
3Cs
CATALYZING
COMMUNITY
COEXISTENCE

MASTER THESIS

AALBORG UNIVERSITET

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URBAN DESIGN MASTER THESIS

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Preface

The Master thesis "3C's: Catalyzing Community Coexistence" marks the completion of two years of studies in Urban Design at Aalborg University. The Thesis has been conducted in spring of 2018 from the beginning of February till end of May. It is a product of four months of exploring, analysing and understanding the complex concept of contested cities. The point of departure of the Thesis was the broad term of conflict. As Urban Design students, we focus on conflict within an urban context. The initial studies of the topic led us to the Mediterranean island of Cyprus. Reading newspaper headlines about Cyprus stating 'Exploring Nicosia, the Last Divided Capital City In the World' or 'Famagusta, the ghost town at the heart of Cyprus' it became evident that urban conflicts are present on this island. Urban conflicts affect cities in many different ways, moreover, in contested cities there is a deep gap between ethnic groups, where neither communities will recognize or acknowledge the other. This provide great challenges for the urban life to take place. Shaping or reshaping cities for people is already a big challenge even without conflict involved, but it becomes even more challenging and complex in a context of contested cities. This challenge provide the baseline for this Master Thesis project.

The project process has included a trip to Cyprus, providing value knowledge about the issues of cities in conflict, how to approach the topic with a contextual awareness. During the project a thorough research has been conducted, a strategic approach for urban intervention in Famagusta is proposed, and finally a catalyst for community coexistence is displayed in the port of Famagusta. This Master Thesis provides ideas and approaches for a reconciled future in contested cities, with the case study of Famagusta.

Abstract

Cities are increasingly becoming an arena of conflict. Conflicts in cities manifest themselves in different ways. In this Thesis the focus is on contested cities - urban conflicts rooted in differences such as culture, language and religion. The project studies how conflicts impact on the urban environment and the social layers, and the point of departure of examining contested cities is a case study of the city Famagusta located in Cyprus. Hence the thesis addresses an inclusive urbanism focused on reshaping physical and mental borders in order promote coexistence in contested cities.

The theoretical research focus on three themes: contested cities, memory of place and the public realm, and together with the analysis of the past and present situation in Cyprus and Famagusta it provides the foundation for suggesting a future scenario for the island and city.

From theories it clear that public realm and public space are important features of the urban environment in order to facilitate coexistence between communities. However as the analysis of the present shows, there are not many quality public spaces.

Moreover the future scenario frames the strategic approach, where the points of interest are used to define the public space network including public transport system and the social infrastructure. Social infrastructure provides places for everyday activities to take place and these places defines where the conceptual design intervention takes place.
Hence the public space network is comprised of social infrastructure for everyday activities, that are accessible and of such a quality that it encourage social interaction and coexistences.

The thesis suggest strategies and physical interventions to promote social interaction in the public space, which in time will foster coexistence and heal the fragmented public realm.
The thesis provides an approach to catalyze community coexistence in contested cities.

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Acknowledgments

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The students and staff at Eastern Mediterranean University, especially Prof. Dr. Şebnem Önal Hoşkara at Faculty of Architecture, Socrates Stratis, project leader on the organization 'Hands on Famagusta' and Assoc. Prof. at Department of Architecture,University of Cyprus and finally Christodoulou Nektarios, Ph.D. student at University of Cyprus.

Finally we would like to thank our families for their help and support.

CHAPTER 1
INTRODUCTION

In this chapter the motivation for working with cities in conflict is described. As a case study of cities in conflict and division Famagusta in Cyprus has been chosen. A brief description of the site and its location is presented. Guiding the direction of the project, the conceptual framework and lenses explains how the project is approached.

After setting the scene of the project, the methodology of the project is described in the following section. This section aims to explain and elaborate on the approaches applied in this project.

Finally the chapter presents the Research Question that encapsulates the problem statement of what this Master Thesis seek to explore. The research question is supported by sub-questions, that dive further into what will be examined in the project.

Motivation

As urban designer we are concerned with shaping city life through forming guidelines for physical design and designing on various scales. Urban design overlaps with many design professions, as Jon Lang (2005) mentioned;
It overlaps with city-planning concerning policies about the distribution of activities in the city and their linkages, it is concerned with landscape architecture in its focus on the space between buildings and in designing for sustainable futures, and it overlaps with architecture in its concerns with designing buildings and shaping the public realm behaviorally and symbolically (Lang, 2005, p.391)

"The broad goal of urban design is to provide opportunities, behavioral and aesthetic, for all the citizens of and visitors to a city or one of its precincts. These opportunities have to be accessible" (Lang,2005, p.20). we as urban designers focus on improving cities as a self-sustaining system, and to enrich the human experience, we put the people at the center of attention, following steps of Jane Jacobs and Jan Gehl to create spaces for social interaction and vibrant urban life. Focusing on people's behavior and social interaction is reflected in the method of work, where aspects of sociology and anthropology overlap with the field of urban design.

Since urban design covers a multitude of design professional activities, defining the precise political and physical context of urban design is difficult. However, design professionals, including urban designers, have to become involved in the issues facing contemporary society and own the ability to inform both politicians and the public about future possibilities, and to challenge the political assumptions (Lang, 2005, p.391). In order to approach contemporary issues within the urban environment, urban designers need to form an understanding of how the urban arena is developing at the moment and how it can develop in the future.

A clear mega trend when examining cities is the growing urban population. According to UN studies, an estimated 54.5 % of the world's Population lives in urban settlements in 2016 (UN 2016, p. ii) and this is expected to grow to 66 % by 2050 (see figure 1).

Furthermore, UN studies point out that "[...] urban areas are ever more frequently the sites of humanitarian crises, with natural disasters, conflicts, technological disasters and displacement challenging the [...] humanitarian actors to meet the needs of affected populations. For instance, protracted armed conflicts affect millions of people living in urban areas[...]" (ECOSOC 2016). Hence, one can say that the urban environment is affected by many conditions and interest, and thus there is a great potential for conflicts. As Patel and Burkle points out "Cities have increasingly become the battlefield of recent conflicts as they serve as the seats of power and gateways to resources." (Patel and Burkle 2012). Conflict grows beyond the urban scale, and can impact a whole region or country, it can get violent and last for generations, sometimes giving motives for separation and division both physically or/and socially on the urban and regional scale.

The impact of such conflicts is present in the ongoing separation movements, As Beary reported; 'Nearly two dozen separatist movements are active worldwide, concentrated in Europe and Asia. At least seven are violent and reflect ethnic or religious differences with the mother country' (Beary, 2008). To mention a few, the recent attempt of Catalonia to claim its independent government from Spain, leading to violent political intervention from the central government in Spain, while Scotland is pushing for full independence after it has been part of the United Kingdom for more than 300 years. A referendum for independence in 2014 failed, but after Brexit the discussion of independence sparked again recently (Plotnikow, 2017), and finally the island of Cyprus, which got divided into two parts after it gained independence from British rule in 1960, and relations between the Turkish- and Greek-Cypriots communities in the island quickly declined (Beary, 2008).

The prospect of such movements is somehow uncertain, despite some residents support, such

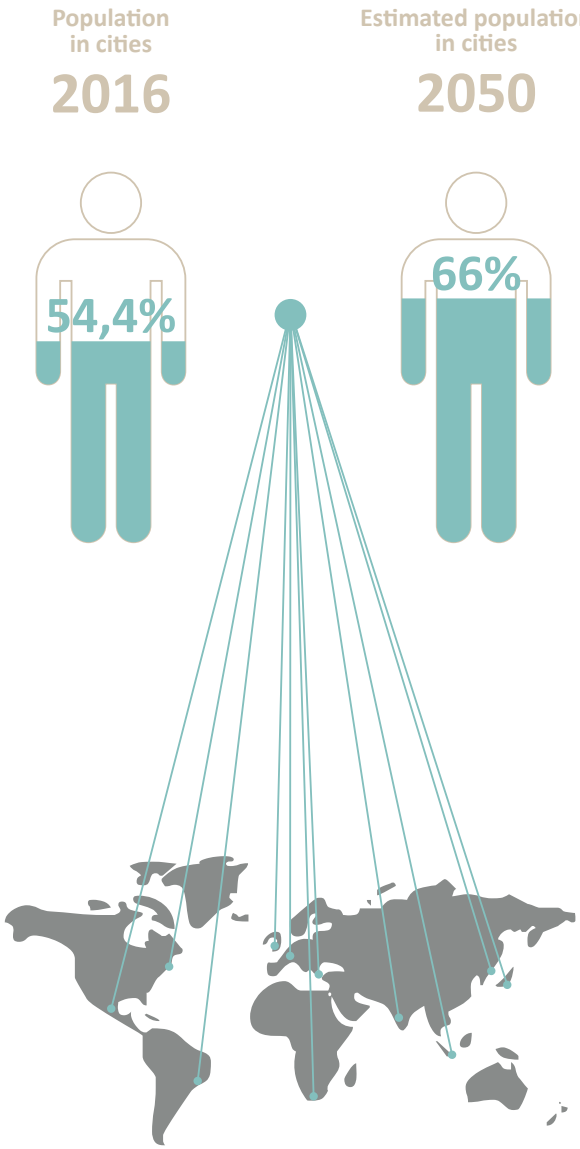


Figure 01. Population in global context

movements rarely have the capacity to successfully build an independent state, as Damien Kingsbury explains: 'the cost of independence can be high, it can bring destructive wars, lack of economic activity and independence leaders failing to translate as wise politicians and capable administrators, the skills needed to win independence are not those required to rebuild and run a successful state' (Kingsbury, 2017). What is certain though, is the mark such movements leave on both the urban environment and the people, as political and military powers is reflected in the built environment through various military zones in the city, and dispute between the local communities and fragmentation in the urban fabric become part of the everyday life, thus effecting the urban experience in the city .

In order to get deeper understanding on how conflict and division impact the future of cities, and how cities could overcome similar issue, we need to examine related conflict in a global context, and study its impact on the urban environment and the social layers. So the divided island of Cyprus was our destination, the conflict in Cyprus is represented in its divided capital as much as in the UN green line cutting the whole island into two parts, and left the district; Varosha marked as a 'ghost town', located in the city of Famagusta, where our project is taking place.

During our visit to Famagusta we witnessed the rich cultural heritage the city have, between the old walled city, the beautiful nature and sand beaches to the azure colored Mediterranean Sea, luxuriantly agricultural lands and of course the rich history of the site with the ruins of the ancient roman city; Salamis, just north of Famagusta. Nevertheless, we also witnessed the fragmented city structure and the way it is divided into mono-functional enclaves, the built environment and the city infrastructure supports the fragmentation, also due to the conflict, the military zones in the city intensifies the sense of fragmentation and even exclude Famagusta from the Mediterranean Sea. Thus making Famagusta a living proof of the serious impact conflict can leave on the urban environment.

Site description

Cyprus is an island country located in the Mediterranean sea, it is the third largest and third most populous island in the Eastern Mediterranean, Cyprus is located south of Turkey, west of Syria and Lebanon, north of Egypt, and southeast of Greece, the two dominant ethnic groups in Cyprus are the Greek-Cypriots and the Turkish-Cypriots (Wikipedia, 2018).

Since 1974, Cyprus has been divided into two parts by the United Nations troops; "Green Line", after the Turkish army invaded the north in response to a military coup on the island, which was supported by the Athens government. Turkish Cypriots settled in the northern third of the island claiming independence as Turkish Republic of Northern Cyprus, which only recognized by Turkey, while the southern two thirds is inhabited by Greek Cypriots as the republic of Cyprus (BBC, 2018). Cyprus situation represents the contradiction of a 'peaceful' conflict, even though there has been no fighting between the two communities after 1974, still the whole island is spatially divided and has a large part of its territory occupied by military coops, and the conflict impacted the cities around the island, leaving a remarkable mark on Famagusta.

Famagusta city is located in the northern part of the island, once was an important touristic destination and main port city in the island. However, after 1974 events, the city got inhabited only by the Turkish Cypriot and Turkish immigrants, while the Greek Cypriots fled to the south leaving behind their neighborhood; Varosha, which got enclosed by Turkish army and deserted ever since and known now as the 'ghost town'. The spatial division of the city goes beyond varosha, including the UN Buffer Zone, the British military Base, and Turkish army bases, even the Venetian Walls in the old city.

Famagusta as the rest of the island became a paradox of war and peace, prohibited and accessible, deserted and livable. Yet, during our site visit, both the Turkish residents in north and Greek in south, even though separate, kept referring to Famagusta as it was in the past; an active port city and prosperous touristic destination in the Mediterranean sea. The way these two separated communities managed to reconstruct and share the memory of once a prosperous city says a lot on the potential of the urban environment to bring divided communities together.

Thus, the unique characteristics of Famagusta calls research into an alternative study of urbanism. On one hand, it represents the division with its different spatial enclaves and political powers, on the other hand, it represents the link between residents sharing the memory of place.

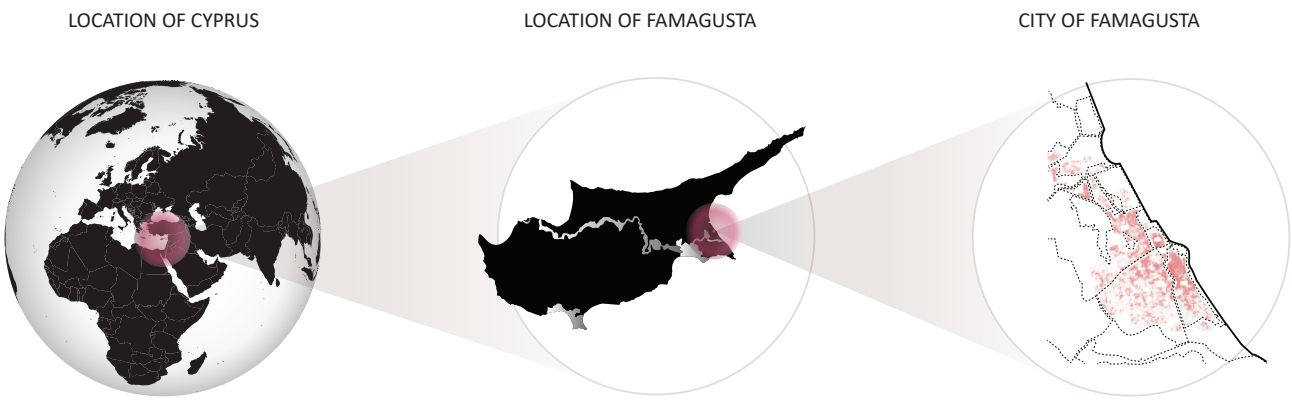
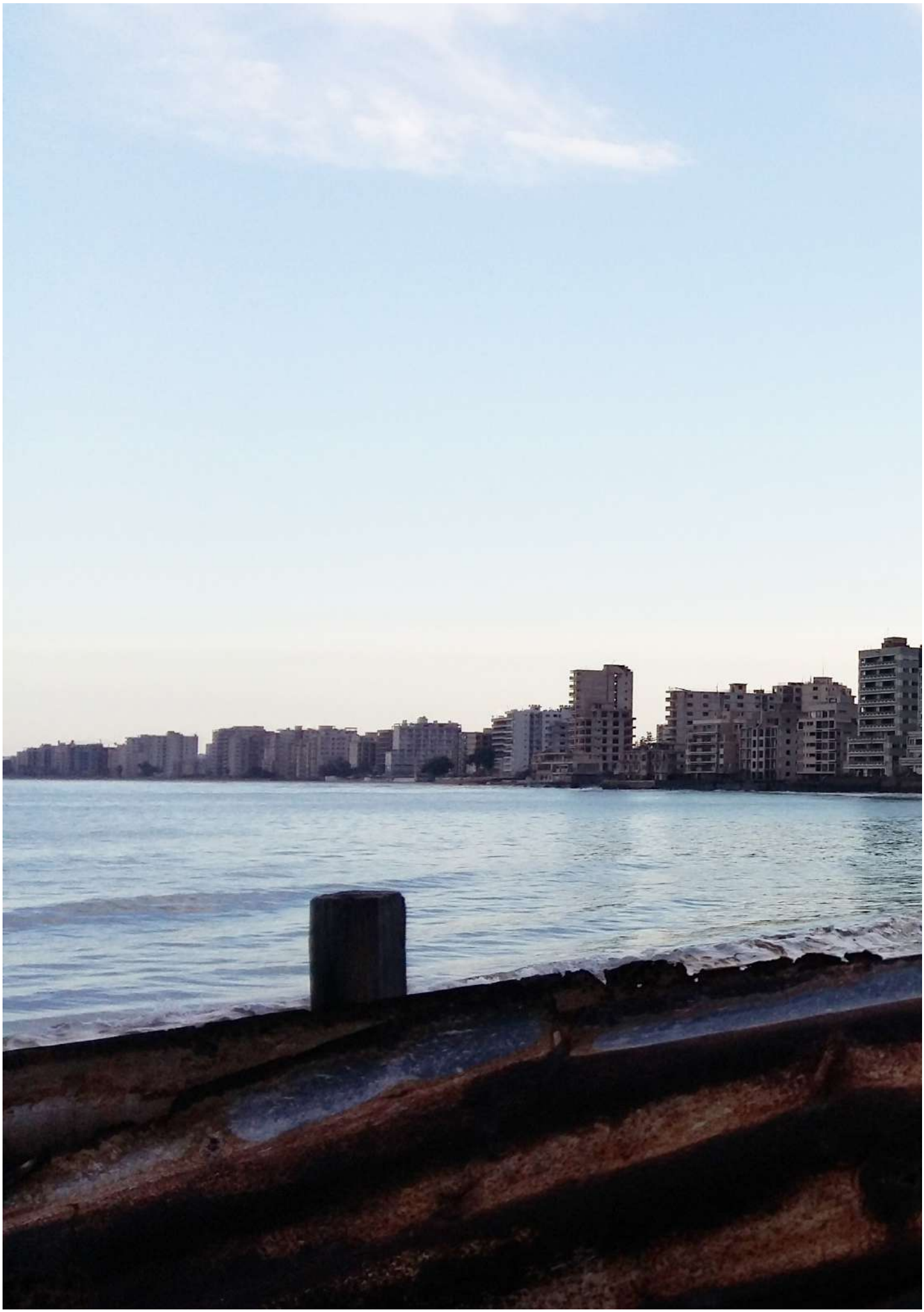


Figure 02.Site location



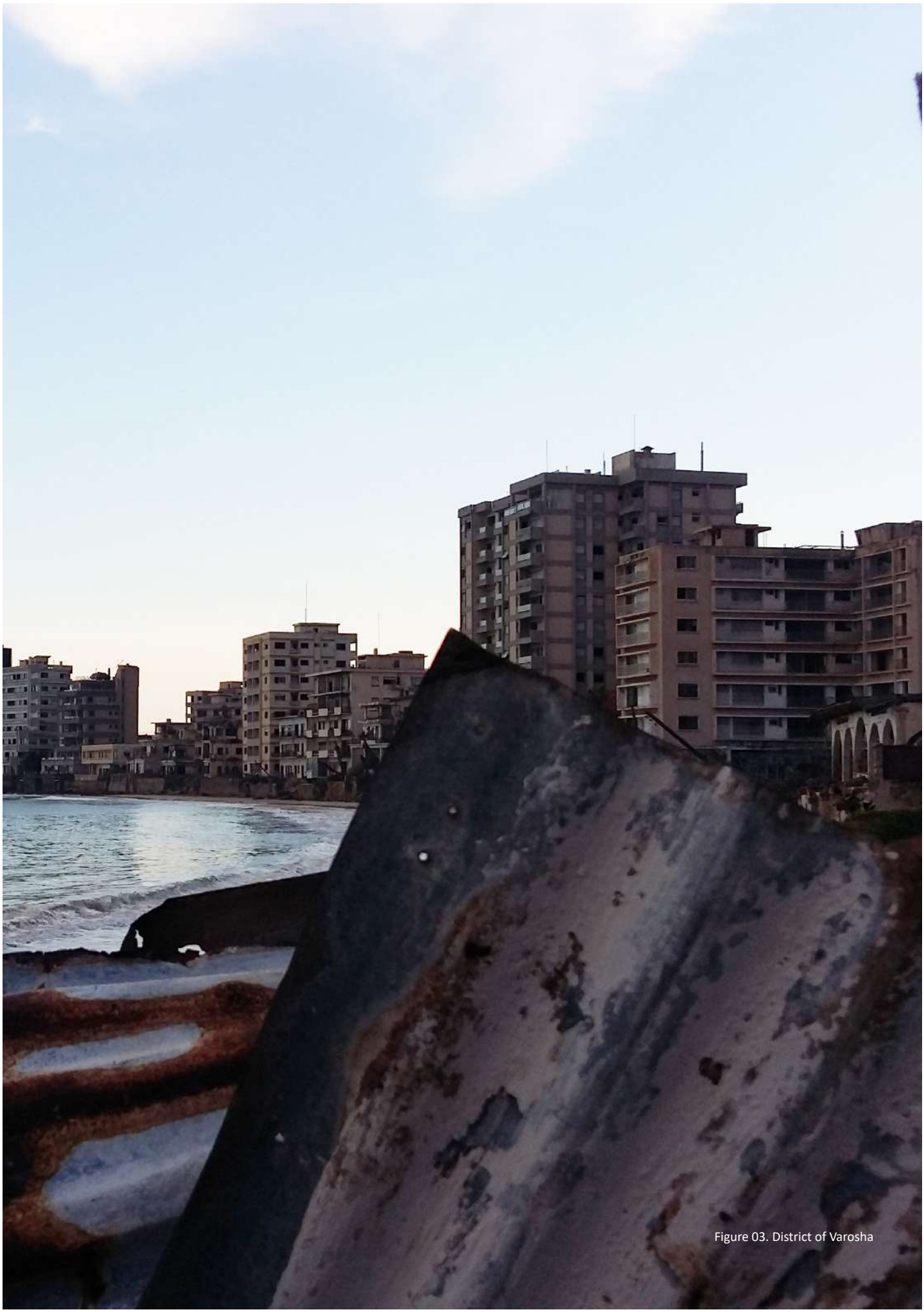


Figure 03. District of Varosha

METHODOLOGY

This section will describe the methodology applied in the project and how the different methods contribute to the project as a whole. Since the subject of this thesis is very complex, a variety of methods and approaches are used to highlight the different aspects of the problems and potential solutions for contested cities.

First, the overall frame for this project will be introduced and the topic that we have chosen to work with. Secondly, this section will look into the overall structure of thesis, based on three parts: a research part, a strategy part and a conceptual design part. Furthermore, it is described how the individual chapters contribute to the understanding of the project as a whole. Then the conceptual design and strategy process will be elaborated and finally it will be described how the technical part of the project is handled and how it contribute to the solutions of the conceptual design and strategy.

Project structure

The overall frame of this thesis is based on the Aalborg model, called PBL. The PBL-method is based on a group work, where the students find and formulate a problem or problem statement. The chosen problem serves as the point of departure for the project, where the group will manage how to approach the topic. The students are responsible for investigating the problem and propose solutions based on different theories and empirical knowledge in order to complete their project work (see appendix A, p.21). Together with the empirical research, the project is developed through common discussions and decision-making. The work process is based on internal cooperation between the students in the group and on cooperation with supervisors and other external collaborators such as organizations, private companies etc.

In this project, we are examining the topic of urban conflict, more specifically the concept and problems of contested cities.

Within the frame of PBL, this thesis is structured around three parts: research, strategy and conceptual design. Each part contributes to and provides an understanding that is reflected in the following part, in order to achieve qualified solutions, which address the problems of contested cities.

The research part of this thesis is comprised of many different elements that as a whole create the base for assessing suitable approaches to apply when working with contested cities. The different elements are comprised of a theoretical discussion including case studies, and analysis of the past, present and future in relation to Cyprus and Famagusta. The multiple analysis include site trip, mappings, observations, article reviews and interviews.

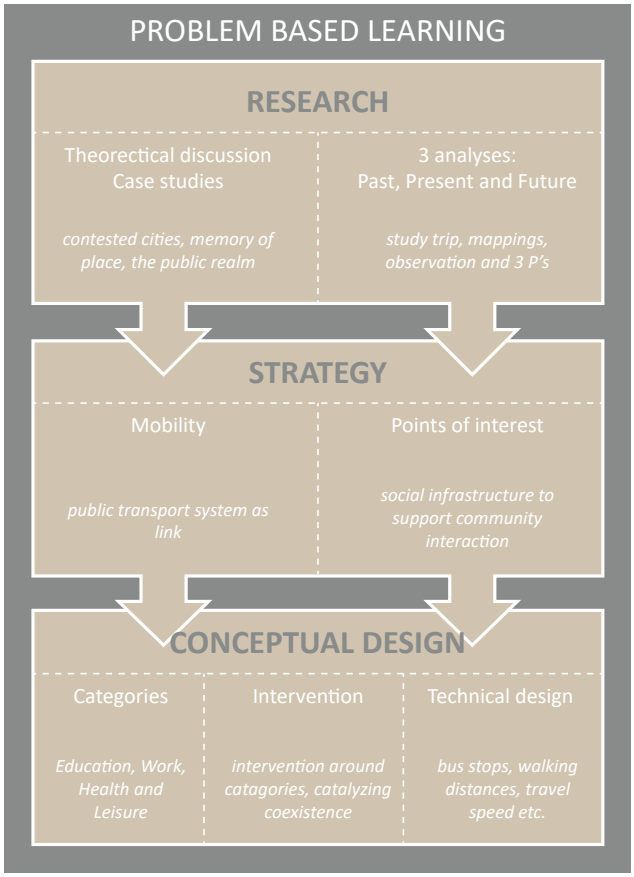


Figure 04. PBL diagram

Research

The research part of this thesis is comprised of different elements, together create the base for assessing approaches to apply when dealing with contested cities. The different elements are comprised of a theoretical discussion including case studies, and analyzes of the past, present and future in relation to Cyprus and Famagusta. The multiple analyzes include mappings, observations, article reviews and interviews.

Theoretical discussion

The theoretical discussion is based on reviews of multiple theories and articles related with the three main topics, defined by the group. Several of the theories and articles are from key researchers within the fields of contested cities, mobility and the public realm. The researchers include among others Frank Gaffikin, Wendy Pullan, Anita Bakshi and Ole B. Jensen. The themes are 'Contested Cities', 'Memory of Place' and 'The Public Realm'. These themes provide a deeper understanding of the contested cities concept and how conflict impacts the physical urban environment and social life. It is also examined how urban environment is altered and the use of cultural tools in order to create and recreate the collective memory. Finally the public realm is discussed and its physical representation in the public space is explored to include social infrastructure, mobility spaces and quality of attractive public spaces. The public realm is studied in the context of contested cities, to understand which approaches to the public realm that is most suitable to apply in contested cities.

Analysis

The analysis is structured around three topics: the past, the present and the future. The topics provide the historical background knowledge about the conflict, insight about the context and how situation is affecting the Cyprus and Famagusta today and finally scenarios for how the future of Cyprus and Famagusta might look like.

Past:
The section 'past' is a review of Cyprus history, including a timeline and descriptions of past events based on multiple sources. This section examines both the history of the island of Cyprus and the history of Famagusta.

Present:
This section explores with the present situation in Famagusta, but also on the island scale. To achieve a coprehensive understanding of the present situation, we went on a study trip to Cyprus. The study trip took place from the 19th of February to the 26th of February 2018. The purpose of the trip was of course to visit Famagusta, to get a deeper understanding of the place, but it was also to do interviews with relevant people and organizations. The interviews were of an informal character. In addition to the interviews we also talked with local people on both sides of the border, to hear their personal stories and experiences of the conflict. The interviews and talks provided us with perspectives from both sides of the conflict, which we see as an absolute necessity in order to achieve a solution that meets the needs of both, the Turkish Cypriots and the Greek Cypriots.

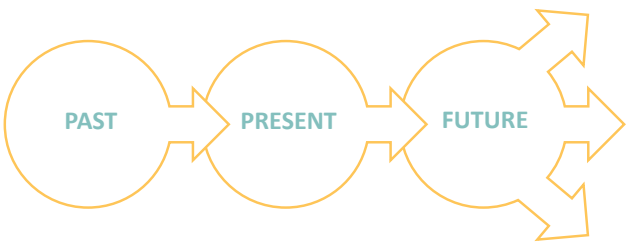


Figure 05. Research structure

Hence the study trip gave the group a deeper insight on Cyprus conflict.

Mappings:

Furthermore the context is analysed through mappings of Cyprus and Famagusta combined with our observations of the city shown in pictures and text. The mappings of Famagusta, has proven to be more difficult than anticipated, because there is very little 'open source' data available. Inspite, mappings have been conducted and the maps of Cyprus show the administrative and geographical zones, infrastructure and the division of the island. Zooming in on the city of Famagusta, mapping the context, including infrastructure, blue and green structures, functions etc., provides a basic understanding of the city. Moreover, mappings of certain conditions and observations in Famagusta related with the topics of this thesis are shown. This is, for instance, the maps of the enclaves, the mental map, bus routes and public spaces.

Future:

The analysis of the future scenarios are based on three potential futures, in this project denoted as the 3 P's. The potential futures consists of a 'Possible' scenario, a 'Probable' scenario and a 'Preferable' scenario. (Hancock & Bezold, 1994) The three P's are used as guidance for future scenarios that can occur in Famagusta. The possible scenario is any scenario that can happen tomorrow - it is often unpredictable and presents an alternative future compared to the otherwise probable future. The probable future scenario is based on the research and analysis. The probable future is to some extent an extension of the present situation - what is likely to happen. The preferable scenario, is what this project aims towards - a scenario where two communities can live in coexistence and share the city. The preferable scenario will almost always be subjective, because it is not certain that the preferable scenario for one party will be the same for another party. Since this thesis is suggesting solutions for a future scenario, it is important to explain and understand why the specific scenario is chosen.

Data availability

As mentioned, the availability of data has been a challenge in this project. In general the data about Cyprus is limited compared to Denmark. This applies for map-data but also demographic data and the like. There are no open-source or freely accessible data of land use from the governments or other authorities. Besides this, the maps that we did receive or managed to create, have to some extend been missing important data, such as the city map with existing buildings or the edge of the city. Even google street view is not accessible in Cyprus. This is a big challenge, especially when working on a project from the distance. If there is a need to explore urban environment on scale, it can take a long time to figure out, and sometimes it is necessary to take decisions or make estimates based on orthophotos.

Figure 06. List of interviews

Strategy

The strategy represents the initial approach towards preferable future of Famagusta. The strategy identifies points of interest for intervention in Famagusta, based on reviews of empirical research, mappings and observations. The points of interest are scattered throughout the city and holds the potential for community activities. These points define the public spaces network. Thus the strategy contains two main elements:

- Points of interest;
- The public transport network.

The strategy supports the conceptual design phase, it defines where potential interventions in the city can take place and link them together. The strategy contains a certain element of flexibility, because the points of interest that have been defined in the strategy are based on the analyzes. Thus the points are an expression of subjective view on Famagusta. If it turns out that the inhabitants of the city utilizes other spots around the city, this should be considered in the strategy.

Conceptual design

The design is based on the Integrated Design Process (IDP) combined with the theoretical knowledge of contested cities and the analyses of Famagusta.

IDP phases

In problem phase the students are responsible for deciding on their theme and to define a research question that they want to work on and design a solution for. In this thesis we have chosen to work with contested cities and use Famagusta as a case study.

In the analysis phase, all the information need to do a proper design is acquired. The different approaches to get deeper understanding of the context is described in the previous sections. Shortly, the analysis research is comprised of: (1) Academic research and case studies, (2) a site trip to obtain information from interviews, on-site mapping and photographs. At the end of the analysis phase, design strategies are defined.

In the sketching phase, the different professional backgrounds come together, in order to achieve a holistic solution to the problem (Knudstrup 2005). New ideas and solutions often emerges in this phase, because many different approaches to the problem of the project. It includes finding reference projects, group workshops, brainstorming and rough sketching. In our sketching phase the theoretical framework and knowledge achieved from research was consider in the process. In the design phase the inputs from previous phases are adjusted to the specific site. In general, the group was moving back and forth between theses different phases, to achieve the best design for this thesis.
The synthesis phase is where the design attains its final form. The various elements from the sketching phase, plans, programming etc., are incorporated and becomes part of a whole, coherent design. The presentation phase is the final phase where the project is presented. (Knudstrup 2005)

As shown in the diagram, an important part of the Integrated Design Process is that it is an iterative

process, which means that throughout the process we go back and forth between the different phases. For instance it can become obvious in the analysis phase that the chosen problem, from the problem phase, is not as it seems, thus it can be altered. This has also been the case in this project, where the site of intervention have changed, because new understandings of the site emerge during further analysis. Furthermore the design has also changed throughout the sketching phase.

The Integrated Design Process helps to guide the designers through a systematic approach to the design process. Thus the IDP can provide a more holistic and sustainable project and solution (Knudstrup 2005).

Technical solutions

The technical solutions incorporated in the project are based on extensive studies of public transport systems, road regulations and design guides for public transit systems. The research offers analytic understanding of transport systems and how they can be implemented. It also provides valid measures of different elements constituting a road section. Since the route of the public transport system is defined by the points of interest, presented in the strategy section, the point of departure for the technical solutions are based on this network.

The implementation of the public transport system, is guided by the operational goals that defines what is supposed to be achieved with the public transport system. The operational goals are flexible and can be adjusted to demands of the users. The goals provide a baseline of what service could be provided. The operational goals helps to define different phases of integrating the transit system in Famagusta. The phases are: Implement, Improve and Increase.

Furthermore three overall road typologies for Famagusta are presented. These typologies are based on the observations from the study trip and measures and mappings of the existing road network of Famagusta. The suggestions presented in the technical sections are hence a combination of future features for the transport system, such as bus stop islands, and the existing conditions.

The public transport system reacts to the physical environment as it is, but the sections of the roads are reorganized so an attractive public transport system can be integrated in the streetscape.

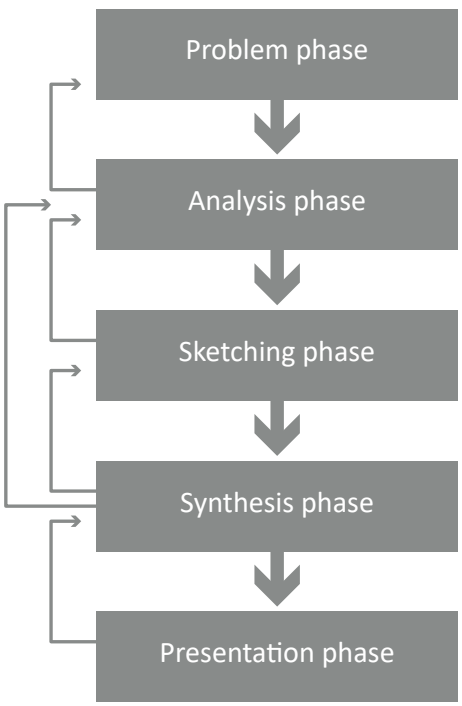


Figure 07. IDP diagram

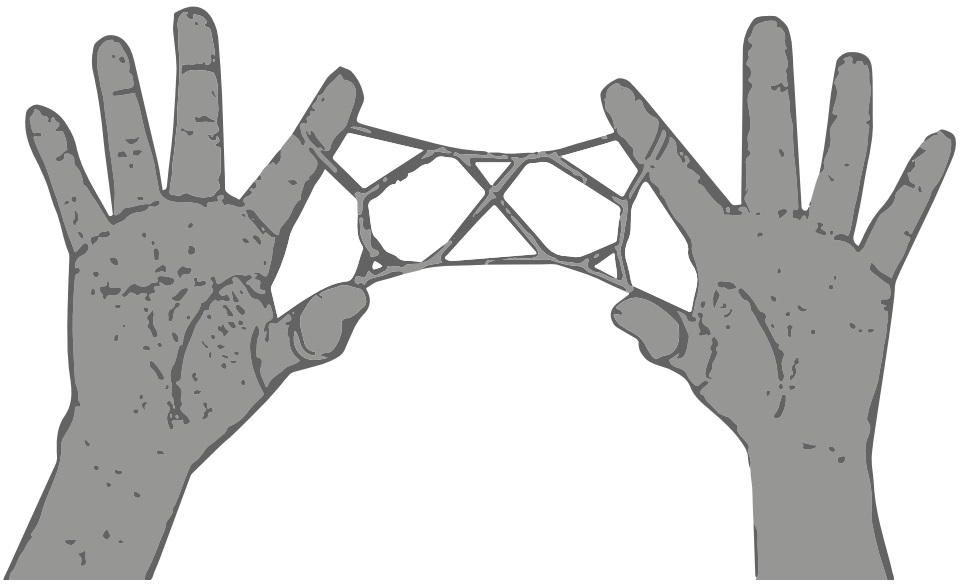
Research question

By investigating the potential of public realm and public spaces in cities during conflict, the thesis addresses an inclusive urbanism focused on how to strenghten the physical fabric of public realm and enhance coexistence:

What strategies and physical interventions can support social processes which challenge division in contested cities to promote coexistence and inclusiveness?

In order to explore this question, the thesis assume that contested zones require a framework for solutions based on the particular context. With a critical understanding for the distinctive attributes of the conflict, its local communities and urban environment. Thus space becomes a shared ground for all actors involved, with respect to the past, present, and future of the city and its residents, rather than something new that try to cover all traces of the history or the conflict. There are some sub-questions that lead the exploration of the research question:

1. How do communities create and sustain physical and mental borders, and how it reflects on urban environment?
2. What is the role of place attachment in such contested communities?
3. How the public realm is shaped in contested cities?



CHAPTER 2
THEORETICAL RESEARCH

The aim of this chapter is to provide a thorough theoretical understanding of the focal point in this thesis - contested cities.

The theoretical research is based on three themes, that in their entirety provide a deeper understanding of contested cities, how contested cities are shaped by the physical and mental borders. The chapter also explores the role of memory and its relation to place identity and place attachment. Finally the role of the public realm is described. Public space becomes the representation of the public realm with its various aspects.

The chapter is supported by case studies of other contested cities, such as Belfast, Jerusalem and Mostar, etc.

T1: CONTESTED CITIES

Cities are turning to a stage for conflict. Due to the increasing population, conflict is becoming visible and frequent. This chapter studies conflict in cities, explaining the concept of contested cities and its impact on the urban and social environment. Contested cities refers to a certain type of urban conflict, and the concept will be elaborated in the following section.

Contested cities

A key author when examining cities of conflict is Frank Gaffikin, who has done a great deal of research within the field of divided and contested cities, with tangible experience in this field, since he is based in Belfast, North Ireland, a contested city itself. In Gaffikin and Morrissey's book 'Planning in Divided Cities - collaborative shaping of contested cities' they explain the concept of contested cities and how it is defined. (Gaffikin & Morrissey 2011) They argue that all cities in a sense are divided, but there are two important distinctions to be made. The first form of division is denoted as pluralism and refers to urban conflicts of social class, power and status. This is present in many cities around the world, e.g. Chicago (Gaffikin et al. 2010, p. 494) along with many other North American cities, Johannesburg, London. (Geoghegan 2015) The second form of division is denoted as sovereignty and refers to urban conflicts based on ethno-nationalist disputes and legitimacy of the right to the space, which is the focus of this research.

The definition of contested cities according to Gaffikin and Morrissey's book is the following:

'Hepburn's (2004) distinction of 'divided' and 'contested' cities, the former can arise from antagonism between two or more ethnic or religious groups, while the latter relates to a more fundamental hostility about the ownership and control of the city.' (Hepburn 2004, cited in Gaffikin & Morrissey 2011, p. 55)

Later, Hepburn rephrased the definition to the broader one, stating contested cities as:

'a major urban center in which two or more ethically conscious groups - divided by religion, language, and/or culture and perceived history - co-exist in a situation where neither group will recognise the supremacy of the other.'
(Hepburn 2016, p. 1 cited in Gaffikin & Morrissey 2011, p. 55)

Thus, contested cities are cities where conflict takes place in the urban environment, as various groups live in physical proximity, with dispute based on ethnic differences in religion, language and culture, thus dividing communities and the city become divided by physical and/or mental borders, with disagreement over land ownership, where no side of the conflict will recognize the other sides right to be present (see figure 8).

Even Though a general definition can be applied for contested cities, yet the approach to cities in conflict should depends on the context and background of the conflict as Gaffikin and Morrissey (2011) points to '[...] the fact that conflicts not only derive from different roots, but also assume different outcomes.' (Gaffikin & Morrissey 2011, p. 56). Understanding the conflict on the city and community level, can provide a better understanding on a national and societal level, since the social issues are often condensed in cities since'[...] the city can often be the intensive microcosm for the wider societal tensions and fragmentations' (Gaffikin & Morrissey 2011, p. 79). Therefore, working with and potentially even solving issues of urban conflicts in contested cities, might provide the tools for solutions that can have a greater societal impact. Since this thesis focus is ethno-nationalist contested cities, it examines how these conflicts manifest themselves in the urban setting. In the following sections, the different urban impacts of the conflict in contested cities are examined.

