

MANIFESTING NOMADIC .

OWAIS ABID
230120385

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P R E F A C E

I ask you to consider ‘knowing’ as a non-unitary understanding of ‘knowledge’.

Here I use Rosi Braidotti’s definition of non-unitary as “a nomadic, dispersed, fragmented vision, which is nonetheless functional, coherent and accountable, mostly because it is embedded and embodied.” (2012: 4).

‘Knowledge’ could be understood as a collection of known things conglomerating to form a singular point of empirical truth, like a collection of threads weaving together to form a length of rope, strong and impervious to outside influence. A nomadic approach of ‘knowing’, however, shifts the focus from a destination to the journey, or process instead, reflecting the Deleuzian idea of constant becoming. As such, this collection of threads could alternatively create a matrix of interconnection to form a web. This web would be non-unitary, unfinished and expandable, seeking new connections and allowing itself to change over time. The gaps in this web become fertile ground, playing host to rich possibilities of experimentation that can result in both further connection and contradiction. While a unitary (singular, centralised) understanding of knowledge may fall apart at contradiction, the gaps in a web accommodate, integrating contradiction into its own fabric until it can be resolved. Or not.. Resolution is not important; the fact is, the contradiction exists and a web can accept that.

This notion of ‘non-unitary’ or nomadic interpretation can be applied widely, transforming settled into settling, institute to instituting, school to schooling, built to building. It applies an aspect of temporality to these terms which reveals an unexplored dimension; the gaps in the web.

This manifesto is an entangled representation of a series of ‘webs’, in the form of sketchbook pages used to develop ideas around my project. Non-linear in nature, it jumps between ideas across pages and squeezed between other notes. A personal documentation of thought, alone these webs tell a reader nothing, other than that I have, indeed, done some thinking.

The gaps in these webs, the creative leap between ideas, are expanded by academic writing as a result of further research. This dichotomy represents the ‘transposition’ (Braidotti, 2012) I aim to embrace as a means of embodying a nomadic creative practice. The manifesto seeks to document this practice, making clear my design intention and research inquiry to an audience of architectural educators, students, but also more specifically, my Cypriot collaborators in the development office of Famagusta Municipality. Whilst the format is an experiment in practicing a nomadic epistemology in the context of academic institution, the content theorises ontological responses to the contestations that designers find themselves facing in the Cypriot political context.

As such, the manifesto poses the question; **How can a speculative architectural imagination facilitate the production of social futures in a fractured context left paralysed as a consequence of colonial interference and controlling geopolitical narratives?** Beyond this, **how can we strive for change today**, whilst working within the realities of this existing situation?

Studio Disruptive Care is situated in Famagusta, Cyprus, a city of enclaves and territories brought about by a breakdown of global systems and violent histories of control. As a result of these multiple breakdowns, Cyprus is stuck in a liminal space between entwined power systems; an island divided.

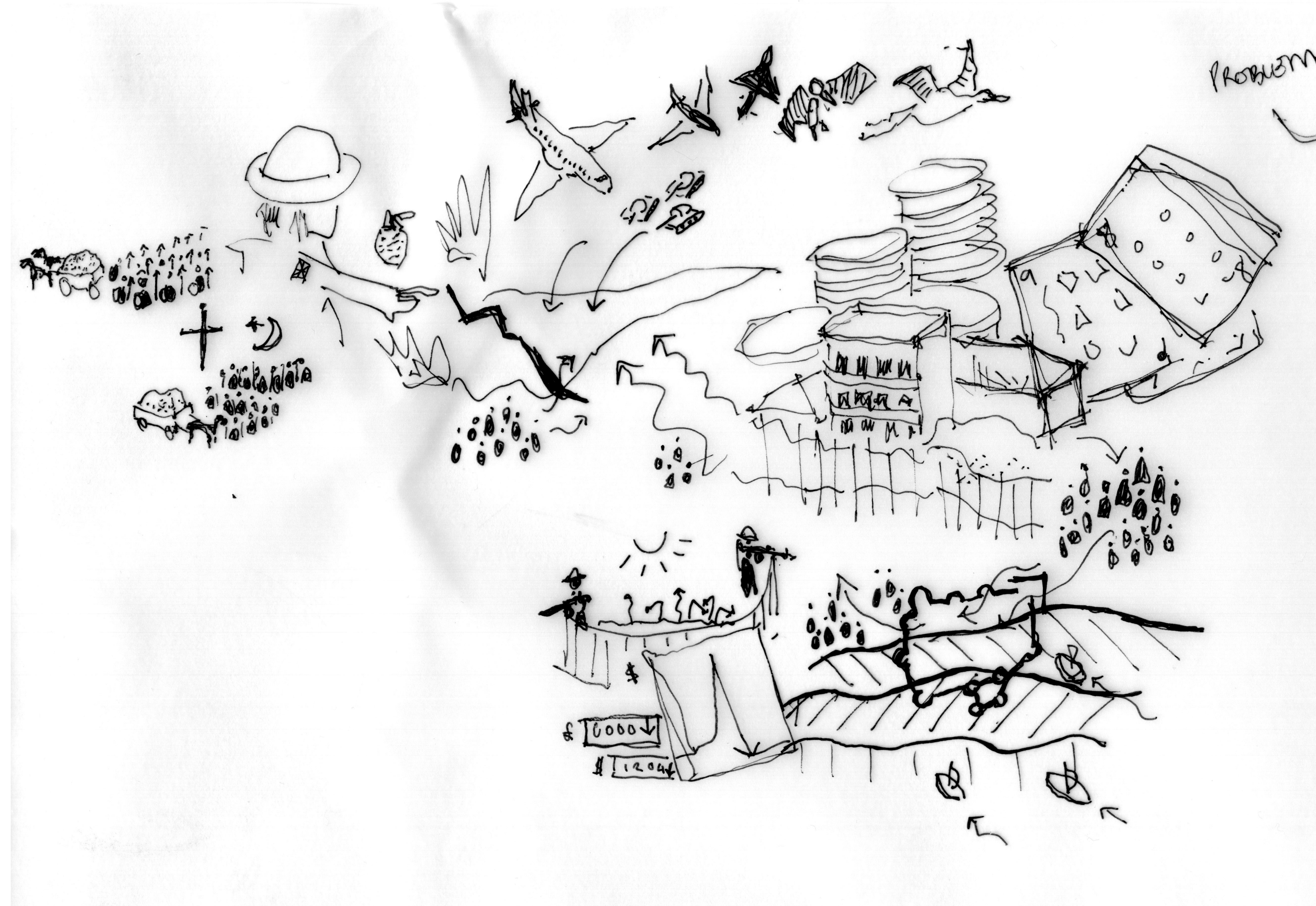
The reality of this situation manifests as disconnection between human, non-human, social, economic, environmental and spiritual ecologies, resulting in a disrupted everydayness for the people of Famagusta.

But this situation seems inevitable to those living it; the conflict that brought about these issues could be resolved tomorrow, as has been the case for the last 50 years, and yet it likely won’t be.. So how can historic scars be healed if even the present is uncertain?

As a studio we define ‘Disruptive Care’ as:

Making visible and disrupting the existing state of broken relationships through an active understanding of, and appreciation for, the interconnectedness of all things.

Applying this attitude, I use futuring as a tool to generate conversation **now**. In doing so, we can begin to collaboratively shape a different future than that which is inherited.



TERRITORIALISED CYPRUS, ENCLAVED FAMAGUSTA & DISPLACED COMMUNITIES

CYPRUS - MIGRATION

AN ISLAND ^{DEFINED} ~~SHAPED~~ BY EMPIRE ...

CYPRUS WILDLIFE RESEARCH INSTITUTE → TRACKING MIGRATION.

CYPRUS LACK OF DRINKING WATER - NO RETENTION. 70% FROM DESALINATION.

A HOME THAT ISN'T MOVES... TRANSIENT & TEMPORALITY.

ALONG AS AN OPPORTUNITY TO ASK A QUESTION...

CYPRUS - MIGRATION

RELIGIOUS / ETHNO - CULTURAL MIGRATION.

LOSS OF CONNECTION TO LAND.

ASSIMILATED TO WHITE / NON-WHITE

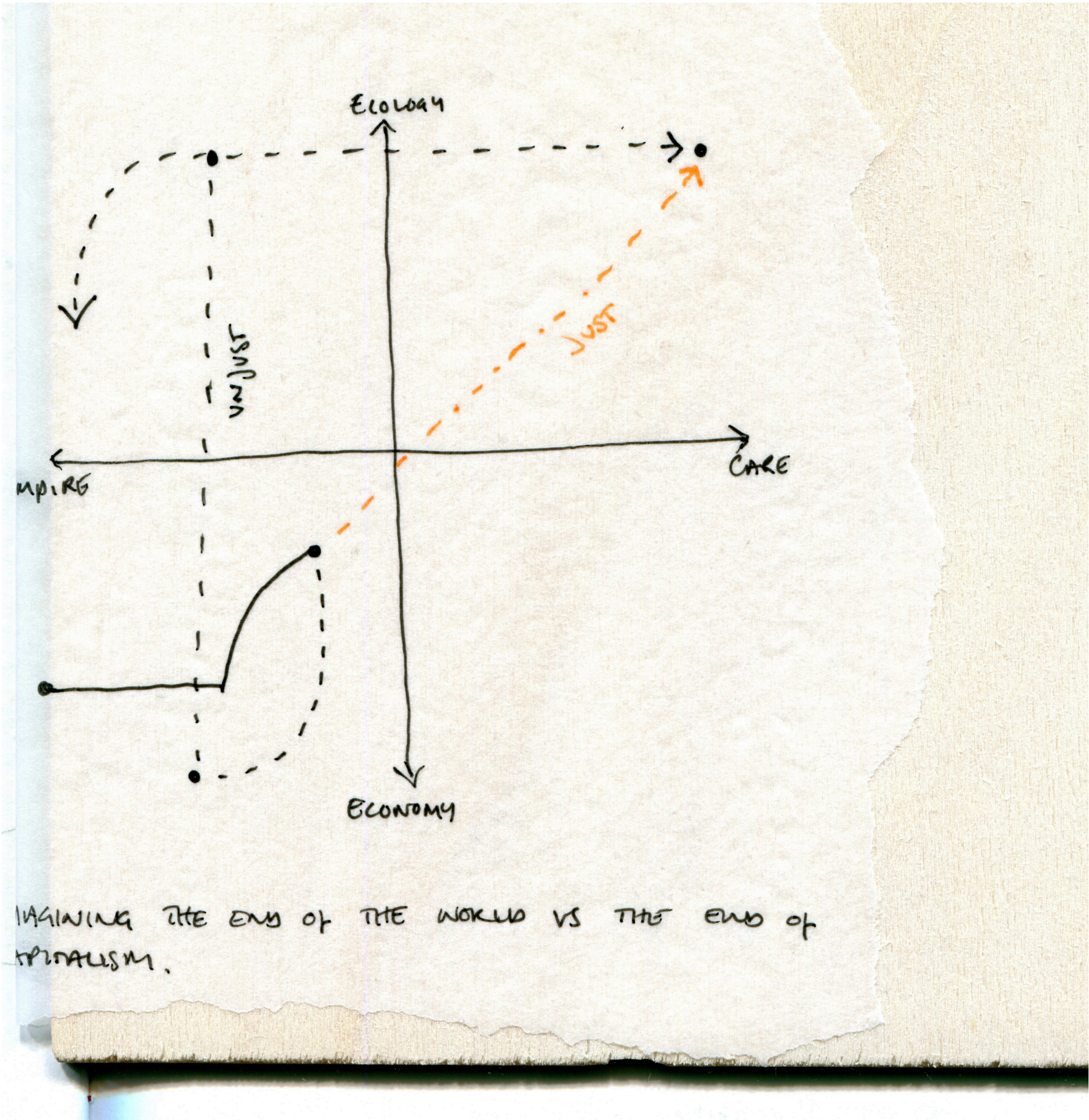
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SOCIETY IN TRANSITION, OR THE END OF THE WORLD?

