Layers of Visibility
NiMAC/University of Plymouth Artist Residencies 2013-2017

Exhibition
Nicosia Municipal Arts Centre | 19 October 2018 - 12 January 2019

Curators
Liz Wells and Yiannis Toumazis
Preface

It is with great pleasure that we welcome this publication on the occasion of the exhibition featuring the work of artists from the University of Plymouth who participated in the residency programme of NiMAC.

The programme invites every year artists, researchers, curators and other cultural producers from different countries giving them the opportunity to spend a set period of time away from their country and to devote it to creative thinking, research and study in the Cypriot socio-political and cultural environment. The results of their research are presented in various forms, such as small exhibitions, lectures and participatory workshops.

The programme also encourages participants to explore their practice in another community and to engage creatively in local realities through a meaningful and multilevel cultural exchange, delving deeply into the local culture and understanding the art scene and production of Cyprus.

We believe that the long and extremely creative collaboration with the University of Plymouth is a particularly important moment for NiMAC’s residency programme. On the one hand, the excellent quality of the final end result, presented in the exhibition, and, on the other, the very close relationships that have been developed between the participants and local artists and cultural producers, justify NiMAC’s efforts.

Congratulating Liz Wells and Yiannis Toumazis on their initiative, as well as all the participating artists for their work, we express our hope that this will be the beginning of a fruitful collaboration between the two institutions and we are certain that more creative synergies in the future will only be beneficial to the promotion and development of modern art in both Nicosia and Plymouth.

Constantinos Yiorkadjis
Mayor of Nicosia

Demetris Z. Pierides
President of the Pierides Foundation
NiMAC is housed in the renovated building of the Old Powerhouse of Nicosia, located in the historical centre of the capital of Cyprus, and it is the oldest and largest Contemporary Art Centre of the island. Its architectural restoration and conversion into an art and cultural space was awarded the Europa Nostra Award in 1994 for the delicate approach to the transformation of an industrial space into a cultural one.

During the twenty-four years of its operation, NiMAC has organised and presented more than one hundred exhibitions of modern and contemporary art with the participation of well-known artists from Cyprus and abroad and in collaboration with museums, art centres and cultural institutions of European and other countries.

NiMAC's vision is the establishment of networks between cultural organisations, thus bringing artistic creation and common European cultural heritage to the fore. Its mission and objectives are to open up new channels of communication and cooperation between Cyprus and other countries, mainly European and especially Mediterranean; to establish and encourage partnerships between artists and cultural managers in Cyprus and abroad; to introduce to the public new trends, tendencies and ideas in the fields of art and culture, and to provide ample opportunities to Cypriot artists for fruitful collaboration with artists from other countries. NiMAC promotes intercultural collaboration, social cohesion and bi-communal coexistence in the divided island of Cyprus. NiMAC's projects are all encompassing contemporary art initiatives, which explore the
connective potential of art as negotiator and transgressor of cultural and socio-political semiotics.

NiMAC has been and continues to be innovative and pioneering, providing, along with its exhibition programme, various multifaceted pedagogical activities. Apart from educational programmes, designed to enhance specific exhibitions, the Educational Centre for Children, which is housed in a renovated building of the Old Powerhouse complex and was inaugurated in 2006, offers children and youngsters specialised courses and workshops in Contemporary Art, Engraving, Cinema and the New Media.

NiMAC’s Theatropolis, a small theatre and theatre Workshop, which opened its doors in 2016, is housed in a renovated industrial building across the road from the Centre’s main premises. It aims to explore the relationship between visual and performing arts and seeks to promote research, experimentation and innovation in both of these fields.

Alongside the exhibitions, NiMAC regularly organises international conferences, round table discussions, screenings, lectures and presentations with the participation of art professionals from Cyprus and abroad. It is closely associated with the International Association of Photography and Theory (IAPT) and has organised the 3rd and 4th International Symposium of Photography and Theory. Moreover, it has established annual programmes, such as Open Call and Project Room, which provide artists with the opportunity to execute large-scale installations or carry out research in experimental projects.