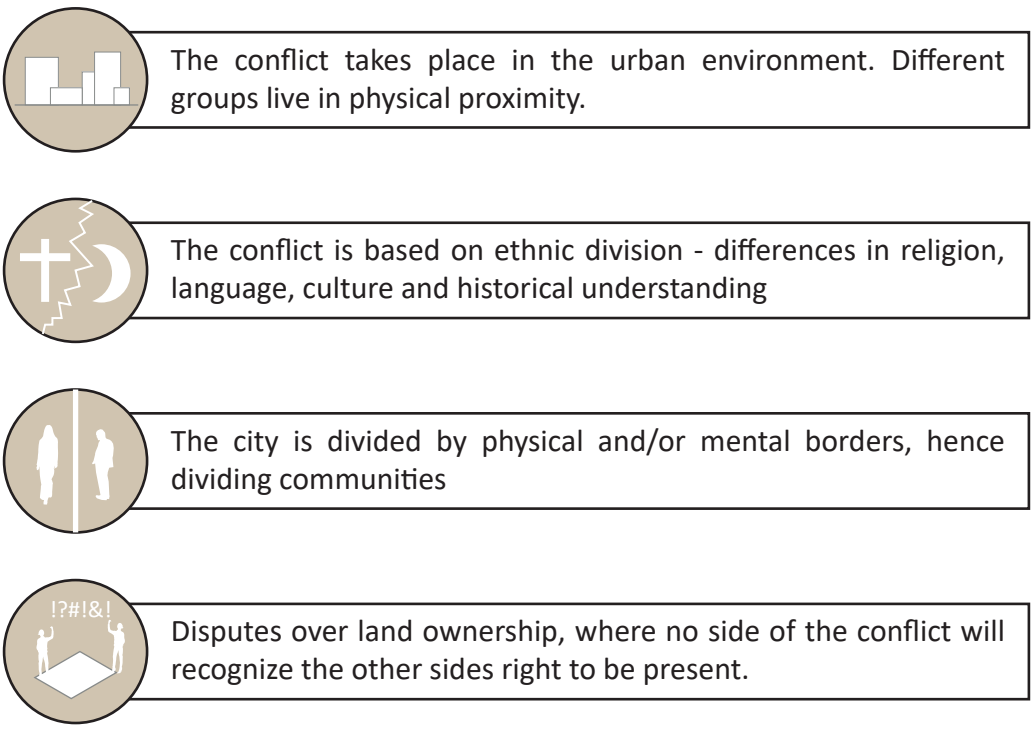


Figure 08. Contested cities explanation

Conflict Infrastructure and Physical Borders

The conflict in contested cities has its spatial expression, communities' dispute and division can intentionally or unintentionally be expressed through the physical environment. A key researcher on this topic is Dr. Wendy Pullan from University of Cambridge, also a part of the research organization 'Conflict in Cities', onwards denoted as CinC. Pullan (2013) explains the impact of conflict on the structure of contested cities: '[...] hard divisions in the form of barriers, checkpoints and buffer zones continue to dominate many contested cities.' (Pullan 2013, p. 17). Thus, the conflict is often supported, if not intensified (reinforced), by the physical structures of division. Hence Pullan has named these structures of the contested cities as 'conflict infrastructures'.

A common notion of these conflict infrastructures is that they are comprised of physical borders such as walls, checkpoints or other associations of regular borders. These physical borders are present in many contested cities, such as the wall in the heart of Cyprus capital; Nicosia, also in Jerusalem and Belfast. However, the fact is that 'divided cities contain many others [conflict infrastructures, ed.] – for example, roads, parks, gated communities and buffer zones – that reflect various political agendas through planning decisions' (CinC 2012A). Even though these types of conflict infrastructures are not as obvious as dividing walls, they can still act as physical borders and have notable impact on the segregation of communities.

This calls for a deeper understanding of the meaning behind borders and boundaries, since these terms affect how the physical environment of contested cities is understood. According to Richard Sennett there is a distinction between borders and boundaries. Borders are 'porous membranes which can act as places of exchange', thus borders have the potential to foster social interaction, whereas boundaries '[...] guard territory and establish closure' and hence foster segregation (Sennett 2004 cited in Gaffikin et. al 2010, p. 511). David Newman, a British-Israeli researcher in political geography and geopolitics, many of his studies focus on the concept of borders. He also questions the role of borders: '[...] the most important question concerning borders is the extent to which they function as barriers to movement and interaction, or as an interface where meeting places and points of contact are created' (Newman 2003, p.22).

Conflict infrastructures, can have quite different meaning to the different parties of the conflict, depending on the view the conflict infrastructures can be seen as safety-precautions and/or clear dividers of communities. As Newman explains: 'The essence of a border is to separate the "self" from the "other." As such, one of the major functions of a border is to act as a barrier, "protecting" the "us insiders" from the "them outsiders' (Newman, 2003, p.14). For instance, in Jerusalem the walls and checkpoints represents security for the Israeli population. On the other hand Palestinians see that their land has been confiscated and that communities are divided. (CinC 2012A)

Conflict infrastructure has a major impact on the urban environment, as it fragments the communities and reduce mobility, thus increasing the division and having a negative impact on the urban life. CinC even goes as far to state that '[...] conflict infrastructures destroy the fundamental experience of everyday urban life' (CinC 2012A). Moreover, mobility can be highly affected by conflict infrastructures, borders and barriers can delimit movement, whilst roads and highways can bypass certain groups and hence avoid interaction and contact with these groups. Thus, the utilization or deprivation of mobility become a powerful tool in urban conflict, to bypass or isolate certain parts of the urban areas and the population of these areas. As seen in Jerusalem, where Road 1 divide the two communities, but also allow Israelis to bypass Palestinian communities on the high-speed roads. Palestinian areas are disconnected from the network of high-speed roads, and generally restricted to the network of low-speed roads. Thus the Palestinians ability to movement is constrained. (CinC 2012A)

Accordingly, Pullan emphasizes on the negative impact of conflict infrastructures as they

Divided Community and Mental Borders

are "[...] are excessive in scale and/or frequency; they normally divide or separate civilian populations, turning these people into urban combatants; and they are regularly located in key places in the urban landscape, often where the population is most dense, tearing the city apart where it will be most harmful." (Pullan 2013, p. 32). These key characteristics of conflict infrastructures impacts two base elements of urban life; the plurality and spontaneity of the city. Plurality meaning the diversity of people within the city, and spontaneity relating with the unplanned social interactions that take place in the public space.

In order to deal with conflict infrastructures, there is a need to understand the reasoning and process behind them. To Pullan conflict infrastructure have territorial connotations on claiming ownership of the land, and the conflict become on whose neighbourhood, city or even country? This become clear when looking at tangible elements such as walls, buffer zones or even roads and parks (Pullan 2013, p. 21). Newman also points out the strong relation between borders and territories, where physical borders act as hard territorial lines, defining the shape and size of a territory, as a geographical area where specific social group spend their lives (Newman 2003, p.15). However, the definition of territory goes beyond a specific geographical area, also it "[...] develop from experience on the ground that may be rooted in political oppositions and social groups [...]" (Pullan 2013, p. 20). Newman elaborates further on this point: 'Territory and borders have their own internal dynamics, [...] They are as much perceived in our mental maps and images as they are visible manifestations of concrete walls and barbed-wire fences' (Newman 2006, p.146). Thus, territories and consequently borders, become physically and mentally constructed, therefor next section will study thoroughly the social aspects of conflict infrastructure and the mental borders in contested cities.

In order to understand the impact of social processes on the urban environment, the two terms 'space' and 'place' become important to examine. Gaffikin & Morrissey explain that 'space' should not be seen as something static and fixed, but rather be defined as a dynamic process. Space is socially constructed and is constantly altered, it is a product of social processes and constantly changes because the social processes changes (Gaffikin & Morrissey 2011 p. 96; Morrissey & Gaffikin 2006 p. 874). Moreover, 'place' is considered a result of space, based on social processes and identity, but also bound to a specific geographical area (Gaffikin & Morrissey 2011, pp. 96-97). Thus, Contested cities and its conflict infrastructures become socially constructed and perceived as much as they are concrete and visible in the urban landscape. Newman further explains: "Borders may be perceived by people in places where no physical boundary exists. Equally, physical boundaries may be ignored in places where people perceive them as being irrelevant in their daily lives" (Newman, 2003, p.19).

As mentioned earlier the essence of conflict infrastructure and borders is to separate the "self" from the "other". The incentive behind this separation is fear from the "other" and the need for protection and safety, The "other" say is a foreign armies, or an exterior community with different values and culture (Newman, 2003, p.14). Accordingly, in contested cities, the fear factor plays major role in constructing mental borders, especially when communities in conflict have been involved in violent events and lost some of its population. As Newman phrases it: 'Borders exist in our mind by virtue of the fear we have of the unknown of the "there" and which, in turn, causes us to stay on our side of the border in the "here." (Newman, 2003, p.19).

An example on that is Israelis' mental border with the West Bank, after the 1967 war between Israel and the Arab army, the israeli government removed the border with West Bank, namely the "Green line" from maps and its physical structure. Yet, Israelis formed their own mental border, where it was not safe anymore "to cross West Bank and into

Conclusion

East Jerusalem on Saturdays (when most shops were closed inside Israel) to shop in the markets, and drink coffee at the coffee houses, of the neighbouring townships, this activity ceased altogether" (Newman, 2006, p. 153)

Another factor that shapes those mental borders is related with issues of group identity, since much of the conflict regarding territories is focused on issues of identity and historical construction of "homeland", as Newman states: "Whatever the form of reterritorialization which takes place, territory remains an important dimension of identity" (Newman, 2003, p.16). Social group identity is 'dependent on the existence of group categorization, be they religious, cultural, economic, social or ethnic. Ethnicity remains a key determinant of group affiliation' (Newman, 2006, p.147). Since communities in contested cities are divided on matters of ethnicity, including factors like culture, language, and/or religion. Thus, mental borders take the form of 'Cultural borders', to protect from any 'other' values which don't match the group identity, 'be they social and economic status, religious affiliation and/or residential homogeneity' (Newman, 2003, p.14). The risk of creating "otherness" through mental borders is the creation of separate identities, where each isolated and conceived, perceived, perpetuated and reshaped in the border of its own social group, thus the conflict become the prominent identity of the city (Newman, 2003, p.15)

In conclusion, conflict in contested cities is evident through conflict infrastructure, as physical borders and/or mental borders defined by group identity based on ethnicity, both are created as form of protection from 'the others'. Thus, the construction of mental and physical borders become both a subsequent of existing ethnic, group and territorial differences, and a originator of conflict as it becomes responsible for the creation of those differences in the first place (Newman, 2006, p. 155-156). As Morrissey & Gaffikin explained: '[...] the city is not reducible to a given physical form. Rather, its particular history and character make it both stage and actor. It both shapes, and is shaped by, narratives and discourses [...]' (Morrissey & Gaffikin 2006 p. 874). Nevertheless, since conflict infrastructure and mental borders are socially constructed, there is a need to study the mechanism behind maintaining such structures throughout different generations. Dr. Anita Bakshi, Instructor at Rutgers University, found through her study on contested cities: 'Memory discourses are complicit in the construction of urban imaginaries, reflecting contested histories and becoming associated with physical sites' (Bakshi, 2014, p.208). Also as Pullans (2013) stated there are many ways of controlling and manipulating spaces in contested cities, and memories are definitely one of them. Hence, memory forms a big part of shaping the physical environment in contested cities, and will be elaborated further in the following section.

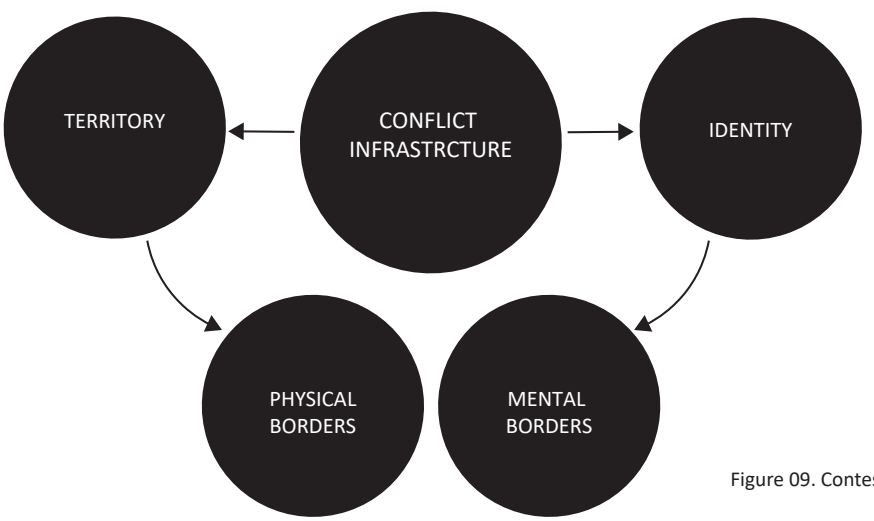


Figure 09. Contested cities explanation

CASE STUDIES: CONTESTED CITIES

To understand how conflicts impact urban and social layers, it is important to study contested cities in a global context. The project group compared five contested cities: Belfast, Mostar, Jerusalem, Beirut and Nicosia. Even though, these five cities are affected by ethnic conflicts in different contexts, by different events and on a different scale, yet citizens live in the enclaved communities of the city. Case studies briefly describes the present situation of the cities, with the context of history and major events.

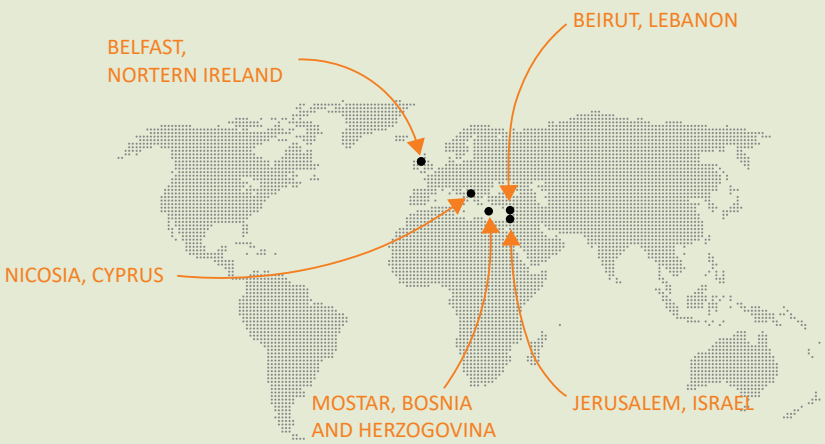


Figure 10. Map of studied contested cities

Belfast

Belfast is not only an industrial city, but also a center of arts, higher education, business, and the economic engine of Northern Ireland (Hammer 2009). The city suffered from the conflict called 'The Troubles', which continued from 1968 to 1998, yet it is experiencing a substantial economic and commercial growth, free from the political violence, and is undergoing an urban development and regeneration in recent years (Hammer 2009). Despite this, Belfast main ethnic groups: nationalists (also called republicans) and unionists, are living separate lives: industries and cultural life are divided, children are going to different schools and people define communities as "us" and "them". The ongoing silent conflict is still visible in everyday life and in the urban structure of Belfast (BBC n.d.).

One of the main physical symbols of division are the Peace Walls (Wikipedia 2018F). The first Peace Wall was built in 1969, following the riots during 'the Troubles'. It was built as a temporary structure which had to last only for six months, but due to its effective nature, walls started to get extended, built wider and higher (Wikipedia 2018F). The growth of the Peace Walls is a symbol of fear and represents the absence of trust between communities.

Figure 11. City of Belfast

Mostar

Mostar is the largest and most important city in the region of Herzegovina (FCT n.d.A). During the 20th century, the city became a major industrial, tourist center, however, throughout the Bosnian war in 1992, Mostar became a center for the ethnic conflict between Serbia and Bosnia and Herzegovina and was severely damaged by the war, including destruction of the iconic Stari Most ("most" means "bridge" and the name of the city "mostar" means "bridge keeper" in the local language) (Wikipedia 2018G).

When the war was over in 1995, most of the Serbs left Mostar and the city was reconstructed (Wikipedia 2018H). Despite this, Mostar has been divided between the Croat and Bosniak communities since the war. A street, named Boulevard, is a conventional partition line, dividing communities to East Mostar with Bosniak Muslims and West Mostar with Croatian Catholics. Public transport, education and welfare institutions are separated, each side has their own post office, hospital, school, soccer team - despite the absence of a physical barrier, the city is divided in terms of everyday life (FCT 2018 n.d.A). Communities don't trust each other and avoid any interaction.

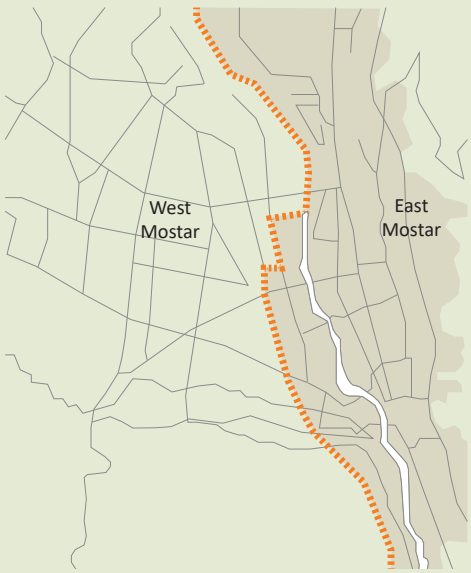


Figure 12. City of Mostar

Jerusalem

Jerusalem is considered as a sacred city of three main Abrahamic faiths: Judaism, Christianity and Islam. It is one of the oldest cities and is in the heart of the conflict between two communities: Arab Palestinians and Jewish Zionists, in the contested states of Israel and Palestine (Wikipedia 2018J). Today, Jerusalem is facing division, clashes and attacks between ethnic-groups, a battle of property and the hatred among people (FCT n.d.B). The conflict continues, and the two main contesting communities see each other as biggest enemies. In their opinion, the conflict can only be solved with one-side taking the control and winning the territory and power.

Jerusalem is an example of growing conflict during time. Around ninety years ago a political decision was made to bring two different ethnic communities to share the land which prospered to a never-ending, violent quarrel. A fragmented and fortified city of Jerusalem is greatly affected by cross-ethnic situation in both, passive and active, contestations, such as hanging flags, as statements symbolising the ownership, also torn down palestinian houses, which causes a fractured urban movement through the city.

Figure 13. City of Jerusalem

Beirut

Beirut has been severely damaged during the Lebanese civil war in 1975 (Wikipedia 2018E). The downtown was the economic, political and cultural heart of Beirut, a district full of heritage and public life, before it was destructed during the war. By agreement with the government, a privately-owned company *Solidere*, was largely involved in the reconstruction of the Central Beirut. Despite *Solidere* purpose to renew the pre-war vibrant environment of the Central Beirut, the project was seen as consumerist, ignorant and led state to the conflict with society. *Solidere's* urban renewal plan prioritised global economics and tourism. The added 'value' of the reconstruction was not cultural or social but commercial, and it became exclusive center for only wealthy residents (Randall, 2014).

Overall, the 'fast-track' urbanization provoked negative reaction from the society. Lebanese felt that "the reconstruction of Beirut was performed without consultation with the community" (Randall, 2014) and divided Beirut society, as well as neglected the city identity and a memory of place. Reconstruction itself became contested by creating 'a city' within a city for enclosed privileged communities.

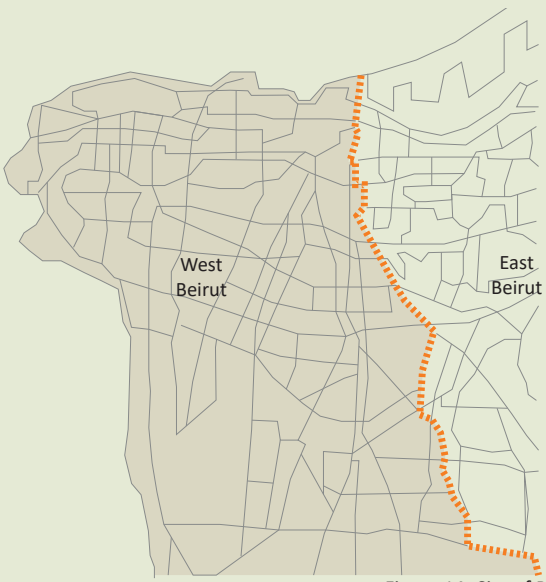


Figure 14. City of Beirut

Nicosia

Nicosia, the capital of Cyprus, is called the last divided capital city in the world, as it belongs to both, the Republic of Cyprus (internationally recognized) and Northern Cyprus (recognized only by Turkey). The remarkable geometric round shape of the Old City of Nicosia was built by Venetians in 1567 (CinC 2007). The walls are well-preserved even today, however it's clear geometric shape is interfered by the militarised Buffer Zone - the UN-controlled Green line, dividing the capital to the South Nicosia, which belongs to the Republic of Cyprus and North Nicosia, which belongs to the Northern Cyprus.

It is important to highlight that Greek Cypriot and Turkish Cypriot communities in Nicosia have been divided historically. After the arrival of Ottomans, the Turkish Cypriots enclaved in the north of the capital, around the Lusignan palace, and the Greek Cypriots remained in the south of the riverbed of the Pedieos River (CinC 2007). The riverbed, crossing through the middle of the capital, was covered during the British rule of Cyprus and became a main east-west access through the city, where both communities came together (CinC 2007). Following the events of 1974, the Buffer Zone followed the path of this backbone, and the space of interaction was again transformed to the space of division. Since then, two communities rarely intervene with each other, even though they are allowed to cross the buffer zone.

Figure 15. City of Nicosia

Conclusion

Belfast in the Northern Ireland is a city, where officially conflict is over, but two communities live in a fractured and divided city, building walls from each other, meanwhile, mental borders between two communities in Mostar, Bosnia and Herzegovina, are so strong that they live separate lives without any physical partition. Moreover, time is an important factor when we talk about conflicts. As an example, Jerusalem civil war lasts for around ninety years and keeps growing in a more violent ethnic-conflict, spreading hatred and bitterness between communities. Territorial competition between ethnic groups forms the enclaved physical city environment and fractured urban movement. Urban environment enhance division, and it is especially visible in Beirut, a city in Lebanon, where reconstruction of the city itself became contested, prioritizing privileged society and neglecting the identity and cultural importance of the place.

In conclusion, the five case studies shaped the understanding, how physical and mental borders are closely interlinked in contested cities. Politics and economics play important role in a peacemaking, though communities has the biggest importance in creating every day life in the city. Even after official peace agreements, citizens are left with a negative mindset, bad memories, and fear of each other, which results in fragmented urban environment and divided communities.

T2: MEMORY OF PLACE

Memory is one of the most complex processes of the human brain, it is by definition is; “the processes of acquiring, storing, retaining, and later retrieving information” (Cherry 2017). When the brain gets triggered by stimulus (information), through specific type of nerve cells, the information then travels throughout the nervous system, it gets changed into a usable form through encoding, then it gets stored in memory for later use, and retrieved when stimulated or needed (Cherry 2017). Thus, the human body the initial actor of processing memories, through receiving sensory stimulus from the surrounding environment, whether it is visual, verbal, scental, etc, also memories are stored in our bodies. Recent studies showed that thoughts are “felt” throughout the entire body, some memory may even be stored in our muscle tissue (Geis 2018, p.7). Thus, human body and its five senses combined with the physical environment are the main actors in the process of making and storing memory.

Place identity

The durability of memory is affected by many factors, such as age, physical health, stress levels, etc., yet studies found that memories are strengthened by the constant retrieving and recalling of the specific memory. For instance, when strong emotions in time of conflict is entrenched into memory, and people keep dwelling on it, thereby rehearsing it and entrenching it further, it reinforces the memory and makes it last longer (Geis 2018, p.13). The memory could be recalled and reconstructed through various tools, including material space and its visual elements, such as photographs, symbols, buildings and status, as described by Hebbert (2005): 'Children develop imagination at play in the spaces under tables or inside empty boxes. Adults recall memories by thinking of associative spaces and places. Human memory and identity are rooted in bodily experiences of being and moving in material space' (Hebbert 2005, p. 581).

Accordingly, there is a strong relation between place and memory, as places support and frame memories with their visual and physical structure. At the same time, stored sensual stimulus and imagination allow recalling the image of the place as it is saved by the memory even when the present image is different from the past one, as Bakshi (2014) explains: "Places may have been destroyed, reassembled or reconstructed to project certain meanings, yet these same places still maintain potential as points of connection to other histories, maintaining traces, material evidence of a past that may not coincide with official versions" (Bakshi 2014, p.190).

Thus, emerging the concept of 'place identity'; defined as the bonds people form with places, a combination of memories, conceptions, ideas, and feelings about specific physical settings. Giving a meaning to the place and creating a bond or "place attachment", Ceren Bogac (2009) in her study on place identity and attachments mentioned, "people develop strong feelings, which bond them to a specific place as a result of their past experiences or memories associated with that place; sometimes the roots of this attachment go back several generations" (Bogac 2009, p.269). Also, Devine-Wright and Lyons found that the more actively individuals are involved in regularal activities, the stronger is the place attachment between the individual and places (Cited in Saar & Palang, 2009, p. 10).

Thus, cities as complex of places and human densities, involving public life and social interaction, form a framework for memories, those memories may be either individual, which is subjective, or collective (Bakshi 2014, p.190).

Collective memory

To Wertsch and Roediger, the collective memory is a memory shared by group of people who hold similar set of cultural tools and narratives when understanding the past. Cultural tools include art, symbols, language, namings, etc. (Wertsch & Roediger 2008, p.322). Those cultural tools are used in contested cities to reflect group identity based on ethnicity. For instance; Michael Hebbert, a professor of town Planning at Manchester university, states that street naming is one cultural tool for constructing collective memory through ”adding the use of street names as an instrument of education, glorification, and revenge. Ever since, changes of street names have been an obligatory accompaniment to political change” (Hebbert, 2005, p. 582).

While to Anita Bakshi collective memory is related to the city physical structure, as buildings, streets, and public places are perceived by the city’s residents on everyday basis, the city is physically experienced and repeatedly accessed. According to the argument mentioned above, the memories associated with these places are repeatedly entrenched and strengthened as a collective memory (Bakshi 2014, p. 192). In his book ”The Architecture of the City”, Rossi illustrates on the role of public space and street life in the construction of collective memory, and calls to escape the modernist fixation of buildings as isolated objects, instead to focus on the collective architecture of street, place, and quarter (Hebbert 2005, p. 587). It can be said that collective memory is a combination of both the city structure and the cultural tools shared by social groups. However, many scholars argue for the need to focus on a collective memory as a process and debate rather than the static shared knowledge. A process in the form of continual progression between individual and group and an ongoing practice of reconstruction and representation of the past referring to it as a collective remembering, debates over collective remembering take place in the urban settings like public spaces, schools, museums and memorials (Wertsch & Roediger 2008, p.320).

Therefor, collective memory forms an essential factor in the bond between individuals and group, and becomes “the continual evolution of understanding between the individual and the group, as individuals may influence and change the collective memory of the group, and the group can change the individual’s understanding and consciousness of being a member of the group” (Wertsch & Roediger 2008, p.319). On one hand, collective memory becomes an important element in creating a sense of community, and reminder of its history, contribution, and achievements. On the other hand, Robert McMahon (2002) studies collective memory during times of conflict events, that might led to the elimination of certain social groups. During his study he concludes that the past is strongly tied to the present, where some parts of the past may be deleted or altered in the service of the present needs, as individuals and nations choose to remember certain aspects of the past and deprive other aspects according to what suits the present situation the most, in the end, alternative memories come to be silenced, and conflicting memories emerge between different social groups (McMahon 2002, p.162). This alteration extends to reach the physical environment and places that relate to the desired memory, as Bakshi (2014) explained in her book: “places can be removed or altered in order to influence the collective memory of a group, community or nation. While places may be reconfigured in order to build a desired memory... This intentional cultivation is more extreme, thorough and often irreversible in divided cities where places are often manipulated and restructured to create a certain type of national memory.” (Bakshi 2014, p. 192).

Places could be demolished in order to reconstruct the collective memory of certain past events, likewise in Berlin, authorities were trying to demolish the traces of its wall in aim to “forget” the memory of divided Berlin, yet this approach was deeply criticized by scholars at that time, as stated by Hebbert (2005):

‘The gravest of many criticisms levelled against the city authorities is that they have wilfully falsified collective memory, eradicating traces of the wall, and imposing a spurious aesthetic of the golden

1920s which allows Germans to cast themselves in the role of victims not perpetrators of 20th-century history. By trying to rebuild Berlin as a theatre of memory, the authorities have ineptly stirred the swamp of recent and unspeakable real events which refuse to be forgotten [...] The wall had gone but the `wall in the head' between Ossis (easterners) and Wessis (westerners) remained. The outflow of retailing and residents to new suburbs beyond the city boundary was accelerating.'
(Hebbert 2005, p. 590; Hebbert 2005, p. 583)

Another example is Jerusalem's Western Wall Plaza, which took place after demolishing the entire neighborhood of palestinian residents known as Maghribi neighbourhood, and destroying the homes of its Arab residents. Since then, the plaza became the focus of militant Jewish religious nationalism, where Jews can pray and where new soldiers take their oath, both Jews and Palestinians have memories of this place, yet this memory vary greatly between these two communities, for Jewish people its the memory of taking back what belongs to them and a place of victory, while for Palestinians it is a memory of their lost homes and neighbourhood (Bakshi 2014, p.193).

The role of collective memory in contested cities is crucial not only for its past but also for its future, as it grows to reach groups who are not directly affected by the conflict, that was obvious to Bakshi when examined Cyprus in order to understand the effect of collective memory, based on cultivation of certain memories and images from a conflictual past has on people that were not directly affected by the conflict, and the ways they understand and utilize the urban space. Through interviews primarily with young people under the age of 30 and in sites away from the conflictual zones, it became clear that images and memories, cultivated or nor, do have an impact on younger generations understanding and utilization of the city, even despite they were not directly affect by the conflict (Bakshi 2014, p. 204-208).
It becomes clear that contested cities, and their urban setting form an essential part in the collective memory making as well as the collective remembering process, where the effect of conflict does not stop with the end of the violence or with a political settlement, but rather continues to affect places to be altered both physically and symbolically, as governments and other social agents may use urban space to demonstrate their claims (Bakshi 2014, p. 200). The question remains how to best remember such events and places of conflict? Is it through hiding the traces of conflict? Or exhibit the conflict remnant and keep its memory awake?

For example, Germany and Japan continue to argue with the legacy of their aggressiveness during World War II, and how should that era be remembered, taught, presented to the public (McMahon 2002, p.161).

Cultural tools

Cultural tools, mentioned above, can also be used to influence the collective memory in contested cities. For example, images, which are highly politicized, can be designed to evoke certain positive or negative emotions or provoke the other part, places act as a framework for these images, again highlighting the strong relationship between the city and memory (Bakshi 2014, p. 194). Another powerful tool used when claiming rights to land in contested and divided communities, are myths.

Myths refer to a state where the community was 'as it was supposed to be' or 'pure', in myths the past was always better and to achieve a better future one must return to the past state of community, region or nation (Bakshi 2014, p. 196). Such myths utilized when two groups are competing over the same space, to claim the rightful of original ownership, such as in Balkans, where the authorities claim the never existence of muslim population in the town of Zvornik in Bosnian and Herzegovina between 1992–1995, after their removal and the eradication of their physical markers. Then Mayor Branko Grujic declared that; there never were any mosques in Zvornik, which was a town that formerly had 60% of its population as Muslim, and held a dozen mosques as well as other Islamic architecture, these buildings were destroyed by Serbian in the 1990s, yet authorities claim that the buildings were never there in the first place (Bakshi 2014, p. 198).

Place attachment

In short, Altman and Low define six factors that shape memory of place and attachment, involving culturally shared meanings and activities associated with place:

1. Genealogical bonding:
Genealogical bond refers to the linkage of people and land through historical recognition of place and community. This type of place attachment occurs when communities have long standing relation to their land.
2. Loss bonding:
The breakdown of genealogical bonding creates another kind of place attachment based on the loss or destruction of place.
3. Economic bonding:
Economic bond refers to a profitable relationship between people and land, such kind of bond produced by ownership or working in a particular place.
4. Cosmological bonding:
Cosmological bond refers to a culture's religious and mythological ideas, strengthened by physical representation in the landscape.
5. Cultural events bonding:
The desire to visit a place, and participation in celebrations and events forms a kind of place attachment.
6. Storytelling and place naming bonding :
Stories, myths, and family histories can be a type of place attachment, and can further strengthened through place naming and language
(Najafi & Shariff 2011, p.1057)

Conclusion

In conclusion, collective memory is considered to be a social practice, located in the city structure and cultural tools rather than in the individual human minds, memory is represented not only in the form of memorials, monuments, and buildings, but also through laws and regulations, education, language, and all other set of social practices, where socially situated individuals are the agents of remembering, according to how they use cultural tools for remembering and its reflection on the urban setting (Wertsch & Roediger 2008, p.321). Collective memory could bring one or more social groups together to form sense of community through shared achievements and history, or could divide social groups in times of conflict and become a contested memory.

However, the only archive of either one or both is the city itself, as Bakshi (2014) described the city; " a potent visual archive, bringing remnants from different times materially together in one place. Yet, the testimonies that find their way into the archive, and the 'unwritten testimonies' that form the repository of the city differ greatly" (Bakshi 2014, p.191). While Hebbert (2005) points out the role of street life during time of conflict: "In our personal lives, the normality of street life is a consolation during times of crisis the impersonal flux of people and traffic calms and steadies us. What affects the material aspect of an urban quarter matters more to its residents than high politics" (Hebbert 2005, p. 584). These arguments bring a strong motive to focus on the contested city structure and its public realm even after a conflict is settled on the political level. Therefore the next section will study the public realm in the urban context generally and contested cities specifically.

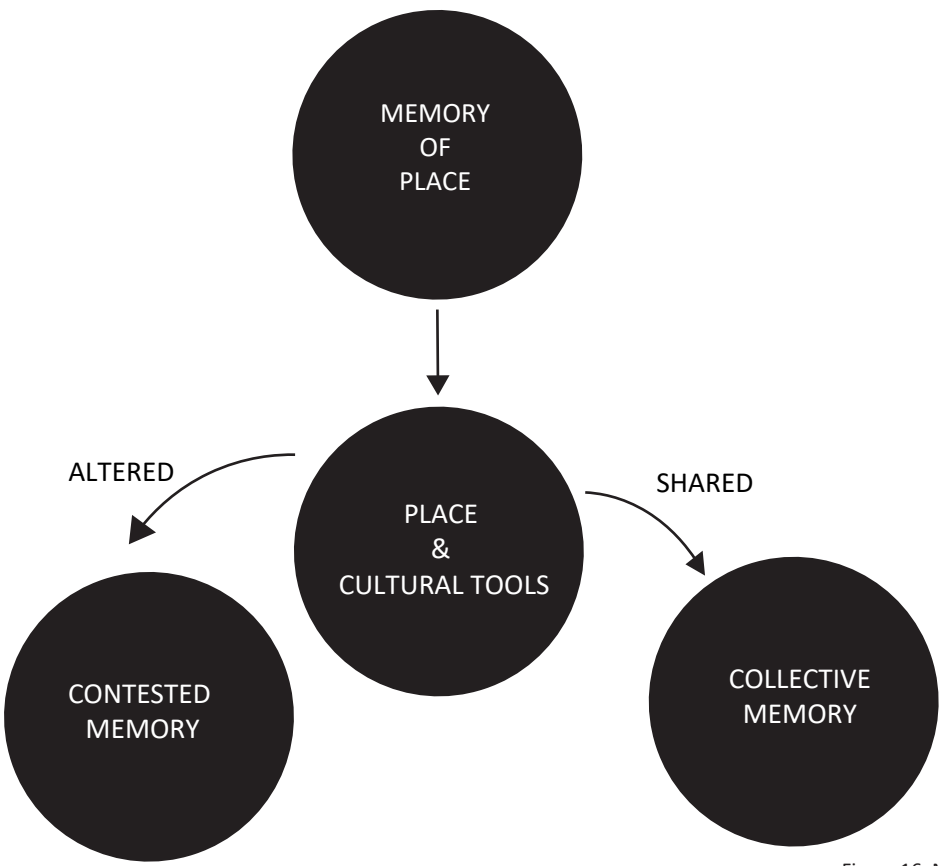


Figure 16. Memory of place

T3: PUBLIC REALM

Looking through the literature, the terms ‘public space’ and ‘public realm’ are often used mutually, even though they are not necessarily the same. Jan Gehl and Anne Matan in their paper ‘Two perspectives on public spaces’, adopted definition of public realm as not the geographical or physical territories, instead the social space, no matter of its ownership or whether it is contained in an actual physical space. It emerges from social processes and densities of relationships present in the society (Gehl & Matan 2009, p.109).

Public realm

When looking at the public space in literature, two approaches for defining public space are noticed. The first is non physical, it defines public space in the context of social dynamics, as space for ideas, social processes, no matter of its ownership or physical statue. The other is concerned with the physical qualities, such as designating physical place to be a public space, also regarding visual and physical accessibility (Gehl & Matan 2009, p. 107-109; Mehta 2014, p.53). Vikas Mehta, a professor in the School of Architecture and community design, University of South Florida concludes that 'public space is the physical manifestation of the public realm' (Mehta 2014, p.54). Since this research is concerned with the urban environment of contested cities, it will examine the physical public space focusing on its social and cultural aspects.

The role of urban spaces has changed through history. In the 19th century open spaces in the city served mainly as leisure grounds for elites (Cranz 1989 cited in Banerjee 2001, p. 11). While, in industrialism era of the early 20th century, open spaces in the city was concerned with health, hygiene, as polluted cities promoted different perspective to the public spaces (Sennett 1976). Contemporary public spaces, are marked by the dominance of private, which is taking over the public interests, while most urban spaces are created for the mass consumption and recreation, instead of responding to local people needs to assemble their city for themselves from range of elements and locations in the urban environment (Hajer and Reijndorp 2001, p. 28). Thus, in the next section will look on contemporary public spaces that meet communities need and enhance the public realm.

Social infrastructure

Woodcraft et al. (2011) dive into the search of facilities and spaces that support community building in the city. Through their paper 'Social infrastructure and social sustainability', the term 'social infrastructure' includes facilities that support social services, such as healthcare (hospitals), education (nursery, schools and universities), cultural facilities (theater and cultural center), leisure spaces (sport and shopping), and transportation (public transport and roads) (Woodcraft et al. 2011, p. 20-30). The social infrastructure forms the foundation for community development, it creates opportunities to meet other residents, ''[...] community and cultural activities that create a sense of shared history, and community workers who can help residents to meet their neighbours and enable residents to set up their own local projects '(Woodcraft et al. 2011, p. 25).

Social infrastructure contains the needs for a community to develop, it can support the inhabitants feeling of belonging and provide opportunities for building up social relationships. (Woodcraft et al. 2011, p. 25). Moreover, it is important that these elements and actions are adapted to the local context and circumstances. The social infrastructures need to be in compliance with the needs of the local community (Woodcraft et al. 2011, p. 7). Since providing the suitable social infrastructures will contribute to social networks and the wellbeing of communities. (Woodcraft et al. 2011, p. 26).

However, the existence of social infrastructures do not necessarily supports a strong social network establishment, since 'no one can be forced to be 'good neighbours' or to become friends' (Woodcraft et al. 2011, p. 31). The social network and the quality of relationships between residents become an important factor in activating social infrastructure, as it gives people sense of belonging, feel secure, and 'at home' (Woodcraft et al. 2011, p. 31-32).

Mobility

Another approach to public spaces to build communities and social interaction introduced by Ole B. Jensen, Professor at Aalborg University. He argues that the contemporary social processes that creates social interaction does not only take place in static enclaves but also constituted by flows, when people move in, out or across places. (Jensen 2009, p.154). Thus, the next section will look further into potential public spaces in the contemporary city.

Ravazzoli and Torricelli (2017) article 'Urban mobility and public space. A challenge for the sustainable liveable city of the future' they argue that public spaces and mobility were already seen as integrated in the first half of the 20th century, and rather that it was the modernist whom disrupted this idea and segregated the two terms. (Ravazzoli & Torricelli 2017) Thus, the perception of streets changed. Streets became an element that only allowed for travelling between A and B. Nevertheless, there is a need to see the city from dynamic lense. Jensen argues that 'Our lives are not just what happens in static enclaves, but also in all the intermediaries and circulation in between places' (Jensen 2009, p.147). Moreover, streets holds the potential for various activities. Jane Jacobs considered the street as a space for social interaction as much as a space of movement and circulation (Jensen 2009, p.145).

Furthermore, Jensen argues that the armatures, the spaces of mobility, are important spaces of interaction and meaning. Since everyday mobility and the space in which it is conducted, becomes important to the understanding of how identity of people and places are created (Jensen 2009, p.145). Thus, Streets have personal and social meaning for people, as a mediator between the home and the outside world, and as places for shaping identity (Appleyard 1982, p.1). As Jensen explains, people identity 'are mediated by their habitual activities in moving about the city, the common practice of walking, bicycling, bus-riding, or driving constitute distinctive forms of urban life, each with characteristic rhythms, concerns, and social interactions' (Jensen 2009, p.145-146), and certain forms of mobility foster certain types of interactions and social life (Jensen, 2009, p. 146). Therefore, mobility plays an important in the city, as it affect how people utilize the space and how they move around in spaces (Ravazzoli & Torricelli 2017, p. 39). By providing the infrastructure for a variety of mobility-forms it 'can foster the creation of more sustainable public spaces' according to Ravazzoli & Torricelli (2017). Therefore, mobility in the contemporary city and public spaces should be seen as mutually dependent, thus as part of a whole. Public space, including mobility spaces, becomes the base for public realm with all it facets of social interaction, identity shaping, and building community etc.

Public realm in contested cities

In contested cities, the fractured public realm is reflected in the contested public spaces. Due to the mental borders and fear factor mentioned in 'Divided community and mental borders' section, communities avoid interaction with 'the other' community. Moreover, since communities are marked by the "other", the social processes shaping public spaces become contested along with the urban environment itself (Newman 2003, p.20). Mobility spaces that hold the movement within contested cities, become part of the way communities interact or avoid each other and how they identify themselves and 'the others'. As CinC found that '[...] even if the physical conditions permit, some people may not mix due to their personal or political convictions.' (CinC 2012B). Streets, parks etc. can be used for separation and indicate borders, and public space might become '[...] as an ethnic marker by the protagonists.' (Gaffikin & Morrissey 2011, p. 103).

Thus, public spaces including mobility and social infrastructure become spaces of belonging and division from the 'other'. As Gaffikin and Morrissey found that contested cities often are about claiming ownership over places. Public spaces, including mobility space, become zones of belonging, and can serve as an enclave for one community and exclude the other community (Gaffikin & Morrissey 2011, p. 104).

In order to approach this issue there is a need change this social perception of divided community. According to Newman, 'changing the perception of 'other' is a "bottom-up," rather than "top-down" process, brought about by increased interaction and movement [...] for coexistence in spite of the border. In such borderlands, interaction and cooperation will be facilitated, enabling difference to be valued rather than feared' (Newman 2003, p.15-23). Also, according to Gaffikin and Morrissey, public space holds the change for encounter amongst the different people of the city, thus become a stage for coexistence, cooperation, and reconciliation between communities in conflict. (CinC 2012B; Gaffikin & Morrissey 2011, p. 102; Gaffikin et al 2010, p. 497). Amongst others, the benefits of encounters between communities are: 'a greater mutual understanding that can help dismantle barriers of mistrust and stereotype' (Gaffikin & Morrissey 2011, p. 102), and even the slightest encounters have the potential for improving the future relations between communities (CinC 2012B). Gaffikin and Morrissey argues that '[...] presence and quality [of public spaces, ed.] can be taken as a valid measure of the quality of urban life in general.' (Gaffikin & Morrissey 2011, p. 101).

