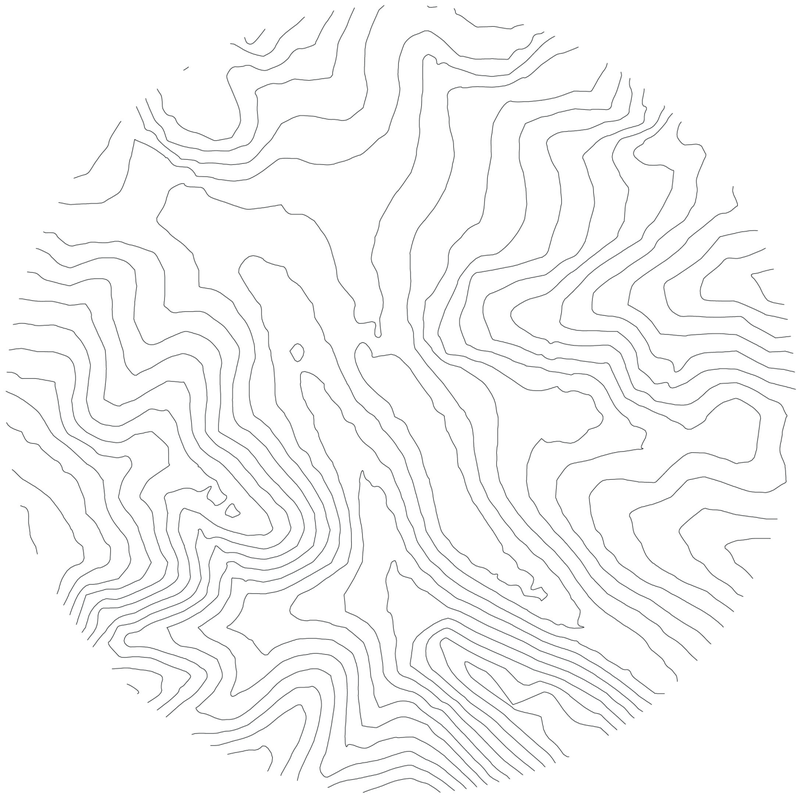
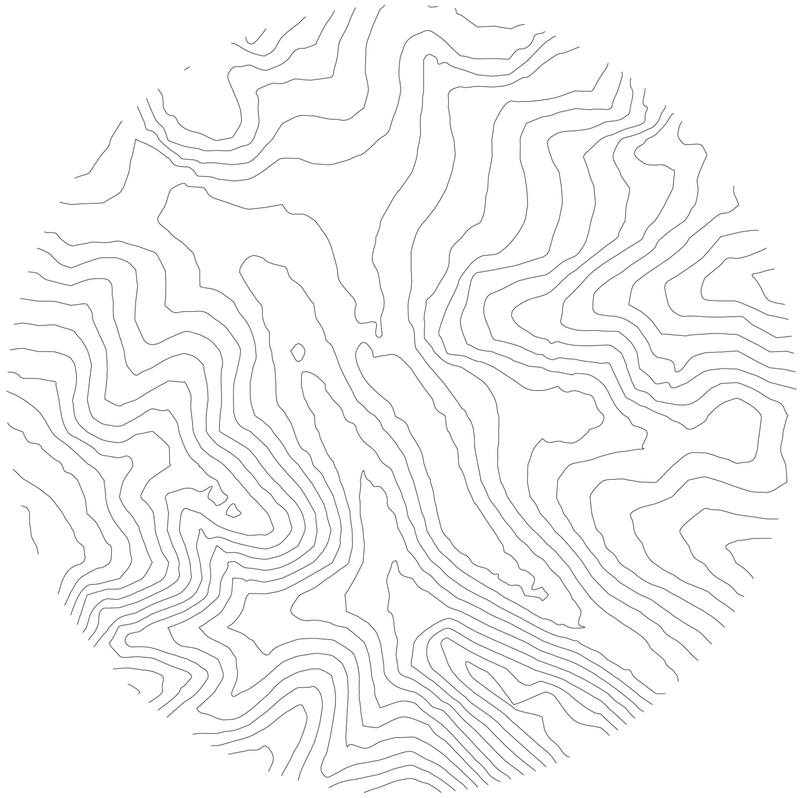


Re-introducing an erased shared identity

Between the traces of Co-existence

Pitargou, Paphos

Cyprus October 1, 2060



Master Thesis P4 Report

24.06.2022

MSc Architecture, Urbanism and Building Sciences
Urbanism Track

Department of Urbanism
Faculty of Architecture and the Built Environment
Delft University of Technology

Author: **Patrisia Panagiota Tziourrou** (5391326)
Research Studio: Transitional Territories
Inland - Seaward

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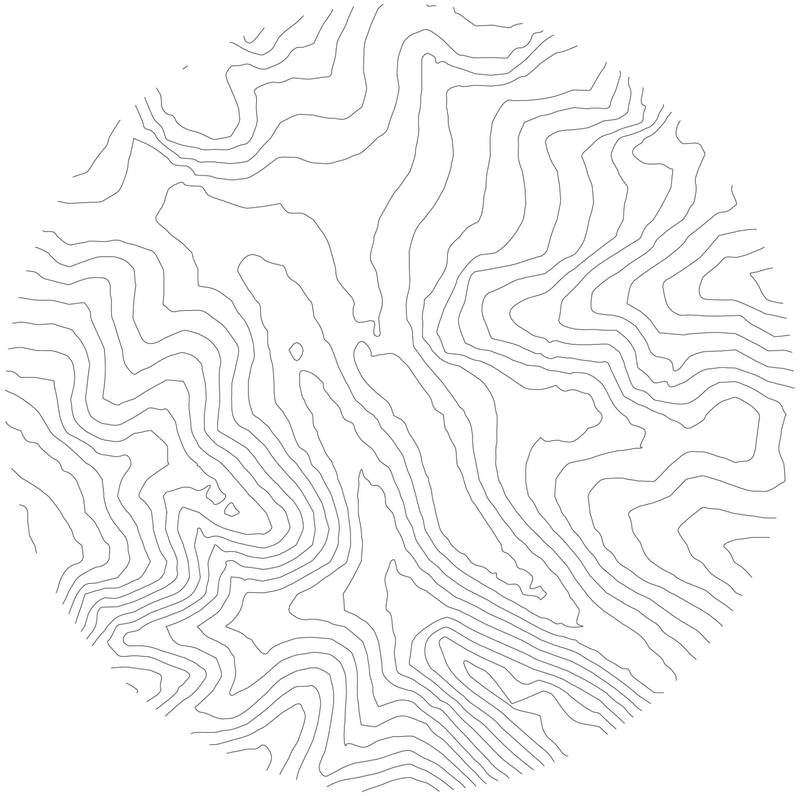
Courses
AR3U105 Graduation Orientation
AR3U110 Graduation Exploration
AR3U115 Graduation Lab Urbanism

TU Delft Department of Urbanism
BK Bouwkunde



Acknowledgment

A journey of ten months. Ten months full of people, discussions and accumulation of knowledge. My need to understand the complexity of my subject and to distance myself emotionally led me to a series of discussions and meetings with people whom I would like to thank one by one. So these people helped me during my study in different phases and in a different way. Absolutely there were those who were my companions throughout my course, both in difficult and easy times.

My Professors

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In concluding my thesis project, I would like to thank my mother and grandmother for their psychological support and care throughout the process. My mother is an incredibly cool and calm person, something that helped me to balance my psychological ups and downs during the difficult times of the process. Also, a big thank you to my grandmother for the wonderful meals she was preparing for me during the days I stayed at her house, working on my project, from Cyprus.

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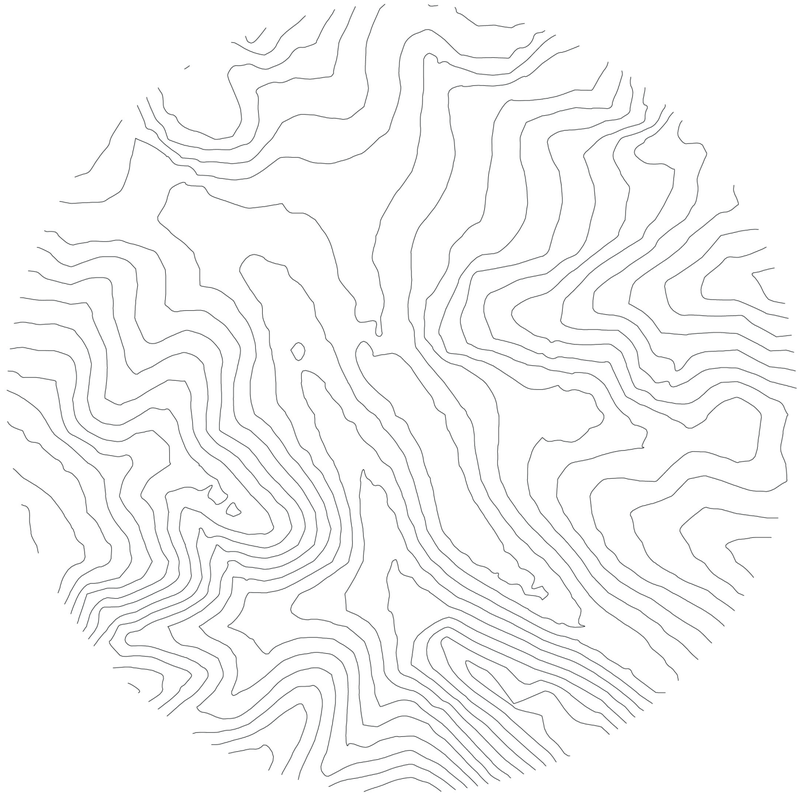
Finally, I would like to thank all those who helped me in the process of the documentary, friends and not. I thank my friends, Sofia, Charalambos, Anthi, Nikola, Andreas, and my cousin Neophytos who participated in all this. I also thank George and Simon who helped me with the aerial shots, using drones but also those who were not even known to me, but were willing to help me.



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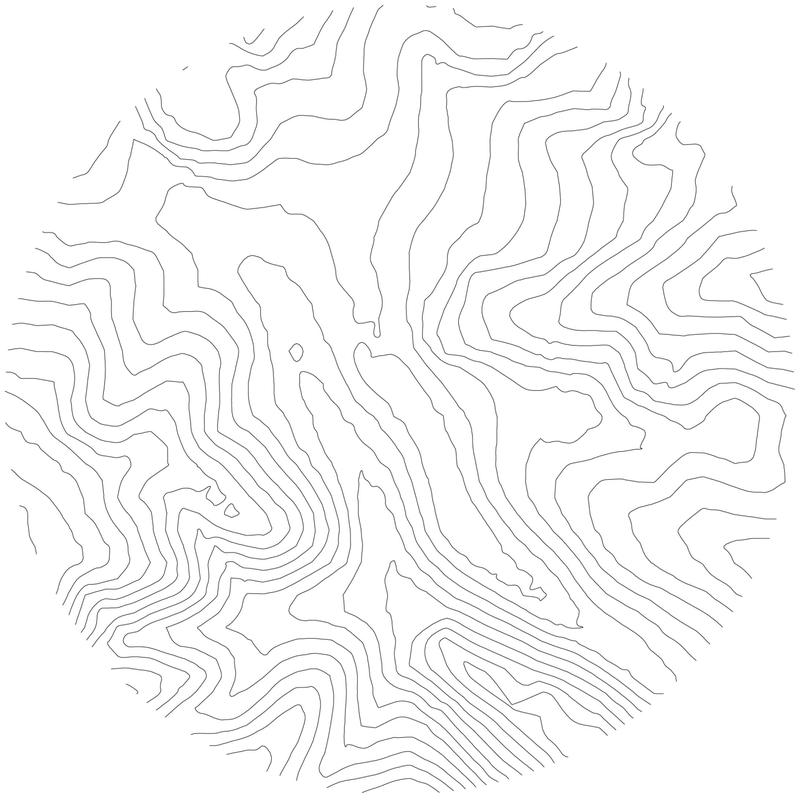
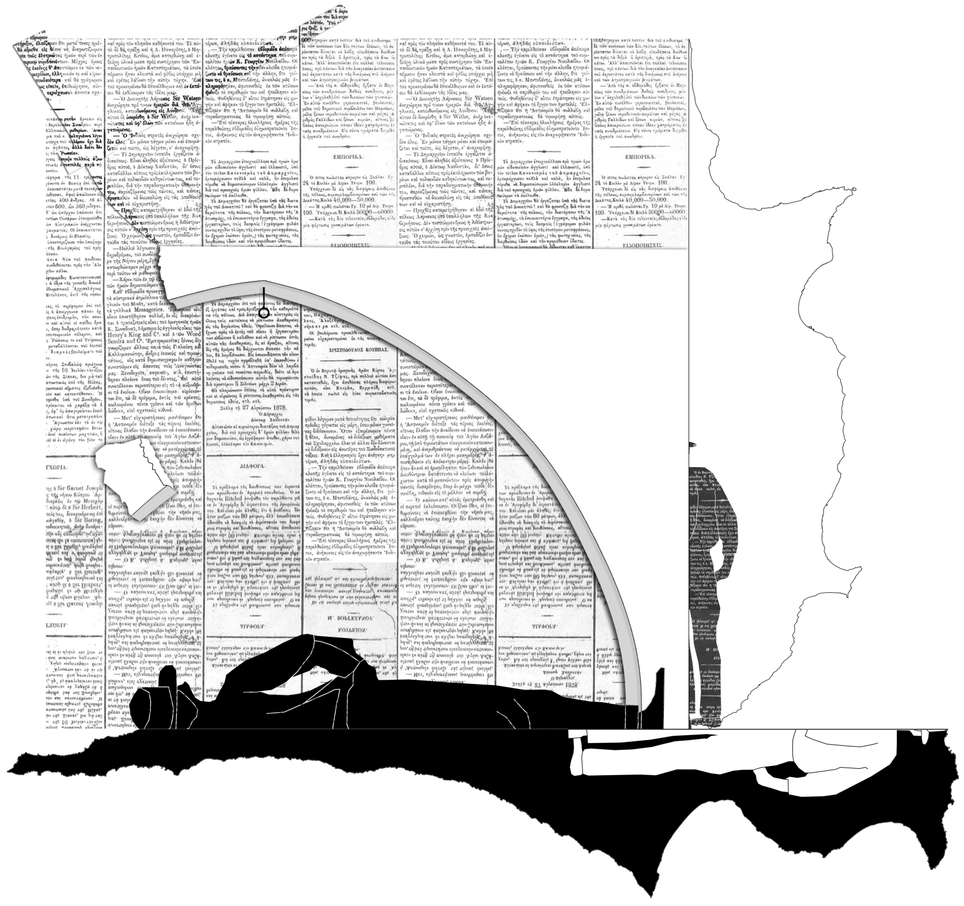


Introduction

Prologue
Abstract
Motivation(s)



"Any threats to the sense of the shared past by dislocation, rampant growth, or the general unmooring of cultures from their origins produced a "memory crisis" and a redoubled search for its hidden recesses"

Jeffrey K. Olick, Vered Vinitzky-Seroussi, and Daniel Levy

Prologue

Turkish-Cypriot, Greek-Cypriot, North Cyprus, and South Cyprus are some of the post-conflict abusive definitions that characterized the Cypriot island until today. For 307 years, between 1571 and 1878, Cyprus was occupied by the Ottomans (Cassia, 1986). At that time period, Muslim and Orthodox people were living on the same island, developing a shared identity. In the following years, between 1878 and 1960 this cohabitation still exist, even if the British occupation of the island provoked the first conflicts (Marsella et al., 2012) between the two religious communities. In 1960, the independence of the Cypriot island was followed by a time period of internal conflicts, and finally, by the war between Turkey and Cyprus, in 1974 (Marsella et al., 2012). This sequence of vilifications had multiple impacts on the Cypriot landscape, that could not be counteracted 47 years later. About 265 000 refugees (United States Committee for Refugees and Immigrants, 2000), a divided island, ownerless territories, an erased pre-war shared identity, and an outbreak of nationalism are the main of them.

This project aims to the revealing of the intentionally erased pre-war shared identity, from the past, in order to reconfigure the post-conflict Cypriot landscape, in the present and in the future. The long duration of coexistence between the two communities has created a cohesive and consistent bond between the two communities, which consists of daily collective practices and physical elements. These components of cohabitation have multiple characteristics and scales. It is a fluctuation between the shelter, the village, and the land; and a continuous process of action and reaction between humans and other ecologies. Thus, a series of protocols of alter-practices of care institutionalizes actions of exchange, attachment, and maintenance of an unrecognized heritage. However, time is the space through which these elements are harvested, examined, and projected. The temporalities of actions and reactions are multiple and need to be explored, understood, and defined in the envisioned landscape.



Pitargou village, Paphos, 2022
Photo taken by the author

Abstract

The Cyprus island(s) of 2022 is divided into the North and South sides, on the Turkish and Greek sides, since the war of 1974. 47 years of an intentional post-conflict (bio)political process of erasure of the pre-war shared identity between Orthodox and Muslims that leads to a series of critical socio-cultural and environmental conditions. In order to counteract the impacts of this monologue, the project proposes a process of harvesting, decomposing, and reintroducing the components of past shared identity, between the traces of a post-conflict vilified territory. So, following this process, a series of care protocols exemplify an alternative way of occupation the settlement and the landscape of these kinds of territories, for the future. The notions of time, exchange, and attachment are the key elements of these alter-protocols.

This paradigm is being assembled based on a cultural identity that is built during the years and constant current experimentation (scientific or not). An action, and reaction between human entities and other ecological elements following a biodynamic calendar. So, the protocols' times are both linear and circular, with the random times of events revealing another kind of interrelation between the multiple components. Furthermore, it acts on an "ownerless" land, which obtains different agencies during this process. It is the shelters' land, the survival land, the shared land, or the humanless land. The actors build their shelter, live collectively, and work with the landscape in order to co-create but also develop the paradigm of symbiosis. This system is accessible seeking to influence local actors and visitors. So, the permanent actor hosts an ephemeral actor in order to co-create together, products and art, temporarily integrating them into a new way of life. This is an expanding process, as the ephemeral visitor becomes permanent and the paradigm is embraced by more actors.

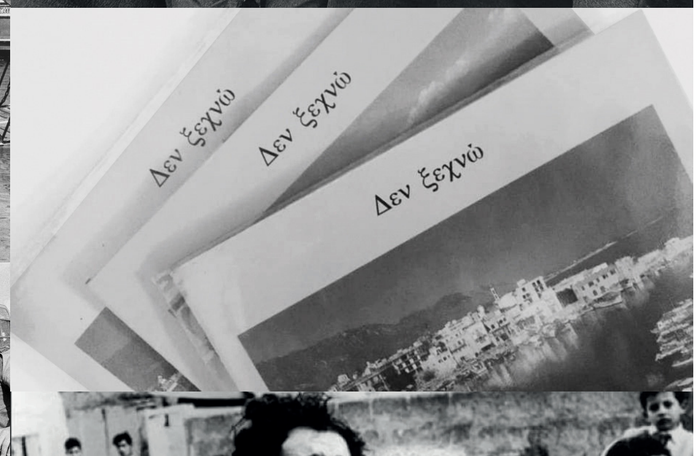
Keywords

post-conflict territory, protocols of care, time, landscape attachment, shared identity, experiential knowledge, biodynamic calendar, ownerless land, event, symbiosis, co-produce

















Social media images from the war of 1974

The provided by the state school notebook
"I do not forget"

Patrisia Panagiota Tziourrou

Motivations

I am a refugee, I have been taught that the Turk is the enemy, I see looted historical structures and overexploited land, and every year I am bombarded with images of war and a "Cyprus Problem" on social media. These are the main reasons which prompted me to propose a rapprochement of post-conflict Cyprus. The population exchange that followed the war of 1974, between Cyprus and Turkey forced my grandparents and my parents to move from the villages of Kyrenia and Famagusta to villages in Paphos. Nevertheless, the stories that are told to me from time to time describe their pre-war villages, as neighbourhoods of coexistence and exchange, between Muslim and Orthodox people. My grandma always says "What we were doing, they were doing as well, we did not differ in anything".

On the other side, the historic books at the primary and secondary school always state "monolithic constructions of Self and Other, where the Other is always the aggressor" (Papadakis, 2008). The 307 years of coexistence between Muslim and Orthodox people have been erased from the "Greek Cypriot-centered, narrowly ethnocentric, and culturally monolithic ideological political context of contemporary Cypriot education"(EEM (Epitropi Ekpaideftikis Metarrythmisis), 2004). Similarly, the social media on both sides of the divided island show the conflicting situation using the same strategy but with the opposite actors. Their common media tactic is to label one side or group as good or evil, according to how it appeared in the opposition of "us" to the "others" (Christophorou et al., 2010). Finally, living in the city of Paphos, where a significant number of pre-war Muslim lands and structures have been converted into livestock shelters or over-cultivated fields, led me to explore this deconstruction and desertification.



Zaharia village, Paphos, 2021
Photo taken by the author

Motivations

However, what motivates my research is the possibility to translate current threats into future opportunities. I see these vilified land and decomposed shelters as propertyless landscapes where the protocol of care could be applied. Territories that we could give them back to "nature", reconstructing their biodiversity. This process of decomposition of human structure and recomposition of an vegetation system could become part of a proposed symbiosis between human and nonhuman elements. Also, the inside becoming outside and the remaining walls create new kind of spaces and new kind of perspectives between the structures and outside of them. In addition, we can turn our focus on the abandoned landscapes and structures, from the lens of the third landscape " that can be considered as the genetic reservoir of the planet, the space of the future", based on Gilles Clément (Clément, 2005). From this perspective, I am interested in these territories as active elements for a future Cypriot landscape of co-habitation and co-production (Chambers et al., 2022).

Could these deconstructed structures and their materialities accept a new kind of present and future occupation?

How this process of (de) and (re) composition could become part of a future vision for these territories?



"Our village was mixed and all the Turks came to my wedding. The violinist was Turkish and we all were dancing, eating, and drinking together. When we were baking bread we used to share it between us."



"Our land was mixed! A Turk from the next village had a large area of fields, which we were renting and sowing."

"The Turks from the neighboring village used to come to our village to shop and we went to their village to buy food for our animals, such as vetch, barley. Also, we used to use their buses to go to the city"

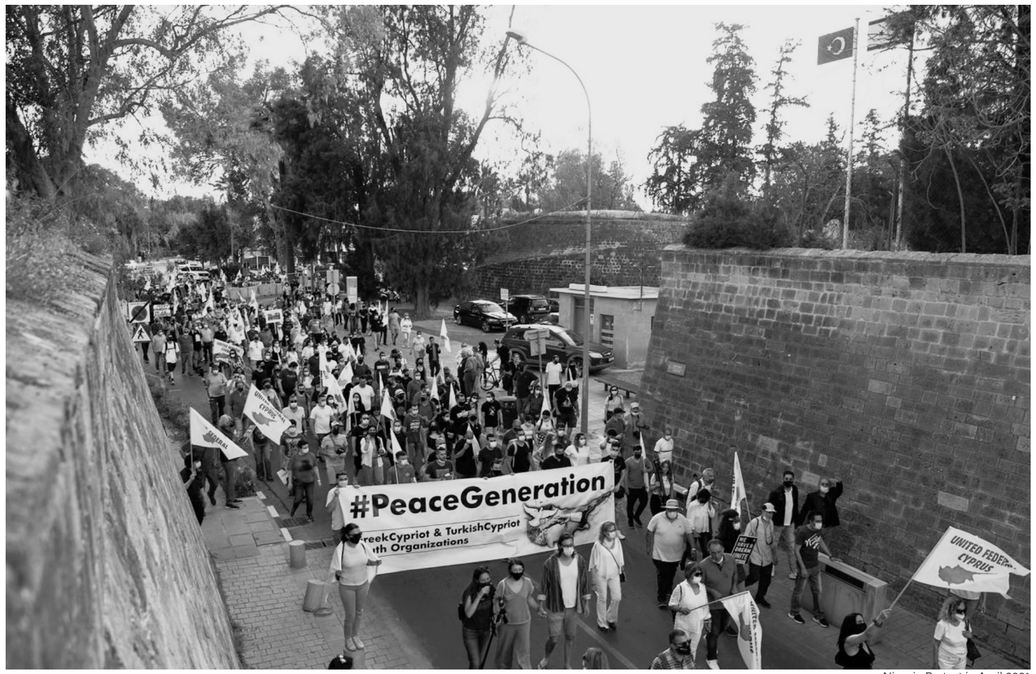




"We used to borrow our donkey. Once, Arestis from Fyti village wanted our donkey and he said to me: Ali, can I take the donkey to carry the bundles? The next day I could need something else from him, the plow or the donkey. We were sharing what we had!"

"There was a Turk who was very kind. He was old, and he was planting watermelons next to our field. One day he picked watermelons and brought them to me in the next field where I was watching the animals."



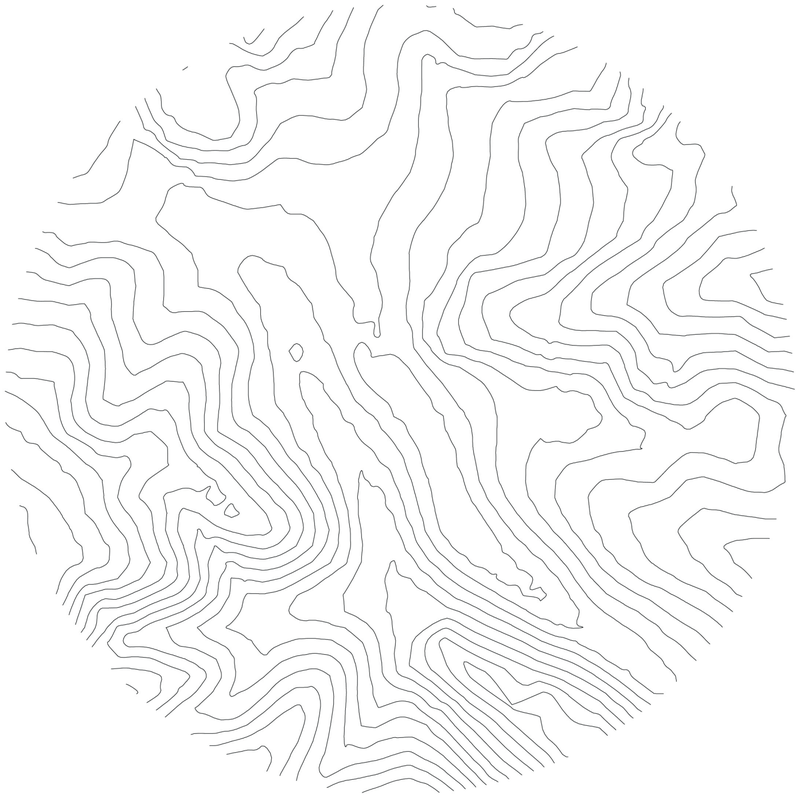


Nicosia Protest in April 2021
Online newspaper "Reuters"

Motivations

Furthermore, there are specific events and data that indicate the social resistance against the political monologue. Firstly, the big protest that took place in Nicosia the last April (2021) on the theme of a united Cyprus (Themistocleous, 2021) is one of the protests that happen in the last years mostly on the buffer zone. These events that have participants from both sides of the divided island prove that people are no longer hiding behind the walls of their homes for fear of political persecution. People have realized that they have the voice and the power to act if they act collectively. Also, other kinds of events such as bi-communal festivals, concerts, and exhibitions indicate a co-creation between the two that flourish avoiding political decisions. There are an important number of social movements and bi-communal groups of different ages that support this idea and fight for this. It is interesting to focus on the fact that even if the younger generations have no reason to fight for a pre-war shared identity, they build a new one that does not carry the fear and terrorism of a highly conflicting period (1960-1974).

On the other side, discussing with the previous generation that lived in that period of coexistence, there is an obvious collective memory that they recall, narrating their daily experiences. People who lived in bi-communal villages or bi-communal territories and they shared practices and physical elements. These people are another evidence that biopolitical actions could not affect the bond of collective everyday life.



Problematization

Context

Pre-conflict, Conflict and Post-Conflict

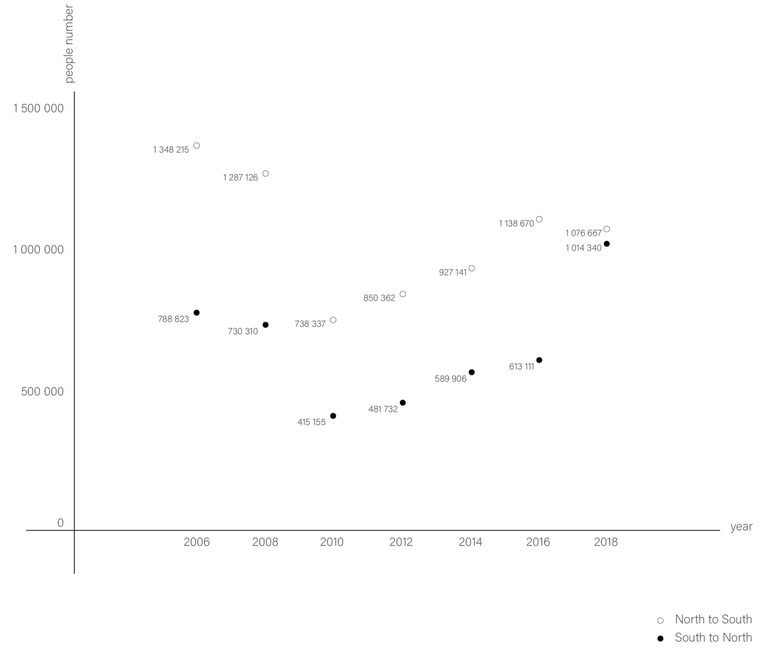
Mixed Villages, Shared Identity and Memory

Island Division and Legal Terrain

Cultural Landscape and Viticulture

Cyprus map 1573
by Abraham Ortelius





Pre-conflict, Conflict and Post-Conflict

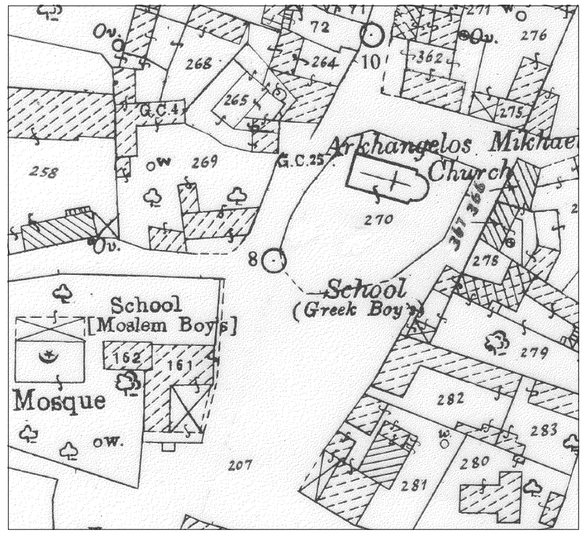
Turning the focus to the past, the multicultural history of Cyprus island, which has shaped its current landscape, began a long time ago. For the last 5,000 years, there have been raids, colonization, and occupation by Phoenicians, Assyrians, Arabs, Greeks, Normans, Franks, Genoese, Venetians, Ottomans, and British (p. 294). The fact that the island is located between three continents, Europe, Africa, and Asia, gives it geopolitical added value and makes it a target of major political powers. Something that is obvious in the events of the past, present, and future. However, focusing on the island's most recent history from the beginning of the Ottoman occupation in 1517 to the period of conflict between 1960 and 1974, Muslims lived in the same landscape as the Orthodox, whether in bi-communal villages or not. At this point, it is important to mention that almost half of the villages were mixed before the English occupation. However, the number of mixed villages declined steadily during the British period from 346 from 802 in 1891 to 114 from 623 in 1960 (Patrick 1976a). This is an indication of the British tactic on the island, "divide and conquer". Another important piece of evidence is the fact that in every regulation in relation to the Cyprus society there is a division between Muslim and non-Muslim people or Greek and Turk, leading to the beginning of a nationalist division.

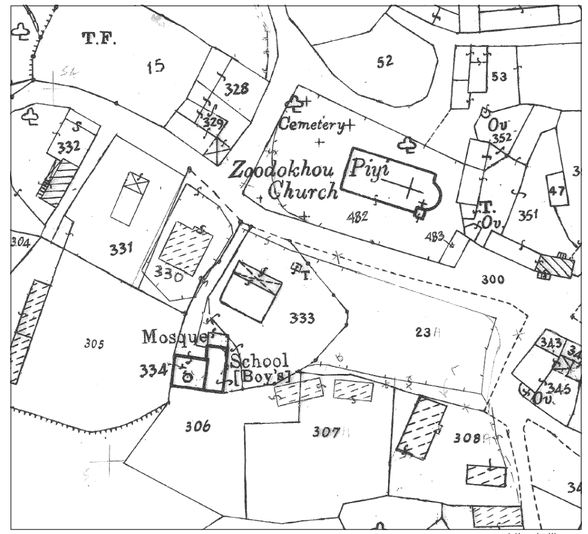
In 1883 Horace Kitchener completed the first detailed map of Cyprus, one of the most emblematic innovations of the British in the field of cartography. However, only seven mosques and three Islamic convents (tekkes) are recorded on the fifteen sheets of the map, in contrast to the 808 churches, monasteries, and chapels throughout the island recorded (A. Hadjikyriacou 2021). In a bi-cultural landscape full of religious sites of both communities at that time, this gesture leads to multiple questions. In combination with other similar moves in the coming years, such as tax differentiation, between the two communities the government of the island seeks tensions and escalates conflicts. Thus during British colonialism nationalism intensified and extremist organizations developed from both communities separately. Nevertheless, there were organizations that supported the reconciliation between the two communities and tried to protect the weak groups of the population. So, the modernization process on the one hand and the rise of nationalism on the other in the late 19th and early 20th centuries politicized and nationalized the existing primarily religious communal identities and cemented them (Lytras 2011). In parallel with this process, in 1960 Cyprus became an independent state with an Orthodox president and a Muslim vice president.

This was in fact the beginning of a period of escalating conflict. The Muslim community felt wronged by the new legislation and began to establish its own administrative regime. Thus, the two communities are separated while isolated enclaves are developed, in which the new dual regimes were easier to apply and control. While the conflicts between the extremists of the two communities did not stop, the two most powerful countries, Greece and Turkey, became involved, with the 1974 war being the culmination and finally the division of the island into Southern Cyprus and Northern Cyprus, displacing the Muslim population on the Northside and the Orthodox on the Southside. In the middle of these two territories a buffer zone was formed that is governed by the United Nations.

The end of a conflicting period and subsequently the start of the post-conflict phase, therefore, become difficult to determine (Frère & Wilen, 2015). In the case of Cyprus, the "post-conflict" period is complex from the point of view of various socio-spatial and political issues that have not yet been addressed. One way of overcoming the problems of defining and identifying the post-conflict period's beginning and the ending is to use a process-oriented approach in which post-conflict states are seen as lying along a transition continuum where the achievement of different milestones signifies progress toward a more sustainable peace (Brown et al., 2011). The post-war context has been defined by politicians as an active process of addressing the "Cyprus Issue", which needs a "United Island" based on their agreements and regulations. However, this agreement between the states of Cyprus and Turkey could not be defined yet, 47 years later. Nevertheless, a milestone for the post-war landscape of Cyprus is the opening of checkpoints in the buffer zone in 2003 and consequently the right given to the two communities to interact again 39 years later. Following this decision, the statistics of both governments indicate that the number of people passing from the one side to the other is increasing annually. Finally, a feature of post-war Southside is the Turkish Cypriot property management department, which is a government department. This means that the Southside government is the "ephemeral" landowner of the property that was Muslim property before the conflict, and can determine the tenant and its functionality. In conclusion, there are various critical conditions that could define the current Cypriot landscape as a still post-conflict environment. At this point, the thesis project chooses to work with these critical transitional compromises in order to propose a permanent interaction based on an ephemeral government legislation.

Mosque and Church
Melantra village, Paphos, 2021
Photo taken by the author





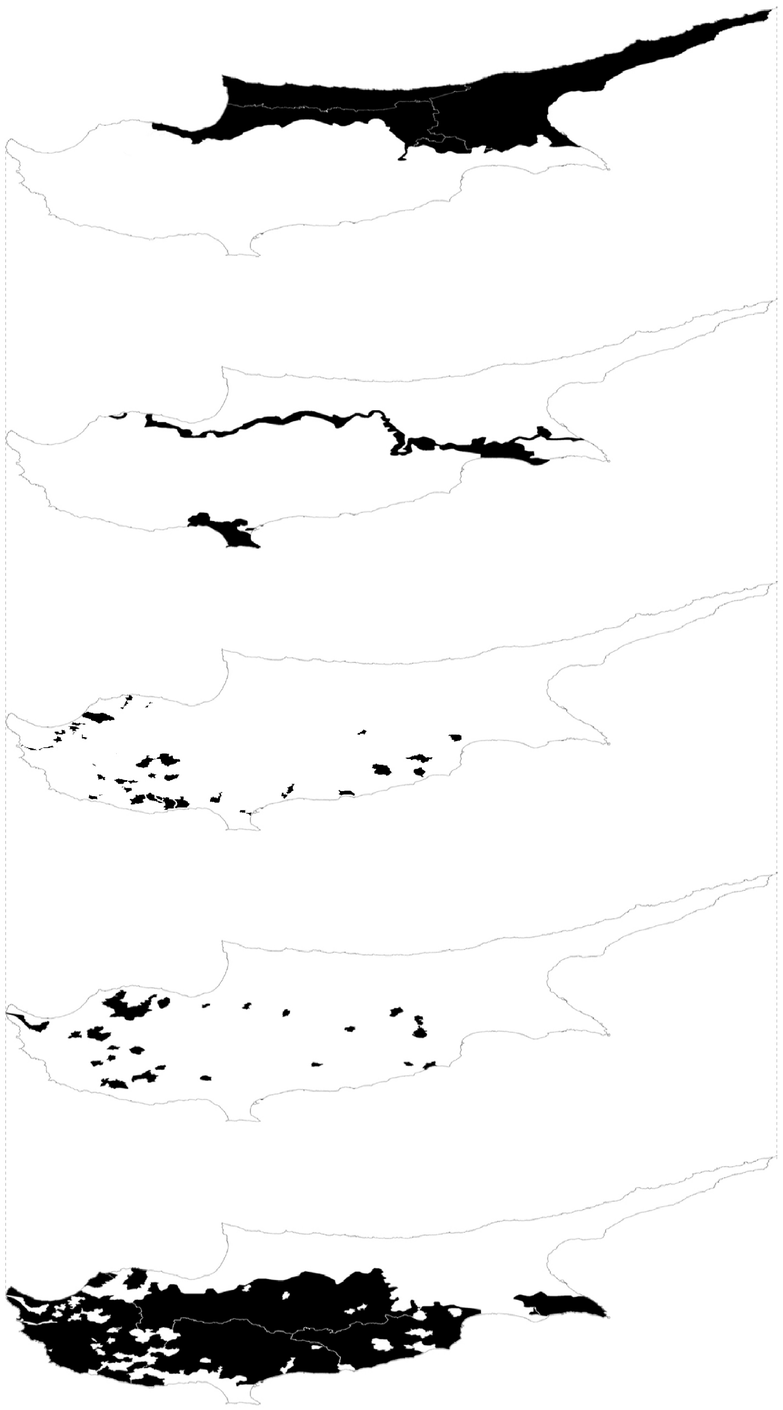
Mixed villages
Amargeti and Pyla

Mixed Villages, Shared Identity and Memory

The complex bi-communal conditions of Cyprus have occupied many anthropologists, sociologists, and psychologists from time to time. In order to understand the coexistence of the two communities, the project investigates multiple resources. However, studies deeper the research by Eleni Lytra and Haris Psaltis, "Formerly Mixed Villages in Cyprus: Representations of the Past, Present, and Future" (Lytras 2011), which focuses on the mixed villages during the years 1955 to 1974. Initially, the administration of the village was twofold, each village had two headmen and four elders. Each religious community discussed its issues with its leader and the two elders first and then the six people organized a council to deal with them. Secondly, the cooperative movement which started in one of the mixed villages, Agkastina, was a mixed movement that was founded in order to counteract together the drought between the years 1931and 1933. It was a kind of supermarket, which during the long drought, began giving its members credit in kind, in the form of various foodstuffs such as flour, rice, and beans, instead of loans in cash or chemical fertilizers. This cooperation lasted until the inter-communal violence of 1958 when the Muslims left the central cooperative bank and formed their own separate one. Regarding the religious celebrations and the intermarriages, there were multiple interactions between the two. Firstly, there were both churches and mosques in mixed villages with a substantial presence of both communities. It is also an interesting fact that in the mixed villages they did not strictly follow the religious customs and they did visit the religious spaces of the other religion during the celebration periods or to pray together for a collective issue. Also, in some of the mixed villages the wedding between the two religious communities was a common phenomenon. Finally, in many villages, the houses and the neighbourhoods were mixed without any difference in the architecture of the houses. Two families from the two communities often shared the same wall, building one house in touch with the other. In conclusion the coexistence was a socio-spatial exchange between the two, appearing in different scales and daily activities, developing a shared identity and a collective memory.

"Shared identity" and "collective memory" are two of the main definitions that occupied the project investigation. "It is in society that people normally acquire their memories. It is also in society that they recall, recognize, and localize their memories" (1992: 38). In order to determine how these two definitions appear in the Cypriot context during the time period of sharing, the project focuses its research also to people that lived this sharing and have developed collective memories. People recall moments of bi-communal meetings in the village or in the fields, of exchanging products, of visiting the houses of the one to each other. The conclusion from this research is that the shared identity in the case of Cyprus could be divided into four categories, the common physical elements, the public physical elements and spaces, the exchange of products or services, and the collective activities and celebrations. However, discussing with people who lived in individual villages this shared identity does not exist or is really weak. At this point is important to mention that during the conflicting period, the people with less collective memories, were more vulnerable to being influenced and embracing nationalist approaches. Thus, the conflicts and finally the war in 1974 affected more the memory of bi-communal communities than the individual ones, creating a trauma that is still recognizable between their words. People who lived together moments of happiness and difficulties, ignoring the religious and cultural differentiation developed their own system of communication, and cohabitation in the settlement but also in the land. At that time period, the "individual" was weak in contrast to the "collective" and the private fields were not strictly divided with fences but were open to exchanging the resources that the land provide to people.

On the other hand, the "national memory" that is promoted by different public mechanisms does not align with the "collective memory". Firstly, the most important mechanism of propagating the nationalist approach was and still is education. The schools of the two communities were always divided because of the language and its strong connection with the religion. In this way, the power of the country provides its monolithic approach, which is not in line with the narratives of ordinary people and the oral history that is spread from generation to generation. Studying the books of both communities there is a clear "monolithic constructions of Self and Other, where the Other is always the aggressor" (Papapdakis 2008). Furthermore, The country's economic conditions have also contributed to the development of extremist nationalist groups. At a time when the Cypriot landscape was suffering from heavy taxes and periods of drought and general poverty, it was easier for powerful parties to shape their nationalist views by providing them with better living conditions. Finally, in the post-conflict period which is still active, social media play an important role in order to conserve the painful memory of the war and the injustice that one community should feel in relation to the other. A national memory for the Muslim people is strongly related to Turkey and Orthodox to Greece. This national memory is empowered by the fact that the people do not live together anymore and the generation that still has a collective memory to recall will pass away in the next few years. Thus, at this point, the goal of the project is to provide the space for sharing, to give the opportunity to the previous generations to share their memories with the youngest, activating a memory that has stayed passive since a long time.



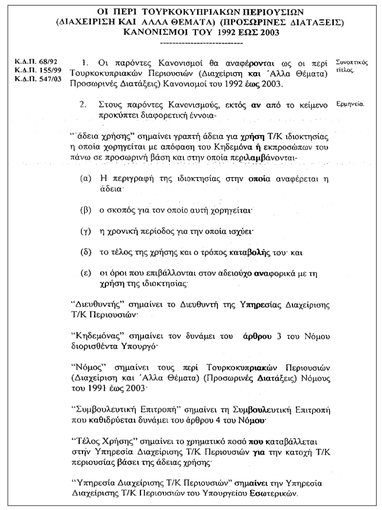
North Cyprus
"Turkish-Cypriot Side"

Buffer zone
United Nations military area

South Cyprus
Pre-war "Turkish-Cypriot villages"
Abandoned from the human

South Cyprus
Pre-war "Turkish-Cypriot villages"
Livestock or Agricultural activity from
"Greek-Cypriot people"

South Cyprus
"Greek-Cypriot Side"



ΟΙ ΠΕΡΙ ΤΟΥΡΚΟΚΥΠΡΙΑΚΩΝ ΠΕΡΙΟΥΣΙΩΝ (ΔΙΑΧΕΙΡΙΣΗ ΚΑΙ ΑΛΛΑ ΘΕΜΑΤΑ) (ΠΡΟΣΩΡΙΝΕΣ ΔΙΑΤΑΞΕΙΣ) ΚΑΝΟΝΙΣΜΟΙ ΤΟΥ 1992 ΕΩΣ 2003

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1. Οι παρόντες Κανονισμοί θα αναφέρονται ως οι περί Τουρκοκυπριακών Περιουσιών (Διαχείριση και Άλλα Θέματα) Προσωρινές Διατάξεις) Κανονισμοί του 1992 έως 2003.

Ερμηνεία.

2. Στους παρόντες Κανονισμούς, εκτός αν από το κείμενο προκύπτει διαφορετική έννοια-

"άδεια χρήσης" σημαίνει γραπτή άδεια για χρήση Τ/Κ ιδιοκτησίας η οποία χορηγείται με απόφαση του Κηδεμόνα ή εκπροσώπων του πάνω σε προσωρινή βάση και στην οποία περιλαμβάνονται-

(α) Η περιγραφή της ιδιοκτησίας στην οποία αναφέρεται η άδεια·

(β) ο σκοπός για τον οποίο αυτή χορηγείται·

(γ) η χρονική περίοδος για την οποία ισχύει·

(δ) το τέλος της χρήσης και ο τρόπος καταβολής του· και

(ε) οι όροι που επιβάλλονται στον αδειούχο αναφορικά με τη χρήση της ιδιοκτησίας·

"Διευθυντής" σημαίνει το Διευθυντή της Υπηρεσίας Διαχείρισης Τ/Κ Περιουσιών·

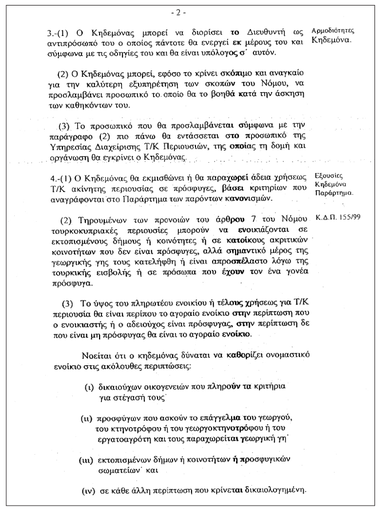
"Κηδεμόνας" σημαίνει τον δνάμει του άρθρου 3 του Νόμου διορισθέντα Υπουργό·

"Νόμος" σημαίνει τους περί Τουρκοκυπριακών Περιουσιών (Διαχείριση και Άλλα Θέματα) (Προσωρινές Διατάξεις) Νόμους του 1991 έως 2003·

"Συμβουλευτική Επιτροπή" σημαίνει τη Συμβουλευτική Επιτροπή που καθιδρύεται δυνάμει του άρθρου 4 του Νόμου·

"Τέλος Χρήσης" σημαίνει το χρηματικό ποσό που καταβάλλεται στην Υπηρεσία Διαχείρισης Τ/Κ Περιουσιών για την κατοχή Τ/Κ περιουσίας βάσει της άδειας χρήσης·

"Υπηρεσία Διαχείρισης Τ/Κ Περιουσιών" σημαίνει την Υπηρεσία Διαχείρισης Τ/Κ Περιουσιών του Υπουργείου Εσωτερικών.



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Αρμοδιότητες Κηδεμόνα.

3.-(1) Ο Κηδεμόνας μπορεί να διορίσει το Διευθυντή ως αντιπρόσωπό του ο οποίος πάντοτε θα ενεργεί εκ μέρους του και σύμφωνα με τις οδηγίες του και θα είναι υπόλογος σ' αυτόν.

(2) Ο Κηδεμόνας μπορεί, εφόσο το κρίνει σκόπιμο και ανατκαίο για την καλύτερη εξυπηρέτηση των σκοπών του Νόμου, να προσλαμβάνει προσωπικό το οποίο θα το βοηθά κατά την άσκηση των καθηκόντων του.

(3) Το προσωπικό που θα προσλαμβάνεται σύμφωνα με την παράγραφο (2) πιο πάνω θα εντάσσεται στο προσωπικό της Υπηρεσίας Διαχείρισης Τ/Κ Περιουσιών, της οποίας τη δομή και οργάνωση θα εγκρίνει ο Κηδεμόνας.

Εξουσίες Κηδεμόνα Παράρτημα.

4.-(1) Ο Κηδεμόνας θα εκμισθώνει ή θα παραχωρεί άδεια χρήσεως Τ/Κ ακίνητης περιουσίας σε πρόσφυγες, βάσει κριτηρίων που αναγράφονται στο Παράρτημα των παρόντων κανονισμών.

Κ.Δ.Π. 155/99

(2) Τηρουμένων των προνοιών του άρθρου 7 του Νόμου τουρκοκυπριακές περιουσίες μπορούν να ενοικιάζονται σε εκτοπισμένους, δήμους ή κοινότητες ή σε κατοίκους ακρετικών κοινοτήτων που δεν είναι πρόσφυγες, αλλά σημαντικό μέρος της γεωργικής της τους κατειλημμένη ή είναι απροσπέλαστο λόγω της τουρκικής εισβολής ή σε πρόσωπα που έχουν τον ένα γονέα πρόσφυγα.

(3) Το ύψος του πληρωτέου ενοικίου ή τέλους χρήσεως για Τ/Κ περιουσία θα είναι περίπου το αγοραίο ενοίκιο στην περίπτωση που ο ενοικιαστής ή ο αδειούχος είναι πρόσφυγας, στην περίπτωση δε που είναι μη πρόσφυγας θα είναι το αγοραίο ενοίκιο.

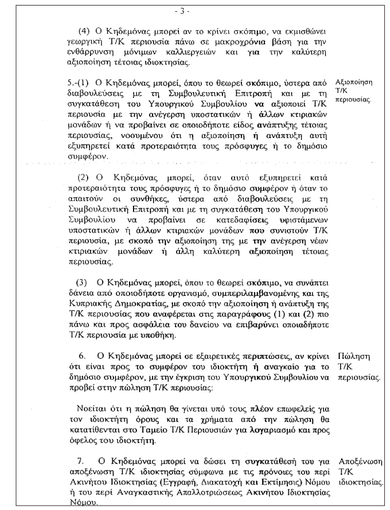
Νοείται ότι ο κηδεμόνας δύναται να καθορίζει ονομαστικό ενοίκιο στις ακόλουθες περιπτώσεις:

(i) δικαιούχων οικογενειών που πληρούν τα κριτήρια για στέγασή τους·

(ii) προσφύγων που ασκούν το επάγγελμα του γεωργού, του κτηνοτρόφου ή του γεωργοκτηνοτρόφου ή του εργατοαγρότη και τους παραχωρείται γεωργική γη·

(iii) εκτοπισμένων δήμων ή κοινοτήτων ή προσφυγικών σωματείων· και

(iv) σε κάθε άλλη περίπτωση που κρίνεται δικαιολογημένη.



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(4) Ο Κηδεμόνας μπορεί αν το κρίνει σκόπιμο, να εκμισθώνει γεωργική Τ/Κ περιουσία πάνω σε μακροχρόνια βάση για την ενθάρρυνση μόνιμων καλλιεργειών και για την καλύτερη αξιοποίηση τέτοιας ιδιοκτησίας.

Αξιοποίηση Τ/Κ περιουσίας

5.-(1) Ο Κηδεμόνας μπορεί, όπου το θεωρεί σκόπιμο, ύστερα από διαβουλεύσεις με τη Συμβουλευτική Επιτροπή και με τη συγκατάθεση του Υπουργικού Συμβουλίου να αξιοποιεί Τ/Κ περιουσία με την ανέγερση υποστατικών ή άλλων κτιριακών μονάδων ή να προβαίνει σε οποιοδήποτε είδος ανάπτυξης τέτοιας περιουσίας, νοουμένου ότι η αξιοποίηση ή ανάπτυξη αυτή εξυπηρετεί κατά προτεραιότητα τους πρόσφυγες ή το δημόσιο συμφέρον.

(2) Ο Κηδεμόνας μπορεί, όταν αυτό εξυπηρετεί κατά προτεραιότητα τους πρόσφυγες ή το δημόσιο συμφέρον ή όταν το απαιτούν οι συνθήκες, ύστερα από διαβουλεύσεις με τη Συμβουλευτική Επιτροπή και με τη συγκατάθεση του Υπουργικού Συμβουλίου να προβαίνει σε κατεδαφίσεις υφιστάμενων υποστατικών ή άλλων κτιριακών μονάδων που συνιστούν Τ/Κ περιουσία, με σκοπό την αξιοποίηση της με την ανέγερση νέων κτιριακών μονάδων ή άλλη καλύτερη αξιοποίηση τέτοιας περιουσίας.

(3) Ο Κηδεμόνας μπορεί, όπου το θεωρεί σκόπιμο, να συνάπτει δάνεια από οποιοδήποτε οργανισμό, συμπεριλαμβανομένης και της Κυπριακής Δημοκρατίας, με σκοπό την αξιοποίηση ή ανάπτυξη της Τ/Κ περιουσίας που αναφέρεται στις παραγράφους (1) και (2) πιο πάνω και προς ασφάλεια του δανείου να επιβαρύνει οποιαδήποτε Τ/Κ περιουσία με υποθήκη.