CYAN PLANET

↳ NO

ECOLOGICAL

①

IF THIS IS TRUE...

BUILDING IN ONE PLACE = EXTRACTION SOMEWHERE ELSE.

↓ LEADING TO...

PLACE, TRANSIENT COMMUNITIES.

OF EVERYTHING - INTERSECTIONS

KAREN HILL TRIBE BOATS.

ONE LIFE IS INTRINSICALLY LINKED TO ANOTHER. QUANTUM ENTANGLEMENT.

WAYS OF BEING - ONTOLOGY.

SITUATED CONTEXT OF AGEN

IF WE ARE SURPASSING EMPIRE....

LET'S LOOK TO A DIFF. FORM OF CIVILISATION.

CARE?

WHAT IS NEEDED? WHAT OFFER THAT COULD HELP OVERALL; OVERALL GOOD RATHER THAN OVERALL BAD.

THIS LOGIC AS PROVOCATION?

AGNES DENES, MAP PROJECTIONS.

ARCHITECTURE AS A COLONIAL DEVICE // EMPIRE.

INCORPORATE VOICES FROM OUTSIDE TO INCLUDE THIS; LIVENESS?

LESS ABOUT OBJECT... MORE ABOUT PROCESS.

ARCHITECTURAL ROLE IN CRISIS.

JOURNEY UP TO NOW...

THEORY → PROVOCATION → RESPONSE.

□ . □ . □

□

□

□

→ IMAGE / EXPLANATION AS REQUIRED TO LET THE RESPONSE SHINE.

→ NARRATIVE OF **DISPLACEMENT**

↳ CLIMATE, POLITICS

ARCHITECTURE OF TRANSPORTATION?

CARAVAN, TRADE, LIFESTYLE, TRANSIENCE

AESTHETIC OF NECESSITY, EFFICIENCY

→ INFRASTRUCTURE...

OFF GRID CITIES. WEAKEN URBANISMS.

MANIFESTO?

IF WE'VE FAILED,.. HOW DO WE

OUTSIDE OF MAINTAINING STATUS

HOW DO WE **CREATE A 'NURTURING WEB OF LIFE'**

→ A ROUND UP OF WHATS WE'VE TRIED SO FAR?

NATURAL NOMADS & THE ABILITY TO TRANSLEND BORDERS.

BIGGS? SEEDS? TIBET TO CYPRUS CENTER?

RYZOMATIC? CREATING AN INFRASTRUCTURE?

BORDERS AS ENCLOSURE OF COMMON LANDS.

↓

GRASSES GROW INTO THESE BARRIERS.

SHOULD WE LIVE LIKE THIS? ②

IS THIS HOW WE DO IT?

← RESPONSIBILITY

PAKISTANI NOMADS?

NOMADS; CLOSER TO NATURE... WOLF PACKS? BISON?

MAKING THIS IS THE OUTCOME OF THE

IF WE'VE FAILED,.. HOW DO WE

THEORISING DECOLONIAL SOCIETY



Position of Cyprus in the mediteranean with Famagusta marked in green (Evrin, 2002)

C O N T E X T

The position of Cyprus in the Mediterranean, places it under specific strategic importance as a stopping point within the threshold between Europe and Asia. Historically, this proved profitable as a trade route for some of the world’s biggest empires; Most notably, the Venetians, Ottomans and most recently, from a more militaristic motivation, the British.

Each of these historic colonies added to the amalgam that made up the population, resulting in a range of diverse communities and respective cultures, over time homogenising to form a Cypriot identity. Notions of colonial control relating mainly to religious beliefs have maintained a division in this identity of two broad groups; Greek speaking and Turkish speaking Cypriots. I would also suggest that under British control, these two groups were assimilated through Christianity with whiteness and European identity or rejected as ‘other’ and therefore Asian; a racially biased simplification of the diverse mix of people inhabiting the island prior to British colonisation.

These multiple colonisations and their mechanisms of control have resulted in division and conflict, giving rise to displaced populations and an urban patina of enclaves. The most disruptive of these mechanisms is ‘The Green Line’ border that divides the North and South of the island, instated initially by the British division of Nicosia in 1958, to be followed by the 1974 war that resulted in the ongoing divide (“CYPRUS: Along the Mason-Dixon Line,” 1958), now enforced by the United Nations. These political and military events resulted in the displacement of large populations within the island by relating territory to ethnic heritage. More recently, a polarised dynamic of militaristic migration from the West towards the Middle East and the resultant flow of refugees has emerged. This history of human migration to the island, the displaced populations within, as well as its importance to natural patterns of migration (fish and birds etc. (BirdLife Cyprus, n.d.)), contribute to an identity of migrancy for Cyprus; restless, nomadic.

The circumstances that have led to this migrancy form a specific stage for the effects of global issues. The emergency of climate crises and late stage global capitalism (to name the most pressing) affect all of the world and form a state of polycrisis out of matrix of interconnected systemic issues. Polycrisis, as described by Albert has a ‘complex architecture... [in which the] amplifying feedback mechanisms... [are] far more destabilising than the sum of the parts.’ (2024: 18); as a result these crises must be tackled by a holistic approach that considers all crises at once, even if global capitalism, and I would add imperialism, are dominant players.

This labyrinth of ‘inextricably entangled systemic crises’ (Albert, 2024: 17) has a paralysing effect on resolve for change for much of the world, including Cyprus, bolstered by Western powers maintaining status quo. This ensures a predictable future of climate injustice, unequal access to resources and capitalistic domination. As such, the Western imperial project is able to continue, borne out of a rigid attitude of masculine, imperial thinking, disguised as morality.

This brings to mind a quote from Fredric Jameson:

Someone once said that it is easier to imagine the end of the world than to imagine the end of capitalism. We can now revise that and witness the attempt to imagine capitalism by way of imagining the end of the world. (2003: 76)

These geo-political macro-narratives define the realities of the world in which architects operate, and whilst we can’t directly change them, that doesn’t mean we cannot challenge them. If empire is responsible for polycrisis, and if one form of settlement results in another of unsettlement, embodying a nomadic approach would act as resistance against empire, a form of resilience to dominion.

NOMADIC LIVING

Nomadic ways of living allow animals to survive throughout the year and strengthen the connection between people and earth by becoming part of an ecosystem rather than exploiting it. Whilst the idea of Nomadic living might seem difficult in the context of western culture, examples of nomadic* communities are evident across the world and throughout history. But what is this ‘end of the world’ that Jameson is referring to? And how could we operationalise ‘imagining’, not only to foresee it’s coming but to disrupt it! Can we start to speculate on a world without polycrisis? It is imperative that this speculation is embedded in context, as if not, it becomes abstract at best, and potentially damaging. During our field work in Famagusta, it was crucial to embody an approach of situated imagining.

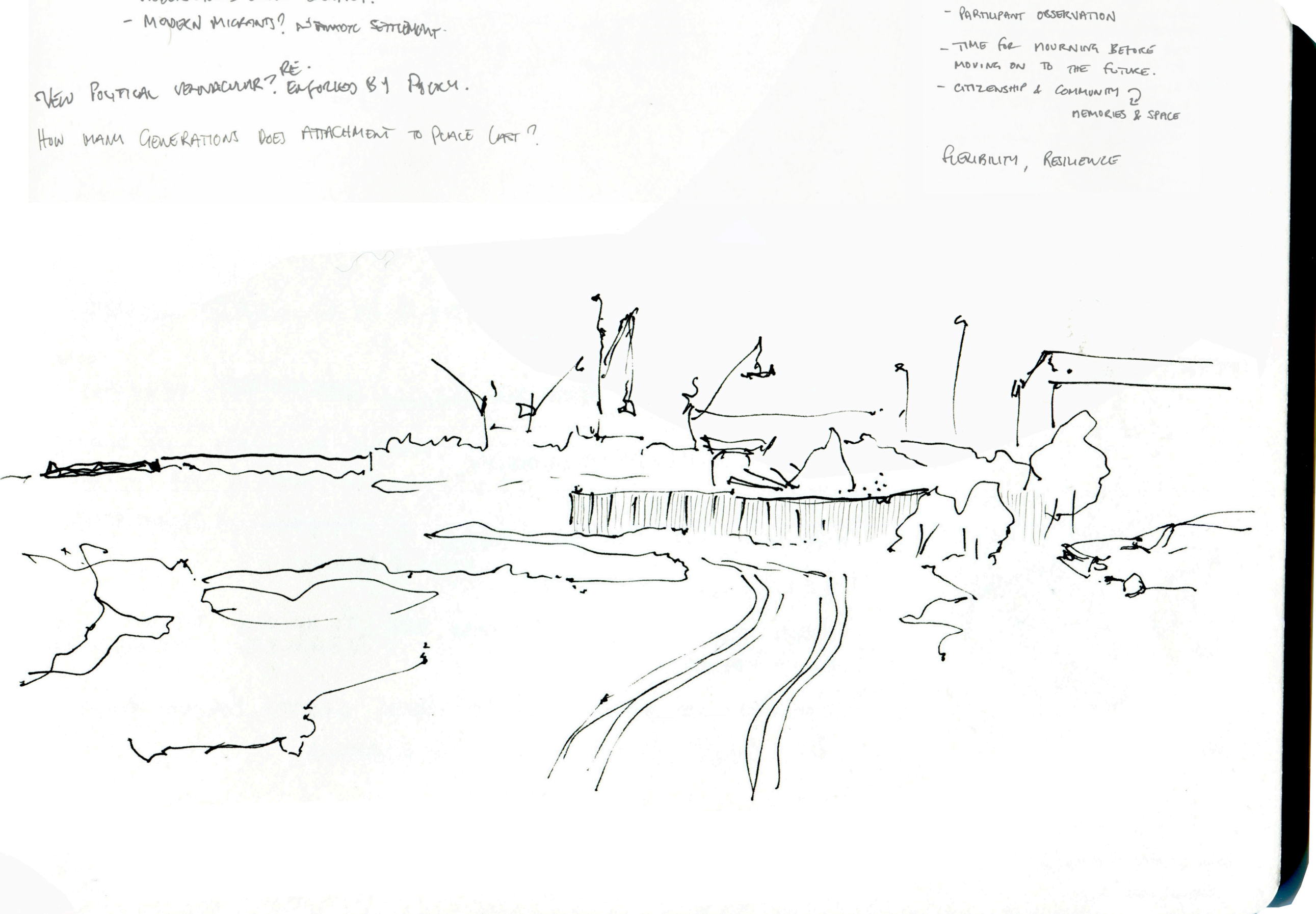
* Not to be confused with the movement of ‘digital nomads’; an exemplar of opportunist extractivism stemming from an attitude of entitlement through capitalist privilege, built from a history of colonialism.



