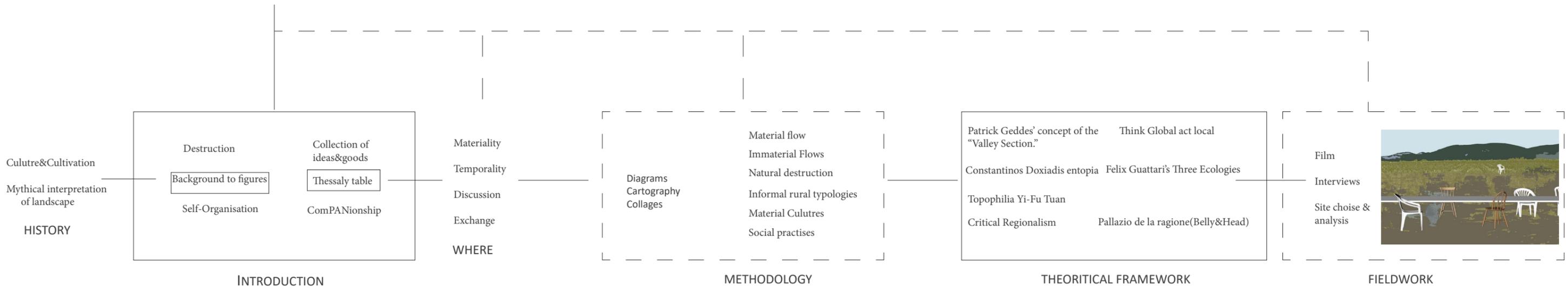


VOLO: WITH PELION IN THE BACKGROUND



RESEARCH QUESTION

How can we design spaces of exchange that inspire social interaction, embody local construction traditions and agricultural practices while coexisting seamlessly with nature within the Pelion Mountain communities?



ARCHIVE



Postcards Paintings Photgraphs Movies Documentaries Media Biennales Literature review Informal architecture of the place





INTRODUCTION

Volos is a city in Thessaly, situated on the innermost part of the Pagasetic Gulf, near the site of ancient Iolcus, at the foothills of Mount Pelion. It serves as the capital of the Magnesia regional unit and is geographically located in central Greece, specifically in the flat portion of the region. Locally, the city of Volos is positioned on the inner part of the Pagasetic Gulf. The urban fabric of the area is surrounded northeast by the **mountainous mass of Mount Pelion**, south by the **aqueous element of the sea**, and **west by the flat expanses of Thessaly**. It is primarily built facing the Pagasetic Gulf and extends to the outskirts of Mount Pelion.

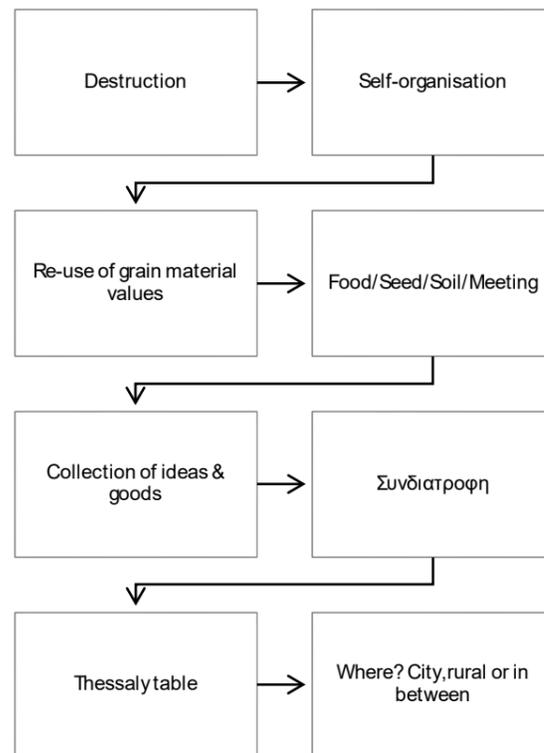
It also holds a unique position as the gateway to the sea for the country's most significant agricultural region. The city's economy thrives on manufacturing, **trade, services, and tourism**, with the presence of the University of Thessaly making it a **hub for academic and cultural activities**. However, Volos recently faced the devastating impact of **two storms**, Daniel and Elias, which struck in September, leaving 16 people dead, damaging infrastructure, and causing extensive flooding, large portions of the community struggling with food and water shortages, and the affected lands will take over two to five years to regain fertility.

The storms has exposed **vulnerabilities** in this relationship, leaving behind a trail of destruction

that extends beyond mere physical infrastructure damage. This research project aims to delve deeper into the multifaceted impacts of these storms, not only in terms of immediate material losses but also in terms of the societal and cultural fabric of the region. Drawing upon insights from Professor Zissis Kotionis of the Department of Architecture at Thessaly, who highlights the **inadequacy of state intervention** in the face of such crises he also stands on the **remarkable resilience and self-organizational capacity exhibited by the affected communities**.

Utilizing **solidarity as a catalyst for transformative gatherings**, this project endeavors to redefine interpersonal and environmental relationships, particularly through the lens of **adaptation to change**. The coming changes dissolve boundaries and break bonds, and everything remains fluid. Man's interdependent relationship with earth, as well as his relationship with the objects around him, changes.

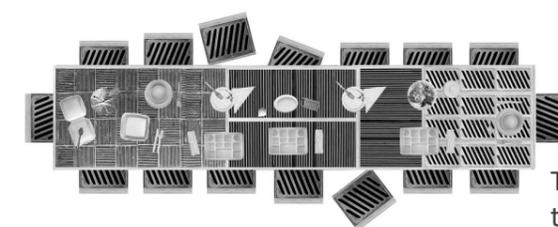
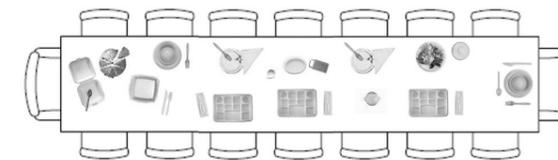
The body of Thessaly breaks out of the ferments, and what looks like a background now becomes a figure that reminds us of who the protagonist is. The mountain and water become one mixed with the brought objects. Amidst the debris left by the floods, mundane objects like a pickaxe serve as poignant reminders of the convergence of rural and urban realities. Contemplating the significance of such artifacts, this project



prompts introspection on what can be cultivated and sown in the wake of adversity, and how these efforts can shape the trajectory of the region's recovery and development.