Since 2012, the Centre has been operating a Residency Programme for artists, scholars and cultural managers. As part of this programme, an annual collaboration with the University of Plymouth in the United Kingdom has been established. NiMAC’s residency also invites artists from the southeastern Mediterranean region. In addition, it initiated residency exchanges between Nicosia and Alexandria and Nicosia and Tel Aviv. The programme enables participants to spend a set period of time (usually one month) away from their country and to devote it to creative thinking, research and study in the Cypriot socio-political and cultural environment. The results of their research are presented in various forms, such as small exhibitions, lectures and participatory workshops.

The building complex of NiMAC also houses the Demetrios Z. Pierides History of Art Library that features an extensive collection of books and rare art publications, such as the full series of Cahiers d’Art, Minotaure and Flash Art.

Through the Pierides Foundation, NiMAC has also initiated two major European cultural programmes: Crossings: Movements of People, Movement of Cultures – Changes in the Mediterranean from Ancient to Modern Times (2004-2007) and Suspended Spaces (2009-2011).

NiMAC is also the organiser of the Nicosia Pop Up Festival, which was recently awarded in Wiesbaden the EFFE label by the European Festivals Association, as one of the remarkable festivals of Europe. The major objective of the festival is to gather in the historical centre of Nicosia whatever innovative, inventive and creative exists today in the fields of entrepreneurship, entertainment and culture. Through the organisation of the festival, NiMAC aims at the revitalisation and revival of the Old Town of Nicosia by boosting entrepreneurship, either through commercial activity or through innovation, and the emergence of new talents through creation.

Yiannis Tournazis | Director of NiMAC
www.nimac.org.cy
www.facebook.com/kentrotehnon
Cyprus appears in many guises. It is an island: a European island, albeit divided, which is closer to the Middle East than to the heart of Europe.

Nicosia is currently the only European capital city divided by a wall, the buffer zone, monitored by United Nations troops since 1964. Whilst simultaneously Oriental and Hellenic, legacies of British colonisation are also evident. Place is constituted through geography, history, memories and narratives that reflect cultural currencies, familial and personal lived experience. For those who live there, Cyprus is a land of complex tensions.

For many, Cyprus is better known as a holiday destination, whether sun, sand and Aphrodite’s rock in the south, or hill-walking in the north, a region under development with new hotels, casinos and clubs signifying further expansions of pleasure realms. The economy is primarily centred on tourism and on agricultural production and export. Yet sandy inland areas, marked by small-scale industrial enterprise, suggest different stories and trajectories. For outsiders there is very much more to be discovered than that which first meets the eye.

Between 2013 and 2017, artists associated with the University of Plymouth, UK, responded to Cyprus through residencies at Nicosia Municipal Arts Centre. The works included in the exhibition and publication indicate a range of different responses to the island and to the complex layers of Cypriot culture, a place where historically the Hellenic and the Islamic were variously entangled and, along with legacies of British colonialism, remain marked now.
These works were developed as a response to the contested old city of Nicosia, known as Lefkōsia by the Greek Cypriots and Lefkoşha by the Turkish Cypriots. Today the sixteenth century Venetian walls encompass a city that exists in two halves, separated by an empty space; a void, known as the Green Line, patrolled by United Nations peacekeeping forces (UNFICYP). As a visitor, first to the south of the city, then passing through a border control to the north, the division was difficult to navigate. ‘Paradoxically borders divide at the same time they give contact.’ In the south the tourist maps do not depict the north, and vice versa, giving an incomplete picture of the city. What was once the city centre has become an edge, and Nicosia the capital city that was once in the middle of Cyprus is displaced, to the edge. The Green Line obstructs the flow of movement across the city creating dead ends; in the south narrow streets end abruptly in a barricade of oil drums or in the north there are more permanent metal barriers.

In both the north and south it is prohibited to use a camera to take photographs in the vicinity of the Green Line, signs dominate and leave you in no doubt. I wonder would it be technically compliant to make photographs without a camera? The signs point to one reading, that the use of a camera is prohibited. In my mind there was an ambiguity of the definition of a photograph so I decided to make camera-less photographs, to test what such prints could convey of this city in conflict. Working with the historic photographic process of the cyanotype, also known as a ‘blue print’, the first series of cyanotypes were literally ‘photogenic drawings’ made in olive trees.