FIELD NOTES



> How to help people think in different ways?
> Port work & proximity to walls - more damage from machinery.
> City / North Cyprus mindset - can't do anything, especially not quickly.
- Can we work slow? Stay with the trouble, building slow, real change.
- Locals wait outside views to approach problems differently.
- Design solutions for challenges as part of the bottom / project
Site 1 - Tim Beach.
- Underground stone quarry.
- Modern migrants? more settling.
New Political boundaries? enforced by policy.
How many generations does attachment to place last?



- Cyprus experience of climate
- Participant observation
- Time for mourning before moving on to the future.
- Citizenship & community in memories & space
Flexibility, Resilience

LISTENING TO MY COLLABORATORS, THE PLACE & THE PEOPLE

Settlement as Colony /

Tools for Power - Not from the State but the People.

③

IMAGINATION AS A TOOL

→ Local Care Practices are working excellently. - ②

DISRUPTING NETWORKS OF CONTROL - ①

LET'S KEEP THIS GOING, ATTITUDE OF CIRCUMNAVIGATING RULES.

STATE TRIES TO CONTROL THIS POWER, BUT THEY CAN'T.

> NARRATIVE & STORY

④

DISPLACEMENT, SURVIVAL

MULTIPLE CRISES.

CARE PRACTICES WITHIN.

HUMAN PRODUCTION OF SPACE?

WHAT DO THEY LEAVE BEHIND? WASTE/RESOURCE.

BUT WHAT IS THE ARCHITECTURAL RESULT OF THIS?

IMAGINING FUTURE IN WHICH IT ALL HAPPENS AGAIN... POSITIVE TRAIT OUT OF THE END? PROVOCATION... WHAT EYE?

→ AS AN ONGOING PRACTICE.

STORIES HAVE A SETTING ... THEREFORE YOU CAN'T HAVE INSTITUTIONS VS INSTITUTION MEANINGFUL.

LARGE - RESIDENTIAL IN MASHA - AND INSTITUTION AS NOMADIC THINKING

WORK - SATISFACTION

ACTION - JOY.

INVENTY - BELONGING

MEBB - MAKING MUD BRICKS FOR A YOUNG COUPLE, SON DIED.

MEANING - UNDERSTANDING WISDOM

NOT NOMADIC HOUSING?

ISSUES - LITERATURE

LITERATURE

MEANING -

NARRATIVE DOWN - 'HOME LACKING'

> MAKE IT ABOUT THEIR IDEAS. - THEN YOU ALWAYS HAVE SOMETHING IN.

> STORYTELLING

Tools for Power - Not from the State but the People.

TEMPORARY BUILDINGS? FOR WORKERS / MEN MIGRANTS & REFUGEES

AS MASHA IS RETIRED.

PREFIGURATIVE THINKING.

IMAGINING THE FUTURE - MORE SPECIFIC "WHAT IF?"

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MULTIPLE CRISES.

NOMADIC THINKING

> MAKING HOME - RECOGNITION, DISPLACEMENT

④

YOUR RULE

TURKISH MIGRANTS IN CREEK CHAT HOMES.

HUMAN PRODUCTION OF SPACE?

WHAT DO THEY LEAVE BEHIND? WASTE/RESOURCE.

HOW DO WE LIVE WITH MEMORIES?

IMAGINING FUTURE IN WHICH IT ALL HAPPENS AGAIN... POSITIVE TRAIT OUT OF THE END? PROVOCATION... WHAT EYE?

→ IN MASHA IS RETIRED.

TABLETS & CARE / REPAIR.

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MEBB SPECIFIC "WHAT IF?"