Πώληση Τ/Κ περιουσίας

6. Ο Κηδεμόνας μπορεί σε εξαιρετικές περιπτώσεις, αν κρίνει ότι είναι προς το συμφέρον του ιδιοκτήτη ή αναγκαίο για το δημόσιο συμφέρον, με την έγκριση του Υπουργικού Συμβουλίου να προβεί στην πώληση Τ/Κ περιουσίας.

Νοείται ότι η πώληση θα γίνεται υπό τους πλέον επωφελείς για τον ιδιοκτήτη όρους και τα χρήματα από την πώληση θα κατατίθενται στο Ταμείο Τ/Κ Περιουσιών για λογαριασμό και προς όφελος του ιδιοκτήτη.

Αποξένωση Τ/Κ ιδιοκτησίας

7. Ο Κηδεμόνας μπορεί να δώσει τη συγκατάθεση του για αποξένωση Τ/Κ ιδιοκτησίας σύμφωνα με τις πρόνοιες του περί Ακινήτου Ιδιοκτησίας (Εγγραφή, Διακατοχή και Εκτίμησις) Νόμου ή του περί Αναγκαστικής Απαλλοτριώσεως Ακινήτου Ιδιοκτησίας Νόμου.

"Legislative framework for
Turkish-Cypriot land"
South Cyprus

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ΠΑΡΑΡΤΗΜΑ
(Κανονισμός 4)

Κριτήρια για διάθεση Τ/Κ περιουσιών

Α. Κριτήρια για διάθεση κατοικιών:

(α) Όπου τουλάχιστον το ένα μέλος της οικογένειας είναι πρόσφυγας, με προτεραιότητα στις περιπτώσεις που και οι δυο σύζυγοι είναι πρόσφυγες.

(β) Η οικονομική κατάσταση της οικογένειας, η σύνθεσή της, το πολυμελές της οικογένειας και η ηλικία των μελών της θα συνιστούν ουσιώδεις παράγοντες.

(γ) Οι υποψήφιοι να μην έχουν ιδιόκτητη κατοικία, να μην είναι κάτοχοι ακίνητης περιουσίας σημαντικής αξίας στις ελεύθερες περιοχές και να μην έχουν στεγαστεί με άλλα στεγαστικά προγράμματα της Κυβέρνησης.

(δ) Σε περιπτώσεις κατόχων Τ/Κ οικιών που αποκτούν ιδιόκτητη οικία, η κατοχή τερματίζεται αυτοδίκαια ταυτόχρονα με την απόκτηση της ιδιόκτητης οικίας.

Κ.Δ.Π. 155/99

Β. Κριτήρια για διάθεση γεωργικής γης:

(α) Γεωργική γη παραχωρείται σε πρόσφυγες που ασκούν το επάγγελμα του γεωργοκτηνοτρόφου ή του εργατοαγρότη, με προτεραιότητα σε πρόσφυγες που ασκούν αποκλειστικά το επάγγελμα του γεωργού, του κτηνοτρόφου ή του γεωργοκτηνοτρόφου. Προτεραιότητα δίνεται επίσης σε πρόσφυγες που κατοικούν στην περιοχή που βρίσκεται η γεωργική γη.

(β) Κατά τη διάθεση γεωργικής γης λαμβάνονται υπόψη-

(i) (α) Το επάγγελμα που ασκούν οι αιτητές και ιδιαίτερα του γεωργού, του κτηνοτρόφου ή του γεωργοκτηνοτρόφου·

(β) Το επάγγελμα που ασκούσαν οι αιτητές πριν από την τουρκική εισβολή και ιδιαίτερα του γεωργού, του κτηνοτρόφου ή του γεωργοκτηνοτρόφου.

(ii) Η γεωργική γη που είχαν οι αιτητές στα κατεχόμενα.

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(iii) Η διαθέσιμη τουρκοκυπριακή γη σε συσχετισμό με τη ζήτηση που υπάρχει στην περιοχή.

(iv) Οι οικονομικές ανάγκες και το μέγεθος της οικογένειας των αιτητών.

(v) Ο βαθμός εξαγωγικής απασχόλησης των αιτητών.

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Γ. Κριτήρια για τη διάθεση επαγγελματικής στέγης:

(α) Οι υποψήφιοι πρέπει να είναι πρόσφυγες, και να μην έχουν ιδιόκτητη επαγγελματική στέγη, ούτε σημαντική περιουσία.

(β) Η οικονομική κατάσταση και περιουσία της οικογένειας, η σύνθεσή της, το πολυμελές και οι προσωπικές περιστάσεις της οικογένειας και η ηλικία των μελών της θα συνιστούν ουσιώδεις παράγοντες.

(γ) Κατά την εκμίσθωση επαγγελματικής στέγης λαμβάνονται υπόψη:

(i) Η οικονομική κατάσταση ή/και η ανάγκη οικονομικής στήριξης της επαγγελματικής δραστηριότητας των αιτητών.

(ii) Η περιουσία των αιτητών στα κατεχόμενα.

(iii) Η βοήθεια για επαγγελματική δραστηριοποίηση που έτυχαν οι αιτητές από άλλα κυβερνητικά προσφυγικά προγράμματα.

(iv) Η τυχόν ανάγκη στήριξης οικονομικής δραστηριότητας προς όφελος δημοσίου συμφέροντος, αφού ενημερώνεται εκ των προτέρων η Κοινοβουλευτική Επιτροπή Προσφύγων, Εγκλωβισμένων, Αγνοουμένων και Παθόντων.

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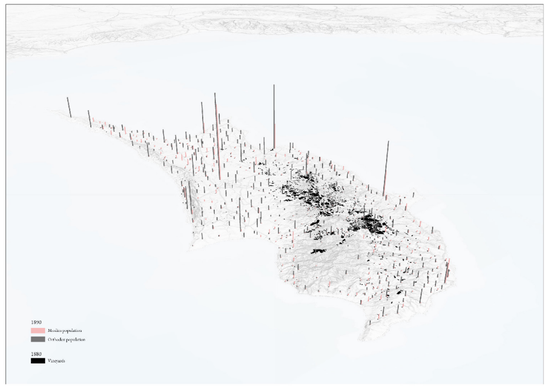
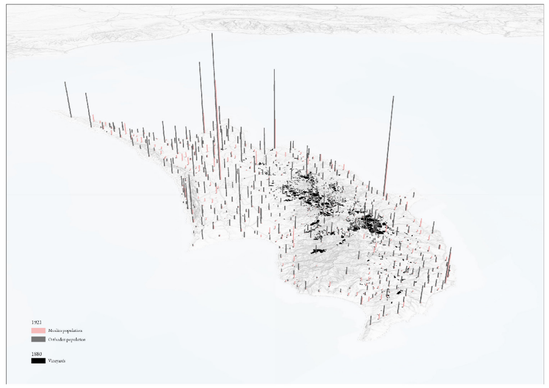
nomoskanon

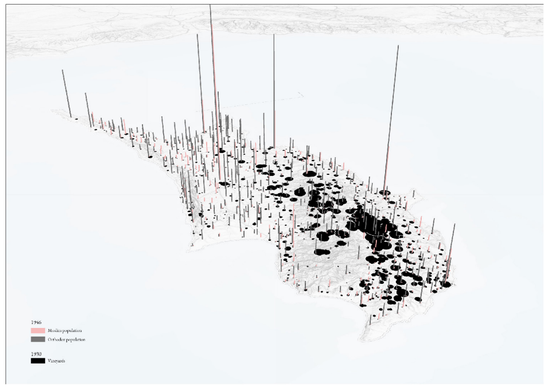
Island Division and Legal Terrain

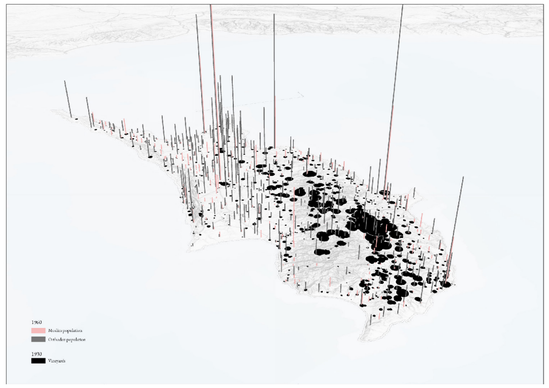
At a time when humanity's attachment to their land and landscape was very intense, the displacement and loss of property was a trauma and an identity crisis for the population groups that experienced it. People whose belonging was closely linked to their daily lives in mixed villages, in their fields, producing their food and associating their joy with the good harvest, faced a long period of disorientation and poverty. The pain from this lack of ownership played an important role in the shaping of a sense of injustice among the population. A vulnerable situation that was exploited by national mechanisms to promote their own truth. Following the war and the exchange of populations between the South and the North, the ownership of their land was suspended, designating the two governments as the temporary owners of this land. At this point, it is interesting to understand this terrain as an apparatus that combines materiality and strategy—the physical and human dimensions of geography, and the way they complicate political and legal questions (Elden 2017). Thus, a new legal framework is being drafted for these properties in order to manage their use, considering this treaty a temporary and transitional course from post-war Cyprus to the addressing of the Cyprus issue and the final unification of the island. At this point, it is interesting to understand the consequences that a temporary confrontation of an ultimately more permanent condition can have. The degradation of both the structures and the physical elements of this terrain is directly related to the way in which these regulations give rights of exploitation and uncontrolled use.

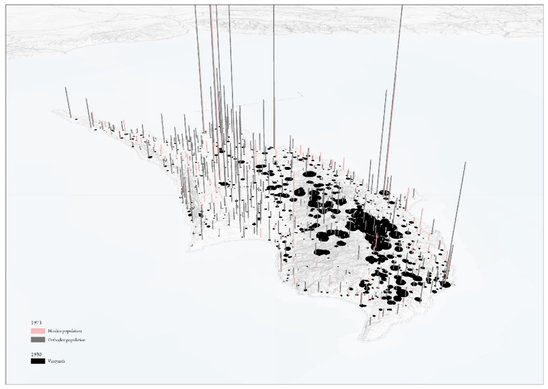
Studying the Southside government regulations regarding the Turkish Cypriot property drawn up in 1992, there are various laws that explain the current degraded situation of this land. The usage permission of this ownerless land consists of specific categories of criteria which are; the usage purpose, the period of time, the usage fees, the type of land, and the conditions imposed on the user depending on the property qualities. Based on these criteria, it is important to refer to the superficial categorization of these properties in residential units and agricultural land, which does not give any value to the ecological characteristics of this land or to the architectural qualities of the structures. On the contrary, the importance of this agreement lies in the socio-economic situation of the user and not in the extent to which the use will affect the existing qualities of the property. As the legislation concerns a temporary situation, on the one hand, it does not give the right to build a permanent building on this land, but nevertheless allows the formation of ecological characteristics such as the cutting of age-old trees or their excavation. Furthermore, there is no cultural or historical evaluation of structures that are treated in the same way whether they have a recent or a long history. In conclusion, the project deals with these superficialities, re-evaluating the persistent elements and redefining their socio-cultural and ecological values.

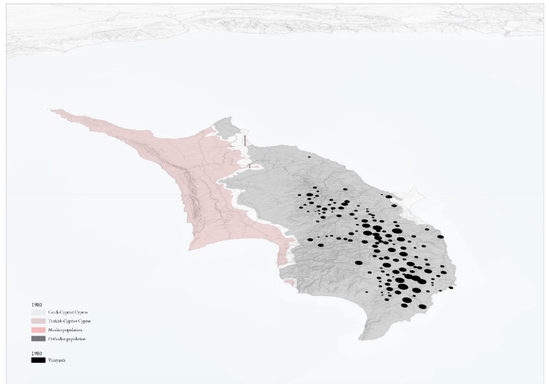


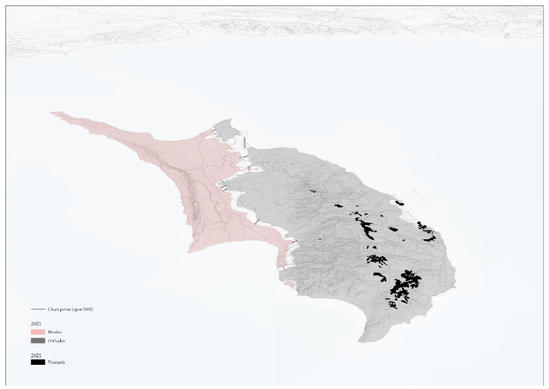












Bi-communal population distribution & Vineyards development
Made by the author

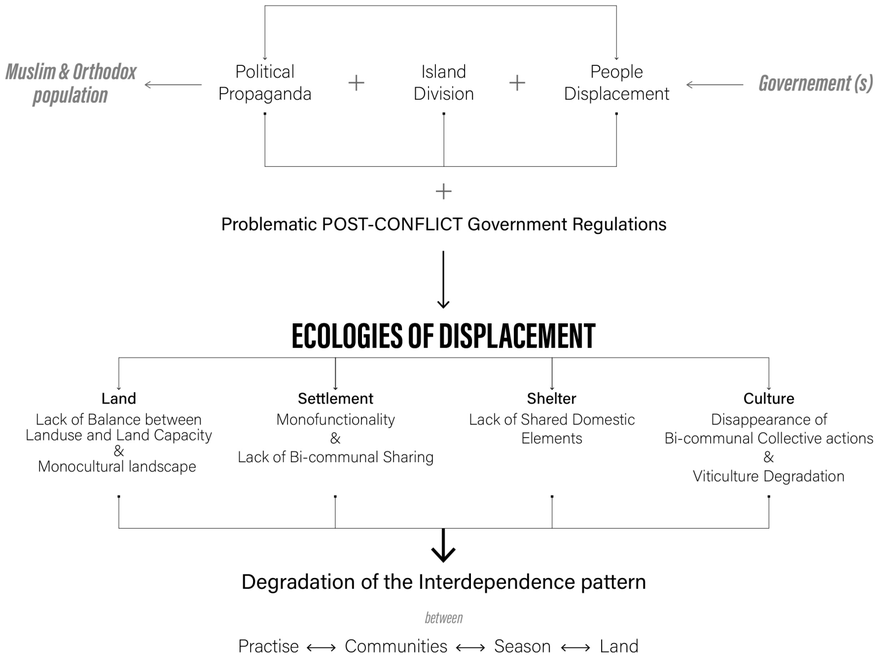


Collective grapes Harvesting
Encyclopedia Polygnosis

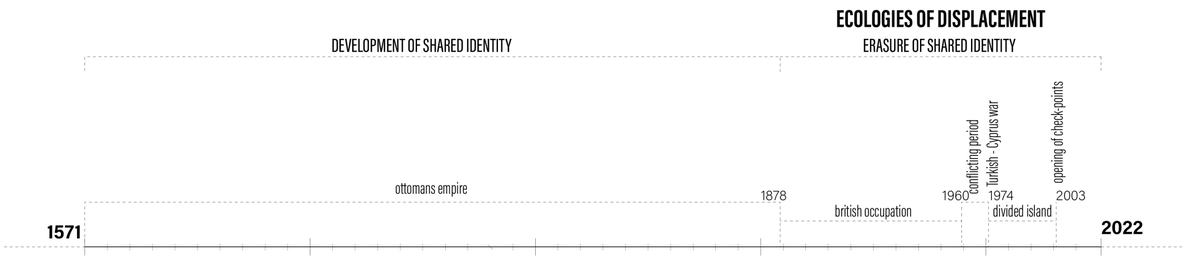
Cultural Landscape and Viticulture

The cultural landscape of Cyprus varies due to the intense variation of altitudes as well as the relationship of each region with the sea. Despite the modernization of the island over the years, this landscape continues to exist even though its condition has been significantly reduced. At this point, the research focuses on the cultural value of viticulture for the landscape and how this mainly collective activity was a recognizable element of the bi-communal island. Although landscape morphology and climatic conditions differ significantly from coastal to inland areas, vines are grown in various conditions. However, studying the maps of the pre-war period of the island (1880) there is a clear pattern of coexistence of vineyards with other types of land uses such as arable land, pastures, and biodiversity areas. It is also interesting to mention that the religious prohibition of Muslims from drinking wine did not prevent them from cultivating vines, as survival at that time was more important than religious beliefs. Finally, the proximity of different land uses or even their mixing, as in the vineyards there were other fruit trees such as olive trees, formed a diverse landscape where one land depended on the other to fertilize. The shadow from the trees was necessary for the vines during the warm summer days and the animal manure was vital for the vineyard's fertilization. In conclusion, viticulture was a strong characteristic of the cultural landscape of the island but was also a shared practice between the two communities.

Nevertheless, studying the course of viticulture from the beginning of British occupation until today in relation to the bi-communal population distribution throughout the island, the impact of conflicting conditions on the cultural landscape is obvious. Studies indicate that there is a reduction of 85% in the area of vineyards from 1975 to today(Litskas et al., 2020). Furthermore, the current industrialization of the viticulture activity accumulates the vineyards in specific areas of the island, intensifying production and shaping monocultural productive landscapes. The technological upgrade of the cultivation systems and the monolithic economic value of the productive land maximize the distance between the user and the terrain, turning the land into a simple object of exploitation. The landscape is transformed from a shelter for human and non-human entities into a field of financial interests losing its diverse agency. Thus, the project decomposes the transitional course of the landscape that shaped it as it is today, in order to identify to which extent it is affected by the accelerated post-conflict reorganization of the Cypriot legislative framework or by the contemporary industrialization trends. This process aims to examine what elements could be re-integrated into the current landscape by proposing a contemporary paradigm of an exchange between a human being and a landscape. This re-composition will be based on other values than economics.

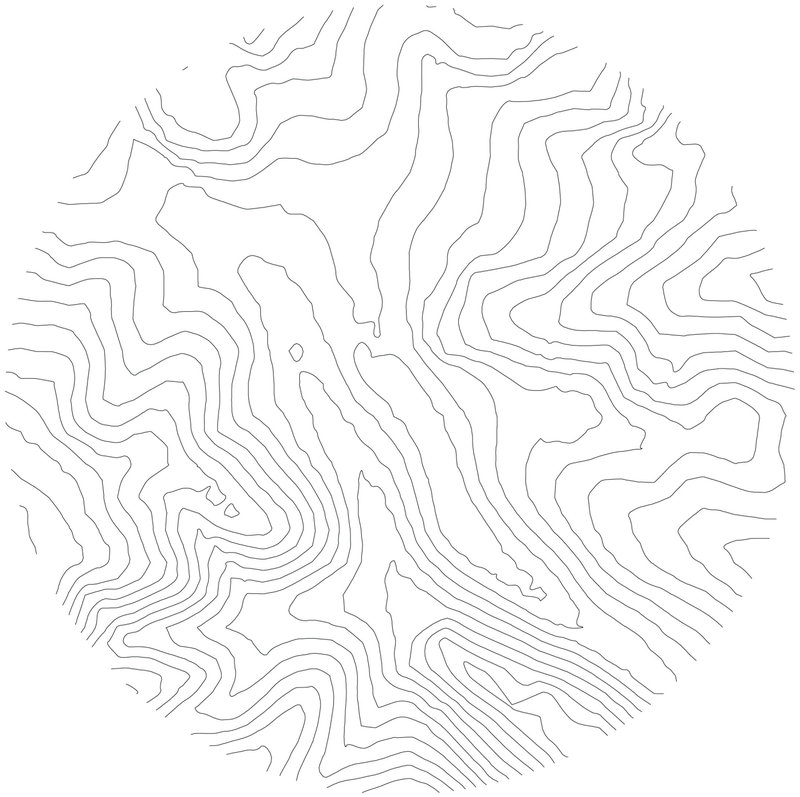


The post-conflict Cypriot biopolitics intentionally erase the pre-war (1974) shared identity to conserve the abusive division of the island and consequently its monolithic post-war identity. This shared identity was being developed during the 403 years (1571-1974) of Muslim and Orthodox people's coexistence on the same island (Cassia, 1986). However, it is struggling to stay alive after 47 years of constant political effort to eradicate it. The components that prove the bi-communal sharing of a past era are domestic elements and practices, housing patterns and shared public spaces, the common cultural landscape, and finally vernacular adaptive practices and folk art. The forced population displacement; and the nationalist propaganda through the social media and the education were the two main political strategies to alienate the two communities. Based on these two movements, a series of other conflicting conditions emerged. The critical conditions that the project deals with are the biodiversity degradation of post-war ownerless land, the abuse of the abandoned, from the human, settlements, the deconstruction of pre-war shelters, and finally the bi-communal cultural deterioration. However, these criticalities are interrelated under the umbrella of the "interdependence pattern degradation" between practice, human communities, season, and land. In order to address these criticalities, it focuses on a specific abandoned territory, the Pitargou village in Paphos. Finally, it takes advantage of the omissions in the current government legislation in relation to the post-war land without an owner and the right to cross the buffer zone for an indefinite period of time.



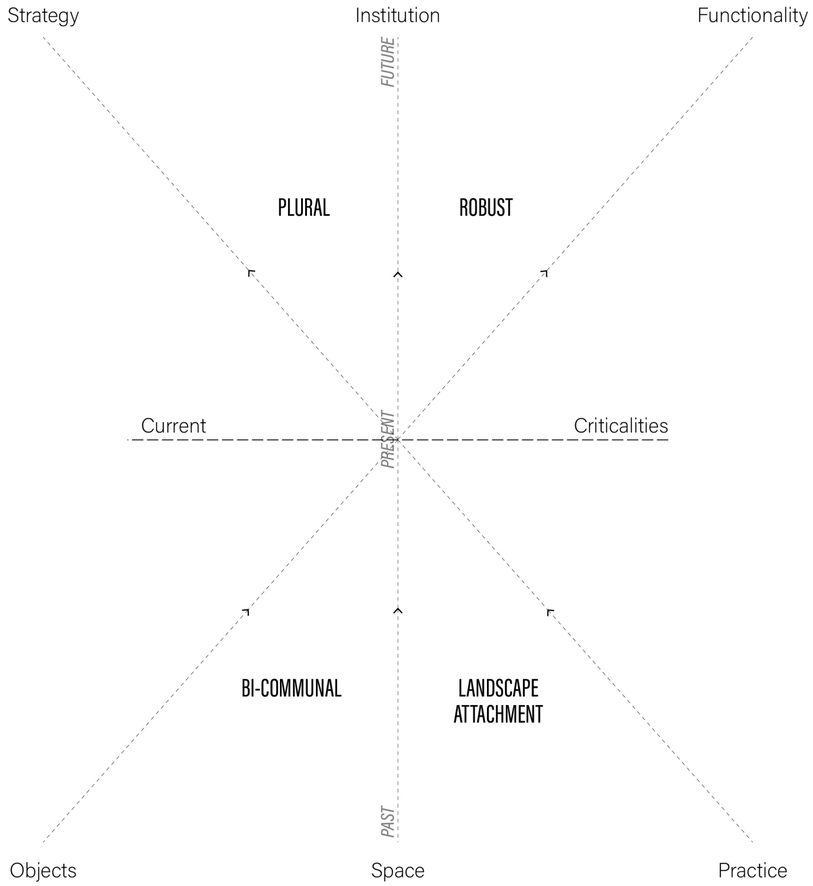
Time Consideration(s)

The crucial element in this course of impoverishment is the time, which could be identified as six-time moments and time periods. Firstly, the island face a conflicting period between 1960 and 1974, which was being organized by the extremist and nationalist people and had, as a result, the first displacement of 25 000 people. However, this period was being prepared from them years before. Then, the island division after the war of 1974 and the population exchange in 1975 were two specific time moments, that cause the displacement of 265 000 people (United States Committee for Refugees and Immigrants, 2000) and the complete separation of the two communities. Subsequently, the landscapes abandoned by their inhabitants faced a period of looting and deconstruction from 1975 until today. Nevertheless, in 2003 some checkpoints open allowing the people to flow from one side of the island to the other. So, it is clear that the forced division of the island and the 29 years of estrangement was a political strategy toward the erasure of the collective memory. Following this time moment, the period from 2003 until today is also critical for the two communities, which face a time of reconciliation with the erasure or resistance to a well-built biopolitical framework. At this point, the intention of the project is to reverse these degradation processes and reintroduce gradually a bi-communal shared identity that takes advantage of the current temporalities.



Research Aim & Methodology

The Objective
Research Question(s)
Process methodology



The Objective

The main objective of the project is to prove that the pre-conflict Cypriot landscape, which consisted of multiple bi-communal narratives of care and coexistence, could be reintroduced to the post-war island, neutralizing monolithic displacement ecologies. The pre-conflict conditions had sustainable wisdom which came from experiential knowledge, a continuous process of action, and the reaction of the humans to their environment. The development of a landscape attachment and expanding settlements was based on this constant interaction. So, the project explores how the spatial elements and the practices of the pre-war shared identity can be re-integrated into the post-conflict landscape, spatially and temporally. However, the intention of the project is to suggest an alternative spatial-temporal space of exchange and exploration.

Based on this, specific sub-goals have been set to reach the peak. Firstly, it is important to define and harvest the pre-war shared identity from the past. This shared identity has multiple forms, typologies, scales, values, and life cycles. The past at this point is not a specific form of temporal space but a composition spatial-temporal memorial spaces. Following this, their adaptive features that could support their reconfiguration should be analysed and highlighted.

However, the components that need to be changed, should also be investigated. Thus, it is crucial to identify the post-conflict conditions that led to their deconstruction or complete erasure, legal or illegal. However, it would be wise to reveal the opportunities encouraged by regulations in the current problematic government legislation.

Then, the next series of goals is more related to the final direction of the proposal. First, at this point, the aim is to identify where the project will take place in time and space, but at the same time how these two are interrelated. At the same time, the functionalities and the spatial strategies that will re-compose this shared identity in the current context should be set. Also, the stakeholders and their temporality should be identified and classified as directly and indirectly involved. Furthermore, a catalog of supporting theories and design strategies need to be defined, in order to empower and institutionalize the pre-war elements and practices of sharing. Finally, the pre-war shared identity needs to obtain a current and future value, that provides it with resistance and robustness. However, the project explores the possibility to shift from the current economic-based system to a socio-cultural and ecological one.

How the PAST bi-communal identity of the island, and its relation to the time and space, could be re-configurated in the PRESENT monolithic landscape, by re-introducing multiple narratives of FUTURE Co-creation and Co-experience?

PAST

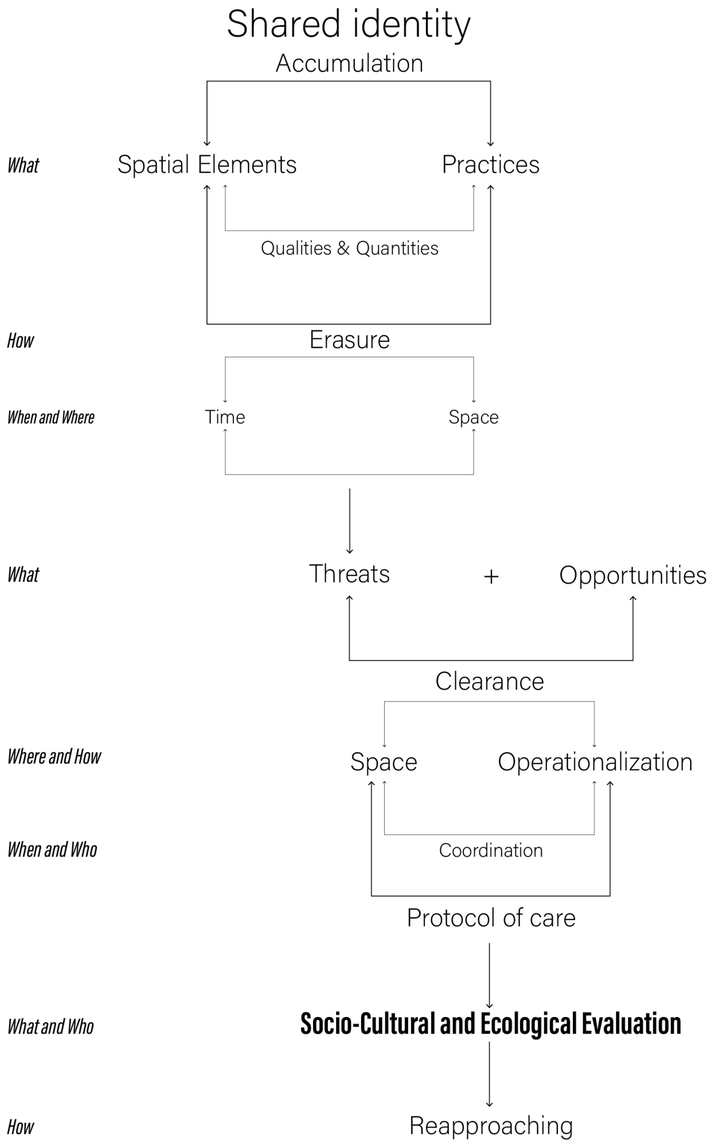
What are the components that synthesize the pre-war shared identity and what are their qualities and quantities?

PRESENT

What are the threats and opportunities that arise due to the current critical conditions?

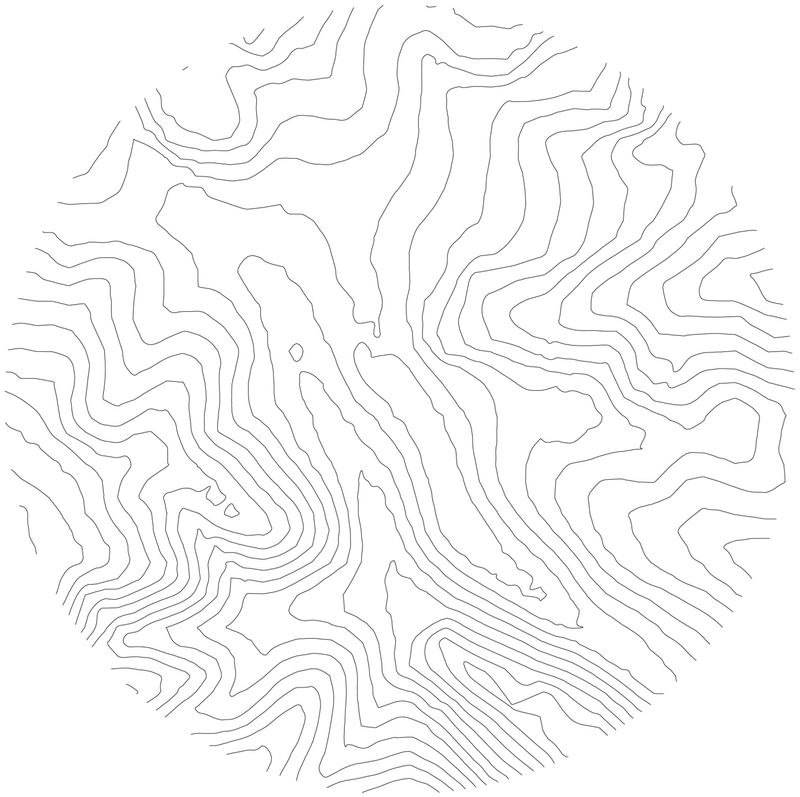
FUTURE

Where & How do the re-introduced narratives of co-production and coexistence take place, in time and space?



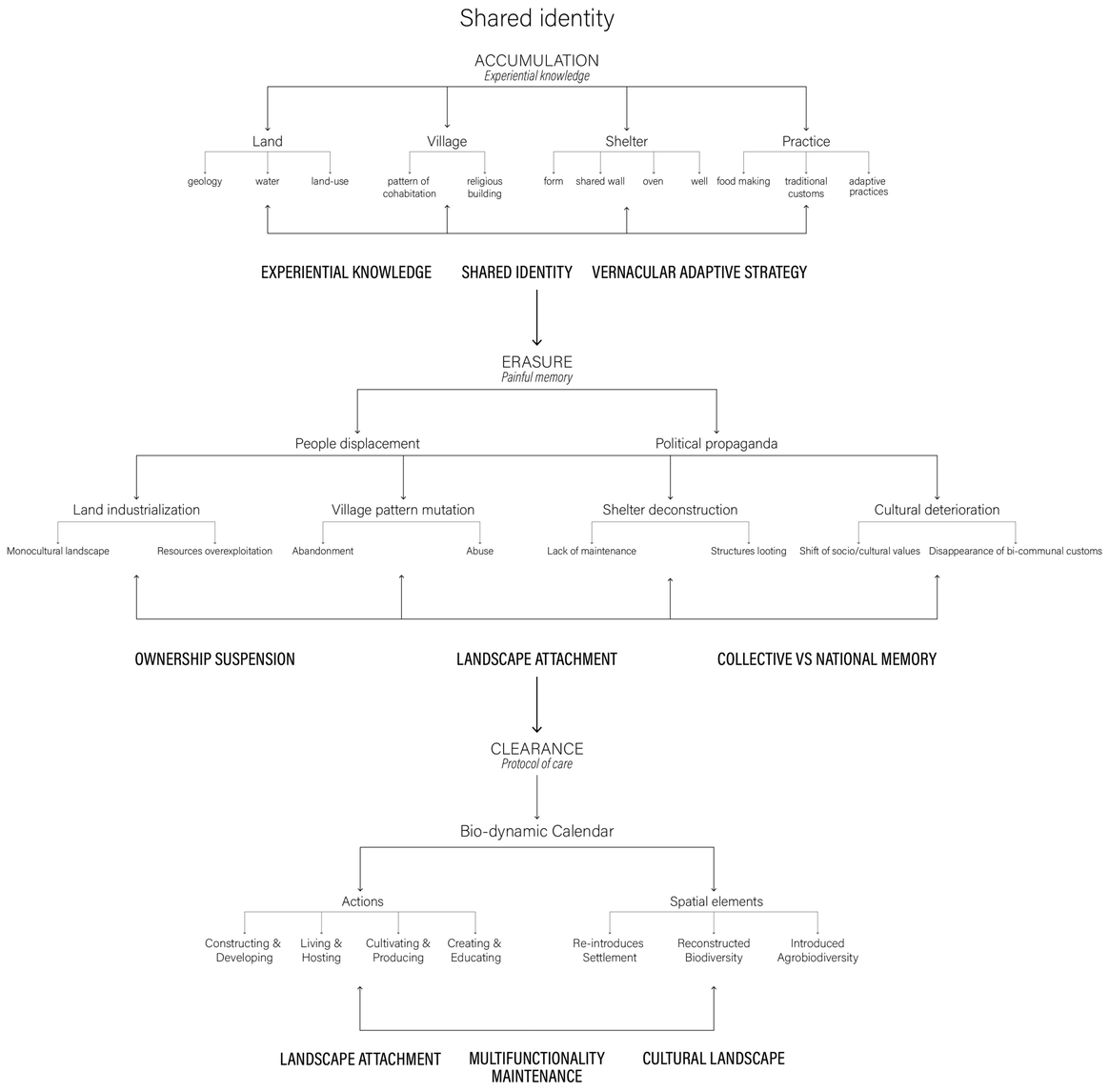
Process methodology

The process methodology is divided into four sections, the identification of the shared identity, the causes of its erasure, the reintroduction of the narratives of pluralism, and finally the evaluation and reapproaching of the design proposal. In the first phase of the design elements are collected from space and time, classifying them based on specific typologies and scales. Then, in the second stage, the causes of their erasure or destruction are identified in time and space, concluding with a series of opportunities that these conflicting conditions could contradictorily give to the project. At this point, other design principles are added to the process. Following the development of a catalog with design strategies and functionalities, their adaptive cycles and actors are identified and coordinated. At this stage, the crucial and secondary phases of the interventions are defined. Finally, in the last section, a catalog of criteria is used to evaluate the proposal and suggest a reapproaching process for possible design uncertainties.



Frameworks

Research Framework
Theoretical Framework
Conceptual Framework
Temporal Approach



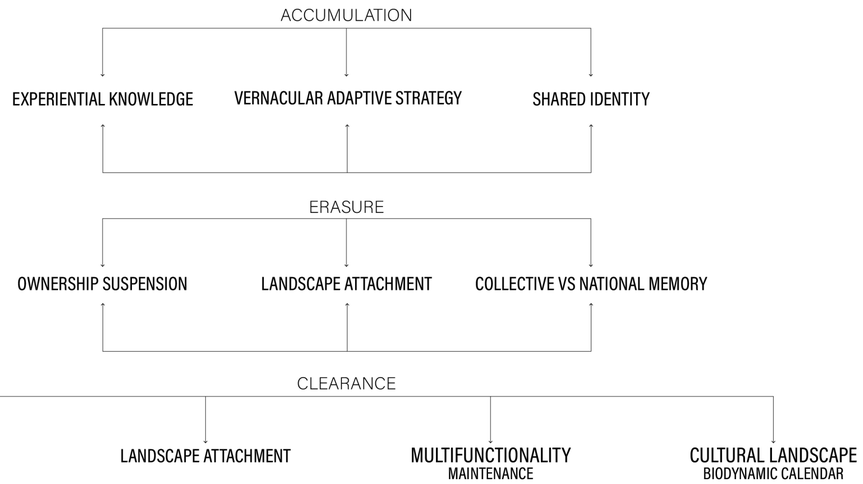
Research Framework

The research framework of the project is divided into three sections, the accumulation of the shared identity (in the past), the erasure of the shared identity (in the recent past and present), and the clearance of the erasure process(es) by introducing a protocol of care (in the present and future). Through the research process, related theories have been reviewed.

In the first stage, the concept of the "shared identity" of the Cypriot landscape is defined. Based on the findings, it is divided into four categories, the shelter, the village, the land, and the practices. The "shelter" category represents domestic elements, which were the same or shared between the houses of the two communities, Muslim and Orthodox. The "village" typology describes the existence and status of public space and religious buildings for Muslim, Orthodox, and mixed settlements. At the broader scale, the "land use" is about the plurality of cultural landscape, which was containing viticulture, agriculture, pasture-land, and wildlife land, which were mixed, without much variation in extent. Finally, the fourth category of "practices" indicates food making and folk art activities; and vernacular adaptive strategies, that were common or even collective during the Ottoman and British occupation. This first investigation shows empirical knowledge that characterized all the previous components and was directly related to the constant interaction between human and their environment.

Following the harvesting of this collective memory from the pre-conflict Cypriot island, the erasure process(es) and its impact on the current landscape, are analyzed. The conservation of the painful memory is a result of the forced people's displacement, but also the post-conflict political propaganda. For these reasons, a large number of properties are characterized by ownership suspension and the two communities by nationalism, alienation, and consequently social enmity. However, the impact of these problematic conditions is much broader. In order to be investigated is divided into four categories according to the first section categories. The "shelter deconstruction" concerns the lack of maintenance and the looting process of the abandonment (from human) structures. The "village pattern mutation" is about the change of the use or the abuse of entire settlements by locals. The "land industrialization", constitutes the post-conflict monocultural landscape and the overexploitation of land resources. Finally, the "cultural deterioration", is related to the is associated with the disappearance of bi-communal customs and the rapid and destructive post-war modernization of Cypriot culture.

Consequently, in order to deal with these criticalities, a "four-dimensional" care protocol is set to address these issues individually and collectively. At this point is important to mention that it is applied in a specific site, the post-conflict vilified territory of Pitargou village. Also, the four dimensions of this protocol are derived from the previous analysis. Firstly, "landscape agroforestry" (Schwarz et al. 2021) is defined by a diversity of actors and actions, which are both human and non-human, and they are based on specific conditions, ecological and social. In order to unfold this proposition, the project investigates strategies regarding the sustainable symbiosis between humans and other bios. In the second category, "pattern of co-existence" the term coexistence refers to socio-cultural and spatial cohabitation between Muslim and Orthodox religions. The conditions that are needed to be mapped are both political and social. This dimension wants to turn the focus on the attachment to the landscape instead of the religious building; to the landscape where the communities co-produced. Thirdly, "active heritage" (Smith, 2010) is defined as the element that needs to become active in the proposed re-composition and the method by which this will be done. Furthermore, the functionality, the form, and the materiality of the maintained element have equal importance, and their course has to be clear. The current considered conditions for this process are economic and socio-political, as these elements need to obtain multiple values. The term multifunctionality is used to define the envisioned character of these reactivated elements. Finally, the dimension of co-production is explained from the type of production(s), its life cycle(s), and its actor(s). In this case, the tradition and the local market compete with the trend toward a global market. At this point, the conditions that have to explore and transfer are economic and social. To achieve the re-value of local production and in order to coordinate a co-creative system, the approach of cultural landscape (Tobias et al., 2011) and Panarchy (Rómice et al., 2018) are crucial.

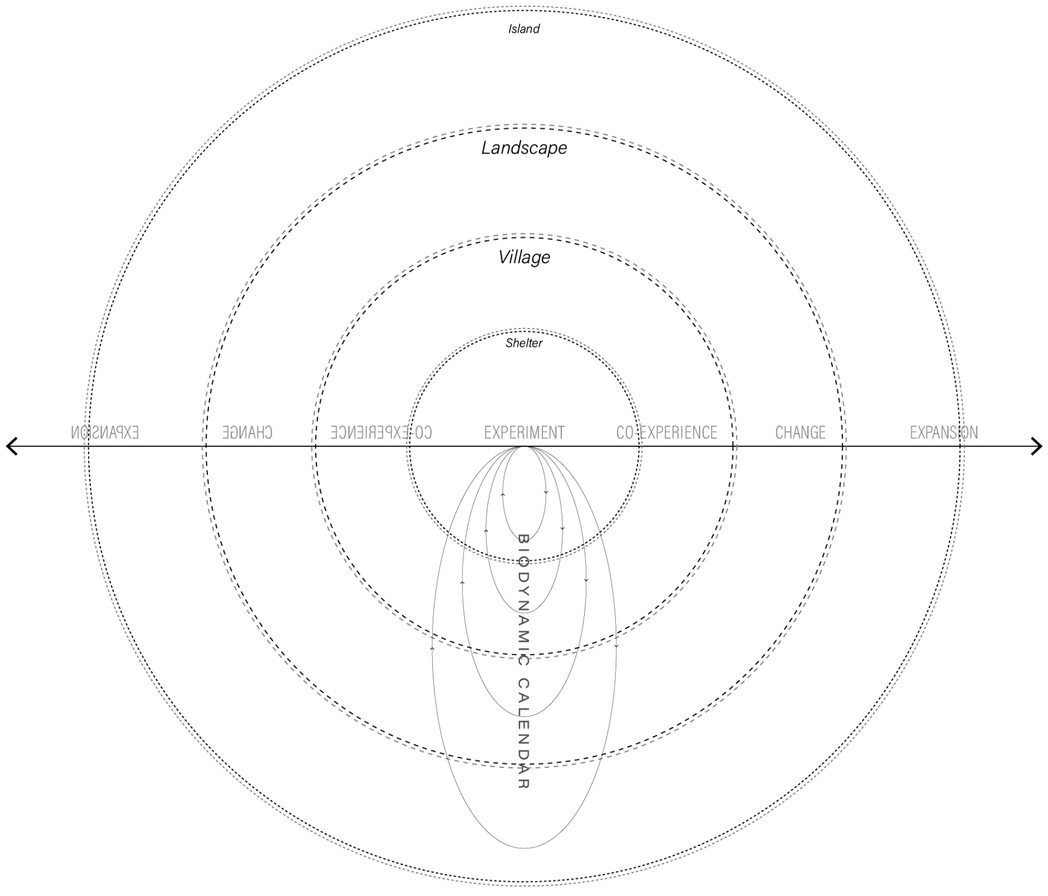


The theoretical framework of the project follows the structure of the research framework, updating each phase of the research with the theoretical underpinning. Thus, the three sections of the framework are the accumulation, the erasure, and the clearance. In the first part, the theoretical aspects of experiential knowledge, the vernacular adaptive strategy, and the shared identity are explored. Secondly, under the topic of erasure, the project investigates the concepts of ownership suspension, landscape attachment, and collective vs national memory, which are related to the post-conflict critical conditions of the Cyprus landscape. Finally, in order to develop the protocol of care, the section of clearance consists of the agro-biodiversity principles, the panarchy, the multifunctionality, the cultural landscape, and the biodynamic calendar.

The first section has been defined as the section of accumulation, as it explores a four centuries process of shared identity development and a collection of socio-cultural memories. As Dismas A. Masolo points out "our complex lives of multiple choices and interests, ranging from occupation to friendships and amusements, and to participate in public policy-oriented activities, all bring us into bonds with others in yet more complex ways. Playing roles within each of these segments of our social lives brings us into union with others; we become a comm-unity."(Masolo, 2002) This statement explains clearly, the complex process of creating a shared identity as a member of a group, of the group which interacts with another group and inevitably shares common actions, spaces, and problems. This is a short explanation of how the project approaches the many years of coexistence of Orthodox and Muslims. However, there are two important elements of this common identity that are important to the project, "experiential knowledge" and "municipal adaptation strategies". The former defines the knowledge that people gain from the experience and continuous interaction with their environment, while the latter explores the common practices devised and used by the two communities to deal with various problematic conditions.

The second section related to the erasure of this shared identity on the post-conflict island, and how this is explained by theories behind the definitions "collective vs national memory", "landscape attachment" and "ownership suspension". For example, the post-conflict national or cultural memory of Cypriot biopolitics "comprises that body of reusable texts, images, and rituals specific to each society in each epoch, whose "cultivation" serves to stabilize and convey that society's self-image."(Assmann & Czaplicka, 1995). Also, the concept of "landscape attachment" explains how people were strongly connected to the landscape and the difficulties they faced after being displaced. Finally, the definition of "ownership" and "ownership suspension" is used to explore the fact that a lot of properties remained ownerless after the population exchange. Based on this, it is important to recognize and analyze the relationship between territory, the state, and people as defined by the "Territorial rights" (Elden, 2017).

Finally, in the last section of the clearance, the theories that are used are related to the direction of the project toward the proposal. Firstly, the principles of agroforestry and agrobiodiversity as they are extended and defined by their authors are crucial for the development of a protocol that cares for both human and non-human ecologies. Furthermore, the ideas of coexistence behind the definition of "landscape attachment" can explain that while the religious building is the space of separation, the landscape becomes the space of cooperation. Also, based on theoretical underpinning for the notions of "multifunctionality" (Ghafouri & Weber, 2020), and "cultural landscape"(Plieninger & Bieling, 2010), the project explores the plurality of the proposed landscape. Finally, the definitions of "Panarchy" (Rómice et al., 2018) and "Biodynamic Calenda" are more related to the temporal approach of the project and how through these aspects a kind of expanding symbiosis is envisioned.



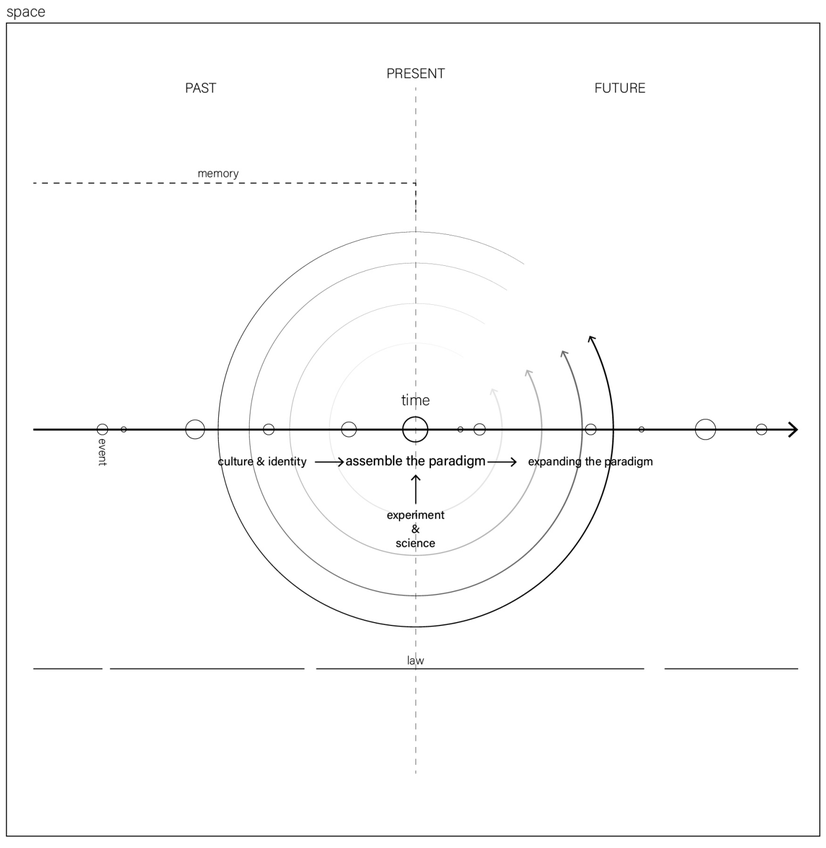
Conceptual Framework

The conceptual framework of the project is based on two aspects, the biodynamic calendar where functionalities and actors interact through multiple events in space and in the direct and continuous exchange between shelter, settlement, landscape, and the wider society. This constant interaction in space and time wants to project an ideology of continuous co-experience between the "differences", which seeks change and development. At this point, the notions of "time" and "shelter" are fundamental elements to achieving co-existence.

From the perspective of "Time", the project follows two typologies of temporal forms, the linear and the circular. The former consists of the linear development from the past to present and future as a paradoxical process of accumulation and erasure at the same time. On the one side, in this constant flow of time, multiple elements' compositions are developed and expanded, while on the other side contemporary conditions overlap or even erase pre-existing actions and physical elements following a process of Palimpsest. The latter refers to the idea of a biodynamic calendar where multiple elements physical or not co-exist, co-create, and be co-developed. This calendar consists of various life cycles on different scales, from daily to yearly or millennially. Thus, the project deals with the past events that form the current conditions projecting a future expansion but also explores different kinds of co-creation based on interrelated life cycles.

Furthermore, the "Shelter" is defined as the space of co-experience and interaction, where internal and external actions are not stable but active exchanges. Different typologies of shelters consist of multiple functionalities and different actors seeking a plurality from the scale of the settlement to the scale of the island. At this point, the island becomes another kind of shelter in which the ideologies of a plural network of actors are embedded. Thus, both, the "decomposed structures" of the settlement but also the "ownerless land" in the whole territory become the shelter for human and non-human bios, allowing some of the structures to continue their course of decomposition and their reclamation from other ecological bios.

Thus, the re-introduction of the bi-communal shared identity of the past island between the present traces of co-existence refers to a spatial-temporal space of interactions where the landscape becomes the shelter to host pluralism in terms of action and actors. The harvested duality of the pre-conflict Cypriot environment is translated into a kind of tolerance, acceptance and cooperation with the different on the future island shelter.



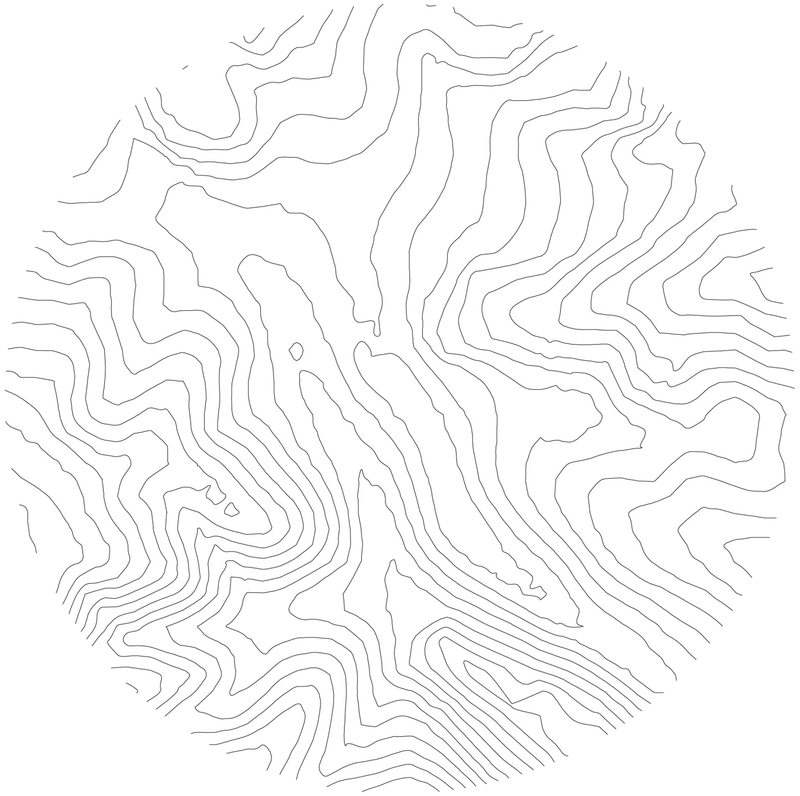
Temporal Approach

As has already been mentioned in the conceptual framework the project explores and integrates two types of temporalities, linear time which consists of the three forms of times, past, present, and future, and circular time which defines the repetition of a series of events in specific time duration.

From the point of view of the linear temporal approach, the current landscape is characterized by an accumulation of traces from a past bi-communal coexistence. However, as this collectivity no longer exists, it is collected from the memory of its actors and the remaining spatial traces. Thus, the past consists of a common identity that reaches the present through a series of socio-spatial narratives. At this point, it is important to note that during this course, various events were translated into disruptive moments and moments of re-approaching both the relationships between different entities and between people and landscapes. Furthermore, the government legislation is characterized by this linear temporality as well, as the regulations are set and applied for a certain time period until a subversive event or an evolutionary period becomes the cause of their rapprochement. In the case of Cyprus, it is important to emphasize the ephemerality of the post-war legislative regime which over time became permanent while it did not have the qualities for this position. This is one of the main critical government positions in relation to the post-conflict landscape. In this way, the Southern Government tries to convince the affected people that the situation is temporary, by postponing the enactment of more permanent legislation. Thus, the superficiality of this legislative regime, which can be explained by its theoretically ephemeral application in the post-war landscape, has a negative impact on its long-term implementation in reality. Consequently, in the present form of time, the project works with a series of socio-spatial narratives that form the past shared identity and the current institutions regarding the socio-spatial conditions of the post-conflict landscape, exploring the opportunities that arise from this correlation.