Therefore, public spaces become the stage for recovering the physical aspect of the public realm in contested citie. However, there is a need to study the attributes that qualify public space to become attractive for cooperation, encourage interaction, and support community building. Vikas Mehta, concludes in his research on public space from various urban scholars such as; Lynch, Gehl, and Jacob, five qualities that forms the 'ideal' public space:

1. Inclusiveness: is the ability to reach the space, to enter and use it, thus dealing with issues of distribution of public space and its connectivity to other parts of the city.

2. Meaningful activities: is ability to encourage and hold activities that are symbolically and culturally meaningful to the local community, since responding to ordinary time-space routines make the space useful to people, such as small local businesses or informal community gathering places.

3. Safety: meaning to feel safe from the social factors like crime, or individuals from different social groups, also safe from physical factors, such as traffic.

4. Comfort: achieved through altering microclimatic conditions to support outdoor activities in public spaces, including temperature, sunlight, shade and wind, also includes sitting paces, and other landscape furniture.

5. Pleasurability: is related with imageable and the spatial quality of the space, it forms the mental image of the space through its shape, color, or arrangement. (Mehta 2014, p.57-61)

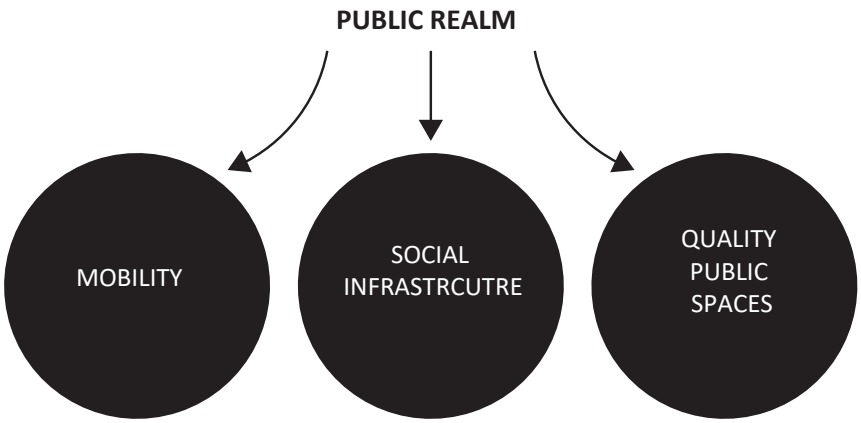


Figure 17. Public realm

Conclusion

Summing up, public realm in the urban environment is constituted of firstly, social infrastructure, representing everyday activities and facilities. the availability of social infrastructure is necessary for public realm, since it meets the basic needs of local communities to grow. Secondly, mobility, which represents accessibility, and act as dynamic public spaces, responding to local social processes and identity making. Finally, quality public space, is characterized by availability and accessibility to all residents, supporting meaningful everyday activities, giving shelter in different climatic conditions, providing sense of safety, and sensory enjoyable (Mehta 2014, p.57). In contested cities, the fractured public realm is reflected in the contested public spaces. By bringing the previous three elements together, they form public spaces network, where social infrastructure is available throughout the city and linked through mobility spaces, both activated by adopting quality public space features. This network will help to repair the physical fabric of public realm in contested citie, through building communities, enhancing social interaction, and assisting communities to overcome the mental and physical borders.

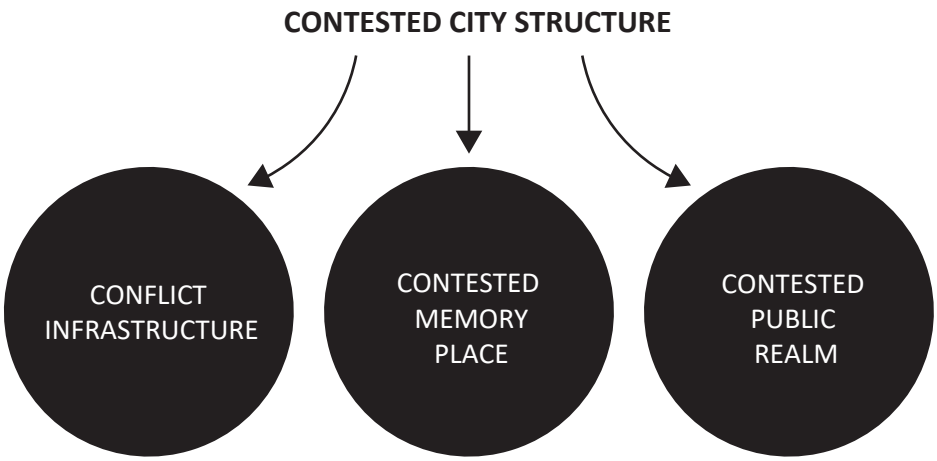


Figure 18. Contested city structure

Theoretical research conclusion

Contested cities are cities, where dispute exist between communities living in the city, the dispute is based on ethnic differences, with disagreement over land ownership, where no side of the conflict will recognize the other sides right to be present. Thus, the city and communities become divided by physical and/or mental borders. Through studying contested cities, the research found three physical elements that shape the city structure of contested cities; conflict infrastructure, places of contested memory, and contested public spaces.

Conflict infrastructures is constructed physically through tangible borders such as walls, checkpoints or other associations of regular borders. It is also socially constructed in the form of mental borders, shaped by the ethical division and the fear from 'others', that has a different identity or belong to different social group. So mental borders take the form of cultural borders (Newman 2003, p.14). Conflict infrastructure fragments the communities and reduce mobility, thus increasing the division and impact the urban life negatively. Those infrastructures are physically and socially constructed, and passed through memory between different generations.
Memory and places in the city form the main elements for the collective memory, which is shared by people living in the city, and socially constructed using cultural tools (Wertsch & Roediger 2008, p.319). Collective memory could bring social groups together to form sense of community, or in times of conflict, it could be altered and produce places for contested memory, dividing different social groups (McMahon 2002, p.162).

The construction of collective memory takes place along with the social processes shaping the public realm. Also In order to cross the mental borders in contested cities, interaction and movement should be increased in the urban spaces, to support coexistence, social interaction and cooperation (Newman 2003, p.15-23).
Public spaces are the physical manifestation of public realm in the urban environment. Since public realm is fractured in contested cities, thus it is reflected in the contested public spaces.

The public realm in the city is constituted by, social infrastructure, mobility, and quality public spaces. Social infrastructure represents everyday activities and facilities. The availability of social infrastructure is necessary for public realm, as it meets the basic needs of local communities to grow. Mobility, representing accessibility, and public spaces of flow, informed and shape local social processes and identity making. While, quality public spaces are characterized by availability and accessibility to all residents, to support everyday activities, provide shelter from microclimatic conditions, give sense of safety, and visually enjoyable (Mehta 2014, p.57). The combination of those three urban elements form public spaces network, that supports the physical fabric of the public realm, through building communities, enhancing social interaction in contested cities.

However, According to Hebbert: 'repairing the physical fabric of a public realm does not in itself ensure trust or sharing, but where other conditions are met [...], it helps those relationships to become, a collective memory embodied in bricks and mortar, carved out in air and space' (Hebbert 2005, p. 593). So recovering the physical aspect of public realm in contested cities, doesn't ensure crossing the mental and physical borders in the city completely. Yet, it forms the space for collective memory, that can be shared by present and future generations. Since borders shift and change, but they do not disappear altogether, so the search remains for coexistence in spite of the borders (Newman 2003, p.23).

CHAPTER 3
PAST & PRESENT

"I believe that the more you know about the past, the better you are prepared for the future."

(Theodore Roosevelt cited in Pinkley 2015)

In order to understand the present situation in Cyprus and Famagusta, this chapter provides a historical review of Cyprus as a whole, but also focusing on the history of Famagusta. Mappings, diagrams, images and a timeline provides a visual representation of the events that took place in Cyprus and Famagusta.
Likewise for the 'present' section, describing the more recent events that has taken place in Cyprus and Famagusta, giving insight in the current situation. Finally a deeper look into the public spaces and mobility of Famagusta is presented. These themes are very important in relation to contested cities, according to the theoretical research, hence the themes are further explored.

PAST

''The past is not simply 'received' by the present. The present is 'haunted' by the past and the past is modeled, invented, reinvented, and reconstructed by the present.''

(Assmann 1997 cited in Wertsch & Roediger 2008, p.320)

As the quote implies, the past is strongly related to the present, the history of the city and past events impacts its present and shapes its current physical and social environment. Contested cities are no exception, where the past events and experiences impact greatly the present conflict and the relation between local communities. Thus, the next section will go through history of Cyprus generally and Famagusta city specifically, it will use references from both, North and South Cyprus, records and other neutral references from United Nations, in order to form a comprehensive understanding about the background of the present situation.

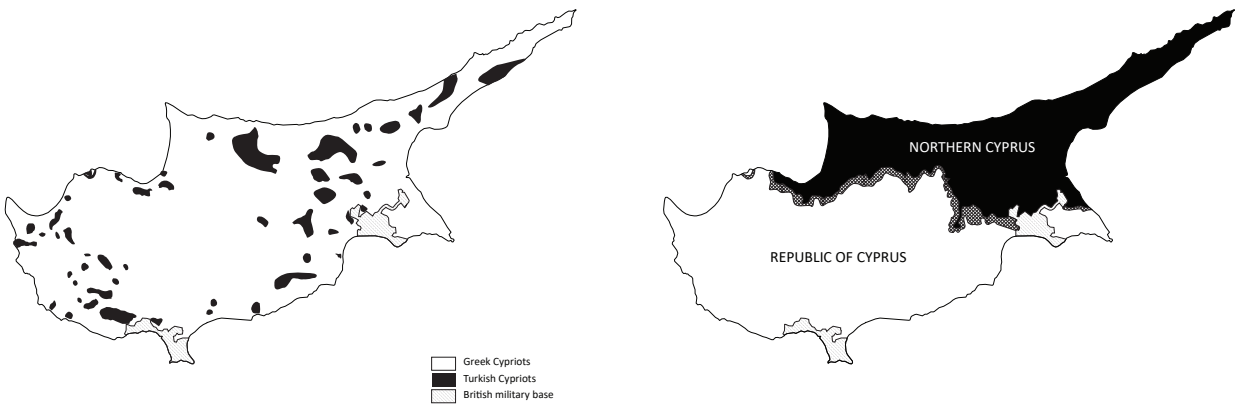


Figure 19. Comparison of ethnic division in 1973 and nowadays

History of Cyprus

Cyprus location at the crossroad of three continents: Europe, Asia and Africa, and its warm climate made it home for different civilizations and settlers throughout the history. (Wikipedia 2018A). The official tourism website of southern Cyprus, states that prehistoric inhabitants of the island were linked to the Mycenaean Greeks, who introduced and developed their civilisation, thus permanently rooting the island's Greek culture (Antoniadou 2015). Yet, historical evidences showed that Greek-speaking Mycenaean settlers arrived around 1200 BC as part of colonization, and established a series of city kingdoms, among them are Pafos and Salamis located near Famagusta (Wikipedia 2018A). Thus, marking the late bronze age in Cyprus, when copper was mined, and widely traded with neighbouring settlements, such as Egypt in the Middle East, the Aegean and the wider Eastern Mediterranean (Antoniadou 2015). Between 1050-480 BC, Phoenicians, Archaeans, Assyrians, Egyptians, and persians sequentially conquered the island as their power raised and diminished through time (North Cyprus Online n.d.A).

Roman empire controlled Cyprus around 58 BC, and Christianity was first introduced to the island in 45 AD. Afterwards it became part of the Byzantine Empire, which was based in Constantinople (Wikipedia , 2018A). According to historical records of that period, "...the capital of Cyprus was moved from Paphos to Salamis-Constantia, near which the town of Arsinoe; Ammochostos (Famagusta)" (Antoniadou 2015, p. 10). In 1191, the island became part of the English Kingdom. Soon after, the French Lusignans became in charge of the island, and established the Kingdom of Cyprus, declaring French as an official language and Greek as a second official language (Wikipedia 2018A). Lusignans ruled the island for three hundred years, according to North Cyprus webpage, "...a rule that was often oppressive, effectively reducing Cypriots to serfdom" (North Cyprus Online n.d.A). Yet, Cyprus tourism organization in Southern Cyprus describes the island during that period as it: "...saw great commercial and economic activity in Cyprus. The capital of the island Lefkosia and the coastal city of Ammochostos (Famagusta) grew into large urban centres with considerable trading activity" (Antoniadou 2015, p. 12).

In 1489 Cyprus was passed to the Venetians. On one hand, according to the Southern Cyprus historical report, Venetians interest in cyprus was to secure the unrestricted movement and supply of their ships in the Eastern Mediterranean, so the port of Ammochostos (Famagusta) was active for exports, while fortifying walls were built for protection from Ottoman conquer at that time (Antoniadou 2015). On the other hand, North Cyprus recorded that Venetians considered Cyprus a military base and built fortifications all over the island, Cypriots were exhausted by over taxing, so when the Ottomans arrived in 1571 the locals felt as they had been freed from slavery (North Cyprus Online n.d.A).

Ottomans ruled Cyprus with the fall of Ammochostos (Famagusta), the Ottomans forbade serfdom and gave power to the Orthodox Church. They also punished being a Catholic, so Cypriots had to choose between Orthodox Christianity and Islam, and the result was that the population began to take on the "ethnic structure" (North Cyprus Online n.d.A). According to the Southern Cyprus source during Ottoman period: "The Latins were expelled from the island and a Muslim community was established in Cyprus for the first time" (Antoniadou 2015). The Greek War of Independence declared rebel on the Ottoman rule and many Greek Cypriots fought for independence, while Ottomans responded by suppressing them; "486 Greek Cypriots were executed on 9 July 1821, accused of conspiring with the rebelling Greeks, including four Bishops and numerous prominent citizens—all beheaded in the central square of Nicosia" (Wikipedia 2018A). Thus, the Greek Cypriot desire to become part of Greece strengthened, known as *Enosis* or "Union" (Wikipedia 2018A).

Ottomans rule lasted 300 years, up until Cyprus became an English colony. British control of Cyprus was positively received by most Greek population, since it was assumed that Britain would ultimately work with the Greeks to achieve Enosis, or union with Greece, as Southern Cyprus report

explains: “Despite early expectations of Cypriots that there would be substantial changes in their political, economic and social lives and that their desire for union of Cyprus with Greece would be fulfilled, these did not materialise.” (Antoniadou 2015). Under the British rule, Greek Cypriots continued the attempts unification with Greece, while British authorities didn’t respond to their requests, the continuous struggle resulted in the Zurich-London Agreement in 1959, which declared Cyprus as independent Republic of Cyprus. The guarantors of this treaty were Britain, Greece, and Turkey, Britain maintained two military bases on the Island, and Greek Cypriot; Archbishop Makarios III was elected as the first President of the Republic and Turkish Cypriot; Dr Fazil Kutchuk as the first Vice President (Wikipedia 2018A).

According to the North Cyprus records, relations between the two communities declined as the reason of difference in language, culture and religion. Moreover, Makarios was secretly supporting the Enosis with Greece, as he tried to change some government policies in favour of Greek Cypriot community, such as an attempt to disarm Turkish Cypriot Police and establishing the National Greek Cypriot Guards. These measures were clear violation of the Treaty of Zurich (North Cyprus Online n.d.A). Yet, the Southern Cyprus Government explains: “Although the Cyprus constitution safeguarded the basic rights and freedoms of all its citizens, it contained community provisions that made it complex and non-workable” (Antoniadou 2015, p. 16). The Supreme Constitutional Court of Cyprus decided that those amendments were illegal, yet Makarios ignored the decision and legalized them anyway (Wikipedia 2018B). Here the Turkish Cypriot concerns and fear of communist government grew. Loucas Charalambous, a journalist based in Cyprus, explained that first violent event took place in 1963, lead by Makarios with illegal army to suppress the Turkish “rebellions”(Charalambous, 2013), the first incidents between communities started in 1967, as UN forces reported, a military troop was sent to the Cypriot-Turkish village named Kophinou. Because of it, the United Nations sent peacekeeping forces in 1964 in order to break the inter-communal violence (UNFICYP 2018). Those events led to the breakdown of constitutional order in Cyprus, and wide intercommunal violence took over, during which 500 Greek Cypriots and 25,000 Turkish Cypriots fled their villages and neighborhoods.

The first physical division took place when Turkish Cypriots towns and neighbourhood were surrounded by barracks, and sandbags and isolated even in the villages that remained mixed. Thus, Turkish Cypriots soon found themselves in enclaves, surrounded by three militaries: Turkish Cypriot,

Figure 20. A Greek Orthodox priest at Nicosia during outbreaks of violence

Figure 21. Bombing of Nicosia, 1974

United Nations, and Greek Cypriot. While, villages which chose not to get enclaved didn't receive services from the government of Cyprus, because they refused to surrender to government control (Bryant 2012, p.7).

In 1974, Greek military coup staged in Cyprus, Greek sources claim that its aim was to overthrow the President Makarios, while Turkish sources say it was an attempted to unify Cyprus with Greece (North Cyprus Online n.d.A; Antoniadou 2015). However, according to United Nations record, the national guard together with the Greek officers staged a coup against Makarios in matter of international peace and security (UNFICYP 2018). Turkey claims that after consultation with Britain it intervened military, as "Peacekeeping" action to protect the Turkish Cypriots, and as part of the guarantee agreed in the Treaty of Zurich, and used aircrafts to bomb some parts of the island, (see figure 21) (North Cyprus Online n.d.A). However, UNFICYP and Greek Cypriots saw it as occupation of 37% of the Republic of Cyprus. The war left scar on both communities (see figure 22, 23), it caused the displacement of 200.000 Greek Cypriots from the Northern part of the island to the South, while around 65.000 Turkish Cypriots left their homes in the South to settle in the North, many villages and towns became abandoned from their original inhabitants (Wikipedia, 2018). Thus, in 1974, the official ethical division of the island took place, and the "Green Line" established by the United Nations 1963 became a border dividing the island in two. (BBC 2018) The Northern part became the Turkish Republic of Northern Cyprus, as de facto state, only recognized by Turkey, while the south part remained as Republic of Cyprus (Wikipedia 2018A).

While the island remained divided, effort from UN Secretary General Kofi Annan, who started a negotiations for the unification of the island in 2002. The nationalists on both sides worked for the rejection of the plan, the result was that Turkish Cypriots accepted the plan while Greek Cypriots rejected it (Wikipedia 2018A). After 30 years of complete division, first interaction between communities occured when four checkpoints was opened along the Green Line, so Cypriots from both sides were able to access the other side, one year later in 2004, Cyprus became a member of the European Union. Another incidents paved the way to open new checkpoint was In 2007, when Greek and Turkish Cypriots demolished parts of the barriers dividing the old city of Nicosia (BBC 2018). The situation in the island had its implication in each city. The next section will study the history of Famagusta, and the way the island conflict affected the city throughout history.

Figure 22. The Murder of a Turkish Shepherd, Cyprus Civil War

Figure 23. Cyprus Civil War

History timeline

Cyprus in under military occupation of the British Empire due to a military conflict with the Ottoman Empire

Leaders of the Greek and Turkish Cypriot communities meet with officials from Britain, Greece and Turkey to negotiate terms of an independent Cyprus.

1878 1900 1914 1925 1930-1945 1950 1959 1960

WWII and sporadic *ensios* protests

Cyprus becomes part of the British Crown Colony.

The island of Cyprus is under the administration of the British Empire as an angreement with the Ottoman Empire

Cyprus becomes independent and archbishop Makarios III becomes the first president of the independet Cyprus.

1963 — All Turkish Cypriot government officials from high to low leaving their jobs and positions as a protest against the increasin Greek harassment.

1964 — Fighting between the Greek- and Turkish Cypriot communities continues throughout 1964.

1967 — In Greece the Military Junta takes over power of the country in a coup. The junta is pro-*ensios*, unification of Cyprus with Greece.

1974 — The Turkish Army invande Cyprus and advances until they control 37 procent of the island.

1983 — The Turkish Republic of Northern Cyprus is declared but only recognized by Turkey.

2000 — The UN buffer zone between the northern and souther part of the island is partially opened and citizens of Cyprus and EU can cross it.

2003 — The southern part of the island, the Republic of Cyprus became a member of the European Union

2004

Figure 24. Timeline of Cyprus history events

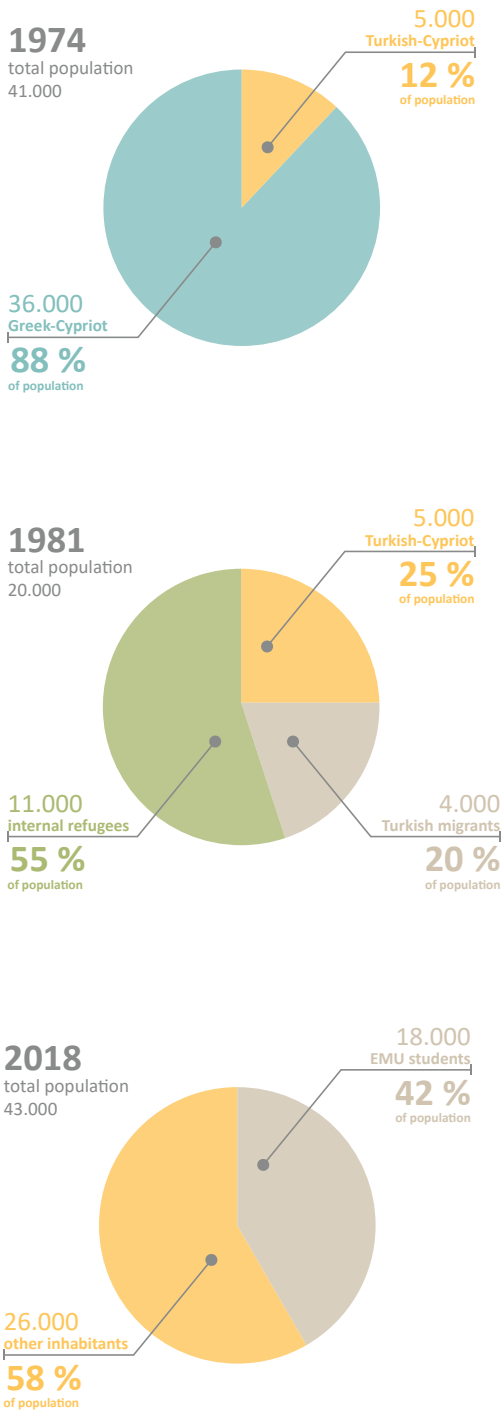


Figure 25. Cyprus population

History of Famagusta

Famagusta was founded in 300 B.C under the name of Arsinoe (ancient Greek), and called Ammochostos in Greek meaning “hidden in the sand” (Wikipedia 2018C). Ammochostos remained a small fishing village till Salamis got evacuated gradually and Ammochostos developed into a small port. The city further developed and grew in population under the rule of Lusignan and Venetians due its port (Gazimagusa Municipality 2018).

Ammochostos became the site of an important commercial harbor in the 14th century. It was one of the world’s richest towns under Venetians and Lusignan rule, who later named the city Famagusta (Wikipedia 2018C). The port was the main gate to the city, and a major trade center between the Eastern and Western worlds (see figure 28). The wealth created in cities were measured by the churches built at that time. Famagusta wealth from Port was so great that a Syrian merchant Simon Nastrano had the town’s St. Peter and Paul Church built with the profit he had generated from only one trade deal (Roberts 2016). The most significant of them all, is St. Nicholas’ Cathedral, standing in the center of the Walled city. The social life of that period was centered around the wealthy people, upon the Lusignan palace, the Cathedral, the Square and the harbour (Wikipedia 2018C). Yet, according to North Cyprus municipality records, the glory of Famagusta faded under Venetians rule, as they wanted to transform Famagusta into a small Venetian town, and as a result of the neglect of the island as a whole, Famagusta remained in essence a military base (Gazimagusa Municipality 2018). According to Mukaddes Fasli, through his study of Famagusta historical maps, the harbour and the city walls are the most noteworthy elements in historical maps as the central core of the city‘s structure, context and identity (Fasli 2003 cited in Arkan 2011, p. 21).

With the arrival of Ottomans, Latins were expelled out of the city, short after Greek Cypriots were forced to leave the Walled city and had to settle in nearby area that later developed into Varosha, the Greek city name was changed to its Turkish translation; Mağusa (Wikipedia 2018C). The palaces and mansions were destroyed, St. Nicholas’ Cathedral was turned into a mosque, and the commercial activity of the island shifted to Larnaca. Famagusta lost its urban and economic significance in the region with a small population made up of soldiers and exiles. Population was transferred from Anatolia, and the city infrastructure was changed to fulfill basic daily needs of the new inhabitants (Gazimagusa Municipality 2018). Through time, Varosha became a prosperous agricultural town thanks to its location away from the marshes, and the walled city was declining (Wikipedia 2018C).

During British colonization, Famagusta regained its importance as a Port city, the port was improved and expanded between 1903 and 1906 (Wikipedia 2018C). The Turkish Cypriots continued to live in the Walled city, and Greek Cypriot population in lower and upper Varosha. In accordance to their colonial policies, British located their administrative center between the Turkish and Greek neighbourhoods instead of the inner town, therefore, according to North Cyprus records, development of the Famagusta focused around Varosha district, new residential districts were built, with commercial, touristic and recreational areas (Gazimagusa Municipality 2018). The British period also witnessed significant demographic shift, by 1881, Christians constituted 60% of the city’s population whilst Muslims were at 40%. By 1960, Turkish Cypriot population dropped to 17.5% of the overall population, while the Greek Cypriot population had risen to 70% (Wikipedia 2018C).

After declaring the independence of the Island as republic of Cyprus by 1960, Famagusta developed further and Varosha acted as the main touristic and business centre (see figure 29). According to Sebnem Önal et al., architecture professor in EMU, Famagusta; “...the administration of the city was separated into two municipalities, the Turkish one being dominant in the Walled City and the Greek one in all other districts. The city grew in size and population to the south-east of Asagi Maras towards Maras district as a tourism center. The Walled City and the areas outside the Walls, in

the south-west, west and north-west of the Walled City in which the Turks mainly lived, were neglected and fell behind in status with the urbanization of the Maras district" (Önal et al. 1999). Most local exports were shipped from Famagusta harbor, it became the the main trade port in Cyprus. According to Jack Goodwin, 1,810 ships called at Famagusta by 1973, the total general cargo and 49% of the total passenger traffic to and from the island used Famagusta harbor. The city developed light industry, making products such as clothing, footwear, plastics, light machinery and transport equipment, tobacco and various food and beverages, which developed as a result of the touristic activities, and Famagusta harbor accounted for over 10% of the total industrial employment and production of Cyprus. By 1974 population was estimated to be around 39,000, with 26,500 Greek Cypriots, 8,500 Turkish Cypriots and 4,000 people from other ethnic groups (PRIO 2011; Wikipedia 2018C).

During the 1974 events, Famagusta was bombed by Turkish aircraft, the Greek Cypriot population, feared the war circumstances, and left their home in Varosha to the surrounding towns in the south. Most of them believed that when the initial violence calmed down they would return back. However, Turkish army arrived to the empty city of Varosha, and it was fenced off immediately. The original residents who had fled from Varosha were not allowed to return, while journalists and photographs are banned. The city has been known since then as the "ghost town", frozen in time, with houses, stores and hotels buildings empty, the city was named Gazimagusa, meaning the "veteran" Magusa (Wikipedia 2018C). The Walled City, and also the residential areas in Asagi Maras, got occupied by the Turkish Cypriots who migrated from the south. Also Turkish population was brought from the mainland to settle in Asagi Maras region, the main reason was to provide care for the already existing agricultural area and citrus production in the city. Accordingly, the demographic of the population became highly heterogeneous. Tourism activities declined in the city, and the harbor kept its important role in the northern part of the Island (Önal et al. 1999).

Famagusta city transformed due to the new demographics and new urban planning programs introduced by the Turkish government. AS Sebnem Onal et al., states that the Turkish government established Eastern Mediterranean University (EMU) in 1979 in Famagusta, which triggered new development trends in the city. The city was not prepared to accommodate the increasing number of students together with academic staff, due to lack of physical planning. Between 1986 and 1990, the city structure was effected as it started to expand

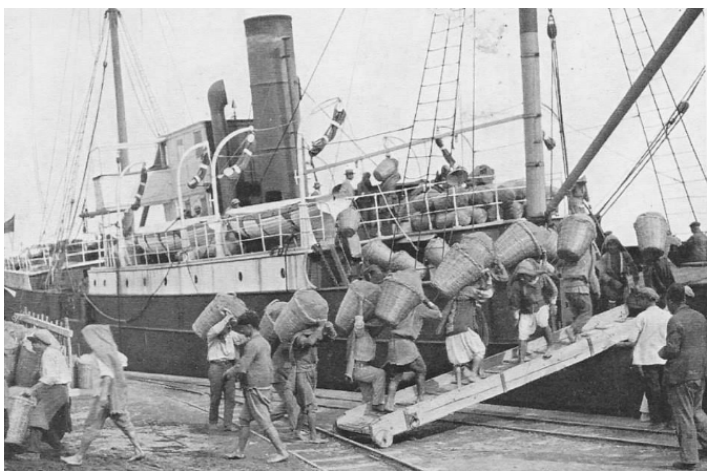


Figure 27. Famagusta port in 1928

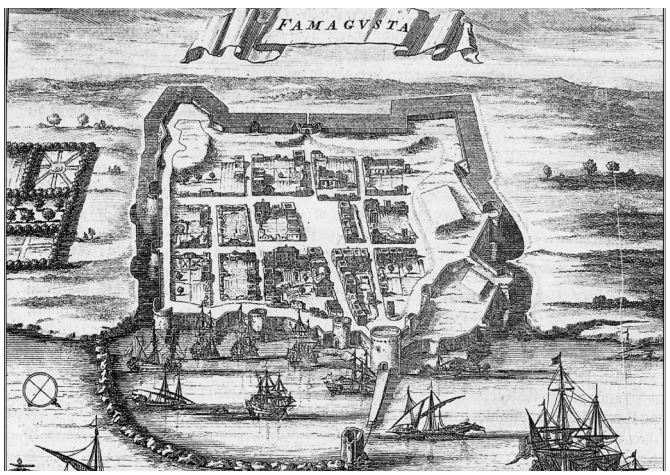


Figure 28. Ancient Famagusta

Vertically towards the University camps in the North, mass housing projects was built to increase the supply of housing without any deep concern of quality living environments. With the increasing number of students, which formed more than 40% of the total population of the city by 1999, caused sprawling development of the service sector, scattered around the city (Önal et al. 1999).

In summary, through studying the history of Cyprus generally and Famagusta city specifically. It become noticeable that two different stories from the two sides exist for the same event. Each side, will highlight parts of the past to fit its claim on the Island. Also, events and the way past is remembered highlight the conflict between communities. Thus, history in archives and identity are preserved in a way to strengthen the contested memory aspects and maintain dispute between communities. Hence, the present situation of Cyprus, including Famagusta city, is shaped by the social and physical traces of past conflict, also shaped by the present divided demographics and governmental processes. While ongoing initiatives from locals, third parties, and NGOs continue to challenge this divided reality. The next chapter will study further the present situation of Cyprus in general, and Famagusta specifically.

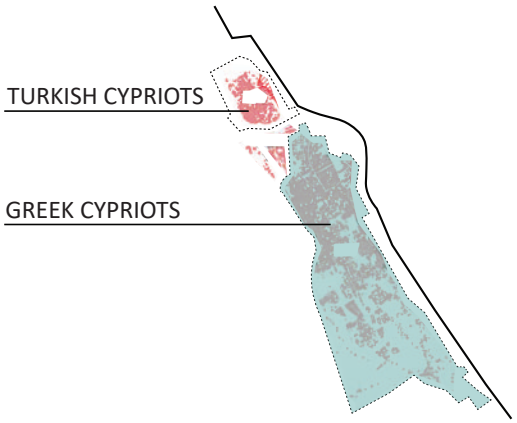
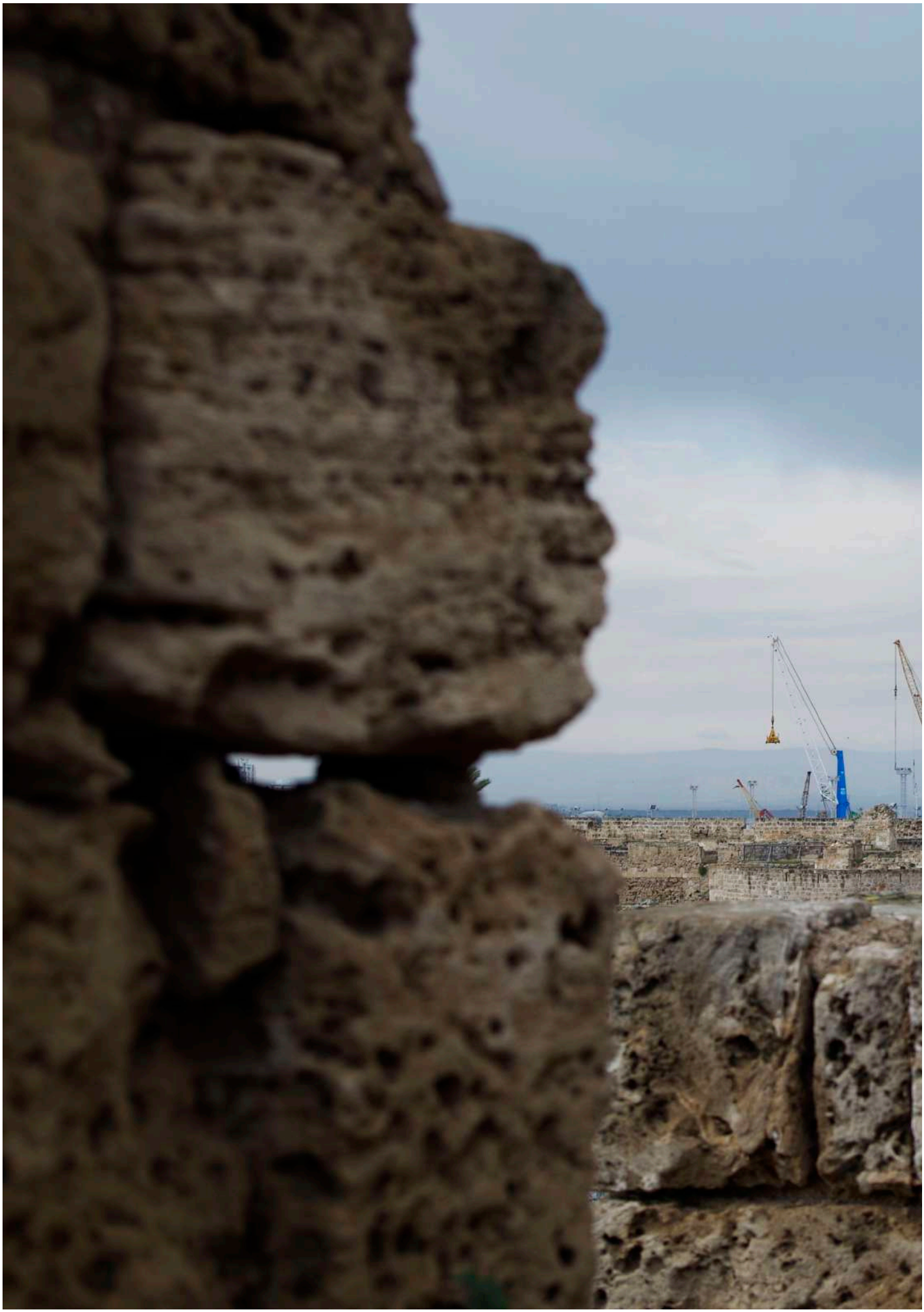


Figure 26. Famagusta ethnic division in 1973

Figure 29. Famagusta beach in 1973

Figure 30. Fenced-off Varosha nowadays



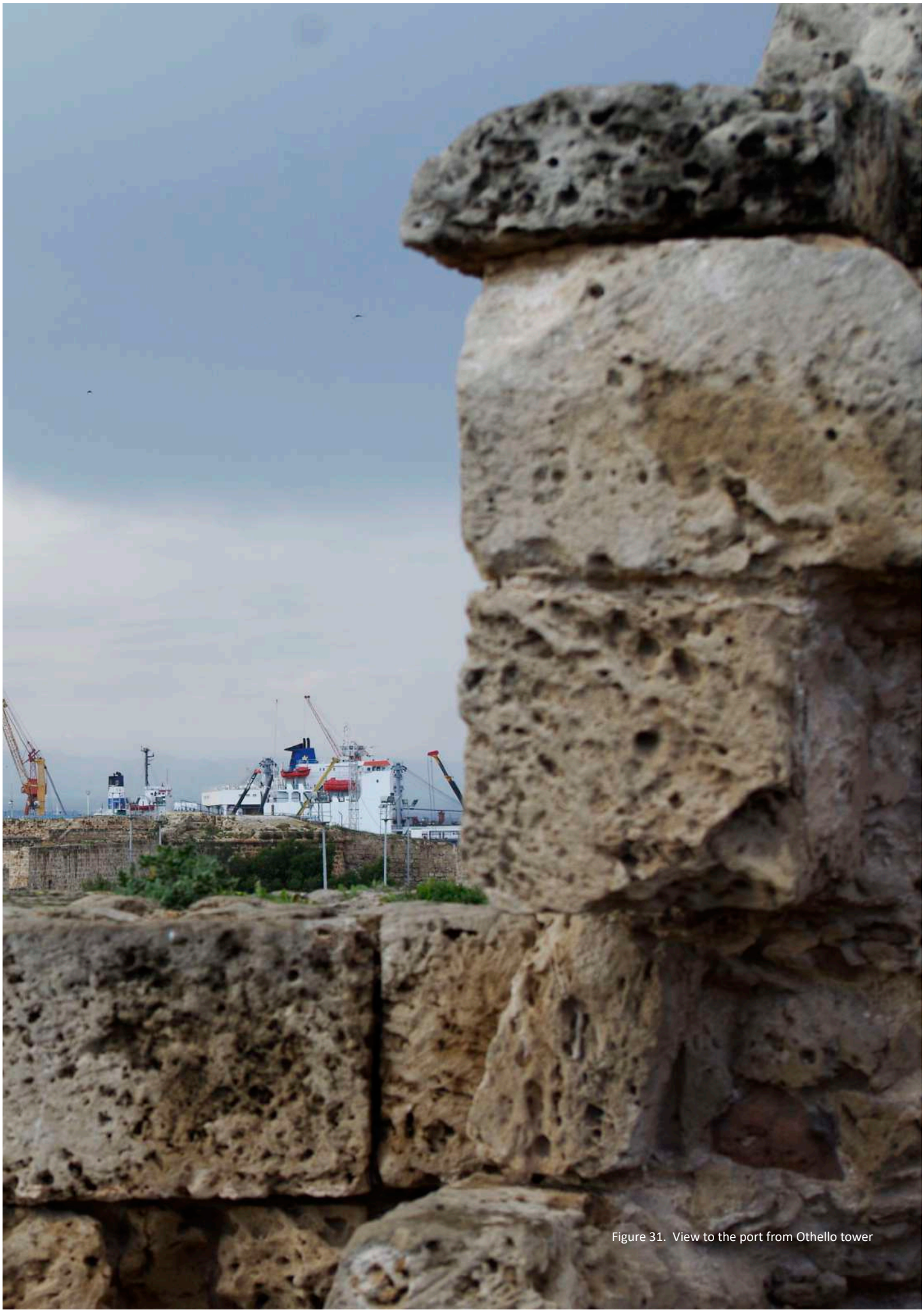


Figure 31. View to the port from Othello tower

PRESENT

This section examines the present situation in Cyprus and Famagusta. Mappings show the regions of Cyprus, the partition of the island in north and south and the main roads and crossings of the buffer zone. The social layer is examined, to understand how the different communities perceive each other in the light of conflict. The section also elaborates on the consequences ethnic division and finally on the identity of Turkish Cypriots and Greek Cypriots.

Present Cyprus

The island of Cyprus is still divided till this day, and composed of eight districts (see figure 32) In 2010, the total population of Cyprus estimated to be 1.1 million. As explained in Diagram 1, 300,000 residents live in the North under the Turkish Republic of Northern Cyprus (TRNC), half of them either born in Turkey or are children of Turkish settlers, while the rest live in the South in the Republic of Cyprus and of Greek roots(Wikipedia 2018D). Through time Six crossing points opened across the Green line, two of them in the Capital; Nicosia, and Two near Famagusta (see Diagram 1).

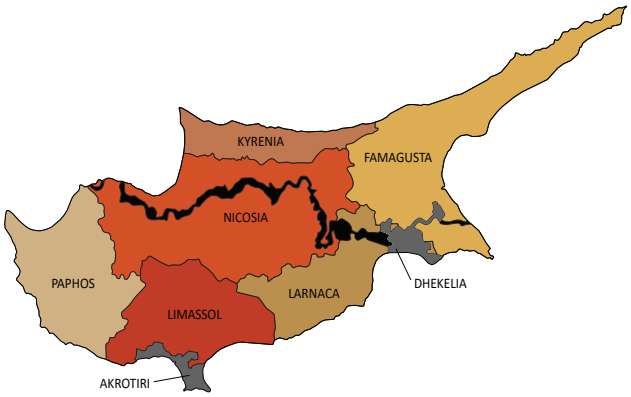


Figure 32. Cyprus districts

The present social layer

The situation in Cyprus is marked by the ongoing efforts to overcome the conflict. On one hand, political negotiations about reunification continue to occur, last of them was Geneva meeting in June, 2017. Where Cyprus President Nicos Anastasiades and Turkish Cypriot leader Mustafa Akinci met, to continue negotiations on issues related with territory, property and governance and power-sharing (CNA 2017). On the other hand, United Nations and local NGOs, constantly try to challenge the division between local communities. For instance, in 2007 UNFICYP offered grant for activities led by local societies to transform the buffer zone (UNFICYP 2018). Moreover, NGOs like 'Home for Cooperation', which was established in 2011, works on encouraging intercommunal cooperation, through cultural, educational, and entertainment events. It is 'a lively community centre providing opportunities to young people, the general public, activists, educators and other agents of change to develop knowledge and critical thinking through diverse and rich cultural, artistic and educational programs' (Home for Cooperation 2015). Those efforts made their impact on the communities, as UN surveys in 2015 indicated, 53 percent of Greek Cypriots and 29 percent of Turkish Cypriots said they started to trust the "other" community (UNFICYP 2015).