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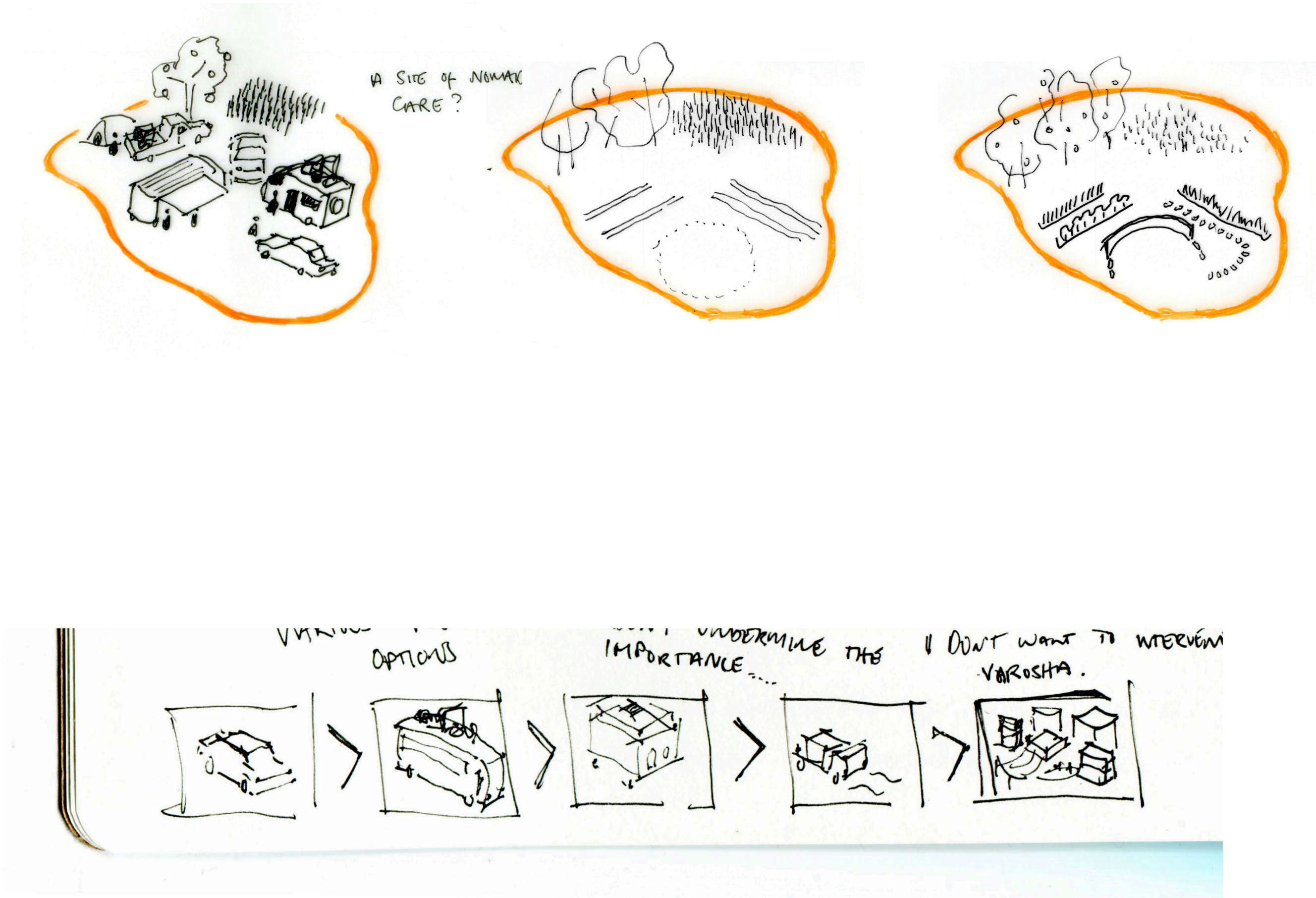
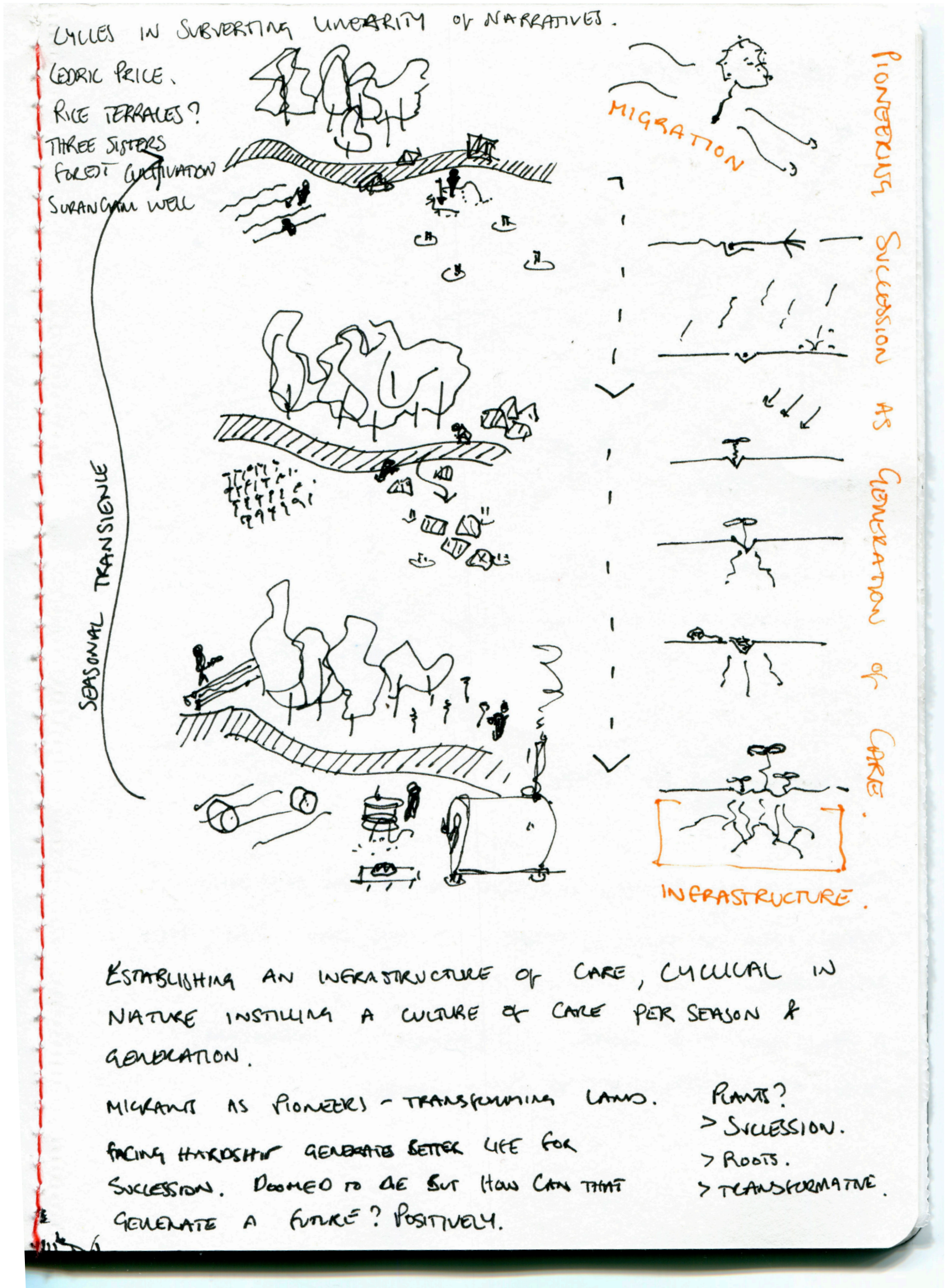
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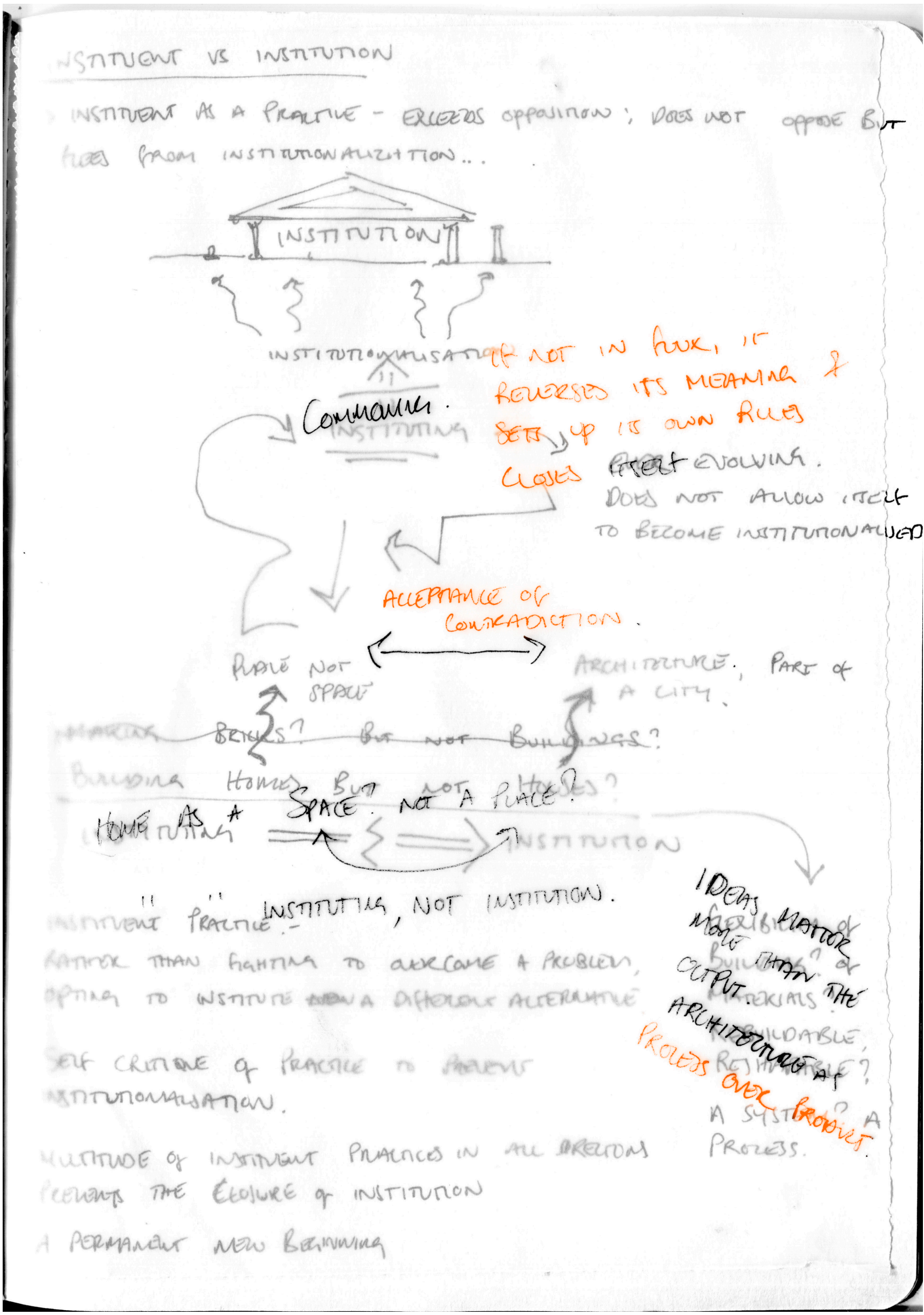
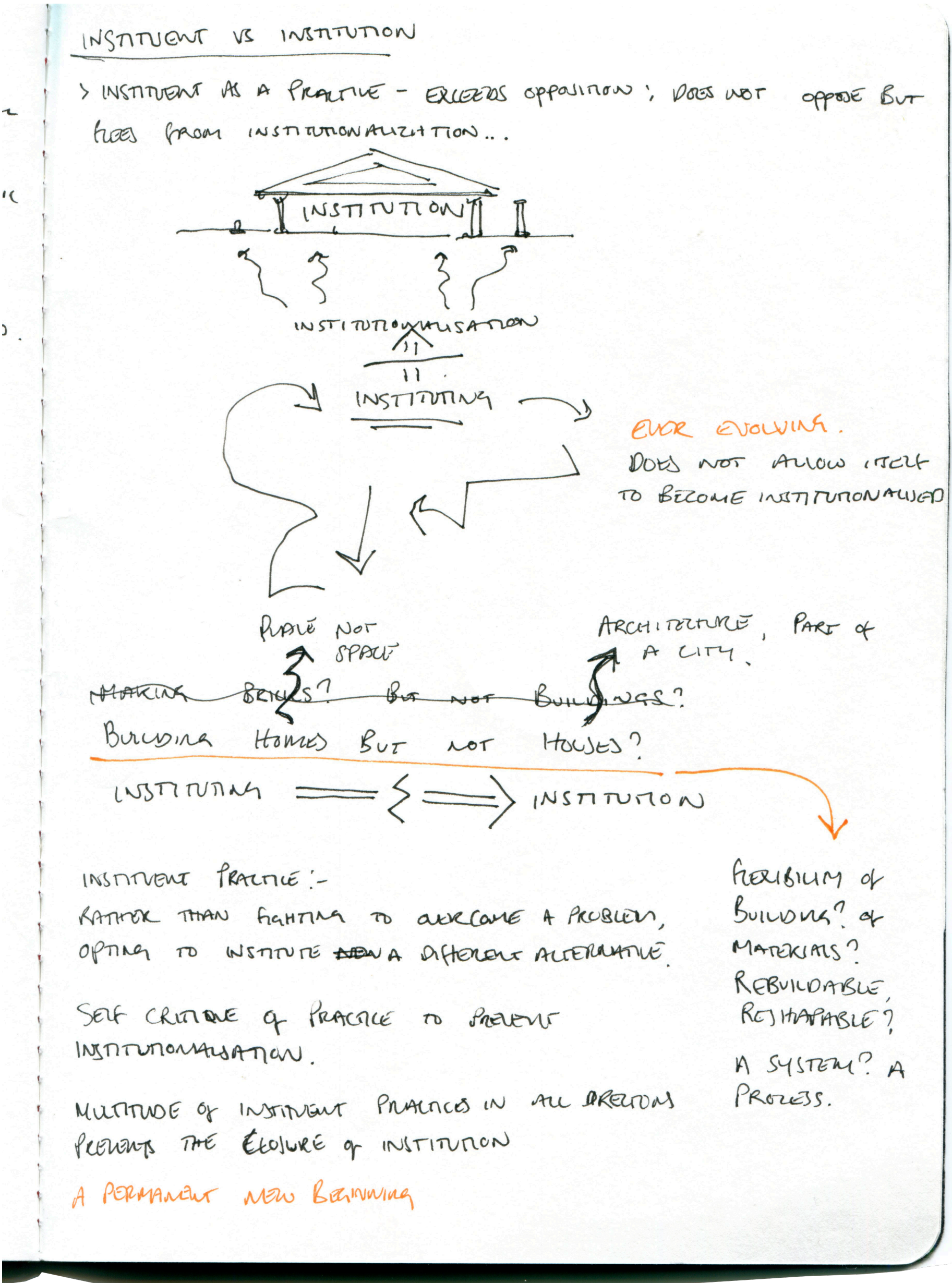
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FUTURING

If empire (& settlement as its tool) is the* problem, then, can nomadcity and unsettlement be a form of resistance? In order to test ontological nomadism I use epistemological nomadism to jump into the future.

Whilst the architect of today is condemned to operating within polycrisis, they are intrinsically designing for the future. Since 'future' is inherently uncertain, we must venture into the realm of speculation. By designing with a specific speculation, we are more likely to bring it about, and in doing so, we develop the capacity to do good by playing our piece in the evolution of that future.

Science Fiction literature has been speculating since the writing of Mary Shelley in the 17th Century. I will note here that while scifi is often concerned with the future, it is not synonymous with it; For example, 'Frankenstein' (Shelley, 1818) is considered one of the first works of Scifi and yet 'Star Wars' (Lucas, 1977), while communicated through a futuristic setting is more a product of fantasy than science.