In the path of the Winter River, B/W silver prints | 40.6cm x 50.8cm, unframed
Eucalyptus leaves, Pedieos River, Objectographs, B/W silver prints | 30.5cm x 49.6cm, Perspex boxes
Blue Notes/Green Line, Nicosia, 47 cyanotypes unique images on paper | various sizes, linear format, unframed

“A simple and elegant process, involving two chemical compounds: ferric ammonium citrate and potassium ferrocyanide. The paper is then dried in the dark and is ready to be placed under a negative (to make a print) or a flat object (to make a photogram) and exposed to the rays of the sun. The only other chemical compound involved is one that is often taken for granted: water. Simply washing the exposed cyanotype brings out the rich blue colour and makes the print permanent.”

1 Anna Atkins, 1843

“One can approach the horizon, which will always be faraway. One cannot cross it, but one can move it. It is therefore a spatial border, but not a temporal one. Each horizon bears new horizons. They are borders of delineation, but they are only temporary.”

In this unfamiliar and politicised city, I felt most comfortable working in public spaces; parks, car parks and street corners. These were strangely intimate places, nobody paid me or my actions much attention, they would come and go, getting on with their daily life, as if I was invisible, after all, I was an outsider. I wanted to engage with the act of close looking, observing and letting the atmosphere of this extraordinary place record itself.

Each cyanotype was made without a camera but at the same time could be described as a photographic print. Each cyanotype was exposed for minutes rather than fractions of a second, or a blink of the eye, or the snap of a camera shutter; each photograph is unique, a physical object, they vary, each seems to hold something of the actual experience of duration. The individual acts of making the prints were cumulative, resulting in twenty-six cyanotypes but one work ‘Shadow Drawings’ of olive trees in Nicosia.

In the gallery, each print is attached to the wall, hanging directly next to another, side by side and in two horizontal lines without gaps. There is no disclosure of where the prints were made, in the north or the south. The intention is for the series of prints to be seen as a whole, one rectangular block as if the images appear to be undulating, shifting without ground. The blue is that of the sky, a moving flag.

The Cypriot flag (adopted in 1960), has a silhouette of the undivided island with crossed olive branches beneath. A symbol of peace that dates from the 5th century BC. The olive tree is thought to be blessed and the oil from the olive believed to be sacred.

In the path of the Winter River

"Places remember events."
James Joyce, 1972

I would like to suggest that places do remember events. Photographing structures built by the Venetians drew me from the fortifications of the old city to Venetian bridges in rural settings. Structures with a different purpose, not to keep out invaders but to enable passage, crossing from one side of the river to the other. These bridges, now tourist attractions, are part of a nature trail of the Venetian rule (1487-1571) in Cyprus.

The experience of being based in a country that had been under British Colonial rule was uncomfortable, the British military presence was evident. Traveling to the Troodos mountains it was difficult to ignore the Mount Olympus Radar Station that can be seen from a distance, a large white ball, alien in the landscape. There were other less obvious reminders - the convenience of the British electric plug and the inconvenience of half day closing.

Whilst walking, mostly in the south of the city, I met men of an older generation, some who would have experienced Cyprus under British rule. There seemed to be no animosity, rather the opposite, but there was understandably a strong sense that they felt let down by the British. Conversations turned to recall places they remembered, to landscapes evoked by memories ‘of the most beautiful place in the world… where there were many trees; lemons and oranges… where you could drive from the village down to the sea through a canopy of trees and you didn’t see the sun.’ These memories were of idyllic places that some felt they could no longer visit as a result of partition. Telling with people evoked a more commonplace ‘everyday’ understanding of how the troubles had impacted on individuals. Through observation and the process of photography I wanted to allow the place and the people to tell their own story. A subjective approach, the personal becoming the subject of the political, these narratives were bound up in a place that I wanted to understand.