Through a comprehensive exploration of the region's agricultural roots, communal identity, this research seeks to position itself on the map to that spot that would carry the responsibility to give to the people a place to redesign the 'table' of Thessaly. The table that holds a special place in the culture of Greece and specifically that of Thessaly.

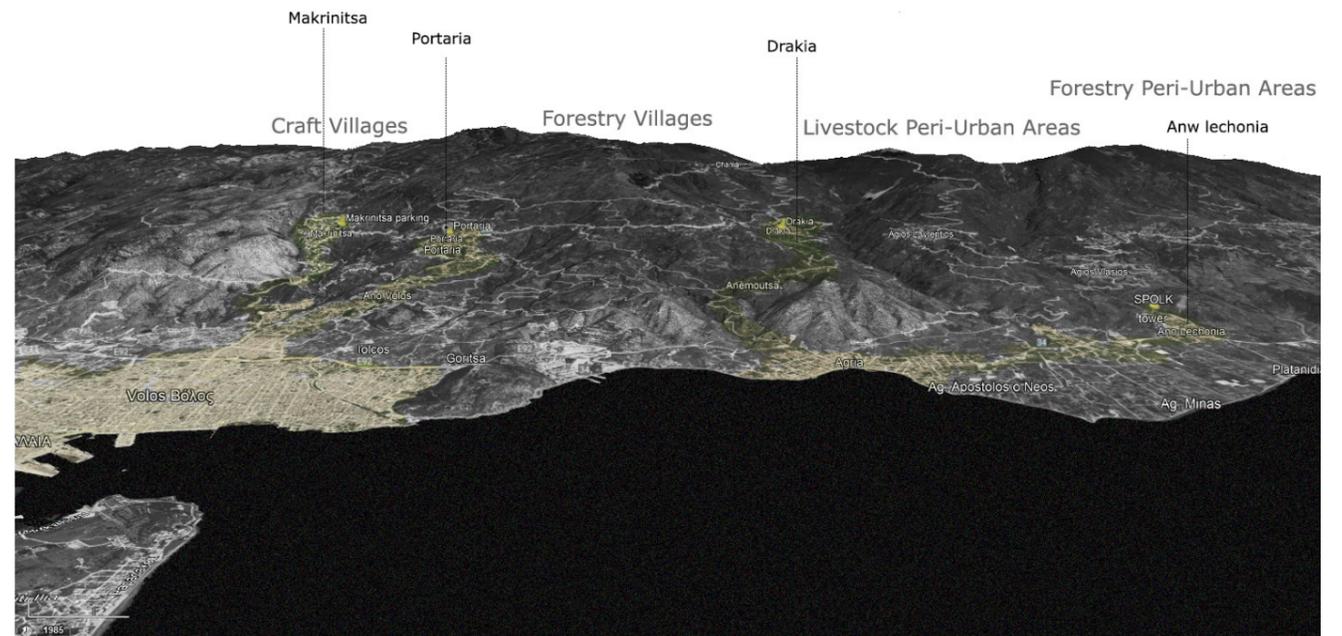
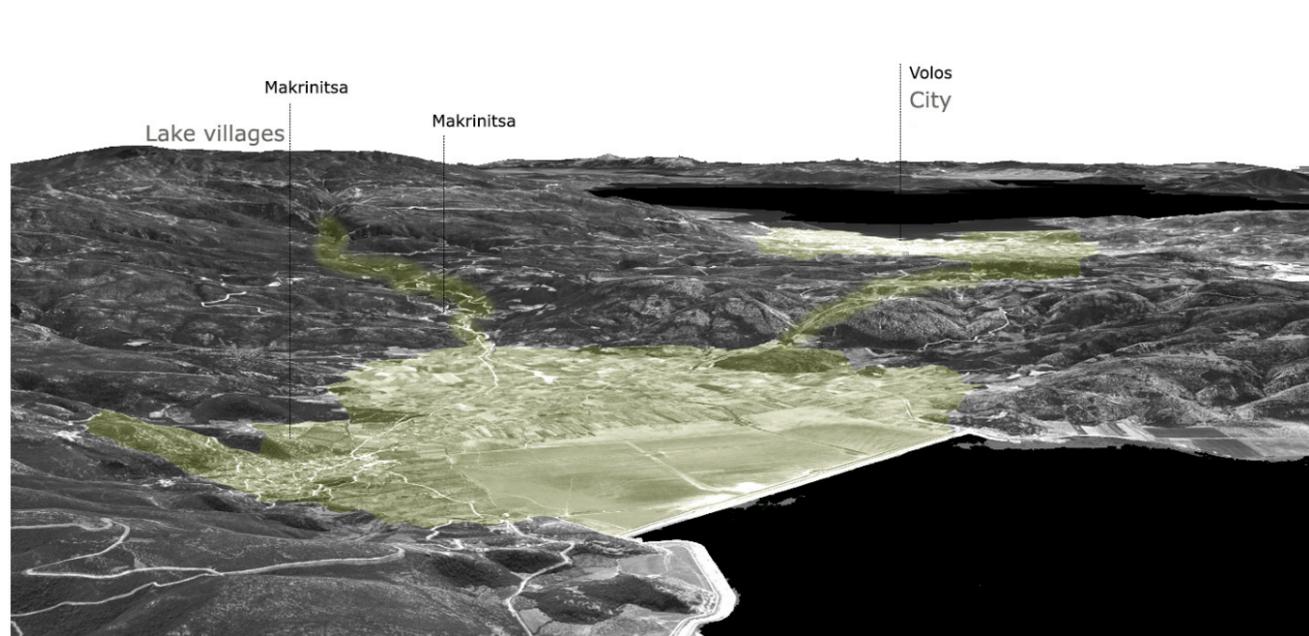
- *If the people of Thessaly would gather to eat together again what would that table look like, what would be the materials, what would it serve and what would be the discussion around it?*



The word "συντροφικότητα" in Greek can be translated into English as "companionship"

Breaking down the Greek word:

"Συν" (syn) means "together" or "with."
 "Τροφή" (trophē) means "food" or "nourishment."





HISTORY

The etymology of the words “culture” and “cultivate,” stemming from the Latin word “cultus,” reveals a rich narrative of humanity’s deep-rooted connection with agriculture. In ancient cities, **festivals** aligned with the agricultural calendar underscored the profound bond between humanity and grain. Caroline Steel in her book “Hungry City” emphasizes the role of local food production and distribution in enhancing resilience and community well-being.