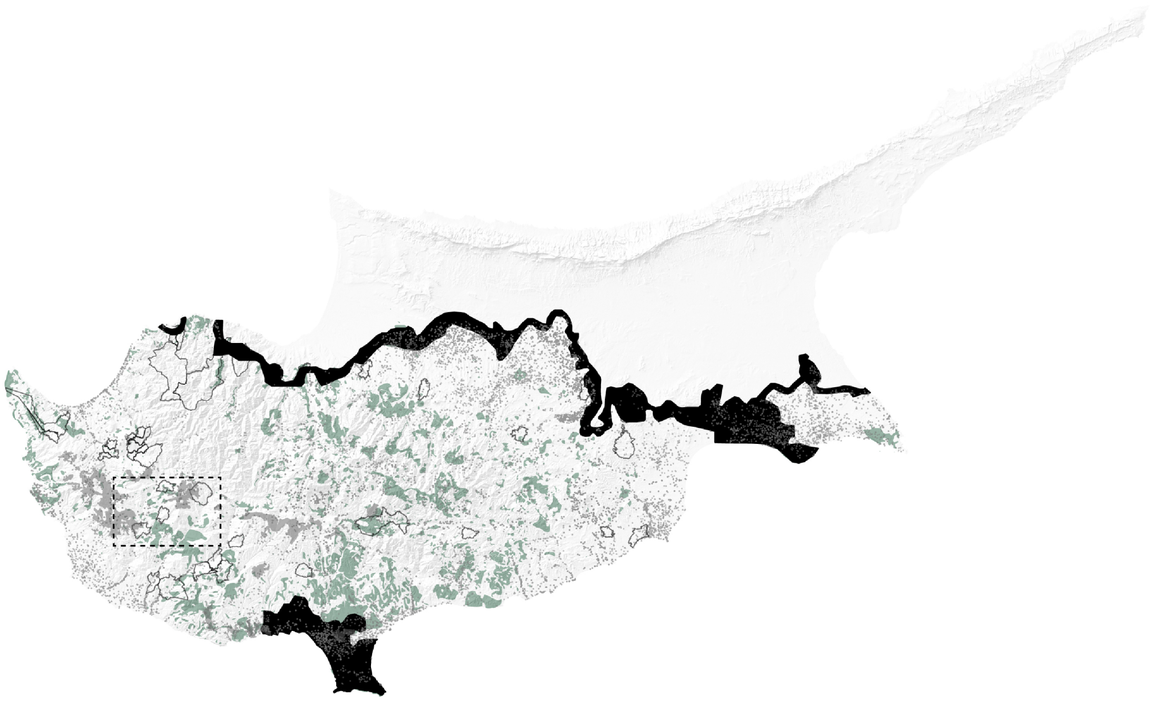
From the circular time perspective, the proposed re-introduction of the past shared identity is based on the synchronization of multiple socio-cultural, ecological, and economic life cycles in space. The current conditions of the post-conflict vilified territories are characterized by an ecological reclamation or/and intense economic activities such as livestock. However, the project re-composition of these territories taking into account the existing situation. So, the life cycles both of the existing production and the ecological elements become part of a biodynamic calendar which integrates the socio-cultural life cycles of bi-communal customs and social living as well. At this point, the project objective is the interrelation of this multiple circular temporalities both in the settlements but also on the landscape, seeking the efficient interrelation between different human and non-human entities but also between economic and socio-cultural activities. Furthermore, through this repetition and the time expansion, constant action and interaction are proposed in order to assemble and develop a paradigm.

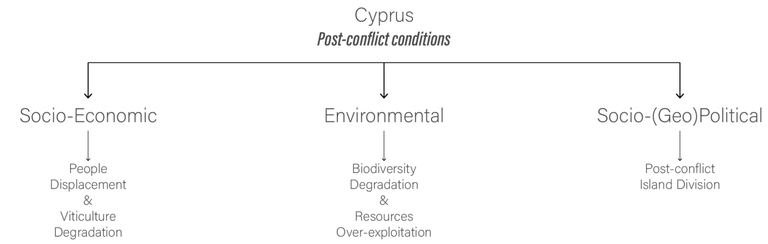
Thus, the paradigm is initially built on the present by assembling the harvest of the socio-cultural shared identity, the current government legislation, and the contemporary scientific knowledge, but it is a continuous evolution towards the future through a co-experiential process of action and reaction.



Pitargou, Paphos, Cyprus

Focus Area
Trans-scalarity





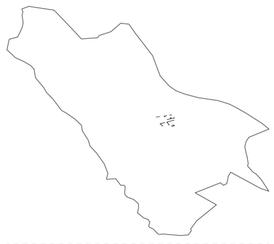
Focus area

The investigation of the whole context at the scale of the Cyprus island leads to the identification of the focus area. The main parameters that have been taken into account in order to determine the focus area are the location of the post-conflict "ownerless" vilified territories, the island "viticulture" and the "landscape resources" overexploitation. These layers correspond to the problematic post-war conditions that have been already studied and they are classified as socio-political, socio-economic, and environmental accordingly.

First, as already mentioned, the ownerless territories are the areas where their owner was Muslims before the war and are now managed by the Southern government, renting them to the Orthodox. Under the legal framework, tenants are only entitled to cultivate this land or use the structures for residential or working purposes. Secondly, regarding the viticulture of the island based on the previous analysis, there is an accumulation of the remaining vineyards in the Paphos territory, especially in an area with a certain number of pre-war Muslim villages. Finally, from the ecological perspective, the comparison of the cartographer Kitchener's map of 1883 with the current forestry areas based on European data indicates an important extinction of the vegetation area on the whole island. Also, the layer of the water boreholes of the Southern Island and consequently, the continuous pumping of groundwater explains the criticality of the ecological condition of the island.

Nano scale - Decomposed structure
Form and Materiality





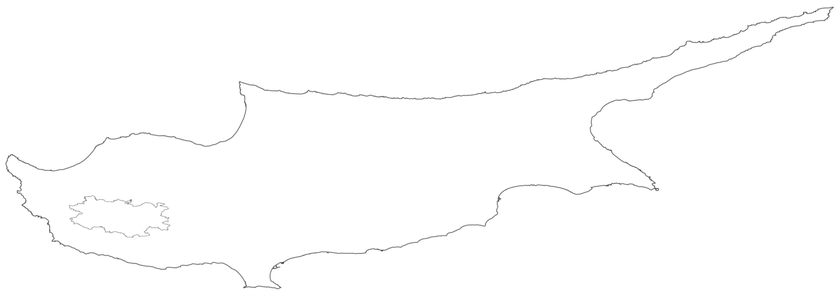
Micro scale - Pitargou village
Abandoned settlement
Livestock activity



Meso scale - Pitargou Territory
Landscape resources
over-exploitation



Macro scale - Territory in Paphos
Viticulture villages

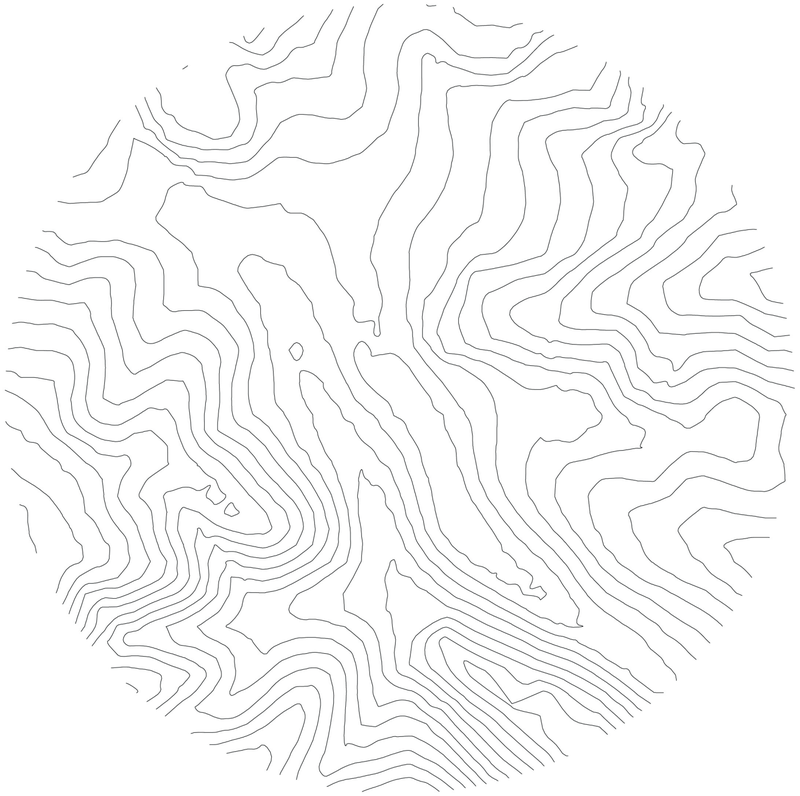


Mega scale - Cyprus island
Territorial & Population division
Check-points

Trans-scalarity

In order to investigate the critical conditions that characterized the island landscape at the mega-scale, the project works on four gradually smaller scales. It defines as the macro-scale an area in the city of Paphos. From the North to the South (13km), and East to the West (20km) including the villages of Panagia to Episkopi and Mesana to Tsada accordingly. The conflicting conditions that lead to the selection of this territory are the extended agricultural and viticultural landscape in contrast to the limited forested area. In addition, in this area, there are a certain number of post-conflict abandoned (from human inhabitation) villages most of which have been turned into livestock shelters. Finally, the desertification of these settlements after the conflicts leads at the same time to the discontinuity of the infrastructure between them and the surrounding inhabited settlements.

Approaching the village scale, the territory of Pitargou village has been set as the mesoscale because of its conflicting course during the years. The village has been abandoned by its Muslim inhabitants in two phases. During the conflicting period between 1960, and 1974 its inhabitants moved to another close-by village, and later to the Northern part of the island, during the population exchange, in 1975. Then, the settlement of the village, where the post-conflict decomposed structures are located is set as the microscale. Its post-war course is also important. It was initially looted by the inhabitants of the surrounding villages and then turned into a livestock shelter, which is gradually growing. Finally, the project focus on the nanoscale, the combination of decomposed structures that create new spatial patterns.



Accumulation & Erasure of Shared Identity
Conditions

Island
Viticultural Territory
Pitargou
Settlement
Structure
Practise



Provinces
Villages and Municipalities
Mixed villages

0 10 40km

Mixed villages (1881)

As mentioned before, the number of bi-communal villages in Cyprus was higher before the British occupation. The map of the mixed villages of 1881, at the beginning of the British occupation, represents the settlements, where the population ratio of the two communities was approximately equal. These communities seem to be distributed in different locations of the island, with differentiation in the area with higher altitudes, in the center of the island. The occupations of the inhabitants in these communities vary according to their location, but their common feature was their relationship with the land. It is also interesting that there is a kind of grouping, especially near the larger cities. Sociological statistics show that people living in such mixed communities had very different views from the individual communities on the bi-communal approach of the island. Sometimes they did not strictly follow religious customs or even celebrated together regardless of religion. "In mixed village Potamia, the relations were always dealt with in an inter-personal rather than inter-communal way. The village was not characterized by segregation, but rather public spaces were shared by both. Greek Cypriots and Turkish Cypriots while mixed marriages were not rare." (Karatsioli, 2010). On the other hand, individual communities were strictly tied to religion and within them, the first nationalist groups flourished. So we can say that these communities show religious tolerance and tolerance for this kind of diversity in general. This tolerance was passed down from generation to generation as the development of the two communities was proportionate and simultaneous in the same land.



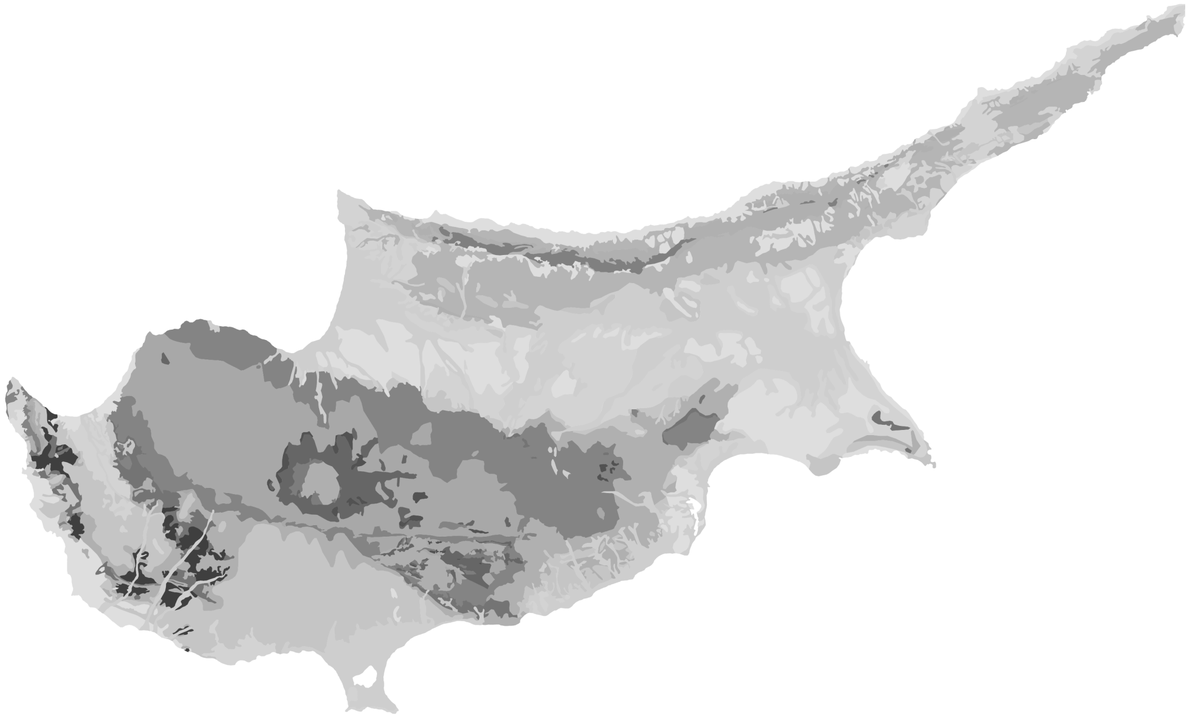
Motorway
Primary road network
Secondary road network
Urban areas

0 10 40km

Island
Accumulation of Shared Identity

Human habitation 2022

The current picture of the human habitation of the island highlights the development of coastal cities regardless of their location on the north or south island. Apart from the island's capital, which is located inland, the other major cities are located on the coast, having a direct relationship with the sea and its related activities. The island status of the country and consequently the development of tourism and trade on both sides of the island, resulted in the accumulation of population on the coastline. In addition, the primary and secondary road networks support this development by connecting coastal cities with central ones. However, on the south island, connectivity seems to be more sequential than in the north, as smaller municipalities are better connected to nearby larger cities. Thus, this map can be translated as a common overestimation of the coastal area by both communities as opposed to the degradation of the smaller inland settlements.



Terrace Deposits, Fanglomerate
Apalos, Athalassa, Kakkaristra and Nicosia Formations
Alluvium - Colluvium
Kythrea Formation
Kalavaso and Pachna Formations
Lefkara, Kalogrea-Ardana and Lapithos Formations
Sheeted Dykes (Diabase)
Hilarion, Sykhari, Dhikomo and Kantara Formations
Upper and Lower Pillow Lavas and Basal Group
Kathikas, Moni, Kannaviou and Pera Pedi Formations
Mamonia Complex
Harzburgite and Serpentinite
Salt Lake
Pyroxenite, Wehrlite and Dunite
Gabbro
Plagiogranite

0 10 40km

Geology

The geological model of the island varies from region to region. Nevertheless, it is still a common feature of the whole island. An element that both communities have had, have, and will continue to face. The geological map of the island is part of the research in order to highlight the extensive spread of some geological formations in contrast to the variety of geological motifs in some areas, such as the Paphos area. Also, its direct relation with the groundwater and the current dependence of both populations on them (water boreholes) gives it a greater common value than in the past. This is due to the fact that current technological developments allow deeper drilling than in the past when wells were more shallow.



Primary river network
Secondary river network
Landscape morphology

0 10 40km

Island
Accumulation of Shared Identity

Water and Topography

As Cyprus is a Mediterranean island with warm climate conditions, it sometimes has severe drought problems, especially in the past when technological advances were limited. However, the morphology of the landscape forms a rich network of rivers and seasonal streams. The intense but gradual variation of the altitude between the hinterland and the coastal areas allows the flow of water from the center to the coast and therefore the possibility of collection and exploitation before reaching the sea. In the past, when landscape habitation was directly linked to the existence of water, many settlements were developed along or near rivers to serve both their domestic and productive needs. Also, daily activities such as washing clothes in the river were opportunities for a collective gathering of the village inhabitants or even of the villagers of different neighboring settlements. Thus the forms of the river and stream were common valuable elements for the inhabitants of the island which were exploited by both communities similarly.

Patrisia Panagiota Tziourrou



- Tertiary port
- Secondary port
- Primary port
- Airport
- Check-points buffer zone
- Motorway
- Primary road network
- Secondary road network
- Buffer zone
- Vilified territories

0 10 40km

Vilified Territories &
Buffer zone (2022)

The post-war division of the island into north and south but also the formation of the 183km buffer zone, by the British, between the two is the main strategy of erasing the common identity between the two communities. Nevertheless, the post-war period to date could be divided into two phases. The first phase of the absolute division was from 1974 to 2003 and the second phase of the opening of checkpoints from 2003 until today. However, even this move was targeted, as after 29 years of separation it allows reconnection when the collective memories have begun to fade. Also, along with the memories, the areas abandoned by their inhabitants that were not inhabited by others later began to decompose after being first looted by the locals. Thus, the post-war geopolitics of the island led to the development of holes in the Cypriot landscape, managed on the basis of an ephemeral theoretically legislative regime. The dissertation chooses to deal with these controversial areas, in the sense of landscapes that represent lost narratives of coexistence, which still retain some of their traces. These areas were gradually disconnected from the wider urban network and exploited by monocultural production mechanisms.



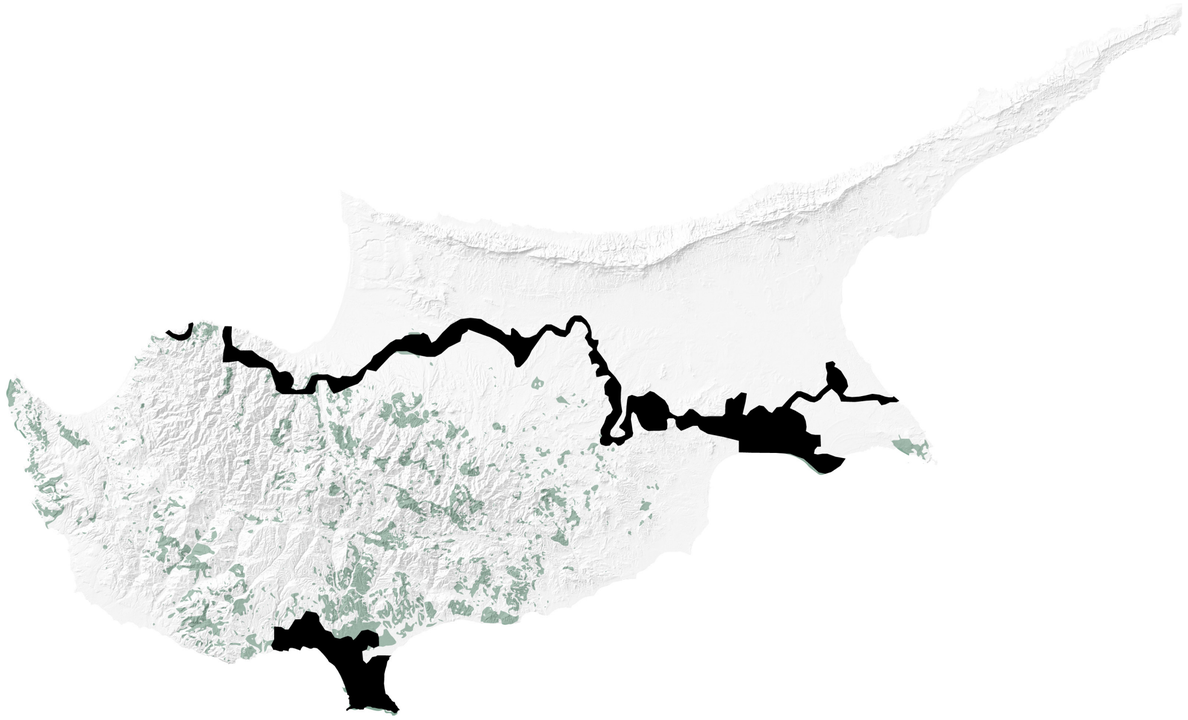
- Vineyards 1890
- Vineyards 2022
- Landscape Morphology

0 10 40km

Island
Erasure of Shared Identity

Viticulture (1890-2022)

As illustrated in historical maps of Cyprus, viticulture was a characteristic element of the southern island and extended more specifically to the areas of Paphos and Limassol. After the exchange of populations and due to other post-war conditions, many of the vineyards were abandoned resulting in a broader reduction of the island's viticultural activity. At this point, it is important to emphasize the violent removal of man from his environment and consequently from his way of survival. Also, the correlation of a past image with the current situation indicates a movement and accumulation of this activity to the west side of the island. The project explores viticulture as a practice of coexistence and sharing that was and has to become a shared practice.



Erased Vegetated Area (1880-2022)

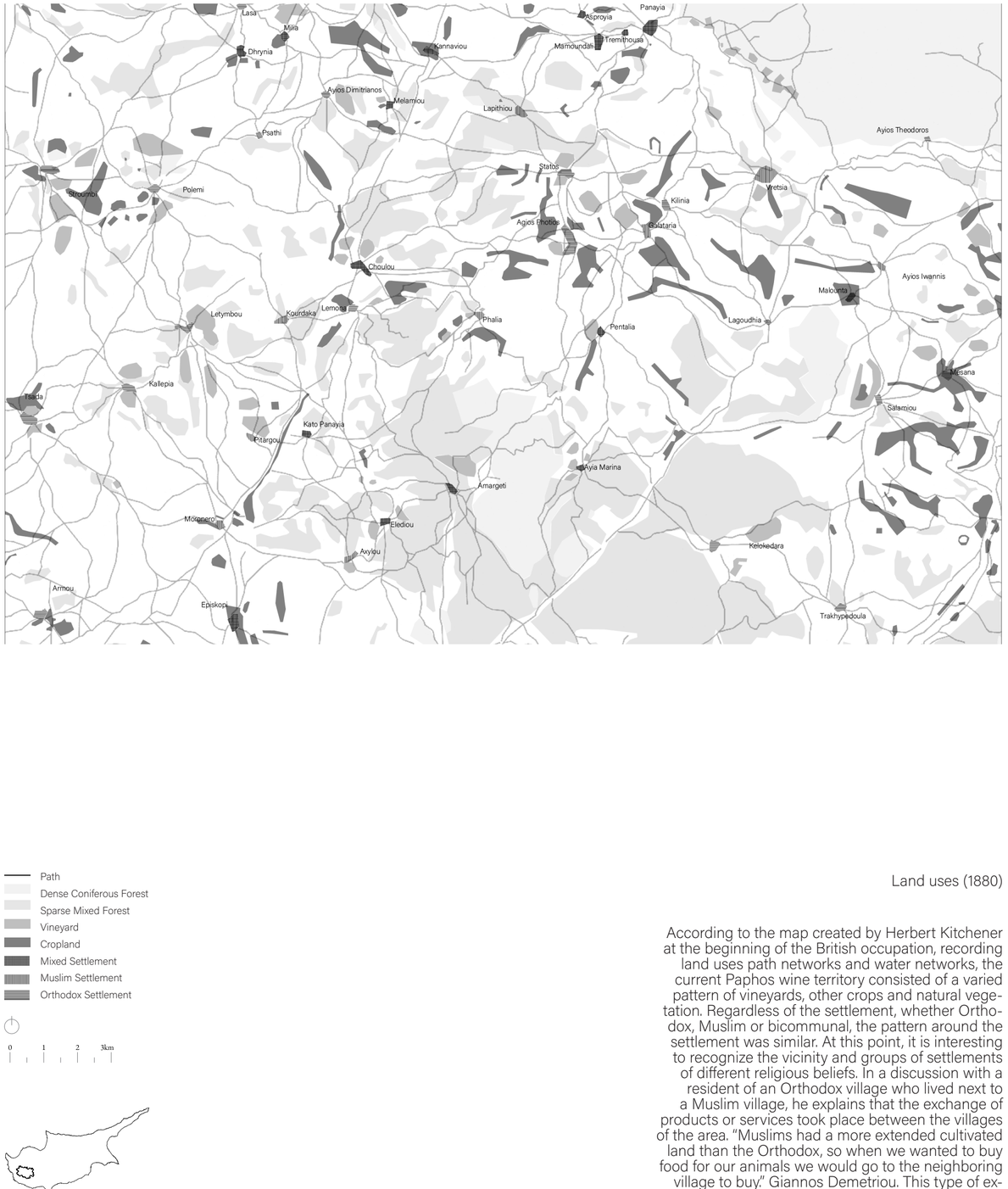
The gradual disappearance of the island's ecological elements such as flora and fauna may have been affected to some extent by the war conditions, but they are not directly related. The main causes of this degradation are the industrialization of the landscape, the droughts, and the fires; parameters that led to serious reduction of the natural elements. However, the post-war shift of the island economy to agriculture and animal husbandry played an important role in the development of a more industrialized monocultural landscape. This shift was a result of the post-war poverty on the island but also the granting of Muslim land to Orthodox refugees to cultivate it or to cover their livestock needs for grazing. However, this agreement does not contain conditions for the protection of the biodiversity of this land. And since this kind of agreement has been in force since 1992, the island's post-conflict conditions have some share of the responsibility. At this point, the project chooses to approach this land by considering a kind of conservation and recomposing of its biodiversity, while continuing to operate as productive land.

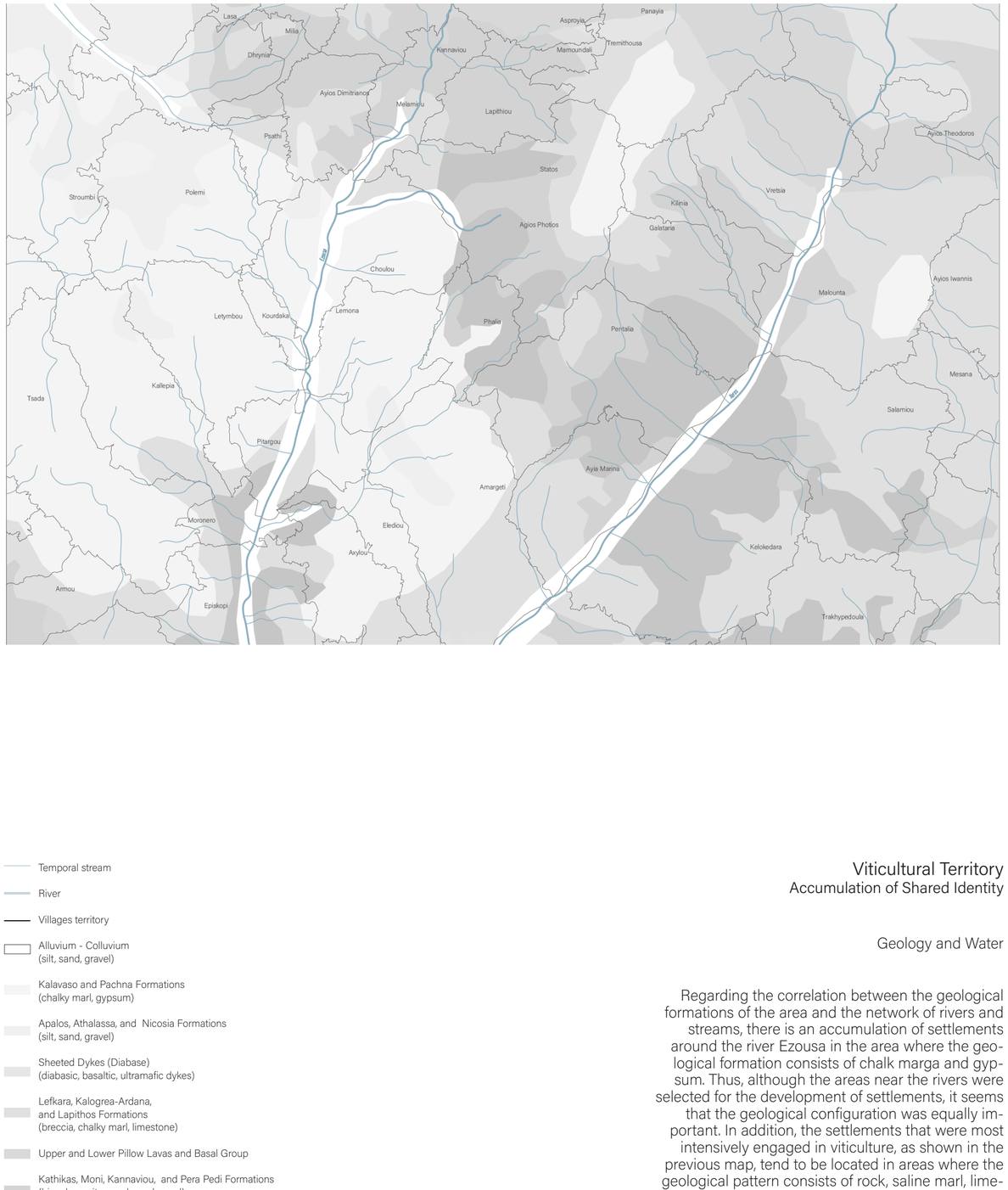


Island
Other Critical Conditions

Water Dam

During the British occupation and specifically between the decade 1940-1950, the first dams began to be built in order to deal with the problems of water scarcity. Today's image of the island illustrates an extensive number of dams that are located at a specific point along rivers. This has the effect of directly affecting the flora and fauna of the river basin. As the water flow in the rivers reduced, its area began to be cultivated and the endogenous biodiversity of the landscape gradually mutated. Thus, as new technological achievements provide the solution to the water problem, human is no longer dependent on the form of the river as a source of water but as productive arable land. However, based on the ownership status, the riverbeds are ownerless land and belongs to protection zones. Consequently, any action in the area is illegal. The project chooses to deal with one of the abandoned, formerly Muslim territories through which the Ezusas River flows, an area that has been affected by the construction of a dam at a previous point.





Land uses (1880)

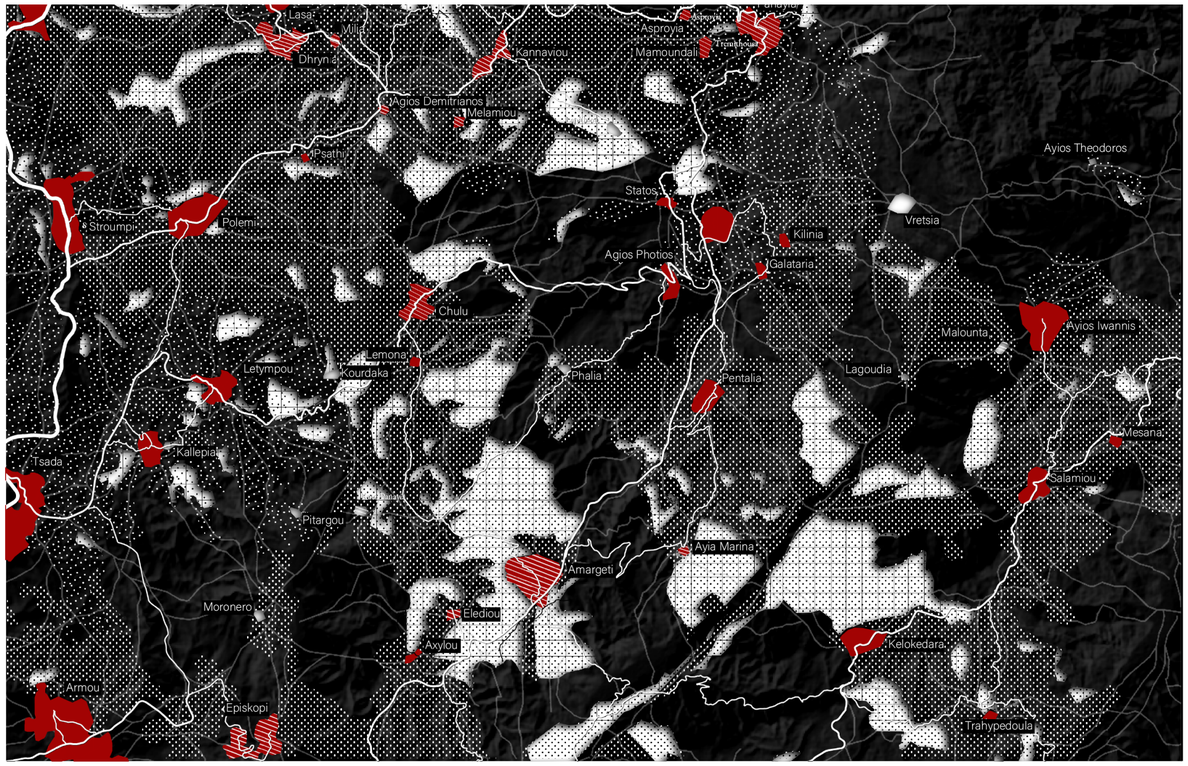
According to the map created by Herbert Kitchener at the beginning of the British occupation, recording land uses path networks and water networks, the current Paphos wine territory consisted of a varied pattern of vineyards, other crops and natural vegetation. Regardless of the settlement, whether Orthodox, Muslim or bicommunal, the pattern around the settlement was similar. At this point, it is interesting to recognize the vicinity and groups of settlements of different religious beliefs. In a discussion with a resident of an Orthodox village who lived next to a Muslim village, he explains that the exchange of products or services took place between the villages of the area. "Muslims had a more extended cultivated land than the Orthodox, so when we wanted to buy food for our animals we would go to the neighboring village to buy." Giannos Demetriou. This type of exchange was served by an extensive network of paths, which connected all the settlements in the area, of both communities. Furthermore, the fact that some of the settlements are located within the vineyard territory, linking directly the habitation and cultivation of the landscape proves the close relationship of humans with their land and especially with the viticultural land.

Viticultural Territory
Accumulation of Shared Identity

Geology and Water

Regarding the correlation between the geological formations of the area and the network of rivers and streams, there is an accumulation of settlements around the river Ezousa in the area where the geological formation consists of chalk marga and gypsum. Thus, although the areas near the rivers were selected for the development of settlements, it seems that the geological configuration was equally important. In addition, the settlements that were most intensively engaged in viticulture, as shown in the previous map, tend to be located in areas where the geological pattern consists of rock, saline marl, limestone, biocalcium, sand, and sandy marg. However, they are less connected to the water supply network due to their low need for irrigation. Finally, the territory of the village of Pitargos, which is the focus area of the project, consists of various geological formations while the river Ezusan passes through the center of the territory.

Patrisia Panagiota Tziourrou



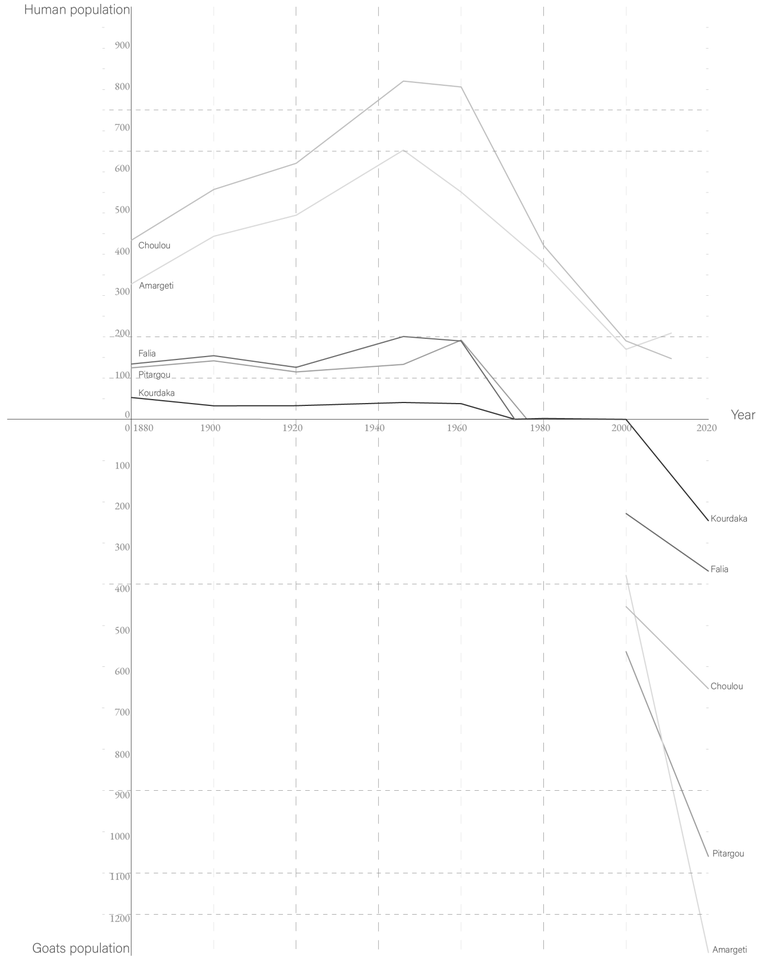


Roads
- Path 1880
- Primary 2022
- Secondary 2022
- Tertiary 2022

Agriculture
- Vineyard
- Cropland

Natural vegetation
- Erased vegetated area
- Vegetated land

Human habitation
- Inhabited pre-war Muslim
- Inhabited pre-war Mixed
- Abandoned pre-war Muslim
- Abandoned pre-war Mixed



Viticultural Territory
Erasure of Shared Identity

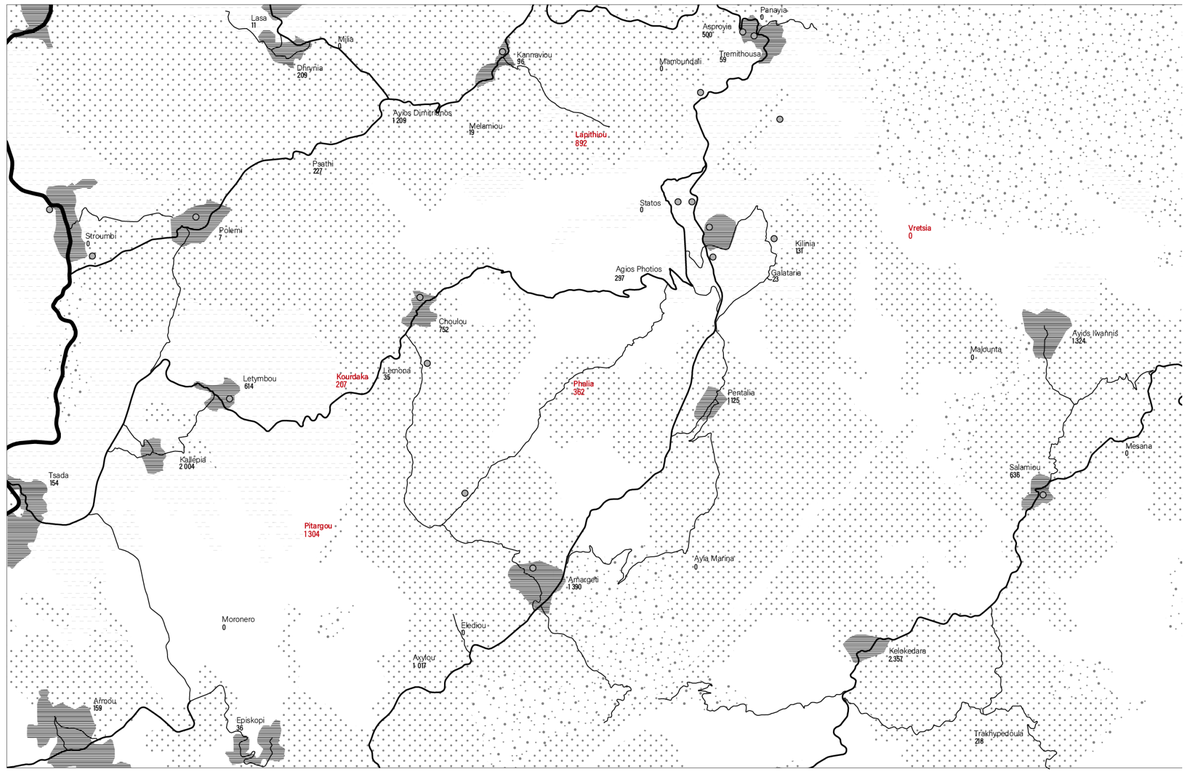
Erased Biodiversity, Abandoned Human Settlement and Livestock Activity

The current picture of the area depicts extensive viticultural, agricultural, and livestock activity to the detriment of a former natural vegetation area. Specifically, the first map shows the areas that have been transformed from vegetated areas to cropland. In addition, the abandonment of pre-Muslim or mixed settlements and consequently the development of the road network based on the other inhabited areas contribute to the gradual disappearance of these settlements.

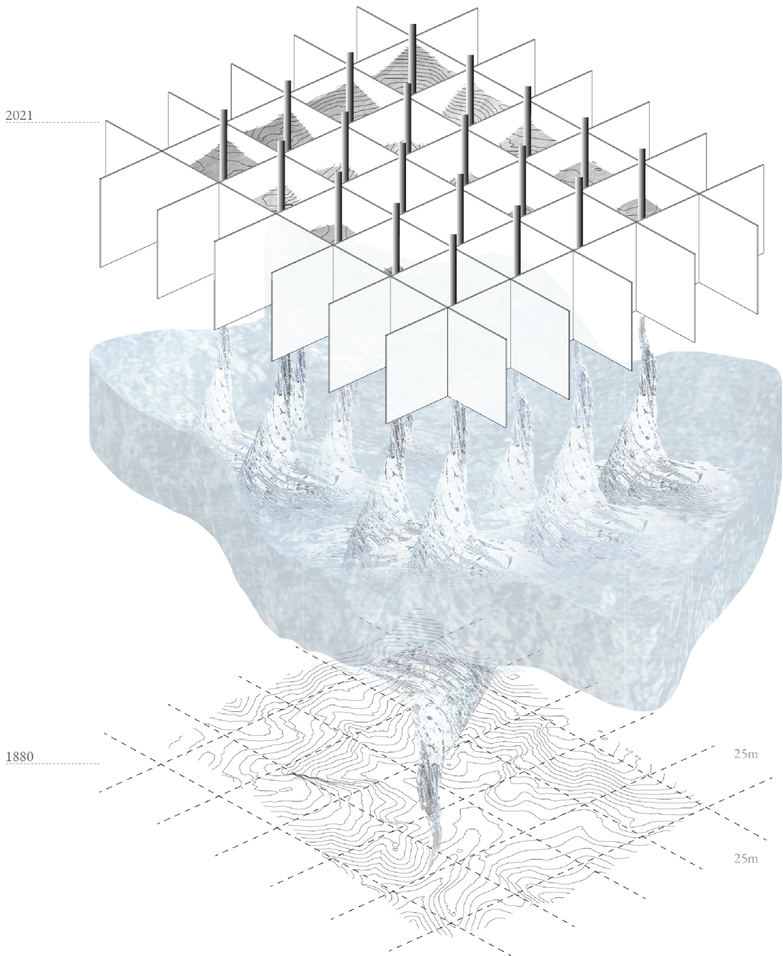
Furthermore, the correlation of the population demographic data with the data of the livestock activity in the area raises some conclusions about the abandoned post-war settlements. Crucial is the fact that four of the five pre-war Muslim settlements in the area now have extensive livestock activity, while other settlements that were mixed before the conflicts have seen a significant decline in population.

However, in terms of viticulture, there are several small scale wineries, which are located in relation to the wine-growing areas, maintaining viticulture on a local scale.

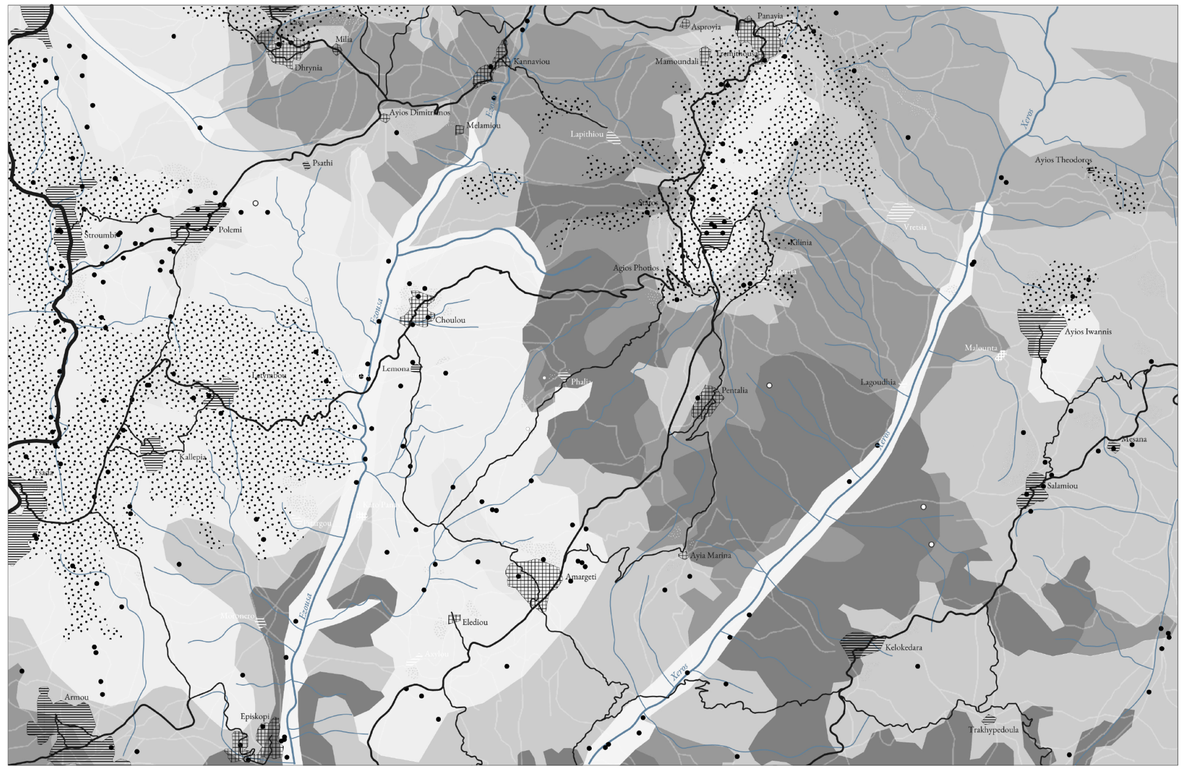
Thus, the project chooses to work with these two main local functionalities of viticulture and livestock, taking into account the existing controversial conditions



- Wineries
- Village street
- Tertiary road
- Secondary road
- Dense vegetation
- Low dense vegetation
- Settlement
- Cropland
- Vineyard



Plots Division
Contour Lines
Underground water
Water boreholes



Roads
Path 1880
Primary 2022
Secondary 2022
Tertiary 2022

Vineyard
1880
2022

Water
Pont 1880
Spring 1880
Borehole 2022
Temporal stream
River

Human habitation
Inhabited pre-war Muslim
Inhabited pre-war Mixed
Abandoned pre-war Muslim
Abandoned pre-war Mixed Temporal stream

Geology
Alluvium - Colluvium
(silt, sand, gravel)

Kalavaso and Pachna Formations
(chalky marl, gypsum)

Apalos, Athalassa, and Nicosia Formations
(silt, sand, gravel)

Sheeted Dykes (Diabase)
(diabasic, basaltic, ultramafic dykes)

Lefkara, Kalogrea-Ardana, and Lapithos Formations
(breccia, chalky marl, limestone)

Upper and Lower Pillow Lavas and Basal Group

Kathikas, Moni, Kannaviou, and Pera Pedi Formations
(biocalcarenite, sand, sandy marl)

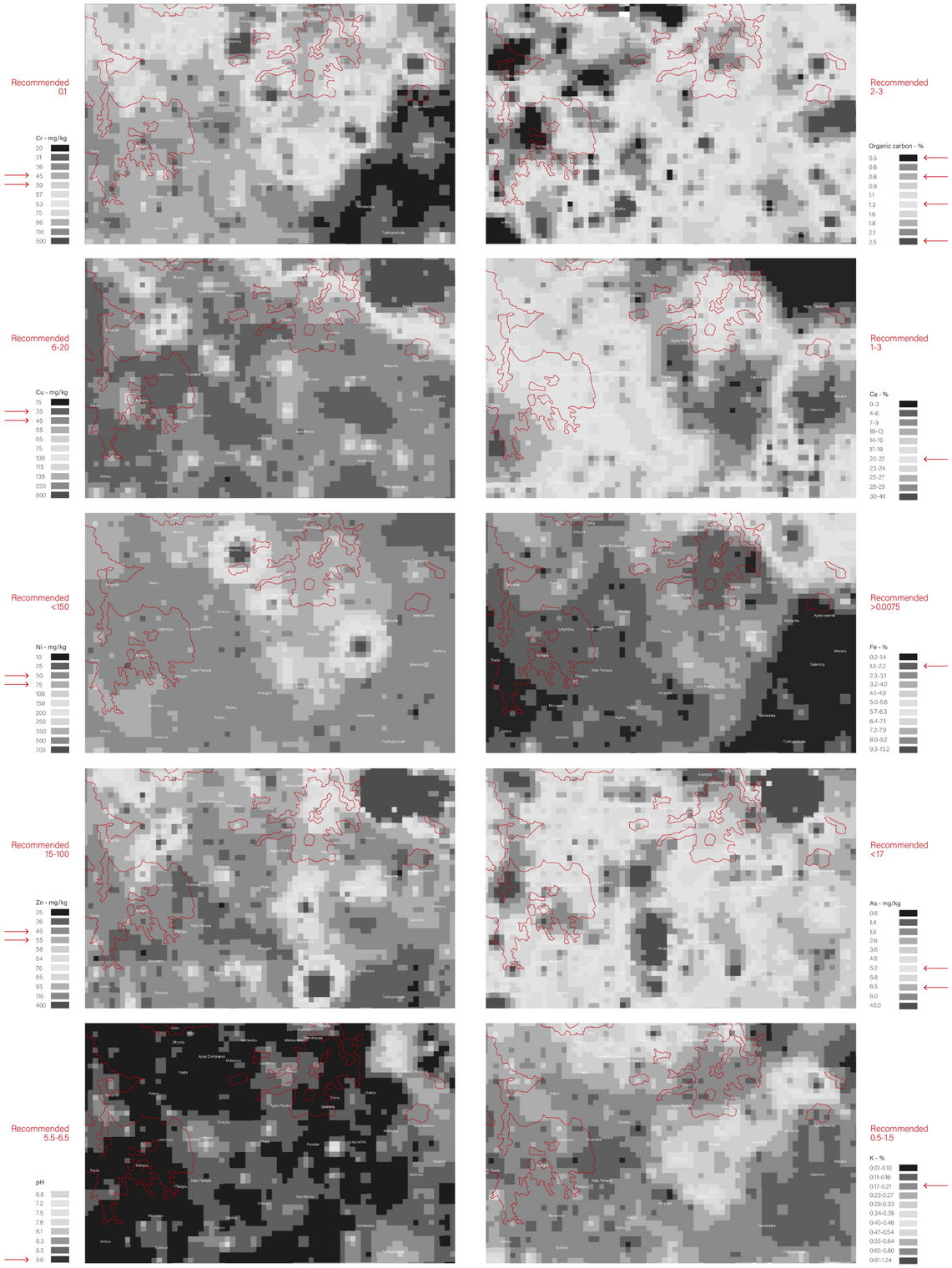
Mamonia Complex
(siltstones, mudstones, limestones, calcarnites)

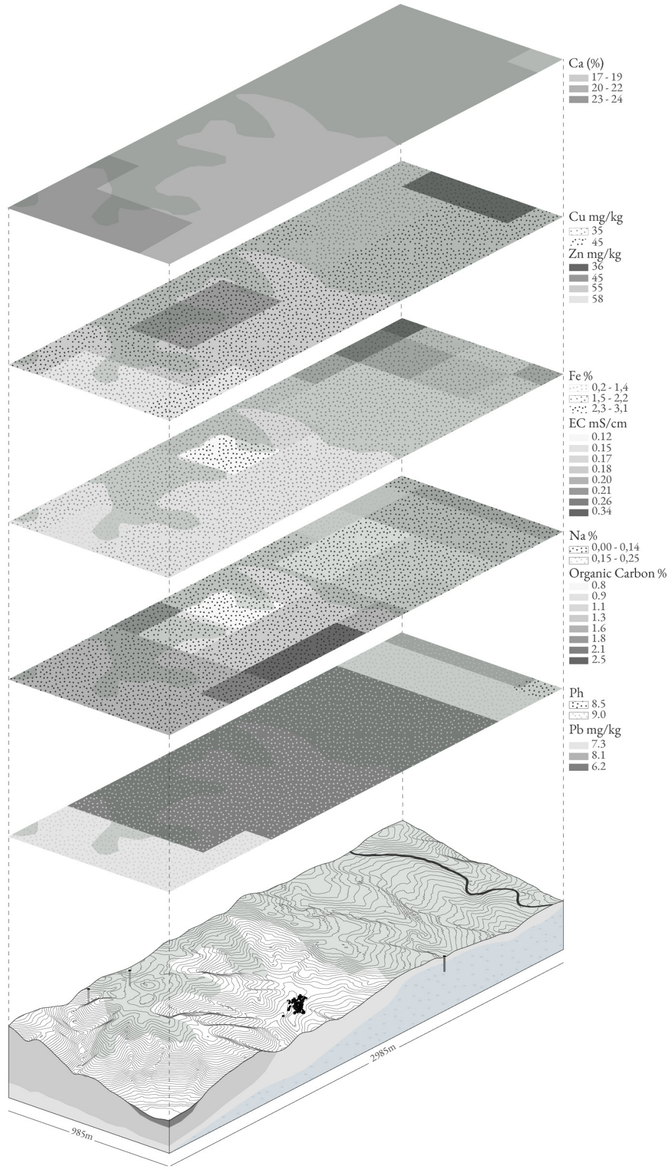
0 1 2 3km

Viticultural Territory
Erasure of Shared Identity

Water and Geology

In another correlation of the Cyprus image in 1880 with today, this time through the lens of the water resource, the latest technological achievements seem to have changed the image of the island greatly. In particular, during the British occupation, several advances were made in the effective management of water resources. Apart from the dams, which were mentioned earlier on the scale of the island, the exploitation of groundwater is also possible with the drilling of boreholes. Something that has been developed on the island also during the British occupation. Nevertheless, the legislative framework regarding the exploitation of this resource seems to lag behind from an ecological aspect as it gives the right to drill on the basis of ownership status and not on the basis of resource capacity. Thus the current image of the area represents a large number of boreholes, especially in areas with Kalavaso and Pachna geological formations (chalky marl and gypsum). Compared to the picture of the past, the ratio of water sources in relation to the property status shows that water source was exploited by a number of people regardless of whether it was on the property of one owner. Nowadays the water source is seen to be presented in each property separately turning the water source from a shared to an individual element. Finally, the development of viticulture in the area is related to the development of boreholes and geological formations. This is related to the current need for vineyard irrigation. Something that was not needed in the past when only local grape varieties was grown and the climatic conditions were milder.