Walking out of the old city I found the dry river bed of the Pedieos River, which in medieval times had flowed along a similar path to the Green Line. The river currently flows freely between the north and south. Below ground we see the ‘largest and most successful project of bi-communal cooperation on the island after 1974 took place in Nicosia. The project involved the co-management of the sewer system for the city as a whole.’

The area around the Pedieos River has been developed for contemporary living with walkways for running and cycling, shaded by large Eucalyptus trees. These trees were planted by the British to drain the swampy land, once a breeding ground for mosquitoes harbouring malaria. The river bed was covered by Eucalyptus leaves, a number of which I collected to use on my return in the darkroom. The river only flows in the winter after heavy rain, when it acts as an important drain for the urban area of Nicosia which is increasingly vulnerable to flooding. During my visits there were few signs of this ephemeral river, initially the river didn’t feature in my understanding of the city, it was missing. Nicosia, unlike many other cities did not have the river at its heart.

1 James Joyce, scribbled notes in the margins of Ulysses, British Museum, London
2 Yiannis Papadakis (2015) ‘Nicosia after 1960: A River, A Bridge and a Dead Zone’, Giovannia Silva Published in Foxtrot Gate, Cyprus, No.3. Mousse Publishing
Blue Notes/Green Line, Nicosia

"Sometimes doing something poetic can become political and sometimes doing something political can become poetic"

Francis Alÿs, 1975

Ledra Palace crossing was opened in 2003, on the same site of The Ledra Palace Hotel, which allegedly was the most luxurious hotel in Nicosia, now it is the UN headquarters and home to the members of the peacekeeping forces. It is a pedestrian crossing point on the western side just outside the walled city and part of the Green Line (also known as the buffer zone) where it extends across the island. The crossing is much wider here than the other central crossing at Ledra Street (opened in 2006) confined by narrow inner-city streets. Ledra Palace crossing is a point where diplomatic cars can pass between the north and south of the city, it is a site where many high level political meetings take place. Opposite the Palace and also within the Green Line is the ‘Home for Cooperation’, which in the troubles had been caught up in crossfire and half abandoned. As we see it today it has been renovated as a meeting place, that ‘aims to act as a bridge-builder between separated communities, memories and visions. It provides working spaces and opportunities for Non-Governmental Organizations and individuals to design and implement innovative projects.’

The site of this crossing intrigued me; on one side the UN peace-keeping forces and on the other the ‘Home for Cooperation’ which was a ‘safe’ place to be. Although it was on the Green Line it was a legitimate place to spend time made more so by the intercommunal events it organised and the very good café, all of which provided me (as a tourist) with an excuse to pause there. In response I presented a proposal to make cyanotypes of objects, plants and debris found within the Green Line. When permission was gained, time available to create the prints was limited. I had only two days in the field. I coated up paper in a variety of sizes, small, medium and large, some square, some rectangular to respond to the nature of the found objects. The first morning travelling in by taxi (to transport all the equipment) we were stopped at the checkpoint and searched, apparently for bombs. The plan was to complete the whole process on location; to expose and wash the prints in situ so there would be no chance that they could be ruined or confiscated on my return passage through the checkpoint. Based at the back of the building (looking north) keeping a low profile and out of sight of the main thoroughfare I began making cyanotypes of plants and objects. I found mostly weeds and several objects; including a comb, a child’s spoon and a piece of string. Nothing surprising except that many of the weeds were viciously sharp and serrated, even the plant I thought of as a common dandelion was of a spikey variety. There was evidence of a few cultivated plants, mainly flowers that dropped over the hedge of Ledra Palace gardens. The Green Line named because a green chinagraph pencil was used to draw a ceasefire line on a map has become an actual green line of vegetation that now grows in the uninhabited void.

The cyanotypes are photograms – camera-less prints made directly by the sun, traces of objects. Again it was interesting to be making photographic prints in an area where the use of a camera was prohibited. This was part of the Green Line referred to as ‘no man’s land’ and sometimes as the ‘dead zone’. Here I made 47 cyanotypes; each a unique image, a trace of a found object, and of time. A record of the plants and history of that place. I would like to propose that just as ‘places remember events’, these cyanotypes bear traces of places.