The **Palazzo de la Ragione** in Padua, known locally as “Il Salone,” served as both a **council chamber and a market hall**, showcasing the multifunctionality of such structures. Similarly, the **Athenian Agora**, flanked by stoas and renowned for its oratory, epitomized the essence of public action in Greek society.

The shared meal, symbolized by the Latin root of “companion,” underscores the significance of communal dining in human interaction. Even in ancient times, special dining chambers, like the **Tholos** built in the Agora, were dedicated to political dining, emphasizing the communal aspect of governance.¹

Jared Diamond’s book “Collapse” sheds light on the inherent struggle for survival and the often-overlooked flaws in industrialized food systems. Despite clear signs of dysfunction, civilizations, like so many before us, often fail to recognize the precariousness of their food systems until it’s too late.



Roman villas served not only as retreats but also as functioning farms, producing crops like fruit, vegetables, and poultry for the urban market, often relying on slave labor. This intertwining of urban and rural life was exemplified by the vast **suburban farms** surrounding Rome, seamlessly merging with the **cityscape**. Conflicts over territory, including disputes involving monasteries vying for control over forests, were not uncommon during this era.

The notion of good and bad government, as depicted in Lonzeretti’s work, reflects a pivotal moment in urban history when cities and countryside coexisted in relative harmony. The **Ramesseum in Thebes** serves as a testament to the importance of grain as a symbol of wealth, with temples doubling as public granaries and reserve banks.



¹ Carolyn Steel, *Hungry City: How Food Shapes Our Lives* (London: Vintage Books, 2013).



The parts of the myth must be carefully placed next to each other within the structure of a small work within the work, and the events connected so that the knots are visible. Berlot Brecht

In this historical tapestry, Thessaly emerges as a quintessential example of the urban-rural relationship. It boasts **medium-sized cities** alongside smaller residential formations, encompassing the largest section of Greece's arable land. The region's expanded metropolis displays density **variations and hybrid** urban characteristics, with structures ranging from agricultural cooperatives to shopping centers. Thessaly's unique "**city-territory**" condition features a **vast patchwork** of cultivated areas crisscrossed by infrastructures like roads, highways, bridges, and dams.

Despite enduring numerous natural disasters and floods, Thessaly underscores the intricate interplay between natural and anthropogenic environments. The catastrophic "Daniel" phenomenon, with its relentless rainfall, highlighted the region's **vulnerability**, prompting a quest for historical insights into Thessaly's flood history. Understanding the area's response to extreme natural events informs contemporary flood protection measures amidst the backdrop of a changing climate.¹

² Yorgos Tzirtzilakis, Afroditi Maragkou, and Yorgos Rimenidis, 'Ambiances of Anthropocene on Thessaly Territory, Greece: A Critical Dictionary', in *Proceedings of the 4th International Congress on Ambiances, Alloaesthesia: Senses, Inventions, Worlds*, ed. Damien Masson, vol. vol.1 (e-conference, France: Réseau International Ambiances, 2020), 92–97, <https://doi.org/10.48537/hal-03220250>.

In mythological lore, the Peneus River, son of Oceanus and Tethys, embodies Thessaly's rich cultural heritage. Its tributaries fostered significant settlements dating back to the Bronze Age, evolving into formidable, fortified cities integral to the region's history. The Peneus, both blessing and curse, served as Thessaly's natural drainage route, shaping its landscape and destiny.

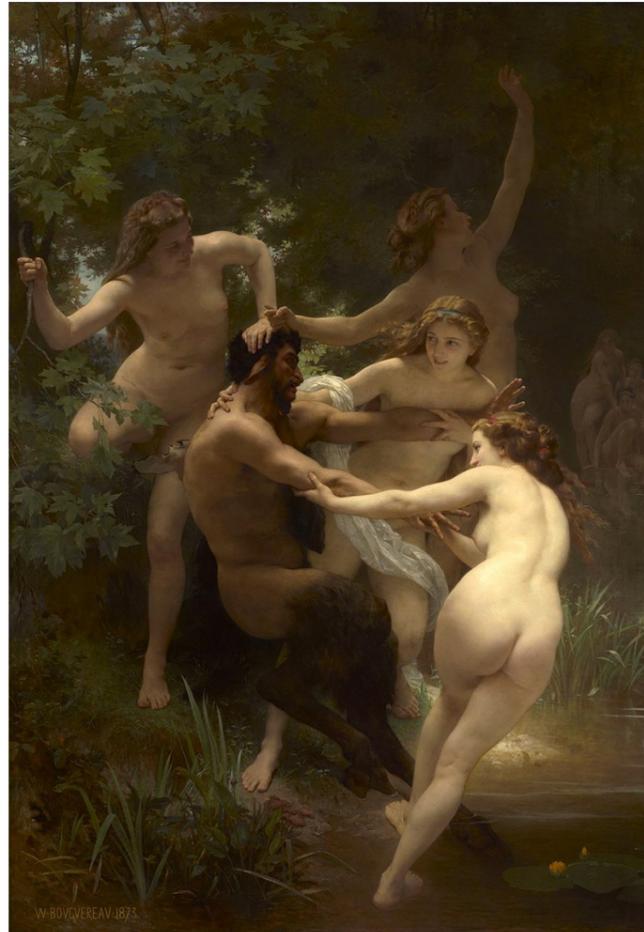
Lake Karla stands as a poignant example of environmental transformation. Once the second-largest wetland in Greece, it succumbed to drainage efforts in a bid to secure new arable land, triggering ecological devastation. The subsequent restoration of Lake Karla to its original size underscores the complex ecological dynamics at play, emphasizing the need for sustainable land management practices.

Echoes of **myth and legend** resonate around Lake Karla, a place steeped in Homeric tales and heroic exploits. Its second chance for preservation symbolizes humanity's ongoing quest to harmonize with nature, honoring the past while embracing the future.

Moreover, the region of Magnesia, nestled within Thessaly, bears witness to the profound intertwining of mythological creatures like centaurs with the natural landscape of **Mount**

In summation, Thessaly's historical narrative encompasses the **enduring dialogue** between humanity and the environment, weaving together **myth, history, and ecological transformation**. It serves as a testament to resilience, adaptation, and the timeless quest for balance in our relationship with the Earth.¹ The creatures of the lake and mountain are all phasing the outrageous waters that are both a blessing and a curse. Water forms the common thread in this narrative.