Borehole
Secondary road
Ground water
Vineyard
Mamonia Complex siltstones, mudstones, limestones, calcarnites
Lefkara, Kalogrea-Ardana, Lapithos breccia, chalky marl, limestone
Kalavaso and Pachna Formations chalky marl, gypsum

Viticultural Territory
Other Critical Conditions

Vineyards and Soil Components

The exploration of viticulture in the area led to the analysis of surface soil conditions, in order to examine if the existing soil components support this land use. In general, there is a discrepancy between the viticulture needs and the capacity of the soil. One of the most important soil conditions is soil acidity (pH). While the required pH level is 5.5-6.5, in the areas where the crop grows it is mainly 9. A similar deviation is observed for other soil components, such as organic carbon or calcium.

In conclusion, this exploration once again indicates the gap between the landscape capacity and the needs of land use. Thus, in a more general context, the legislative status of the island gives more value to socio-economic aspects than socio-ecological ones.





Pitargou Adm. Borders
Road network
Asphalt road
Dirt road
Land use
Dense planted area
Shrubland
Grazing area
Cropland with trees
Olives, Carob or Citrus trees
Vineyard
Cropland
Orthodox religious area
Livestock shelter
Contour line

0 100 500m

Pitargou Village
Accumulation of Shared Identity

Land uses Plurality

In the territory of the village of Pitargos, although viticulture and crops are extensive, there is variety in the combination of crops with larger trees. This combination is quite limited but exists in different places and proportions along the landscape. Thus the above cross-section explains this configuration. There is a kind of pluralism in the landscape, however, there is no balance between different land uses. This situation represents the bigger picture of the island, where the diversity of the landscape of a bygone era has not yet been completely eroded, as many of its elements are still resisting.

A crucial part of this diversity is the abandoned pre-conflict settlements, which despite the fact that they have decomposed and are covered by agricultural and livestock activities, continue to resist and be an important element of the landscape.



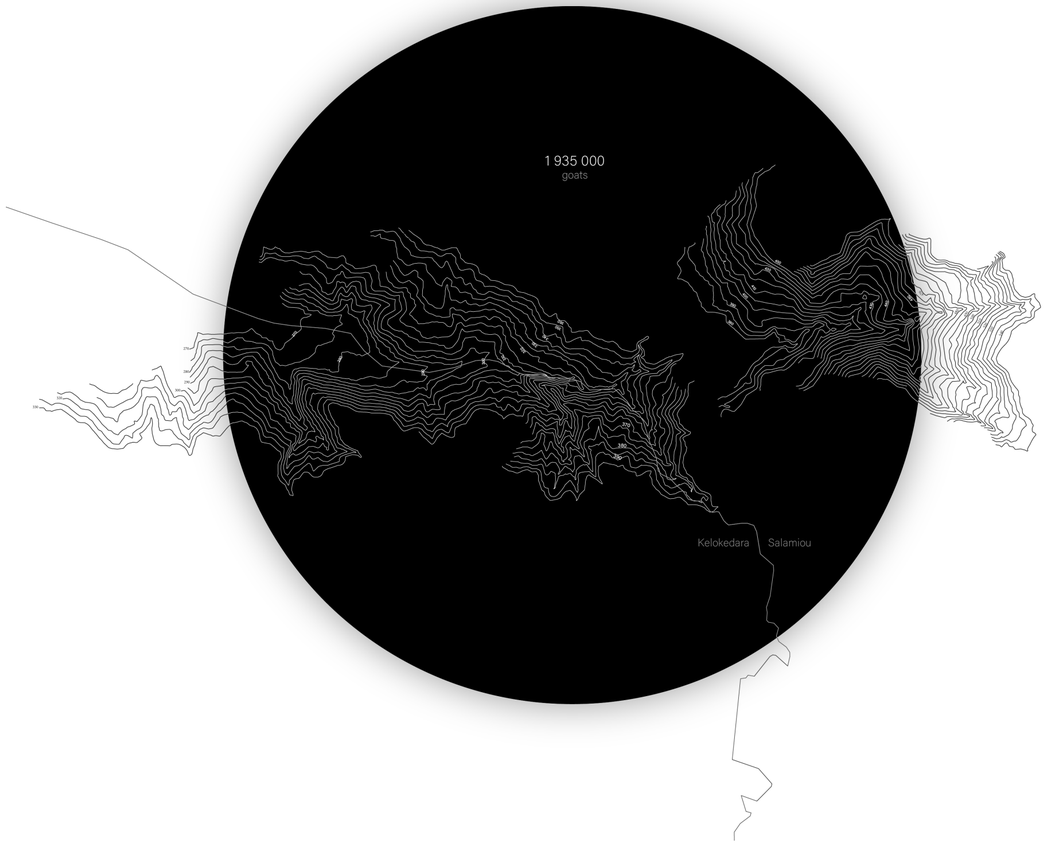
Agricultural activity in the River basin



Agricultural activity in former Shrubland and Forestry area



Livestock activity in former Shrubland and Forestry area



Pitargou Adm. Borders
Road network
Asphalt road
Dirt road
Land use
Dense planted area
Shrubland
Grazing area
Cropland with trees
Olives, Carob or Citrus trees
Vineyard
Cropland
Orthodox religious area
Livestock shelter
Plot
Ownerless land

0 100 500m

Pitargou Village
Erasure of Shared Identity

Ownerless land cultivation

As already mentioned, the former Muslim properties on the south island are now under government management and rented by the refugees to use as cultivated land or as pasture land. However, the lack of control of this action in the region results in the cultivation or grazing of larger areas beyond the fields' borders. By mapping these conditions, it is highlighted that this abuse could be categorized into three types of illegal exploitation of land without an owner. Initially, the first category deals with the river basin, which despite the fact that it belongs in a protection zone and is not part of the property regime, it is illegally cultivated. The second category is more directly related to the cultivation of land, beyond the boundaries of ownership, forming a pattern of smaller land patches that are located along the landscape. Finally, an area around the livestock shelters has been extensively degraded due to heavy grazing. One of the shelters is located between the structures of the former Muslim settlement of Pitargou, turning it into a pasture.

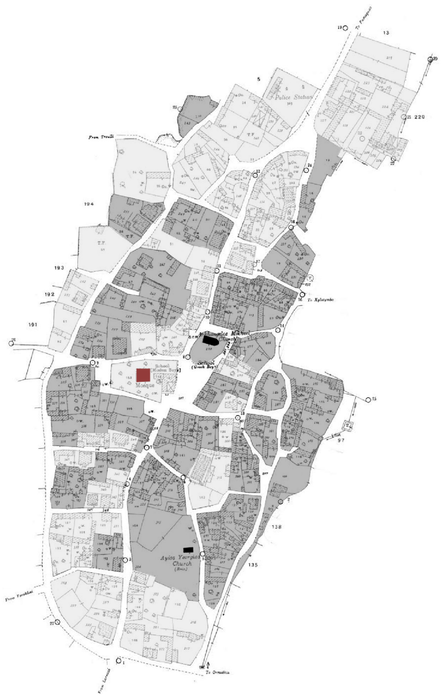
Patrisia Panagiota Tziourrou



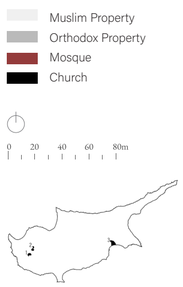
1. Choulou
Paphos



2. Asproyia
Paphos



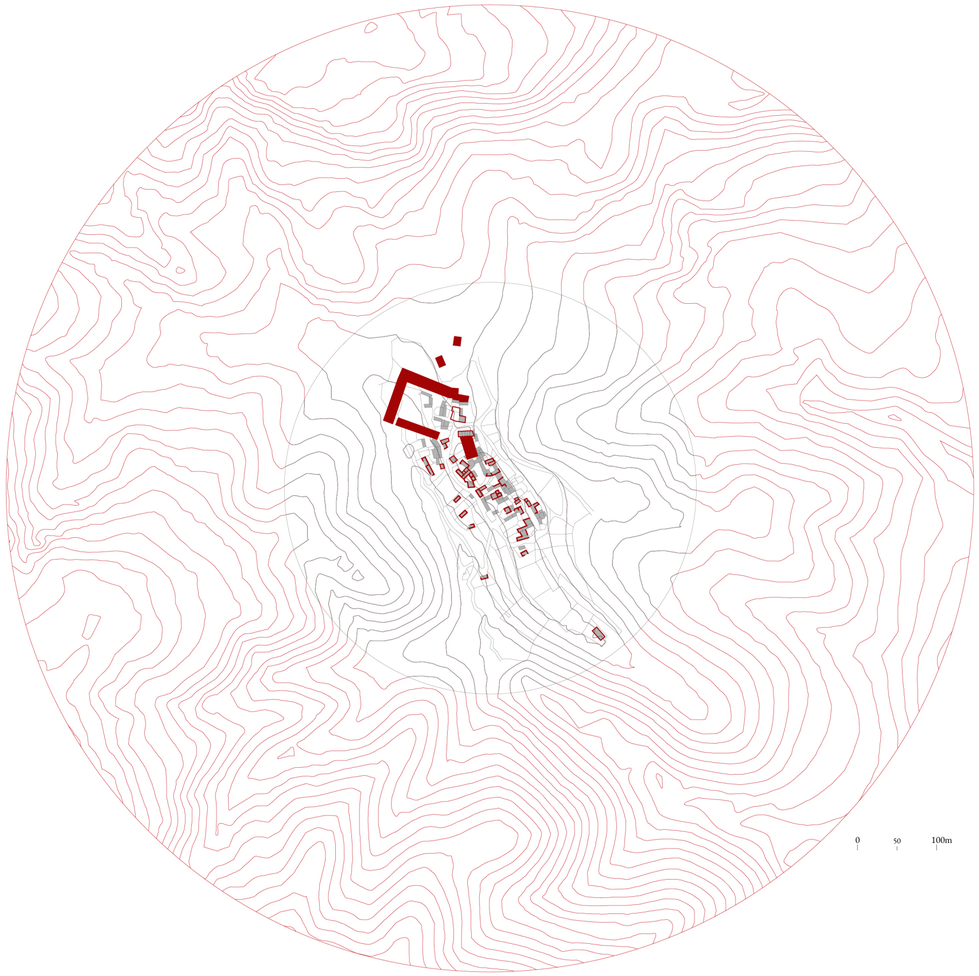
3. Pyla
Larnaca



Settlement
Accumulation of Shared Identity

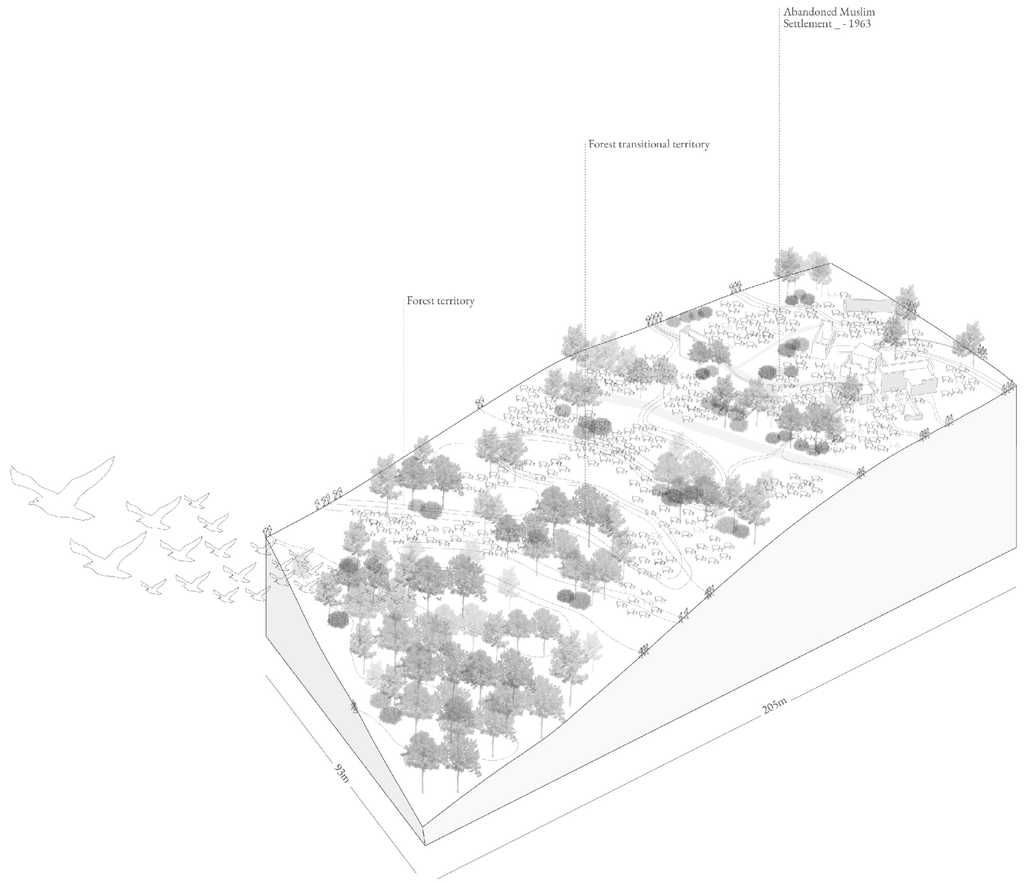
Pattern of Cohabitation

At the scale of the settlement, in the broader context of the island, the cohabitation pattern of the bi-communal villages differed from region to region. The neighborhoods of the bi-communal villages, which had a proportionally equal population and developed at a similar pace, tended to follow a more mixed pattern. On the other hand, settlements that became bi-communal in later years tend to have a clear distinction between Muslim and Orthodox neighborhoods. The case of the villages of Pyla and Potamia, which are still bi-communal villages, is interesting. One of the main reasons for their resilience is the fact that they are in the buffer zone and their inhabitants were not forced to leave their homes. At this point, religious buildings play an important role in these patterns of coexistence. For both the Muslim and Orthodox communities, the relationship between the religious building and the public space in the village center was directly linked. In the village of Pyla, for instance, residents explain that the operation of one does not interfere with the operation of the other as different hours follow. However, these buildings are still an element of separation rather than integration. While the two communities coexisted in their daily activities, during the religious ceremony they follow different directions. Something that, as mentioned above, was less intense in mixed villages than in individual ones. In conclusion, the project embraces the approach that the shared identity and the exchange between the two are characteristics of the daily survival activities and not of the religious ceremonies.



2022
Decomposed structure
Farm territory
Livestock shelter

1880
Village territory
Plot
Building



Looting traces
Hunting traces

Pitargou Settlement
Erasure of Shared Identity

Village Pattern Mutation

However, this pattern of coexistence has faded over the years. Post-conflict geopolitical strategy played an important role in these critical circumstances. The inability of the southern government to protect and maintain the bi-communal character of both the settlements that continued to be inhabited and the abandoned ones led to the gradual disappearance of the spatial elements of coexistence. The post-war process of looting Muslim property, as well as the granting of permits for the establishment of livestock shelters in the area of settlements were the main causes of this degradation. However, the Southern government maintained the “Muslim” religious buildings as “fake” respect for the different and their former users. This post-war superficial governmental strategy explains the value given to the politico-economic aspects rather than the socio-cultural aspects. At this point, the project wants to emphasize that cultural heritage is not just religious buildings but spatial elements that prove the uniqueness of each era.



Mixed settlement
Souskiou



Muslim settlement
Pittargou



Orthodox settlement
Lemona



Pitargou Village "Oven"
Photo taken by the author

Tree
Oven
Well
Shared wall
Religious Building

0 20 40 60 80m



Structure
Accumulation of Shared Identity

Domestic elements

At the scale of the structure, mapping the domestic and shared elements of the oven, the well, the back-yard tree, and the shared wall between two different family houses, it is obvious that they appear widely in both bi-communal and individual villages.

The location of the houses, next to each other with a common wall, served both static and thermal insulation purposes. Also, the size of the oven was large enough to hold at least ten loaves of bread, which the neighbors often made together and shared. This was a process that was repeated in the yard of a different neighbor each time. Also due to the hot weather conditions all the households used to have trees in their yard, which refreshed the house. Finally, the fact that water was supplied from wells, there was often one well per neighborhood or per village, depending on the capacity of the groundwater, which served the needs of the villagers accordingly.

On the other hand, the appearance of religious buildings indicates the separation between the two communities in terms of religious beliefs. This seems to be less pronounced in mixed villages where the inhabitants were less devoted to religious customs and often participated in bi-communal activities.





Pitargou Village "Decomposition"
Photo taken by the author

Pitargou Village "Decomposition"
Photo taken by the author

Pre-war Conditions
- Oven
- Tree
- Plot
- Building
- Well
- Shared Wall
- Street

Current Conditions
- Oven
- Tree
- Well
- Decomposed Structures

0 100m

Structure
Erasure of Shared Identity

Structures Decomposition

Despite the multiple structures in the pre-conflict settlement, the current picture shows on the one hand the disappearance of most of them, but on the other hand the increased number of the trees among the decomposed structures.

As the villagers who maintained and valued these domestic elements have disappeared, the structures are dismantled and turned to stone again. In the case of the village of Pitargos, this process is accelerated by the imposition of livestock activity between the structures.

On the other hand, ecological processes continue their course by planting seeds and developing plants between the now outdoor structures. However, this growth is limited due to intense grazing.





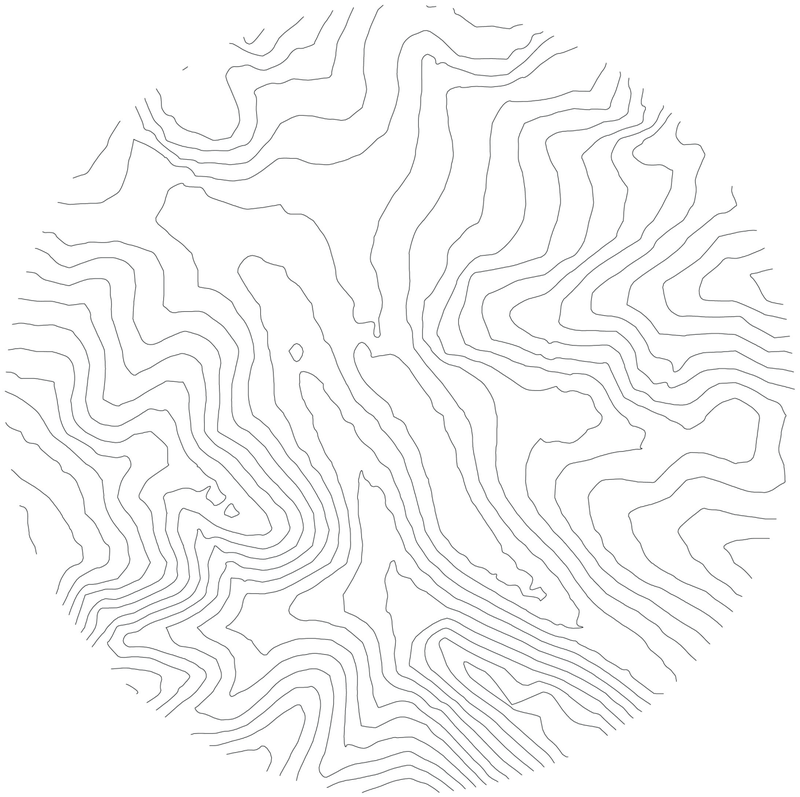
"Cheese Making" Practice
Photo taken by the author

Practise
Accumulation and Erasure of Shared Identity

Co-Production and Season Dependency

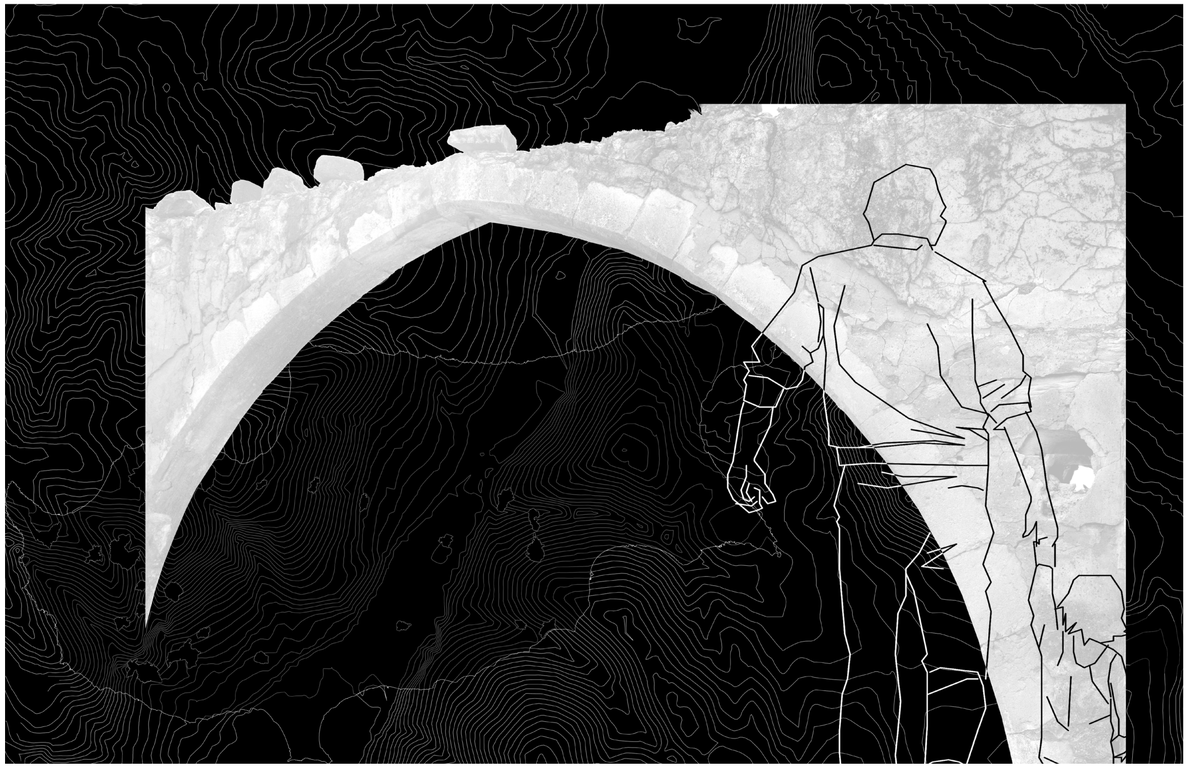
In the last part of this research, the common and collective practices between the two communities were seasonally dependent and connected to different land uses. For example, the practice of making sausages is a process that took place in November and links meat production with winemaking. Thus, these practices were interdependent, but they also depended on the seasons and the conditions in which they developed, the climate, and the qualities of the land.

Today this interdependence has disappeared as technological development gives humans the opportunity to intervene and change the characteristics of the land. Also, the possibility of indoor crops has disconnected production from the seasons. Finally, the commercialization of products and the need for continuous production throughout the year have led to the industrialization of these practices and the unbalanced exchange between production demand and landscape capacity.

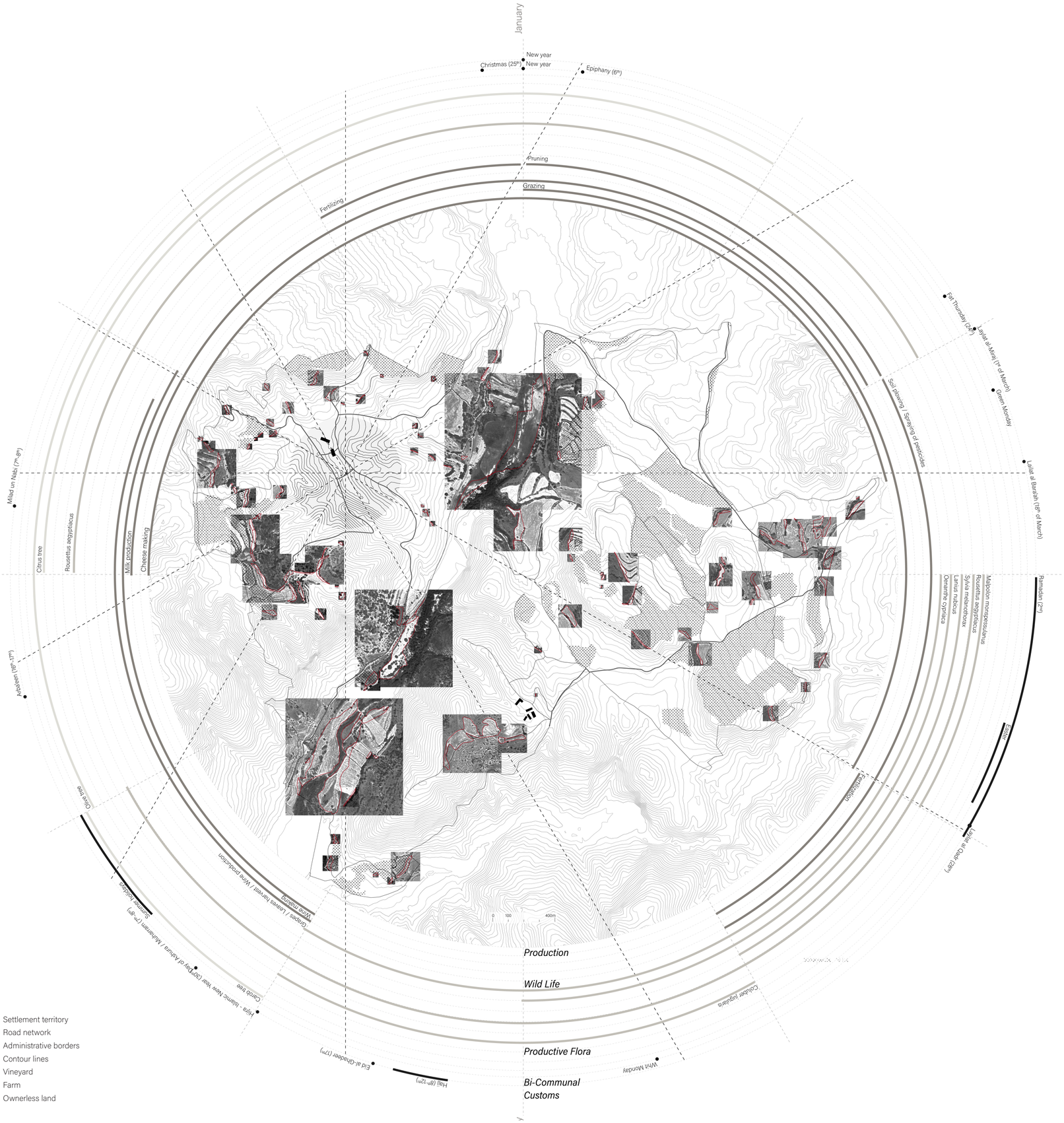


Vision 2060

Cyprus 2060
Pitargou 2060
Documentary



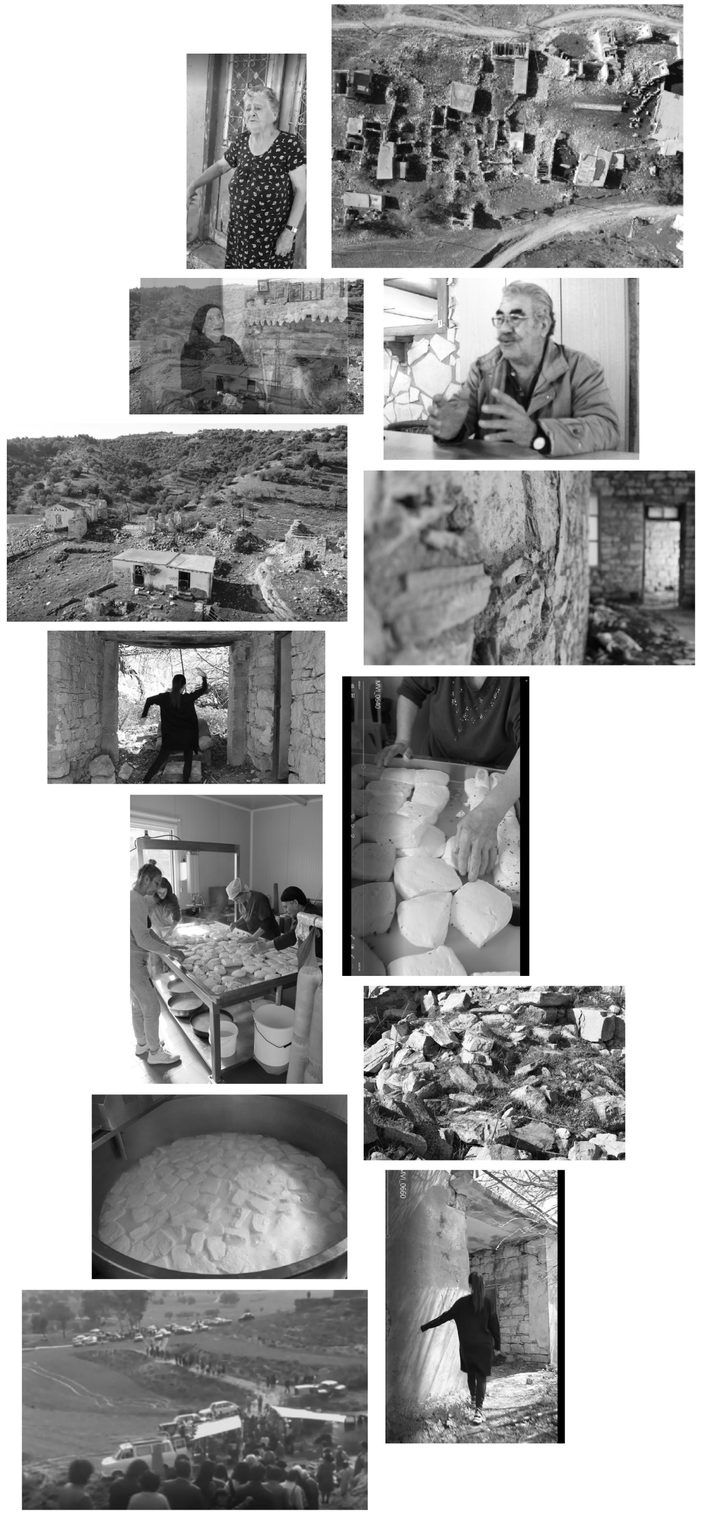
In 2060 the “occupied” territories of the South Island will become independent. In a process of 32 years from today and after 100 years from the “independence of the island” (1960) the vilified territories will be reactivated. Multiple life cycles will be synchronized and hosted by the landscape of the settlement, in the form of a shelter, between the traces of a bi-communal past. A continuous action-reaction between the land, the vegetation, the decomposed structure, and the human communities in order to gradually recompose a future common identity, not only between the two but between the many and the different. For each territory, this pattern will be translated differently depending on local, existing land uses. In the case of Pitargos, the functionalities of agriculture, viticulture, and animal husbandry will be synchronized with the cultural co-creation and life cycles of the endogenous wild ecology, in collaboration with the resident and the visitor. To reach this moment will precede the three time periods, foundation, planting, and integration. Nevertheless, the subsequent phase of expansion is equally important in this process of continuous re-evaluation and redefinition. The first phase concerns the configuration of the spaces that will reinforce the development of this pattern but will also liberate the territory from its existing occupation. The second phase concerns the creation of new structures that will host both human and non-human entities. Lastly, in the third phase, building the co-produce structures will connect the existing and new structures, creating finally the paradigm shelter(s) composition. In this way, the apathetic territories of the island will be reactivated in an effort to highlight and re-evaluate lost socio-cultural and ecological values at the island scale.



Pitargou 2060

Vision

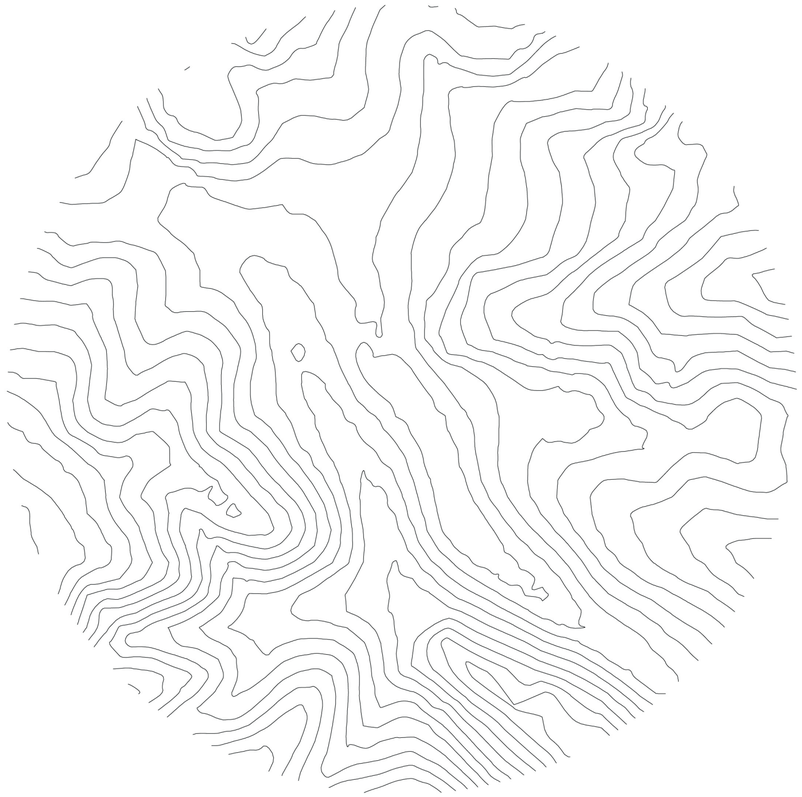
In the case of the territory of Pitargos, in 2060 the redefinition of the existing land uses in terms of time and space is envisioned in order to achieve the interaction between them, but also between other life cycles. Specifically, viticulture, agriculture, and livestock activities are interrelated spatially and temporally with the existing flora and fauna but also with the bi-communicative cultural moments in a continuous exchange between the landscape and the settlement, following a biodynamic calendar. Thus, the degree and type of interaction between the two spatial forms vary according to the time. The projection and integration of this example are introduced into the territory through the ownerless areas, which are the illegally cultivated land and the settlement of the village. Nevertheless, the goal for 2060 is the adoption of the paradigm by the users of the other cultivated land and its gradual institutionalization in the wider context of the island. The actors are the permanent inhabitants of the settlements, who will introduce and explore this symbiosis, but also the ephemeral visitors, who will interact with the example for a short time, in order to embrace or reject it. Important in this recomposition are the forms of the monocultivated land and the river area, which will be restored spatially and ecologically, proposing the reconstruction of the endogenous flora and fauna and the introduced of Agrobiodiversity.



Documentary

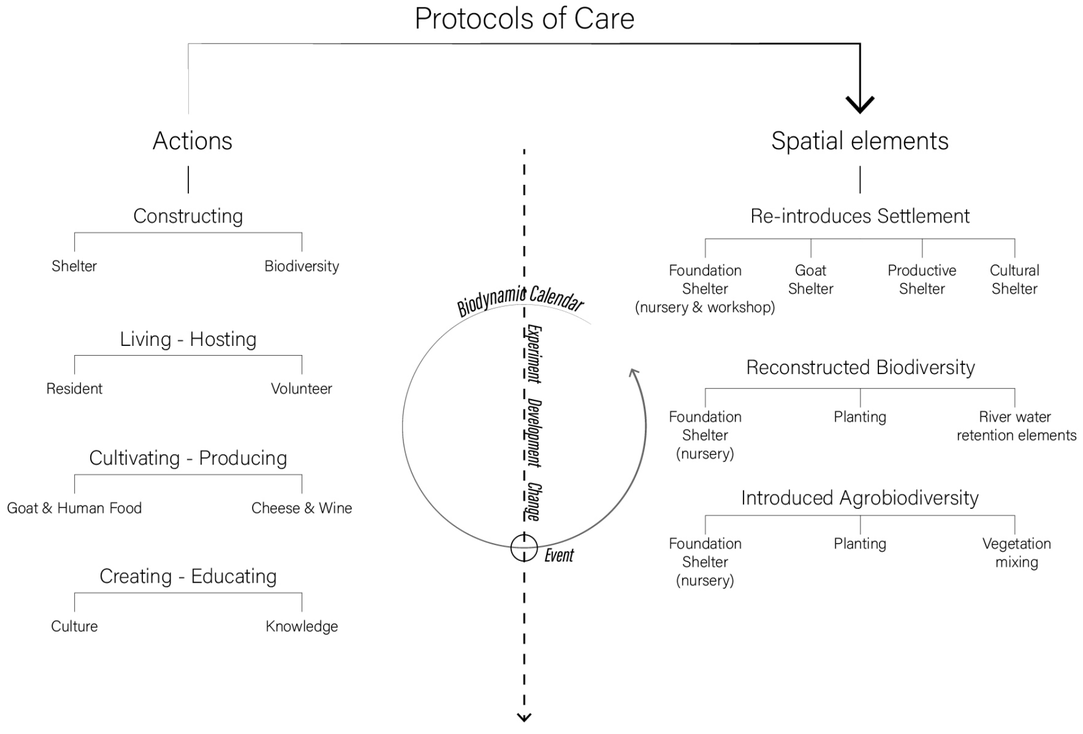
Approach

The inclusion of the documentary in the thesis project aims to highlight this transitional process from the current identity crisis to the introduction, the interaction, the integration, and finally, the progress that is translated at the same time as the independence of these territories. The actors are called in the first phase, of their integration into space and time, to face the fears and the socio-political stereotypes that occupy them. Then, their constant interaction with the shared memory, and the form and materiality of the space develops the necessary appropriation in order to become from a visual visitor to a user. In this transition, the relationship between the actors and the slandered space is liberated from the superstitions and they begin to co-create in space with the "others". This co-creation is at the same time the recomposition of an original occupation of the landscape, where elements of the past are part of the current space-time processes to achieve a smooth and collective transition in time. A transition that is built on the traces of the past and leaves no one behind on the road to the future, neither user nor space. Finally, the end of this collective action in the landscape symbolizes the liberation of the communities from the religious building models and their shift towards the space of their essential interaction, the landscape.



Implementation

Protocols of care
Actors Temporality
Symbiotic Calendar
Lines of Co-production
Spatial Interventions
Viticultural Territory Network

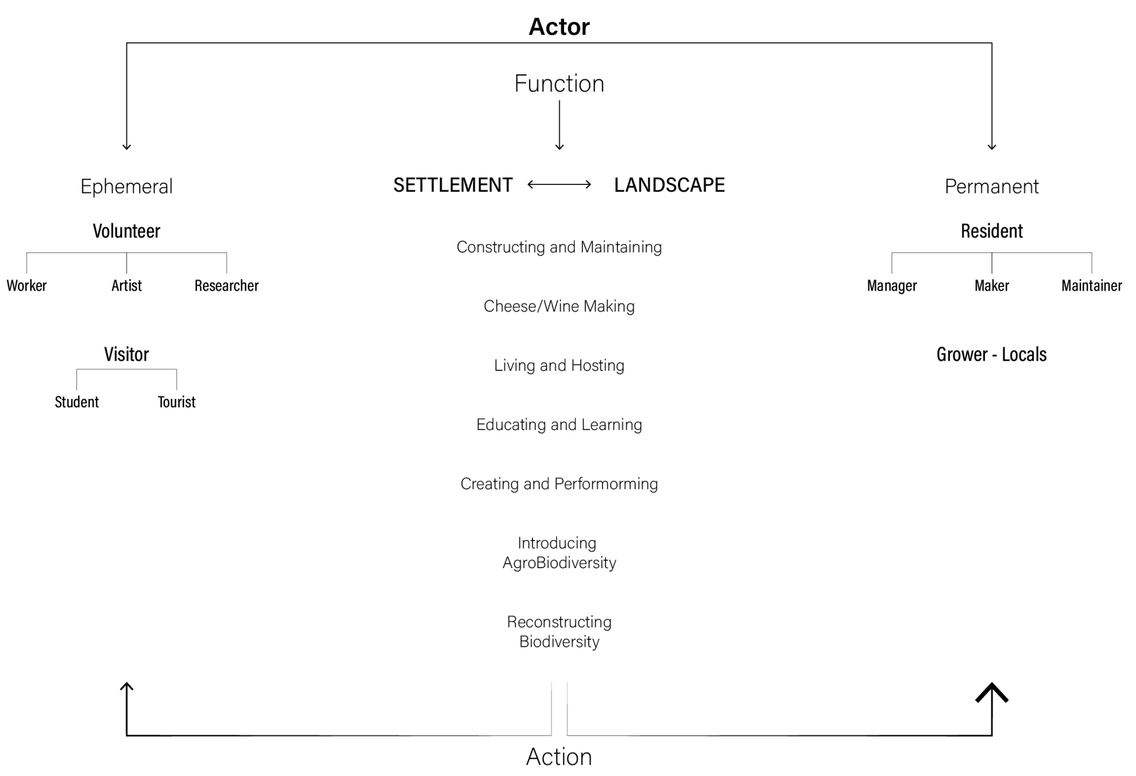




Scene of the documentary
Video taken by the author

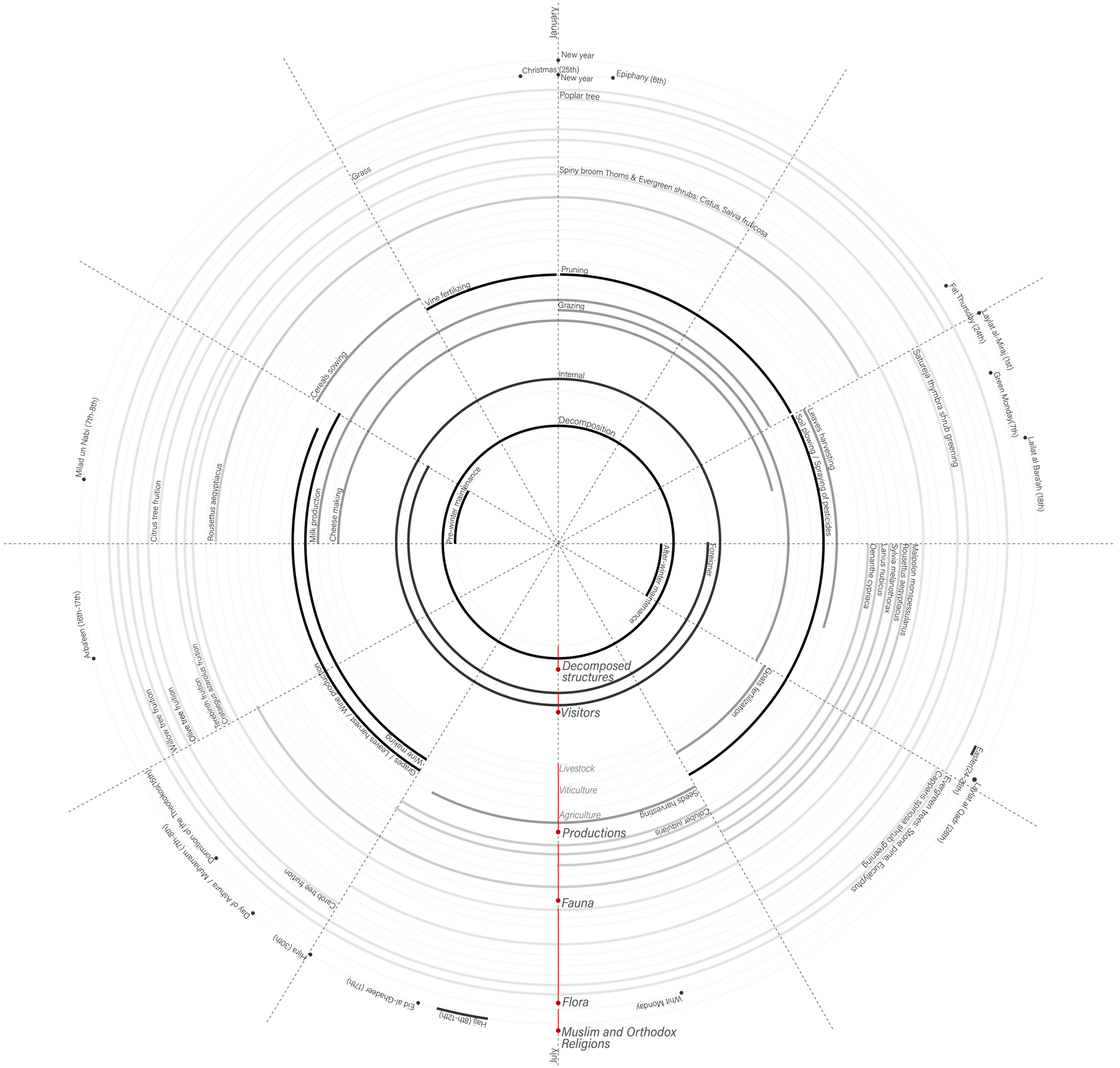
Protocols of care

The “protocols of care” is an alternative way of occupation of both settlement and landscape, where the notions of time, sharing, and attachment are the key elements. This paradigm is being assembled based on a cultural identity that is built during the years and constant current experimentation (scientific or not). An action, and reaction between human entities and other ecological elements based on a biodynamic calendar. So, the protocols’ times are both linear and circular, with the random times of events revealing another kind of interrelation between the multiple components. Furthermore, they take place on the “ownerless” land, which obtains different agencies during multiple processes, the inhabited land, the cultivated land, the biodiverse land and etc. The permanent actors, the residents build their shelter and work with the landscape in order to produce but also develop the paradigm of symbiosis. This paradigm is accessible by ephemeral actors and locals seeking to influence them.So, the permanent actor hosts an ephemeral actor in order to co-produce together, products and art, temporarily integrating them into a new way of life. This is an expanding process, as the ephemeral visitor becomes permanent and the paradigm is embraced by more actors or not?. Also, the experiencial land is spreaded between the other cultivated land in order to bring the paradigm closer to the locals.



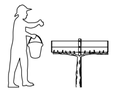
Actor(s) Temporality

The notion of temporality from the lens of actors is defined as permanent and ephemeral actors. This approach is based on the South-island post-conflict legislation, which allows the other community to visit the Southside of the island for a temporary period of time. Nevertheless, this strategy is expanded by proposing the accommodation or visiting of a wider range of visitors who choose to embrace the ideology. Thus, while the permanent resident manages, maintains, and expands the "paradigm", the visitor together with the permanent resident co-inhabits, co-produces, and co-creates the paradigm. In addition, local growers act as suppliers of raw materials if they have produced them following the regulations of the protocols. So they have a financial benefit from this common productive network.

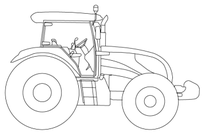


Symbiotic Calendar

The symbiotic, biodynamic calendar consists of six life cycle categories. From the center of the circles to the outside, the temporal interrelation between the decomposed structure, the visitor, the co-production, the flora, the fauna, and finally the bi-communal cultural customs is represented. Through this time composition, the correlation between the six categories is proposed, indicates moments of effective synchronization.



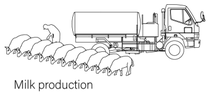
Vine fertilizing



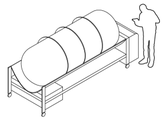
Cereals sowing



Cheese making



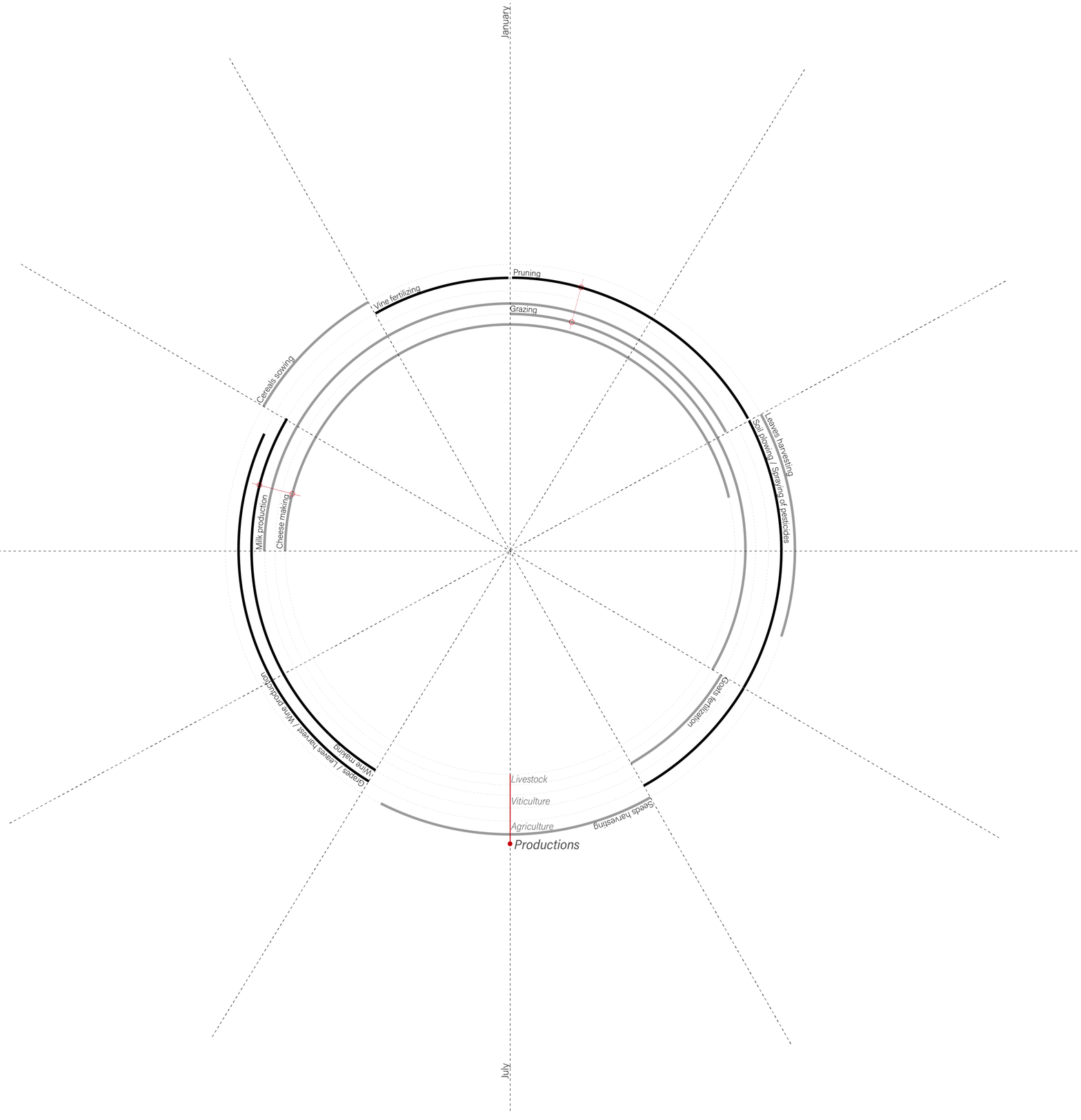
Milk production

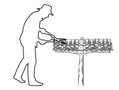


Wine making



Grapes & Leaves harvesting

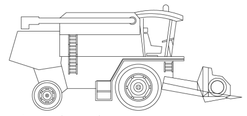




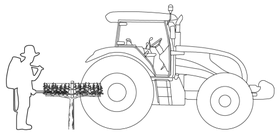
Pruning



Grazing



Leaves harvesting



Soil plowing / Spraying of pesticides



Goats fertilization



Seeds harvesting

Symbiotic Calendar

Practices Exchange

Correlating the two productions of cheese and wine making, in October both of them are happened activating productively the settlement at the maximum. This mean that this time period the volunteers have the opportunity to participate in both activities and that this period could be the ideal for a relevant event or market, motivating other visitors to be indegrated for some hours in both processes at the same time.