In the gallery these Prussian blue cyanotypes are installed to replicate the path of the Green Line, a political line in a cartographic form, becoming a new blue line like that of the river that once flowed through the old city. When making these photographs I was working on a flat surface, the ground there has no ‘right way up’ and within each of these prints there is no horizon, no dividing line, but a space for imagination and dialogue.

5 Opening title from the video The Green Line, Francis Alÿs, 1975
6 www.home4cooperation.info

“Sometimes doing something poetic can become political and sometimes doing something political can become poetic”

Francis Alÿs, 1975
Christopher Cook | No Man’s Flowers

My current graphite images are based on 17th century Dutch Still Life painting, a preoccupation that began with simple transpositions of paintings by artists such as Bosschaert and van Aelst. The rendering of images of domestic beauty and plenitude into deadpan black and white gave an immediate ironic pleasure, and the sequence has now lasted more than two years.

A clear intention of the Dutch genre is as display of wealth and influence, and the more I looked, the more it seemed to represent a ‘coming of age’ of capitalism and materialism. This invited the insertion of modern elements to explore contemporary implications of the tradition. These elements - drones, plastic soldiers, temporary encampments, pylons, etc. were suggestive of capitalist discord: exploitation, conflict, protectionism. Using the graphite greyscale made the merging of historical and contemporary unsettlingly harmonious, and I want to maintain a balance between reverence for the original works and a destabilising tendency.

Having worked exclusively in monochrome for around 18 years now, I appreciate Odilon Redon’s position that ‘one must respect black, nothing prostitutes it. It does not please the eye and it awakens no sensuality. It is the agent of the mind far more than the most beautiful color of the palette or prism’. Yet there were other reasons too – black and white allowed me to suspend decision-making for longer - providing a period of play in which colour association no longer stifled the evolution of the image. I inherit from Surrealism a belief in liberating the imagination through the action of painting. Some may look at this recent work and wonder about ideas of improvisation in relation to such a figurative image, but major changes and shifts occurred as the work formed, including details ‘improved’ from what is taking place before me. Some passages are inevitably more considered, though nuances of the medium and process carry more weight for me in deciding when an image is finished or successful. The symbolic references of the original paintings inform certain decisions, and I consulted Norman Bryson’s old text Looking at the Overlooked for further insights. His concept of Rhopography - a genre that concerns itself with the intimate and domestic as opposed to the heroic - which he terms ‘Megalography’ proved key.

Associations with contemporary conflicts in my work prompted the proposal to NiMAC, an organisation which I’d noted had been addressing such concerns, particularly relating to the Mediterranean, through its artistic programming. The residency provided an opportunity to think more deeply into my subject matter in a specific situation, and created a dialogue between the unfamiliar domestic routine, and the political and military tensions in the divided city of Nicosia. This close proximity of Bryson’s Rhopographic and Megalographic gave the work an unexpected autobiographical quality, and a new spatial inventiveness.


Graphite, oil and resin on coated paper | 102cm x 72cm
Time, slowness, walking, reflection, and being out of place, are recurrent themes in comments and writings by artists, academics and environmentalists. In her essay, ‘The Mind at Three Miles an Hour’, Rebecca Solnit reminds us that many philosophers associated walking with thinking. Indeed, apparently Thomas Hobbes had a walking stick with an ironshank built into it so that he could jot down ideas. These familiar with her ruminations will know that she notes various types of walking, for instance, Wittgenstein’s habit of walking in silence up and down a room. He maintained a summer house by a lake in the remotes of the Norwegian mountains familiar, now, from Guy Moreton’s evocatively titled essay ‘Landscape as a mindscape: searching for a place to think’, in which he not only reflects on his photographic investigation of the site where Wittgenstein’s house stood, but also on W G Sebald’s Ring of Saturn which Moreton describes in terms of ‘melancholic wanderings through the East Anglian landscape’. Additionally Solnit reminds us of Rousseau’s engagement with nature and his interest in walking as both a simple pursuit and a space of contemplation. But it is not walking that is our theme here. It is the creativity that can result from being out of place, working – and exploring – somewhere where phenomena are freshly observed, smelt or touched. Landscape painter, Michael Porter, commented that the title of a talk that he gave on ‘The Ramblings of a Landscape Painter’ could be taken ‘to refer to the physical act of walking in the countryside or alternatively the wandering thought process and bringing together of disassociated ideas’; he remarks that he never comes back from a walk without stones in his pocket. For ‘stones’ read objects, images, anecdotes, memories. I have yet to meet an artist or writer who doesn’t carry some form of notebook, bag or camera.