- *How did natural and anthropogenic structures manage to nestle the dynamic mythical and social elements of the region?*
- *Where do the boundaries of the river, the mountain, the lake, and the city end, and how do human flows, traditions, products, and connections intervene in them?*

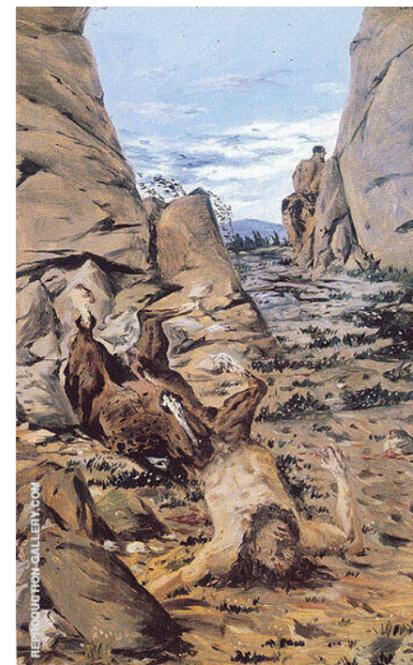


³ '(314) Μυθολογία Στην Περιοχή Της Κάρλας - YouTube', accessed 10 April 2024, https://www.youtube.com/watch?v=x_zy0bM41c4&ab_channel=KatakoryfoSMPC.



The ancient states that the river Pineios used to overflow, and its waters would flood the area: «For the Pineios, flowing through the middle and receiving many rivers, often overflows; and in ancient times, it would even form lakes, as the account goes.»

-Geographer Strabo (64 BC - 24 AD)



Project Overview

The project serves as a platform for collaboration among rural cooperatives, educational institutions, local businesses, and community members. This includes agricultural workshops, community gatherings, educational programs, and a product market. The goal is to foster a space where self-resilience flourishes, sustainable practices are nurtured, and community bonds deepen.

Architectural Vision

The architectural vision for Thessaly is rooted in the collective strength of its people, the richness of its agricultural heritage, and the spirit of solidarity that unites them. The research aims to examine how architecture could foster communication, self-organization, and solidarity, while integrating local construction and agricultural practices to enhance social interactions, update the relationship between architecture and nature, and promote ecological and political renewal.

Research Questions

Main Research Question:

How can we design spaces of exchange that inspire social interaction, embody local construction traditions and agricultural practices while coexisting seamlessly with nature within the Pelion Mountain communities?

Sub-Questions:

Experience and Communication:

- How are experiences of embodied communication, self-organization, and solidarity exchanged and codified in Pelion communities?

- Has the capacity for smaller, more flexible institutions to address local issues diminished, and if so, why?

- What role do local institutions and initiatives, symbolic elements, and organizational units play in shaping the landscape and community identity?

Influence of Traditional Practices:

- How can the design of communal spaces be influenced by traditional practices related to food, seed festivals, and cooperative agriculture?

- How is the design affected by traditional architecture in the lake and how is it affected by the mountainous architecture?

- Model for Sustainable and Resilient Design:

- How can the architectural elements of Thessalian communities serve as a model for sustainable and resilient design?

Design Considerations

If the people of Thessaly would gather to eat together again what would that table look like, what would be the materials, what would it serve and what would be the discussion around it? The Thessalian table is redesigned, redefining the city-mountain relationship through flows of supply, economy, politics, and community. The table, a symbol of survival and culture, serves as a stage for socio-political discussions.

Temporality and Adaptability

How would people bring their thoughts to the table? What is the temporality of this table? Is it always there? Is it a thrown together time to talk? how to work with the landscape architecturally? What if it was a place that accepts that it might get destroyed?

Role of Architecture in Community Resilience

How can architectural designs, influenced by societal behaviors and interactions, catalyze community resilience and restoration in areas facing environmental challenges? The aim is to trace the pressures leading to nature's outbreak and symbolize a new narrative of interconnectedness and adaptation. Despite the scale of architecture may seem small in comparison to the enormity of the problems at hand, it is precisely within this scale that questions of "beginning" and "evolution" can be most effectively explored.

Site

The project site, located at the intersection of a lake, farm, and mountain. One side of the mountain overlooks the Thessalian plain, the rural community, and extends to the waters of Karla, while the other side faces the urbanism and industry of Volos. Both aspects are united by their relationship with water. The site is envisioned as more than just a single entity; it could be a walking path, or an exploration of water's journey from the mountain to the lake. The project aims to develop a network of significant nodes within an axis to enhance interactions, restore relationships, and create a space for exchange, co-nutrition, and discussion.

CABINET



Cultural Heritage and the Idea of the Archive: Umberto Eco's notion of civilization as a «civilization of the list» underscores the importance of preserving cultural heritage through archival practices..

METHODOLOGY

The project explores the essence of tradition, not merely as a static relic of the past but as a dynamic force continually shaped by the present. Tradition manifests through myths, artifacts, practices, personalities, and rituals that enliven the cultural landscape.

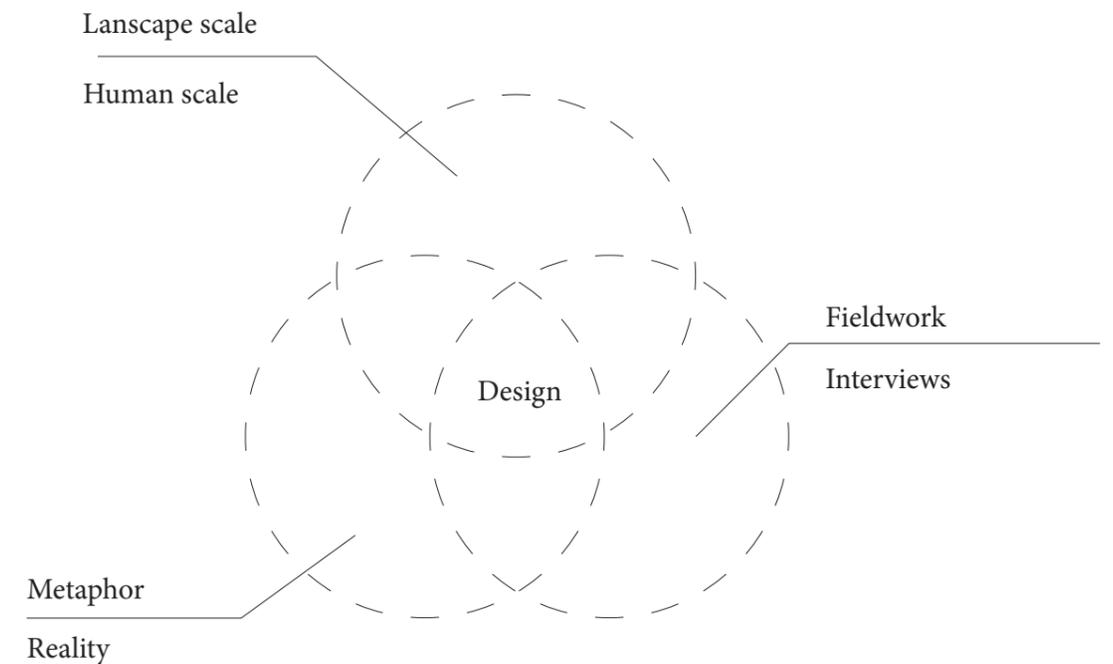
Within this narrative, spaces serve as conduits for connection and transformation, acting as sanctuaries for gathering, nourishing, creating, conversing, trading, learning, preserving, and listening.