Also in January when the vines are pruned and there is no danger of grazing their leaves, the goats can be left free in the vineyards to graze the low vegetation


Grass


Grazing


Citrus tree

Speed: 0.6m/y


Grapes & Leaves harvesting


Willow tree

Speed: 1.8m/y

Olive tree

0.3m/y


Terebinth

0.3m/y


Crataegus azarolus

0.6m/y


Carob tree

Speed: 0.3m/y


Stone pine

3m/y


Poplar tree

Speed: 1.5m/y


Spiny broom Thorns and Cistus, Salvia fruticosa


Grazing


Satureja thymbra shrub


Eucalyptus tree

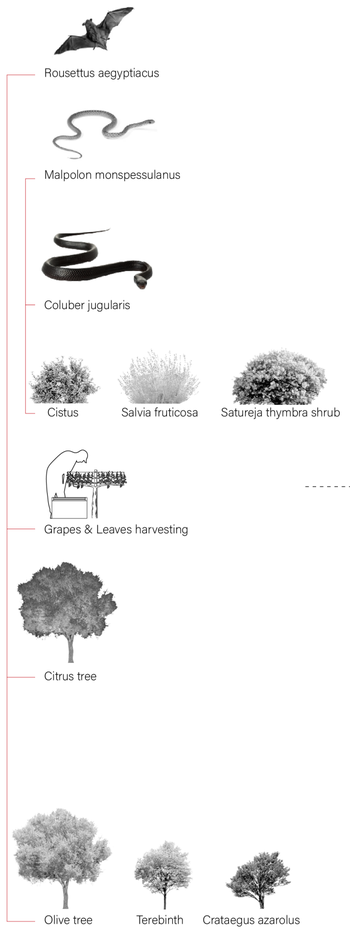

Capparis spinosa shrub

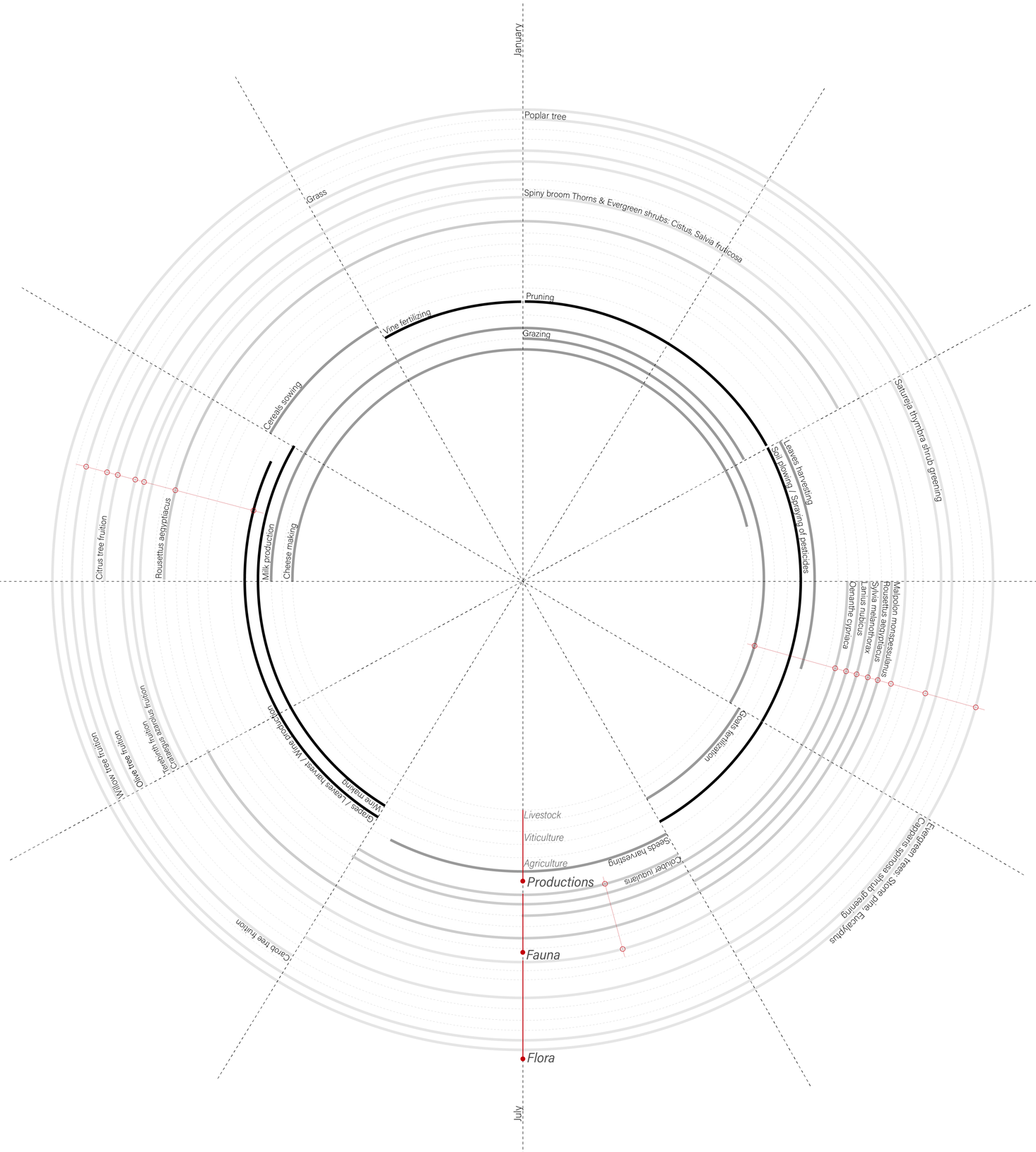
Speed: 4m/y

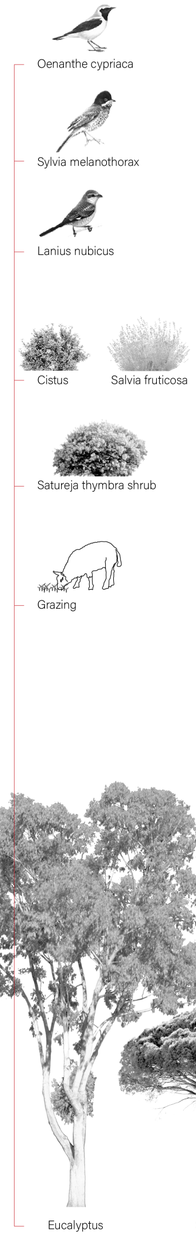
Symbiotic Calendar

Practices & Flora Exchange

The interrilation of these two practices with endogenous vegetation suggests that from January to April, when most of the grazing shrubs are in bloom, the landscape can withstand more grazing. Also, planting stone pines between the vineyards can protect them from the high temperatures of summer during the sensitive period of their fruiting. Also, during the months of September and October when almost all the local productive trees bear fruit (olive, orange, locust), their harvest can be done in parallel with the grape harvest that also occurs at that time. Thus the seasonal workers will be active in more than one production at the same time.







Symbiotic Calendar

Practices, Flora & Fauna Exchange

However, during the months of April and May, when the breeding season of most of the endogenous entities is, grazing should be done with control. Also during the month of October where most harvests take place is a breeding season for some entities which are sensitive to human presence. Thus knowing this time period the coexistence of production and wildlife will be able to become more effective.



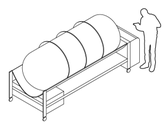
Olive tree



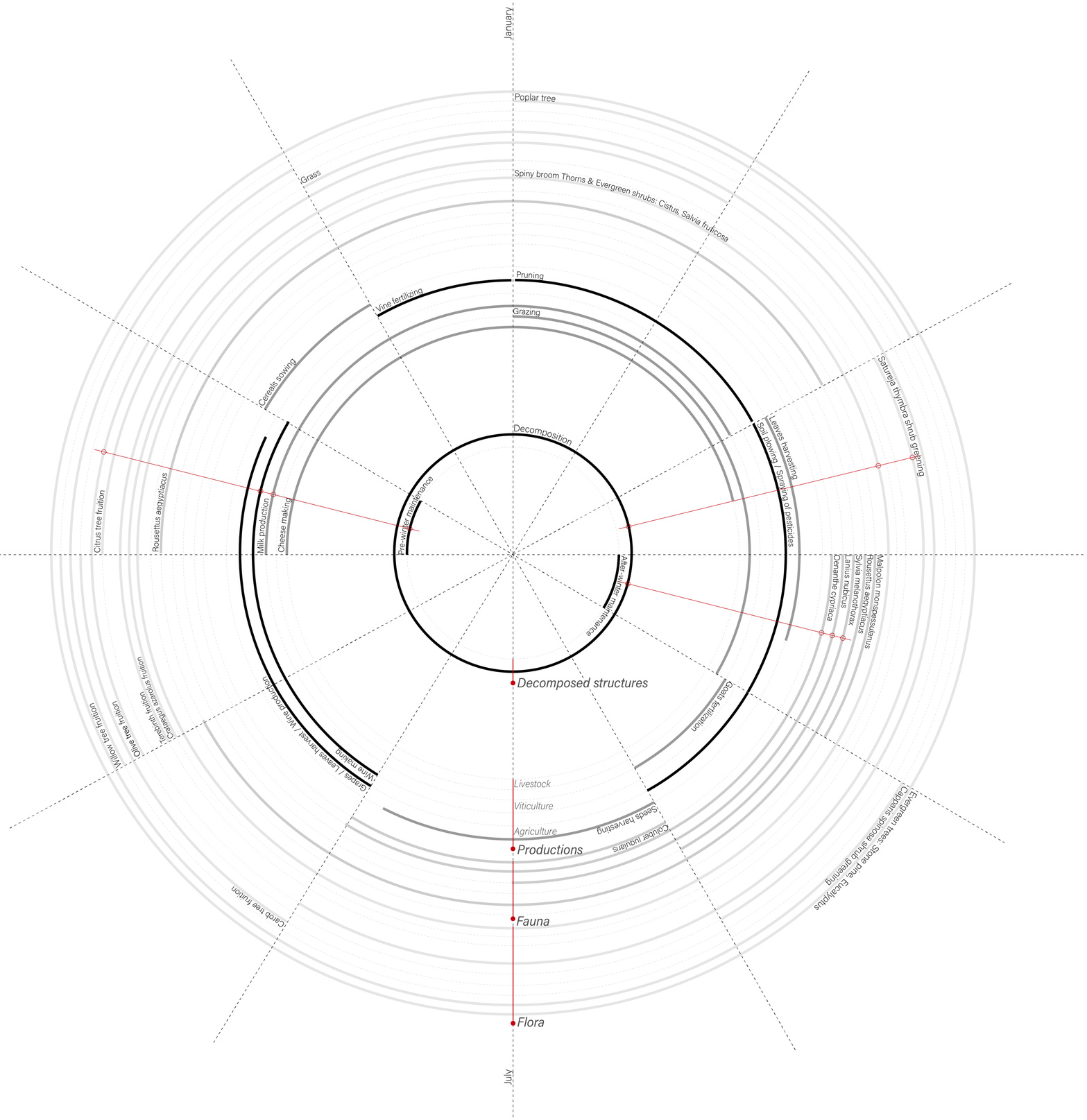
Maintenanced structure



Cheese making



Wine making





Oenanthe cypriaca



Sylvia melanothorax



Lanius nubicus



Spiny broom Thorns and Cistus, Salvia fruticosa



Decomposition



Satureja thymbra shrub

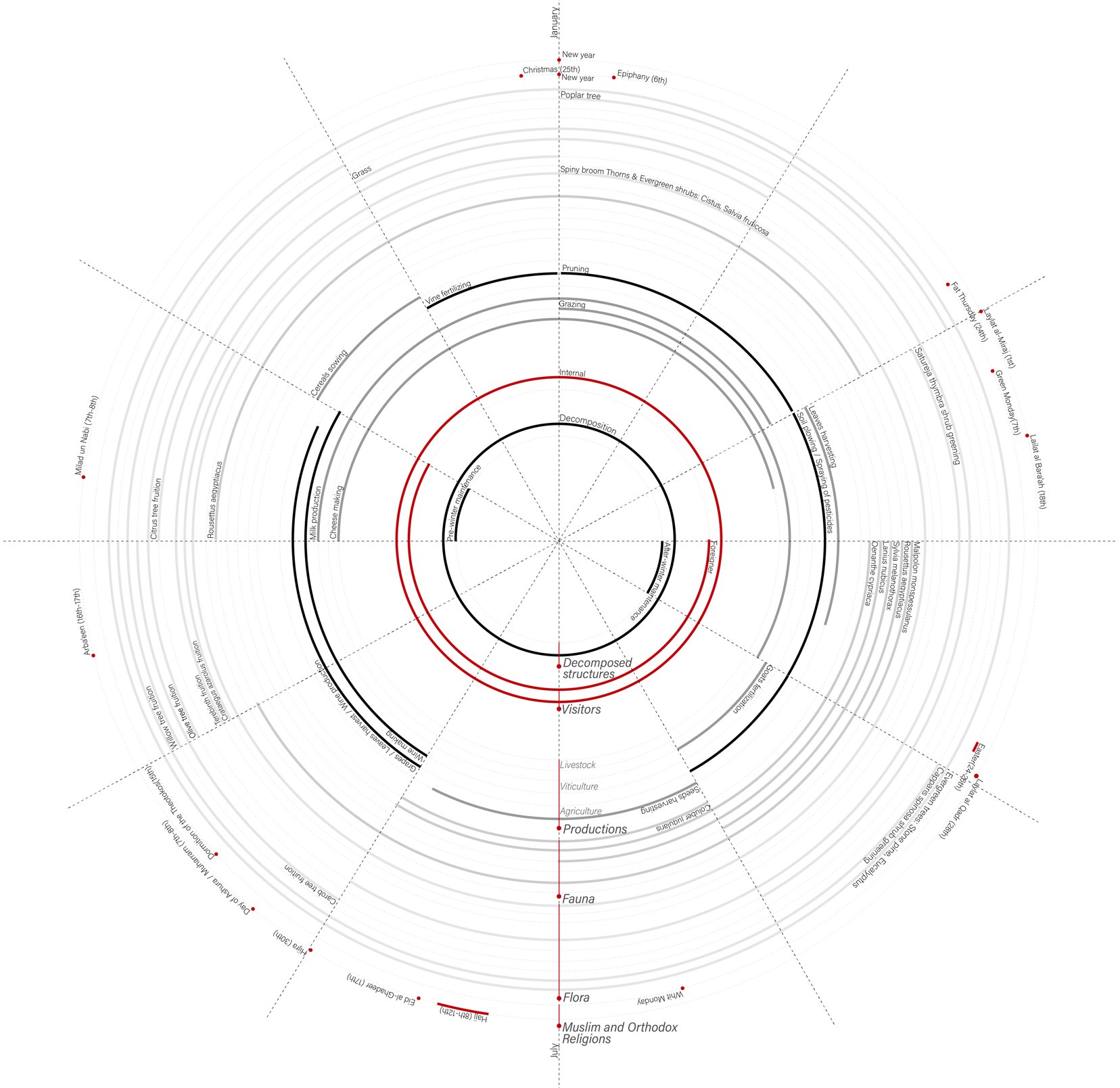


Capparis spinosa shrub

Symbiotic Calendar

Practices, Flora, Fauna & Decomposed Structures Exchange

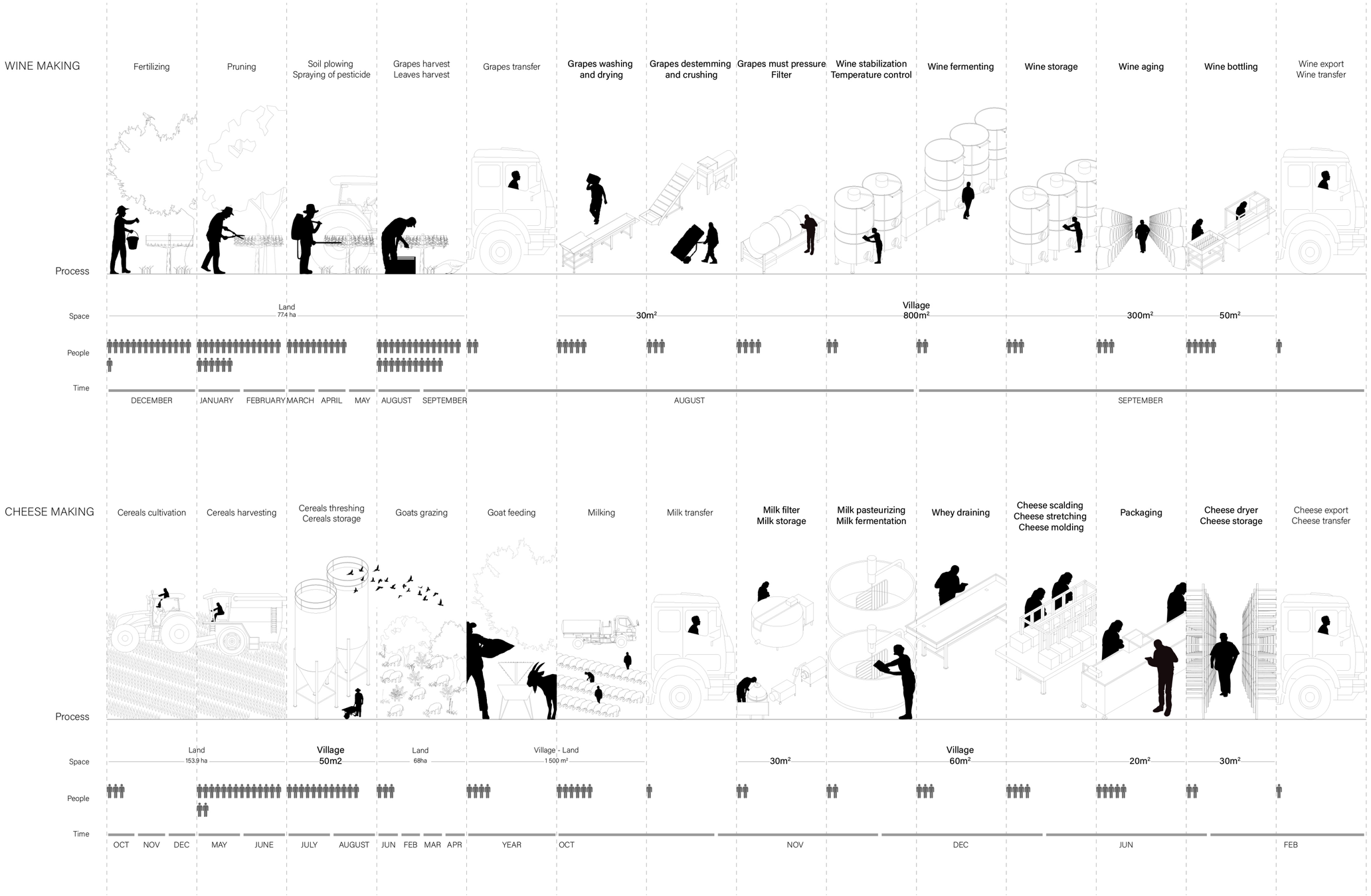
At the same time, the deconstructed structures that are allowed to continue their decomposition process with little or no human intervention could be used as a shelter for these entities, especially during their breeding period. Also, the maintenance period of these structures could be linked to the cheese and wine production period, intensifying the activation of the settlement during the month of October.



Symbiotic Calendar

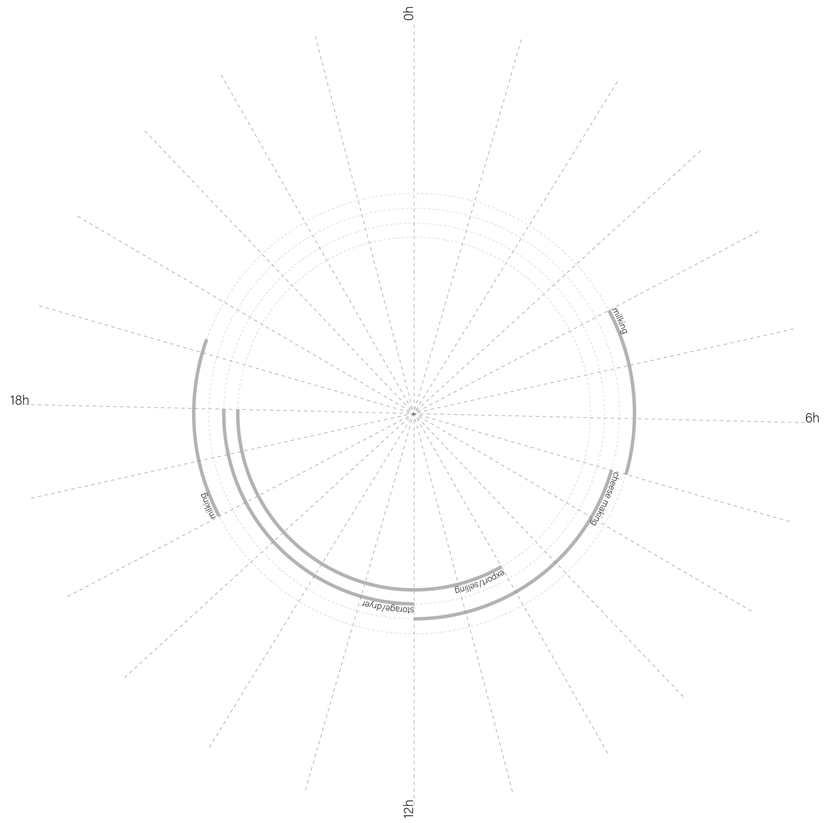
Bi-Communal Exchange

Finally, the fact that most of the cultural public holidays of the two communities differ in time, creates an exchange in terms of working periods. So the times when one community is not working the other community can fill the gap. However, during the periods when the holidays are common, it will be possible to have bi-communal celebrations with cultural customs and communities.

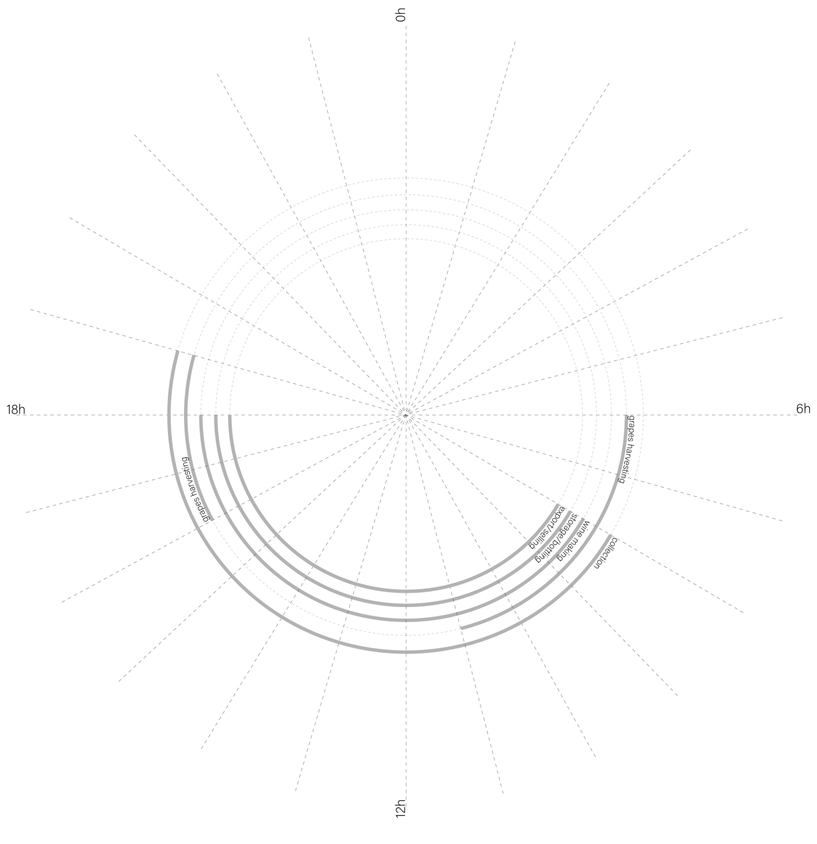


Lines of Co-production

Although the paradigm will initially be applied to land without an owner, the identification of the quantity of the space and the necessary human resources is based on the extent of existing land uses with the aim of gradually integrating local growers into this network. Nevertheless, the final composition of these spaces is also a gradual development which is based on the integration of more stakeholders.



Wine making





"Cheese Making" Practice
Photo taken by the author

Cheese and Wine making Practice

Daily life cycles

At the same time, analyzing the daily life cycles of wine and cheese making practice, we can identify the free time of the volunteers and the possible moments for other cultural activities respectively. Also the spaces of these practices could be used for other activities during inactive hours depenting of their size and spatial characteristics.



Re-Introduced Settlement

Reconstructed biodiversity

Reconstructed river biodiversity

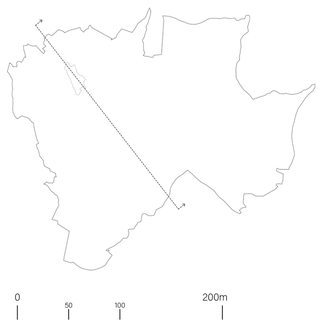
Reconstructed biodiversity

Reconstructed biodiversity

Introduced Agrobiodiversity

Introduced Agrobiodiversity

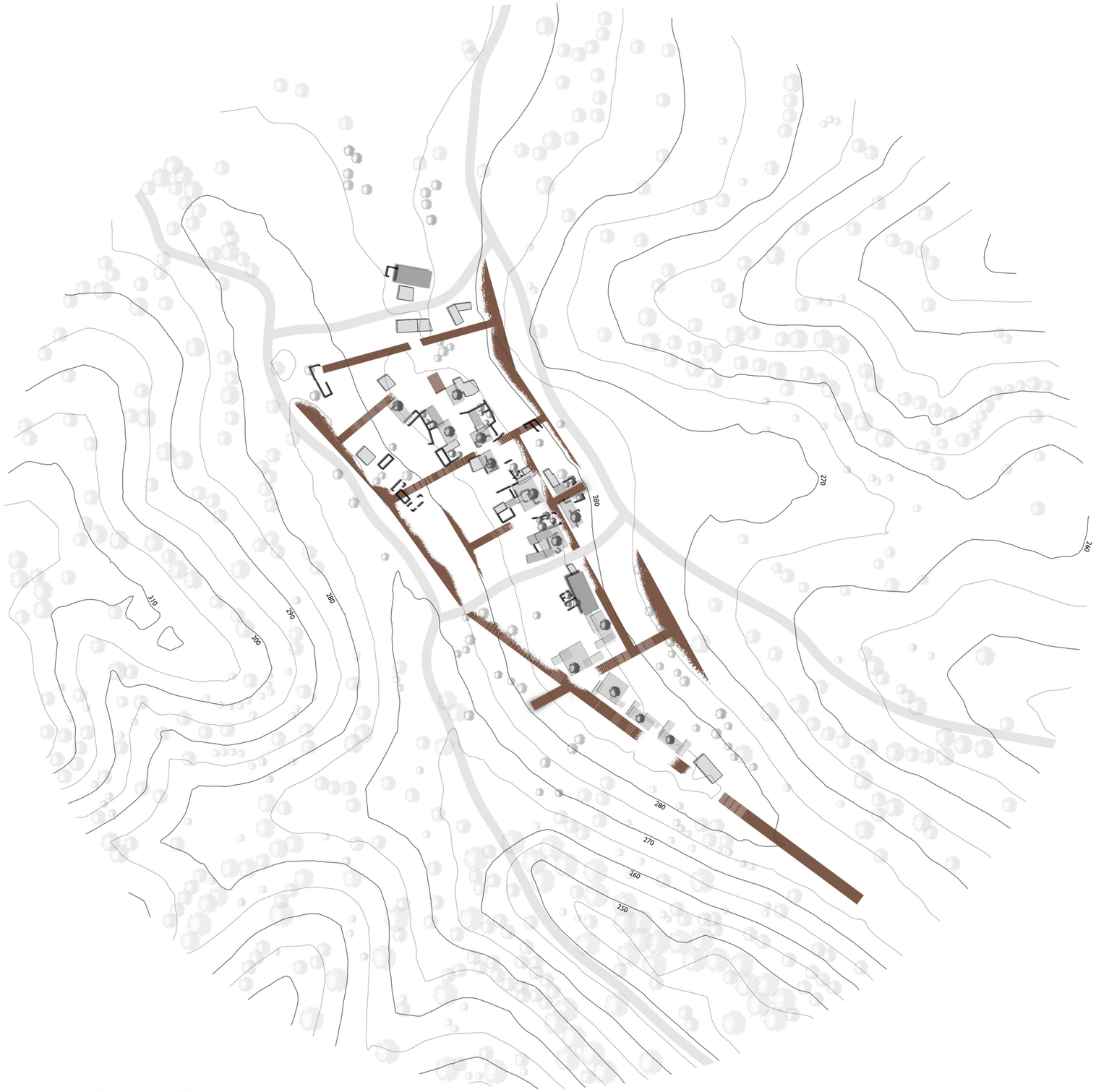
Introduced Agrobiodiversity



Spatial Composition

Spatial interventions

In order to make a correlation of the spatial interventions along the landscape, a transverse section with respect to the river is used. The areas indicated in the intersection, in terms of the landscape beyond the settlement, are not a literal translation of the intervention areas but a more abstract indication of the morphological areas within which the land without an owner belongs. Thus, in the area around the settlement, both the reconstruction of biodiversity and agrobiodiversity are proposed, as a result of its existing uses of pasture and cropland. In the case of the river area, the reconstruction of the biodiversity is proposed, as the immediate removal of the crops from the area is required. Finally, in the existing cultivated plateaus of the landscape, agrobiodiversity is proposed.



Re-Introduced Settlement

2060

In 2060, the settlement of Pitargos will be a composition of five shelters that are formed in relation to the landscape and the existing decomposed structures. Initially, the “Path and Performance” shelter consists of vertical and horizontal elements that form spaces of movement, stopping, and observation. The horizontal elements, formed in contact with the landscape, are created from the existing site stones. former structures. The horizontal elements, which do not touch the ground, are formed of wood and metal, while the vertical elements are oxidized metal elements that sink into the ground. The “Goat Shelters” are horizontal elements that create plateaus and recesses in relation to the ground. The upper part of the plateaus is the end of the paths, while the lower part forms a recess in the ground. The “Shelters of the Foundation” are two, larger than the rest of the buildings, structures that consist of construction workshops and plant nurseries. The elements that composed the settlement are formed in these spaces. The fourth multifunctional “Shelter of the Co-production” consists of permanent and ephemeral housing, which are connected to the public areas of production and market. Finally, the multifunctional “Cultural Shelter” also consists of the two types of housing, which are connected with the public spaces of education, research, creation, and market.

Re-Introduced Settlement
2060

Patrisia Panagiota Tziourrou



Cultural Shelter
Creation: **700m²**
Education - Research: **110m²**
Housing: **780m²**
Market: **120m²**

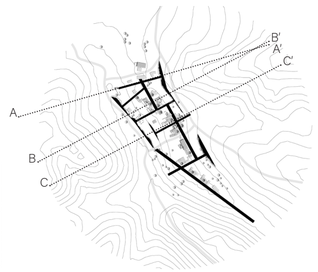
Production Shelter
Cheese and Wine making: **950m²**
Housing: **420m²**
Market: **50m²**

Foundation Shelter
Workshop: **250m²**
Plants nursery: : **200m²**

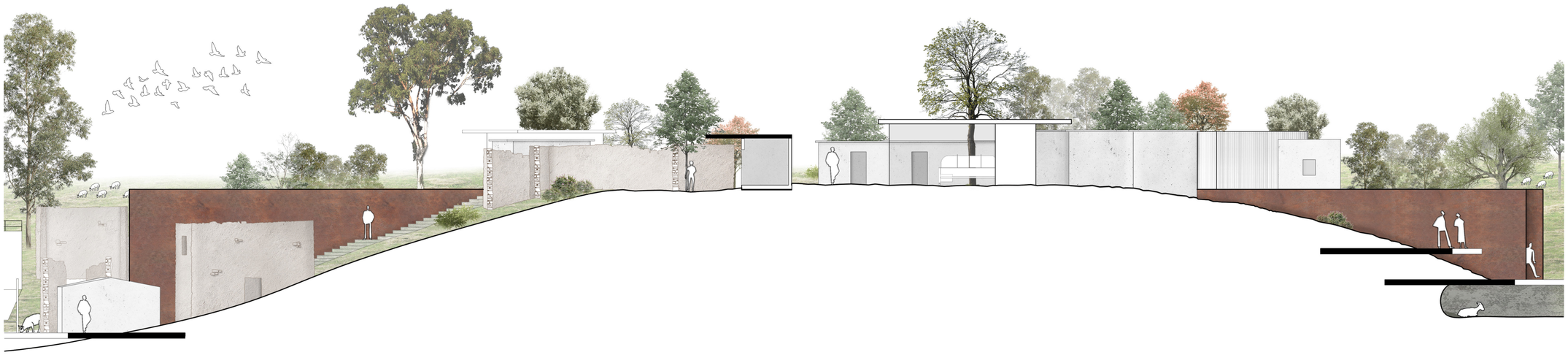
Goat (+Performance) Shelter
Sleeping area: **1500m²**
Food storage: **150m²**

Performance Shelter:
Path: **2100m²**
Stage:**850m²**

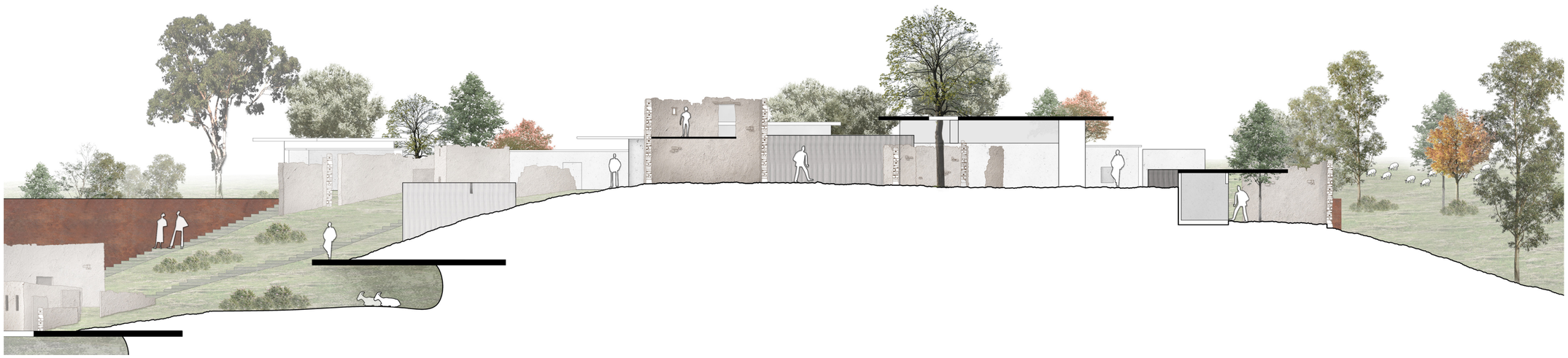




Section A-A'

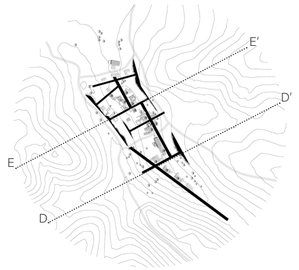


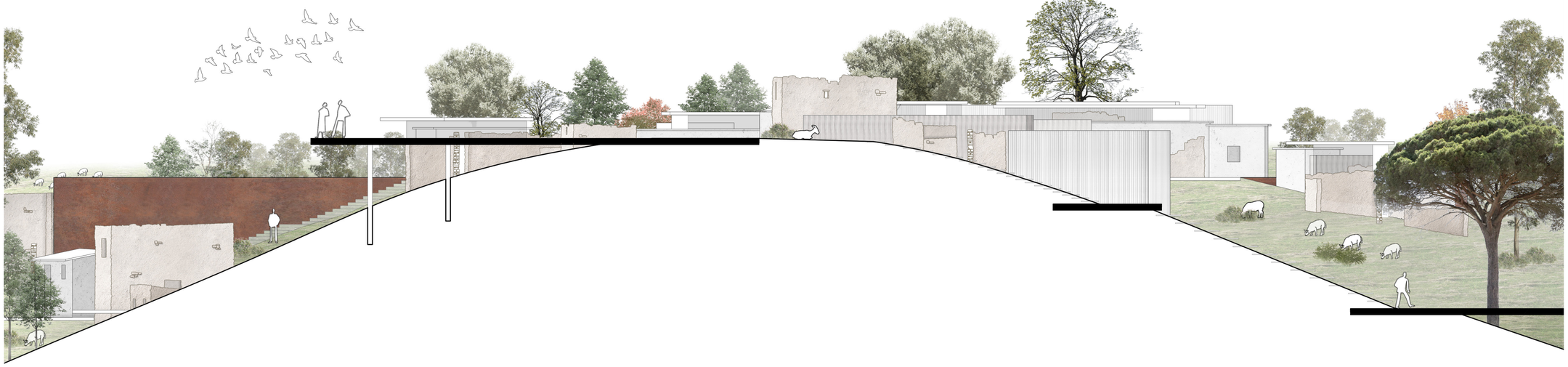
Section B-B'



Section C-C'

0 5 10m





Section D-D'



Section E-E'

0 5 10m

Re-Introduced Settlement
2060

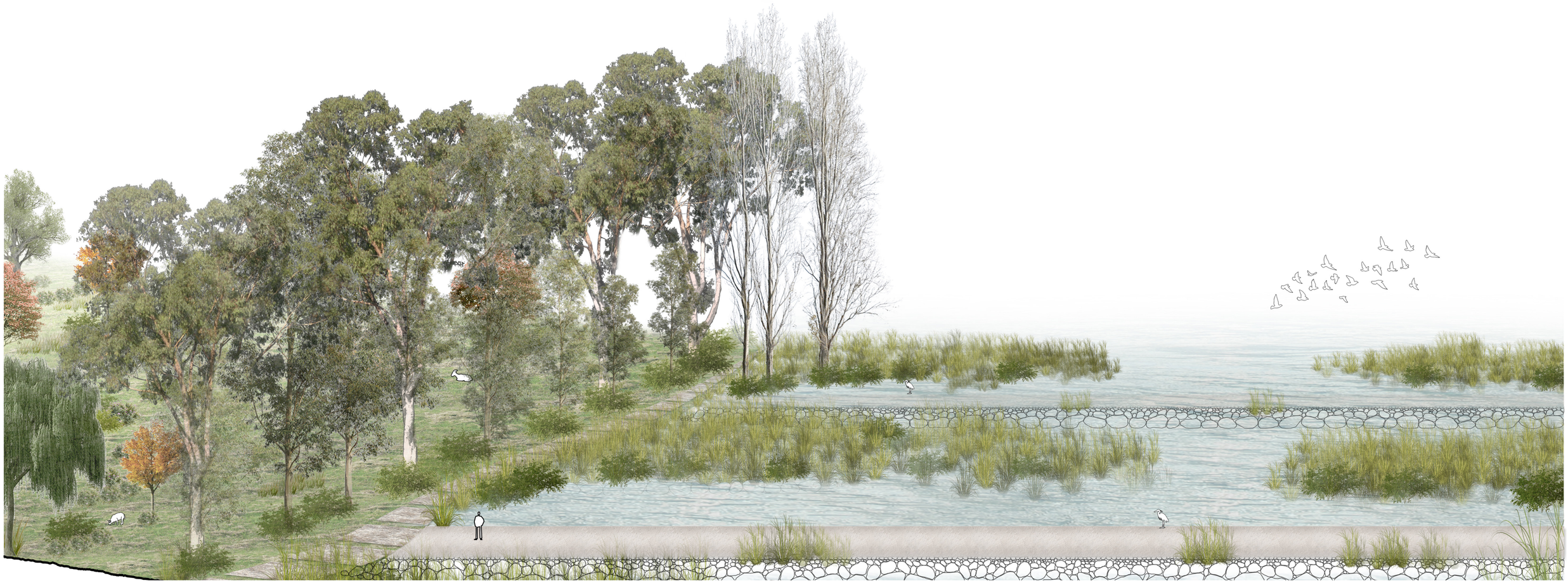


0 5 10m

Introduced Agrobiodiversity

2060

The process of introducing agrobiodiversity is a composition of vernacular landscape practices of plurality, and scientifically proven sustainable strategies. Thus the goal until 2060 is a means of continuous experimentation and application of this composition to develop a balance between human-controlled productive and biodiverse areas. In this process, the present and future user is called upon to equip the landscape with the resilience needed to withstand production, rather than limiting their productive activity.



0 5 10m

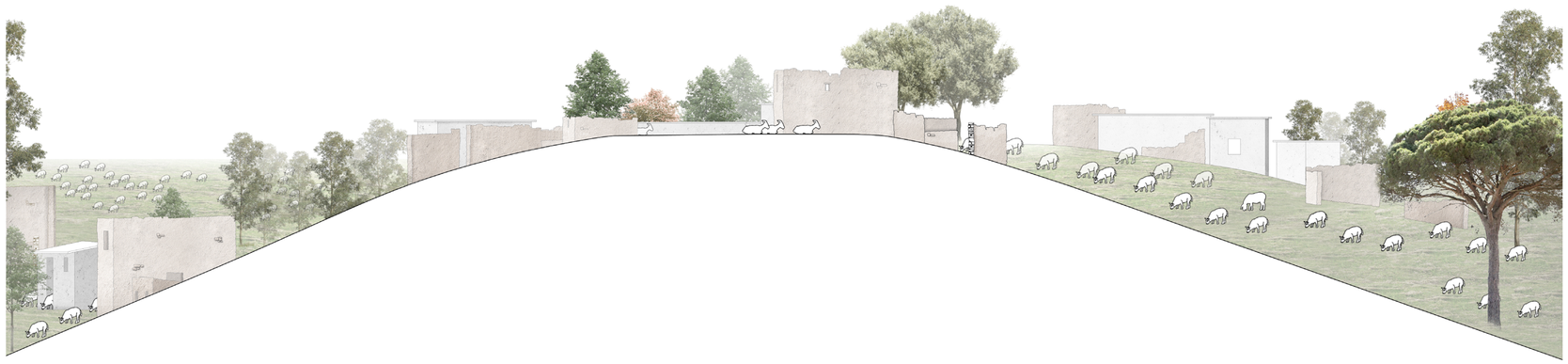
Reconstructed River Biodiversity

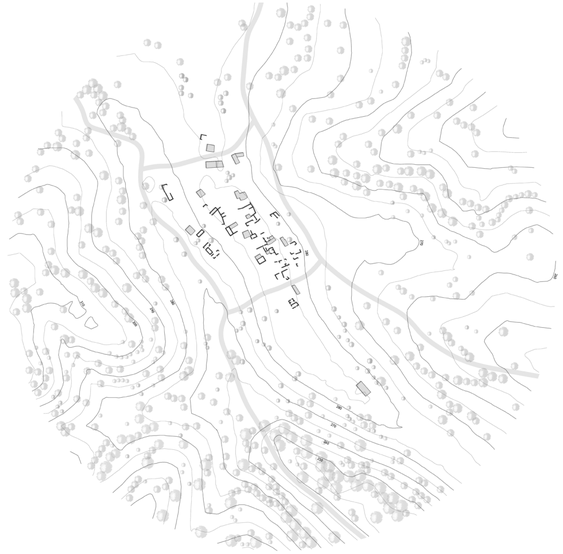
2060

In the case of the river biodiversity reconstruction, the process toward 2060 is the removal of the crops from the river area and the gradual reclamation of the landscape from the local endogenous vegetation. Thus the above image illustrates the future river condition based on the vegetation growth speed and the water retention system in the riverbed. Specifically, it is proposed to form a local system of stone structures that will retain water in the area, giving the soil the time to absorb the rainwater and vegetation to grow.

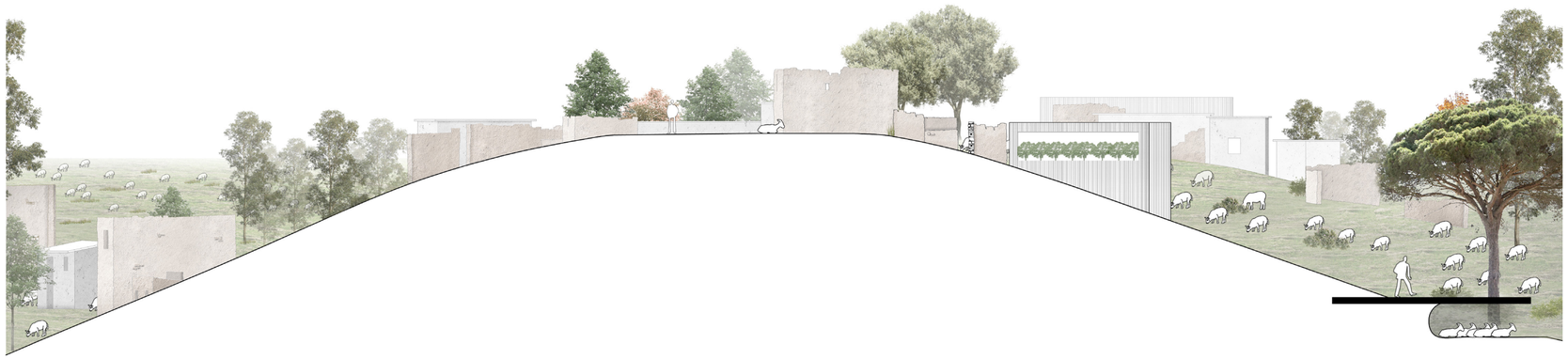
	Phase 0 2022	Phase 1 2022-2027	Phase 2 2027-2032	Phase 3 2032-2042	Phase 4 2042-2060	Phase 5 2060-...
Re-introducing Settlement	- Abandoned from the human - Livestock activity	- **Foundation shelter** (workshop & plant nursery) - **Goat shelter** (artificial plateaus on the slope) - Existing buildings Renovation (for production and permanent residence)	- **Path & Performance shelter** - Production and Permanent housing	- Trees transplantation & Growth (from nursery to pre-planned locations in the settlement)	- **Co-production and Co-cultural Shelter** - New Accomodation structures (for ephemeral residence) - Ephemeral housing & Cultural activities	- Expansion along the Path (Shelters pattern) - **Network of Co-creative settlements** (starting with neighboring settlements)
Introducing Agrobiodiversity	- Monoculture cultivation - Overgrazing	- Soil restoration of ownerless land - **Division of pasture areas** (with repellent for goat bushes) - **Restoration of pasture areas** (not accessible to goats) - Reduction of goats number per hectare	- **Addition of endogenous flora** (in ownerless land & iin the linear areas between the crops) - Division of (other) pasture areas (with repellent for goat bushes) - Endogenous flora growth (in ownerless land & in the linear areas between the crops)	- Opening of restored pasture areas (to the goats) - Addition of endogenous flora (in local users land who embraced the paradigm) - Restoration of (other) pasture areas (not accessible to goats) - Increasing of goats number per hectare (in the restored pasture areas)	- **Start-up of other Co-productions** (using raw products from added productive flora) - Maintenance and Expansion of the Process (a collaboration between locals, new residents & volunteers)	
Reconstructing River Biodiversity	- River basin cultuvation	- **Removal of Crops from River area** - **Construction of Water Retention structures** (using river stones) - Change of Dirt rural roads to Hiking trails (connecting settlement to the river area)	- Soil Restoration - **Addition of Endogenous flora** (at the river banks)	- Endogenous flora growth (at the river banks & basin) - Addition of partial grazing to the area	- **Maintenance and Expansion of the Process** (along the river area)	

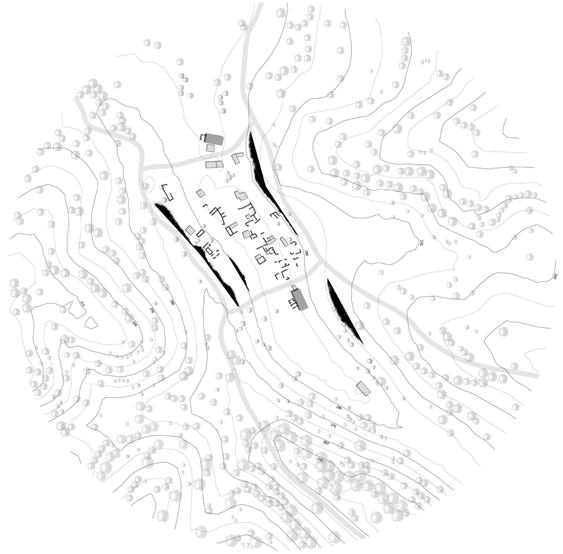
Phase 0
Current situation



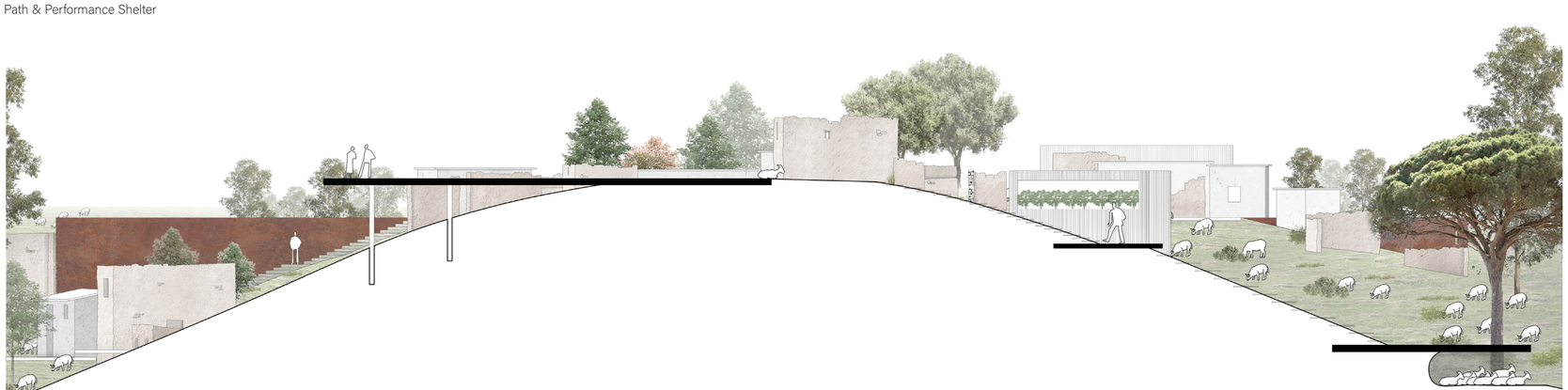


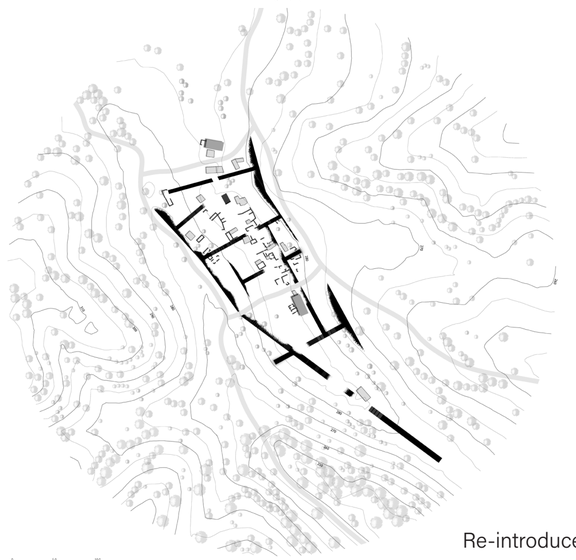
Phase 0-1
Foundation Shelter & Goat Shelter





Phase 1-2
Path & Performance Shelter

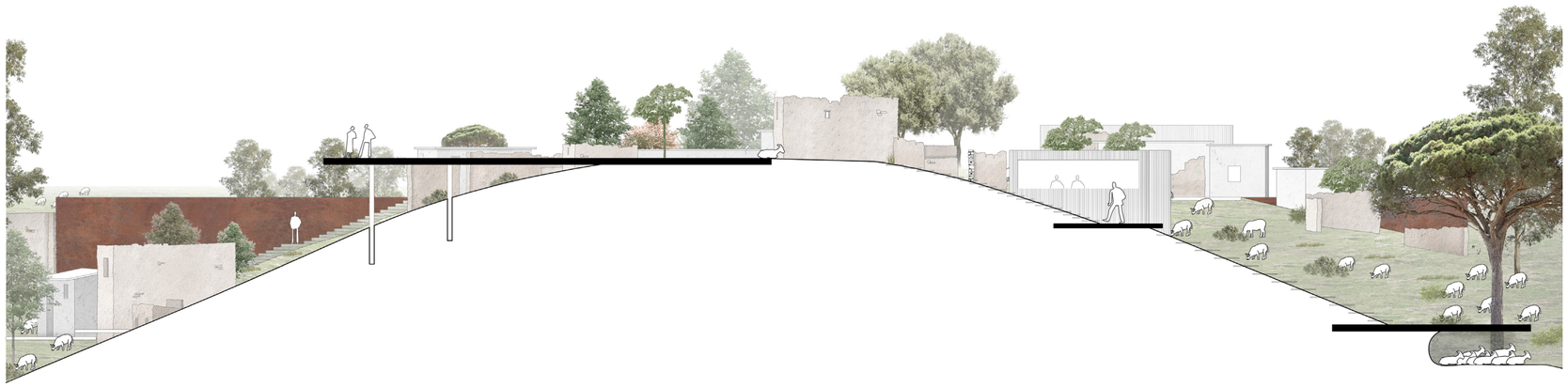


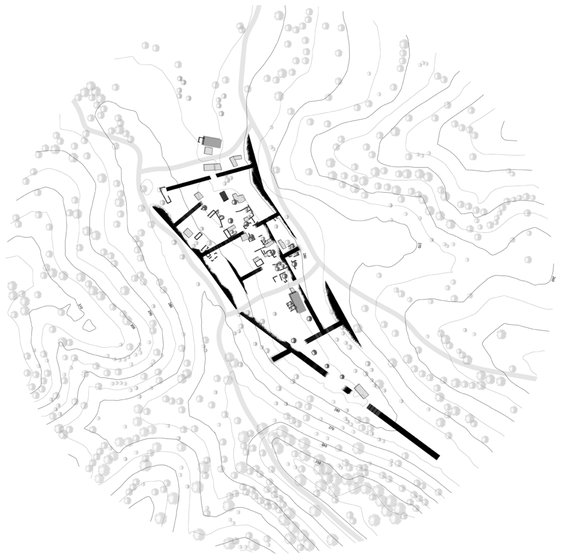


0 5 10m

Re-introduced Settlement
Phasing

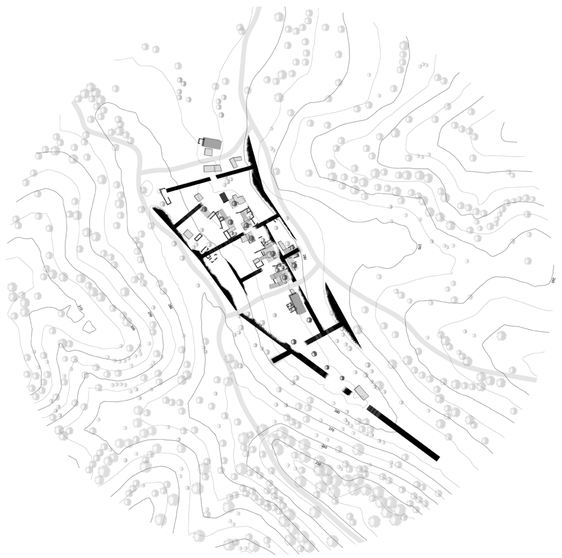
Phase 2-3
Trees Transplantation and Growth