As projects develop, methods of working become more purposeful. In ‘Lost in the Horizon’, Ingrid Pollard reflected on her experiences of historical information and current phenomena through reference to her previous knowledge, experience and understanding that, of course, reflects our specific cultural formations, psychologically and via deliberation – informs our sense of place. Of course, this is not an objective experience. Robert Adams commented that landscape photography implicates biography, geography and metaphor (aesthetic(s)). Residencies offer an opportunity to reflect on and learn from new observations and perceptions, but we make sense of historical information and current phenomena through reference to our previous knowledge, experience and understanding that, of course, reflects our specific cultural formations, psychologically and sociologically. In this respect, we are simultaneously out of place in that we are from somewhere, and ‘out of place’, elsewhere, dis-located.

On Being Out of Place
Liz Walz

Hours. Rebecca Solnit reminds us that many philosophers associated walking with thinking. Indeed, apparently Thomas Hobbes had a walking stick with an ironshank built into it so that he could jot down ideas. These familiar with her ruminations will know that she notes various types of walking, for instance, Wittgenstein’s habit of walking in silence up and down a room. He maintained a summer house by a lake in the remotes of the Norwegian mountains familiar, now, from Guy Moreton’s evocatively titled essay ‘Landscape as a mindscape: searching for a place to think’, in which he not only reflects on his photographic investigation of the site where Wittgenstein’s house stood, but also on W G Sebald’s Ring of Saturn which Moreton describes in terms of ‘melancholic wanderings through the East Anglian landscape’. Additionally Solnit reminds us of Rousseau’s engagement with nature and his interest in walking as both a simple pursuit and a space of contemplation. But it is not walking that is our theme here. It is the creativity that can result from being out of place, working – and exploring – somewhere where phenomena are freshly observed, smelt or touched. Landscape painter, Michael Porter, commented that the title of a talk that he gave on ‘The Ramblings of a Landscape Painter’ could be taken ‘to refer to the physical act of walking in the countryside or alternatively the wandering thought process and bringing together of disassociated ideas’; he remarks that he never comes back from a walk without stones in his pocket. For ‘stones’ read objects, images, anecdotes, memories. I have yet to meet an artist or writer who doesn’t carry some form of notebook, bag or camera.

As projects develop, methods of working become more purposeful. In ‘Lost in the Horizon’, Ingrid Pollard reflected on her experiences of rural residencies. She remarks, ‘Spending days and nights on the Farne Islands gave me the profound experience of island life. Big open skies, star gazing, clouds and weather systems...I watched the birds, the wader, the whales, the seals...’ She talked of the scale of the horizon viewed from the islands, and of using a panoramic camera as it ‘echoes the way our eyes more readily scan a scene horizontally than vertically’, again, reminding us that however momentarily ‘lost’ artists nonetheless reflect, take note, and ensure that they have relevant technical equipment with them when exploring. Indeed, in thinking through artistic practice, the medium is a core component within the chosen method of enquiry. In Pollard’s case, her selection of camera determines the means of seeing photographically. Artist residencies offer space to think ‘outside the box’. The pleasures of dis-location, and the possibilities that newly encountered spaces, histories and situations afford, stem from the voluntary nature of such residencies. Being displaced as a result of family tensions, politics, war or economic imperatives is an utterly different type of experience. For artists, writers or activists such disruption might turn out to be creatively or politically productive, but none the less forced migration, that is, involuntary relocation, is not at all the same thing as proactively taking time out.