"Darko Suvin (1979) defines science-fiction as the literature of 'cognitive estrangement,' texts which transport the reader to worlds of radical strangeness to offer a transformative glance back at the familiar. As Suvin describes, in these fictions 'the mirror is a crucible'; through it we bear witness to worlds remade." (Brookes, 2024: 99).

At its simplest form, it is the use of scientific knowledge or understanding to inform fiction, thus lending some legitimacy to speculation. In The War of the Worlds (1898), Wells theorises a highly advanced race of aliens developed evolutionarily from humans or human-like creatures. As such, he speculates on a potential future of the human race based on teachings from biology interpreted through patriarchal ideas of competition and dominance as relayed to him by the scientific minds of his time; Huxley and Darwin. In a similar way, but through a feminist attitude of cooperation and a contemporary scientific understanding of ecosystem such as advocated by Donna Haraway in 'A Cyborg Manifesto' (2016), we can theorise new ways of social spatial production and begin to challenge polycrisis by way of embracing interconnection and rejecting rigid dualisms.

"For Imre Szeman (2011), scifi's capacity to simultaneously address the breathtakingly vast and the deeply personal makes it a genre best placed to address climate emergency and 'shake us out of our faith in surplus.'" (Brookes, 2024: 99).

Scifi narratives also make use of their characters to reflect upon scientific notions with human emotion. In 'The War of the Worlds' (1898), 'the artilleryman' is a defected soldier who escapes the military's violent destruction before setting to work developing his own future society in a post-alien London. As a single man he is unable to realise his ideas of a subterranean society, and yet is comforted by his delusion. This character is used as a tool for Wells to think through, to design an architecture of survival, whilst simultaneously exploring the human psyche when faced with calamity. The act of writing itself, here, is used as a driver to speculate; as Brian Aldiss states in his introduction to 'The War of the Worlds': "What lurks as fugitive in the mind comes out clearly on paper" (2005: xxii). Adding to this, Mary Shelley, in her introduction to Frankenstein states, "Invention [...] Does not consist in creating out of the void, but out of chaos; the materials must [...] be afforded: it can give form to dark, shapeless substances, but cannot bring into being the substance itself." (1831: 4). This highlights the capability and limitation of science fiction writing and suggests the requirement of another supplementary medium. With literature the interpretive function of the brain fills this role, but with architecture, or spatial production, drawing coaxes out the physical from the imagined. This is a nomadic exercise in transposing ideas from one medium to another which inherently gives rise to contradiction. As an author themselves has not experienced their imagination in physicality, so too can an illustrator never capture exactly that physicality; it doesn't exist. Instead they must develop an overall image that violates as few of the parameters laid out by the author as possible, choosing carefully which contradictions to accept, through a process of iteration.

INSTITUENT PRACTICE OF CARE

My exercise in futuring imagined a scenario in which polycrisis had led to an era of competition and eventual collapse of what we currently regard as global society. In setting up this 'what if?', I am able to remove geopolitical narratives, providing the opportunity to design without their confines and to focus on survival and exploring nomadic architecture. I relate my notion of 'nomadic sites of care' to ecological succession, an area of scientific study that illustrates the development of new ecosystems in uninhabitable conditions. In this way I equate human

migrants to 'plant pioneers' in their use of care practices to create homeplace. My use of written narrative explores the details of this idea whilst situated in Famagusta, and uses character to retain an embodied, personal aspect. Applying this notion of succession relates to a Deleuzian philosophy of becoming and shifts focus from the future as an icon (an image or destination) to a constant process; a future in flux. 'Instituent practice', as explained by Raunig (2009), is a state of constant flight from institution. This doesn't mean to be in complete opposition to institution, rather that it avoids institutionalisation. It remains fluid, restless, moving, as a way of resisting hardening into one shape (see my notes on this on the previous page). This flexibility is inherent resilience; if an entity is constantly changing, adapting to a change of external circumstance becomes business as usual! In this way, instituent practices do not seek to survive alone, but instead work within the framework of institution without its limitations. Instituent practices therefore become a nomadic design mechanism, accepting the contradiction of existing within seemingly unchangeable macro-narratives, but retaining their own ability to change.

Imagining futures, a form of epistemological nomadism, embraces both contradiction and change whilst the existing reality of polycrisis resists change by the very nature of 'status quo'. The status quo in Famagusta, as previously mentioned, is one of territorialisation and enclosure influenced by historic mechanisms of colonial control and institution. As such, there is an opportunity for instituent practice to create space within this static context from which to bring about change.

* I use 'the' here, not to discount polycrisis, but to focus on what I think is the dominant issue in the context of this project.

I MOVING DAY

Like any other day, I awoke as the dim light of dawn crept up my walls and spilled over and through the porthole window and across my room. Unlike any other day, however, there were no sounds about me; No trowels scraping in the garden, no idle talk of the way things were or the boiling of kettles. A bird crowed gently somewhere beyond the camp.

I lay in the glow, enjoying the peace. All too soon the engines would fire again; the panels would be folded down and the frantic exchange of directions, running temperatures, wind speeds, pressure readings and weight distribution would pollute the air for a kilometer. All of these things were already checked of course, as is the case with every moving day, but the drivers take their job very seriously.

I swung my legs off the bench and felt the cool of the earthen floor. Despite everything being prepared the previous night, waking early is still important; the mild mornings are much more hospitable than the harsh noon sun. We would have to reach the shade of the old ruins before then to beat the heatstroke; the vehicles can't go all day like they used to.

It's hard to imagine those days now, we've had to adapt considerably. Our routines of habit and culture, of convenience and individuality have been superseded by the new natural law; No longer do we claim the hubris to assume we could tame the unwavering forces of climate or to satisfy our individual wants before the needs of the community.

I climbed into the cab and checked my own instruments. The flamingo in the lake regarded me with familiarity before stretching its wings, raising one leg and looking to the sky. Her arrival the day before had determined our departure that day. The children say she comes earlier every year; those who have not lived through our old ways seem more in tune with our new ones. It was true that she was early, her companions were yet to join her and the weather had begun to cool; But the heat of the day would still be too much for her, even in the lake.

Some of the youngers suggested we'd travel at night to avoid the sun altogether and that the way things were heading, we'd be forced to do so soon anyway. The elders remained resolute, and swept these thoughts away, citing the scarcity of lightbulbs and the impracticality of sightlessness. The youngers were right of course, nocturnalism was only a question of how.

As the train ordered itself and the wheels creaked into motion, I glimpsed the camp in the rear view mirror. The mooring posts shrank away into the distance and the water in the irrigation channels, the subject of our time there, flowed slowly to the fresh saplings. Our new found skills as farmers and water engineers, and no shortage of hope, should keep them alive. The olive green leaves that had sustained us for the last 4 weeks showed flecks of rich verdancy; A new batch of fruit would be delivered before the next group arrives. The soil remains rich there, it's the shortage of fresh water to blame for the camp's impermanence. Each year's return evidences the work of the engineering group in their labour to increase the storage of the lake. The thirst of the eucalyptus can only be quenched by axe, but we use all it can offer, bolstering our transports, and building new infrastructures.

Further east, water is plentiful, and soon we would have to remember how to traverse such land. Food would be scarce, however, and the usual anxiety over the longevity of our stores was of chief concern to the planners the night before our departure. Closer to the coast, sea level rise had taken a great toll. Alátichostos ('buried in salt'), as it is now known, was once an area rich with orange groves, before over extraction from the water table drew in the sea to replace it. The salt content, driven up by reckless dumping from water processing plants was enough to kill all that once grew there. The avenues of citrus have all but faded from our collective memory, imagined only occasionally through stories that change with each delivery.

Despite these theoretical explanations of specific changes, we have no way of knowing the empirical truth, especially regarding the larger narratives. At the time, it all happened so fast, like a pot at the brink of boiling over; we knew it was inevitable, but nobody wanted to admit it, and once it happened, crisis after crisis, each worse and more complex than the last, quickly revealed the fragility of our society.

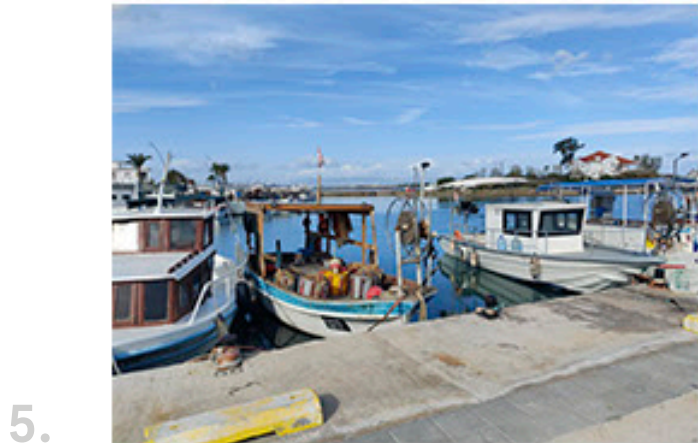
Although some still live who claim to represent those old systems of control, nature has reasserted her dominance over them, stripping all but the power required to keep themselves alive the same way we do. They fed us stories of blame, of satellite weaponry, backfiring menaces of unknown consequence, results of devious experimentation. Whether these stories were true, or just fantasies designed to distract from the true consequences of climate injustice is unknown.

Our truths now are borne through observation.