1. The methodology revolves around a series of inquiries at both large and small scales. It involves scrutinizing everyday objects, intervention points, and meeting points within the landscape.
2. The second category is informed by the locals, whose discussions and visits guide the scope of conversation and possibly the intervention point.
3. The final category circles back to the beginning of landscape exploration, encompassing myth, reality, and design elements.

- *How can mountainous villages foster a greater sense of unity in addressing the common threat of climate change?*

•

- *In what ways can individuals from diverse disciplines, such as local architects, biologists, and agricultural cooperatives, come together to address the challenges of climate change in mountainous communities through collaborative efforts and innovative solutions?*

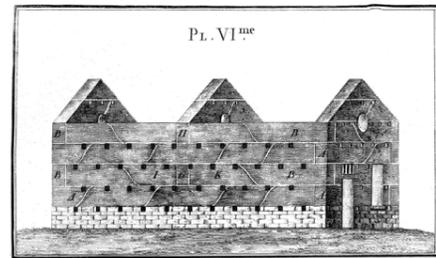


Carolyn Steel
Felix Guattari
Patrick Geddes
Critical Regionalism
Topophilia
Sebastien Marot
Doxiadis

Theoretical
Framework



Agriitecture



Elements



Archive

Material
Culture

Post cards
Photograpghs
Paintings

Movies
Documentaries
Theatre plays
Media/News

Literature
Review

Biennales

References

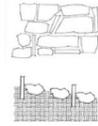
Water fountains



Water



Kallinterimia



Myths



Bridges



'Moutzouris' Train



Fieldwork
Mythology

Landscape



Social



Interviews
Practises of everyday



CRATE, BASKETS AND JARS



ARCHIVE

The archive of the project consists of items directly connected to rural everyday life and products commonly used and found in our homes, whether in the city or in the countryside. The knowledge containers are nested within one another and categorized into collected information, stored information, and generated information.

These three containers consist of the **plastic crates** commonly used for olive picking, representing the **collected** information (tree of knowledge) over time such as terms, history and theory.

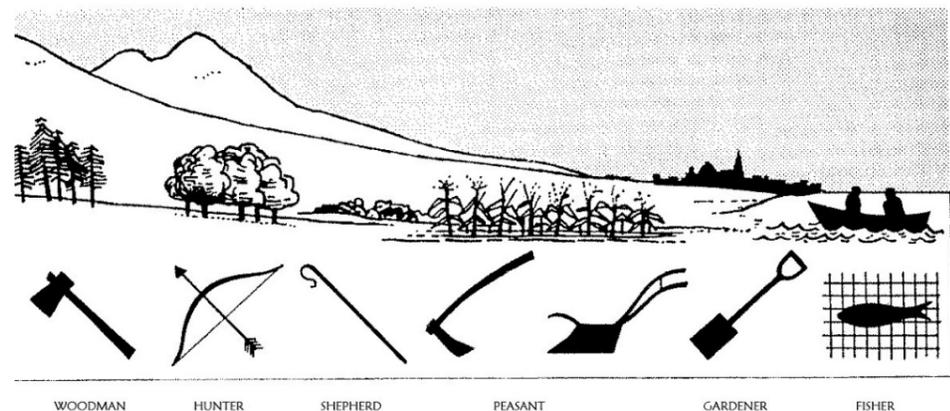
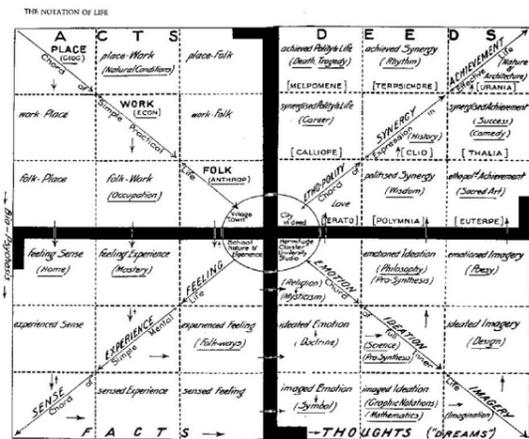
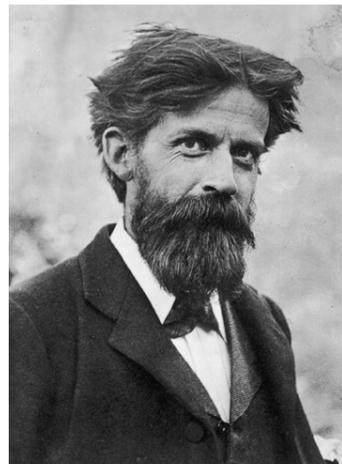
The next container, representing stored information, is embodied by traditional baskets. Within these baskets lie books from literature review, material culture, media representation, and typologies that form the thread upon which the multi-layered memory and references are analyzed.

Meanwhile, the final container is represented by jars distributed by agricultural cooperatives, symbolizing female entrepreneurship, which has particularly gained independence for many women in the Thessaly region. This will hold the product of the site investigation, people's interviews and productions from cooperatives, and the contract of the project upon which the discussion will start.

A crate, a basket, and a jar form a category and constitute the raw materials for the discussion that will take place at the new Thessalian table. All these are contained within a cabinet.