This is not to say that residencies are easy. Traveling takes us away from the familiar and out of our comfort zone. What is normal to those resident in a particular location may be experienced by visitors as disorientating, unheimlich, although, of course, during the course of a residency the unfamiliar may be incorporated into everyday patterns – a route to and from a studio, a preferred coffee shop or produce stall in a local food market. Living away from home for a short period of time fosters heightened awareness. Lives are lived in parallel; for local residents the presence of an outsider, a stranger, whether an artist or otherwise, may be merely incidental. In terms of the course of daily life and cultural circumstances, it is no wonder that artist residencies are highly sought, for artists, whether studio, street or land-based, time-outs offer space for reflection. For many of us, reflections on responses to light, textures or smells, observing behaviour – human and non-human – are all a part of a process of familiarisation, of ‘getting to know’ somewhere. This deliberate approach – intentional, and via deliberation – informs our sense of place. Of course, this is not an objective experience. Robert Adams commented that landscape photography implicates biography, geography and metaphor (aesthetic(s)). Residencies offer an opportunity to reflect on and learn from new observations and perceptions, but we make sense of historical information and current phenomena through reference to our previous knowledge, experience and understanding that, of course, reflects our specific cultural formations, psychologically and sociologically. In this respect, we are simultaneously out of place in that we are from somewhere, and ‘out of place’, elsewhere, dis-located.
Creative retreats, workshop and residency opportunities, come in various forms. In some instances, the space offers possibilities for developing or completing a pre-existing project, whether in a facilitated workshop environment or given a desk and/or studio and time to focus. Others may be entirely open. For example, the Wapping Project, originally based in East London, offers accommodation in Berlin, but it is stipulated that no work should be made. Some retreats are rural, away from academic or art market centres; others may be popular precisely because they are located in major capitals where the making and exhibition of new work may attract interest from established critics and collectors.

However, residency proposals are most commonly project-led, with a statement of purpose and intentions as a part of the application process. They may be funded as much for the benefit of the sponsoring organisation as for the individual artist, as a means of the host organisation enhancing their engagement with contemporary practice, using artworks from residencies as a basis for exhibitions, events and publications, and perhaps to extend their art collection or library. Indeed, one of the drawbacks and artistic risks of residencies is an increasing emphasis on demonstrable outcomes, so that on the one hand, hosts have something to show funders and, on the other, given the Western work ethic, artists can demonstrate productive use of their time.

Reflection cannot be measured in terms of productivity. This does not mean it shouldn’t be valued. Nor does it mean that we should be skeptical about project-led proposals wherein specific intentions are suggested and questions are set up as starting points for wanderings and wonderings, along with some clear intentions in terms of medium and materials. We need some sense of purpose and the writing of a proposal in itself fosters reflection – exactly what is it that I want to think about, do or achieve? This seems fine as long as there is space for ideas to develop and for a project to be refined in response to actual experiences of places.

As a capital city with several schools and universities – although no specific fine art college - Nicosia seems familiar in numerous respects. People generally speak excellent English, and NiMAC itself, as a former electricity generating station, has much in common with culturally re-purposed power plants and industrial buildings internationally, from the Tate Modern, London to the Power Station of Art, Shanghai (both former riverside power plants). Yet, the accommodation for the residencies from which the various projects generated in the context of the Plymouth/NiMAC collaboration is about 100m from the south wall of the Buffer Zone; armed border guards are visibly present, although in the last few years crossing from south to north within the city has been unrestricted, at least for those of us who appear as tourists. Dis-located geographically and removed from normal everyday demands and commitments, the professional creative challenge for artists as temporary residents lies in working out how to respond conceptually and phenomenologically to this, in some respects, very different political and social environment.

Residencies offering opportunities for enquiry through creative practice are valued as spaces of philosophical investigation and critical reflection. This Plymouth/NiMAC residency programme is possibly unique as an international partnership between a university and an arts centre that enables artists based in an academic context to pursue practice-led research. Given the exigencies of work, productivity, and survival now, certainly for artists in the UK, Europe and North America, residencies act as one of few types of generative space offering time and freedom for creative reflection. Core to this is the value of the ‘uncertainty’ associated with new contexts, events and encounters that enhances critical and creative reflexivity in ways that become manifest through art resulting from the experience, challenges and opportunities offered through being out of place.