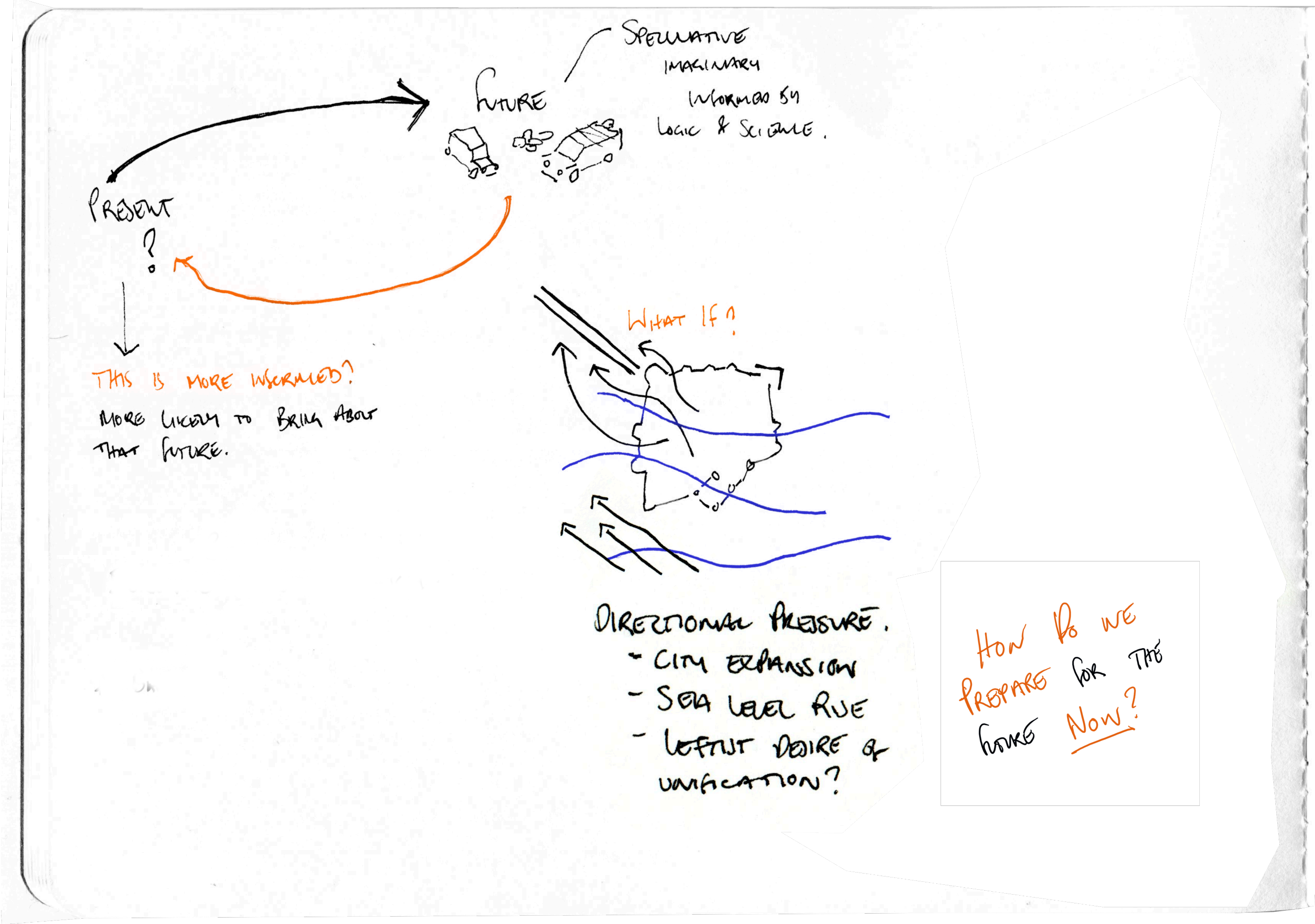
The journey is not far, but it is slow, even following the relatively fresh tracks of the previous group as they did before them. We reached the old orange grove that marked our halfway point later than we had aimed. Now just a series of timber posts laid out in rows, grove does little to describe it. The decision was made to stop for breakfast and repairs. As the dining truck unfolded and a line began to form, I started work draining my tyres of salt water collected while crashing over ruined roads and potholes filled with seawater, as it slowly washes the land. Jacking the truck up and removing the wheel proved easy, despite the weight of the saturated tyre. I poured the water gently into a stream running out of the grove and back towards the road, before remounting the wheel and sealing the gap around the rim best I could with duct tape. It wouldn't last of course, and it even threatened to come loose when I unfolded the solar panel for the air compressor. Once we reach the ruins I'd find a new wheel assembly. This was near as certain despite the slow passage of 20 years since the ruins became only temporarily inhabitable. The amount of waste the competition era left behind is enough to last at least another 100 years, but things were now beginning to degrade. I might find a wheel or a tyre in usable condition, but would I find both?

Arriving at camp, we found a selection of fresh hardware for repairs the previous group had left, in which I claimed all I needed as well as a new radio receiver. In the shadow of the old high school and government buildings from times long past, the ritual of homemaking began. It took only an hour or so to recreate what we had packed up the night before, albeit a lot wetter and less secure due to the falling stones of the old 'human' habitat. In the distance the old mosque marked our next location, a beacon of rest, but until then we would scavenge and collect, picking clean the carcass of a failed way of living.

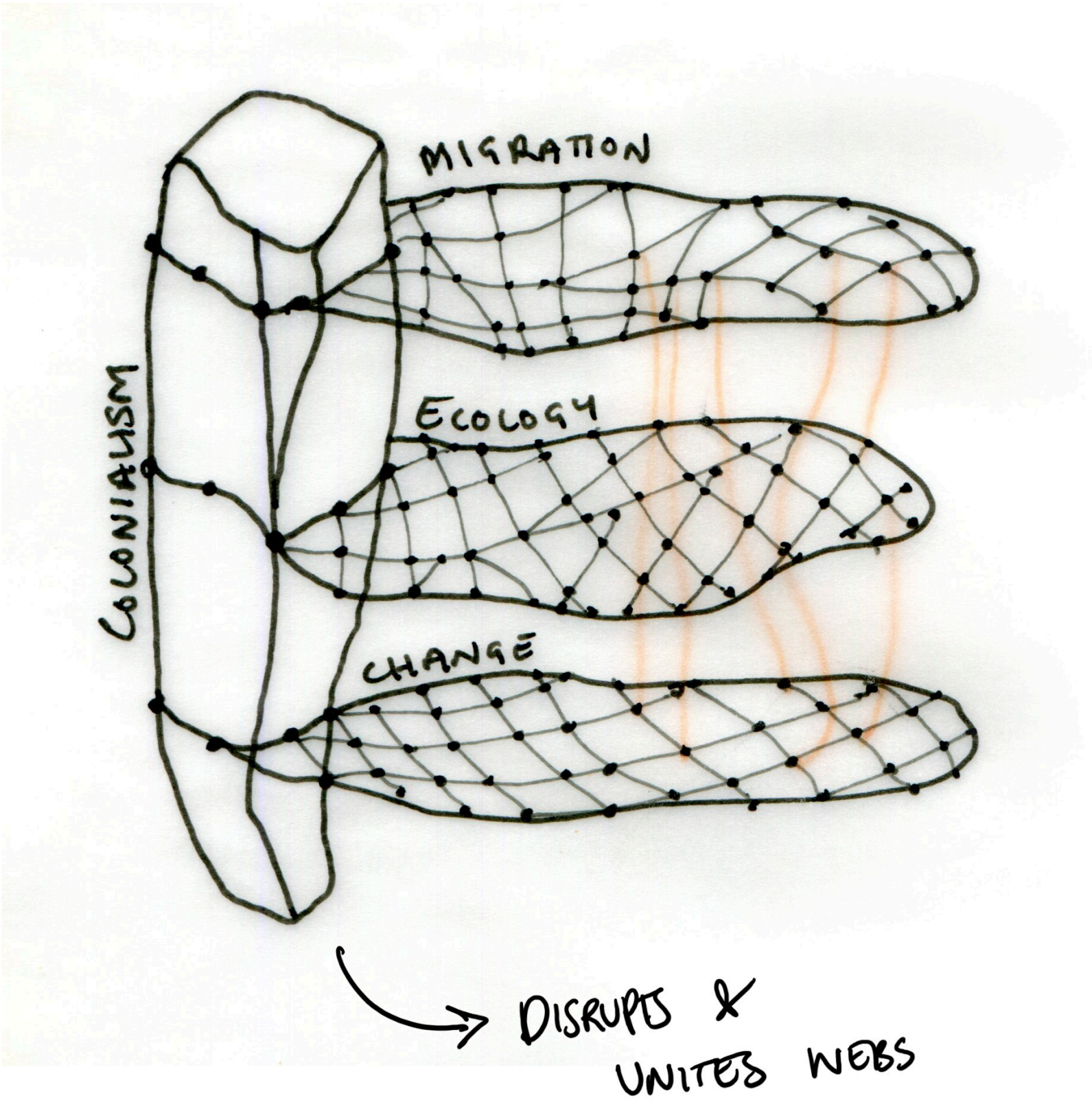
Working rather from within, than without ecosystem, laying down roots, we have begun to grow into old connections with the earth, as our coworkers in this unending cleanup operation share with us ways in which we can still live a rich life.



Predicted flooding from sea level rise of 2m, 5m and 10m



LOOKING BACK TO NOW



COLONIALISM AS A SHARED CONTRADICTION, UNITING THE THEORETICAL 'WEBS' OF THE PROJECT

BRIEF & SITE

As stated, scifi writing allows the author to remove, or add to the current context while imagining for versions of future(s). This level of abstraction alone, easily turns its back on the issues of our current context. What makes scifi profound, rather than purely abstract is the ability to relate the lessons of these explorations back to the present. As Suvin (1979, cited through Brookes, 2024: 99) summarises, "the mirror is a crucible". The reflection encourages change. By theorising the future we can design for it, in the now, with regard for the past, thus opening an ecology of temporality. This begins to suggest a brief.

Within the 'webs' discussed in this manifesto, a common contradiction exists that both disrupts and unites them; colonialism. Within the contested heritage of Famagusta lie two urban centres; one historically belonging to Turkish speaking Cypriots (the old town), and the other, Greek speaking Cypriots (Varosha). During British colonisation, an administrative axis was established in the space between the two. It aimed to connect, but ultimately disrupts the urban fabric, uniting the two areas only in subjugation to empire (Can, 2024). This colonial infrastructure of control presents civic space with little civic programme; the post office, the law courts, villas for administrative staff. These things present the icon of civility but are ultimately frugal in their contribution to the city.

THE MOVING, SCHOOLING, BUILDING

This axis becomes the perfect place for a truly civic building, or program, of constant beginning, stretching into the future whilst resisting institution, permeating through the colonial imagination of permanence across multiple sites, as pioneering roots grow through concrete.