Groups of Shepherds, Thessaly, from the series "A Greek Portfolio"



THEORITICAL FRAMEWORK/CRATE

Patrick Geddes' concept of the "Valley Section."

As a starting point the project seeks to understand its position both practically and theoretically by exploring Patrick Geddes Valley section. Geddes' "Valley Section" is depicted as an illustration of the interconnected social and ecological systems across space and time. In the context of Magnesia, this concept encourages an examination of the diverse landscapes, from mountains to coastlines, and their impact on human settlement patterns and resource distribution. Where all the tools blend with each other there is a chance for a new cultivation of notion. His book "Think Global act Local" perfectly describes the effort of this project to hug all these characteristics and highlighting the importance of addressing global issues through local actions which led to possible questions for the interviews as well. ¹

- *Has the ability for small and more flexible institutions to organize problems at the local level been lost? Why? Are there objective reasons because the problem is big or subjective reasons like the inability to organize and allocate resources?*
- *If this is the case, should we start planning such spaces and providing the means?*

⁵ Walter Stephen, *Think Global, Act Local: Life and Legacy of Patrick Geddes: The Life and Legacy of Patrick Geddes*, 2nd edition (Edinburgh: Luath Press Ltd, 2015).

What could these tools be, how closely can they be found in informal spaces? In these local institutions, do you see the point of connection and composition?

- *How do community-led initiatives contribute to identifying priorities for intervention and collective decision-making in the Thessalian landscape?*

Constantinos Doxiadis entopia

Constantinos Doxiadis, a Greek architect and urban planner, introduced the idea called 'Entopia'. Entopia is a term Doxiadis coined to describe a balanced state between Utopia (an ideal perfect state) and Dystopia (a state where everything is in disorder). In essence, Entopia represents a realistic, achievable ideal that balances human needs and environmental sustainability.²Theofilos, a renowned Greek folk painter and very much celebrated in Thessaly, influenced Doxiadis last painting for the depiction of Entopia. Theofilos' use of vibrant and earthy tones in his paintings not only brought Greek folk art to life but also served as a great source of inspiration for Doxiadis in his depiction of Entopia.

- *Where exactly in the Thessalian plain can someone find this Entopia, the place that stands between utopia and dystopia and what characteristics, form, colors would it*

⁶ 'Between Dystopia and Utopia: Constantinos A. Doxiadis: 9781111210458: Amazon. Com: Books', accessed 15 April 2024, <https://www.amazon.com/Between-Dystopia-Utopia-Constantinos-Doxiadis/dp/B000PKV3GK>.

Critical Regionalism:

According to Heidegger, the meaning of place is prior to any process of objectification and explanation within the horizon of the world. It is a meaning that has been deposited somewhere in a timeless time, and architectural gesture corresponds to a “hearing,” becomes the movement through which the “spirit of a place” is allowed to appear.¹

Frampton notes that, according to Ricoeur, the preservation of any authentic culture in the future will depend on our ability to create living forms of local culture while simultaneously adopting foreign influences. It creates a new appropriation of place through dichotomies and dialectical relationships, in a different way from what John and Lefavre suggest for relationships between space-place, typology-topography, scenographic-architectural, artificial-physical, and visual-tactile.²

It emphasizes vital space, which will be created by placing the work in the specific location rather than the building as a free object. It refers to the place-form as a point of temporal boundary.

Pikionis’ approach to Critical Regionalism offers insights into how architectures can respond sensitively to their specific cultural and geographical contexts. This approach can be instrumental in designing interventions that not only address practical needs but also resonate with the local culture and identity of Magnesia. His work on the Acropolis walkways in Athens serves as an example of how modern architecture can respect and highlight local tradition and landscape. While Siza bases his buildings on the particular topographical characteristics and the subtle features of each place.³

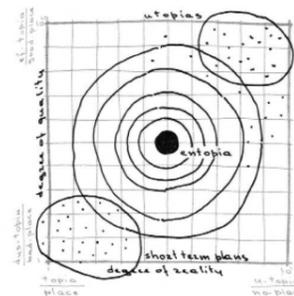


Diagram placing *Entopia* Between *Dystopia* and *Utopia*

⁷ ‘Martin Heidegger Poetry Language Thought | Simran Arora - Academia.Edu’, accessed 15 April 2024, https://www.academia.edu/40640936/Martin_heidegger_poetry_language_thought.

⁸ ‘OASE 103 Critical Regionalism Revisited | Tom Avermaete, Veronique Patteeuw, Hans Teerds, La-Catherine Szacka | 9789462084865 | Nai010’, accessed 15 April 2024, https://www.naibooksellers.nl/oase-103-kritisch-regionalisme-revisited-critical-regionalism-revisited-kenneth-frampton.html?__store=english&__from_store=default.

⁹ ‘OASE 103 Critical Regionalism Revisited | Tom Avermaete, Veronique Patteeuw, Hans Teerds, La-Catherine Szacka | 9789462084865 | Nai010’.

Felix Guattari’s Three Ecologies:

Felix Guattari’s Three Ecologies offers a triadic model of the mind, society, and environment, providing a holistic framework for understanding the complex interplay between individual, collective, and environmental factors. This model also guided the triadic understanding and interpretation of the place through its mythological, environmental, and social characteristics.⁴

The “belly” and the “head”

The Palazzo della Ragione, with its unique architectural layout, serves as an apt metaphor of the project’s philosophy.

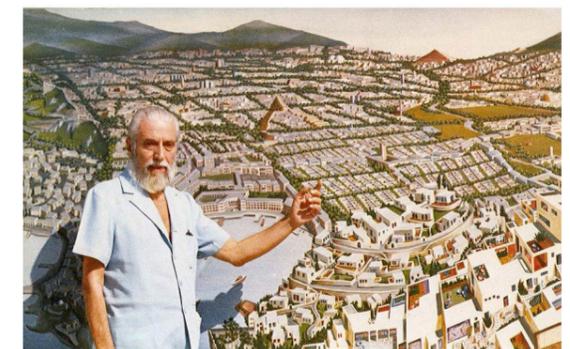
The building’s ‘belly’, or lower section, hosts all the informal, temporal interactions within the market. This bustling space, full of lively exchanges and communal interactions, mirrors the project’s aim to foster communication, self-organization, and solidarity within Thessalian communities. These interactions, though informal, form a vital part of the local economy and culture, much like the traditional practices of food and cooperative agriculture in Thessaly.