Figure 33. Cyprus districts

Figure 34. Cyprus main roads and buffer zone crossings

However, this survey shows that considerable percentage of the Greek and Turkish Cypriots still hold fear and mistrust to the other community,

especially those who were directly affected by the war. The influence of the war on both communities is highlighted in the surveys made by Demetriou and Bryant with people who were involved in the events between 1963-1974.

Ethnic division consequences

"I pray that our children won't live through this, because being a refugee is hard' kıymet, 69 years old Turkish-Cypriot."

(Demetriou 2012, p.51)

Dimitris, Greek Cypriot, who was born in Nicosia two years after the 1974 war, he heard many stories about his neighbourhood in the north part of Nicosia; Trachonas/Kizilay; 'what I know about Trachonas is that it was an upcoming area, with industry, where people came for work. turkish-cypriot areas like omorphita were nearby and people had relations across these areas... they worked together in the carpenters' shops for example;my father spoke about this a lot'. (Demetriou 2012, p.29) He reflects on the way his relatives complain about not being able to enjoy their homes in the Turkish side; 'I hear all this empty rhetoric, which is actually not empty at all, it has a very specific content: division. either on our own here, or on our own everywhere. And since we cannot throw the turks into the sea, thankfully, it's us here – but pure, right? All greek-cypriots, and us here, you there [emís bodhá, esís bojí], with some minor land adjustment, us in our schools, you in your own, we hating you, you hating us, and that's it.' (Demetriou 2012, p.31).

Alexia, a 55 years old who was born and raised in the Varosha, and now living in Limassol. She talks about the nostalgia she had on her home in Famagusta and her feelings after she visited in 2003; 'Before I had a memory of Famagusta the way it was before. now that I went, when I think about it, I think of the barbed wire, the barrels, all these things. It has spoiled the nice picture I had' (Demetriou 2012, p.23) From the interviews done with the Greek cypriots from all age groups, the trauma accompanying war events is still evident in the collective memory of Greek Cypriots. The collective memory of war and loss, whether it is losing home, close ones, or often both. And the nostalgia of home and lost land. However, according to Demetriou 'the effects of trauma are being sustained by the political rhetoric developed by the Greece, significantly verbalise a sense of alienation from official and less official nationalist rhetoric perpetuated through the educational system in the presentation of the north as a communally 'lost land' and in politicians' pronouncements about 'liberation from enslavement of those lands' (Demetriou 2012, p.54). Moreover, with the economic struggles of displacement, Greek Cypriots see their property in the north as the answer for their financial issues, as one interviewees explained ; 'our children feel the injustice when they keep hearing about all the property that their parents lost, when they see their limassolian friends go out and have fun, have their parents help them out...there is still a difference with his(the son) friends who inherited property from their parents'(Demetriou 2012, p.45).

On the other side, through the interviews with Turkish cypriot community, mistrust and disappointment were the main feelings toward the greek Cypriots. They explained regarding their view on moving to Greek cypriot homes in the north, to take care of it, and not destroy any of their belongings. But, when they visited their homes in the south, they were entirely or partially destroyed, thus effected their sense of belonging to the place (Bryant 2012, p.13). Many people refused to visit their villages again after 2003 visits, as one refugee from Magounda expressed: 'we were thinking, we came here and settled in greek Cypriots' houses, and we've looked after them, that is, the condition of the houses has gotten better, not worse. my whole family and i were expecting that greek Cypriots would have looked after our houses... But when we crossed to see our house, we experienced a huge disappointment when we found that it had fallen down...after that i didn't even want to go my village again' (Bryant 2012, p.13).

Kıymet, 69 years old, from limassol moved to kyrenia/girne after the war, emphasized that lost of trust strengthened more after the events of 1963- 1974; 'Actually, among the turks nobody believed in the future of the republic. they didn't think that the greek Cypriots could be trusted, but still we were expecting it to last ten years, no one was expecting that it would last only two or three years... we were thinking that if anything happened the turkish army would save us. I remember my maternal grandmother and grandfather were very glad when the republic was founded, because they were saying partition won't happen now, we'll all get to stay in our homes'(Bryant 2012, p.47).

Orhan, 51 years old, lived in Mari with majority of Greek Cypriots before the war, he holds the memory when both communities were living together: ' my father knew greek. if we had stayed

and continued living over there and started working with the greek Cypriots, we would have learned too in fact, they would go out eating and drinking with greek Cypriots. it was after the events of 1958 that this situation started' (Bryant 2012, p.51).

Unlike the Greek Cypriots, youth in north part of Cyprus show no traces of traumatic collective memory, or transmission of war memories. As Orhan explains to the author; 'I think in two or three generations it's all going to be forgotten, because the new generation doesn't know anything about the south. My son and daughter, for instance, don't know anything' (Bryant 2012, p.53). General implication of the Turkish Cypriot community toward the South is that 'Greek Cypriots don't want us,' thus, mistrust and fear make the Turkish Cypriots today wish to remain as communities within a Turkish Cypriot state, even if a solution is put on the table(Bryant 2012, p.62).

Thus, for Turkish Cypriots are fully aware that they live in houses owned by others, with the belongings, and the memories of the previous occupants, which affect their sense of belonging. Also, they are aware of the past and a future for overcoming conflict and coexistence of both communities. Yet, with the Greek refusal of Annan Plan for unification, and the boom of lawsuits over property brought by Greek Cypriots against Turkish Cypriots in the north, has resulted in anxieties over the future, doubts about any future settlement, and skepticism about the extent to which Greek cypriots are willing to compromise to bring a solution.(Bryant 2012, p.13).

All in all, both communities have been displaced and struggled from being refugees in new town or city and longing for one's home. Feelings of fear and mistrust are shared by both communities towards each other, and it is the result of traumatic memories of war and loss, those memories are visible in the Greek Cypriot community including its youth, and less obvious in youth of Turkish Cypriots. Even though, both sides have their different claims and skepticism over the future, yet both share the traumatic memories of the conflict and the fear of second displacement and being a war refugee. It is also worth noticing, that after the violent events of 1974, no traces of discussion about unification with Greece arised by the Greek Cypriots. A major concern that becomes present when dealing with the island present conflict in general is the multilayered identity. Including the ethnic identity, displacement identity of being a refugee, and the Cypriot identity that brings them together. This will be discussed further in the next section.

Greek Cypriot and Turkish Cypriot identity

When examining the conflict in Cyprus, the conflict is centered around two ethnic groups; the Greek Cypriots and Turkish Cypriots. They seem to be so different, yet they both share being a 'Cypriot' and even more than that. This becomes clear when experiencing both cultures. Several traditional food and beverages are the same, as well as expressions and lifestyle. Their hospitality for guests or others are common among both communities. Other cultural elements such as music, dance and art are basic parts of social life. Traditional dances and dance costumes are shared between the communities. Yet, the only factor that hindered cultural exchange, is religion and religious cultures. Since the Greek Cypriots are Greek Orthodox and Turkish Cypriots are Sunni Muslims. Thus, Greek Cypriots is influenced by Greece and Christianity, while Turkish Cypriots is influenced by Turkey and islam (Wikipedia 2018D). However, looking at survey of sense of identity made by UNFICYP Survey in 2007, (see appendix A page 19) where locals where questioned to define themselves, 45% of Greek Cypriots identified themselves equally Greek and Cypriots, while 53% of Turkish Cypriots identified as Cypriots and somewhat Turkish, and only 5% of the later identified as Cypriots. Since these identities are shaped by social processes in the public realm and the public spaces as mentioned in the Theories chapter. Thus, a shared identity could be shaped and reinforced through the shared public realm. In the next section, the research studies further the implication of the island present situation on Famagusta city.

Present Famagusta

The conflict left its scar on Famagusta city through Varosha - the 'Ghost town', which is fenced-off and prohibited zone till today. Nowadays, the city is home for Turkish Cypriots, some of them had been living there all their lives, some fled from the south after the 1974 events, Turkish families who came from home Turkey, and 20.000 students of the EMU university. Thus making a total population of 40.920 according to 2011 statistics (Wikipedia 2018C).

Even though the Famagusta harbour had been the main seaport of the island, according to Steven Roberts, a Bicommunal Famagusta Initiative, Famagusta port has declined significantly when it came under the control of the Turkish army. The port with command of the Eastern Mediterranean, have been considered as zone for maritime and air defence, and all port activities are in the control of the army till this day. Although the opening of the Famagusta Port to international trade comes to negotiations from time to time within the framework of confidence-building attempts or other contexts (Roberts 2016).

He describes further the present situations as "there are days or weeks during which the port remains closed to any kind of civilian commercial activity due to some military exercise or action. These often sudden and arbitrary closures cause great losses for companies that are trying to do business by trading through the Famagusta Port." (Roberts 2016). This reflects on the usage of the port, as imports distinctly increased between 2010-2014, while exports are continually declining (see appendix A page 20). Since Famagusta harbour is considered a military zone rather than commercial or tourism port, no investment or improvements have been made to its infrastructure or capacity, which further damages activities at the port. The port has became the frequent destination of some ships transporting products from Turkey or carrying toxic waste (Roberts 2016). Thus, the city lost its identity as the port city.

Famagusta present social layer

Just like the rest of the island, NGOs, local activists and UN forces are making effort to overcome the conflict. UN is supporting the local Greek Cypriot and Turkish Cypriot communities to create new business and cultural relationships. In 2015, the two mayors of both communities agreed to work on a tourist bundle to support the economy of the greater Famagusta region (UNFICYP 2018) and encourage cooperation works between artists from both communities to work on projects to change the traces of conflict on buildings' walls (see appendix A page 4).

Other efforts are brought by academic staff from both communities. Nektarios Christodoulou, a Greek Cypriot PhD candidate, majored in Architecture and based in Cyprus University. During his research, Christodoulou surveyed both communities, who are still living or used to live in Famagusta. He found that both communities are willing to share administrative authorities and public facilities in case of a solution to the Cyprus problem (Nektarios 2018). Through the interview with Christodoulou, they emphasized the need for inter communal initiatives, but also the need for shared spaces, in order to be able to create change on the ground. Also referred to the importance of the port for both communities as place of collective memory of pre-war (Appendix B, Interview 2).

Another scholar is Sebnem Onal, a Turkish professor in the Faculty of Architecture, EMU in Famagusta. She has done a lot of research on Famagusta city and analysed its development throughout time. Through the interview with her (Appendix B, Interview 1), she pointed out, that the conflict in Famagusta is a 'calm' conflict now, and exists only on political tables, since people from both communities settled down and rooted in new cities or towns, and Varosha original residents are either dead or settled in other places. She described local project to bring youth from both communities together: 'Cypriots Friendship Program' in U.S., which takes youth from Greek Cypriot and Turkish Cypriot communities to live in a camp together and get to know each other. Teenagers go to U.S. for a month to get to see other cultures, while their parents also get to meet each other. In her opinion, such small initiatives help to overcome the mental borders between both communities. She mentioned, that most efforts to overcome the conflict come from local level, while most of restriction comes from the top level, it disappears on the ground (Appendix B, Interview 1).

Other upstanding initiative is 'Hands on Famagusta' project, lead by Socrates Stratis. Stratis is a Greek Cypriot Architect and Urbanist, based in University of Cyprus. "The "Hands-on Famagusta" is a collective project that enables, firstly, public debates of people coming from communities in conflict, contributing into the foundation of the future Famagusta commons" (Stratis 2016, p.35). It is also a web platform, used to visualize a common urban future for a unified Famagusta, in order to pave the way for future collaboration between communities (Hands on Famagusta, 2018).

However, there are efforts to emphasize and strengthen the memory of conflict in Famagusta. Such as the Famagusta municipality in exile - the Cultural center of Famagusta, located on the edge of Deryneia village, close to the edge of Varosha. The center was established following 1974 events, to host regular presentations and conferences regarding 'Cyprus Problem'. Binoculars are provided for viewing the fenced-off Varosha from the rooftop, with several cultural tools (see appendix A page 1, 2), such as photographic exhibitions, movies, arts and drawings of occupied Famagusta, and an interactive model of Varoha town before 1974, showcasing its once rich cultural life. Thus, creating and recreating the memory of war and the nostalgia of pre-war Varosha. This centre is an active reminder of the island's conflict and present separation.

Other efforts are in the form of projects that are designed to give a solution for Famagusta issue. Such as 'Famagusta Ecocity project', which calls for "rebuilding Varosha in the context of a model ecopolis promotes peaceful coexistence amongst all of Famagusta inhabitants while embracing the latest eco city technologies and turning Famagusta into a center for peace and sustainability within a troubled region. The project ultimately aims to turn all of Famagusta into Europe's model Eco city" (Famagusta Ecocity Project 2018). The project aim is to showcase for public and private investors the viability of a successful reconstruction of Varosha, and "acting as a magnet for sound investment and high-quality tourism, and peaceful co-existence... The economy of the city will be centered on tourism, but without becoming overly dependent on it" (Famagusta Ecocity Project 2018). In their conference titled "revitalizing Famagusta from ghost city to ecocity", (Appendix B). They question how to 'make our city attractive to visitors?' and answer through rebuilding the city, transportation system so tourists have accessible to all parts of the city of Famagusta, and finally the port

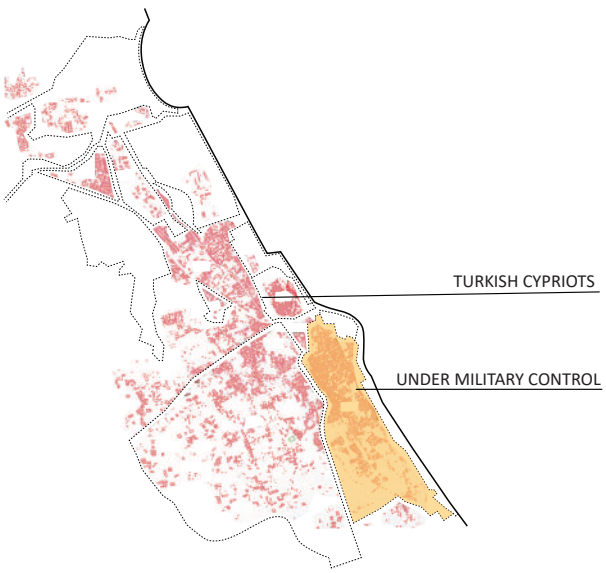


Figure 35. Famagusta division today

become maybe a marina, maybe a cruise terminal, maybe something else (Appendix B, Conference minutes 2015).

Locals reaction to the project varied from support to skepticism (See Appendix B). Yet, some of locals worries are valid in relation to the projects, as one explains, 'rebuilding the city shouldn't be rushed, we can set the terms down of how we see this city being reconstructed and slowly come to what we want instead of rushing into something, needing greater funds, investors needing this and investors that - We know very well what investors are for and what investors dictate' (Appendix B, Conference minutes).

Other concernes are related to local memories and feelings about the city: 'it might be very difficult to convince people and to erase memories, so you have to start from little things, and think of shared spaces, where people can join together maybe during work or leisure, and then integrate the city. In the presentation that I noticed, you say, one city for 'visitors', I think you should change it 'one city for visitors and residents` (Appendix B, Conference minutes).

Other initiatives and the most recent are related to mutual financial benefit. With the high-valued port of Greek and Turkish Cypriots, it attracted local initiatives from both communities to challenge the divide and joined forces in 2015. As Stelios Orphanides illustrated; 'the Greek Cypriot and Turkish Cypriot operators of shipyards in Limassol and Famagusta teamed up in a client and revenue-sharing joint venture, making them one of the biggest players in the eastern Mediterranean' (Orphanides 2015). Tziortzis, chairman of FAMA Group, explained: 'For years the two shipyards shared the same clients and for years the two shipyards acted as competitors to each other [...] The company employed and trained

Figure 36. St. Nicholas' Cathedral / Lala Mustafa Pasha Mosque

Figure 37. Local port area

hundreds of Cypriot workers [...] thus contributing millions of euros in foreign currency to the Cypriot economy, Still governmental bureaucracy and the negative attitude of the Cyprus Ports Authority, thwarted the company from investing in a larger floating dock in Cyprus [...] We believe that economic cooperation will simplify political solution. We would like to see other companies in Cyprus follow the steps of the two shipyards in entering mutual cooperation agreements' (Orphanides 2015).

All in all, in Famagusta many initiatives and cooperation between both communities are taking place on the ground, in order to challenge the post war mental and physical borders between Greek Cypriots and Turkish Cypriots. At the same time, other attempts by media and some politicians using various cultural tools, bring up and strengthen the collective memory of conflict and highlight the separation between communities. Since the city and its structure is the stage for the public realm, thus there is a need to examine the role of Famagusta urban environment during those processes, and how these efforts are translated in a space?

Famagusta present physical layer

The present situation of Famagusta reflects a gap between the onground social initiatives and the urban structure of the city. It is a result of various factors, including the missing link between governmental institutions, just as municipalities, which have authority over the city spaces and local activists. Another factor is the overpresnt of military zones, taking over parts of the city, such a the Famagusta port. Thus, the public become absent in the process of shaping the urban environment, resulting in fractured and contested public realm.

Figure 38. EMU campus

Figure 39. Fenced-off Varosha

Figure 40. Fenced-off Varosha

CHAPTER 4
ANALYSIS

This chapter provides a general understanding of the urban context of Famagusta through the city scale mappings in two categories: city structure and contested city infrastructure.

In the city structure mappings different physical elements are presented: city enclaves, access to the waterfront, green and blue elements, road network, bus routes, mental map, public spaces and programming. The contested city infrastructure mappings include: conflict infrastructure, collective and contested memory and social infrastructure.

The analysis is based on empirical reviews and observations conducted during the study trip. Hence the analysis provides knowledge about how the physical environment is shaped in the contested city of Famagusta.

MAPPINGS

The mappings presented in this section provides an understanding of the current city structure of Famagusta. The mappings give an initial understanding of Famagusta different physical elements. The maps 'City Enclaves', 'Road Network', 'Mental Map' and 'Bus Routes' are based on empirical research, whilst the other maps are based on the group's own analysis and observations. The final four mappings illustrate the placement and dispersal of social infrastructure divided into different sub-categories.

LEGENDS:

E01 l Archeological Heritage site of Salamis and Engomi, Forest and Low Lands
E02 l Military Zone. Ecological Zone
E03 l Cultural and Archaeological Heritage Site of Famagusta Old Town
E04 l Famagusta Port Zone
E05 l Fenced-off area of Varosha
E06 l University campus
E07 l Limni Lake, Fresh Water Lake and Ecological Zone
E08 l Industrial Zone
E09 l Kato Varosha
E10 l UN Military Camp
E11 l Residential and Commercial Neighborhoods
E12 l Light Industrial Zone
E13 l River's Delta and Ecological Zone
E14 l British Military Base
E15 l UN Buffer Zone (Green Line)

According to Socrates Stratis, Famagusta structure reflects a severely segregated urban environment, fragmented into various enclaves. Those enclaves are the result of five urban conditions, including:

1. Military zones due to existing conflict;
2. Monofunctional zones, such as university campus and the industrial zone;
3. Fencing zones to protect cultural heritage such asSalamis historical site;
4. Zones with property issues, such as Varosha;
5. Ecological zones, such as areas around the river delta (Stratis 2016, p.38).

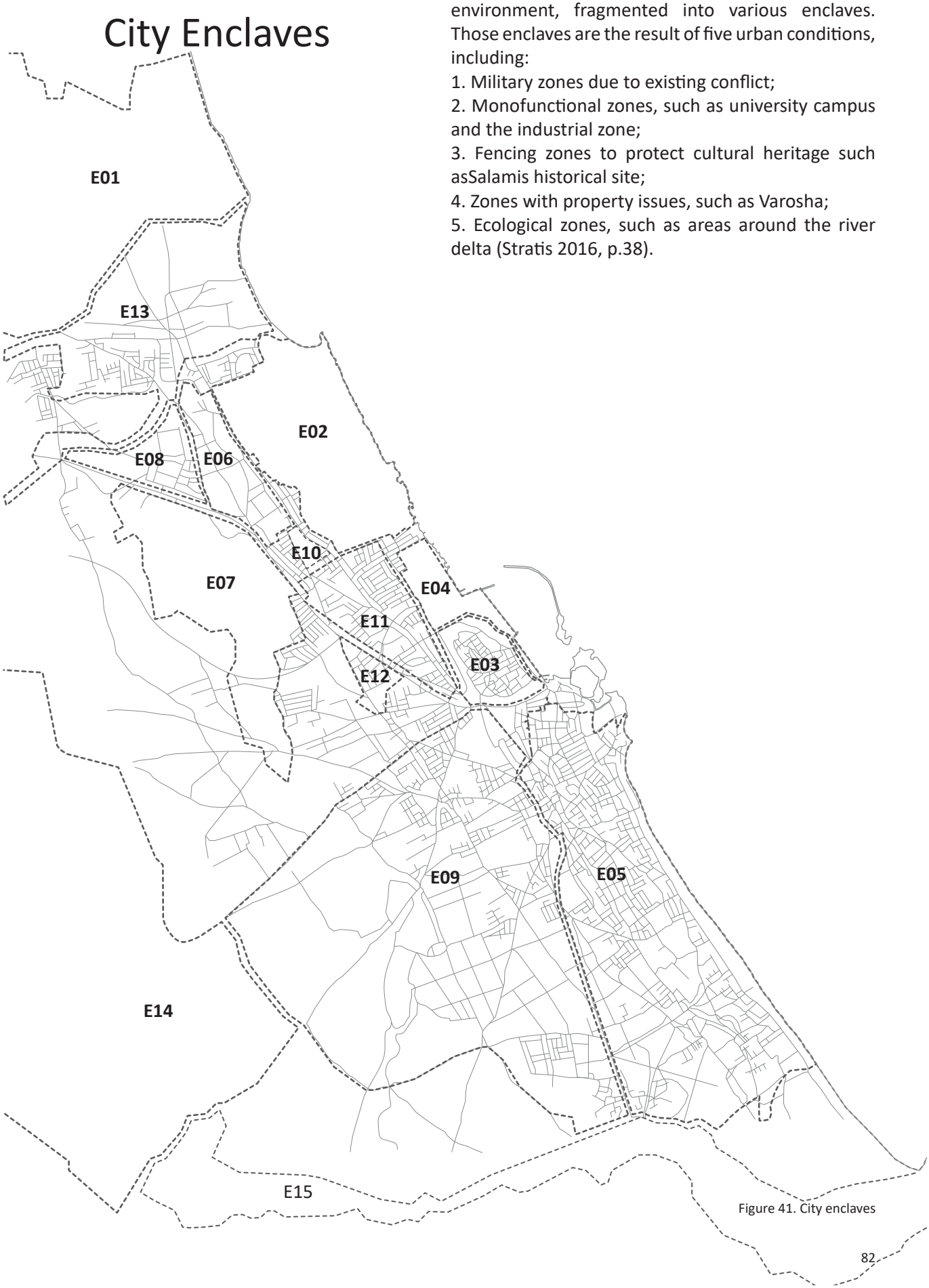


Figure 41. City enclaves

Access to the waterfront

Famagusta is located on the east coast of Cyprus, just by the waterfront of the Mediterranean Sea. Nonetheless the access to the waterfront is very limited. The many enclaves of the city, makes the sea inaccessible in major parts of Famagusta. The military zones including the UN buffer zone, located by or partly by the waterfront, are fenced off and hence not accessible to the public. Furthermore the private port in Famagusta also deprives the city from its access to the waterfront. Despite being a coastal city, Famagusta definitely lack the coastal identity, because the access to the waterfront is so limited.

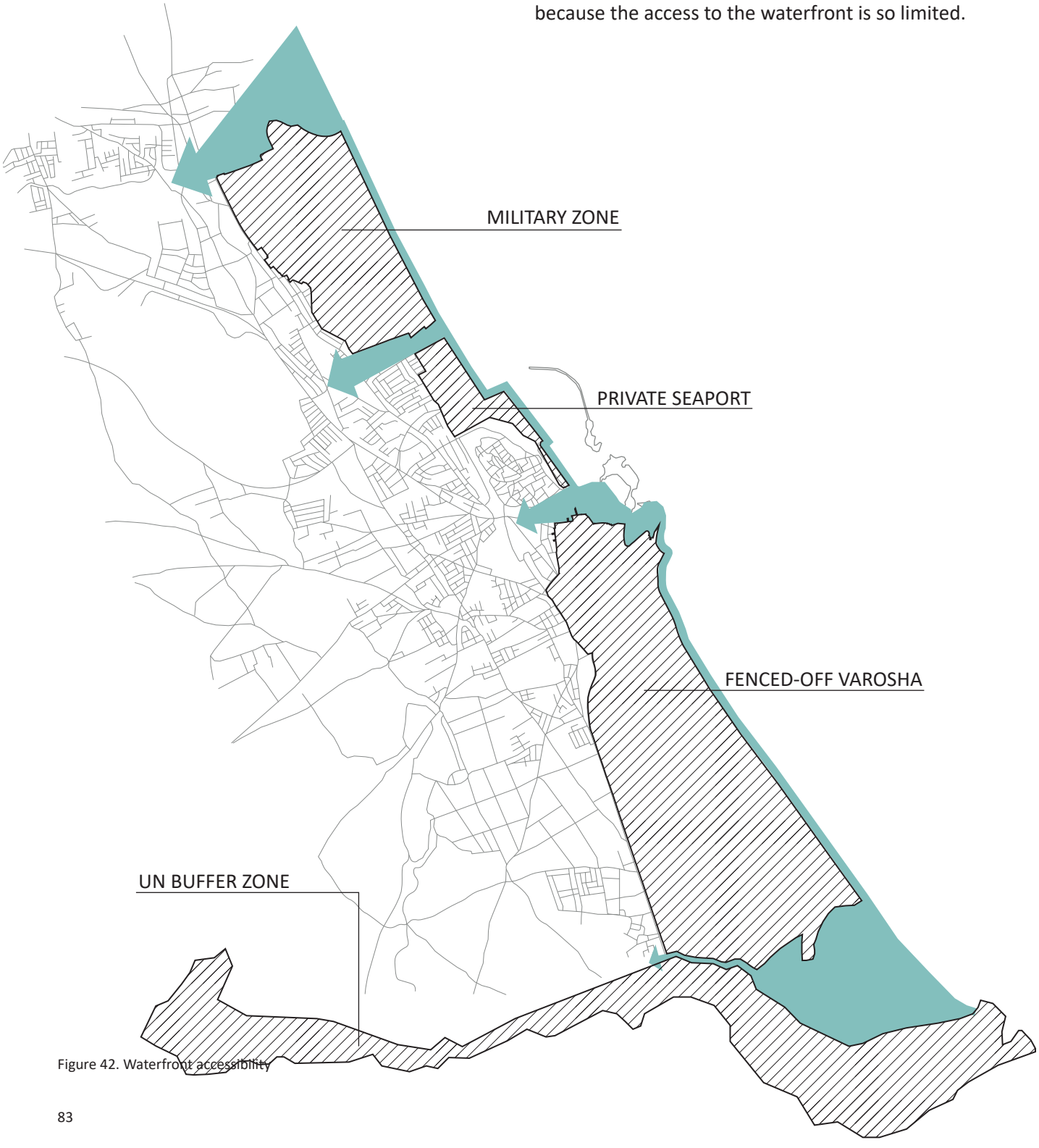


Figure 42. Waterfront accessibility

Green and Blue

This map illustrates blue and green structures of Famagusta, including the Mediterranean Sea east of the city and the agricultural lands to the west of the city. In general these two elements make up a great amount of the green and blue structures in the greater Famagusta area. The Sea and the agricultural areas clearly marks where Famagusta as a city starts and ends.

Within the city itself, the green areas are only a few and are often comprised of empty spaces, where nature is just left to grow. Regarding the blue structures, Famagusta has two big wetland areas located to the north (E13) and northwest (E07). In the north the river delta and ecological zone is located, and to the northwest the Limni Lake is located - a freshwater lake and ecological zone. The amount of water in these wetlands highly depends on the season, varying from dry to lake-like conditions.

Even though Famagusta is located to the Mediterranean Sea, this recreational element is not utilized to its full potential due to the military zones.

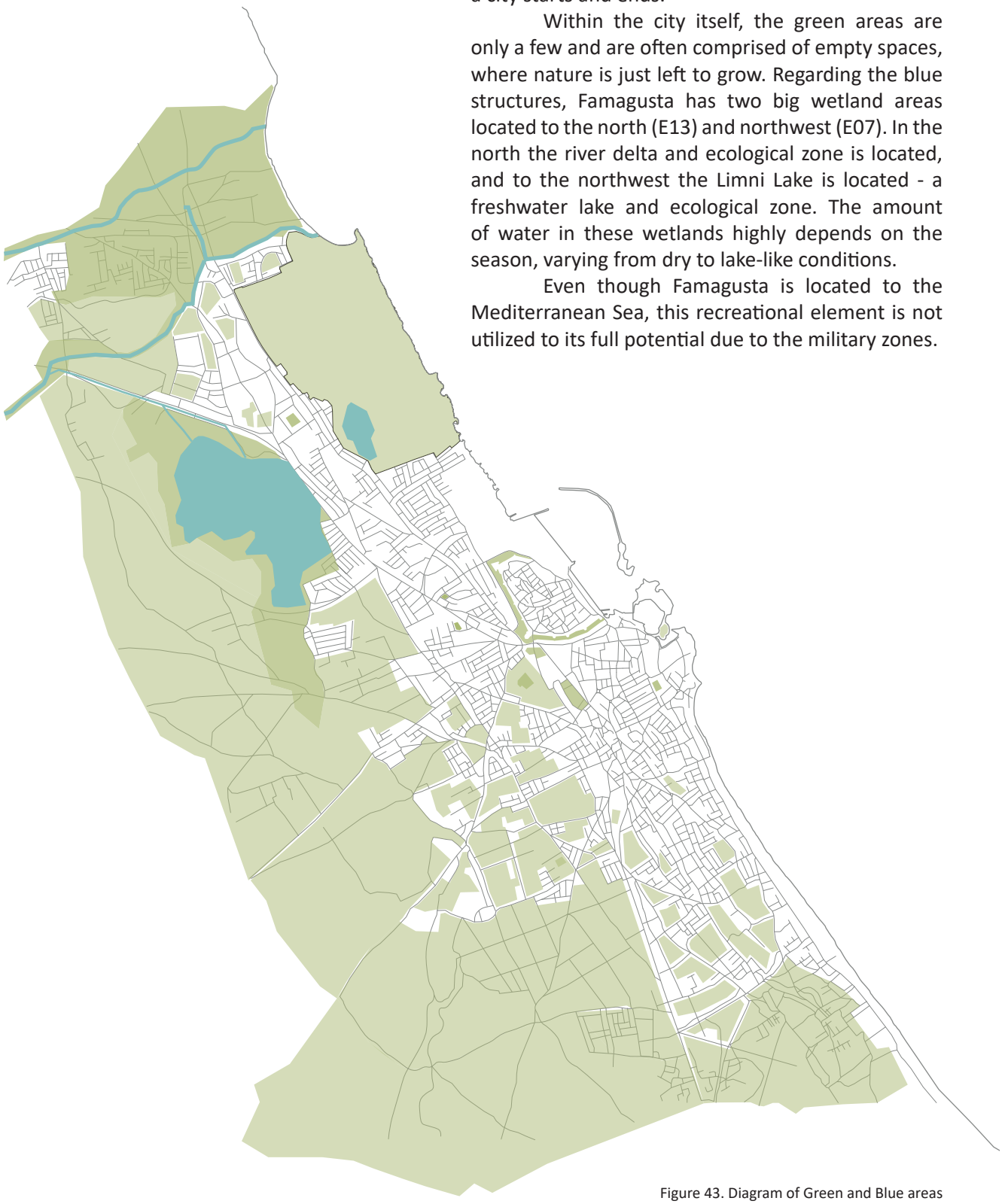


Figure 43. Diagram of Green and Blue areas

Mental Map

The ‘Mental Map’ is based on Nektarios Christodoulou survey of around 500 Turkish Cypriots and Greek Cypriots. The mental map reveal how the Greek and Turkish Cypriots perceive the existing urban fabric of Famagusta, when asked to sketch it. (O’Toole 2016). The mental map depicts a clear division in how the Greek and Turkish Cypriots perceive the city, respectively. The Greek Cypriots are mainly focused on the southern part of Famagusta, especially the district of Varosha, which is now a military zone occupied by the Turkish Army.

Before 1974 when the Greek Cypriots inhabited the city, much of the northern parts did not exist. The Turkish Cypriots, on the other hand, focus more on the northern part of the city, which was developed after 1974. The fenced off areas, such as the military zones and Varosha district, are not part of the Turkish Cypriots understanding of the city, probably due to the fact that these areas are guarded and can not be accessed. The majority of Turkish Cypriots recollections are situated around the main arterial routes of Famagusta. This can indicate that much of the urban life and activities takes place around these routes.

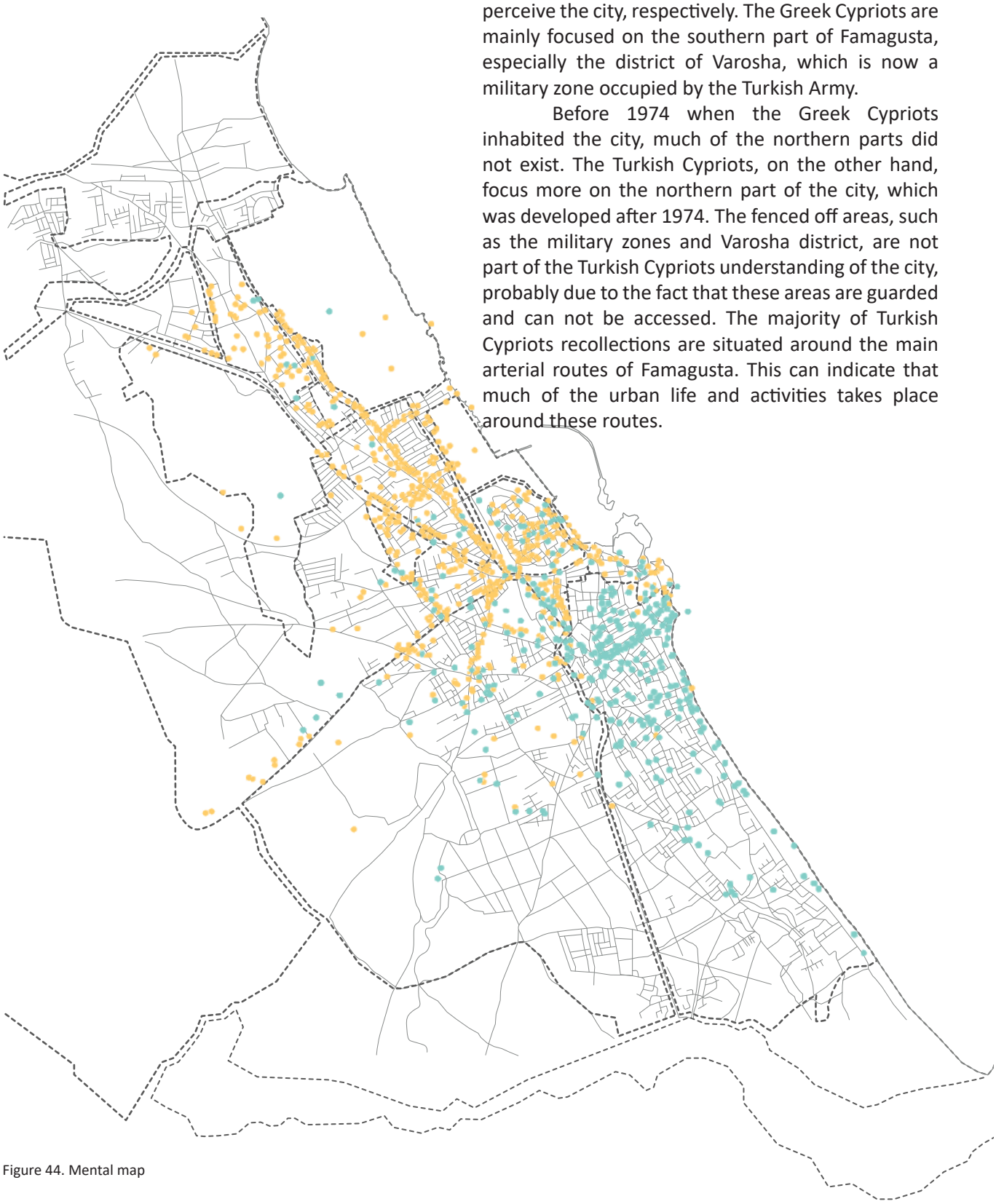


Figure 44. Mental map

Road Network

The flows of the city are divided into main flows and subflows, both representing the flow of cars, since there is no considerable amount of public transport. A survey in Famagusta shows that of the 106 respondents 91% owns a car. (Pasaogullari & Doratli 2004) Based on observations during the study this seems to be a fair estimate - at least it indicates that the amount of cars in the city is very high. Hence the mapping only show the forms of car flow as mentioned above.

The three main flows are the Salamis road going to the north, the 'Lefkosa - Gazimagusa' highway going north west towards the capital Nicosia (Lefkosa) and finally the 'On Bes Agustos Boulevard' going south west towards the border and the Greek-Cypriots side of the island. The subflows are mainly comprised of the flows within the city center, connecting the different key points of the city together with the main arteries. The subflows are mainly concentrated around the Walled City, the administrative area and the mixed residential- and commercial areas.

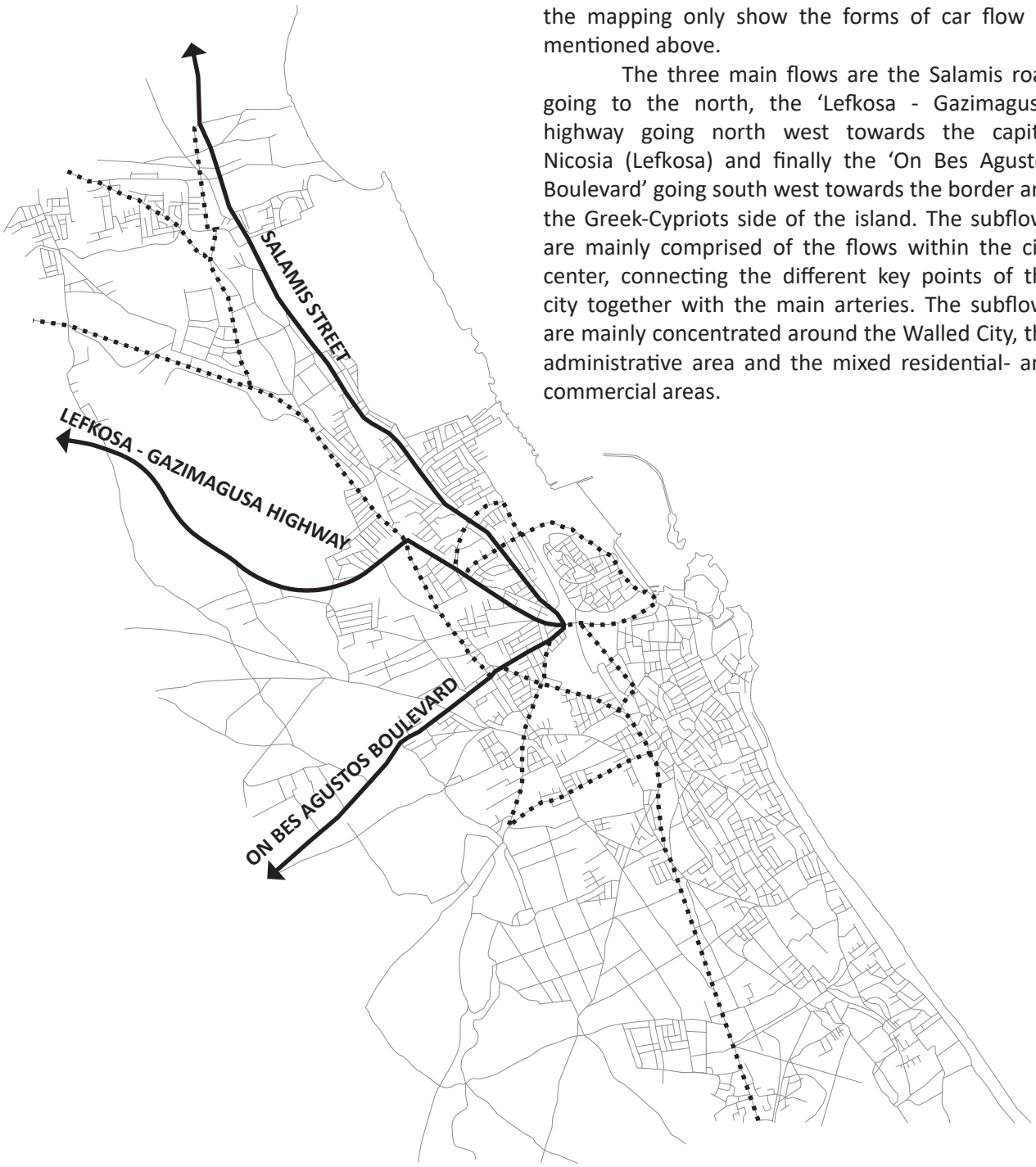


Figure 45. Road network

Bus Routes

The Eastern Mediterranean University provides five bus routes, mainly intended for students at EMU. The buses covers the central parts of Famagusta and main arterial routes of the city. All the bus routes depart or arrive at the EMU campus, since the transportation service is provided by the university. According to the EMU Transportation Services Unit approximately 60% of the students reside throughout the city. (TSU n.d.) Since students are away for a summer break, public transport frequency decreases. Hence there is a great need for a transportation system that serves the public of Famagusta.