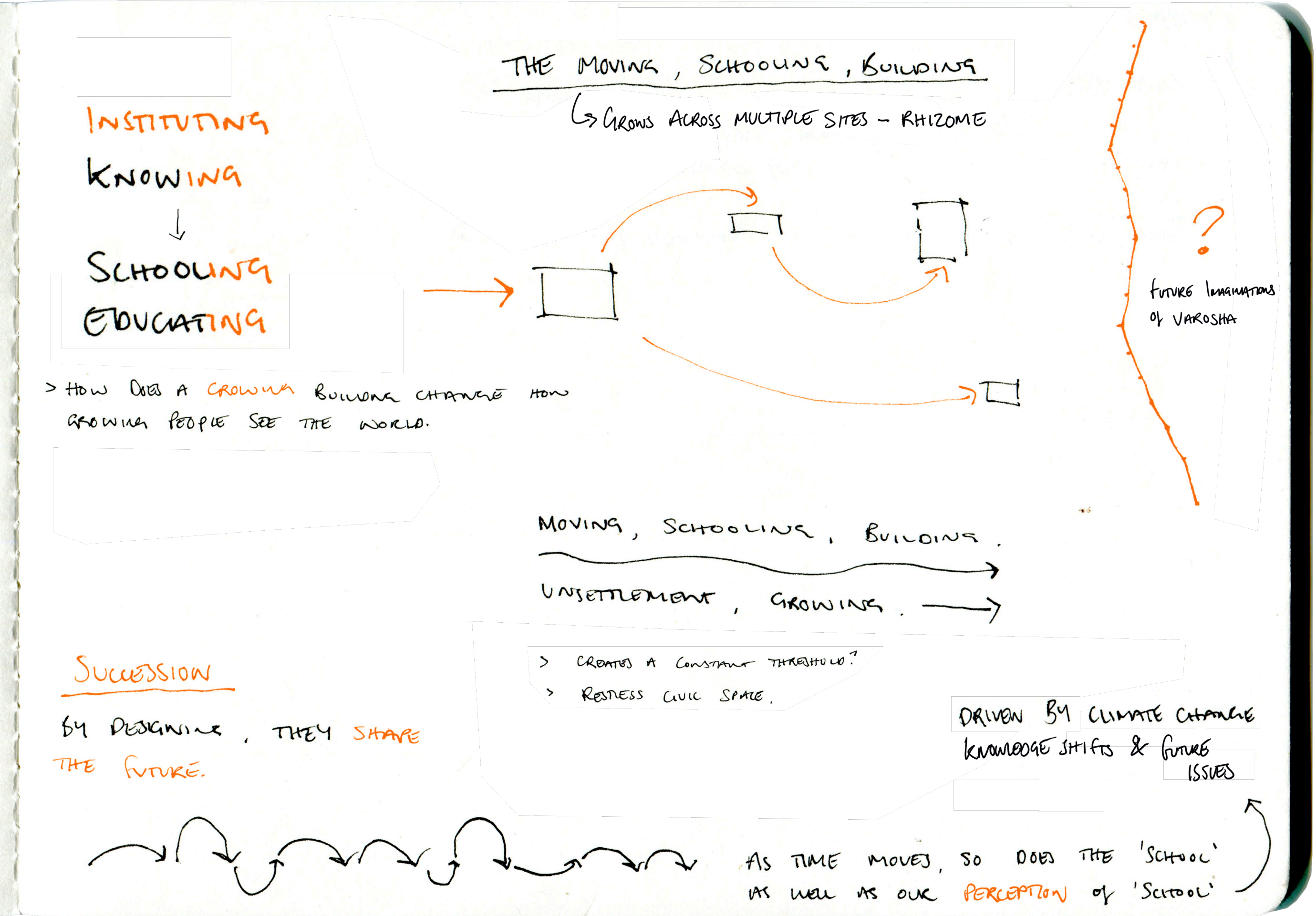
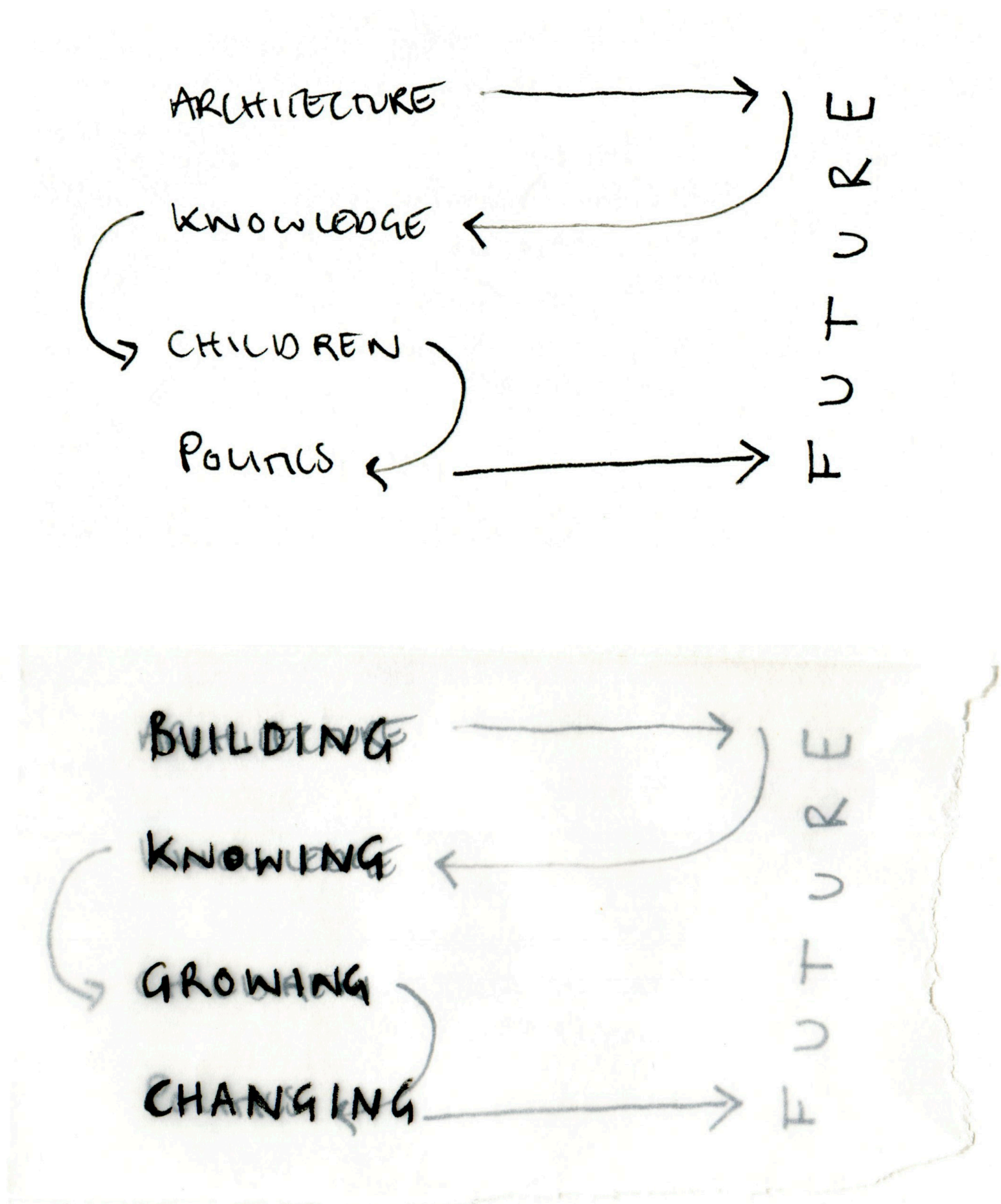
This notion of designing for growing suggests the program of a school; a civic institution that cares for and educates children. Applying temporality to this suggests a moving, schooling, building to catalyse a culture of change and adaptation, a project in constant flight, through and along the axis; nomadic.

I theorise that a school that adapts to the contemporary needs of a city, and sets up an attitude of succession, will facilitate adaptation to current and future issues, creating an infrastructure from which to resist domination by polycrisis. With the historic directional pressure of city growth to the south, and future pressures of rising sea levels, as time progresses, so do the functions and physicalities of the school, in alignment with Tim Ingold's notion of **taskscape** (1993). This idea suggests that in the same way a landscape is a collection of features, a collection of socially produced spaces form a taskscape that reflects the requirements of a community at any given time. Growing and proceeding rhizomatically towards the occupied, contested territory of Varosha suggests that by the time 'the moving schooling building' gets there, perhaps a resolution can be imagined out of a situated, embodied practice, the specifics of which I am not able to speculate on, as a result of this social spatial production.

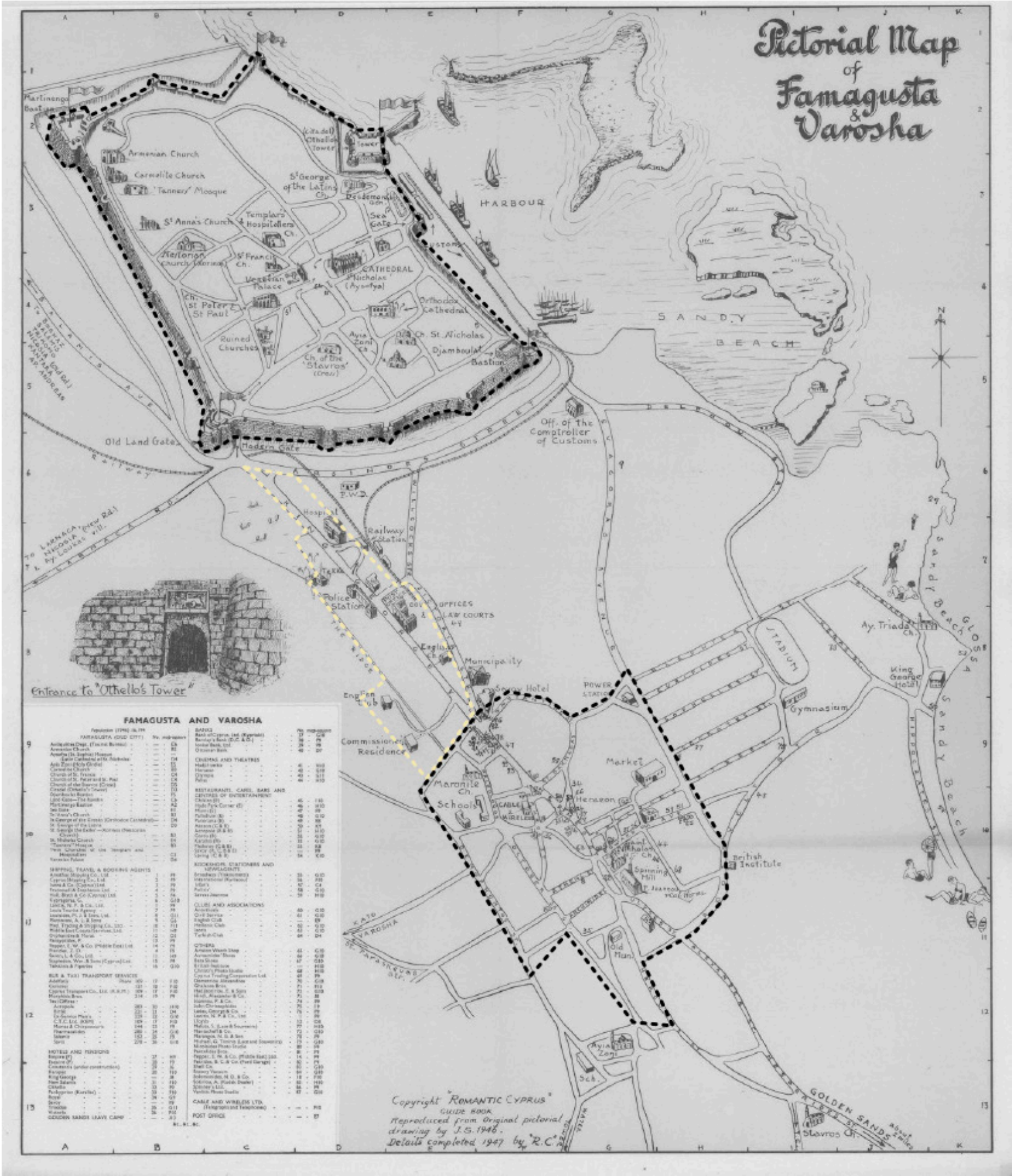
DISRUPTIVE SCAVENGING

By succeeding through the physicality of old colonial architecture, recycling already built material creates an act of disruptive scavenging; agitating the physical 'dust' of colonial history, allowing it to settle as something new before the next unsettlement and resettlement, and so on, resisting the petrification of time. The main 'schooling' aspect of the program will be housed within the currently derelict British courthouses positioned centrally on the administrative axis. Inhabiting this space in particular embodies the approach of the project in 'growing through' in order to disrupt the colonial imagination of place. The architecture itself will reflect this in its attitude to building reuse, with details connecting with the historic fabric as well as new fabrics developed from scavenged material.