The ‘head’ space of the Palazzo, on the other hand, holds the area for discussion and decision-

¹⁰ Guattari - 2005 - The Three Ecologies.Pdf’, accessed 13 February 2024, https://monoskop.org/images/4/44/Guattari_Felix_The_Three_Ecologies.pdf.

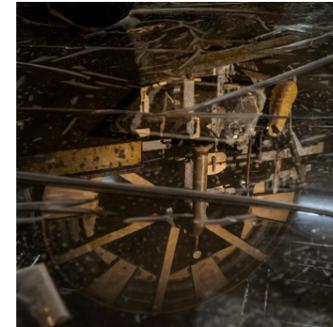
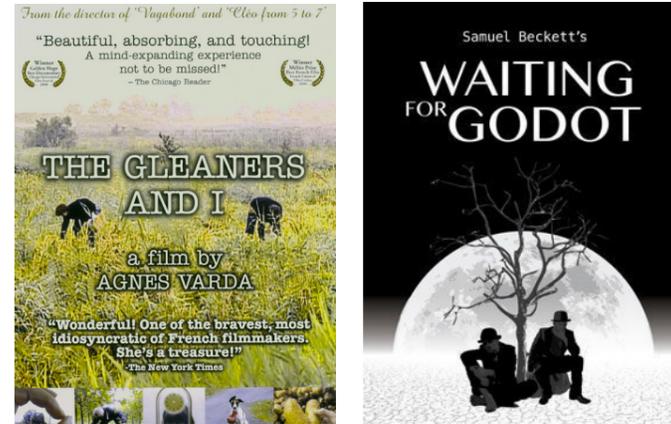
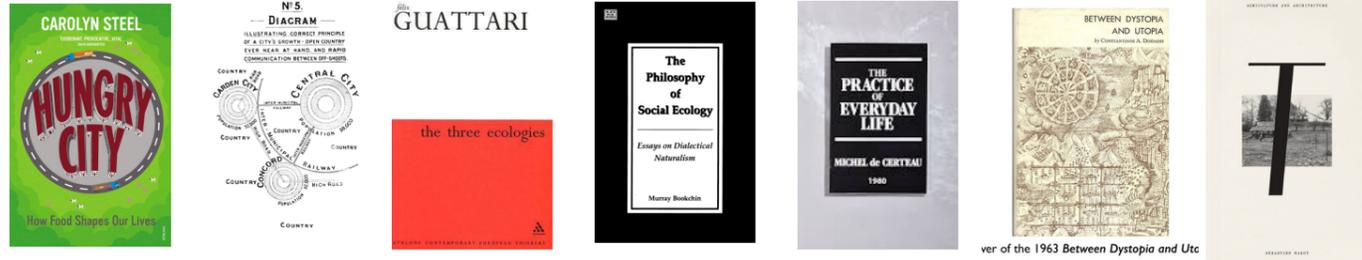
making. This aligns with the project’s emphasis on creating spaces for meeting, coordination, and collective decision-making. Much like the ‘head’ of the Palazzo, these spaces in the rural context of Thessaly would serve as the nerve centers of the community, where shared visions for the future are crafted.

What architectural characteristics should a rural adaptation of the Palazzo della Ragione embody to serve the Thessalian communities effectively, and how can it integrate traditional practices and modern needs to foster resilience and social cohesion amidst environmental challenges?

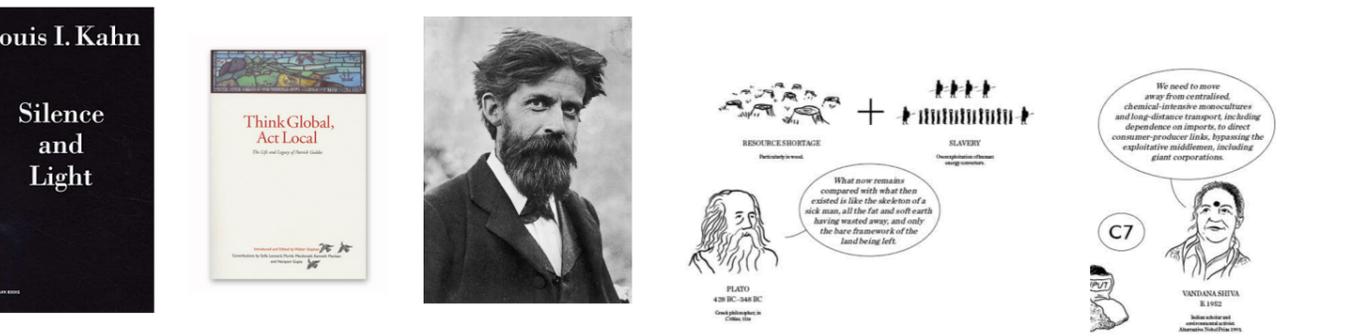
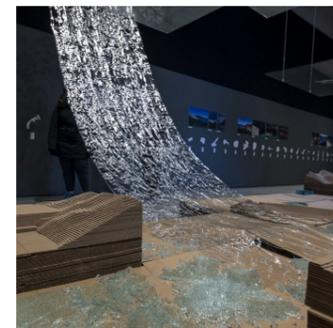


THEORITICAL FRAMEWOKR

MATERIAL CULTURE/BASKET

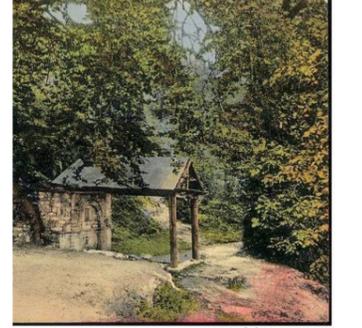
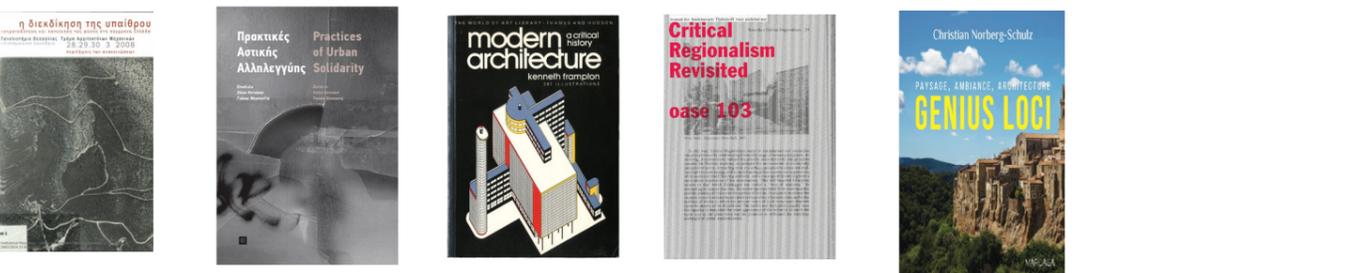