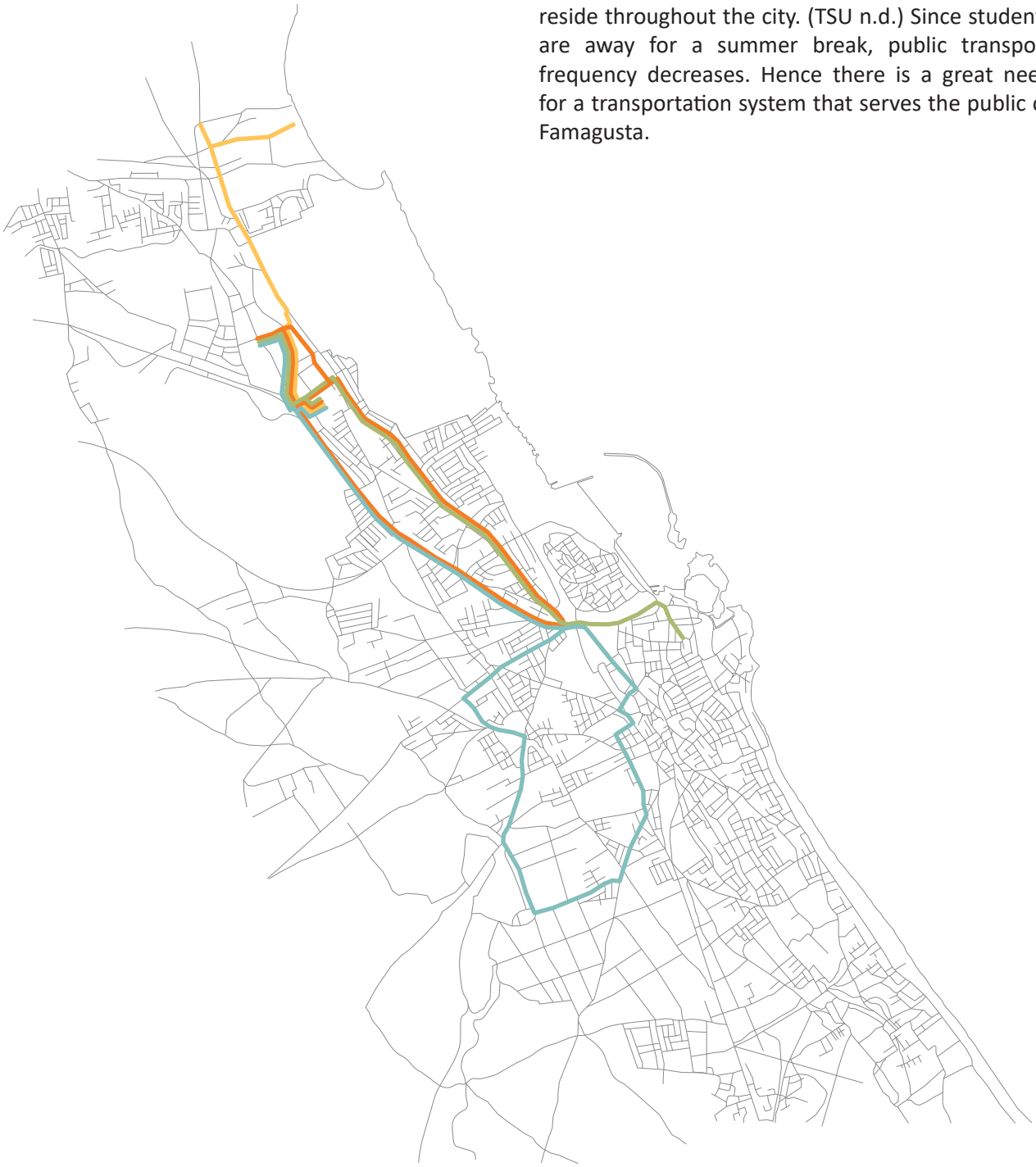


Figure 46. Bus routes

Public Spaces

The amount of public spaces are few and are scattered throughout the entire city. Within the Walled City of Famagusta there is the highest concentration of public spaces. This area also serves as a tourist destination, which to some degree can explain the amount of public spaces.

The mapping of public spaces is based on observations during the study trip to Famagusta and from the article “Measuring accessibility and utilization of public spaces in Famagusta”. As described in the article the public spaces are few, the good ones are located far from residential areas and they are poorly maintained. (Pasaogullari & Doratli 2004) The consequence is that the public spaces of Famagusta are not utilized.

Figure 47. Diagram of public spaces

Health and Work institutions

This map shows the placement and dispersal of hospitals, healthcare centers and working areas in Famagusta. The Work institutions are based on employment in the private port and in the industrial zones.

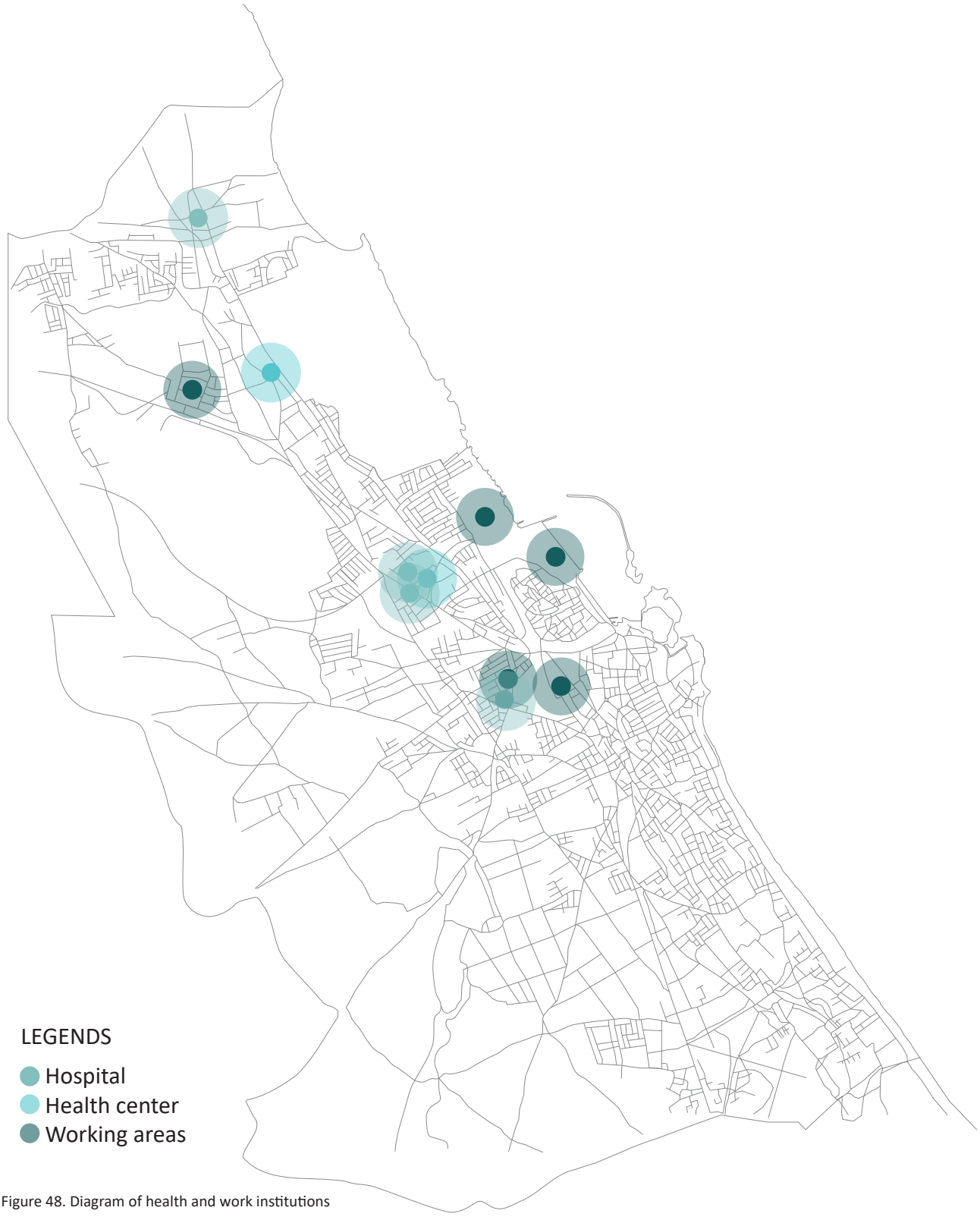


Figure 48. Diagram of health and work institutions

Educational institutions

This map shows the placement and dispersal of educational Institutions. This category includes primary school, secondary school and high school together with universities and culture center. There is a high density of educational institutions, however the EMU located to the north contains the majority of the students in the city. The culture center located to the north of the city is the Famagusta Culture and Congress Center.

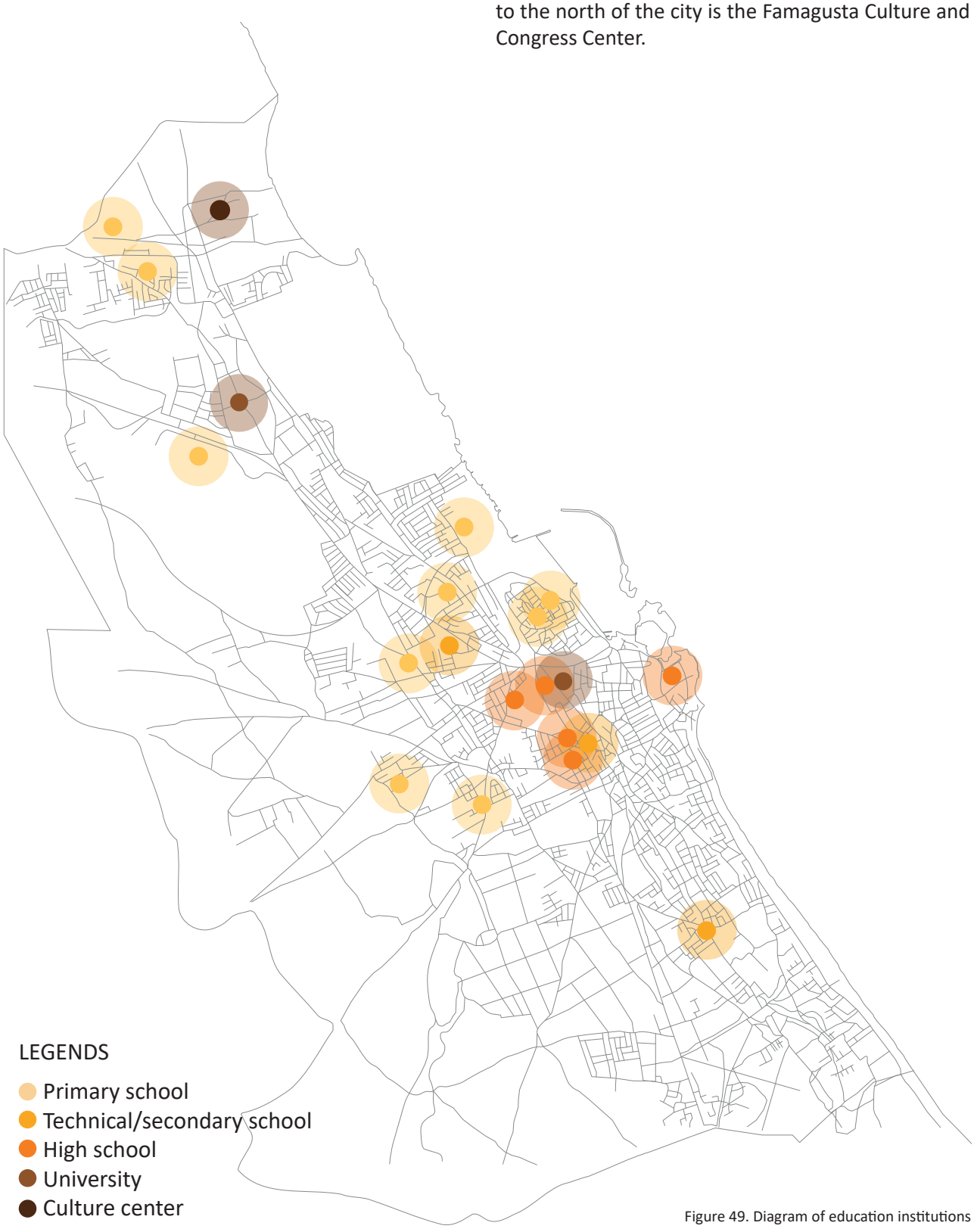


Figure 49. Diagram of education institutions

Leisure activities

This map shows the placement and dispersal of leisure activities. The leisure activities are divided into four categories: beach, theater, restaurants and bars, and cinema. Many of the restaurants and bars are located around the main arterial route of Salamis road. The other leisure activities a widely scattered across the city.

Figure 50. Diagram of leisure activities

Religious buildings

This map shows the placement and dispersal of religious buildings in Famagusta. The religious building tend to cluster with many mosques located in the periphery or rural areas of the city. The highest concentration of religious buildings is found in the Walled City, which is because of the area's historical significance. The Lala Mustafa Paşa mosque, a historical church converted into a mosque, is big tourist destination.

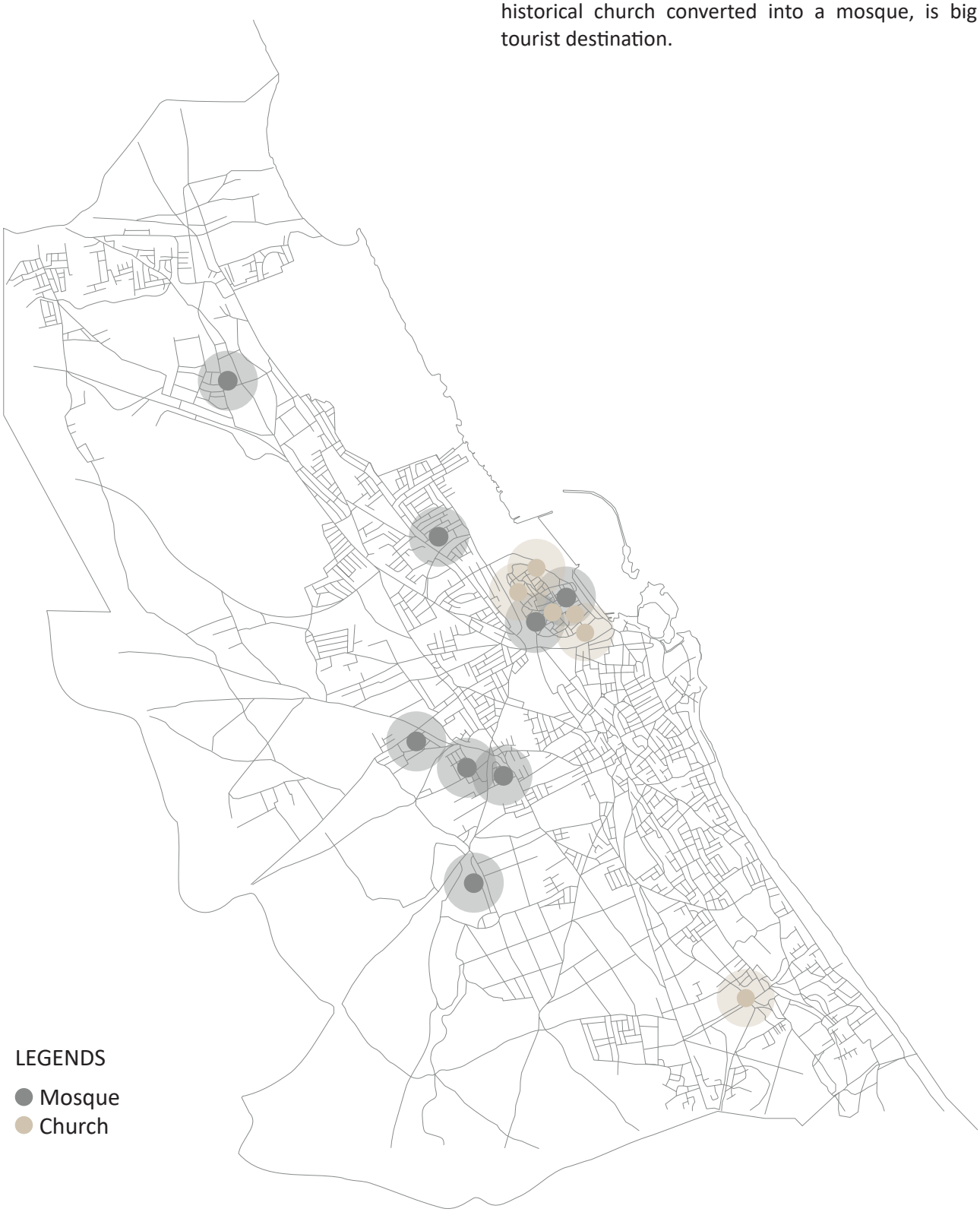


Figure 51. Diagram of religious buildings

PUBLIC SPACE ANALYSIS

The focal points of the analysis are on the public spaces and mobilities of Famagusta, since these are key elements of the public realm. However, public spaces and mobility will be examined as a whole. In the chapter 'Theoretical research' it is argued that public spaces and mobility are interlinked and mutually dependent, thus both parts equally make up the urban life in cities. If one part is insufficient it will have a negative impact on the other part. Therefore both public space and mobility of Famagusta will be analyzed together in this section.

Public space and mobility

This analysis of Famagusta is comprised of two elements: reviews of articles and observations during the study trip. The research articles of Famagusta have been conducted by students and professors from the Faculty of Architecture at Eastern Mediterranean University, Famagusta. The other part of the analysis is based on the observation conducted during the site visit to Famagusta. This part contains descriptions of the site, observations and pictures.

The rapid urban growth of Famagusta after the war in 1974, have had a negative impact on the physical environment of Famagusta. (Pasaogullari & Doratli 2004)The negative impacts of rapid urban growth apply to many factors of the urban environment. This includes the infrastructure, the types of public space and the quality of urban environments (Pasaogullari & Doratli 2004; Önal et al. 1999, p. 346).

In general Famagusta lacks public spaces both in quantity and quality. As the mappings, presented in 'Present' section, show, there are only a few public spaces in Famagusta, and they are scattered throughout the city. The public spaces that exist are of poor quality, unmaintained and experienced as unsafe. (Pasaogullari & Doratli 2004, p. 231) Furthermore the mobility in the city is predominantly car based. This is visible in the statistics and from the observations of the city. (Pasaogullari & Doratli 2004, p. 229-230). According to a survey they conducted with a 126 participants, 91 % of them owned a car. Likewise the survey also showed that 91 % of the participants likewise found that the car is the most effective in terms of accessibility within the city. The few public spaces of low quality combined with the lack of accessibility increase the existing problems of limited places for urban life to take place.

Since the car is a predominant feature of Famagusta, the urban life takes place around the main arterial routes of Famagusta, such as Salamis road and Gazi Mustafa Kemal Boulevard. However, these places of interaction are primarily constituted of commercialized places, such as cafés, bars, restaurants etc., focusing on the commercial activities. The problem with commercialized places serving as places of interaction, is that they tend to focus on the service they provide, rather than how to contribute to the street life of the city. (Önal et al. 1999, p. 346).

Another consequence of the unplanned city is the inadequate placement and amount of parking lots (Önal et al. 1999, p. 346) thus sidewalks often are used as parking lot, making city pedestrian unfriendly. It can be argued that the only interaction within the public space is limited.

The combination of many cars, inadequate physical street structures and commercialized places for interaction, provides poor conditions for the public realm to occur and communities to thrive.

Nevertheless there are public spaces in Famagusta which are not affiliated with commercial activities and the main arterial routes, which can be regarded as a positive feature for the public realm. Thus the next section will examine the qualities that makes the public space attractive and encourage the social interaction.

Figure 52. Sidewalks in Famagusta

Figure 53. Streets in Famagusta

Quality public spaces

In the Theoretical research chapter, Vikas Mehta defined five qualities that form quality public space, which are: 1. inclusiveness, meaning accessible space that is open to all users. 2. Hold meaningful activities that respond to ordinary daily needs, 3.feeling of safety from different factors, 4. Offers comfort and shelter from microclimatic conditions, and 5. To be visually pleasurable (Mehta 2014, p.57-61). Thus, the quality of the public spaces in famagusta will be determined through comparing these qualities to the existing public spaces.

Starting with the ancient Walled City, in the Walled City the streets are narrow and tortuous. which create a pedestrian friendly network that connects the plazas and green areas within the Walled City. In some places the streets are so narrow that there is no place for the cars, thus pedestrian feel the safety from the traffic. In other places the shops have occupied the streets with chairs, tables or items for sale.The Walled City also provides the necessary social infrastructure for everyday urban life to take place. A school and sports activities, including a football field, is located within the walls to meet the daily needs of residents. These features combined with the many historical places and buildings, makes it a destination for tourists.

Looking on EMU campus, it has limited accessibility, since it is devoted mainly to students, yet the campus is pedestrian friendly with board sidewalks. Besides this there is provided plenty of parking lots for the cars, so they are not parked randomly on the sidewalks. Furthermore there are many green areas and plazas with good options for a break and occasionally there are also cafés and restaurants, which makes it comfortable and allows for longer stays e.g. sitting options and shade. Throughout the campus the parks and plazas are equipped with greenery and furniture that are visually pleasant.

Even though the Walled City and the EMU campus meet the attributes of quality public space defined by Mehta, yet these places are utilized temporary and serve specific social group. Since EMU students leave during the summer season, the space in the campus become inactive. Also, in the walled city, the main users are tourists who utilize the space temporary. Thus, those places are affected by the enclaved structure of the city and its divided community, so local communities don’t benefit from the qualities of such places.

Figure 54. Public spaces in Famagusta

Conclusion

This analysis is based on the present conditions of Famagusta, where public spaces are absent in quality and quantity. From the theories, it is clear that quality public space, is characterized by availability and accessibility to all residents, supporting meaningful everyday activities, giving shelter in different climatic conditions, providing sense of safety, and sensory enjoyable (Mehta 2014, p.57). Shared public spaces are a precondition, if there is to be any social interaction between communities and thus a potential for a future in coexistence.

Therefore the current problems with the urban environment of Famagusta possess a threat to the future social life, when the island is united. When the contemporary public spaces does not encourage the current inhabitants to utilize or do social activities in the public spaces, it is very unlikely that these public spaces will foster social interaction and coexistence between two contested communities in the future. As the public realm foster social interaction is the seed to a future of coexistence between communities, the public realm of Famagusta requires a great deal of attention, due to the current conditions.

Putting attention towards the types of mobility available in the city and the types of public spaces that can foster social interaction, provides a great potential for a reconciled future.

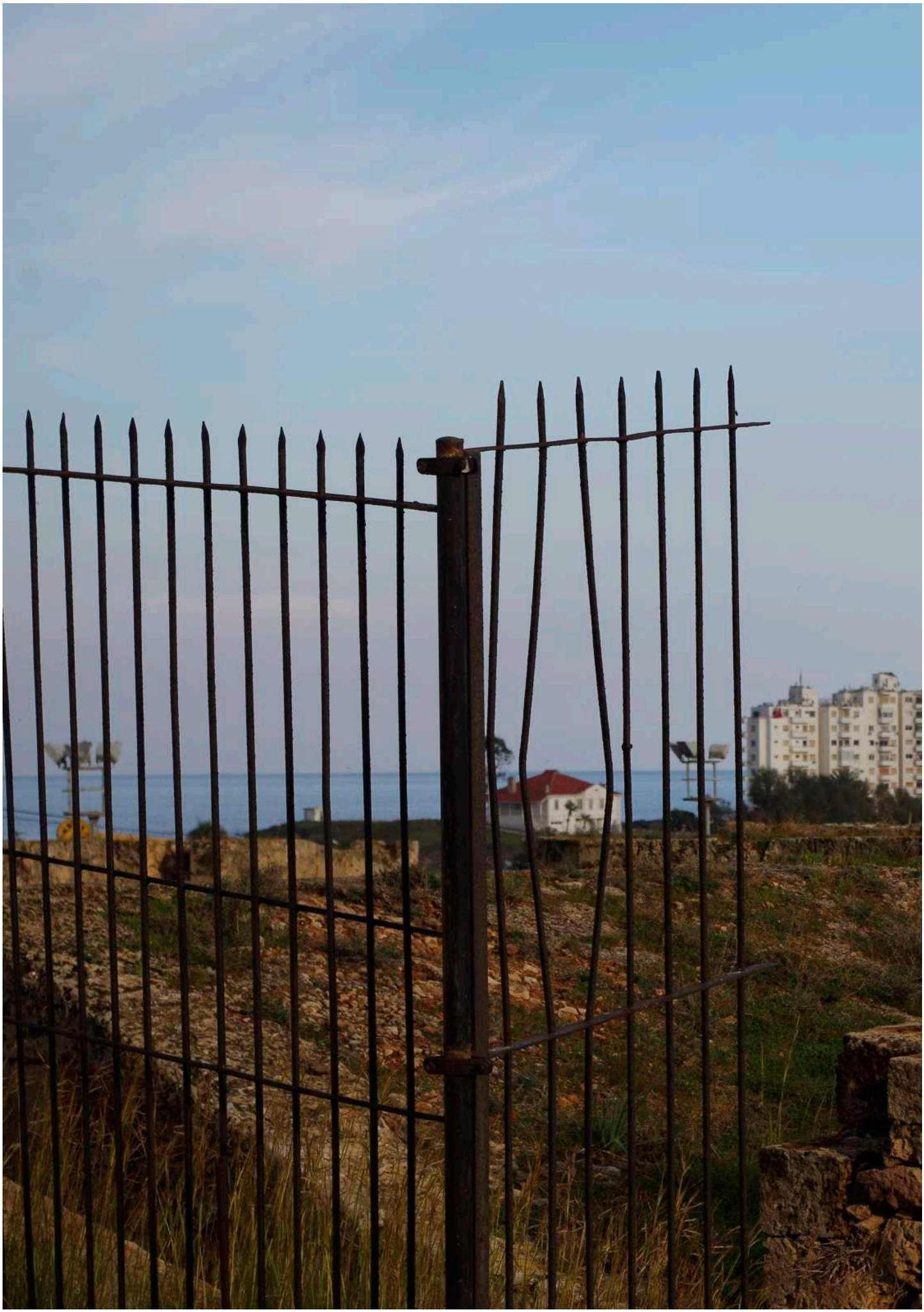


Figure 55. View from the walls of the Old Town

CONTESTED CITY MAPPINGS

In the Theoretical research chapter, it was found that contested city structure consists of three urban elements: conflict infrastructure, contested public realm, and places of contested memory. In order to analyze Famagusta structure as contested city, the previous urban elements will be mapped on the city-scale conflict infrastructure map shows physical and mental borders in the city.

Public realm will be mapped in the form of existing social infrastructure and mobility spaces, while contested memory and collective memory spaces are mapped as well. These mappings will help to understand how conflict is translated in the city structure, and direct to the strategically approach for the issues in contested city of Famagusta.

Contested city infrastructure

Conflict infrastructure

The conflict infrastructure in Famagusta consists of physical borders, such as walls around the 'Walled city', the fenced area of Varosha, the port, which is fenced and kept partly under military control, the fenced Eastern Mediterranean University campus, and four fenced military zones, one by the coast, other three are on the borders of Famagusta city. Also, dividing streets in the city are mapped as part of conflict infrastructure, those streets cut through Famagusta city and define the enclaves around the city. While the mental border, as figure 44 shows, that the mental border between communities is located in the central zone of the city, and the Turkish Cypriots neighborhood is to the north and Greek Cypriot in the south.

Contested/collective memory places

This map shows place of collective memory, including the port, where both communities used to work and share history of developing Famagusta. the walled city, hold past traces for both communities, including many churches and mosques, like the iconic saint Nicholas church, which became also Lala Mustafa Pasha Mosque. The administrative zone, which built by British, represents place once shared by both communities to deal with governmental procedures. The iconic beach stands as place for collective memory of Famagusta once active beach and touristic resorts. The contested memory spaces include Varosha, since for Greek Cypriots in holds memory of lost homes and neighbourhood, while for Turkish Cypriots it is memory of winning civil war, to protect them from being displaced from their home city. The map also trace collective memory street, which both communities take to go around the city, while contested memory roads, are roads taken to go to one side neighbourhood or zone.

Social infrastructure

In this map social infrastructure and mobility spaces are mapped as physical representation of the public realm. The social infrastructure is divided into five main categories; work, leisure, education, cultural, and health, since those activities meet the basic needs of local communities. Also, it marks the walk roads as part of mobility as spaces for public realm in the city.

Moreover, even though Kato Varosha is open for development, yet all existing social infrastructure including the biggest city hospital, and the University campus, are focused in the north part, and following the mental borders of Turkish Cypriots.

Conflict infrastructure

Figure 56. Conflict infrastructure

Social infrastructure

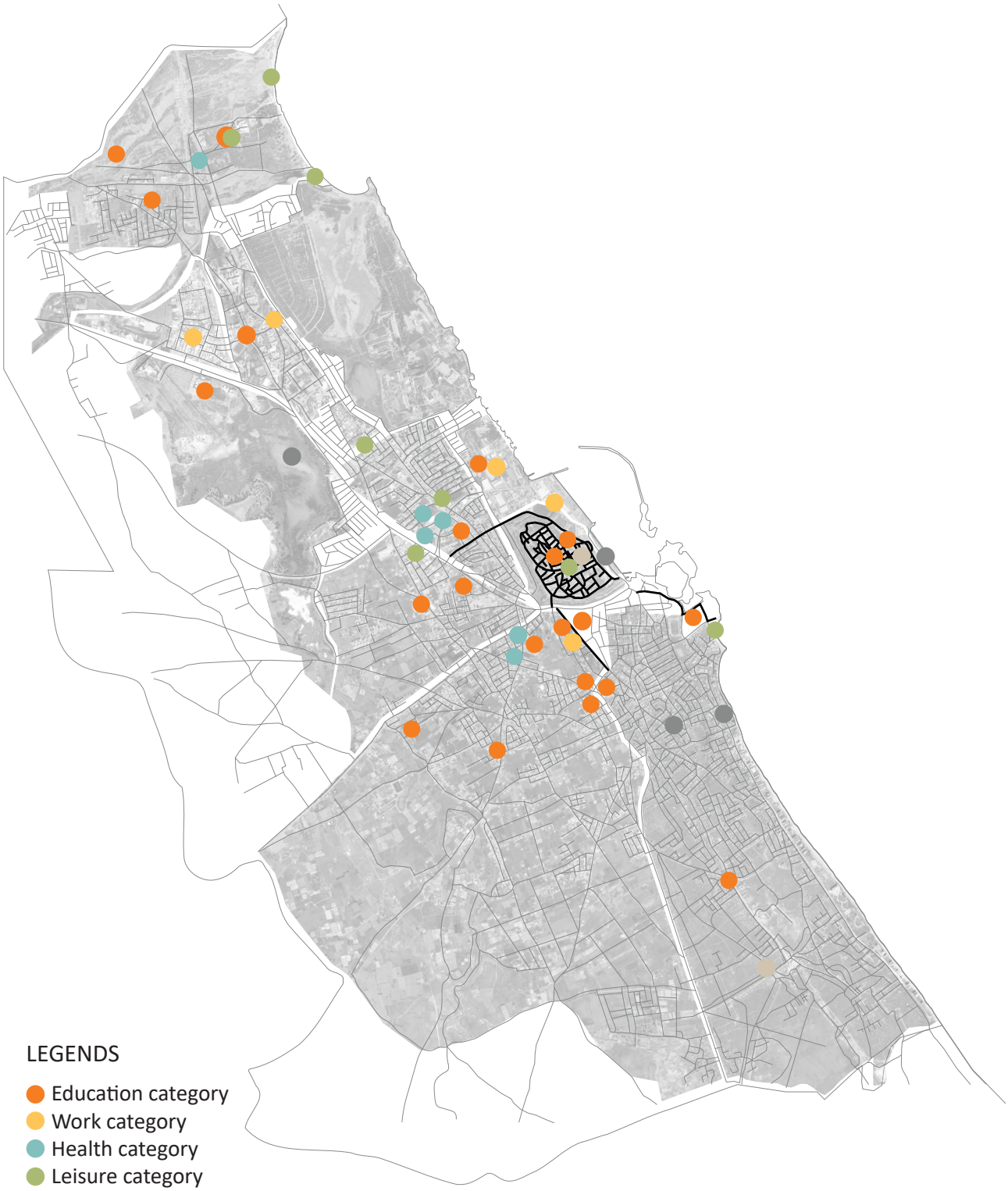


Figure 57. Social infrastructure

Collective and Contested Memories

Figure 58. Collective and contested memories

Conclusion

From the analysis chapter it can be noticed that the urban elements of city structure and conflict infrastructure overlap in the relation of action and reaction between social processes and urban environment.

The city structure mappings show the fractured city structure, the lost coastal identity, mental borders between communities, a car based city with lack of quality public spaces and the need of public transport. It can be noticed that conflict infrastructure including physical borders and dividing streets, shape the city structure of Famagusta, thus defining its borders and taking over its coastal identity. Moreover, the collective memory of both communities is focused in the city center around the port and the old city. It also points to the lack of walkable streets and cultural programming. Therefore, the existing city structure becomes a part of the conflict, maintaining division in the city through the conflict infrastructure.

Thus the urban design challenge is to find the suitable strategic approach to promote social coexistence and inclusiveness in the contested city.

CHAPTER 5

URBAN STRATEGY

The purpose of this chapter is to find a suitable strategic approach that can promote coexistence. Hence in this chapter the urban strategy for Famagusta will be presented. The strategy is based on problems and potentials, presented in the previous chapters, in relation to the public realm of Famagusta. Moreover, establishing the future scenario for Famagusta helps to guide the strategy.

The strategy is developed around the concept that social infrastructure, which facilitate everyday urban activities, holds the potential for interactions between communities and hence provides a guideline for choosing points of interest. These points of interest also provide the base for a public space network and a public transport system. A master plan of the strategy is presented together with a timeline of the strategy.

FUTURE

"In order to extend the possible, it is necessary to proclaim and desire the impossible. Action and strategy consists in making possible tomorrow what is impossible today."

Lefebvre 1973/76, p. 36 cited in Jensen & Freudendal-Pedersen, 2012, p. 199

City is a growing organism, constantly changing in time, and as much it is important to be aware of the past and the present, it is important to be aware of the future as well. Yet the future is uncertain and unpredictable, it is a key "to question, unpack, invent what is going on and what can be done within the present" (Bell, Wau 1971; Slaughter 2012 in Urry 2016, p. 7). Considering future within the constructive thinking has a strong impact on city and society development as it generates the passion for certain changes.

Future Scenarios

Future visions are shaped by memories and practices, personal agendas and public interests (Stratis S. 2016, p.30). In a context of contested cities, it is important to understand different future scenarios, as they hold potential to become a key tool for both, contested and common, development.

A Canadian futurist Norman Henchey distinguished three future scenarios: the Possible, the Probable and the Preferable, which have different impact on planning and developing subsequently visions. He explains the Possible future, as the future that may happen, everything that can be possibly imagined. “The possible future includes “wildcards”, those dramatic and seemingly implausible changes that can occur very swiftly. “Wildcards” are typically low-probability but high-impact events such as the fall of the Berlin Wall” (Hanock & Bezold 1994, p. 24).

Another imaginary scenario is the Probable future - what will likely happen. This future “is based of our examination of our present situation and our appraisal of likely trends and future developments” (Hanock & Bezold 1994, p. 24-25).

The third - Preferable future - opens the imagination of what we want to have happen. “Preferable futures are visions that generally begin by identifying and trying to create a future that does not yet exist. Vision moves reality beyond the present toward the best that can be” (Hanock & Bezold 1994, p. 25). To change the future, first it is important to imagine it.

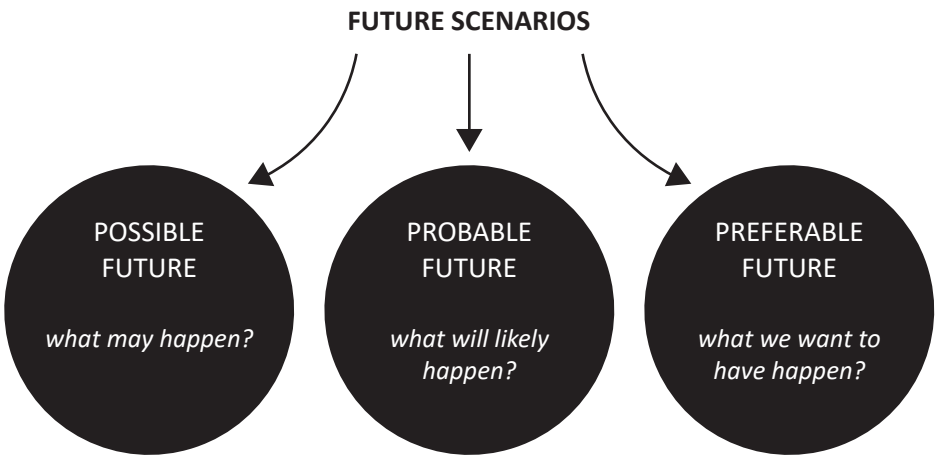


Figure 59. Future scenarios diagram

Probable future scenarios

Scenario 1: the "Next Divided City of Cyprus"

Historically, Famagusta has always been split between Greek Cypriots living in the south part of the city and Turkish Cypriots living in the walled city in the north part. After the events in 1974, when Greek Cypriots were forced to flee, the city of Famagusta developed mostly to the north side, leaving behind the fenced-off area of Varosha. Split mental maps and enclaved urban structure of the city direct to the future scenario, where Famagusta becomes divided both mentally, with Greek Cypriots settling in the southern part of the city, leaving current citizens living in the north, and physically, possibly with a buffer zone between walled city and Varosha district or fragmented peace walls scattered throughout the city, as in Belfast, Northern Ireland. "The actual spatial practices combined with the Famagustians' split mental geographies and their intolerance to the "other" seem to implicitly lead to this scenario" (Stratis 2016, p.32).

Scenario 2: the "Private Gated City"

The fenced-off district of Varosha is a unique and complex case that demands for a special attention when imagining future of Famagusta. In the context of a rapidly urbanizing world, under the fast-track urbanism, which according to Stratis, is fashionable across the Cypriot divide (Stratis 2016, p.32), the district might become a socially and economically segregated enclave, like the downtown in Beirut, Lebanon. Due to the economic crisis or governmental intentions to camouflage the conflict and its consequences, "the urban actors would be inviting international private investment to build private cities" (Stratis 2016, p.32), which might result in creating commercialized, business-based or tourism-based gated areas of Famagusta.

Scenario 3: the "Clean Slate City"

Another probable future scenario for Varosha district, according to Stratis, is a clean slate modernist development. The fenced-off area has been decaying for more than 40 years, causing poor conditions of infrastructure and buildings, as well as difficulties to cope with current regulations, such as safety and building standards. There have been few unsuccessful "Clean Slate" plans in the Republic of Cyprus, "authored either by the United Nations or other interested countries, such as the UK and the USA" (Stratis 2016, p.33). "Cleaning" the city is the top-down development plan, which excludes communities and causes lost city identity.

These three Probable future scenarios are likely to happen, although they don't support the coexistence of the contested ethnic groups. The Preferable scenario, formulated by the project group reflects the will of communities to coexist in the future cities in Cyprus.

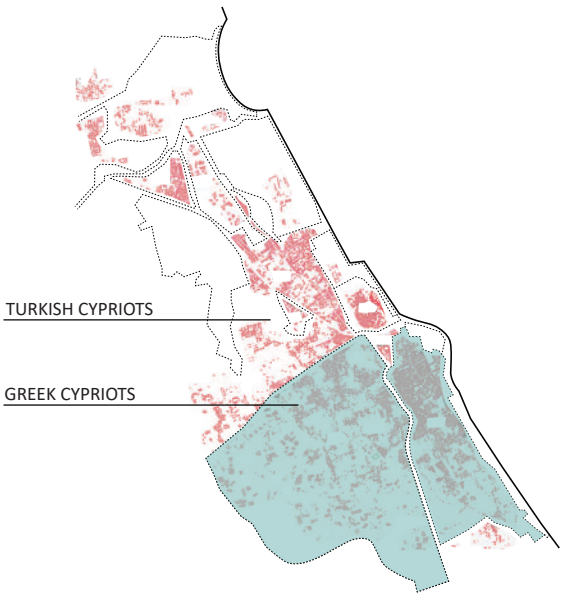


Figure 60. Probable scenario 1

Preferable future scenario

The conflict have been part of the everyday life in Cyprus for over 40 years, on different levels. A preferable future would be one where communities are able to deal with conflict on local level, through discussion, compromising when needed, and mutual understanding. one that doesn't restrain people from freedom of movement or restrain people from settling according to their wishes. A preferable future is when both communities share the city and live in proximity.

Figure 61. Preferable future scenario

URBAN STRATEGY

Target Group

The project main focus is on the most contested social groups: Greek Cypriots (GC) and Turkish Cypriots (TC). However, all users of the city play an important part of the public realm. Therefore, users from different nationalities and ethnic groups are included in the strategy. Those users are considered as 'Coexistence agents', since they facilitate coexistence of divided communities, playing the role of intermediate users, who help to overcome the fear of being in proximity with 'the other' community.

Thus, the project target group become, the Greek and Turkish Cypriots, and the coexistence agents including: the Turkish residents who settled in Cyprus after the war, international students, international residents, and tourists.

Goals

The main goal of the strategy is to disenclave the city structure and repair the physical fabric of its public realm. Thus, main goals are put to achieve: pedestrian friendly city with the use of public transport, shared social infrastructure, and inclusive public spaces for citizens participation and local initiatives. While sub-goals that support the city future development include: shared spaces and activities, overcoming the city physical and mental borders, enhancing the coastal identity through accessible waterfront and public port, multicultural identity, supporting Local crafts and art, engaged citizens and people empowerment.