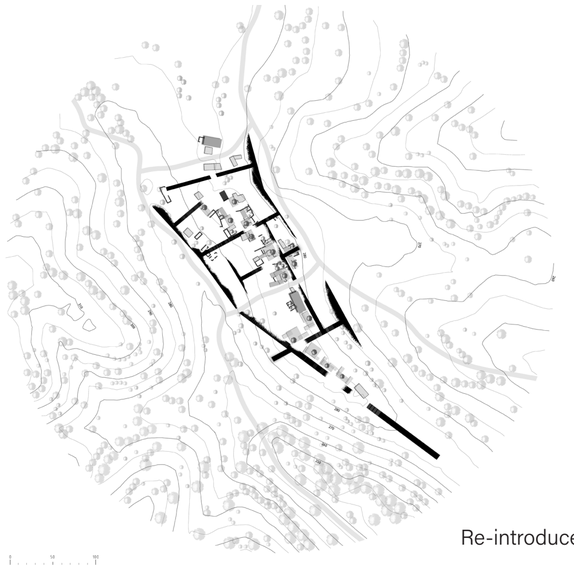
Phase 3-4
Multifunctional Shelter





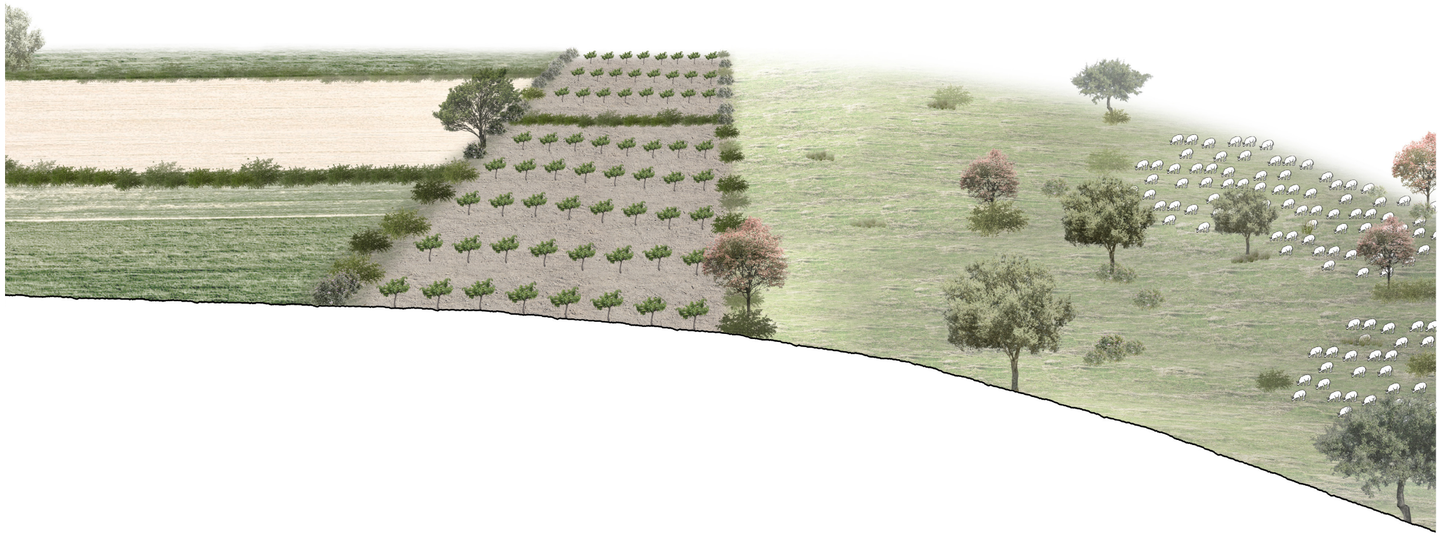
Phase 4-5
Expansion along the Path



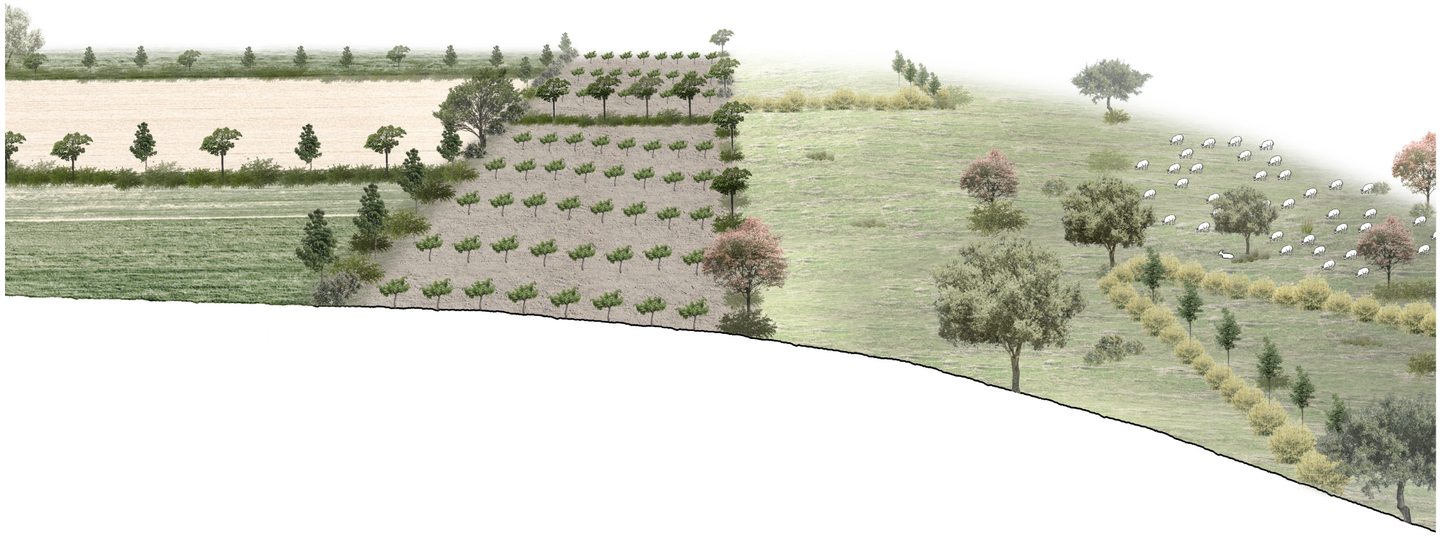


0 5 10m

Re-introduced Settlement
Phasing



Phase 0
Current situation



Phase 0-1
Division of pasture areas
Addition of endogenous flora



Phase 1-2
Restoration of pasture areas

0 5 10m



Phase 2-3
Division of other pasture areas
Opening of restored pasture areas
Endogenous flora growth

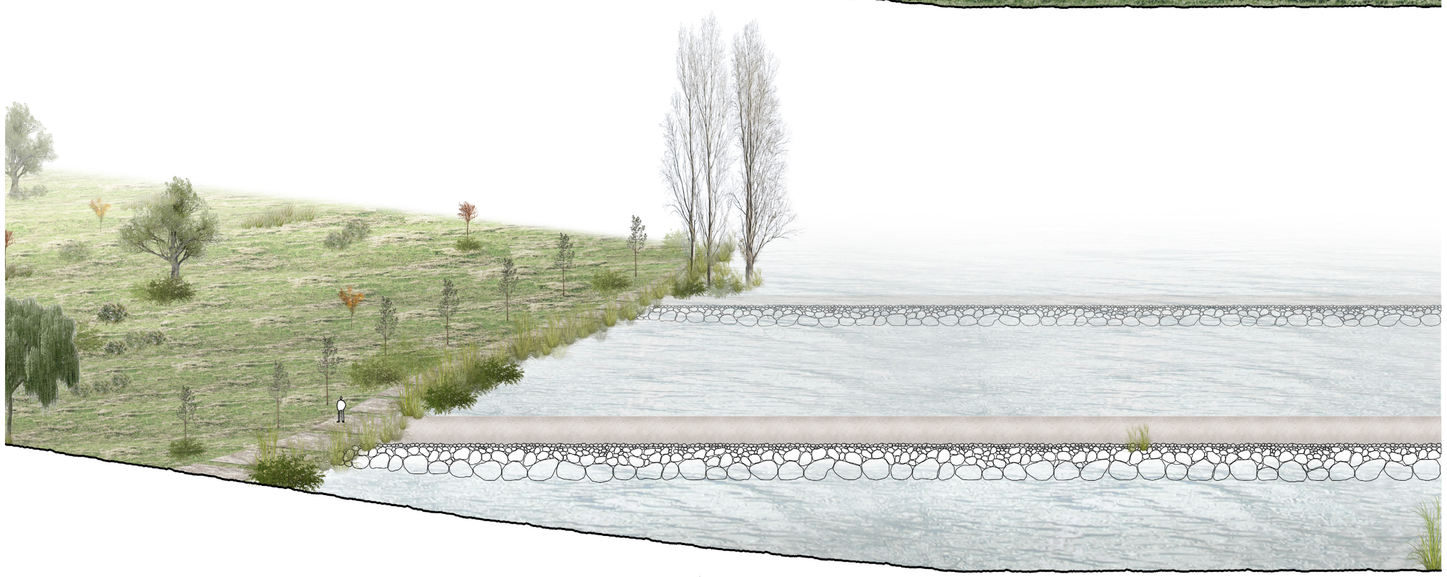


Phase 3-4
Restoration of other pasture areas
Increasing of goats number per hectare
Start-up of other Co-productions

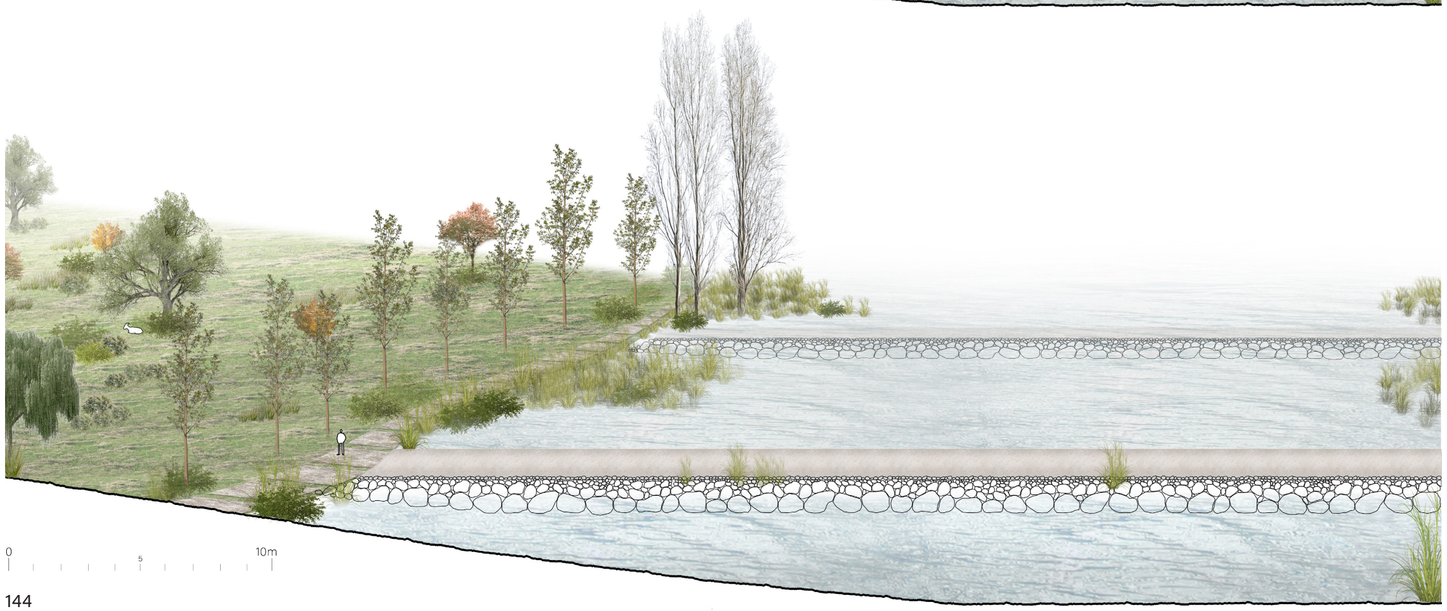
0 5 10m



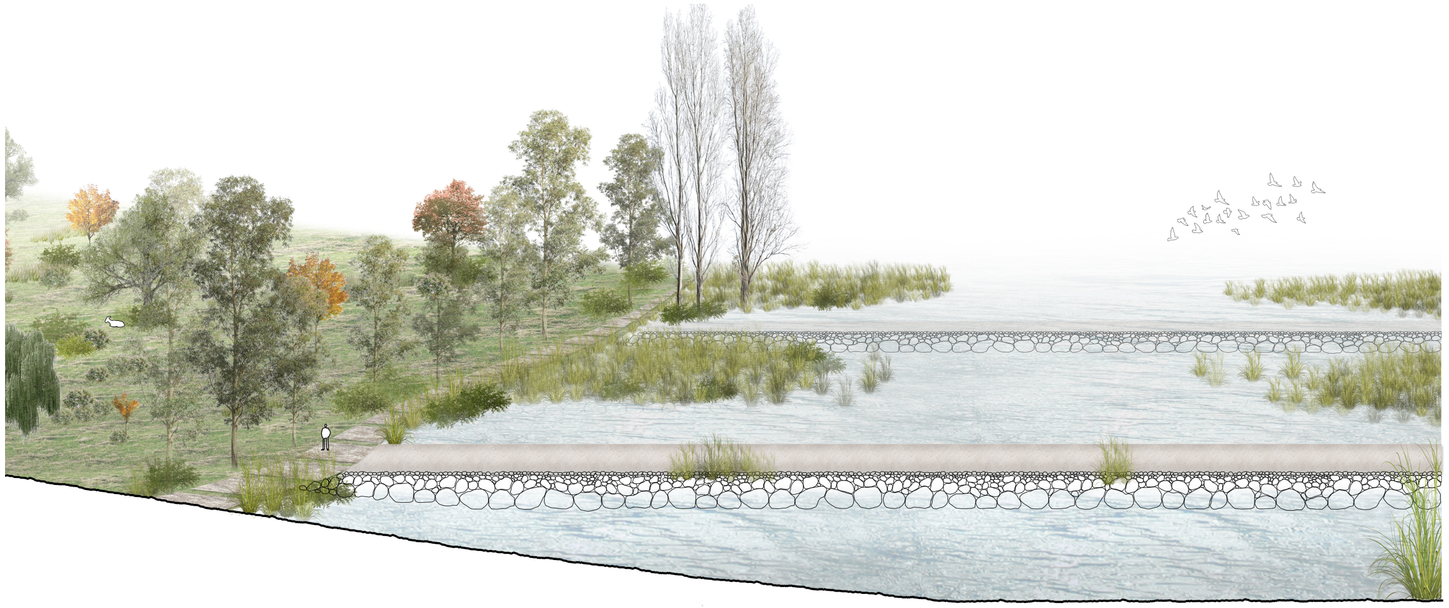
Phase 0
Current situation



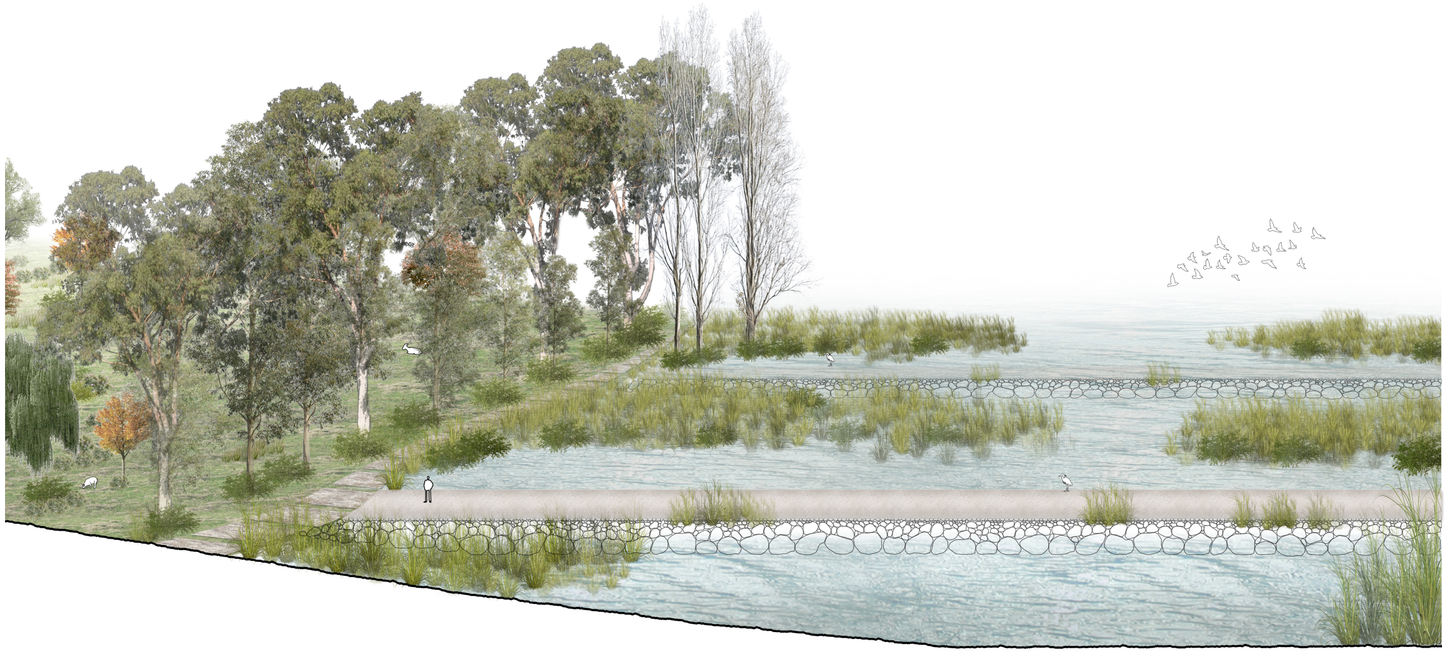
Phase 0-1
Removal of Crops from River area
Construction of Water Retention structures
Change of Dirt rural roads to Hiking trails



Phase 1-2
Soil Restoration
Addition of Endogenous flora

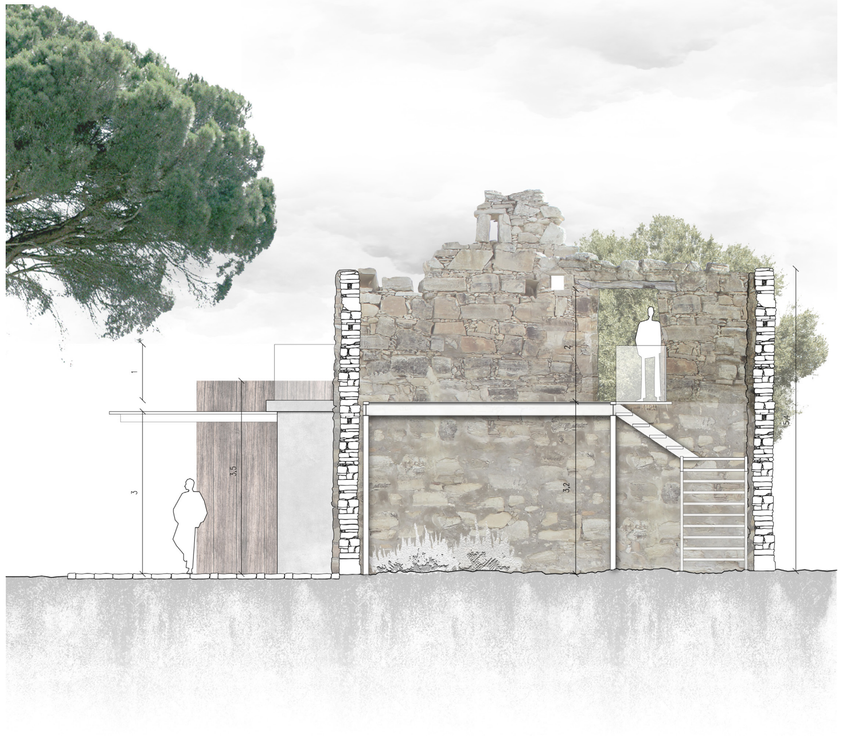


Phase 2-3
Endogenous flora growth

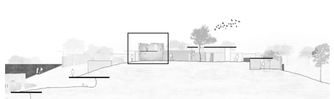


Phase 3-4
Addition of partial grazing to the area
Maintenance and Expansion of the Process

0 5 10m







Cultural Shelter

Cultural stage between the roofless walls

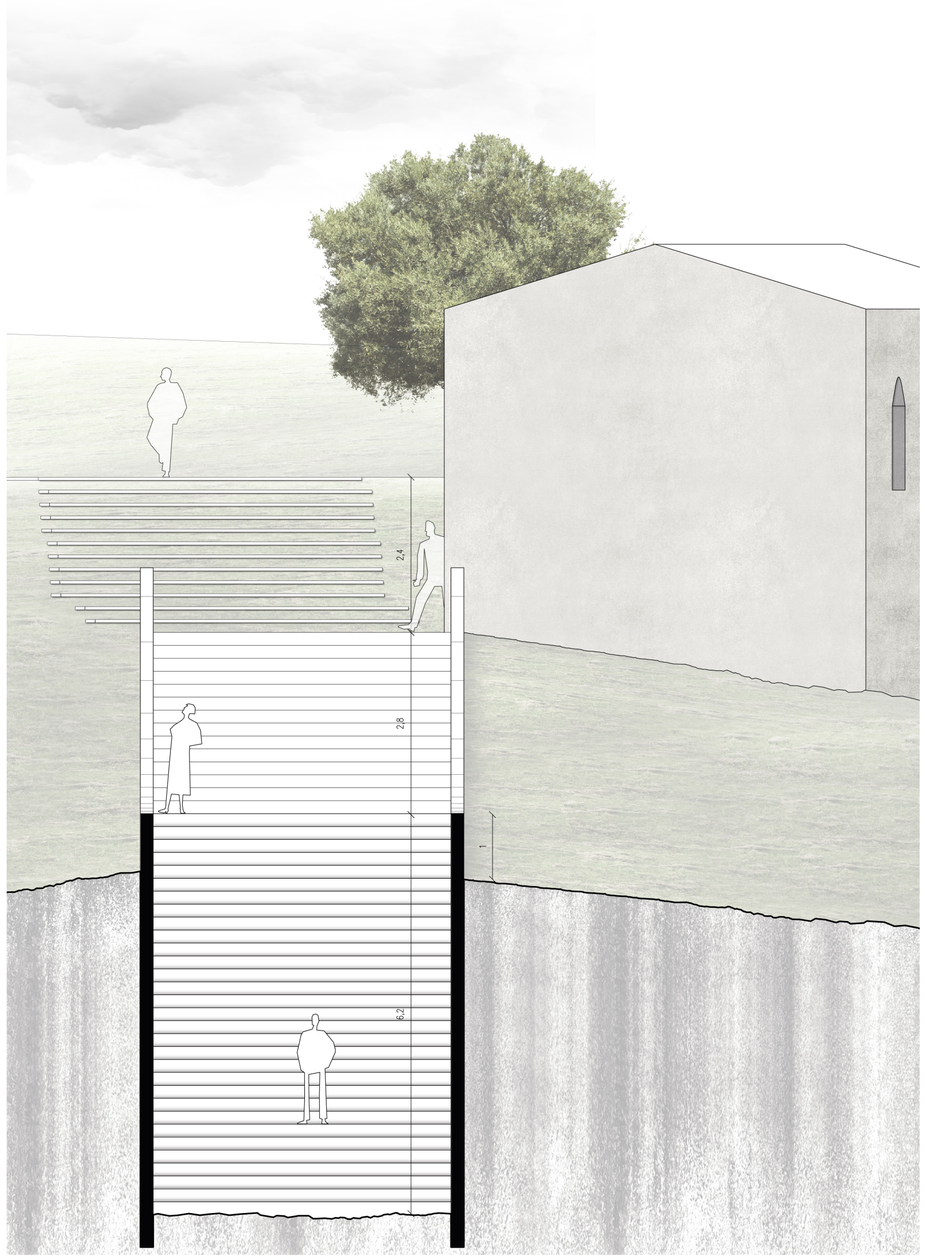


Re-Introduced Settlement

Multifunctional Shelter

Permanent and ephemeral housing connected with a shared space







0 1 3m

Multifunctional Shelter

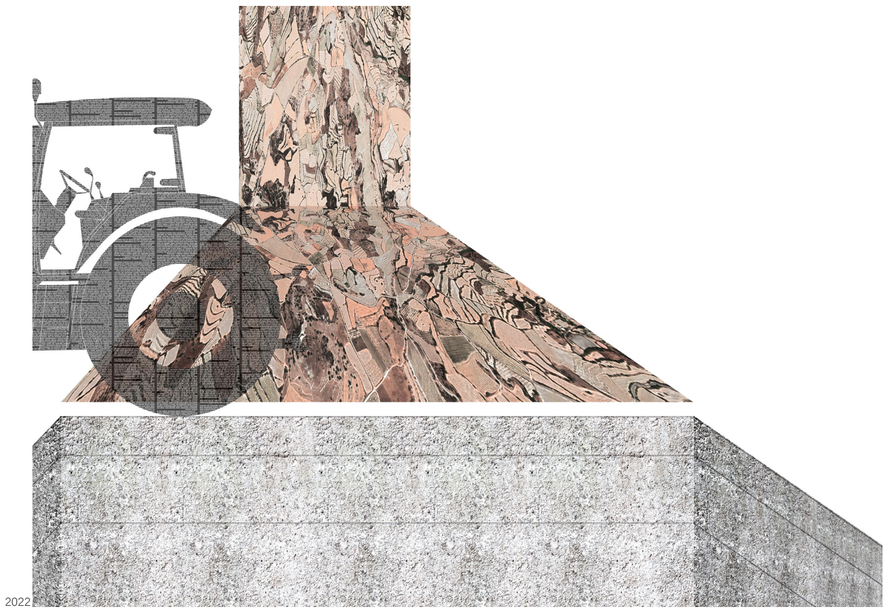
Permanent and ephemeral housing connected with a co-production space

0 1 3m

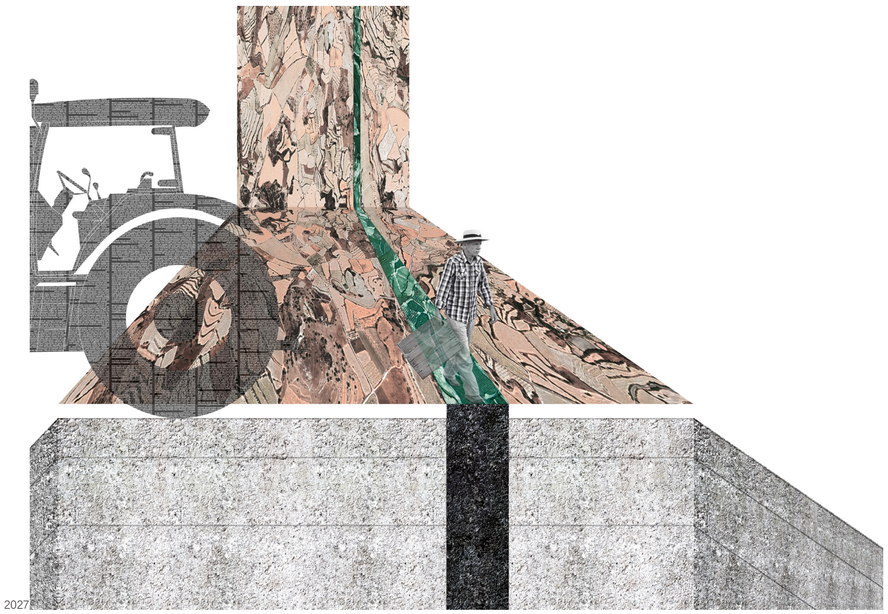
Re-Introduced Settlement

Performance Shelter

Sinking of the path into the landscape


2022


2032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2042



2060

Introduced Agrobiodiversity

2022



2027

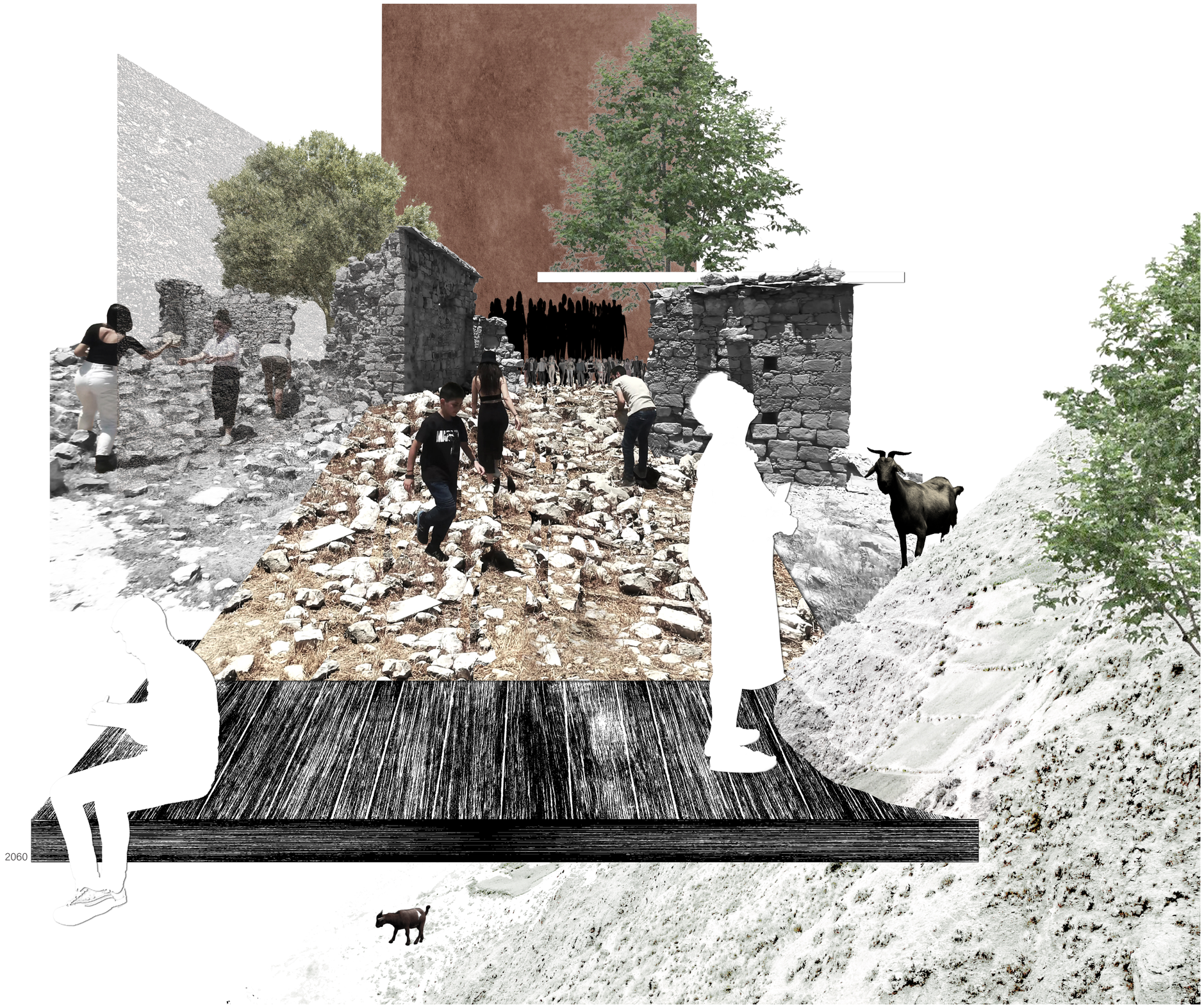


2032



2042





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Performance & Path Shelter



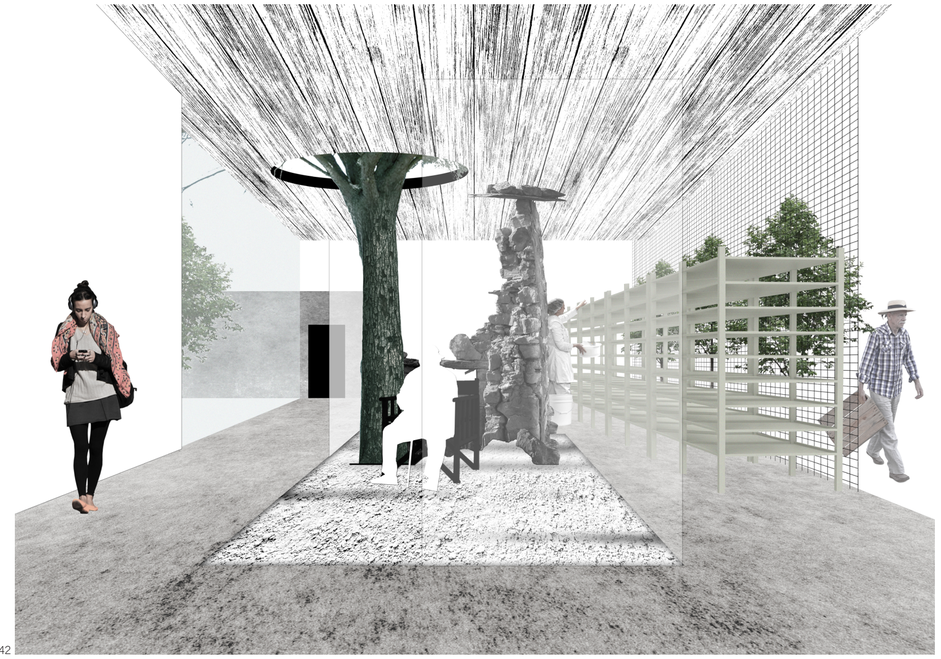
2022



2032



2027



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2060



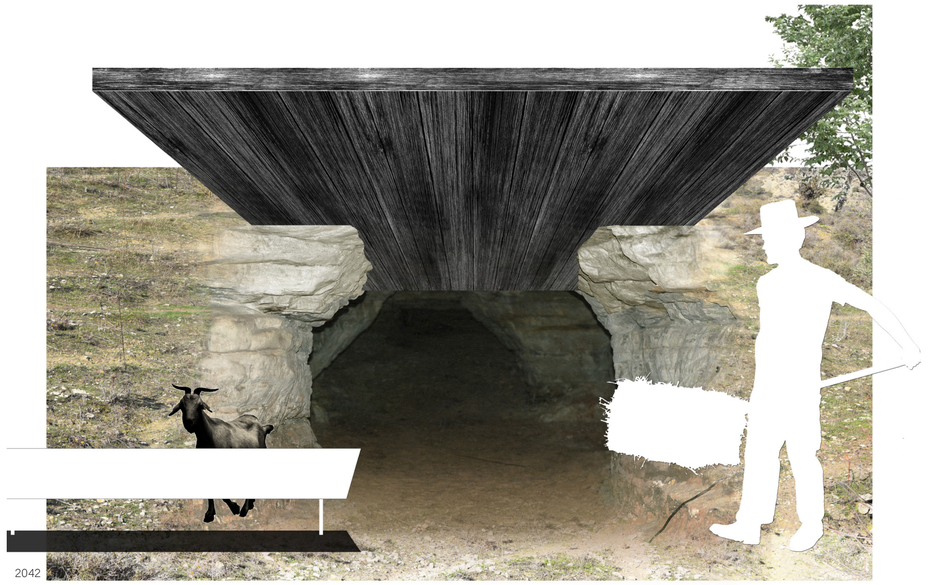
2022



2032



2027



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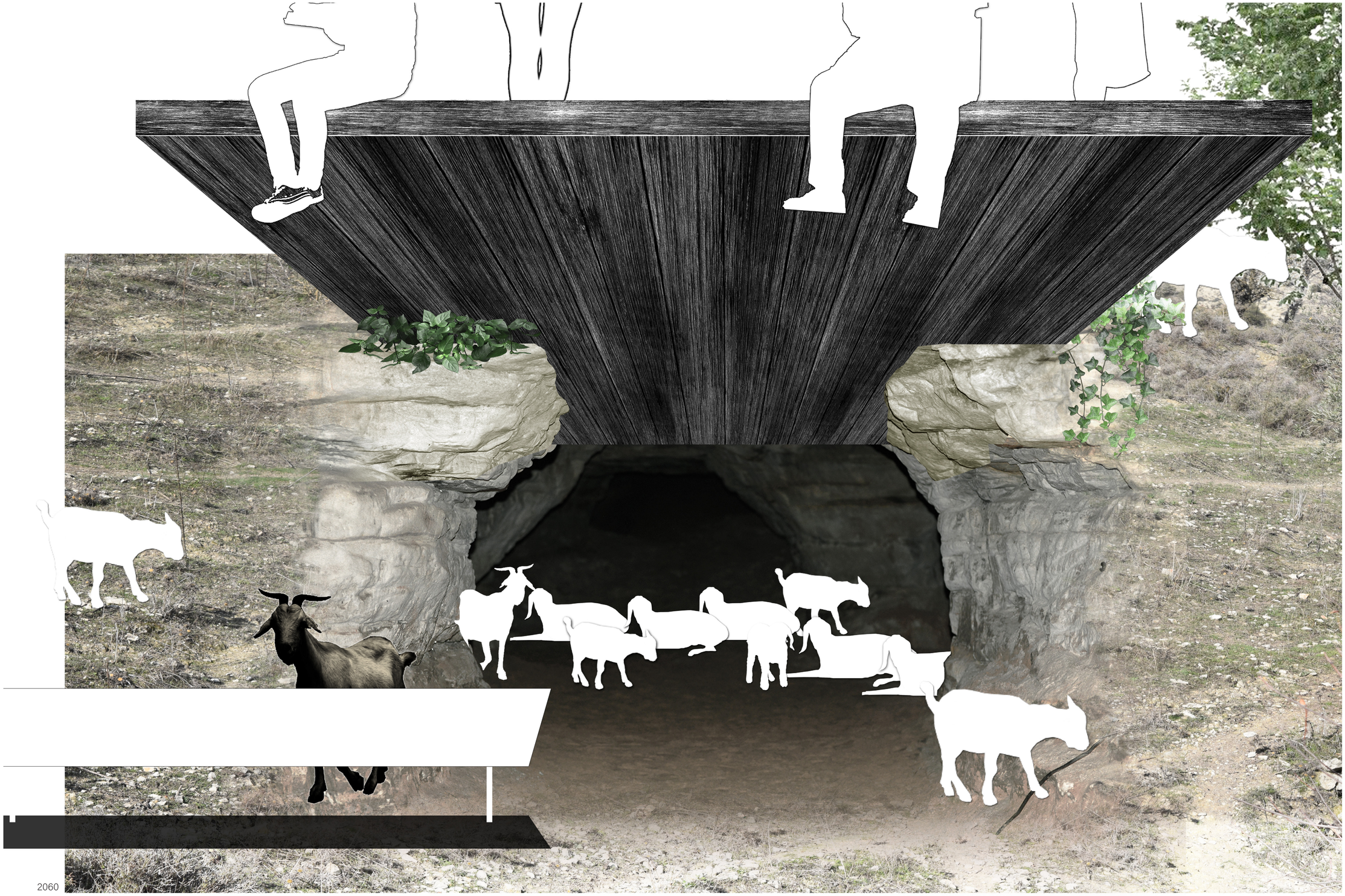

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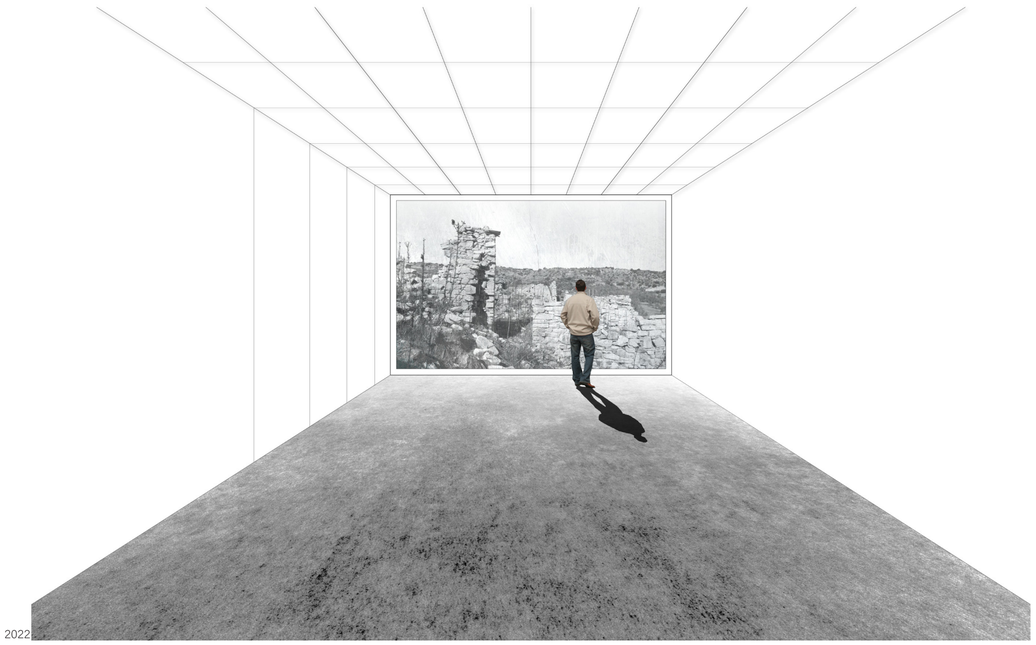

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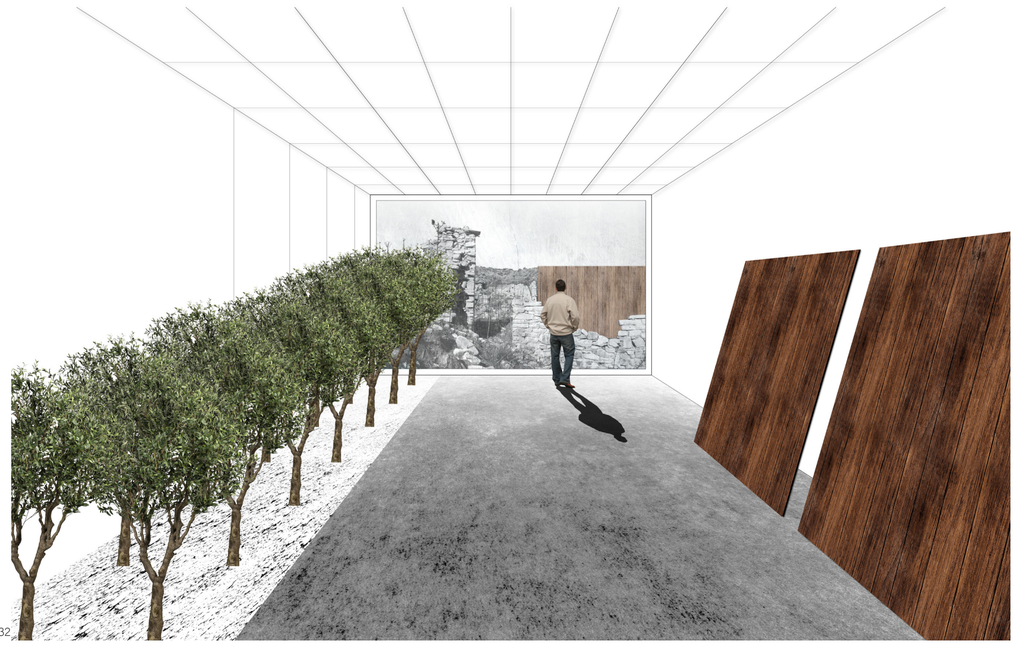

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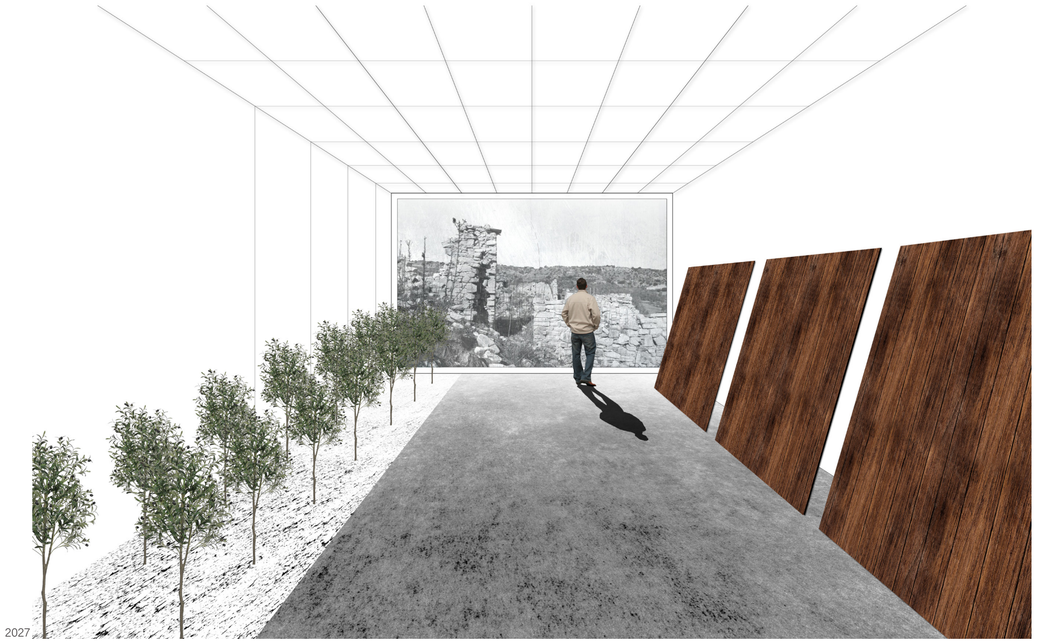

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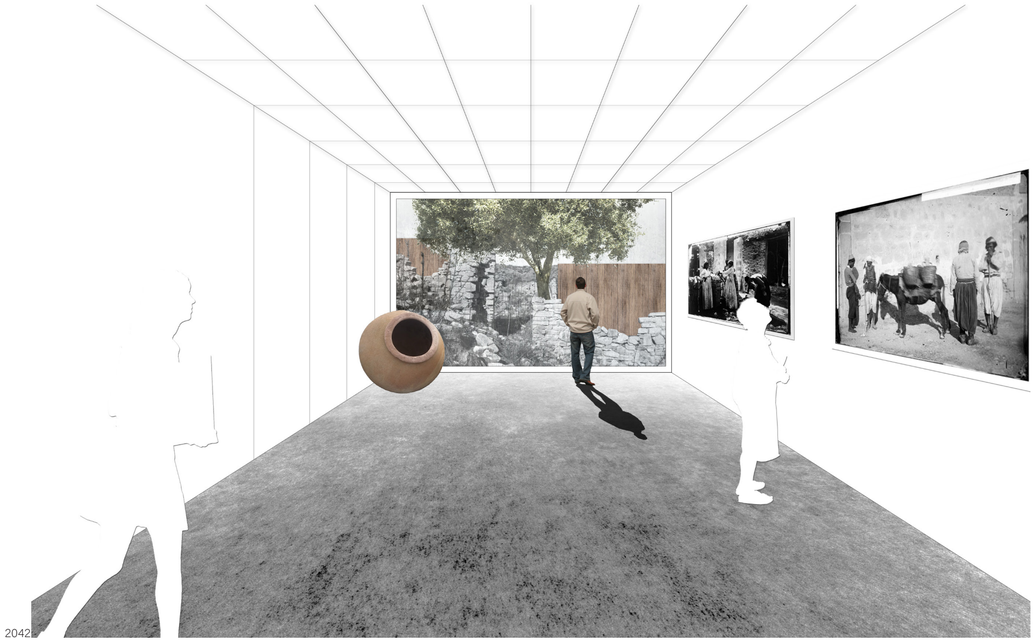

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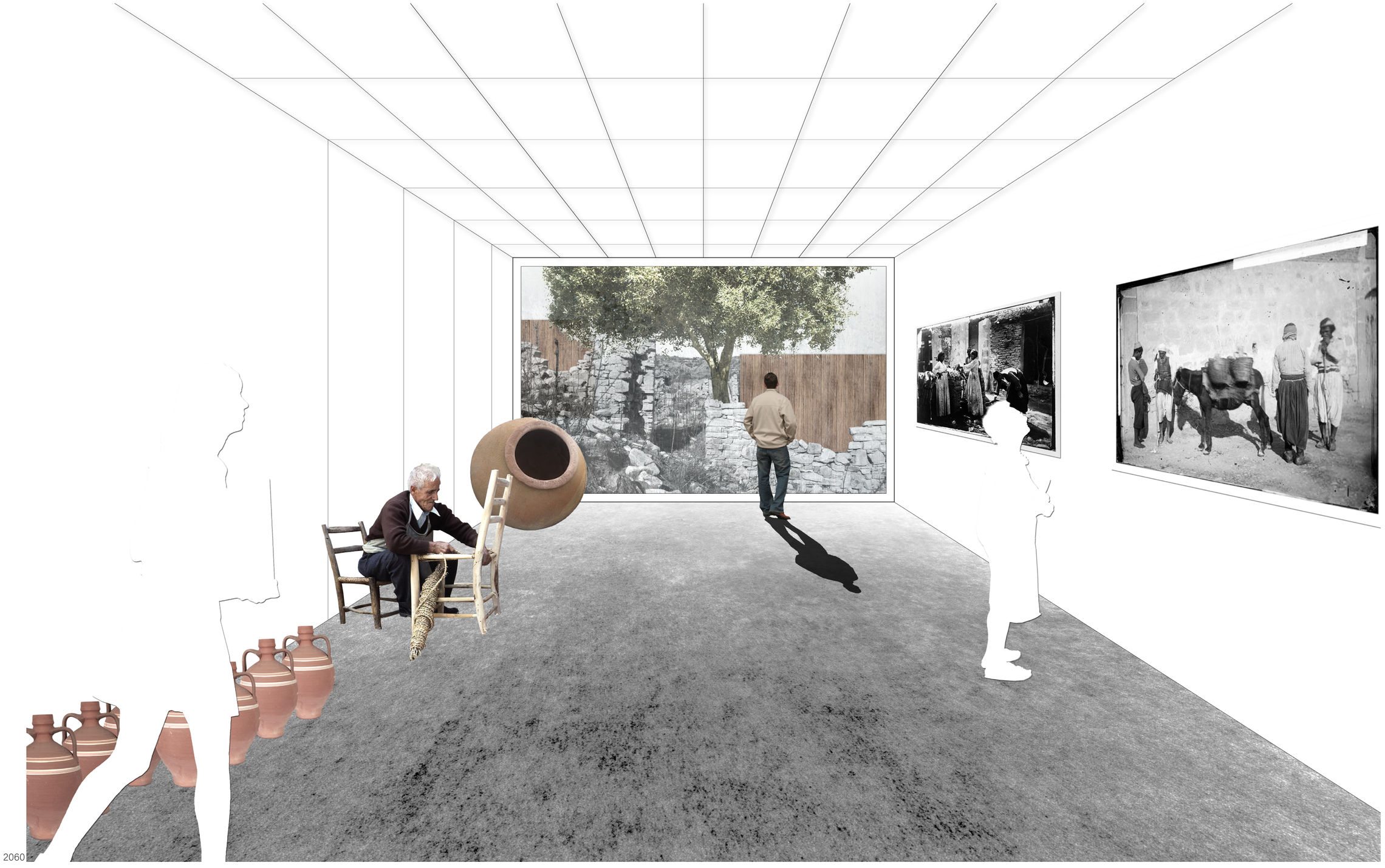
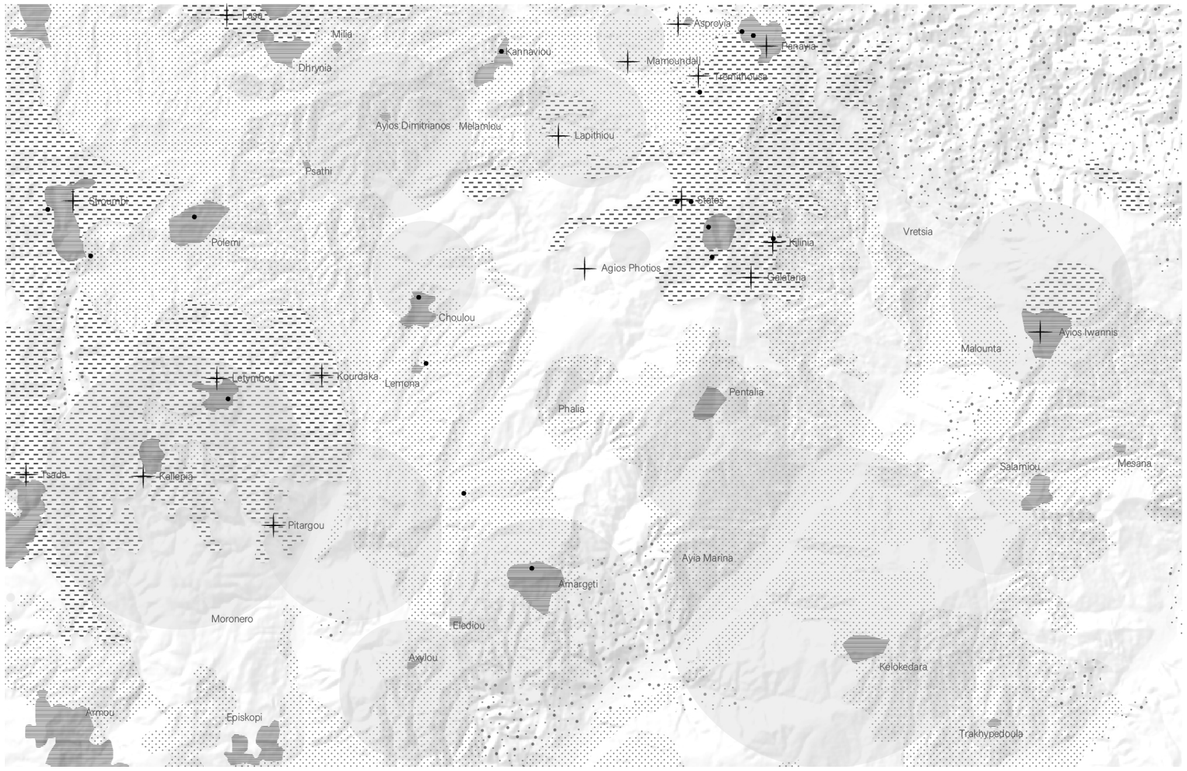

2060

Nevertheless, through these spatial interventions at the scale of the village territory, the vision concerns the wider context of the island and how these currently apathetic landscapes could develop local networks of co-productions of both products and culture. On a local scale such as in the viticultural territory in Paphos, the produced products, that are based on the local land uses and raw materials, can be exported to other areas of Cyprus or even abroad. Thus, a local network will be characterized by a composition of productions where the one will be interrelated to the other, while at the same time they will be directly connected to the culture of the island. Thus, these territories will gain both economic and socio-cultural value and an international reputation. This reputation is related to the composition of local products, the process of their co-production but also the spatial attractiveness of the context in which they are produced. A space that tries to attract and integrated a plural ensemble of people.