Movie/Documentaries/Theatre



Biennales

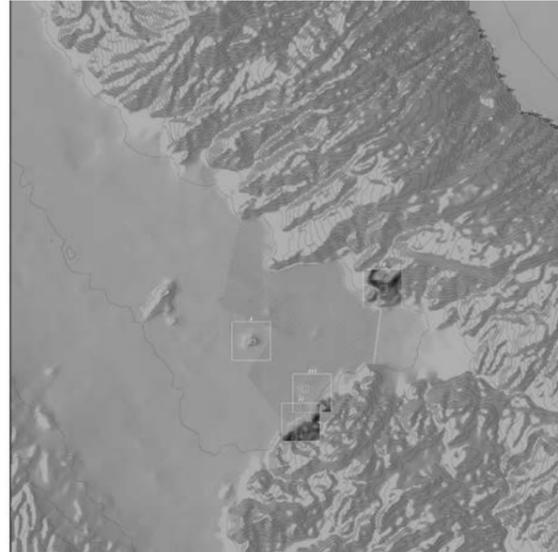
News



Local Photographs/Dimitris Letsios

Postcards

FIELDWORK/JARS



The mountain and water become prominent figures within the landscape. One side of the mountain overlooks the Thessalian plain and the surrounding rural community, dipping its 'foot' into Karla Lake. In contrast, the other side faces the urbanity and industry of Volos, viewed from the cosmopolitan and collaborative perspective of centaurs.

The common denominator here is the relationship with water. The direct impact of the disaster is evident in the lake and its surrounding networks. So, where is the point of interaction and meeting?

I chose to work on a network of significant nodes within an axis, following the mountainous waters that flow into the lake, to enhance these interactions and restore relationship.

Interviews played a significant role in site selection. They helped identify certain relationships and gaps, leading to the choice of Lake Karla's region. This area is where three landscape conditions—the lake, the farm, and the mountain—intersect.

The exploration could be a simple walk or a fascinating journey tracing the path of water from the mountain to the lake, observing how the farming infrastructure interacts with the lake along the way.

Where would the point of encounter and exchange be located? What would be the product of this exchange or discussion? And, how can the site best be understood?

Where would that point of encounter and exchange stand?

- *what would be the product of exchange/discussion?*
- *what are the means through which the site can be read*

PEOPLE/JARS

The Thessalian farmer, livestock breeder, beekeeper, arborist needs help. He is the same one who for many years now supports our lives by producing food, clothing and pollination.

He is the one who needs to redefine the agricultural policy in a design that aims at self-sufficiency through his dignified work and life. He is the one who loses his trust in structures and institutions... We lack trust, which is why we may not deal with the public.



The agricultural land was hurt by the great flood, by the materials carried by the mountains, but also by human civilization. The pumping stations and irrigation systems are damaged and will be difficult to restore as the winter also leaves, creating huge insecurity in the spring sowing.

It is, and will be, a lot of effort to make many of the fields of the Thessalian Plains productive again, but the goal cannot be different in our mountainous country. Our national nutritional self-sufficiency is earned and not given away.

INTERVIEWS

What are the main elements of urban-rural relationships in Magnesia, and how have they evolved over time in relation to environmental, social, and economic changes? (perhaps with some spatial footprints?)

What are the main vulnerability factors in natural disasters for urban and rural communities, and how do they manifest?

How do cultural values and social norms influence community responses to environmental crises, and what role does architecture play in shaping this response framework?

What are the main themes and narratives emerging from interviews and research with local communities?

How do cultural practices and traditions related to food and agriculture inform the design of spaces and constructions, and how can these practices be preserved and celebrated through architectural interventions?

April 1, 2024, Mr.Zissis Kotionis, PhD architect, writer and artist, Professor in the Department of Architecture, University of Thessaly.

Which architectural elements and characteristics serve as repositories of collective memories, and how do these elements shape perceptions of place and the sense of belonging among residents?

How is the experience of 'embodied communication, self-organization, and solidarity' distributed and exchanged to become a code?

What are the spaces for meeting and coordination, do such spaces exist, are they informal/for example cafes?

Has the ability for small and more flexible institutions to organize problems at the local level been lost? Why? Are there objective reasons because the problem is big or subjective reasons like the inability to organize and allocate resources?

If this is the case, should we start planning such spaces and providing the means? What could these tools be, how closely can they be found in informal spaces? In these local institutions, do you see the point of connection and composition?

How do community-led initiatives contribute to identifying priorities for intervention and collective decision-making in the Thessalian landscape?

To what extent do you believe that organizational elements (cooperatives), local institutions and initiatives, identity elements (festivals, seed exchange festivals, architecture) of Pelion could serve as a model for the Karla area?

April 2, 2024, Ms. KATERINA, a member of the Portaria Women's Cooperative, was interviewed in Portaria Pelion.

On April 2, 2024, Mr.Galanopoulos of the organization "Stagiates-Free Water" was interviewed in Stagiates Pelion.

- On April 3, 2024, a meeting was held in Kanalia Karlas with Businessman and Farmer Mr. Alexandros.

The interviews aim to gather information about the community's experience with the recent Flood Daniel. In addition, the interviews aimed to understand the community's perception of collective action as a crucial element of their local identity, way, and quality of life. The interviews also aimed to determine to what extent collective action can effectively manage local affairs and institutions for the future. Each interviewee was asked the following questions:

- How long have you been a resident of the area?

- How did you experience the recent crisis caused by Storm Daniel? How did it affect you personally?

- What actions have you taken, both personally and collectively?

- How has your experience influenced your

perspective on collective action?

- Have you been involved in collective actions in the past? How much do you consider collectiveness a part of your local identity and characteristics?

- How do you think your community's identity can be strengthened or preserved in the face of climate challenges?

- What are your primary concerns regarding the long-term impacts of climate change on our community's preservation, sustainability, and identity?

-Will you stay in your area to continue your activities? Are you considering moving to another area?

-Do you recall instances of collaborative living, communication, and exchanging personal and/or commercial items between your villages in everyday life and/or crises?

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