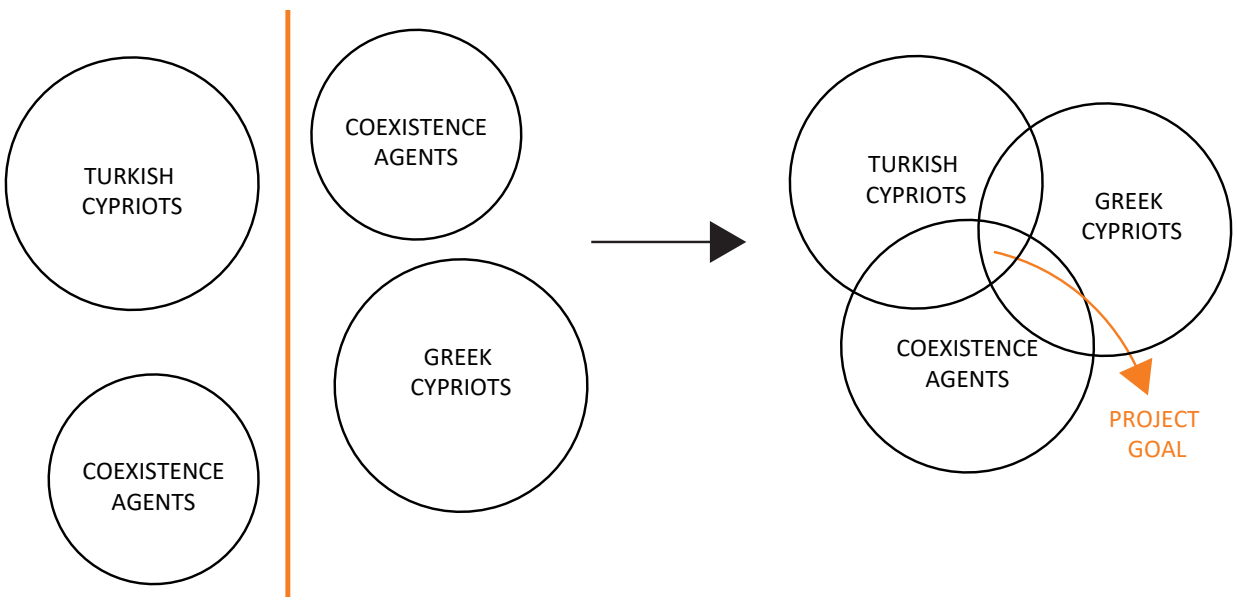


Figure 62. Target groups and urban strategy goals

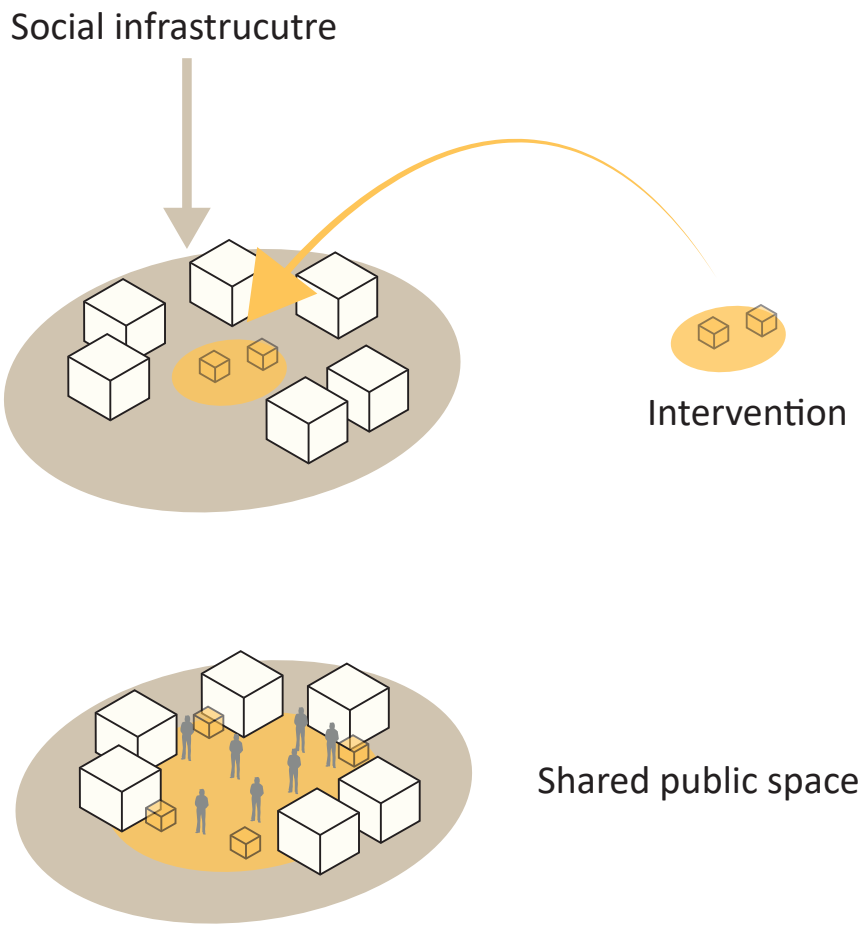


Figure 63. Urban strategy concept

Concept

The strategy of the project is to use the existing social infrastructure that meets the basic needs of Famagusta community such as schools, hospitals, public services, etc,. as a place of intervention. As those services has the potential to be shraed by both communities according to the questionnair done by Nektarios Christodoulou through his PhD research on the role of planning in ethno-netionally contested cities: The case of Famagusta (Christodoulou , 2018).

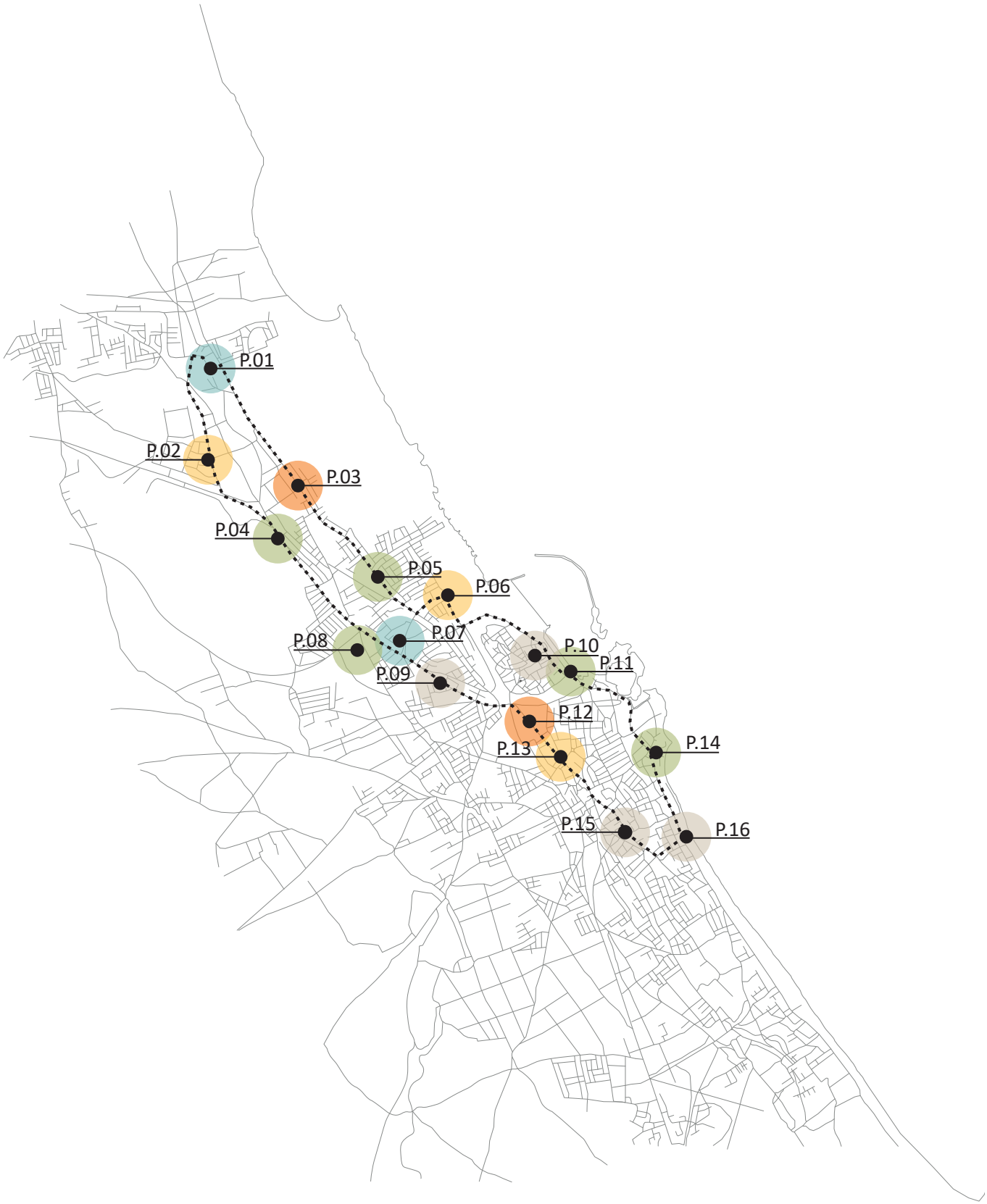


Figure 64. Points of interest

Points of interest

The urban strategy defines the overall approach to overcoming the problems of the existing city structure. Famagusta is a fragmented city in many ways, and the city structure supports the conflict by maintaining divisions with the conflict infrastructures.

By defining points of interest based on the existing and potential social infrastructure of Famagusta, the strategy defines places for interventions to take place. The interventions are divided into five categories: health, leisure, work, education and culture.
The category for the point of interest is defined by the context of the social infrastructure. Moreover the points of interest guides the route for the new public transport system in Famagusta. The system provides accessibility to the places for urban life.

Hence the strategy combines the three key elements of a public space network, described in the theoretical research. By integrating the social infrastructure - that facilitates everyday life - the accessibility - in the form of the public transport system - and the quality of the public spaces. By integrating the intervention into these points of interest, the strategy creates a solid foundation for social interactions and coexistence to occur. This approach leads to the overall goal of connecting the fragmented city structure through the physical and social fabric of its public realm.

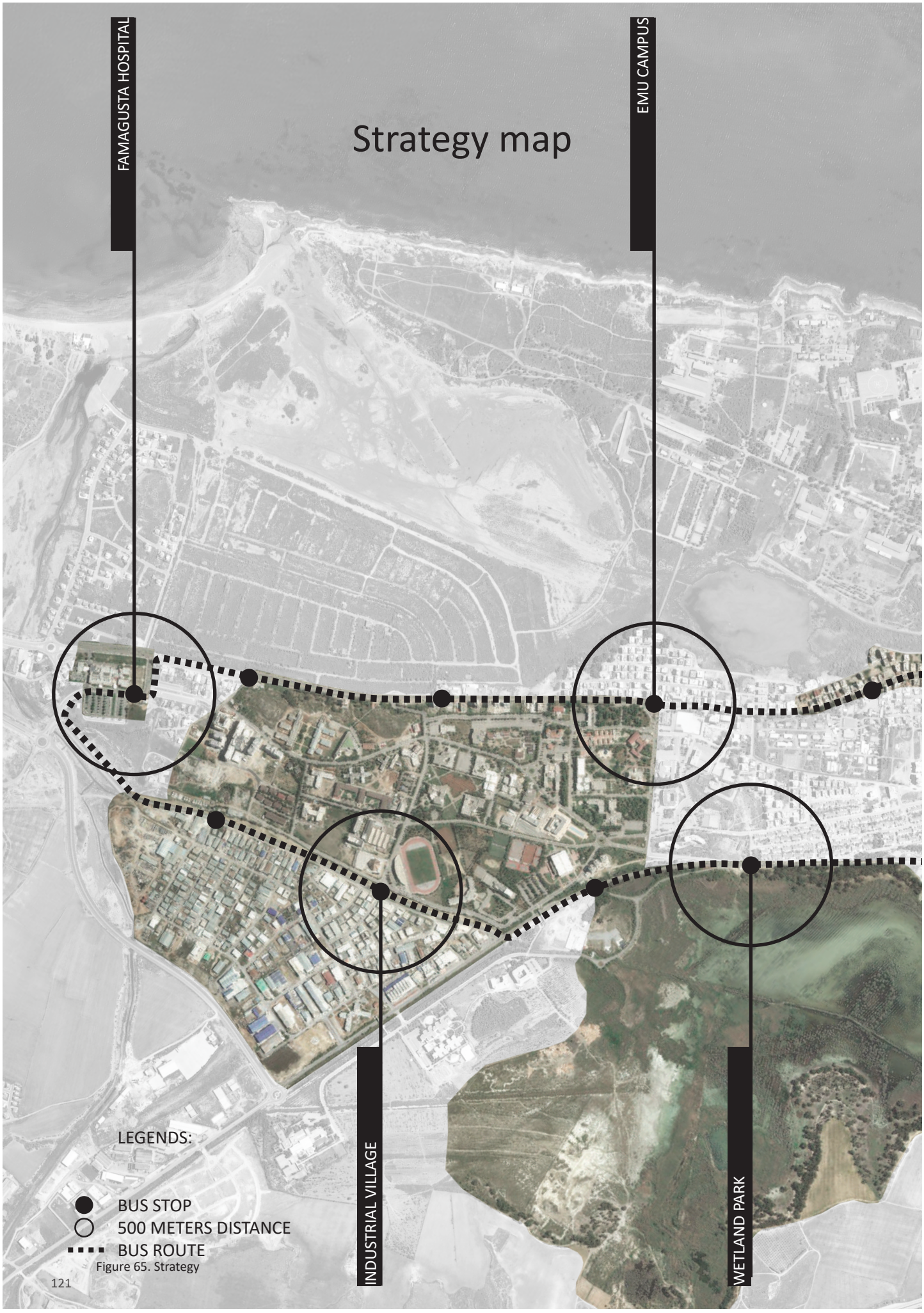
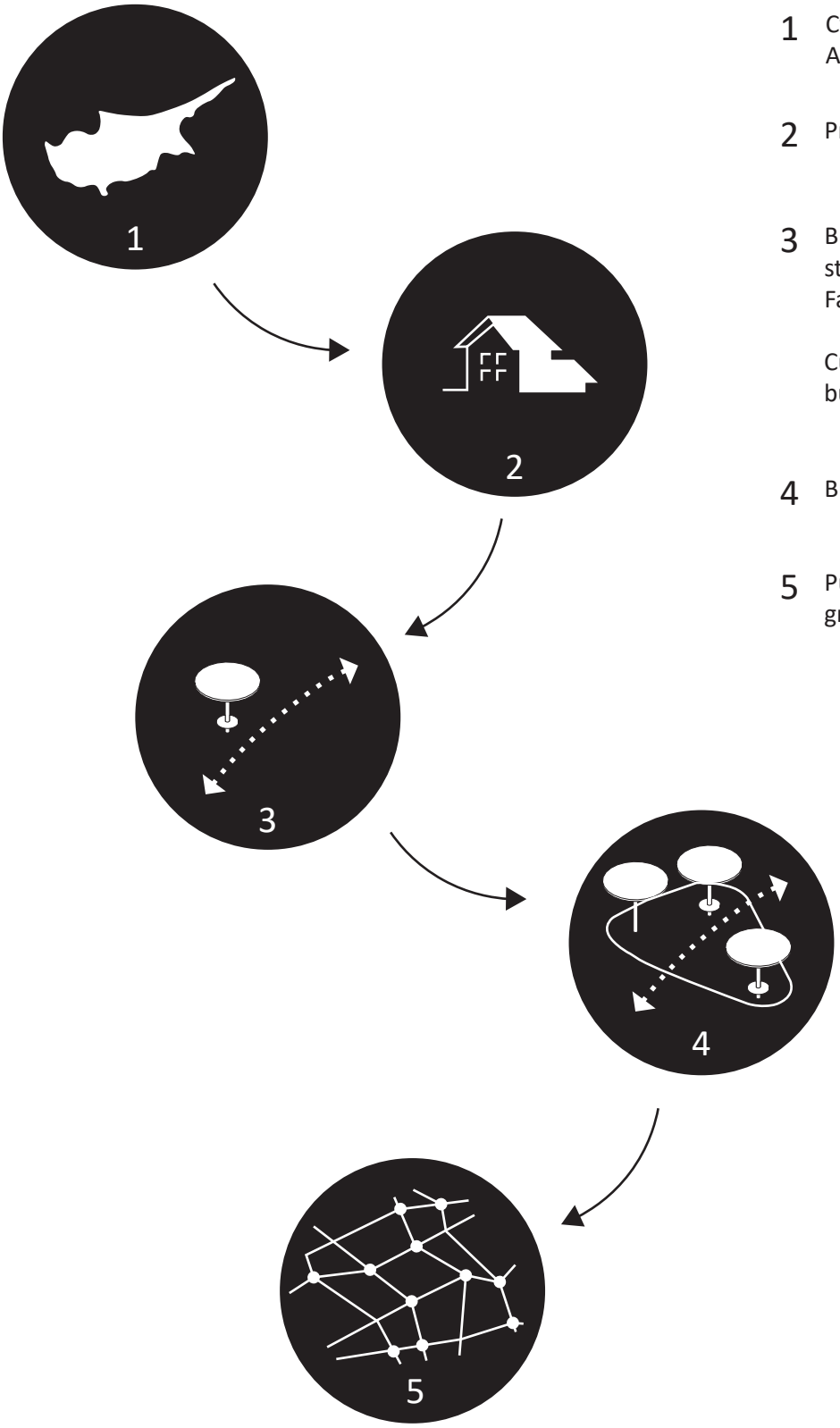


Figure 65. Strategy

Strategy timeline



1 Cyprus Unification Agreement is signed

2 Property issues are solved

3 Bus route with new bus stops is released in Famagusta

Culture house in the port is built

4 Bus stops develop

5 Public transport route grows to the network

Figure 66. Strategy timeline

INTERVENTION

In this section, the strategy intervention will be described in a conceptual level. The urban intervention consists of three conceptual dimensions: physical, programmatic and organizational.

First, the physical dimension of intervention will be discussed, presenting the concept of adaptable island and its physical structure. Secondly, programmatic dimension is presented, as the island adopt five programmatic categories, each holds opportunities for activities that fit its programming. Thirdly, organizational dimension discovers ways to manage the intervention, and defines the necessary management body and stakeholders included, in order to for the intervention to meet its full potential.

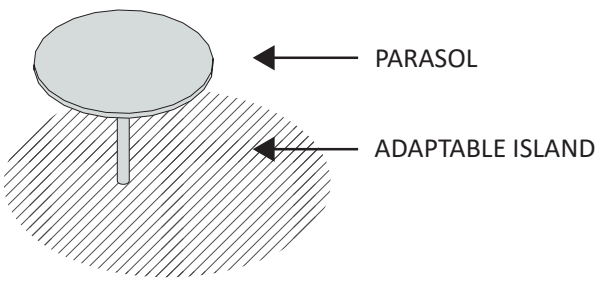


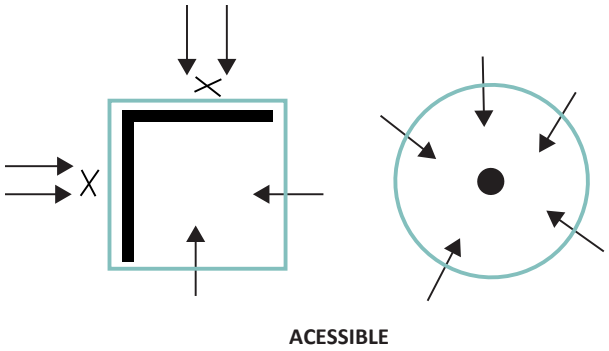
Figure 67. Intervention

Physical dimension

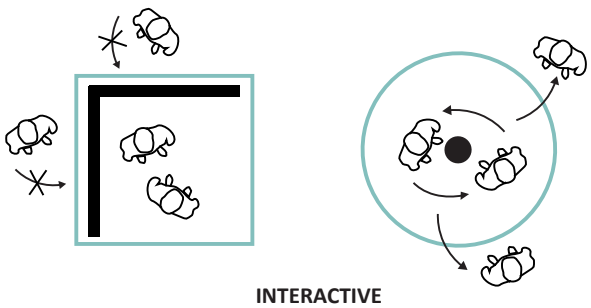
The physical dimension of the intervention is in the form of the islands, which adapt to the context of its location. The intervention consist of two elements: the Adaptable island and the structure of Parasol.

The Adaptable island's primary role is to provide a bus stop for the public transportation lane. The physical structure of the bus stop, called Parasol, is studied to achieve four main attributes:

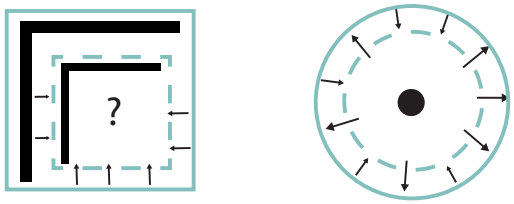
1. Accessibility: the structure is open thus allowing full visual and physical accessibility.
2. Interactiveness: the structure will hold opportunities for interaction, through providing opportunities for activities.
3. Adaptability: in order to adapt to the scale and the space of different parts of the city, also to adapt to its context, and reflect on it.
4. Transformability: the structure is able to be transformed to open, semi open, and closed spaces, while still provide opportunities for social interaction.



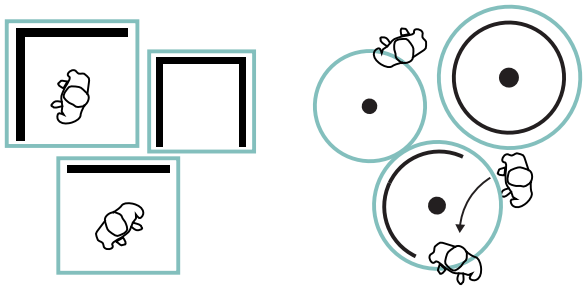
ACESSIBLE



INTERACTIVE



ADAPTABLE



TRANFORMABLE

Figure 68. Concept diagram

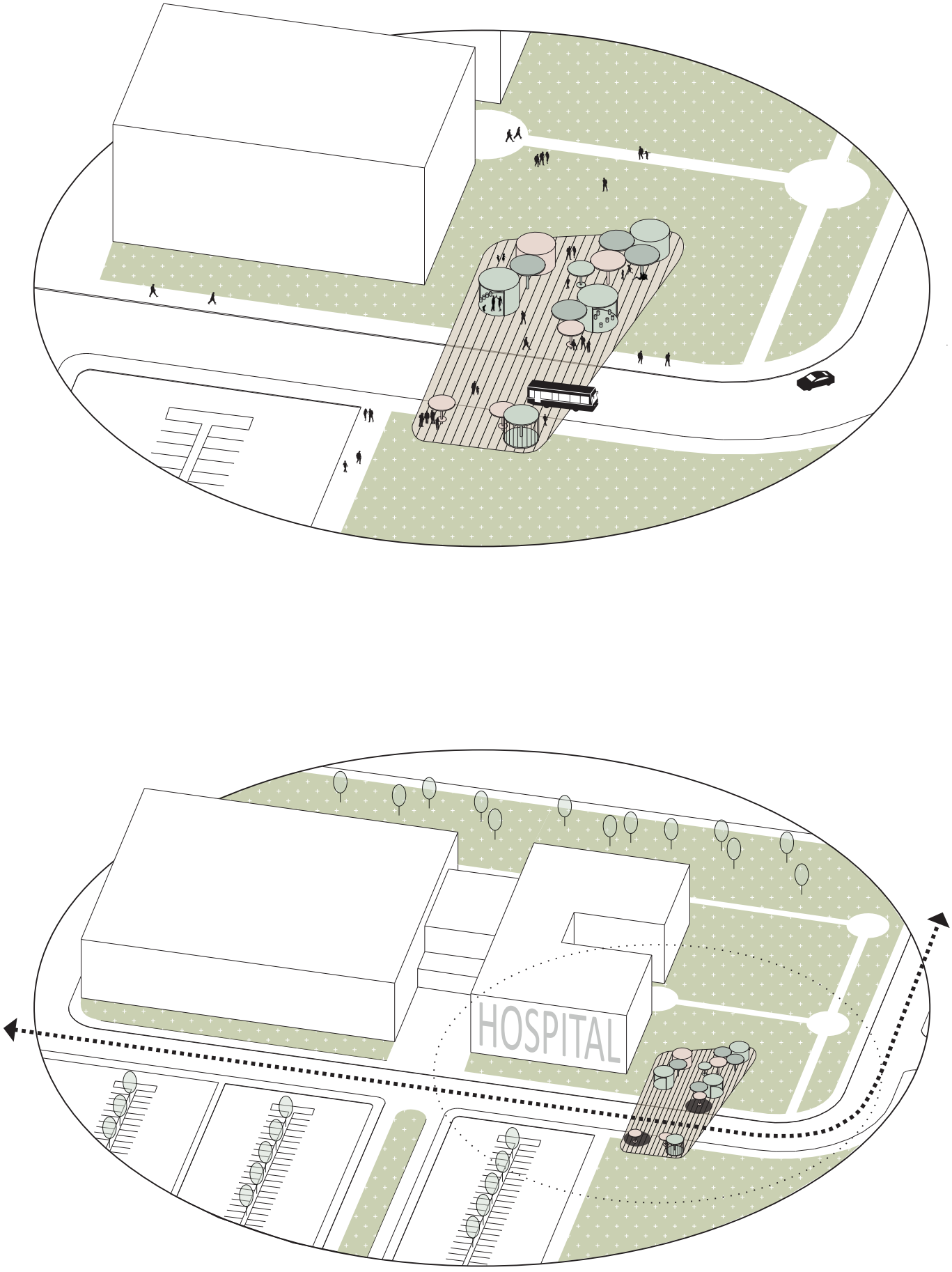
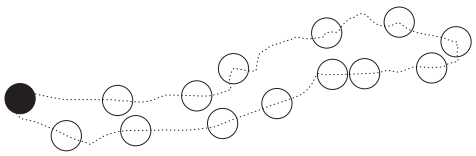


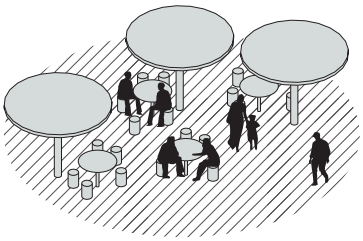
Figure 69. Isometric view

Health island

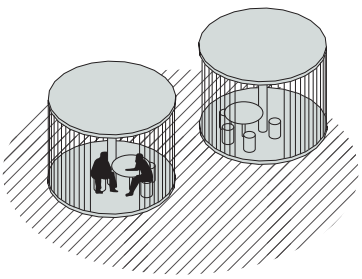


The Adaptable island intervention reflects the needs and potentials of the point of interest, in which it takes place. The island and the Parasol structure adapt to the place, not only by transforming in the physical form, but also by providing different activities and programs.

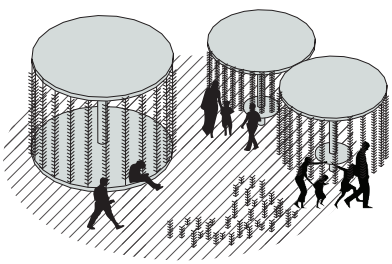
Therefore, Health island is the public space intervention in the territory of Famagusta hospital. The island reflects the character of this area by providing a calm, relaxing, green space. Parasols transform from the open structures, providing the shaded space, to the more enclosed green pockets and conversation islands for patients, visitors or hospital employees.



THE ROUND TABLES



CONVERSATION ISLANDS



GREEN POCKETS

Figure 70. Conceptual programming

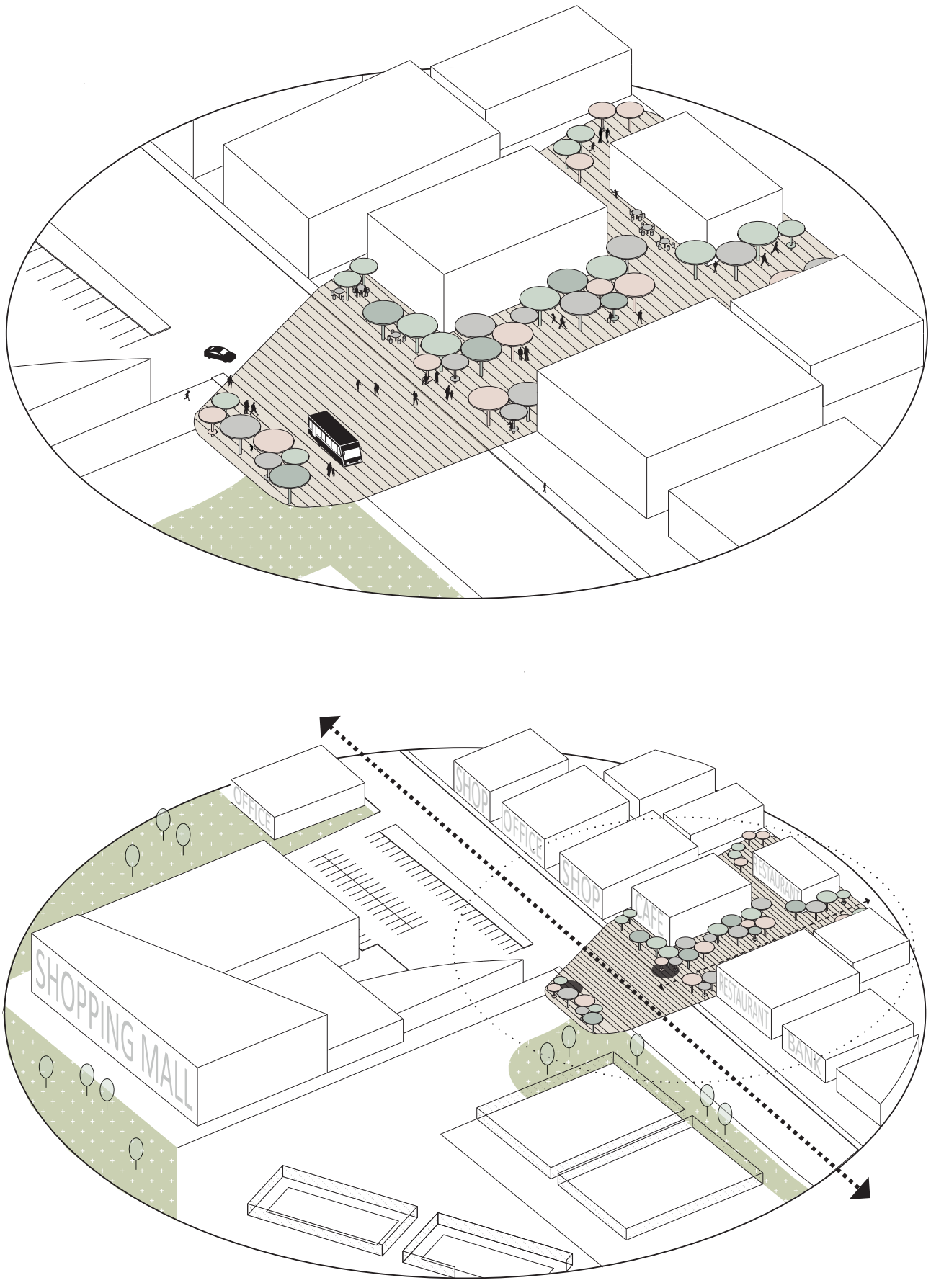
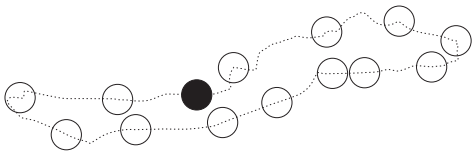


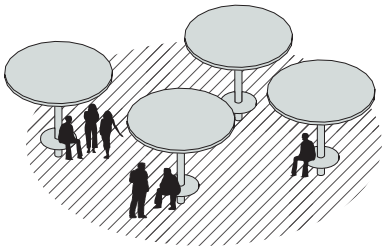
Figure 71. Isometric view

Leisure island

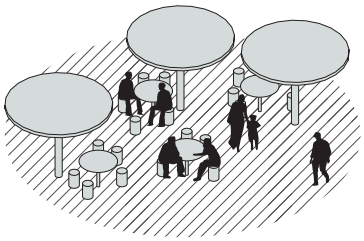


The Leisure island takes place in the Salamis avenue. The street plays an important role for public life in Famagusta as it holds various functions, such as cafes and restaurants, small shops and shopping mall, sport facilities, banks and offices. However, the street is a car based venue, which lacks the outdoor public space.

Taking this into consideration, the Leisure island provides the open public space by transforming the secondary road to the shared street, where the priority is given to pedestrians. Plaza typology supports pedestrian flow, encourages people to interact and socialise in the outdoor space, as well as openess provides space for different activities and events.



PARASOL PARK



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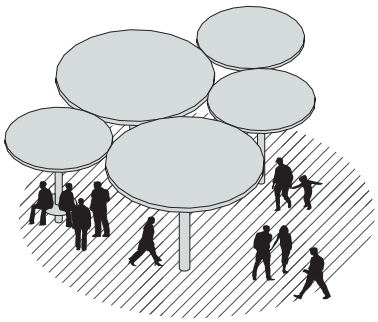
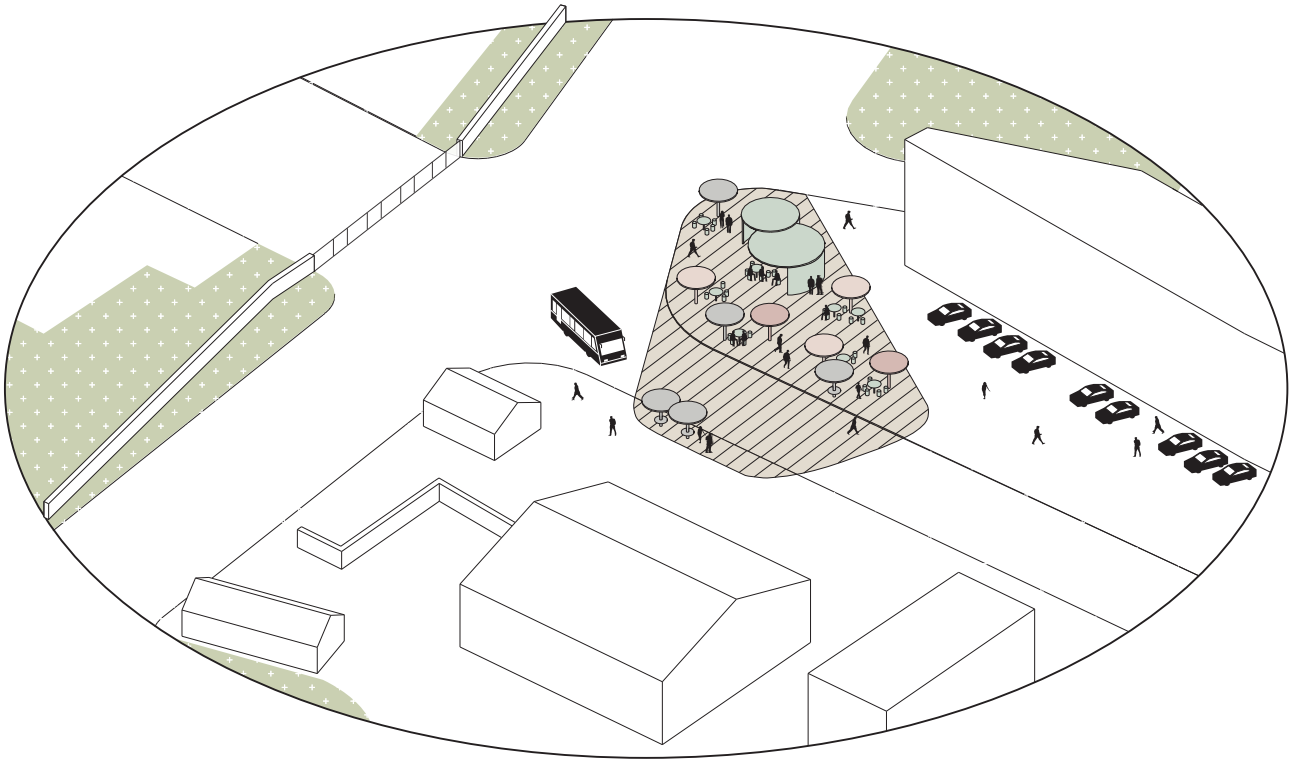
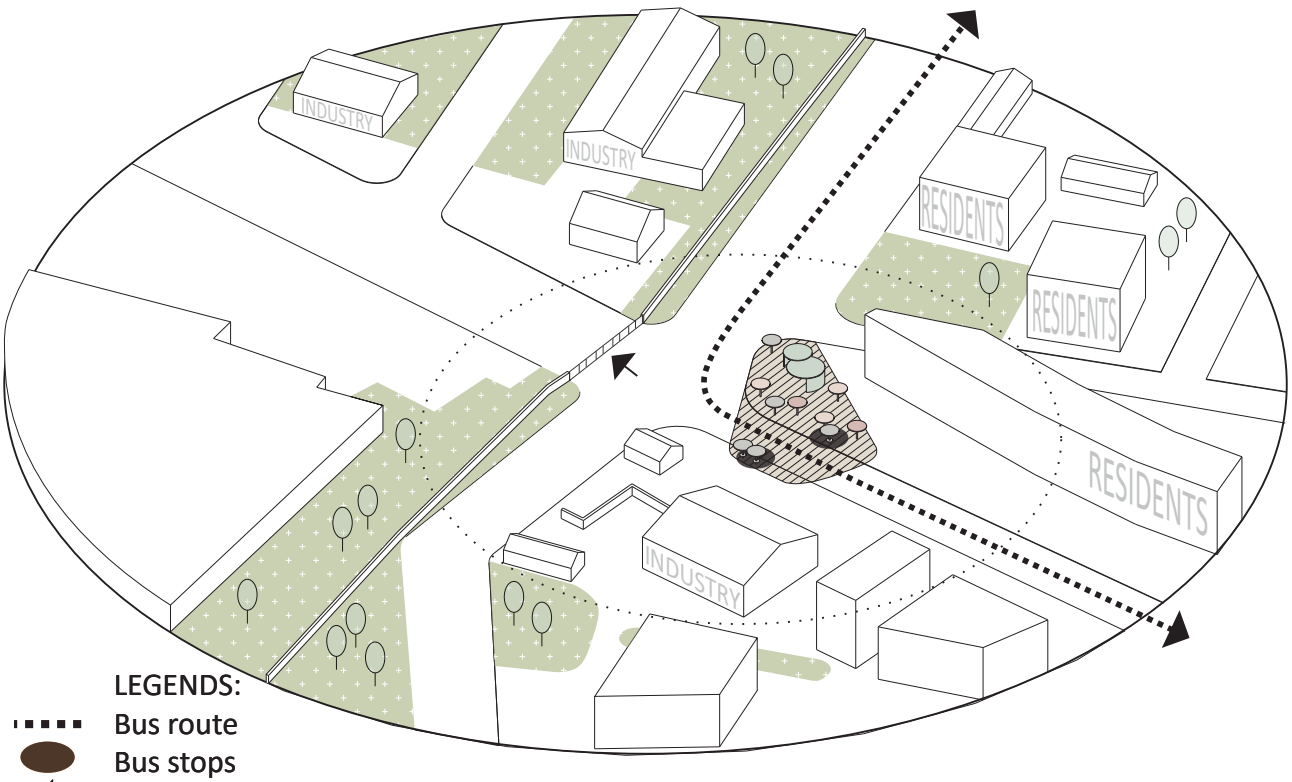


SPACE OF FLOW

Figure 72. Conceptual programming





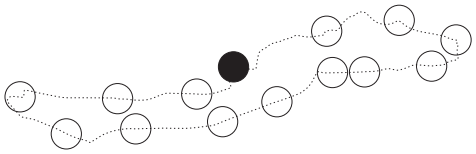
LEGENDS:

Bus route

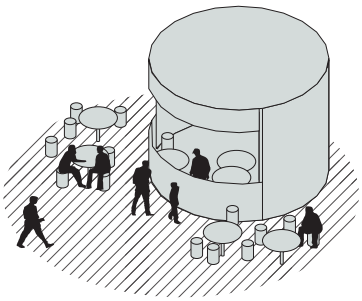
Bus stops

Main entrance to the industrial port

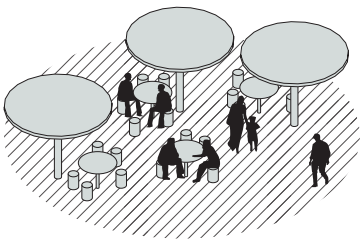
Work island



The Work island is located by the main entrance to the industrial port area. The site of intervention is surrounded mostly by industrial and residential buildings. The street food typology is presented to create the informal social place, where colleagues or neighbors could meet during the lunch break or for a cup of coffee, etc.



STREET FOOD PAVILION



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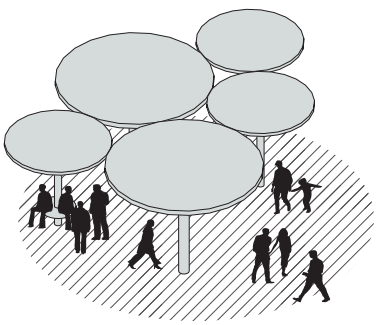


SPACE OF FLOW

Figure 74. Conceptual programming

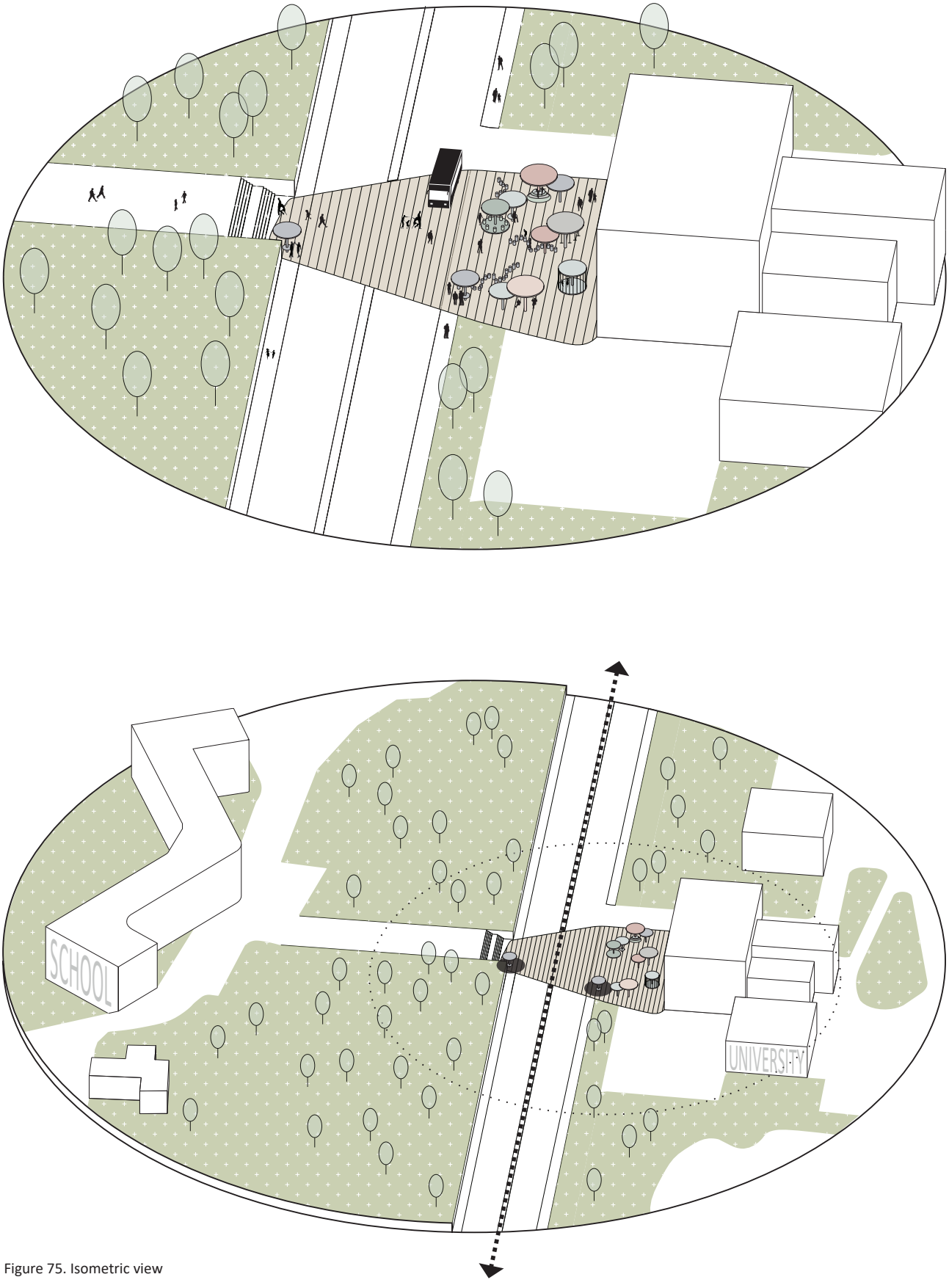
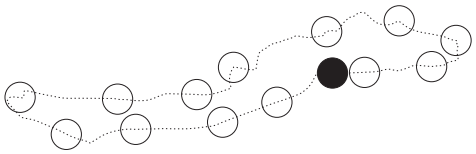
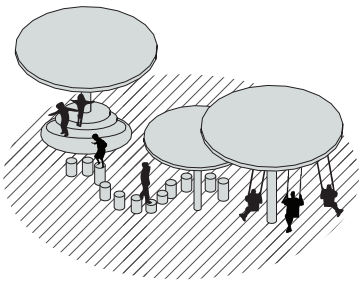


Figure 75. Isometric view

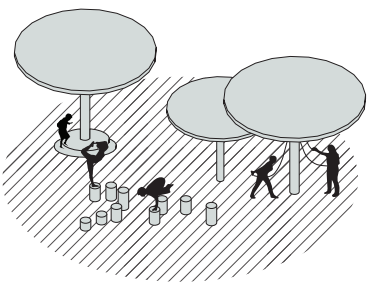
Education island



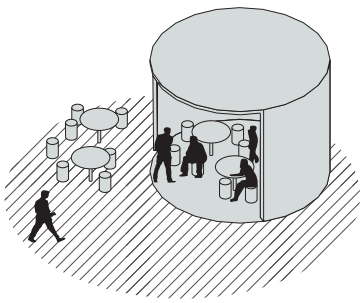
The Education island is located between the High School and University on the Polatpasa boulevard. Youth is the main user of this site and Education island reflects it by providing an open platform for such activities as playing, exercising and linking two education institutions with common facilities, such as half-open outdoor grouprooms. Parasols are easily transformable to encourage students participate in creating public space. The street crossing is strongly widened, for cars to slow down in this area and strenghten safety of the place.