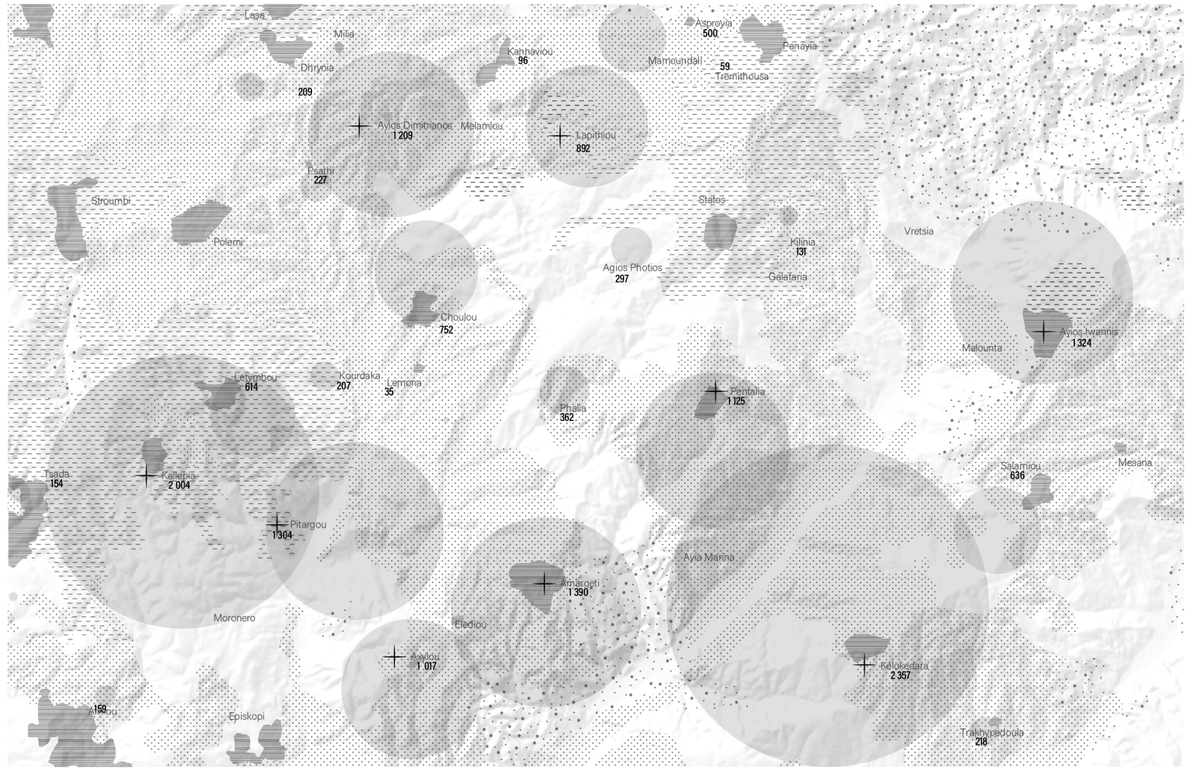


Winemaking
Current Wineries
Vineyard
Settlement
Forestry area
Barren land
Cropland
Required goat grazing area

0 1 2 3km

174

Winemaking Settlements



Cheesemaking
Required goat grazing area
Settlement
Forestry area
Barren land
Cropland
Vineyard

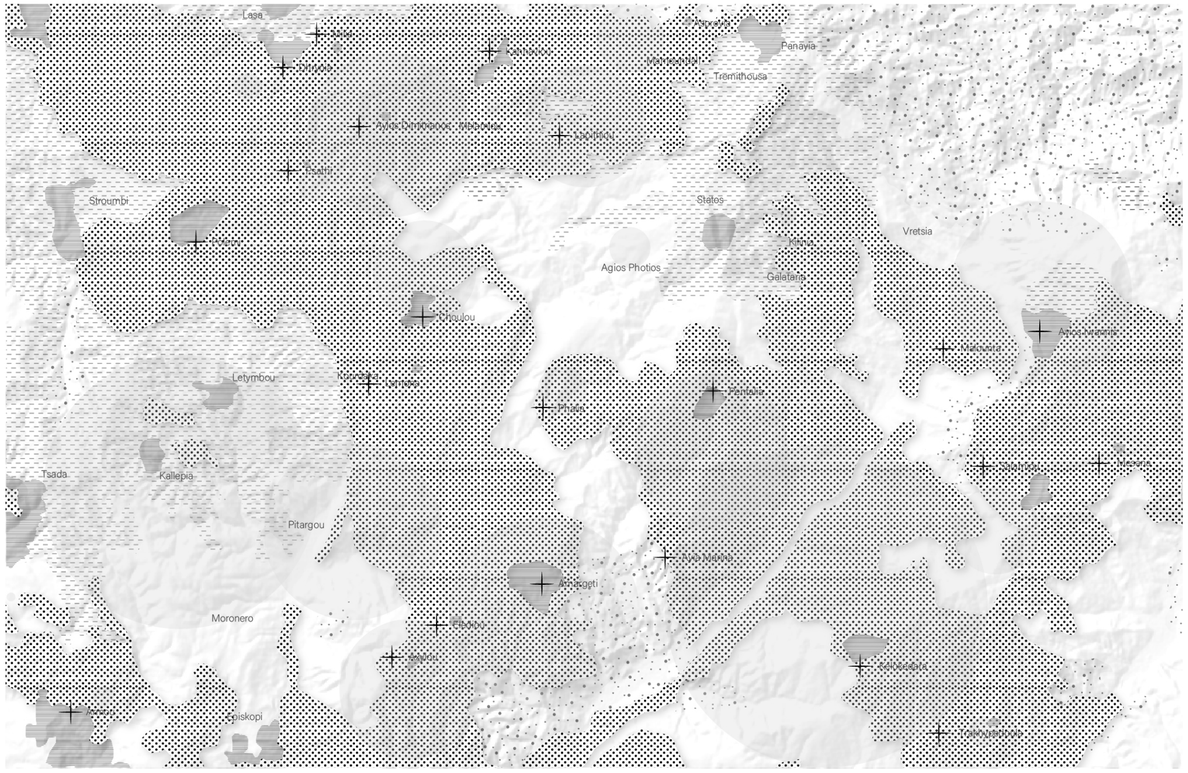
0 1 2 3km



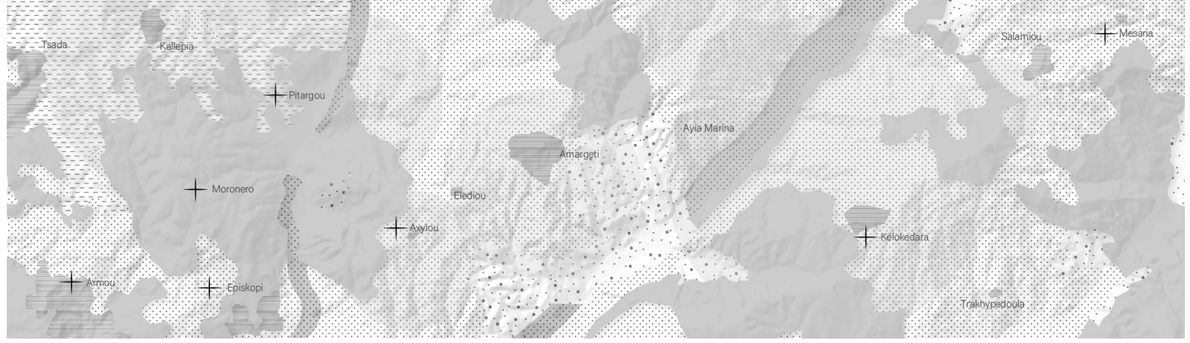
Functionality of Paphos Viticultural Territory

175

Cheesemaking Settlements

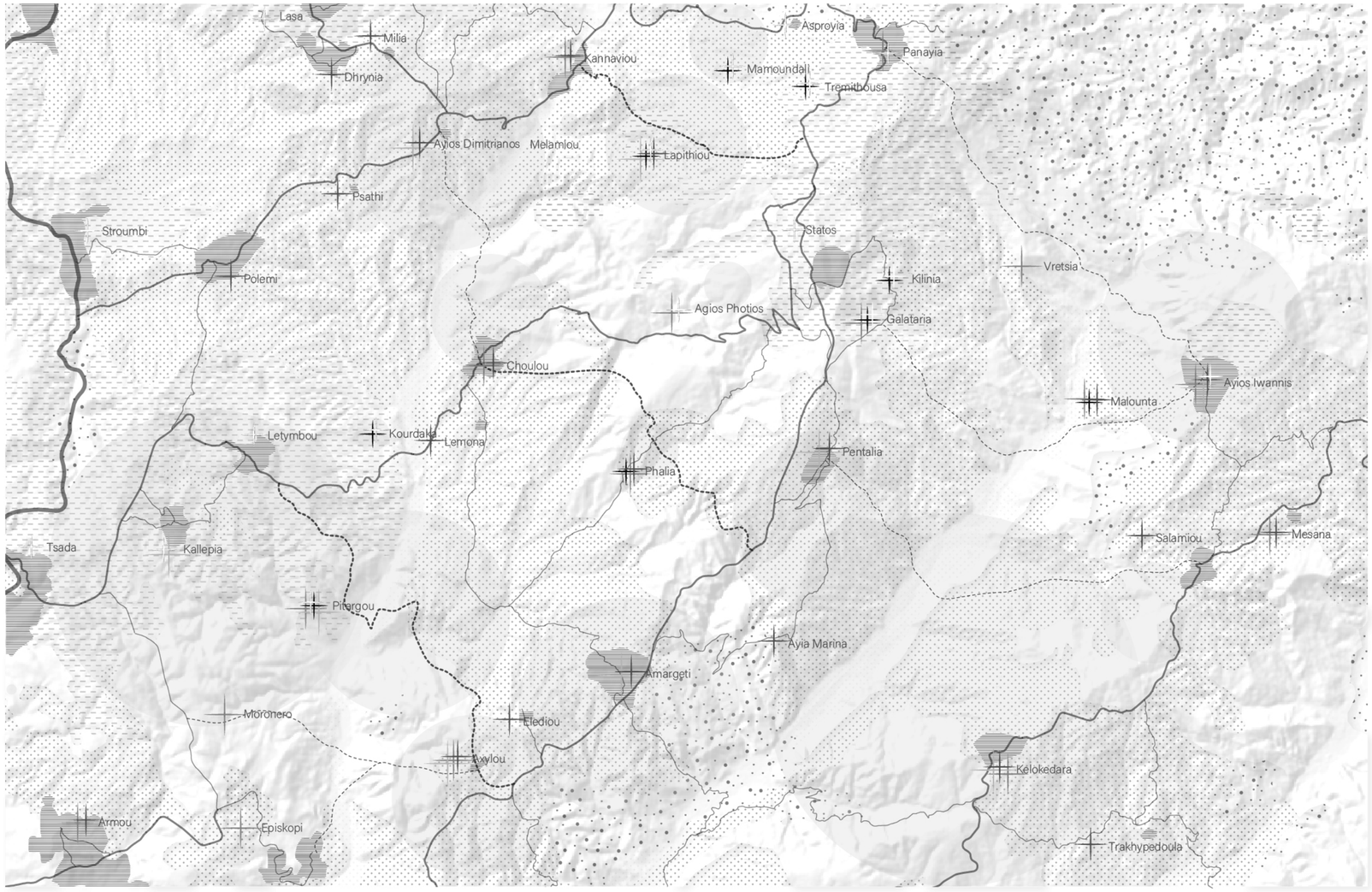


Cereals Processing & Storage Settlements



Functionality of Paphos Viticultural Territory

Biodiversity Reconstruction Settlements



Proposed

- Resettlement
- Cereals processing & Storage
- Biodiversity reconstruction
- Cheesemaking
- Winemaking
- Village street
- Tertiary road

Existing

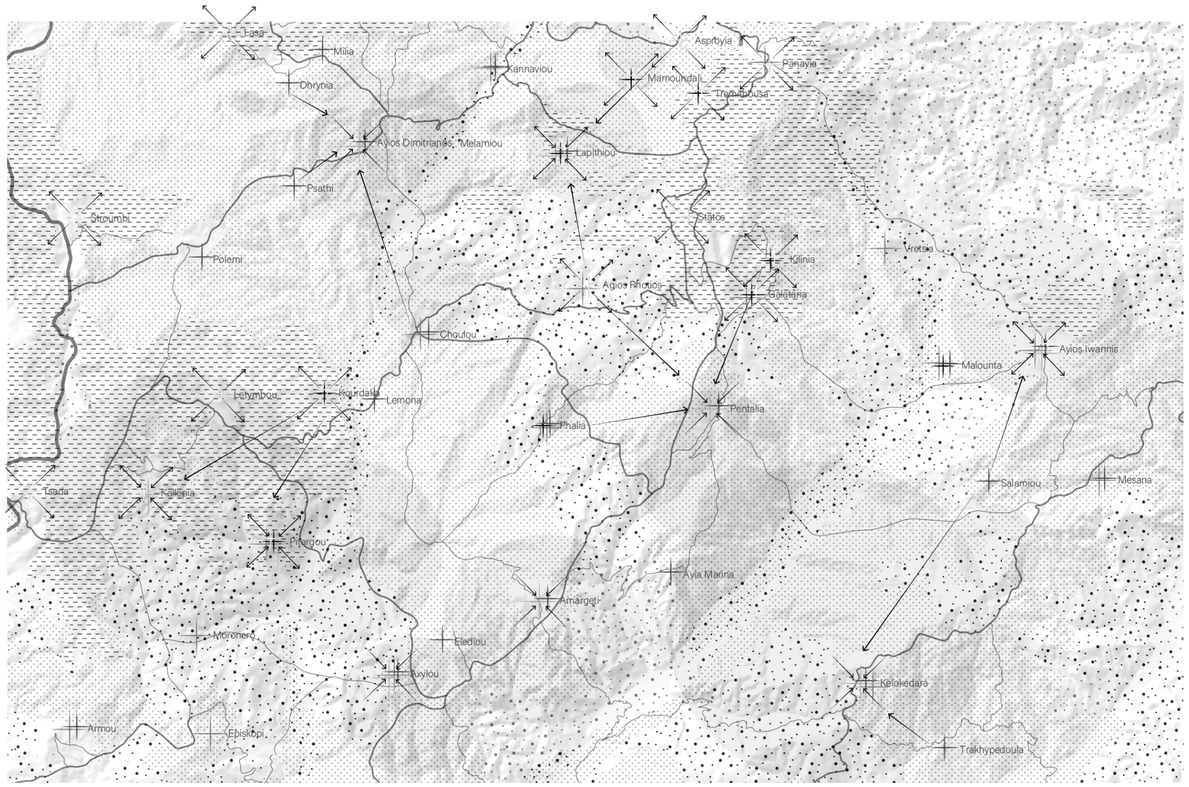
- Village street
- Tertiary road
- Secondary road
- Vineyard
- Settlement
- Forestry area
- Barren land
- Cropland
- Required goat grazing area

0 1 2 3km



Functionality of Paphos Viticultural Territory

Compositions

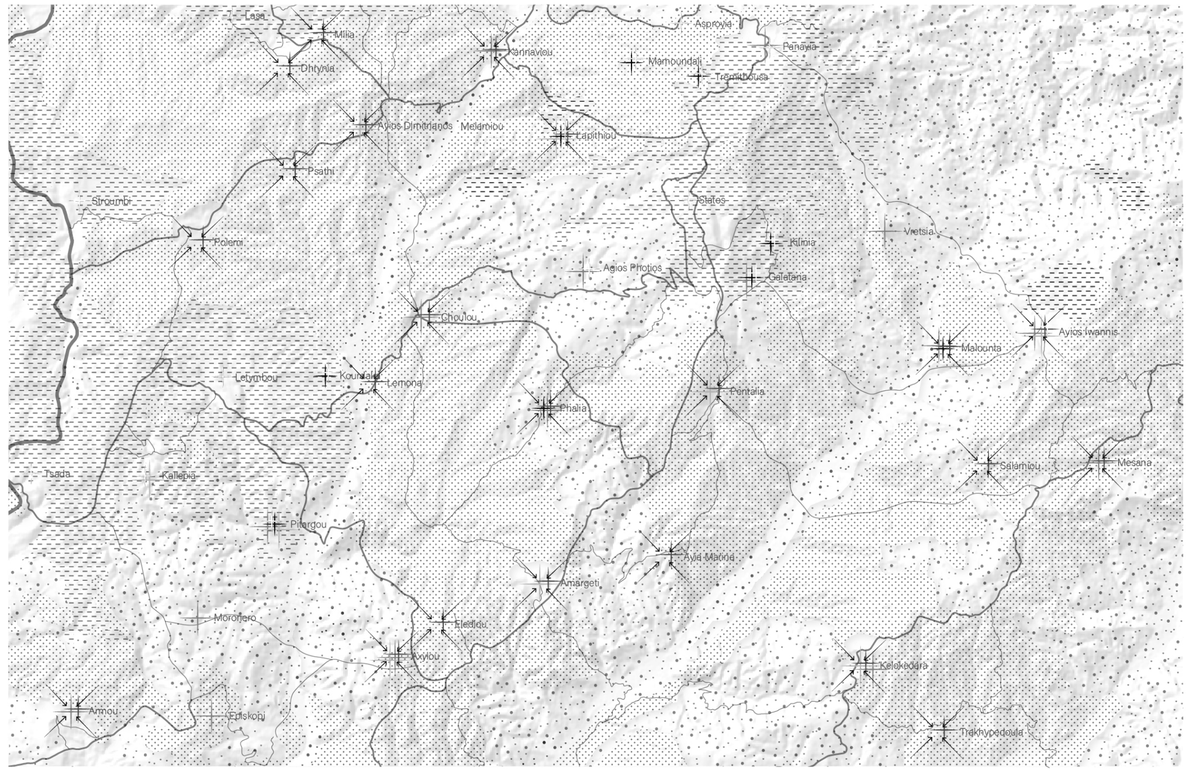


Resettlement
Cereals processing & Storage
Biodiversity reconstruction
Cheesemaking
Winemaking
Village street
Tertiary road
Secondary road
Vineyard
Settlement
Forestry area
Barren land
Cropland
Required goat grazing area

0 1 2 3km

December - February 2060

Cheese making, Vineyards Fertilizing & Grazing

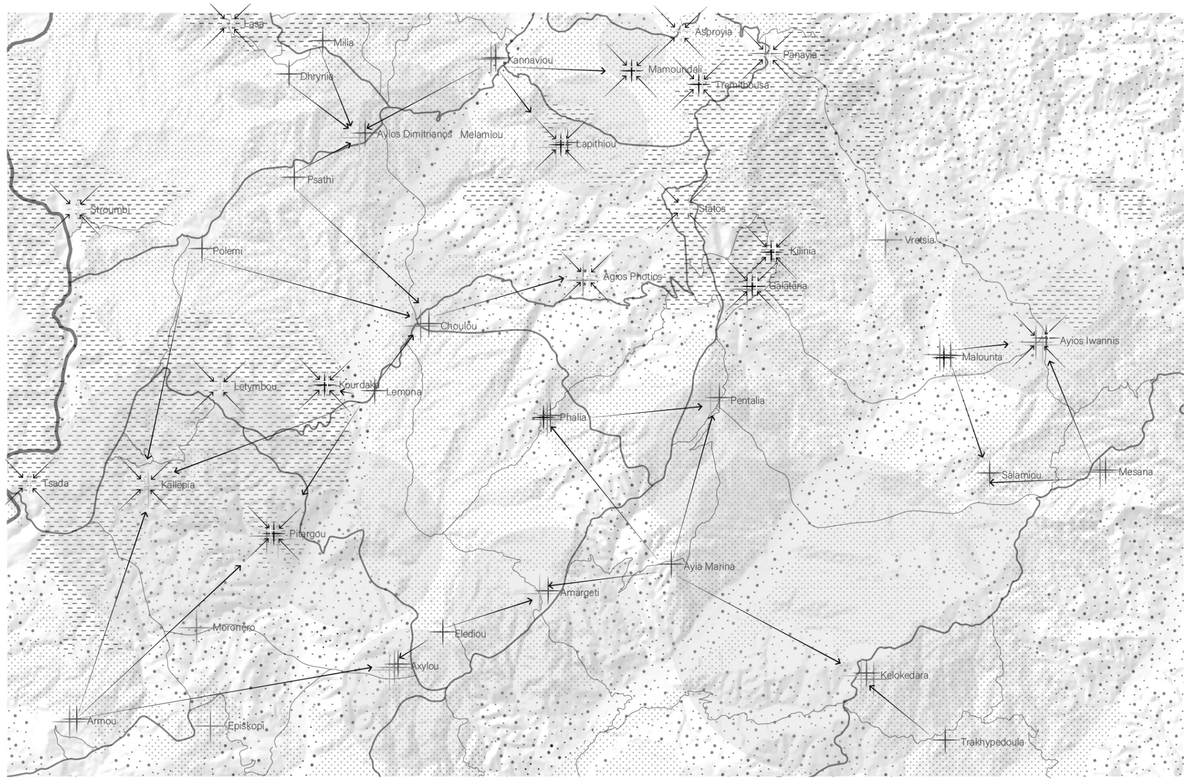




Temporality of Territory Functionalities

June - July 2060

Seeds Harvesting

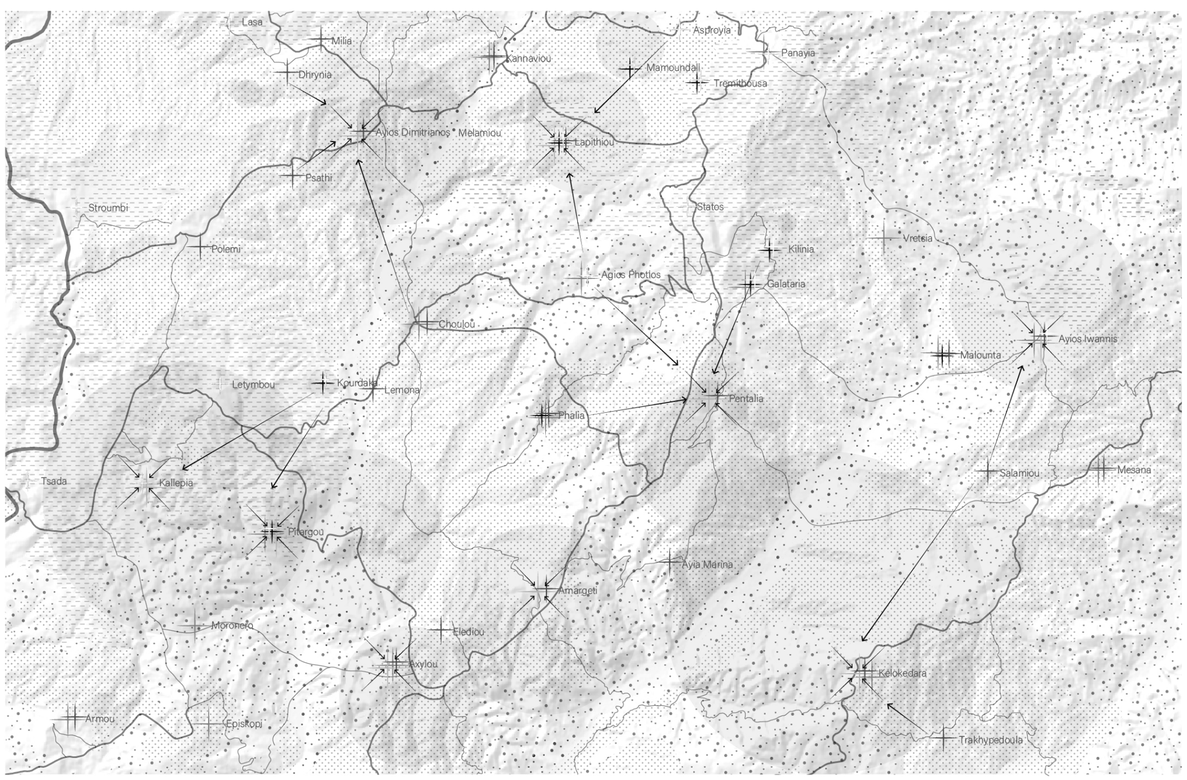


Resettlement
Cereals processing & Storage
Biodiversity reconstruction
Cheesemaking
Winemaking
Village street
Tertiary road
Secondary road
Vineyard
Settlement
Forestry area
Barren land
Cropland
Required goat grazing area

0 1 2 3km

August -October 2060

Grapes Harvesting, Winemaking & Goats Feed Distribution

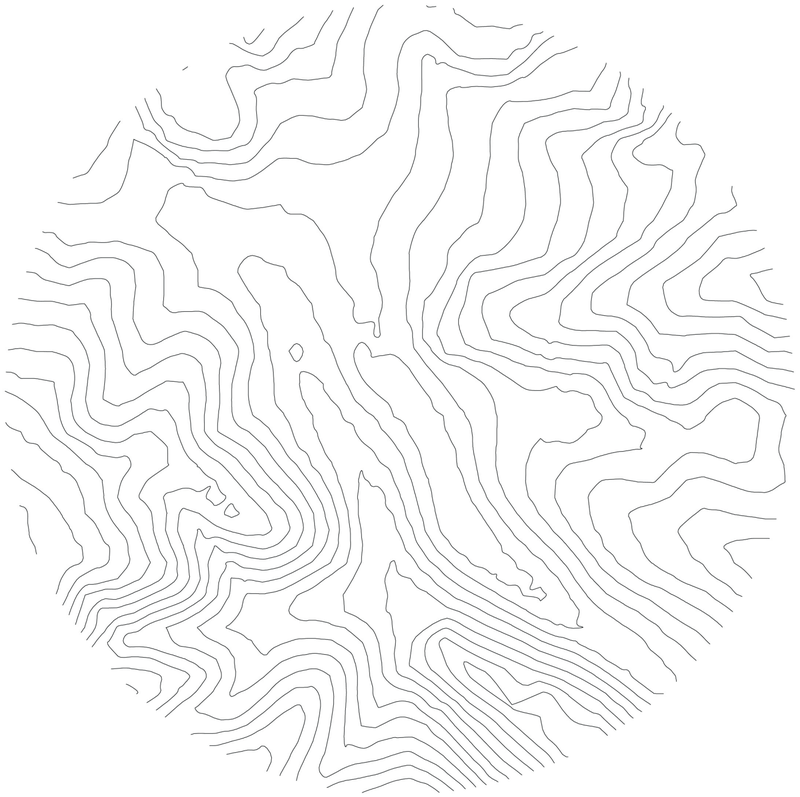




Temporality of Territory Functionalities

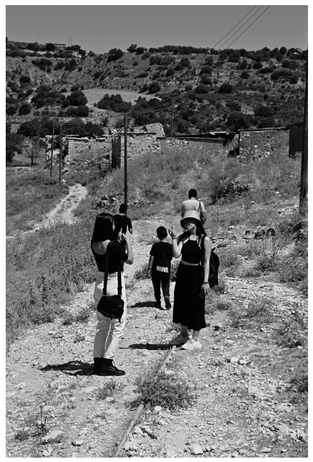
October - November 2060

Cheese Making



Appendix

Project Evaluation & Reapproching
Site Seasonality
Physical model
Reflection
Focus Intensive
Integrative Intensive

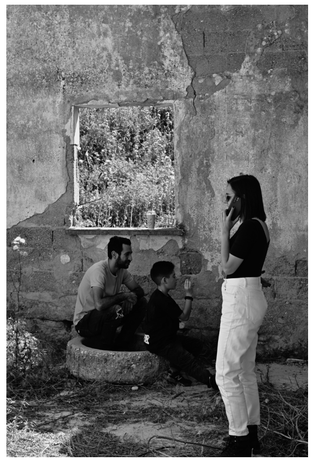












During the ten months of my dissertation process, my perception of the circumstances I tried to deal with changed completely. My holistic approach to a complete reconciliation and cohabitation between the two requires multiple changes various ones that the broader Cypriot framework cannot accept at the moment and not even within the next 40 years. So, in this short text, I would like to explain how I came to this conclusion and what I would have done if I had started this project today.

Starting from a more socio-political aspect, the island is made up of many small communities which act individually with the economic and social disadvantages of such an approach. In such a wide-ranging mentality, the effort to form synergies between both the two sides of the island but even between neighbouring villages requires changes in the way these communities are established and managed.

Also the limited environmental and ecological knowledge of the people involved in these practices (agriculture, livestock, etc.) in combination with the technological development that enables them to expand, leads to these imbalances and a present way of life, ignoring the future degradation of their present actions. So this portion of people are indifferent and opposed to the scientifically proven sustainable ways of applying these practices in the landscape.

In addition, the vernacular approach of these practices is limited in relation to the industrialized one. Something that will take many years to compensate. Furthermore, the industrialization of products that are coming from our culture leads to their distancing from their region of origin. So, the culture is a completely separate sector from the industrial production.

Regarding the bi-communal problematic conditions of the island, the generation with the memories has almost disappeared and the memories are very limited. Which ultimately suggests that it is more important to create conditions for new kinds of encounters and the development of future memories, despite the effort to regenerate the past.

From an ecological and environmental point of view, the only substantial moves that are being made are with the economic support of the European Union. Nevertheless, the government's inability to manage these funds and the existing use of ecological zones for productive purposes lead to long-term processes with limited efficiency. This is also a result of the fact that the economic benefit outweighs the environmental value of the landscape. So if the government does not compensate the users of such areas, there does not seem to be any movement for change on their part.

Finally, the lack of cooperation between the academic and governmental sector of Cyprus leads to a wider stagnation for the benefit of the few. The Cypriot government is unable to implement the scientific advances of the Cypriot universities and research centers resulting in the slow progress and the outdated management strategies of the island.

So, how would I unpack this project now? Through the process of the documentary with the help of friends, known or unknown, we gave life to this village for a while. A simple excursion and a few laughs from people between the deconstructed structures briefly disturbed his path to deconstruction. Through the art of dance and filmmaking, I was able to represent my own version of these landscapes. So, portraying in my own way how I see the meaning of "care" I realized that those who watched the documentary had felt some of these "caring" emotions. Through this reflection I come to the conclusion that perhaps our field needs more such techniques, which reach to the soul of the user. In the age of technology and automation the need for user involvement requires him to perceive and care for the problematic situation to the maximum. So, in another approach I would like to explore how minimal design interventions in conjunction with the filming process could be the trigger for developing relationships of caring.





November 2022













June 2022

November 2022

















June 2022

November 2022









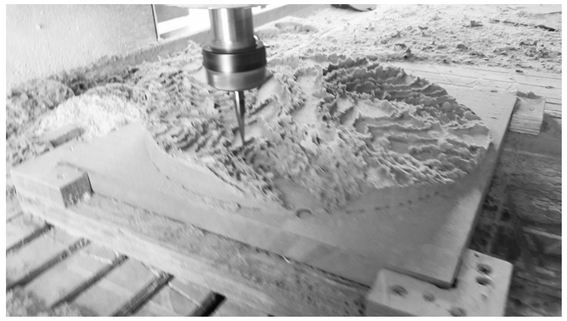


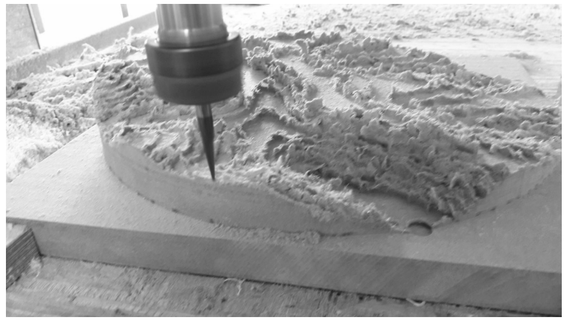


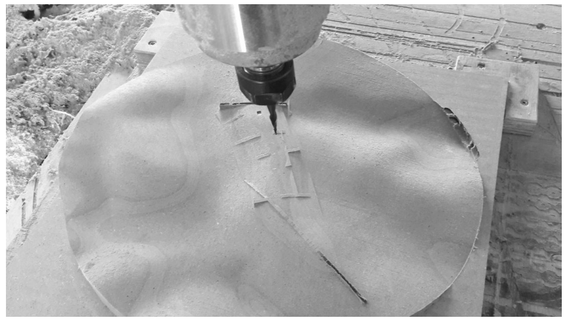


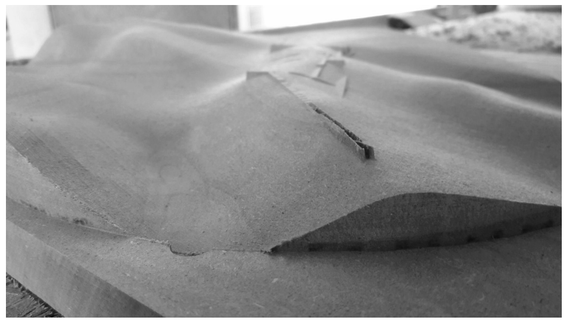


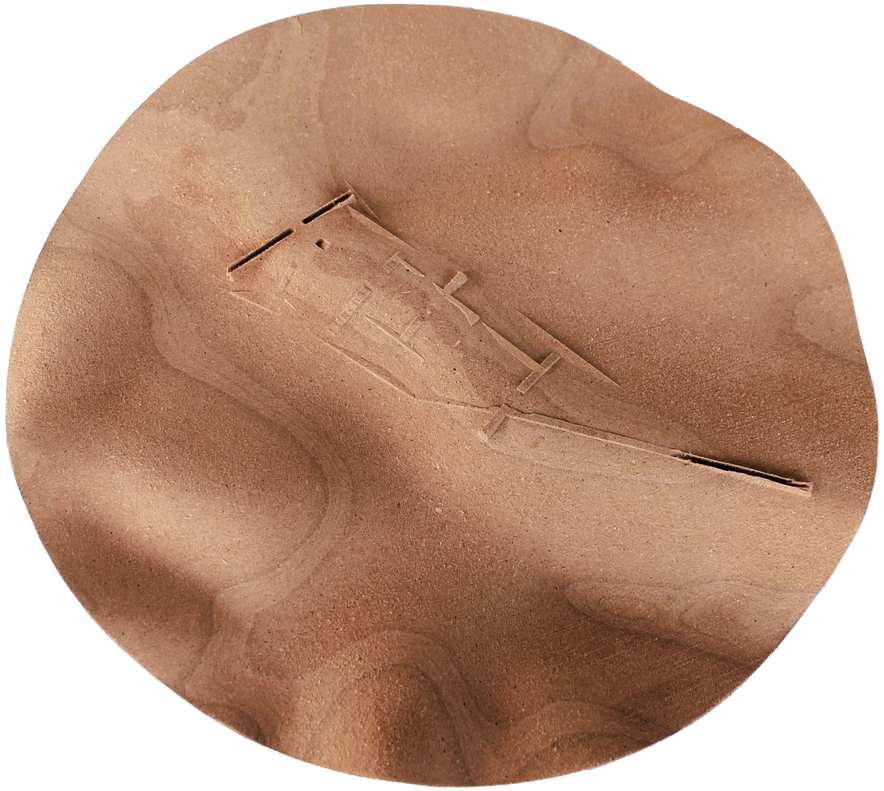
June 2022











Project process and intentions

"Powerful institutions, moreover, clearly support some histories more than others, provide narrative patterns and exemplars of how individuals can and should remember, and stimulate public memory in ways and for reasons that have little to do with the individual or aggregate neurological records." (Olick et al., 2011). This thesis project explores what public memory and collective memory mean for the case of the island of Cyprus and how the latter could be activated in order to counteract the impact of the former, giving shelter and paradigm for the co-creation of a new shared memory. Examining the existence of a pre-war shared identity in different cases on the whole island we can recognize the plurality of the sharing approaches in contrast to the current monolithic national memory. However, there is a group of people who are resisting and have already begun to create the conditions for reintroducing a shared identity. Thus, the contradiction of the proposal in relation to the Cypriot national memory keeps it as a project for the these minority, trying at the same time to give a paradigm and influence the majority.

The exploration and identification of the pre-war shared identity was a multifaceted research that sought in social papers and books, in memories of the people themselves, but also in the space of the pre-conflict coexistence. There are a series of researches that try to explain objectively the conditions in the mixed villages and how they lived together in different cases. "There were both churches and mosques in mixed villages with a substantial presence of both communities."(Lytra et al., 2011) It was also commonplace for Turkish Cypriots to visit Greek Cypriots during the larger Christian holidays of Christmas and Easter as well as for Greek Cypriots to visit Turkish Cypriots in their homes during the Muslim holidays of Bayram and Ramadan (Dionysiou, 2009). Sociologist, anthropologist, psychologist and other similar professions try to understand how does this coexistence was made possible, and the variations of the cooperation moments. From the one side people were sharing daily objects, space, cultural traditions, and religious ceremonies, but from the other side were fighting in the coffee shops for their beliefs. They describe moments of cooperation in order to face a difficult community problem, such as the lack of food during droughts or moments of co-celebration of a wedding. Furthermore, it is interesting to understand the shared attachment of both communities to the landscape from the narratives of the previous generation. They talk for a multicultural land with trees, crops, domestic animals in pastureland and how does the exchange was happening between the two communities in this landscape. "When was the day of my daughter wedding, a Muslim friend took care of my goats for the whole week" recall Mrs Alexandra who is orthodox and lived in a mixed community. Also, "The well in the field of Andreas had more water than ours, so we were using it sometimes" explain Mr Ali. In this way a new Cyprus appeared in front of me. An island, a culture, a sharing that no one had explained to me until today. Through this harvest, I reveal a common identity that is the backbone of my dissertation.

On the other hand, I explored and understood the reasons and the impacts behind the conflicting period and the monolithic political narratives. The nationalization of the Cypriot religious communities did increase the separation tendencies between them as the number of mixed villages dropped steadily during the British period from 346 out of 802 in 1891 to 114 out of 623 in 1960 (Patrick, 1976a). So the division began long before the culmination of the events between the 1960 and 1974. Something that was also unknown to me before I started investigating these conditions. Searching now into the social media, the public education books, the political parties and the governmental regulations I mapped a "National memory" completely different from "Collective memory". Narratives that are talking for the Turk enemy, a land unjustly confiscated and pain that we do not have to forget. As an Orthodox person, I have been taught that Turkey invaded the island killing an important number of Orthodox people, but nobody told me the number of Muslim people who were killed by the extremist Orthodox political parties during the conflicts between 1960 and 1974. Then, reading the current governmental regulations regarding the Muslim properties that were left without owners after the population displacement the irony grows. The government became the administrator of these areas to protect them but gave them permission to build livestock shelters between the settlement buildings. In addition, it does not allow the construction of a permanent residence on a Muslim plot, but they give permission to rent for agriculture, and extension cutting down trees or over-cultivation. Concluding, this research gave me the opportunity to recognize the paradox between what the bio-political monologue wants to say and what its actual strategy is. Also, it was interesting to understand how the geopolitical decisions ignore the cultural and environmental value of sites with a long history and ecological diversity.

Thus, through the proposal, I tried to deal with these controversial conditions, giving a shelter to explore the landscape. Exploring my post-conflict country from different lenses was critical and led me to complicated conclusions. What are the spatial interventions that could host the re-introduction of a past shared identity and support the minority's efforts to develop a future collective memory? Time and space, after all, are in many respects metaphysical concepts, as they do not exist as such but are concepts that are developed to account for aspects of reality (Madanipour, 2017:5). Based on this idea, I worked with the time and the space as instruments that could be used in order to develop synchronization between different life cycles, but also to disrupt the daily routine through random events. Positioning the project between the decomposed structures of a pre-war Muslim settlement and its landscape, I proposed a series of shelters that work with the existing structures proposing at the same time a blurred transition from the inside to the outside, for the settlement to the landscape. At this point, it is important to mention how difficult it was to sensitively approach existing decomposed structures, while at the same time they become part of a new multifunctional system on a very particular morphologically landscape. Also, the idea of coexistence is not only between different human communities but also between human and nonhuman entities. The project works with the landscape and the decomposed structures in order to propose shelters for inhabitation, production, creation, and performing. Finally, the time(s) in which the interventions are located are multiples, as there is the long duration inhabitation and constant exploration of the permanent actors with the landscape and the short-term accommodation of ephemeral actors that participate temporally in this long duration exchange. My goal at this point was to reveal these temporalities through the space and to support the time plurality through spatial interventions. In conclusion, I faced various difficulties trying to intervene in a site with so many layers of historical events that are represented in its structures and their materialities; a particular morphologically landscape; and a plurality of existing and proposed actors and actions.

The relationship between research and design

The research process focused on the understanding and harvesting of the pre-conflict common identity on the one hand and on identifying the causes of its erasure and the consequences of this erasure on the other. This process has always been a fluctuating process between shelter, village, landscape, and island, exploring the practices and government regulations that are embedded in them. Then, mapping the current components based on the idea of André Corboz that "A place is not a given, but a result of condensation" (Corboz, 1983), I simultaneously made design decisions. As the different layers of socio-spatial elements were identified over time, they guided me to evaluate them and position the project in relation to them. What the shared identity means for the broader context of Cypriot island, it is reflected on each stone of these landscapes, in some cases more intensively than others. Thus, exploring at the island scale the elements that assemble this collective memory but also the impacts of its erasure, I was identifying the appearance of certain elements in the specific case of the site. In conclusion, this time perspective of the project follows the idea that "day and night, months and years were parts of time, while past and future were forms of time" (Plato, 1977:51) connecting the research and design process. When the research was exploring the elements in the past and the present and their life cycles, reveal the design components and how they interrelated in space and time for the present and the future. However, sometimes during the process, the research became more extensive by exploring aspects that were not ultimately incorporated into the project. My enthusiasm for exploring the criticality of the conditions extensively and understanding the whole image led me to explore aspects that were not used in the design or remained merely informative throughout the process.

Relationship between graduation topic, studio topic, master track and program

The research object of Transitional Territories Studio is the de-/reterritorialization of places, structures and societies between land, and sea, entitled 'Inland-seaward. The trans-coastal project' studio topic looks at the socio-ecological relations undergoing pressure from climate crisis and natural depletion due to the modern project's colonization of nature. However, although the thesis project does not have as a site of investigation such a transitional area, I chose this studio to unpack and address my problematizations influenced by its idea that the urban design is the fine-tuning of the ever-changing interrelations between natural processes, societal practices, and (geo)political frameworks (Bacchin, 2021). In the case of Cyprus, I can identify this composition, analysing the pre-war social practices that were inextricably linked to natural processes and geopolitical perceptions. For instance, the public well, as a shared element between the two religious communities, Muslim and Orthodox, could be located in a private field. This was their common adaptive strategy to face the periods of drought, and although the land belonged to one owner, the water belonged to the whole neighbourhood or village. On the other hand, in the post-conflict landscape, these interrelations highlight the current problematic conditions. For example, the geopolitical regulation of usage of the pre-war Muslim land as pasture or agricultural land only, without any regulations, encourages people to engage in animal husbandry. An uncontrollable practice that reduce the landscape biodiversity and contributed to the desertification of land. Summing up, the studio approaches the contemporary instability of environmental climatic, political, and socio-economic structures and urban formations, the sense of disruption and mutation that they cause, as the object of design (Bacchin, 2021). This approach is absent from the urban design of the Cypriot landscape, which suffers from traditional capitalist strategies of zoning and accumulation. Furthermore, the thesis project is directly influenced by the master's program in relation to the way of analysis and integration of a complex network of stakeholders in the proposed program. Also, the proposal of a long-term process to activate all the proposed mechanisms is connected with the method of phasing which is an important element of the teaching material. Especially, the proposal is related to a socio-ecological symbiosis between multiple human and nonhuman life cycles that develop their bond and their belonging during the years.

The socio-ecological approach of the project

Regarding the socio-ecological approach of the project the interest in these two sectors and how they are embedded both in the research and the design process it was a constant dialogue and interrelation. Even if they have pass 47 years from the conflicting period, a series of post-conflict critical conditions are still reflected on the landscape. The issues of people displacement, biopolitical propaganda, lack of ownership and nationalism have directly affect the society. Going through socio-anthropological papers and articles the project is embraced researches conclusions such as "Living and working together successfully after decades of separation requires a significant commitment to building bridges of communication, healing past wounds, and creating a future in which both communities can work together without significant discord or violence" (Marsella et al., 2012:322). In addition, in a context with a strong presence of different political groups and nationalist views, it was necessary to investigate different sources, disassemble and reassemble my own views, distancing myself emotionally. Thus, the design takes into account these aspects by proposing a series of care protocols that take care of degraded territories and erased collective memories. A re-introduction of "sharing" between communities and a complex and multiple stakeholder involvement. However, this approach is not plural only from the perspective of human communities, but also other ecological entities.

Researching from the lens of the environmental sector during the years after the conflicts until today there is a huge impact of the facts to the landscape biodiversity and resources. The thesis research focuses on the critical environmental conditions that have been developed in the land that remain without a permanent owner after the conflicts in order to develop correlations between socio-political actions and environmental deterioration. At this point, the lack of ownership and the geopolitical decisions regarding these territories led to an exhaustion of ecological and cultural elements. In order to counteract these conditions the project is based on the definition of Elizabeth Grosz that geopolitics are "a politics of the earth would take into account the power of natural processes or resources; the dynamics of human and environment; the interrelation of objects outside of human intervention; the relation between the biosphere, atmosphere, and lithosphere; and the complex interrelations that produce, continually transform and rework the question of territory and state spatial strategies." Thus, this idea is applied on the land without owner seeking to suggest a paradigm of a constant exploration and interrelation of human and other ecological elements. The geopolitical decisions regarding to this land are more a process of action and reaction than fixed practices and strategies. The involved stakeholders are called upon to survive on this land, searching for alternative ways of constant exchange between their existence and the landscape resources. A transformed exchange that its parameters and components are not stable but are developed passing from generation to generation.

Ethical considerations

The current users of the land that remain without an owner following the conflicts, based on governmental institutions are ephemeral actors, but in reality, the 47 years that some of them use this land is more than half life. Most of these people became refugees after the war and this land provide them with their income. So, even if they go beyond their boundaries and abuse land that they do not rent it was a dilemma for the proposal to occupy this land in a different way. However, the project gives them the opportunity to gain their income by providing their raw materials in the proposed co-producing system and becoming part of a local network. The dual production of winemaking and cheesemaking, but also the livestock activity arises from the whole territory's current conditions in order to be reinforced by them and they reinforce it. The second ethical consideration is related to the remaining decomposed structures. The proposal does not follow archeological regulations regarding their maintenance of them, but instead of this, it suggests an active integration of them in the whole system as structural and spatial elements that host multiple functionalities. This does not mean that the structures do not accept maintenance, but that different protocols of care are applied for different structures. These protocols depend not only on their materiality and conditions but also on the functionality that is going to be embedded between them. Thus, the intention is to develop a paradigm where the past discusses with the present and provides space for the future to become part of this conversation. Finally, the final ethical consideration concerns research resources. In a highly politicized context, data resources are influenced by monolithic nationalist narratives. In a generally chaotic institutional system with a lack of data or misinterpreted information, the project faced various constraints. In order to deal with this, the research process consisted of multiple kinds of resources, from socio-anthropological theoretical papers to discussions with people. Sometimes the gained knowledge was a conclusion from discussions, topographic maps, films, and academic papers. However, this approach could not consider scientific and valid knowledge, but it is an interesting and multidimensional way of gain knowledge in a more experiential way.



By living an emotionally charged experience, a brain pattern can be generated. This pattern could determine our future behavior when faced with similar sensory stimuli (Hu et al, 2007). Alter bio-politics consider the human memory as a dynamic biologic capability that influences and is influenced by political decisions. However, Cypriot biopolitics intentionally erases the collective pre-war memory of cohabitation to conserve the island's abusive division into two, three, and four islands. Nearly half a century after the vilification of the island topography and the human belonging; and the politicized social media keep alive the painful memory of that moment, encouraging animosity between the two communities.

In contrast to these bio-political strategies the "alter bio-politics" should enhance the "bios" (Puig, 2017, p. 143) coexistence on one island. The main action to achieve that is the liberation of Cypriot people from the bio-political fraud that they belong to two different communities, two separate "polis" (Puig, 2017, p. 134) and two separate negotiations between human and non-human ecologies of the Cypriot landscape. However, this "liberation" is a the time-depended goal that needs socio-cultural and ecological actions, which could be divided into three main categories, the "collective memory", the "awareness" and the "socio-ecological empowerment".

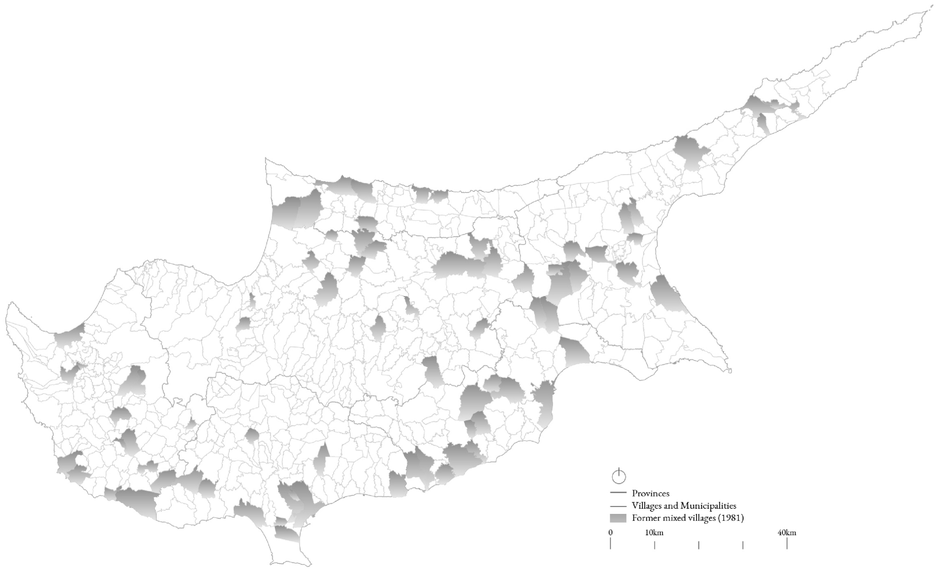
Regarding the collective memory, the pre-war memory of the two cultures, which goes beyond religious differentiation and focuses on the common human need for life and creation, should be revealed. From the perspective of a common creativity and landscape attachment, pre-war communities were sharing the same tradition, crafts, cultural events, and cultivation methods. For both communities, the relation between building structures and terrain was almost the same.