In summary, my design intention is to generate a physical infrastructure of change; a restless architecture that continues to move, generates relations between built, unbuilt, building, ecology, climate, growing, knowing, changing, in order to become infinitely adaptable to the needs of the city. As such, it forms a nomadic architecture, non-unitary and moving; not in the sense that it packs up on wheels, but that it is never singular, appearing as constant restlessness from the perspective and timescales of geo-politics. As it's activity becomes never centralised, it forms a wide base from which to resist the narratives of polycrisis. Despite this architecture being generated in the now, it inherently designs for the future. In embracing situated succession it can shape any number of alternative futures, as determined by the specific spatial requirements of an ever-evolving taskscape.



THE MOVING, SCHOOLING, BUILDING ; INSTITUTING NEW WAYS OF KNOWING TO DRIVE CHANGE

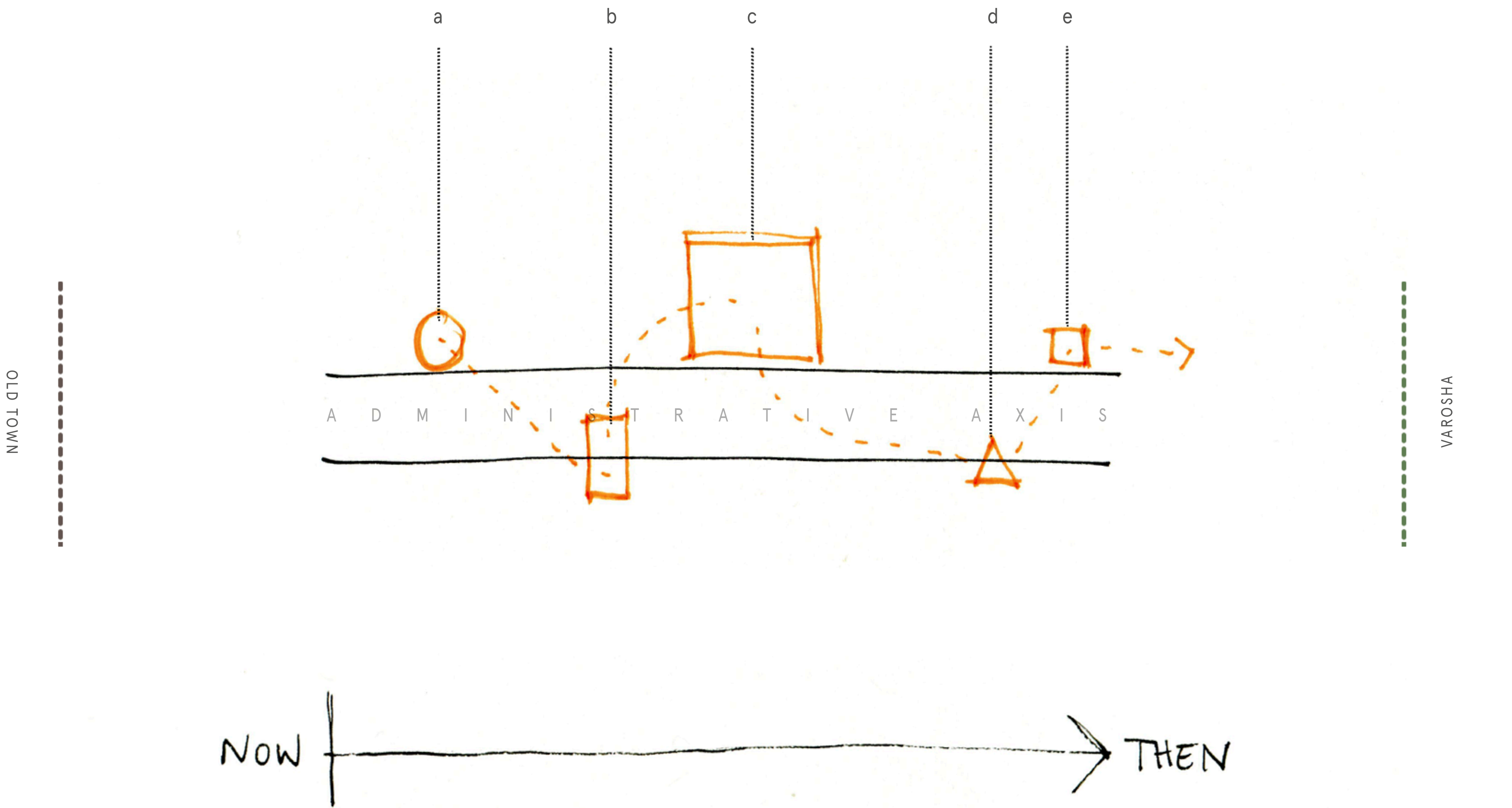


TWO URBAN CENTRES, UNITED IN SUBJUGATION



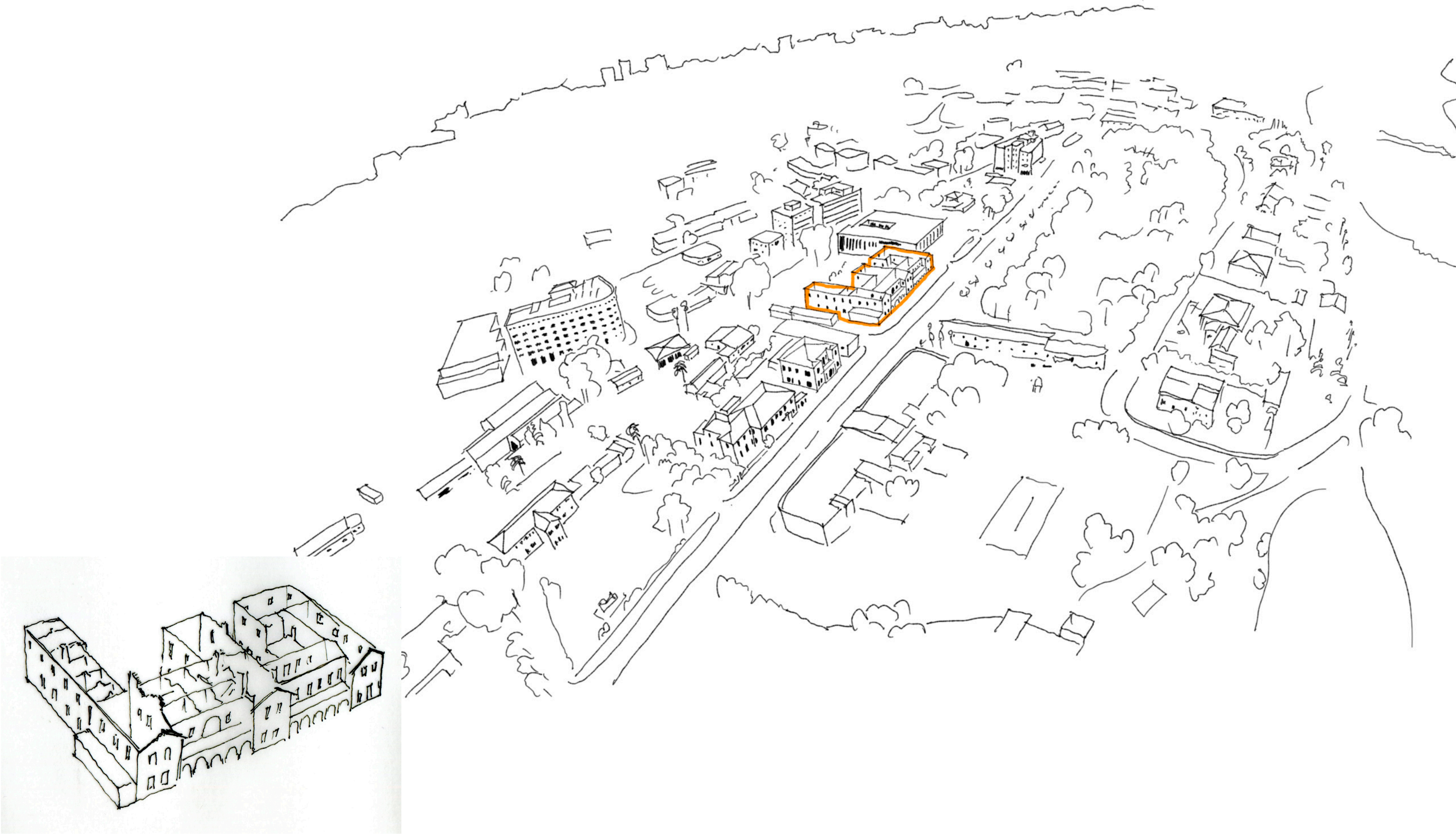
DEFUNCT CIVIC SPACE

1. Old hospital, now private university campus
2. Abandoned British railway buildings
3. Post office
4. Bazaar
5. Location of old British police station
6. Derelict British government offices & law courts
7. Current law courts
8. British villas
9. Current municipality offices
10. 'Victory square'
11. Old comissioners house



INSTITUTING GENEROUS SOCIAL PROGRAMS NOW, AND IN SPECULATIVE FUTURES

The old British government offices and law courts building sits central to the administrative axis as an icon of colonial power and permanence. The building has been vacant since a fire in 1974 but its 'dust' remains, along with its imposing elevation. Growing through and out of this fabric, the moving schooling building would disrupt this representation of permanence and knowledge as a static institution in favour of a nomadic amalgamation of constant social spatial production, with the physical building becoming a base for these activities.



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