PLAYGROUND PLATFORM



EXERCISE PLATFORM



OUTDOOR GROUPROOMS

Figure 76. Conceptual programming

Organizational dimension

To achieve a future of prosperous urban life, where the communities live in coexistence, it is a crucial that people are involved in shaping the activities in the urban environment. This should be reflected in the design of intervention.

When citizens themselves take action the approach is characterized as a 'bottom-up' process. The users commitment and sense of ownership is often strong in such approaches. (12byer 2015, p. 11) As mentioned in the present section, there are many active non-governmental organizations in Cyprus generally and in Famagusta, working with cross community activities such as urban development projects. The organizations include: Hands on Famagusta, Famagusta Ecocity Project, The Home for Cooperation. These organizations can contribute to bottom-up processes. However, for such organizations it can be challenging to realize their efforts and initiatives in the urban environment, especially when it comes to dealing with divided government institutions, with different laws and procedures.

Therefor, strategies of activating the urban life and foster coexistence involve various stakeholders. Including top-down agents such as municipalities, companies, developers, also the bottom-up agents such as citizens, NGO's and other organizations with interest in the urban development. So in order to manage and balance all the inputs, needs and wishes from all the stakeholders it can require a platform that facilitates a forum of interaction. An organizational platform, an Urban Development Platform (UDP), located in the sphere between the top-down agents and the bottom-up agents can be established to mediate, facilitate, guide and maintain these processes and activities.

This platform provides a space for initiatives to develop and evolve, across different sectors and layers of society. (Transform & Sleth, n.d, p. 40) The UDP should have permanent workers employed that continuously can mediate the connection and communication between different stakeholders. Regarding employees from the bottom-up agents, there is an obvious advantage of drawing on the existing NGO's expertise and network.
As much as it should be an organizational platform, it should also be a physical platform located in the city where stakeholders can go to. (Transform & Sleth, n.d, p. 40). The UDP become a place for creating, shaping and dreaming the future possibilities, but also a forum for discussing and solving contemporary urban issues.

In contested cities, a mediating organization can be the link between the municipality and developers and citizens and bottom-up agents, and can provide the necessary platform and promote temporary activities to enhance social interaction between communities. Thus, paving the way to transform such temporary interventions to become a more permanent feature of the city.

All in all, a reconciled future calls for active social interactions across the divide. By engaging citizens from both communities in shaping their common community through activities in the urban environment it will provide a better urban environment and coexistence between citizens. Temporality is one mean of ensuring a bottom-up process, where the citizens are engaged. The UDP can facilitate these processes, and serve as the link and mediator between stakeholders. Often bottom-up projects have a temporary timeframe, but in this constellation they can end up having a more permanent character, if the municipality or developers sees a potential in the projects. When all parties have a sense of belonging or partnership in the urban development it will provide a more lively city (Transform & Sleth, n.d).

TECHNICAL PART

The Education island is located between the High School and University on the Polatpasa boulevard. Youth is the main user of this site and Education island reflects it by providing an open platform for such activities as playing, exercising and linking two education institutions with common facilities, such as half-open outdoor group rooms. Parasols are easily transformable to encourage students participate in creating public space. The street crossing is strongly widened, for cars to slow down in this area and strenghten safety of the place.

Technical stages of intervention

The development of a public transport system is a continuously process, where the different elements such as the infrastructure, bus capacity and time schedules are adapted to the contemporary demands of the system (Melchior 2008). The transport system should be related with urban development.

The diagram explains the how development of the bus system will be implemented in phases, Implement; where buses, main and minor bus stops, including principals for stops and time schedules, with enhancing existing sidewalks and Parking regulation. The second phase is Improve, where dedicated bus lanes are established and further regulations such as discount programs for seniors, students etc, make public transport more attractive to use, this goes side by side with enhancing sidewalks and opening new pedestrian roads. The last phase is Increase, increasing the capacity of the public network and new buses routes open to reach outskirts of the city, thus new flows and points of interest emerge from the increased network.

Guiding these three phases are the operational goals. In many cities and municipalities the design of the bus transport network is based on operational goals. Operational goals include:
traffic safety
accessibility
travel speed
travel time, e.g. from one district to another
walking distance to bus stops
frequency
user friendliness / understandable system
comfort and work environment
conditions / design of bus stops
conditions of buses
(Melchior 2008, p. 87)

The bus system to be implemented in Famagusta will be based on a selection of the above mentioned operational goals. The initial goals for this bus system are accessibility, travel speed, walking distance to bus stops, frequency, user friendliness / understandable system and finally conditions / design of bus stop.

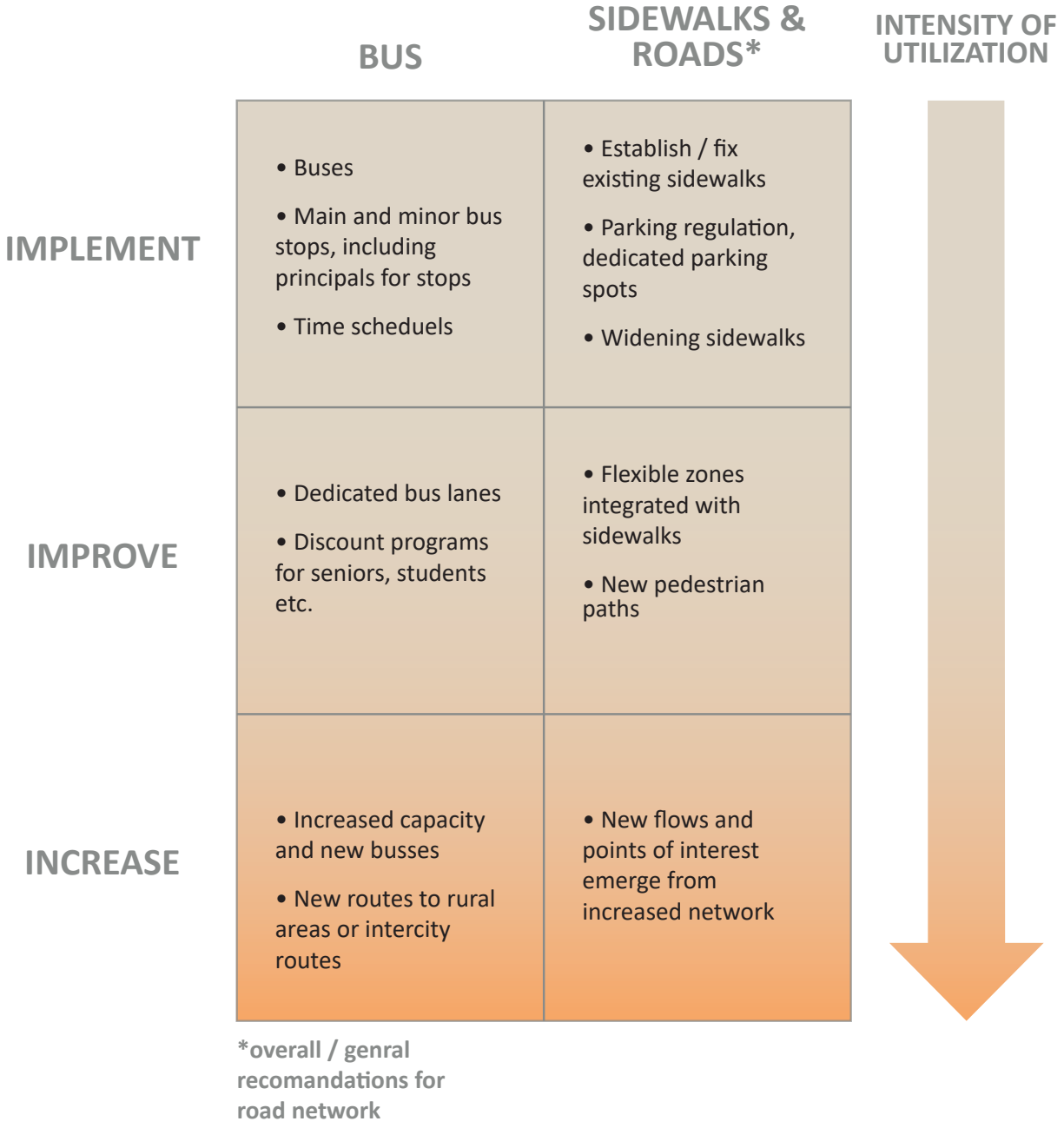


Figure 77. Three I's

In the following section the different aspects of implementing the bus system in Famagusta will be reviewed. The elements that constituted are presented according to phases of implementation. The road elements which constitutes the road network is shown in the following diagram. These road elements create the base for the suggestions supporting the public transport system and road network. In order to design the public transport line, important conditions need to be achieved;

Accessibility

The main bus stops are based on the points of interest and ensure accessibility to important urban functions that foster the everyday urban life. These bus stops are integrated with the interventions and hence of high quality. Everyday urban life takes places around these points of interest. The principles of bus stops are showed in the following diagrams.

The first principles shows the bus stop as an island that is 'pulled' two meters out from the existing sidewalk. The second principles shows a bus stop, where the bus stops in the driving lane. For both principles it applies that if the lane is a dedicated bus lane it will have no impact on the traffic. On the other hand, if it is a shared car and bus lane, the traffic behind the bus will have to wait for bus passengers to get on and off the bus, before the traffic flow can continue.

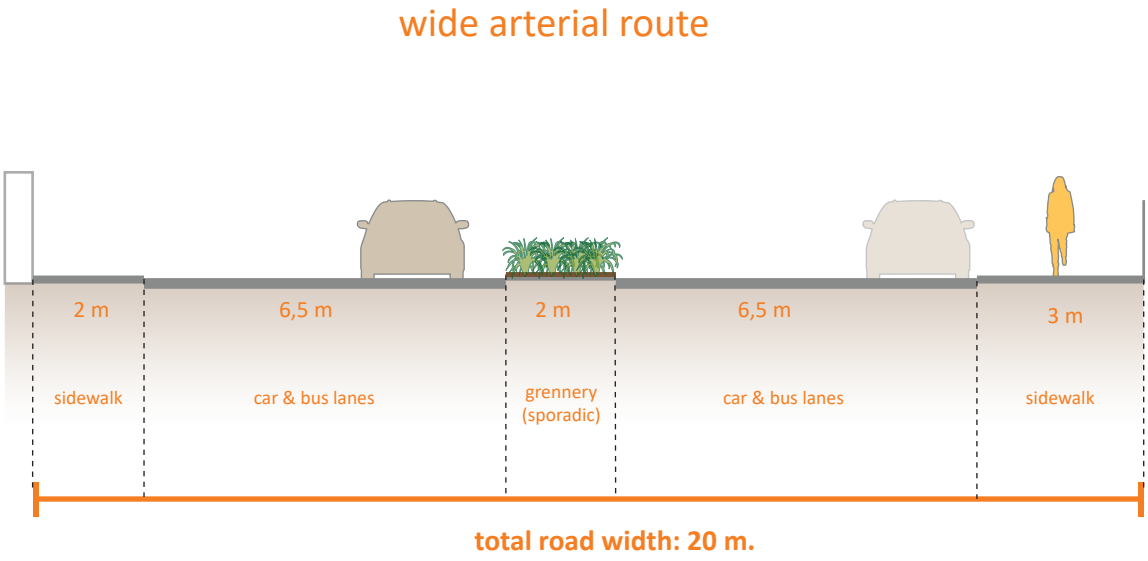
Distances

Proximity to public transport is important for whether people will utilize the transport system or not. In the diagram of 'distance to bus stop', a circle of 500 meters from the center of the circle to the edge. Hence the distances are within the preferable distances to public transport. Where the circles overlap there will be less than 500 meters to two or more bus stops.

The bus's travel speeds increase when the distances between stops increase. In the following map, circles of 500 meters are shown. They indicate the distances to next stop. If the bus stop is within the circle of the next stop, the distance is less than 500 meters and likewise if it is outside the circle the distance is bit more than 500 meters.

Sidewalks and Roads

The existing road network of Famagusta is shown in the following diagrams. The diagrams illustrate general sections of the road network and present functions. Moreover the sections illustrate the distribution of space on the roads between commercial zones, sidewalks and vehicle lanes. The sections are divided into three overall typologies of the road network in Famagusta: wide arterial route, narrow arterial routes and secondary road. They indicate street typologies that are important or affiliated to the public bus transport system, either because the road typology is part of the bus route or because the road provides access to the bus stops. The sections show minimum distances of the road typologies.



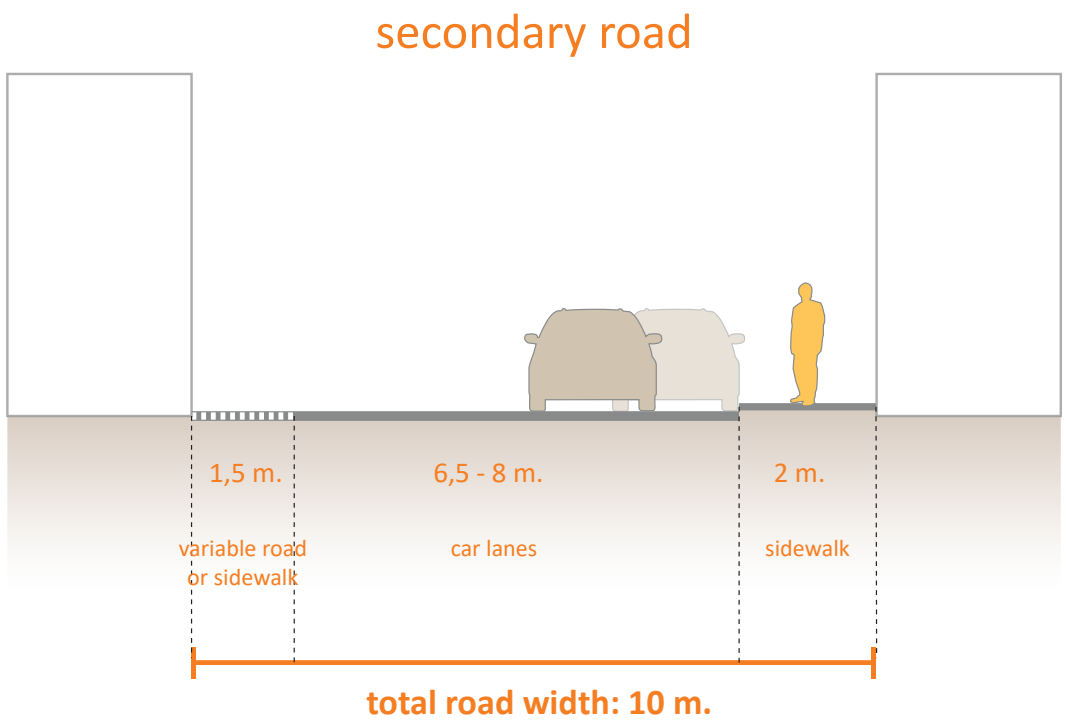


Figure 78. Existing road sections

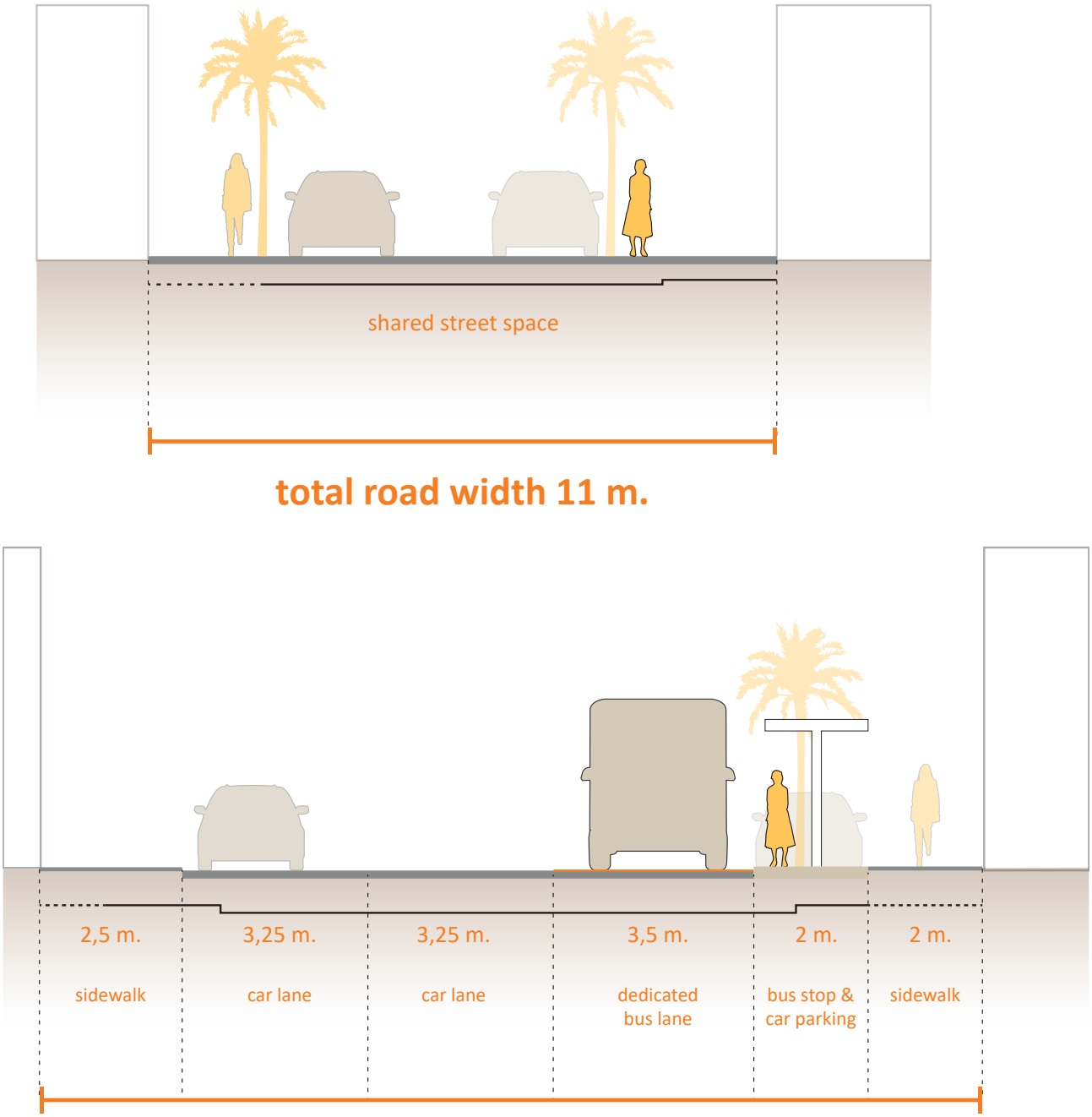


Figure 79. Future road sections

CHAPTER 3
URBAN CATALYST

In this chapter the urban catalyst of Famagusta is presented. The central location in the port of Famagusta is chosen for different reasons. It lies on the mental border between the two communities, hence it is a place of collective memories. The urban catalyst introduces the cultural island with a community house that facilitates public life for both communities. Based on analysis of the port, it is shown how the catalyst develops in the port area. Through four different phases the catalyst is integrated more and more into the port, and in the end the many cultural islands in the port form a new cultural center for both communities to coexist.

Catalyst location

It gets noticeable that the port of Famagusta holds potential for Catalyst location. Since, from the analysis maps of Famagusta city structure, the mental map of both communities (in figure) show that port is located on the mental border between both communities. Also, as the past section and the collective memory map in figure showed, the port is place of collective memory, since it holds a memory of Famagusta growth and development for both Turkish and Greek Cypriots, of times when the port was a vibrant hub, buzzing with landing tourists, major cruise ships transporting products, and residents loading local products to be exported (PRIO, 2011).

Moreover, through examining place attachment according to Altman and Low six factors that shape place attachment mentioned in the theories chapter (Najafi & Shariff 2011, p.105). The port matches 5 factors of bonding for both communities, while the last was avoided intentionally. The port holds: 1.loss bonding, since it got closed right after the 1974 events, and the city lost it to the war. It forms 2.economic bonding, since it was the main source of income for city residents through the history. From interviews with locals, many told the story of port and the valuable it held for the city, thus it has 3.storytelling bonding. Also, the port has 4.cultural bonding, since the city has been always a port city and it forms the sea gate for Famagusta. Lastly, the port has always been part of the city from its ancient history till the day forming 5.geneological bonding. However, with the ongoing ethical conflict, the port forms a medium site where no 6.cosmological bonding occurs so it belongs to both communities.

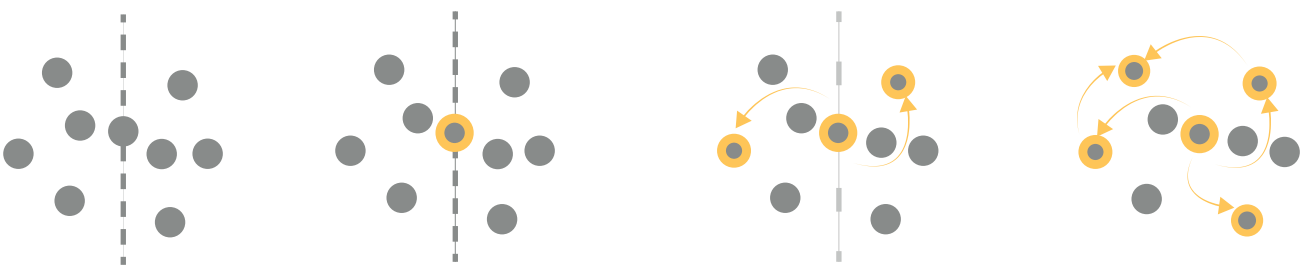
Another incentive is the recent agreement mentioned in the present section, where local shipyard offices from both communities joint forces in 2015, challenging the division. In their words; 'We believe that economic cooperation will simplify political solution.. We would like to see other companies in Cyprus follow the steps of the two shipyards in entering mutual cooperation agreements' (Cited in Orphanides 2015). Lastly, since the port now is partly under the control of military, through catalyzing project there, it will give power to people, enabling them to realize they have a say in their city structure and that they are capable of making change.

Concept for catalyst

Our conceptual design introduces the Cultural island intervention. The intervention of the Cultural island holds not only the adaptable island and Parasol intervention, but also the Community house.

Community house serves as a platform for contested communities to meet and become a part of the common future development, both in social and physical forms. A community platform serves as a catalyst for the city development and port transformation from industrial private zone to the cultural attraction of the city. The Community house will host social activities like community meetings, open discussions with organizations, as well as workshops, various classes or temporary events.

Activities of the Community house will catalyze other social infrastructures, like schools, hospitals, and neighborhood centers, while adopting the characters of each site. With diverse activities going around through the city, and with the support of public transport, mobility between those social infrastructure will increase and mental borders will shrink between both communities.



Public life in Famagusta

Catalyst of Cultural island in the port

Islands in other Points of Interest

Public spaces network in the city

Figure 80. Concept diagram

Port analysis

Figure 81. Borders of the port

Figure 82. Main zones of the port

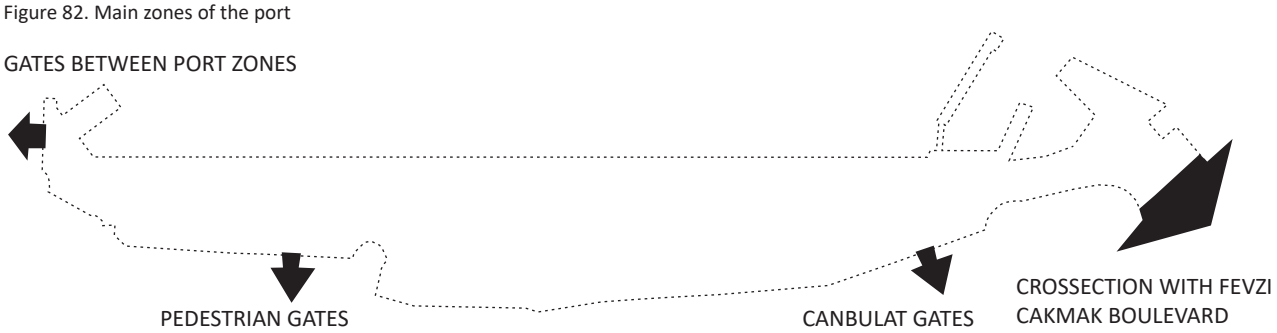


Figure 83. Land access to the port

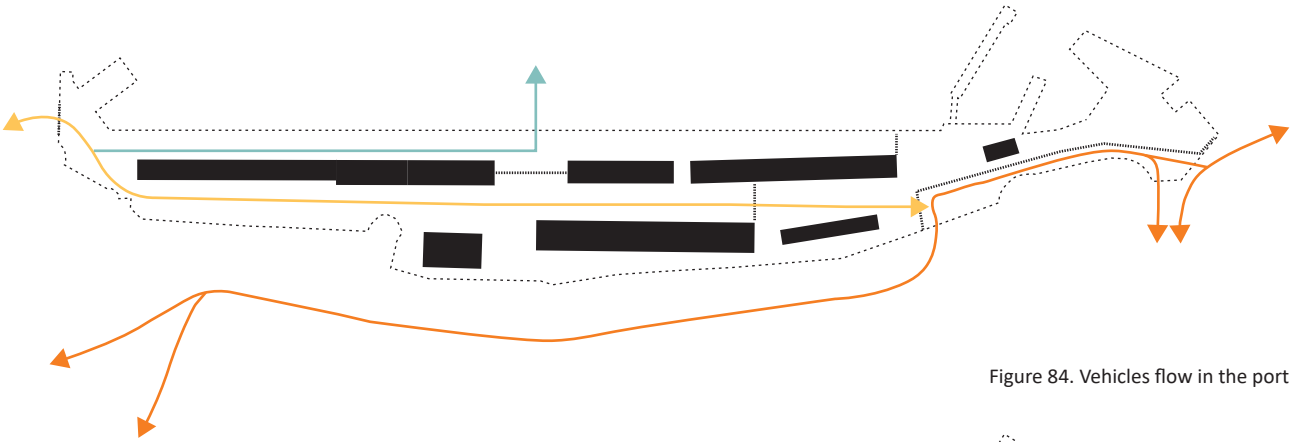


Figure 84. Vehicles flow in the port

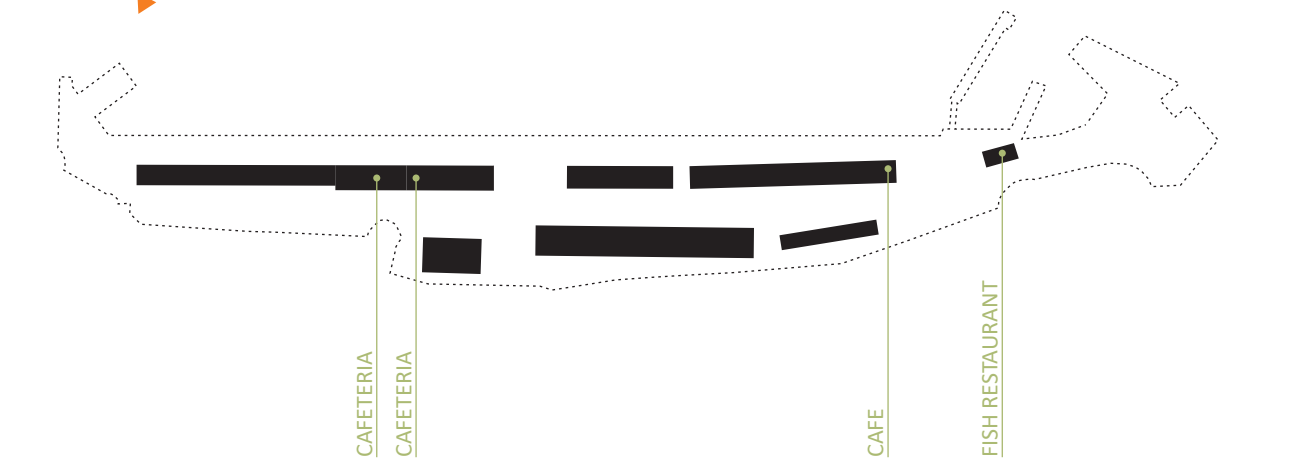
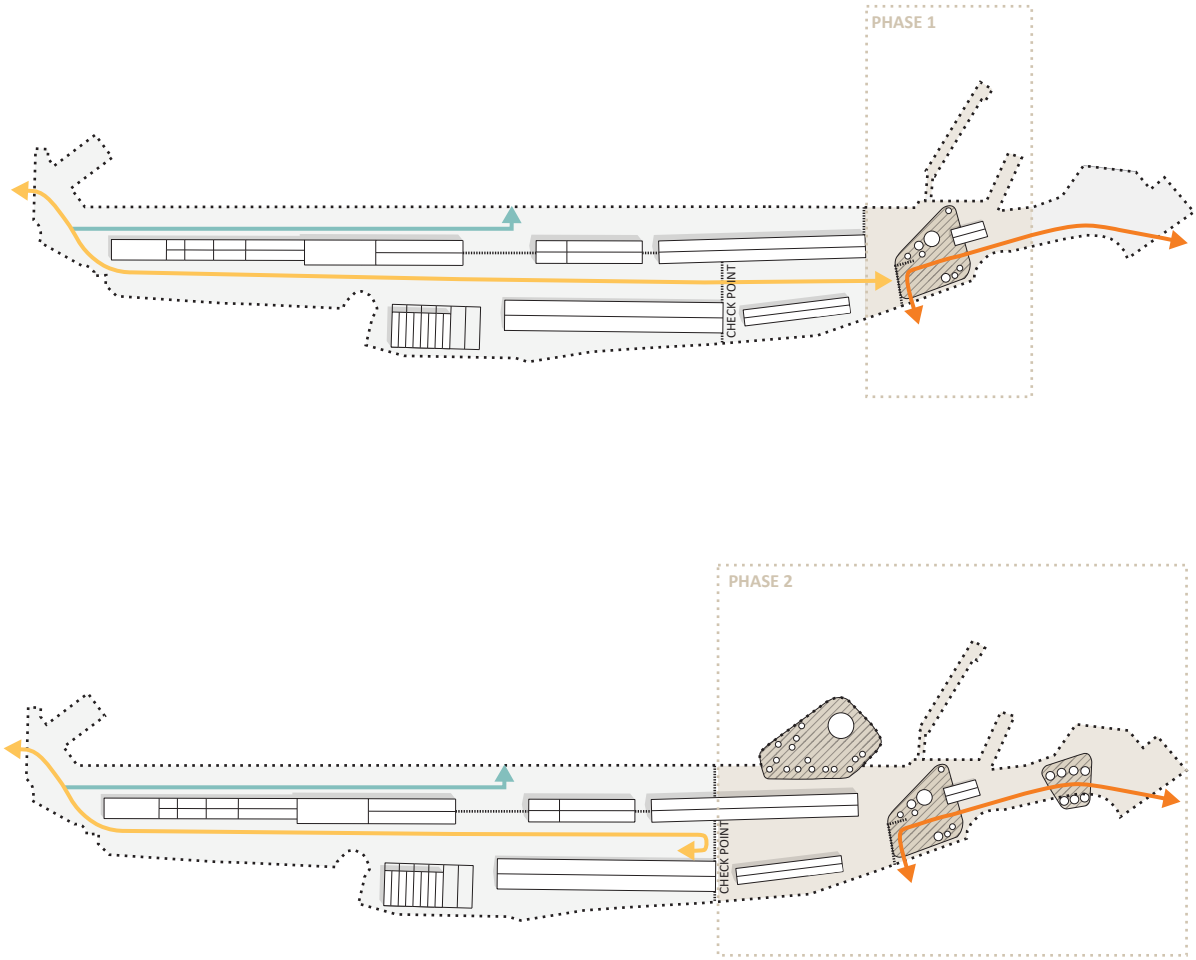


Figure 85. Functions in the port, besides industry

The port is defined by the wall of the old city, and shipyard area is located to the west. It includes two sections, one function as the local harbour, where fishing boats, and yachts are docked. The port is accessed for pedestrians through two main gates. While accessed by car through Fevzi Cakmak boulevard. Connected to a second port section through one gate. Another gate connects the two zones of the port together. Gates are under controlled access with security on both entrances.

Vehicles can enter the port through the orange and yellow paths, and park inside the area for short time. While trucks use the blue path to transfer goods from docked ships and etc. Even Though the port has some cafeterias and restaurant, yet it is not actively used by public and pedestrians.

Port development



In the first phase, the first Culture island is implemented as a catalyst, located next to the port entrance and the existing cafe. Crossing the street, which connects the port to the rest of the city. The island includes, bus stop, community house, and covered zone for activities, and dedicated for locals to start projects, programs, and activities for communities.

In the second phase, two Culture islands develop. One grows along the street as space of flow, to highlight the entrance to the port area, and the other island extends to the water, bringing people closer to the water and offering space for bigger cultural events, while activating the buildings around those islands, which include activities such as workshops, local coffee shops, and studios. The vehicle movement will become loop instead of crossing along the port, thus the site becomes more pedestrian friendly.

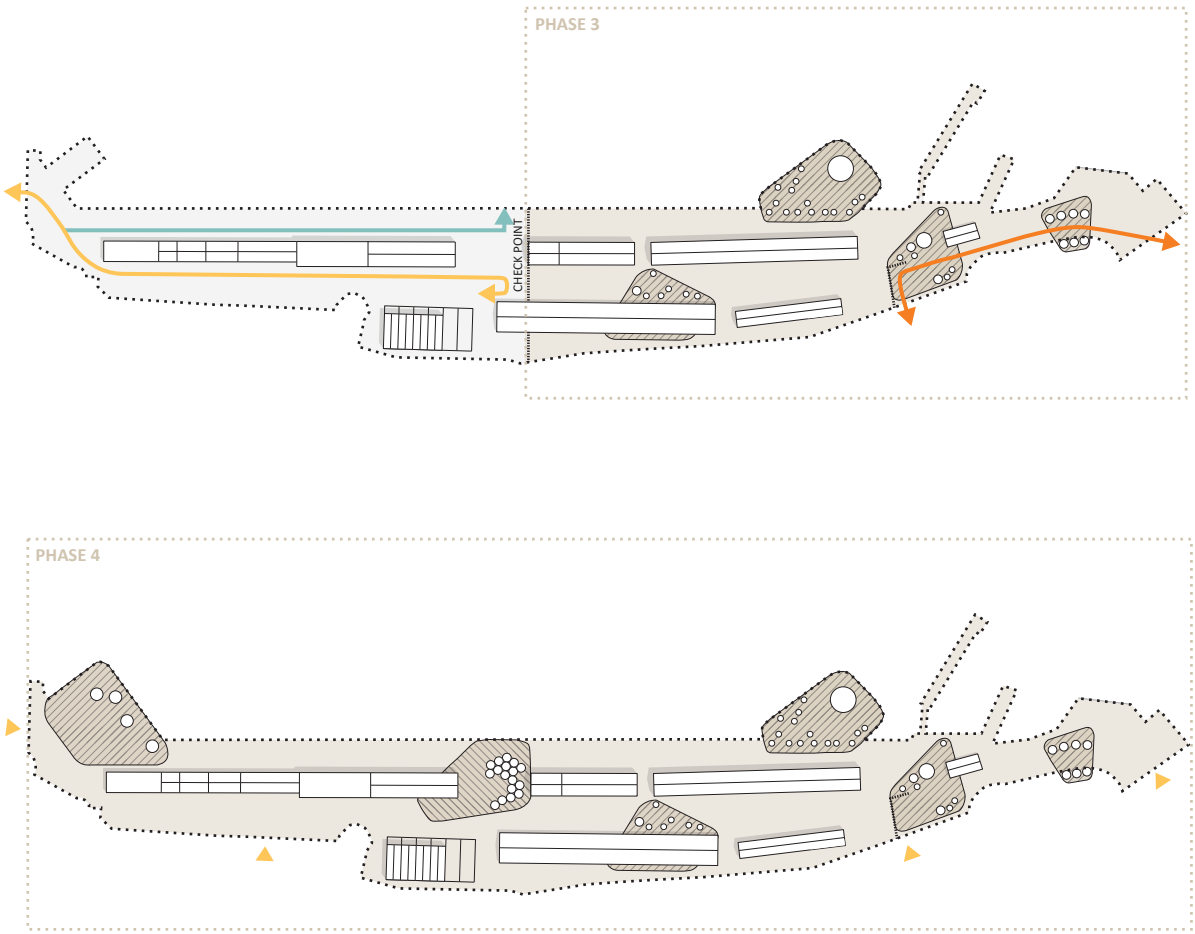


Figure 86. Phases of port development as a cultural center

The third phase, the two checkpoints will be combined together in one point, and a new Culture island introduced in the form of terrace next to the existing warehouses, in order to activate the buildings, thus new programming start to appear and the space become more attractive.

In the fourth phase, the check point is moved to the gates connecting the two zones of the port, vehicle movement is kept in the industrial port section. Also, introducing two Culture islands, one in the form of covered plaza, and the second as open platform for open air cultural events. As the port becoming more active, it will be attractive to transform the storage warehouses into new programming to benefit from the new activities, such as local restaurant, street food, bars etc,. Thus, the port become the cultural center of the city, where locals from both communities, students, and tourists enjoy the reach cultural life of Famagusta city.

Site plan

Figure 87. Site plan

Figure 88. Collage 1

Figure 89. Collage 2

Conclusion

As mentioned in the introduction, urban designers focus on improving cities as a self-sustaining system, and to enrich the human experience. Conflict is inevitable part of life including city life. However, conflict could grow in scale and can impact a whole region or country, or even get violent and last for generations. Such conflicts might give motive for separation and division both physically and socially between different sides included. Which is the case island of Cyprus.

The whole island is divided into two parts, where Turkish Cypriots settle in the north and Greek Cypriots in the south. Cyprus holds a contradiction of "peaceful" conflict, since no ongoing violence is taking pace, yet the island is still physically divided, with large portion of its area under the military control whether its Greek Cypriot, British, Turkish, or UN. The conflict left its impact on the urban environment of the island, from its divided capital, to the 'ghost town' in Famagusta, frozen in time and living proof of conflict circumstances. Thus, the research studies the impact of conflict and division on the future of cities, and searches ways for cities to overcome similar issue, focusing on the city of Famagusta as a case study.

The research is based on two main methods; the first is literature review and study of related theories, the second is the site trip to Famagusta and data collection. In order to form a comprehensive understanding on cities in conflict with its social and physical aspects, and examine its implications on Famagusta.

The literature research explains the concept of contested cities, where communities in dispute live in the same urban space, and the conflict is based on ethnic differences. Communities hold disagreement over land ownership, as no side will recognize 'the other' right to be present. Thus resulting in division between communities through physical and/or mental borders. After exploring contested cities literature, it was found that the city structure of contested cities consists of three physical elements; conflict infrastructure, places of contested memory, and contested public spaces (Gaffikin et al. 2010; Bakshi, 2014;Wertsch & Roediger 2008). Moreover, public realm theories describe its main components, to be: social infrastructure, mobility, and quality public spaces. Social infrastructure represents everyday activities and facilities. The social infrastructure meets the basic needs of local communities to grow. Mobility represents accessibility, and quality public spaces stands for qualities that encourage social interaction in public spaces. These three urban elements together form public spaces network, that supports the physical fabric of the public realm. (Jensen 2009; Woodcraft et al. 2011; Newman 2003; McMahon 2002).

The present is based on past events and shaped by it. Hence the research studied the history of Cyprus generally and Famagusta city specifically. It is worth noticing the difference between the two sides for the same event. Each side, or at least its representative, will show the past to fit best their claims on the Island. Thus, history in archives and identity are preserved in a way to maintain conflict between communities and to strengthen contested memories.