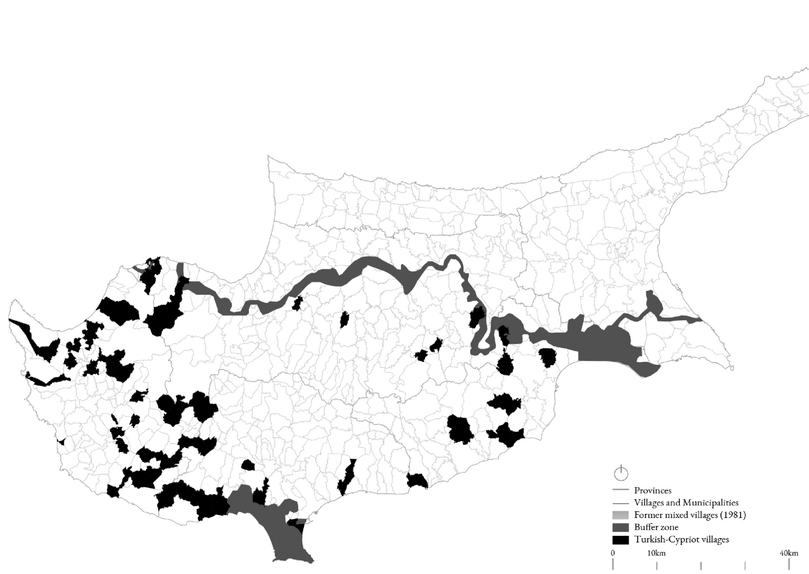
On the other hand, the next post-war generations need to be aware of these pre-war collective exchanges. Sharing "that" memory and experiences of cohabitation, but at the same time educating the following generations regarding the rights of human and non-human beings will provide them with critical thinking in an effort to an equal division of rights and obligations. In addition, the current historical value of the Cypriot "topos" arose from processes of thousands of years, enriching it with a superposition of historical layers, which must be spread in the present and in the future.

Finally, social empowerment is the third key action category. Internal solidarity around shared concerns in collaboration with outside sources of support which together are drawn into negotiation for greater accountability of both governments needs internal and external sub-actions. Local non-profit associations will represent social and ecological groups that are silent or do not have voices (Chaar et al 2019). In parallel, international associations and unions could support these communities of various "bios" that are governed by unjust political practices.

Following the phases of the already mention actions that take place between the still alive traces of co-existence the day for a multifunctional pluralityamong the decomposed structured landscape came; the ruins are turned into a theater stage with the rural structures on the mountain slope as viewingseats. Landscape and man exchange the feeling of survival, sowing under the tree where a goat is grazing, next to a bush with pigeons. The grassypavements host the great event of coexistence turning their edges into a lively, varied market. And it is that grandfather, who has always been there towelcome in his small cafe every being who is looking for a place to sit and rest. Come pass and you and you and you.

The buildings have opened their doors wide, unfolding their stories so that everyone can hear them. But do not forget to bring your grandchildren,because these are the ones who must walk on the paved road, lean against these old walls, sit on the steps of the church, and hear the Turkish priestsing his own melody. And if you are afraid that the time will come when the instruments will stop rejoicing in the wreckage with their melodies, that thefruits will fall and start rolling down the downhill streets of the village, if you feel a threat that this scene will not last for a lot, do not be afraid, you are notone, you are not a hundred or even a thousand, we are so many who need to coexist in a landscape that gave birth to us and we will grow old.


Provinces
Villages and Municipalities
Former mixed villages (1981)
0
10km
40km


Provinces
Villages and Municipalities
Former mixed villages (1981)
Buffer zone
Turkish-Cypriot villages
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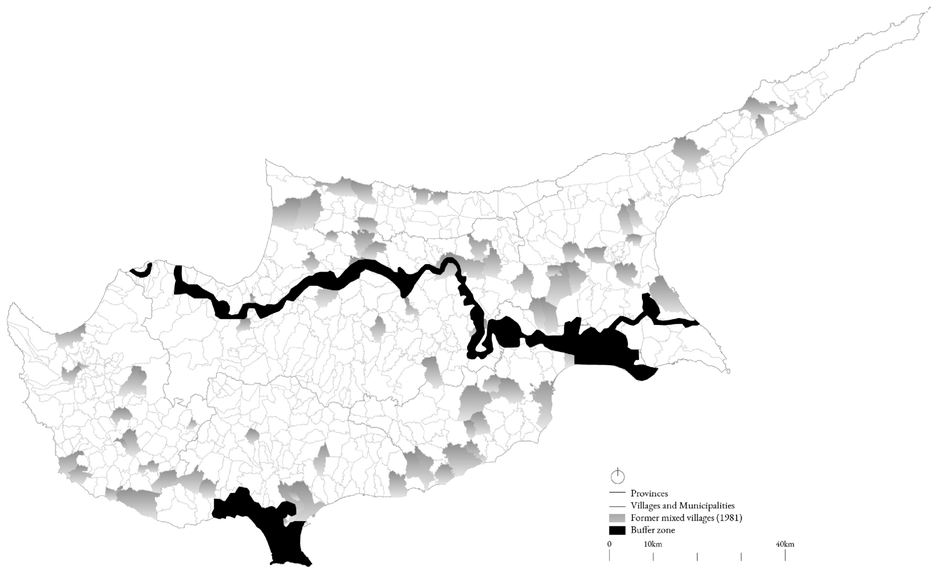
Provinces
Villages and Municipalities
Former mixed villages (1981)
Buffer zone
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10km
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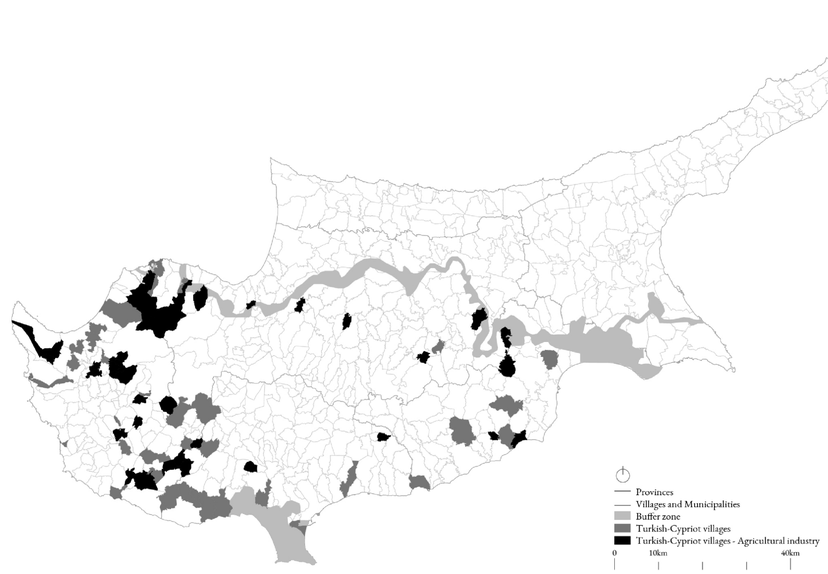

Provinces
Villages and Municipalities
Buffer zone
Turkish-Cypriot villages
Turkish-Cypriot villages - Agricultural industry
0
10km
40km


Greek-Cypriot Cyprus 2021
0
10km
40km

"Bios" Coexistence on one Island

Liberation of Cypriot people from the bio-political fraud that they belong to two different communities, two separate "polis" and two separate negotiations between human and non-human ecologies of the Cypriot landscape.

Collective Memory

The collective pre-war memory of the two cultures, which go beyond religious differentiation and focus on the common human need for life and creation.

reativity
t, Music, Theater

Landscape Attachment
Cultivation, Planting, Farming, Housing

Awareness

Knowledge and critical thinking in an effort to equal separation of rights and obligations. Sharing of pre-war experiences and memories between generations.

Education
Rights of Human and Non-human beings
Historical Layers

Sharing
Memory and Experience of Cohabitation

Social Empowerment

Internal solidarity around shared concerns in collaboration with outside sources of support which together are drawn into negotiating for greater accountability of government.

Internal Collaboration
Discussions, Local Associations, Events

External Support
International Associations, Unions,

Between the traces of co-existance

Abandoned by the human territory in an explosion of biodiversity, it repositions human bio into its sediments. A multifunctional plurality among the ***decomposed structured landscape****.*

Accessibility

Proximity to the road network

Ecological Value

Adjacent to ecological structures

Historical Value

Superposition of Historical layers

Event

Specific ***accessibility*** *in a specific* ***time*** *period*

Access

eight access gateways

Time

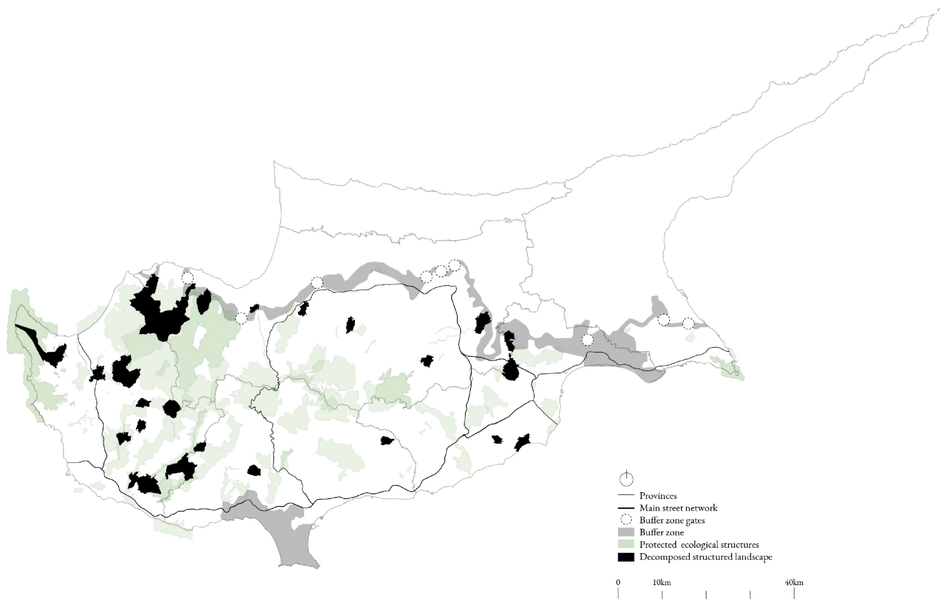
ephemeral visitors

States legislation

Intervention based on the existing legislative framework



Coexistence of religious communities - Topographic maps of Kalo Chorio, Amargeti, Pyla and Kato Deftera - Department of lands and survey





Coexistence of Historical Layers - Souskiou, Cyprus - Patrisia Tziourrou



Phase 01



Phase 02

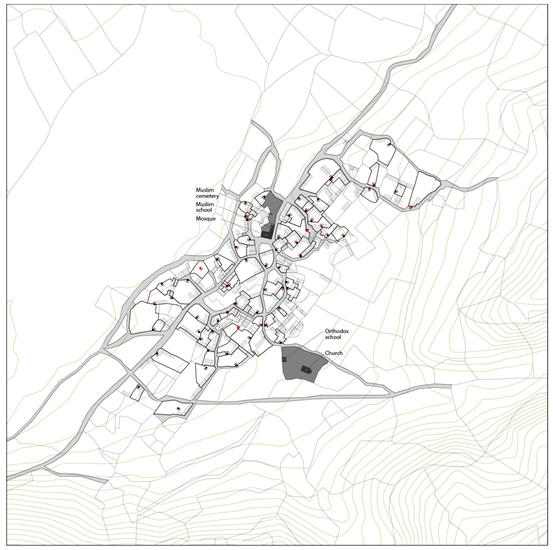
Powerful institutions, clearly support some histories more than others, provide narrative patterns and exemplars of how individuals can and should re-member. By this way, they stimulate public memory in ways and for reasons that have little to do with the individual or aggregate neurological records Olick, J. K., Vinitzky-Seroussi, V., & Levy, D. (2011 p. 20). Taking advantage of this formulation, Cypriot biopolitics intentionally erases the collective pre-war memory of cohabitation to conserve the vilification of the island topography and the human belonging. However, the "collective pre-war memory" of sharing between the Muslim and Orthodox communities is still on the land, between the traces of a long-duration coexistence. These pre-war territories of cohabitation have been transformed into a decomposed structured landscape because of the disruptive transition of the war in 1974. Therefore, the "trauma" Olick, J. K., Vinitzky-Seroussi, V., & Levy, D. (2011 p. 26) of this moment of crisis should be counteracted with the small daily socio-spatial elements and qualities that can narrate the "total history" Olick, J. K., Vinitzky-Seroussi, V., & Levy, D. (2011 p. 23).

The suited practices and components of past co-habitation on this land can be identified into three categories. The first group is related with the ecologies of domestic life and is represented with the beehive oven from the Middle Ages; the essential for Cypriot livability, well that has its roots in the Frankish & Venetian period; and the shared wall between the human shelters, which "was" a necessary structured element for the village community. The second cluster goes beyond the anthropocentric approach, focusing on the collaboration between non-human "ecosmoligies" Puig., B. M. (2017, p. 140) and human beings. Processes of cultivation, sheepfold, and water collection, indicate the human attachment to this land and its life cycles. This plurality of complex processes can be identified from various traces on the land that transformed it. Finally, ecologies of socio-spatial practices are crucial elements to be mapped. In this category, there are three elements, the religious places, the public spaces, and the street as public space of circulation.

However, the main question that arises is how could the "past" collective memory and common socio-cultural ethical values that are harvested from space and time co-construct and explore "future" alternative multiple memories, between the "present" decomposed anthropogenic sediment? Defining the memory as an active process that connects the subjective with space and time, these valuable elements can be transferred into present and future "times", integrated into contemporary forms of space. Following this approach, "human" adaptive cycles are re-added in the decomposed landscape, where the "ecological" and "structural" adaptive cycles already exist. Therefore, these three categories consist of specific adaptive cycles, which are interrelated based on the method of "Panarchy: a complex organizational model which captures the hierarchical structure of complex systems and links up adaptive cycles occurring at different scales in space and time" (Feliciotti et al. (2020, p. 12).

In order to land this approach in this specific context, multible forms of interventions are needed. Public "yards/squares", "perforated" structure, "light" structure, "landscape" structure, and the private "shelters". The plurality, the scale, the materiality, and the position of these proposed forms indicate the morphological complexity that is needed to accommodate these interrelated adaptive cycles, but at the same time the sensitivity and the respectfulness for each specific element in this overlayered landscape.

In a parallel perspective, the current ecological re-composition of these landscapes turns the focus to the concept of "Alterbiopolitical interventions, which are working within bios with ethics of collective empowerment, setting the caring at the heart of the search for transformative alternatives that nurture hopeful thriving for all beings" Puig., B. M. (2017, p. 167). Thus, the "long duree" of non-human elements (vegetation, animals) that entered the land by the human or not, and during the time evolved and dominated the landscape, explain where the robustness and durability of an "alter" re-habitation could be grounded.

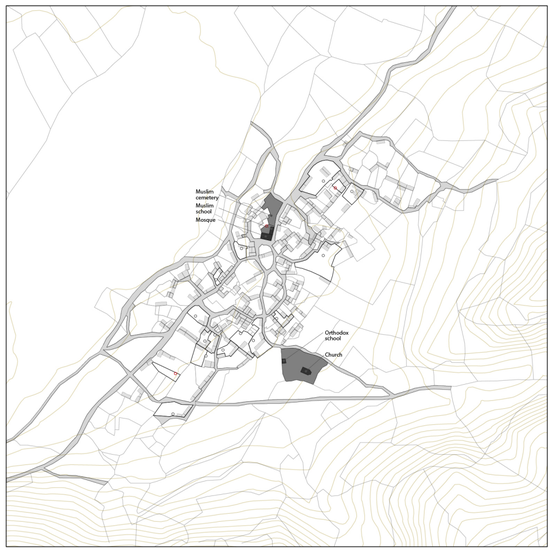


Oven opening
Oven in shared space
Oven
Plots with oven
Parcellation
Contour lines
Assigned building plan
Street
Public space
Public building

0 50 100m

Ecologies of domestic life
and socio-spatial practices

Beehive Oven

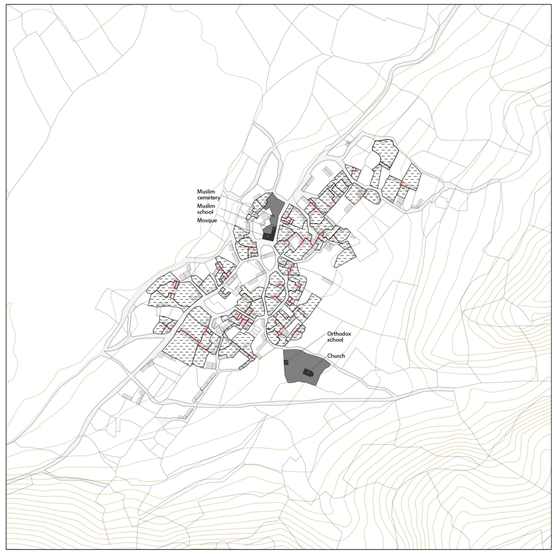


Well in shared space
Well
Plots with well
Parcellation
Contour lines
Assigned building plan
Street
Public space
Public building

0 50 100m

Ecologies of domestic life
and socio-spatial practices

Well

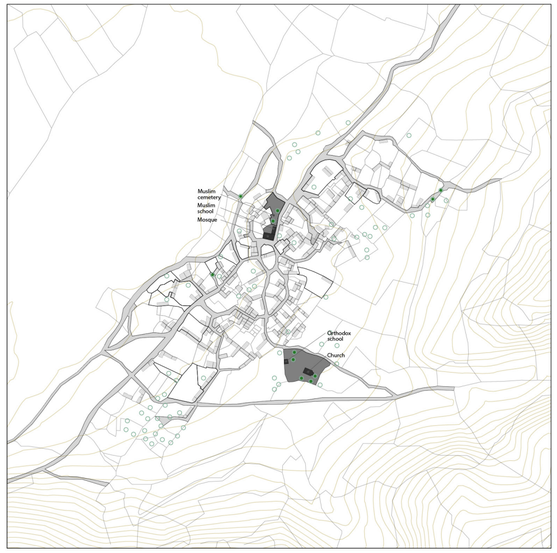


Shared wall
Parcellation
Contour lines
Plots with shared wall
Assigned building plan
Street
Public space
Public building

0 50 100m

Ecologies of domestic life
and socio-spatial practices

Shared walls



Tree in shared space
Tree
Plots with tree
Parcellation
Contour lines
Assigned building plan
Street
Public space
Public building

0 50 100m

Ecologies of nature
and socio-spatial practices

Trees

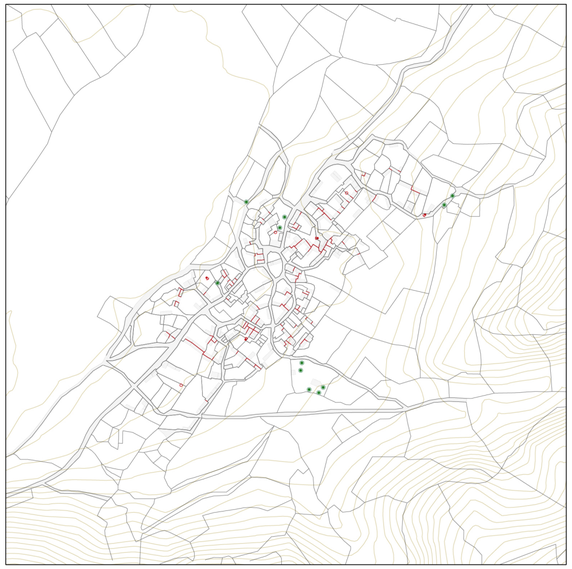


Parcellation
Contour lines
Street
Public space
Public building

0 50 100m

Ecologies of nature and
socio-spatial practices

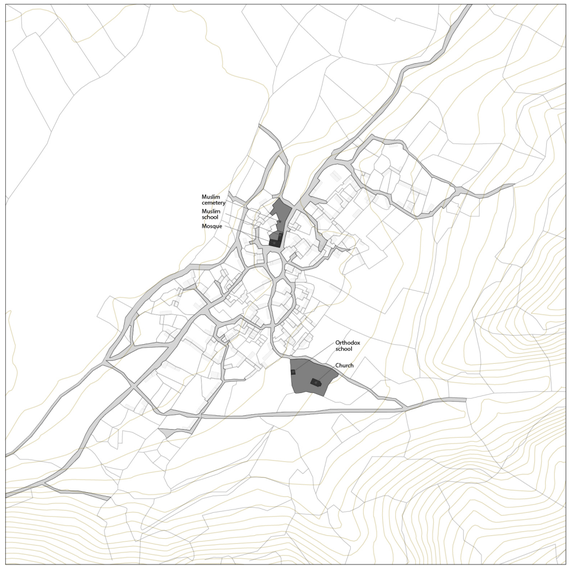
Landscape form

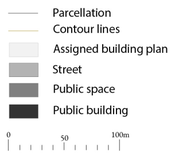




Ecologies of domestic life
and socio-spatial practices

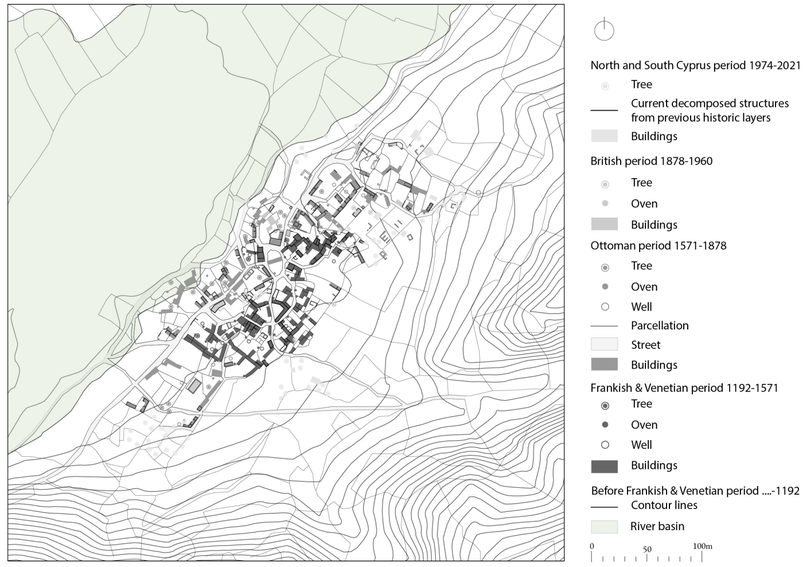
Shared Structures and Elements





Ecologies of domestic life
and socio-spatial practices

Shared spaces



North and South Cyprus period 1974-2021
- Tree
- Current decomposed structures from previous historic layers
- Buildings

British period 1878-1960
- Tree
- Oven
- Buildings

Ottoman period 1571-1878
- Tree
- Oven
- Well
- Parcellation
- Street
- Buildings

Frankish & Venetian period 1192-1571
- Tree
- Oven
- Well
- Buildings

Before Frankish & Venetian period ....-1192
- Contour lines
- River basin

0 50 100m



- Path
- Secondary street
- Main street
- Highway
- Forest transitional territory
- Agricultural landscape
- Meso scale area

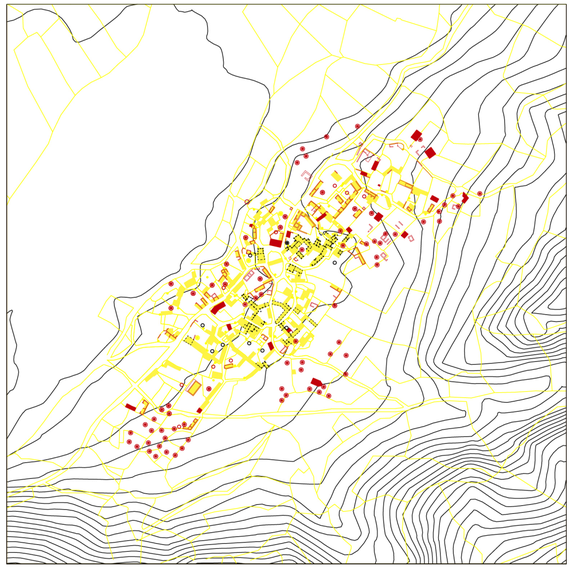
North and South Cyprus period 1974-2021
- Wind turbines (2010)
- Water borehole
- Church

Ottoman and British period 1571-1960
- Mosque
- Administrative borders

Frankish & Venetian period 1192-1571
- Area with wells
- Village

Before Frankish & Venetian period ....-1192
- Church
- Contour lines 5m
- Contour lines 1m
- River basin

0 0,5km 1km



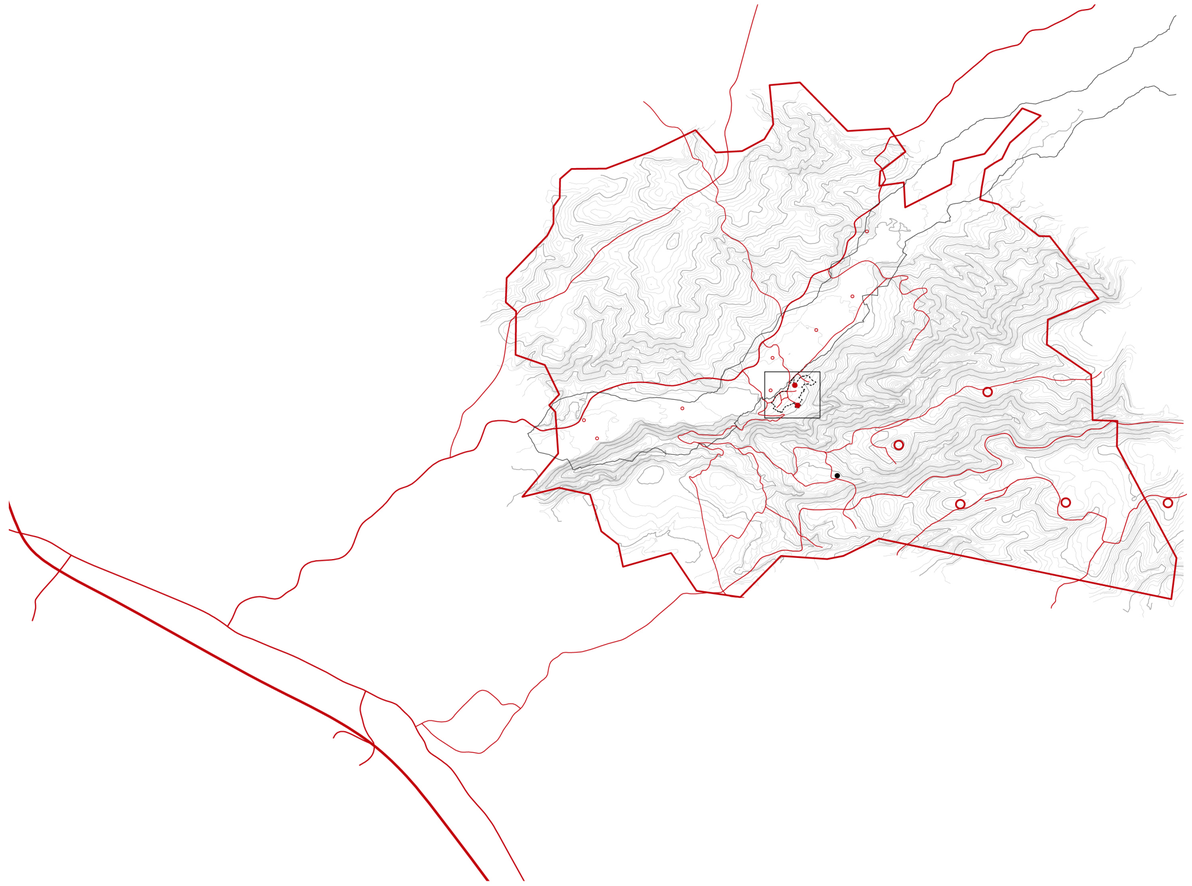
Subtraction
- Oven
- Trees
- Plots
- Buildings

Addition
- Well
- Trees
- Decomposed structures

Persistent
- Decomposed structures

Permanent
- Well
- Trees
- Contour lines

0 50 100m



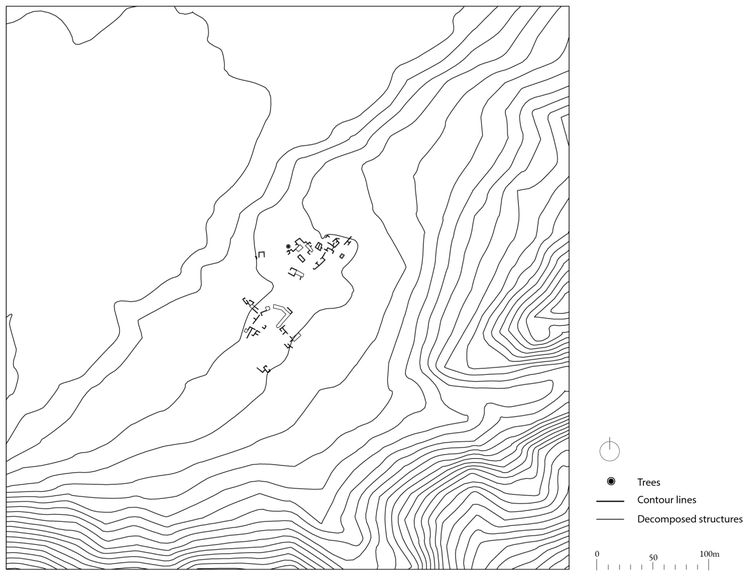
Meso scale area

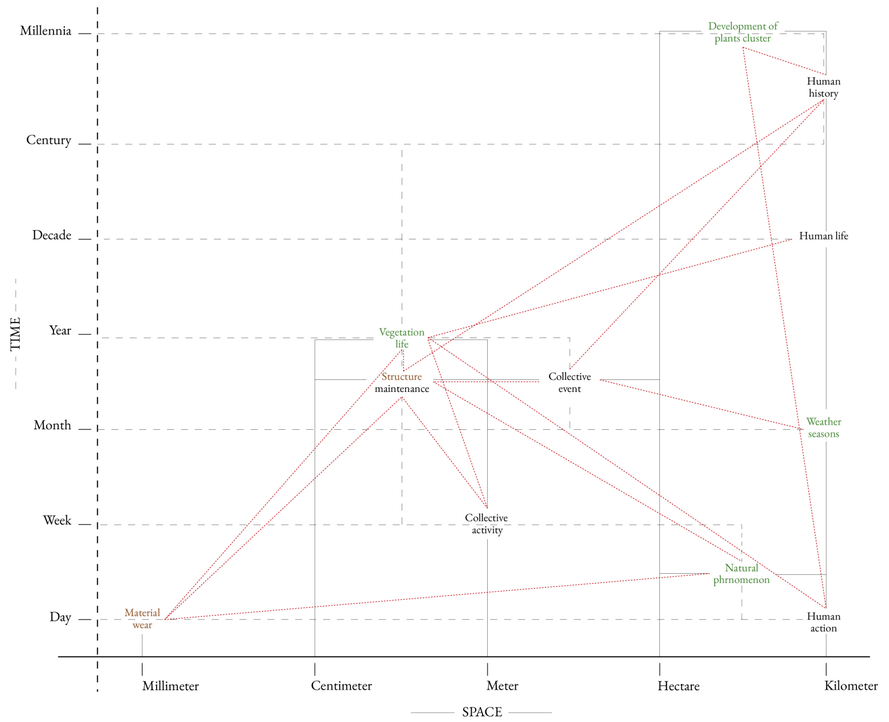
Addition
- Religious buildings
- Water borehole
- Wind turbines
- Path
- Secondary street
- Main street
- Highway
- Administrative borders

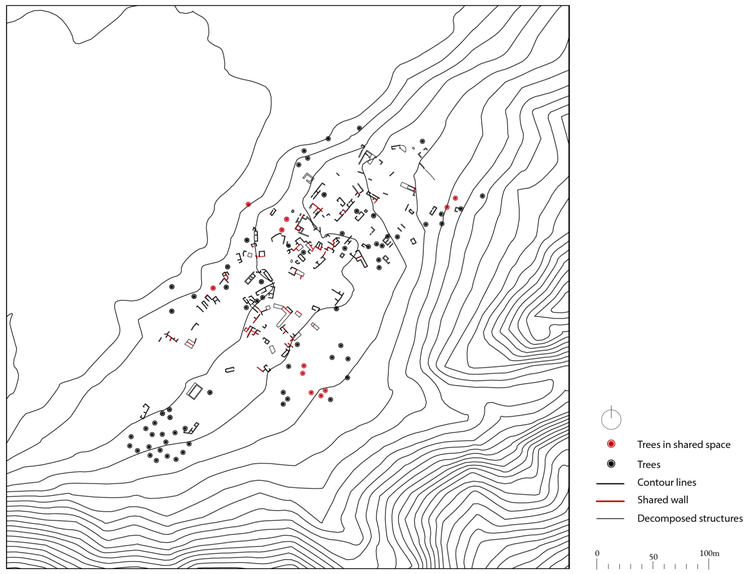
Persistent
- Village area

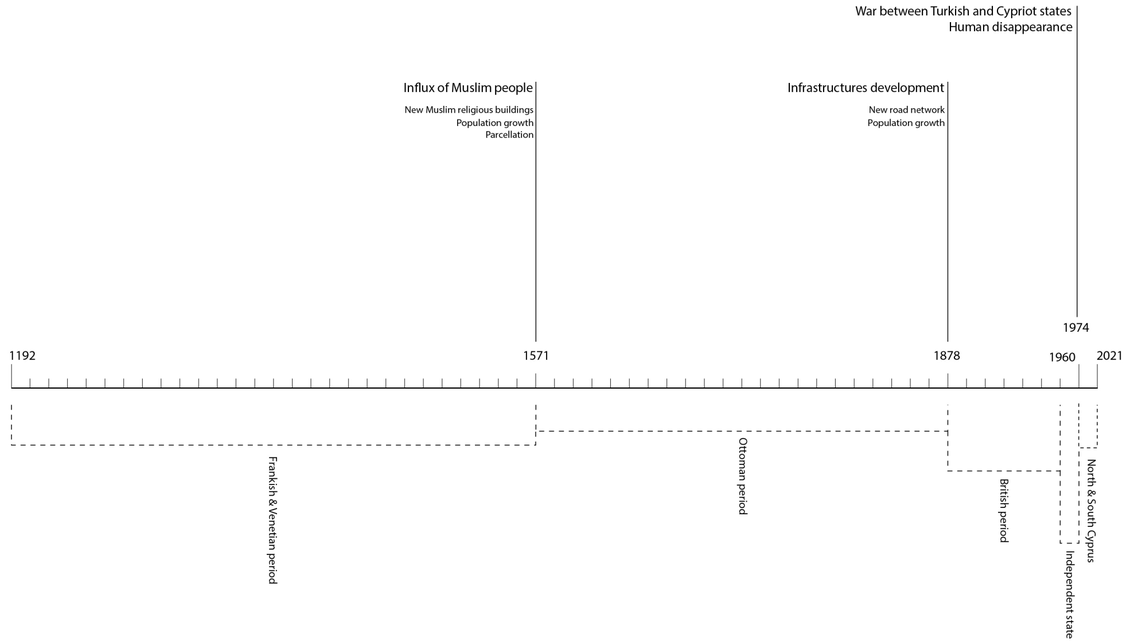
Permanent
- Church
- Contour lines 5m
- Contour lines 1m
- River basin

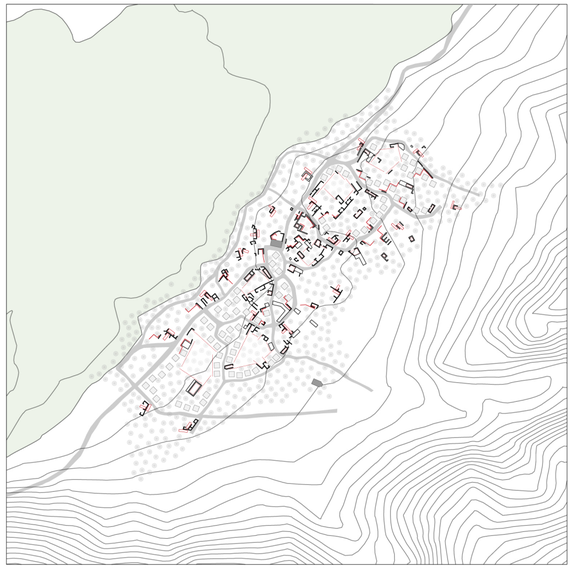
0 0,5km 1km


Trees
Contour lines
Decomposed structures
0
50
100m


Millennia
Century
Decade
Year
Month
Week
Day
TIME
Development of plants cluster
Human history
Human life
Vegetation life
Structure maintenance
Collective event
Weather seasons
Collective activity
Natural phrnomenon
Material wear
Human action
Millimeter
Centimeter
Meter
Hectare
Kilometer
SPACE


Trees in shared space
Trees
Contour lines
Shared wall
Decomposed structures
0
50
100m


War between Turkish and Cypriot states
Human disappearance
Influx of Muslim people
New Muslim religious buildings
Population growth
Parcellation
Infrastructures development
New road network
Population growth
1974
1192
1571
1878
1960
2021
Frankish & Venetian period
Ottoman period
British period
Independent state
North & South Cyprus



Shared spaces
Landscape structure
Light structure
Transparent structure
Yard - Square
Trees
Private shelter
Decomposed structures
Contour lines
River basin
Street
Religious Building
0 50 100m

-Plurality of maintenance interventions in relation to decomposed structures.
-These structures become the shared walls for public spaces.
-Densification of human-made and not vegetation following the protocols of care and maintenance.
-Human permanent settled is represented with the private shelter, in the scale of existing structures.

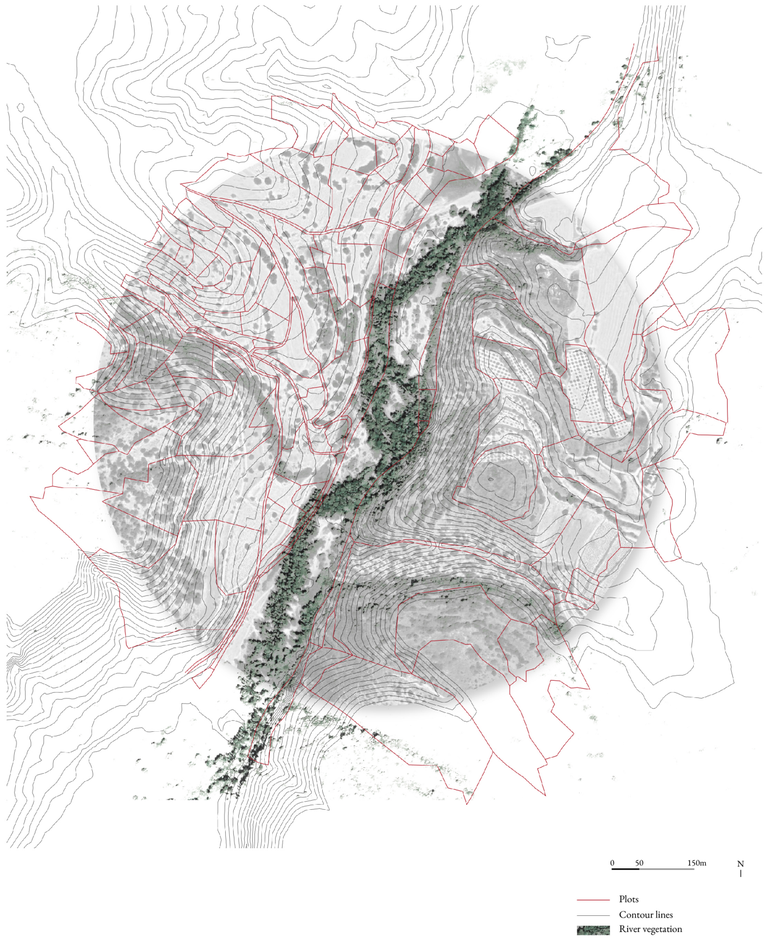
Long Future - Meso scale

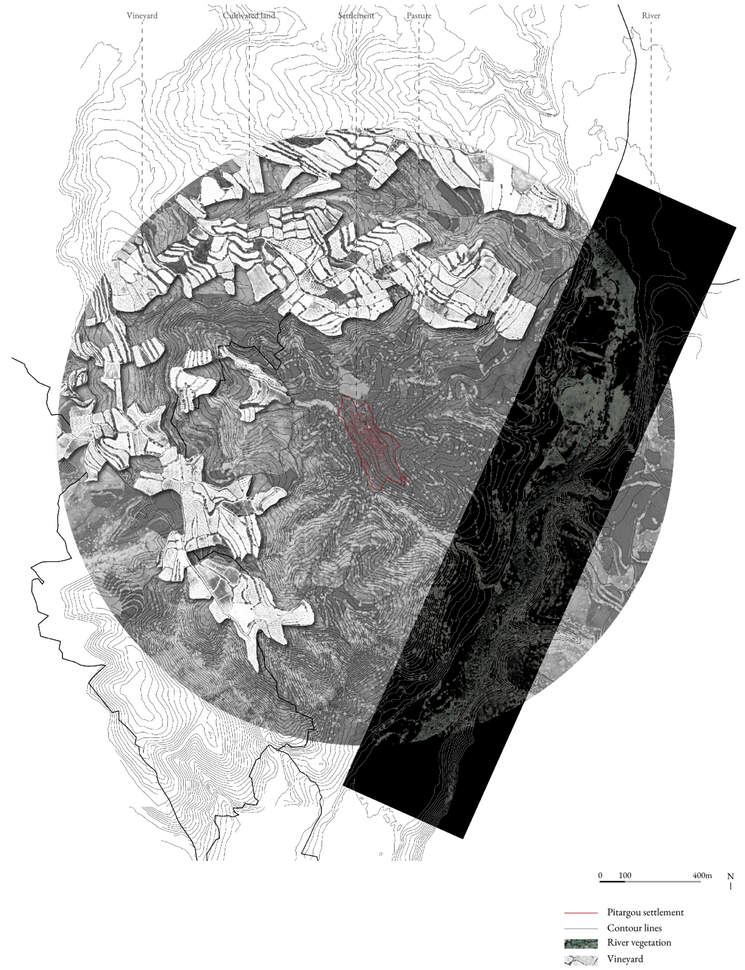


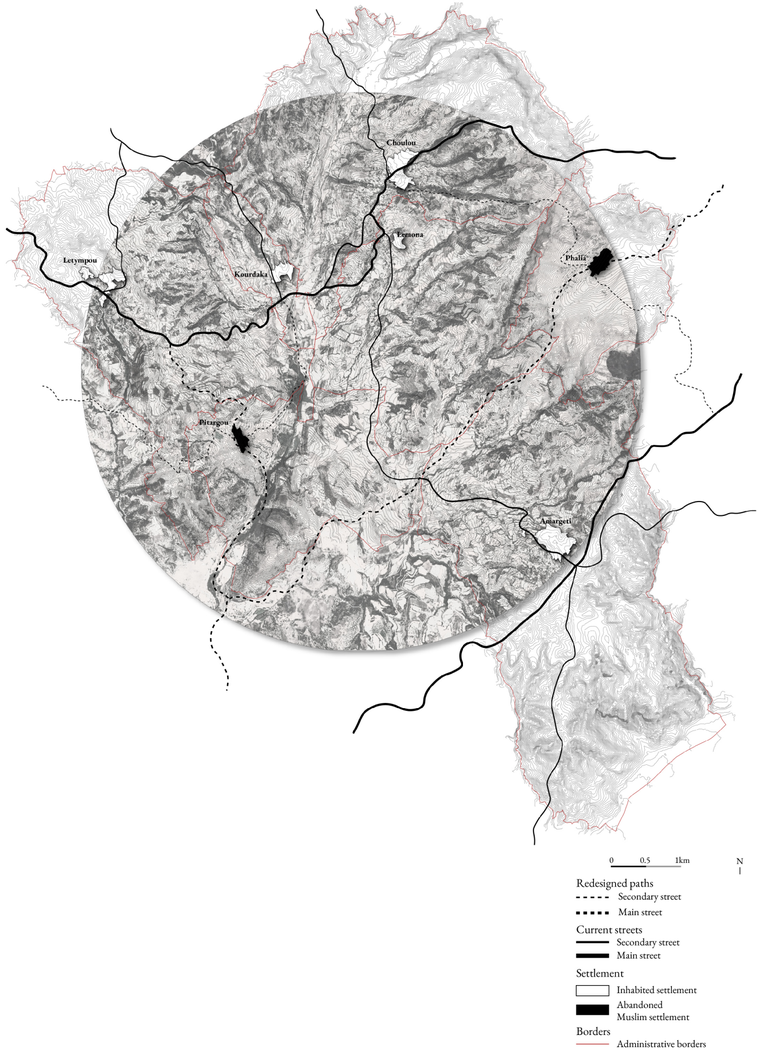
0 5 10m

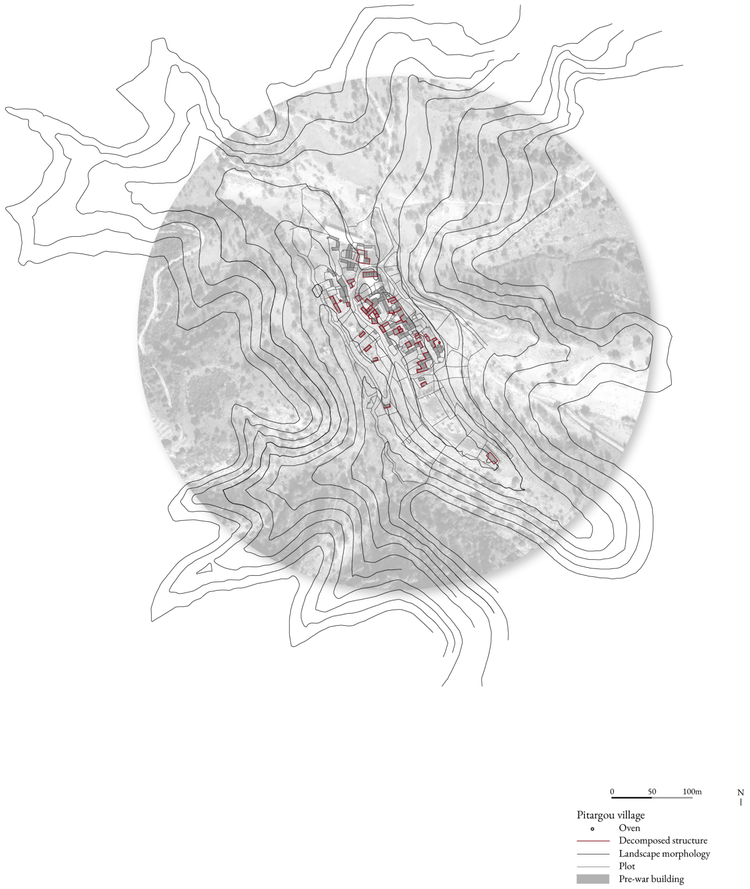
First human intervention maintaining the relation between decomposed structures and vegetation

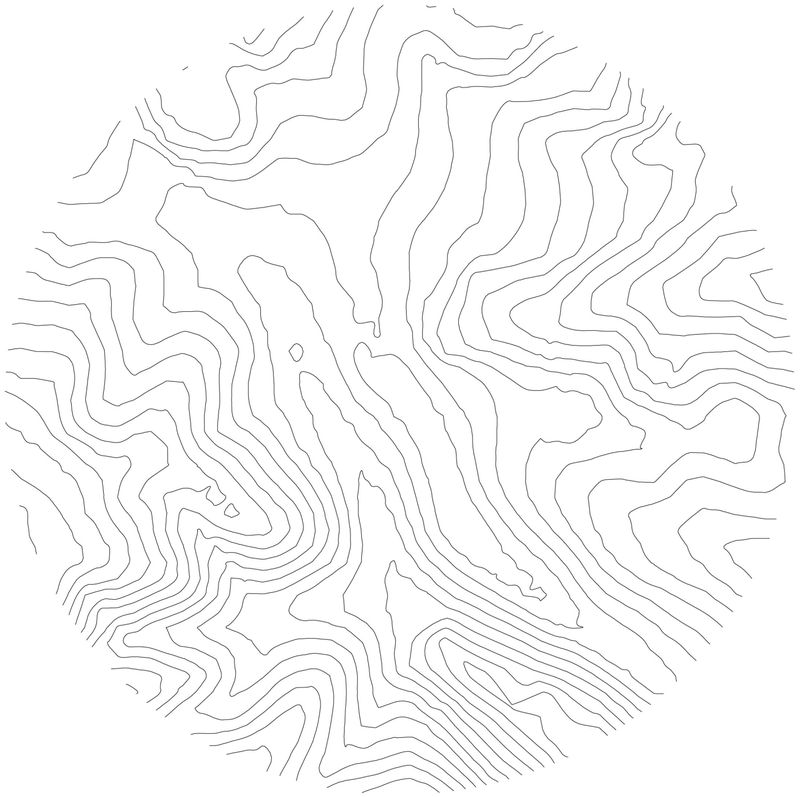
Near Future - Micro scale


0 50 150m
N
Plots
Contour lines
River vegetation


Vineyard
Cultivated land
Settlement
Pastute
River
0 100 400m
N
Pitargou settlement
Contour lines
River vegetation
Vineyard


Choulou
Tzemona
Letympou
Kourdaka
Phalia
Pitargou
Amargeti
0 0,5 1km
N
Redesigned paths
Secondary street
Main street
Current streets
Secondary street
Main street
Settlement
Inhabited settlement
Abandoned
Muslim settlement
Borders
Administrative borders


0 50 100m
N
Pitargou village
Oven
Decomposed structure
Landscape morphology
Plot
Pre-war building



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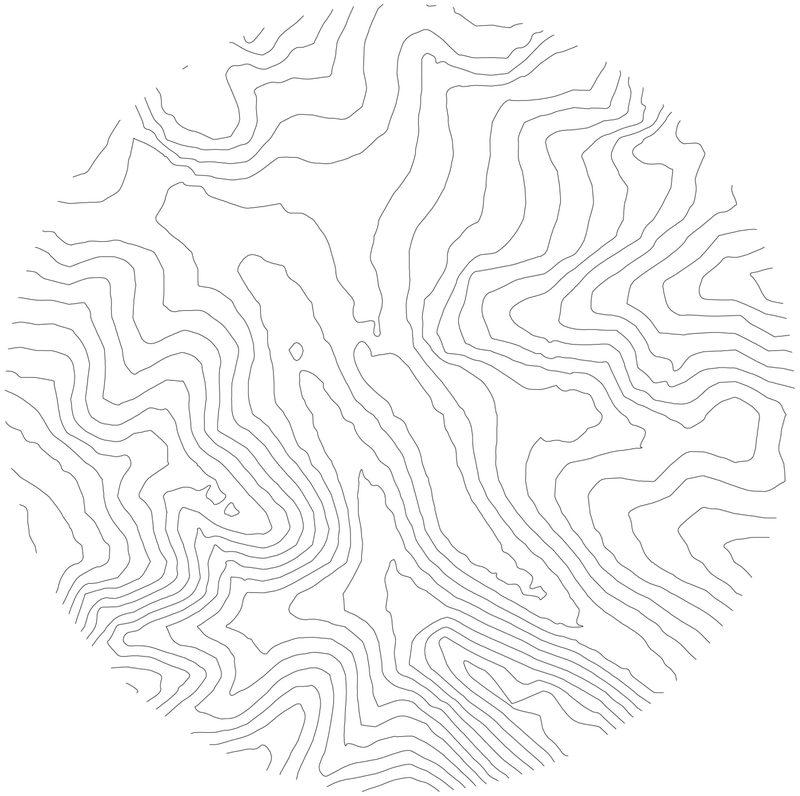

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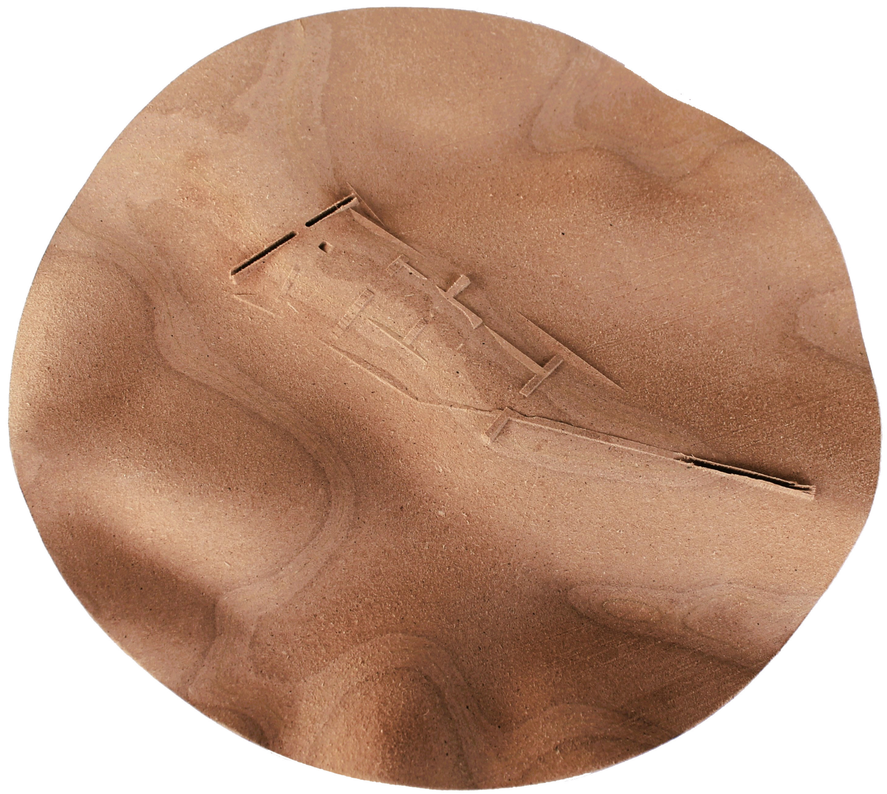

Re-introducing an erased shared identity

Between the traces of Co-existence

Pitargou, Paphos

Cyprus October 1, 2060