Nevertheless, the site trip, interviews, and present

Urban design contribution

data, all show some tendencies to overcome the conflict. To mention some, interviews with locals from both sides reflect different demands but shared fears. Even though Greek Cypriots main demand is to get their lost properties in the North, and the Turkish Cypriots have uncertainty and skepticism over any future agreements. Yet, both share the traumatic memories of the conflict and the fear of second displacement and being war refugee. Moreover, many initiatives and cooperation between both communities are taking place on the ground. In order to influence the post war mental and physical borders between Greek and Turkish Cypriots. At the same time, other attempts by media and some politicians using various cultural tools, bring up and strengthen the collective memory of conflict and highlight the separation between communities. Through studying the present physical structure of Famagusta city shows that it is spatially fragmented into mono functional enclaves, and divided through different physical and mental borders. In which, roads and other mobility infrastructure plays an essential role in strengthening division, especially with the lack of public transport, pedestrian sidewalks, and the high dependency on private cars.

The present situation reflects a missing link between the local social efforts and the urban structure of Famagusta. Which is a result of many factors, including the gap between public institutions, which have authority over the city spaces and local initiatives. Also the overpresence of military power, taking control over critical parts of the city, such as the port in Famagusta. Thus, the public is not represented in the urban fabric of the city, thus the public realm become and fractured and weak.

In order to support the public realm in the city, the focus should be on repairing the fractured physical fabric, through introducing public spaces network. Which consists of social and mobility infrastructures, and hold quality public spaces.

There is a need to understand that city spaces development is a non ending process. That consists of experimenting the gradual effect of interventions in space. Thus a result of action and reaction relationship over time, and not one fixed master plan, or physical design.

In contested cities, where two sides exist with their own disputes and similarities, NGO's and other initiatives work on improving communities relation, the city structure has the potential to support and shape these efforts. So the challenge for the urban designers is to translate such intangible bonds of communication into the urban space.

In order to shape an ideal intervention in such critical urban situation, where the space is result of multilayered processes, the urban designer need to form a comprehensive understanding on the context of the conflict, covering its multi layered reasoning, such as its social, political, historical, etc. Moreover, urban designers need to stand somewhere between the official and the on-ground efforts, and to view the conflict from a place between local and outsider. Since unpredictability is invetiabe in such urban environments, the intervention need to be adaptable and interactive to the changing socio-political processes.

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Appendix A: Sebnem Onal Hoskara, 2018. Interview 1. By Ieva Valskyte and Karl Emil Kristensen. [audio, m4a] Famagusta, Cyprus. 21.2.2018

Appendix B: Christodoulou Nektarios, 2018. Interview 2. Ieva Valskyte,Karl Emil Kristensen and Nour Moazzen. [audio, m4a] Nicosia, Cyprus. 23.2.2018

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Figure list

* OP stands for Own Production

APPENDIX A

Visit to Famagusta cultural center in Dherynia


ΑΠΟΚΛΕΙΣΜΕΝΗ ΠΟΛΗ ΑΜΜΟΧΩΣΤΟΥ ΑΠΟ ΤΟ 1974


FAMAGUSTA

Christodoulou Nektarios Survey:

One of the things that I was asking G/C and T/C Famagustians during the survey, was what kind of administrative authorities, would they be willing to share in case of a solution to the Cyprus problem.

Environmental Protection:
G/C "Agree" or "Absolutely Agree" (combined percentage of 95,8%) that it should be a common authority.

T/C "Agree" or "Absolutely Agree" (combined percentage of 78,1%) that it should be a common authority.

Cultural Heritage Management:
G/C "Agree" or "Absolutely Agree" (combined percentage of 84,1%) that it should be a common authority.

T/C "Agree" or "Absolutely Agree" (combined percentage of 72,4%) that it should be a common authority.

Infrastructure Management:
G/C "Agree" or "Absolutely Agree" (combined percentage of 88,5%) that it should be a common authority.

T/C "Agree" or "Absolutely Agree" (combined percentage of 66,8%) that it should be a common authority.

Urban Planning:
G/C "Agree" or "Absolutely Agree" (combined percentage of 75%) that it should be a common authority.

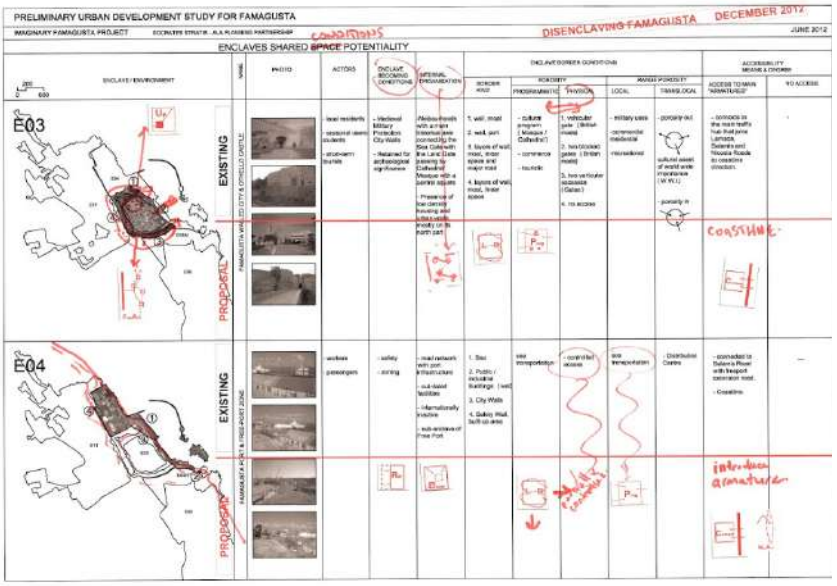
T/C "Agree" or "Absolutely Agree" (combined percentage of 64,5%) that it should be a common authority.

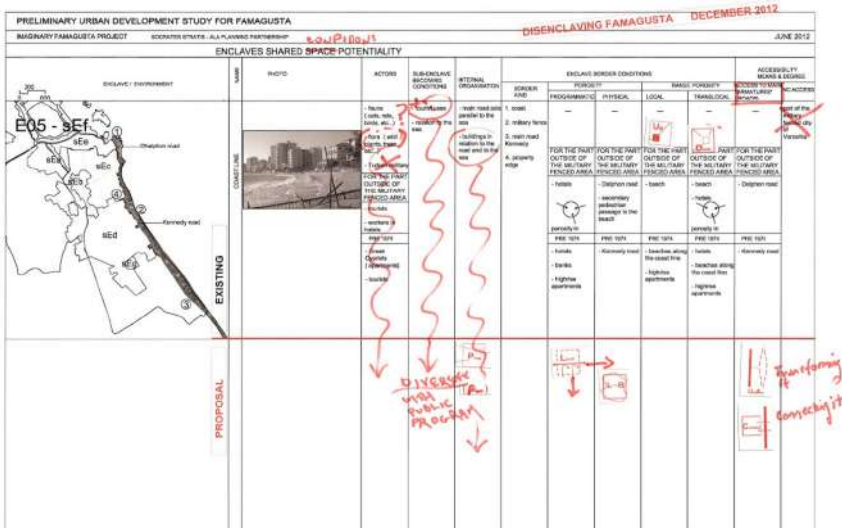
Source: Christodoulou Nektarios (2018), The role of planning in ethno-nationally contested cities: The case of Famagusta (Unpublished PhD), University of Cyprus: Nicosia, Cyprus

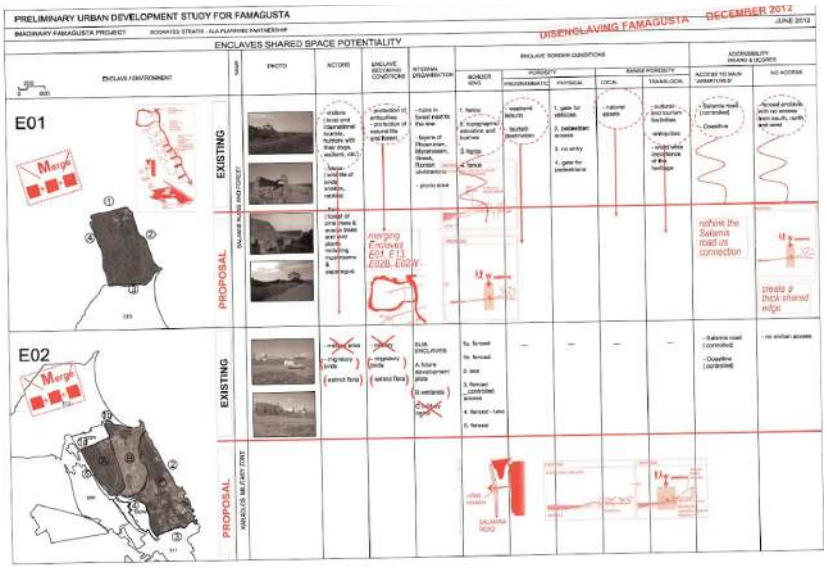

MAGUSA 1571

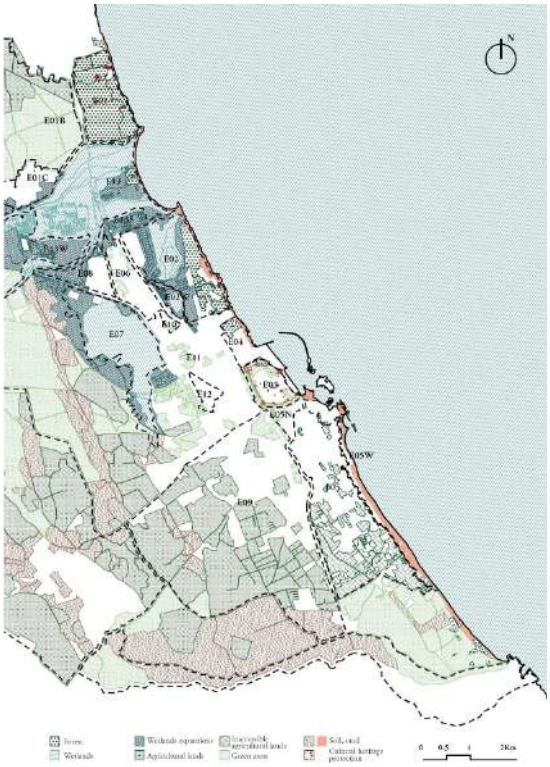

REKTÖRLÜK

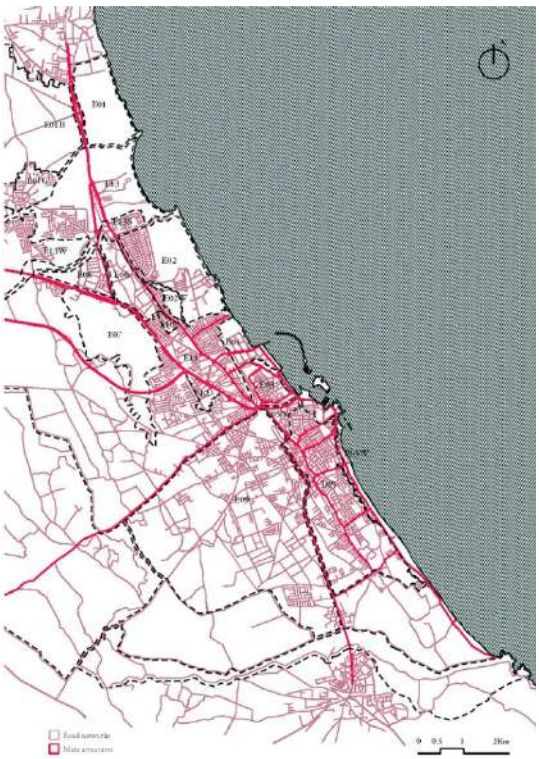
Hands on Famagusta project

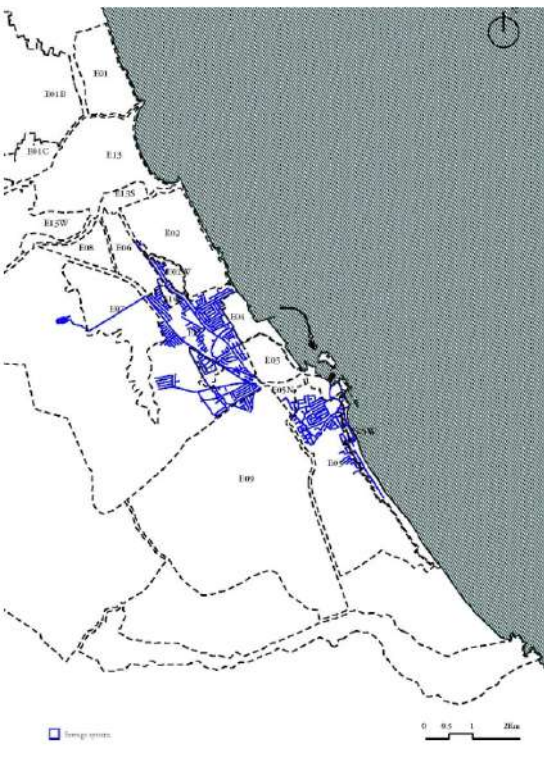










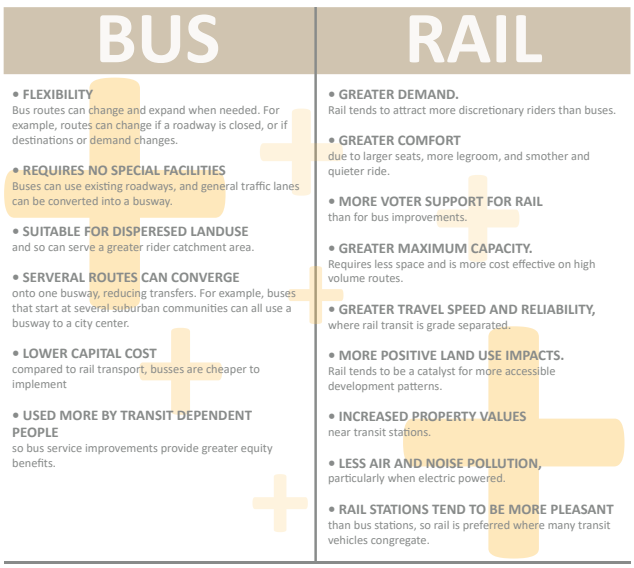


Technical Analysis of Public Transport

Public transport systems (also denoted public transit or mass transit) are core features of cities. One of the fundamental roles of cities is to increase the accessibility of people, opportunities and goods. Easy accessibility to e.g. jobs, entertainment, schools and shopping is a benefit of the urban lifestyle (ESMAP 2015). Furthermore 'Good public transport contributes to more accessible, inclusive and livable cities by improving air quality, optimizing road space use and revitalising city centres.' Public transport systems include buses, trains, ferries, shared taxis and their like, that provide mobility services to the public. (Litman 2018)

Implementing a public transport system, requires considerations as to what kind of transport system that is best within the given context, the size and dispersal of the network and the frequency, in order to meet the needs of the users. In order to achieve the most successful public transport system it is good to consider which mode of transport is most appropriate in the particular situation. (Litman 2018, p. 87)

However in the context of Famagusta, the urban public transit system can be limited to a choice between rail or road driven modes of public transport, due to existing conditions. In the diagram, the pros of bus and rail transport systems are shown.



(Based on Litman 2018, p. 87)

This will make it much more costly to establish a rail transit system, because the entire infrastructure needs to be build up together with the establishment of stations, maintenance facilities etc. Finally the amount of passengers using the system needs to be accordingly to the chosen transit system. The total population of Cyprus is around 1.2 million people, and in Famagusta the population is around 43.000. Since 'Rail is best serving corridors with concentrated destinations and ridership, such as large commercial centers and urban villages' (Litman 2018, p. 87), it can be argued that rail transit systems, will have a surplus in the capacity if serving Famagusta, especially if the system does not connect to a larger network throughout Cyprus. Implementing a public transport system based on rail driven transit would be to use a sledgehammer to crack a nut, in the context of Famagusta.

Bus system:
On the other hand, looking at the pros of a bus transit system, it shows that this kind of system is more flexible, it is easier to implement because it does not require additional infrastructure, it has a greater reach in areas of dispersal and it is cheap to implement compared to other modes of transport.

In the context of Famagusta there are many benefits of implementing a bus transit system; first of all it is very flexible, which is an advantage because the future of the city is quite uncertain, e.g. patterns of settlement. Moreover the strategy for urban interventions presented earlier is not fixed, in the sense that is based on analyses conducted by the group. If the points of interest were to change, the bus system would be much more adaptable to these changes. Secondly, Famagusta is a car-based city hence the road infrastructure is already present, which makes it easier to implement a bus system on the existing road network. It is also easier and cheaper to transform regular car lanes into bus lanes. Thirdly Famagusta is a relatively small city and bus systems are more beneficial when the user group is smaller. Finally it is cheaper to implement the bus system compared to a rail system, and bus systems can often be upgraded easily.

Based on these arguments, it is preferable to implement a bus transit system in Famagusta. Especially the flexibility makes the bus system attractive, combined with fact that there is no need for implementing additional infrastructure, but rather reshaping the existing infrastructure in some places.

What kind of bus system?

The development of a public transport system is a continuously process, where the different elements such as the infrastructure, bus capacity and time schedules are adapted to the contemporary demands of the system (Melchior 2008). The transport system should be related with urban development. The bus system applied in Famagusta is not estimated on how many buses per hour to accommodate a certain amount of people at certain periods of time; rather the system is based on the level of service that should be provided for the citizens of Famagusta in order to support the overall goal of vibrant urban life in the points of interest. This section describes what measures should be considered when implementing a public bus transport system, and how the system can develop over time. Moreover it is examining how the physical environment should be shaped to support the public transport system. This applies to the bus stop itself but also to the network of streets in between the bus stops and all the elements inherent in the street network, such as car and bus lanes, sidewalks, parking lots etc. The different stages of implementation and development of the public transport system is shown in the diagram.

In many cities and municipalities the design of the bus transport network is based on 'operational goals'. Operational goals include:
- Traffic safety
- Accessibility
- Travel speed
- Travel time, e.g. from one district to another
- Walking distance to bus stops
- Frequency
- User friendliness / understandable system
- Comfort and work environment
- Conditions / design of bus stops
- Conditions of buses

(Melchior 2008, p. 87)

The bus system to be implemented in Famagusta will be based on a selection of the above mentioned operational goals. The initial goals for this bus system are accessibility, travel speed, walking distance to bus stops, frequency, user friendliness / understandable system and finally conditions / design of bus stop.

Distances to bus stops and between bus stops
Ridership of public transport depends on multiple factors. The tolerable distance for people to walk to public transport stations or stops varies, depending on the destination and mode of transport utilized for the trip. The distance to the stop should be around 400 meters for local transport systems, and can be as far as 1.000 meters for high-quality, rapid transit systems. (Walker 2010) For dwellings it should be around 200 meters, and for mobility impaired it should be as short as 100 meters. (Roads Service 2005, p. 68)
However, studies indicate that walk ability factor affects how far people are willing to walk to their bus stop. In places with low walk ability – poorly maintained and narrow sidewalks - even distances as short as 100 meters, meant that the bus was not used. In places with high walk ability, people would walk as far as 900 meters to get to the bus stop. (Fang 2015) In Copenhagen the 'station-proximity principle' states that essential urban functions such as offices, services and public institutions should be within 600 meters of stations. The areas of 'station-proximity' can be estimated with a 1.000 meter circle around the station. (Miljøministeriet 2013, p. 3)

These distances to the stops also help to define where the bus stops should be located and how far from each other the stops should be located. When deciding on the placement of bus stops, two things should be considered: Minimizing the distance from the user's point of departure to the bus stop, and balancing the number of bus stops, since more bus stops will increase the overall travel time. A general rule for the dispersal of bus stop is that it should be around 400 meters in dense urban areas, with some variation. (Trafikselskabet Movia 2013, p. 12) Some recommendations even suggest that the distance should be around 250 – 300 meters. (Roads Service 2005, p. 68)

Placement of stops in Famagusta:

The placement of bus stops in Famagusta is a balance between efficient travel time and the distance from the various functions such as residential areas and public space. The distances of 300 – 400 meters between bus stops are based on dense urban areas, such as Copenhagen. Thus it can be argued that 300 – 400 meters between stops in Famagusta would be too much because the city is not as dense as Copenhagen. The overall population density of Copenhagen is around 6.000 inhabitants per km2, whereas in Famagusta the population density is around 4.000 inhabitants per km2. Furthermore

Famagusta is a fragmented city, which means some areas are much less dense than others.

The shorter the distances between stop are, the longer the travel time becomes. Thus to implement bus stops that efficiently covers the catchment area and ensures appropriate travel time, requires that it is adapted to the local context. Hence the maximum distance between bus stops is increased to around 600 meters in Famagusta. The main bus stops are defined by the points of interest, because the accessibility to these spots are important to support the social life and interaction in these places. The points define the initial main bus route and become the starting point for implementing public transport in Famagusta.

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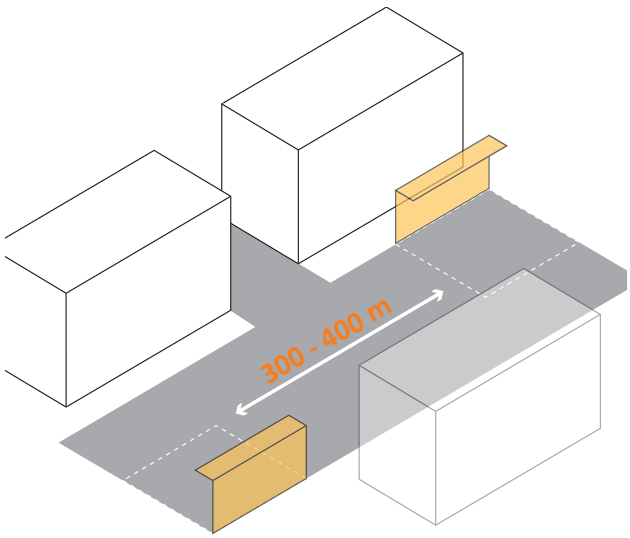
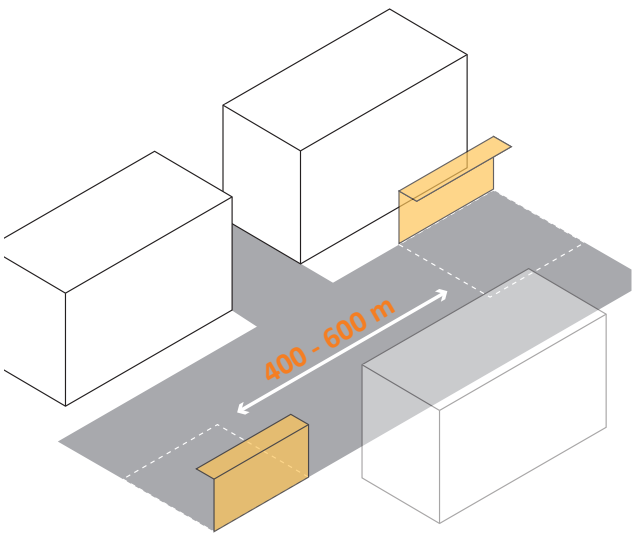
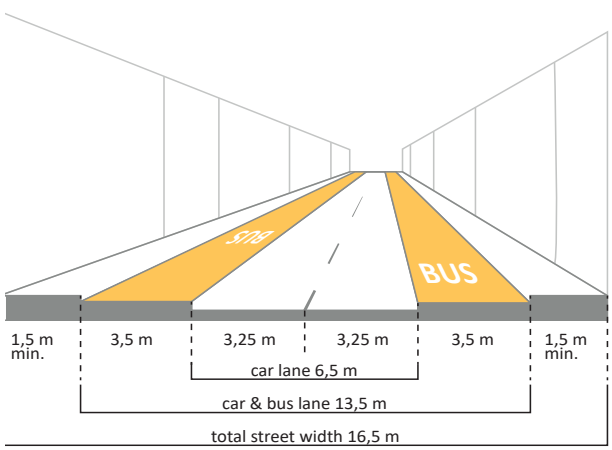

300 - 400 m


400 - 600 m


BUS
1,5 m min.
3,5 m
3,25 m
3,25 m
3,5 m
1,5 m min.
car lane 6,5 m
car & bus lane 13,5 m
total street width 16,5 m

1 Urban redevelopment

Case Study

JIMENEZ AVENUE. BOGOTA. COLOMBIA

Jimenez Avenue, "called the widest pedestrian walk in the world" (Berney, 2017), is a major avenue that runs through the historic downtown of the city of Bogota in Colombia. The multimodal linear public space, outstands from the city context with the red brick surface, a cascading water channel all along the 1,8 km of the tree-lined promenade.

In 1990s, Bogota was a city for cars: wide roads, narrow sidewalks, parked cars everywhere, especially on the sidewalks. The redesign of the Jimenez Avenue had a great impact in the change of the traditional relationship with cars and parking, as sidewalk construction focused on generous dimensions for pedestrians - besides new sidewalks, existing ones were repaired, widened, bollards were added and car-free areas established.

The general goal of the project was to connect all citizens, from upper-class students to poorer citizens of the San Victorino area, through the open and easilly accessible public landscape. The redevelopment seeked to encourage civic responsibility and Mockus, the mayor of Bogota, "organized an urban community development and public art working group that would work with the neighborhoods affected" (Sen and Silverman, 2014) . The mayor initiated "a team of historians, anthropologists, social workers, students, and artist, which included Mapa Teatro, to develop projects in collaboration with local residents" (Sen and Silverman, 2014), which for some participators determinated by a life-changing collaborations and outcomes.

The Jimenez Avenue is an example how "shaped by everyday decisions and by major events, the public landscape reveals narratives about the city, and it is an instrument for achieving social goals" (Berney, 2017).

Reference:
Berney R., 2017. Learning from Bogota. Pedagogical Urbanism and the Reshaping of Public Space. University of Texas Press, Austin, Texas.

Sen A., Silverman L., 2014. Making Place. Space and Embodiment in the City. Indiana University Press. Bloomington, Indiana, USA

KREUZBERG. BERLIN. GERMANY
Berlin is somewhat centre-less, instead made up of a collection of neighbourhoods. South of Mitte, the historical core of Berlin, is Kreuzberg, and across the river Spree, it turns into Friedrichshain.

After World War II Kreuzberg was marginalized by the establishment of the Berlin Wall, which put the area on the edge of West Berlin. Following these protests the local authority reviewed its planning system and launched a competition called "Strategies for Kreuzberg" in 1983. As a result of this competition emerged the 'Twelve Principles of Careful Urban Renewal'. The most important message of the 12 Principles was community engagement. A major role was given to the 'Verein SO 36', which was now funded by the local authority.

In 1984 the Internationale Bauausstellung (Building Exhibition) was held in Kreuzberg. It not only served as a showcase of architecture but, more importantly had the task of managing careful urban renewal under the 12 Principles. 4,000 new flats were built, schools and youth centres were extended, courtyards were being greened and car traffic restricted areas were introduced.

'Twelve Principles of Careful Urban Renewal' encouraging communities to get involved in the process of neighborhood renewal and development.

You might notice S.T.E.R.N. by chance if you spot a wall covered with plants that filter the used water for the garden of a 35 person cohousing project. The residents pay a fairly low rent or trade work for rent, and they take turns making dinner and maintaining the common spaces.

BLOCK 79

Renovated and living and industrial space conserved as much as possible. They wan to retain the Kreuzberg Mixture. (Working class area with an intensive mixture of living accomodation and light industry.)

Installation of a child day care center
Installation of a women's neighourhood center
Numerous gardens planted in the courtyard of renovated

https://www.irishtimes.com/life-and-style/travel/kreuzberg-berlin-s-cheap-cool-and-creative-quarter-1.2792430

Reference:
URBED/TEN Group, 2008. Learning from Berlin. Housing renewal and sustainable development. London. UK

https://senacatal.wordpress.com/2016/10/14/case-study-urban-regeneration-kreuzberg-berlin/

2 Cultural projects

Case Study

GODSBANEN. AARHUS. DENMARK

Godsbanen is a centre for cultural production. The site of Godsbanen includes new and renovated buildings of the primer train freight yards and the Institut for (X) - a successful example of temporary, culture-driven participative community.

Godsbanen buildings host many festivals, events, art school, open workshops, auditoriums and theatre stages to support any creative activity. Public rooftop with a panoramic view to the city, restaurants and a skate park invite both, visitors and participative communities, to use the site.

Institut for (X) is an indipendent and not-for-profit culture, business and education platform, founded in 2009, and arising from citizen initiatives. The platform include more than 250 active members, 90 studios and workshops, as well as 50 businesses. The site is maintained as a laboratory for urban experiments which grows organically. The outdoor area is public, accessible for everyone to use and facilitate cultural activities, combining artistic creativity with business, public debate and public education. The creative platform is a temporary project - the site is planned to be built up with permanent office and residential buildings.

Reference:

Institutforx.dk. (2018). Institut for (X). [online] Available at: http:// institutforx.dk/ [Accessed 23 May 2018].

Godsbanen. (2018). Godsbanen. [online] Available at: http://godsbanen.dk/ [Accessed 23 May 2018].

MOSQUE-CATHEDRAL. CORDOBA. SPAIN

Looking through the history, “a small Visigoth church, the Catholic Basilica of Saint Vincent of Lérins, originally stood on the site. In 784 Abd al-Rahman I ordered construction of the Great Mosque, which was considerably expanded by later Muslim rulers. Córdoba returned to Christian rule in 1236 during the Reconquista, and the building was converted to a Roman Catholic church, culminating in the insertion of a Renaissance cathedral nave in the 16th century” (Wikipedia 2018).

Reference:
www.godsbanen.https://en.wikipedia.org/wiki/Mosque%E2%80%93Cathedral_of_C%C3%B3rdoba

GULDBERG SCHOOL PLAYGROUNDS. COPENHAGEN. DENMARK

The example, of how outside areas of the educational institutions are open and easily accessible to the public.

Picture reference: https://www.flickr.com/photos/clementguillaume/6940634190/in/photostream/

3 Street transformation

URBi: Before and After

Case Study

Dereboyu 2 Cd, Istanbul, Turkey

Rihtim Cd, Istanbul, Turkey

Mumhane Cd, Istanbul, Turkey

Batman Sk., Istanbul, Turkey

Ag. Anargiron, Agioi Anargyroi, Greece

Prinsesse Charlottes Gade, Copenhagen, Denmark

Amsterdamstraat, Antwerp, Belgium

R. Niazi Chogfi, Sao Paulo, Brasil

Reference: http://www.urb-i.com/before-after-gallery

4 Shared streets

Case Study

CHARENTON-LE-PONT-TOWN-CENTRE

Agence Babylone: Charenton-le-Pont is one of the smallest municipalities in the Department of Val-de-Marne (1.85km2). It is located 7km east of Paris, in the inner suburbs. Home to around 30,000 inhabitants, it is one of the most densely populated municipalities in the inner suburbs. Situated along the banks of the Seine, the town is divided into two parts, which are separated by the RER D train line. The town was formed through the grouping of four villages and is distinguished by its numerous historical outlines and monuments. Charenton-le-Pont is linked with the capital by the rue de Paris, which is included in the scope of the project and one of the oldest roads in the municipality. The road is therefore both a historic feature and an integral part of the heritage of the town, but also plays a strategic role in terms of transport.

Reference: http://www.landezine.com/index.php/2015/10/charenton-le-pont-town-centre-by-agence-babylone/ (Accessed: 10.04.2018)

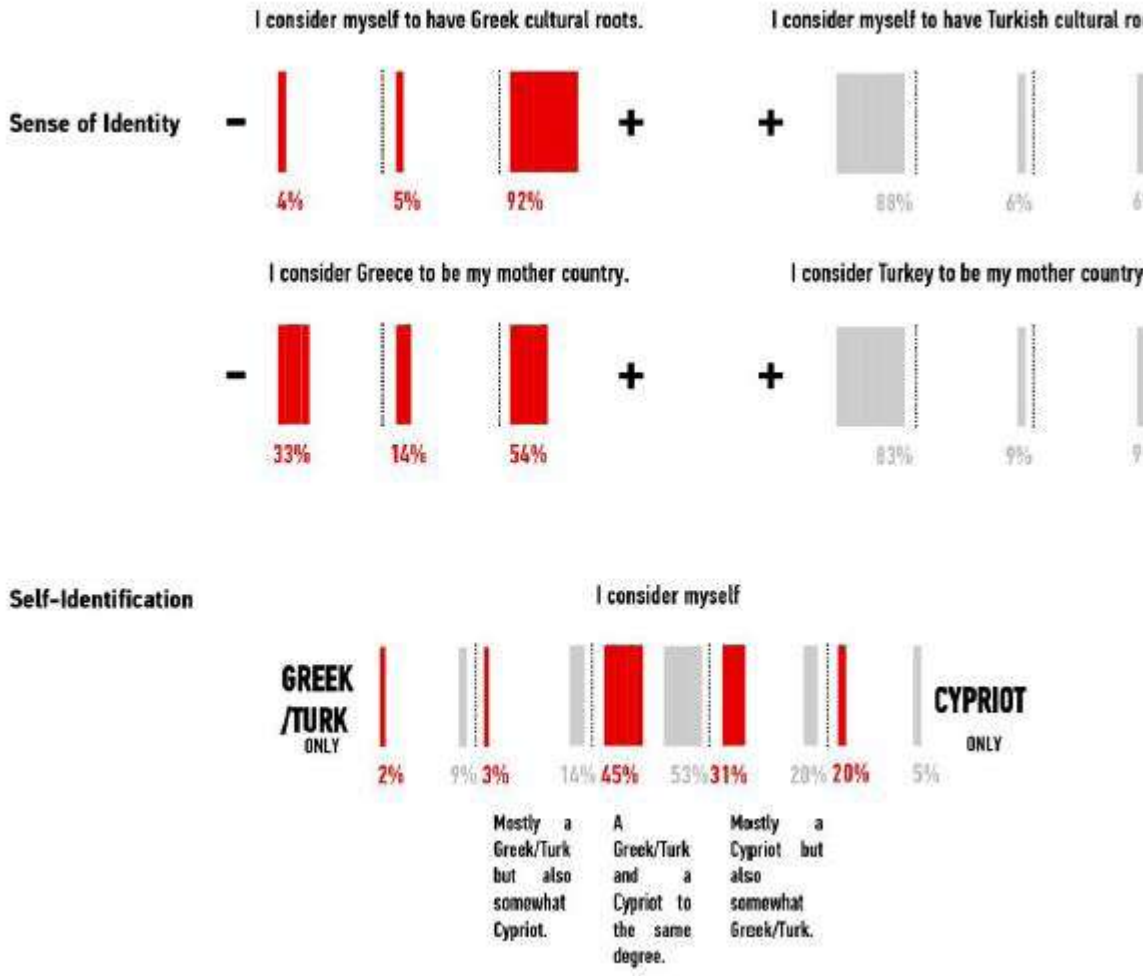
NEW ROAD

Landscape Projects in collaboration with Gehl Architects

Landscape Projects: The city of Brighton & Hove has a world-class reputation for its creative, leisure and cultural industries, and attracts millions of visitors. Its dramatic setting, sandwiched between the sea and south downs, constrains access and perceptions of the city. As a result, parts of the city are relatively inaccessible and ignored; other areas suffer overwhelming traffic congestion. Landscape Projects, working with Gehl Architects from Copenhagen, were commissioned by Brighton and Hove City Council to assess its pedestrian and visitor experience: its urban struc- ture, movement patterns and open air activities, both in winter and in summer; and to provide advice on public realm improvement projects which would result in a more walkable, relaxed, attractive and accessible city. The most significant project to emerge from the study is at New Road: a street laid out in the early 19th century to divert people away from The Prince Consort's new Brighton Pavilion. The street forms part of the City's Cultural Mile: a connective public space linking the principle cultural institutions of the City.

Reference: http://www.landezine.com/index.php/2011/04/new-road-by-landscape-projects-and-gehl-architects/ (Accessed: 10.04.2018)

Identity Survey



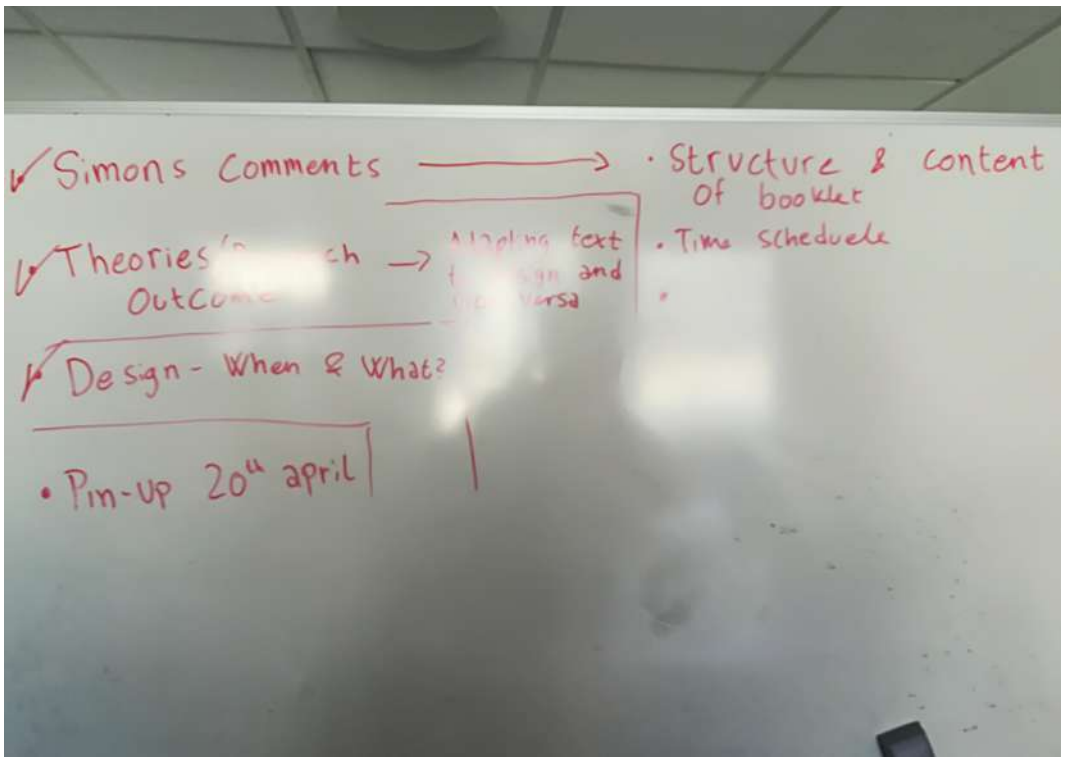
Statistics are taken from the UNFICYP Survey, February 19, 2007

Port Load and Unload Statistics

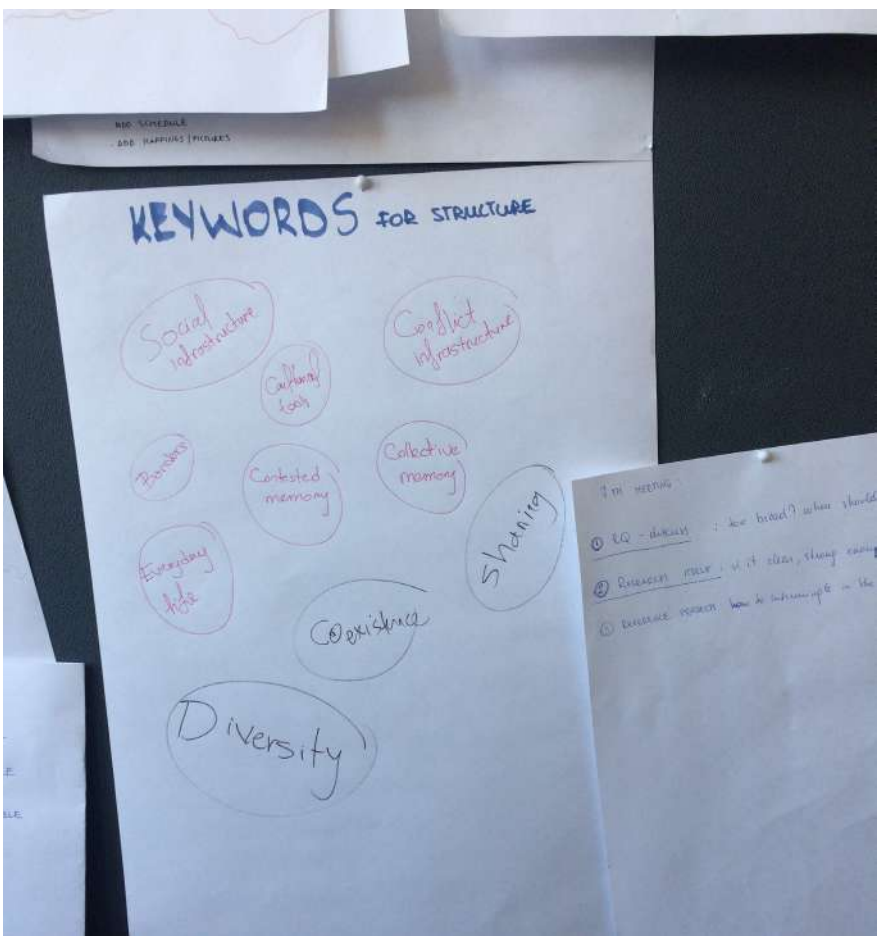
150. KKTC Limanlarında Boşaltılan ve Yüklenen Yüklerin, Yıllara ve Limanlara Göre Dağılımı
Gross Tonnage of Goods Loaded And Unloaded At Ports In TRNC by Years and Ports
(2010-2014)

		2010	2011	2012	2013	2014
Toplam Total	**Gelen Yük** (Ton) Unloaded	1,707,018	1,122,180	1,616,297	1,680,468	2,035,162
	Giden Yük (Ton) Loaded	355,994	304,314	333,705	406,218	443,358
Gazimağusa Famagusta	**Gelen Yük** (Ton) Unloaded	838,891	506,604	897,689	846,659	1,141,745
	Giden Yük (Ton) Loaded	150,170	130,773	127,339	151,972	147,140

Design process




GOALS
(1) united gov
- open varosha
- city recovery grow
WHAT Now?
++ SHARED INSTITUTIONS
+++ PUBLIC TRANSPORT
PUBLIC WATERFRONT
++ SHARED SPACES & ACTIVITIES
SAFE CITY
+ MULTICULTURAL IDENTITY
SUPPORT LOCAL CRAFTS
+ ENGAGED CITIZENS
INCLUSIVE
++ RESHAPE CITY BORDERS
++ DIVERSE ACTIVITIES
++ PEDESTRIAN FRIENDLY
DISENCLAVED CITY
+++ COASTAL CITY
PUBLIC PORT
SUPPORT LOCAL ART
CULTURAL LIFE
+++ CONTEXTUAL AWARENESS
SPACES FOR PARTICIPATION
VOLUNTEERISM


KEYWORDS FOR STRUCTURE
Social infrastructure
Conflict infrastructure
Collective memory
Diversity