October 2018


loc cit, p61


“The relation between what we see and what we know is never settled.”

John Berger | Ways of Seeing (1972)
In his famous nineteenth century publication, The Stones of Venice, John Ruskin reflects on the relationship between thought and craft and the importance of architecture in asserting the aspirations of a society.1

My proposal for the residency started from my interest in the impact of the Nicosia Master Plan (NMP) roughly 40 years on from its initial instigation which, in itself, was a development programme reflecting the aspirations of the then recently-divided city. So when exploring within the walled city at the outset of the residency in 2017, the context of Ruskin’s premise seemed particularly apt. I was pointing my camera at buildings and spaces many of which had been part of the original master plan as well as subsequent aspirational restoration programmes.

Sacred and secular architecture and urban development has been at the heart of my photographic practice for nearly 30 years. This interest in our urban environment stems not only from a shared vision with Ruskin but also, as the architectural theorist Juhani Palasmaa argues, from the importance of buildings and urban spaces being fundamental to our understanding of ourselves, our relationship to the world in which we live, and of our sense of connection to the past.2

These elements of understanding, relationship and connection became key to my response to the urban fabric that I encountered whilst on the island. Initially, walking through the walled city and following the geography of the NMP’s targeted areas, the research I undertook prior to arriving resonated. This was first evident when responding to the worn and damaged façades of homes, some of which had been renovated, others not. This fascination became Transitions I (The Stones of Nicosia).

The pattern of walking, looking and photographically responding then became the method of production throughout the early part of the residency. After exploring within the walls I moved out into the greater city and, again, began to notice distinct architectural phenomena, such as the single storey properties that connect the city to its colonial past that became Transitions II and infer what Palasmaa references as a sense of solitude and silence, a ‘remembering silence’, manifest in old houses.3

Hiring a car and travelling further afield, during the latter part of the residency, a number of both sacred and secular developments were explored that emerged as Transitions III and Transitions IV. These broader excursions eventually culminated in a body of work that reflects aspects of the past, indicates the current, and heralds the future of the transitioning urban landscape of this contested island.

1 John Ruskin The Stones of Venice, original publication in three volumes, London, 1851-1853
3 loc cit, pp51-52
Façade development is something of a contested practice in urban redevelopment. In the context of Nicosia, ‘The restoration of façades of privately owned buildings is conceived as a trigger that will motivate the owners to continue the restoration with their own means, supported by the substantial governmental incentives and subsidies for listed buildings.’\(^1\) However, this EU report then goes on: ‘… there is concern that the “scenographic” choice – to rehabilitate only façades as if the area were a theatre set – will lead to the rapid deterioration of the repair works, especially in the case of empty dilapidated buildings, but also in the case of low-income owners and residents who do not have the means to complete the restoration.’\(^2\)

These surfaces seemed to take on various properties, not only of the aspects referred to above, but also more ambiguous referential elements of conflict, separation and division.

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Transitions I (The Stones of Nicosia)
Transitions II

“Old houses take us back to the slow time and silence of the past. The silence of architecture is a responsive, remembering silence. A powerful architectural experience silences all external noise; it focuses our attention on our very existence, and as with all art, it makes us aware of our fundamental solitude.”

Juhani Palasmaa | The Eyes of the Skin: Architecture and the Senses

Transitions X moves out into the modern city, where further evidence of transitioning residential neighbourhoods can be seen, for instance in the often empty single storey dwellings overlooked by later apartment blocks, a dynamic of the lack of planning regulations in 20th urban development in the city.
Transitions III

Before arriving in Cyprus I was made aware of a number of urban developments in various sites across the island particularly, but not exclusively, in the north. For example there was the infamous ghost town of Varosha in Famagusta, the casinos, nightclubs, hotels and mosque-building in the north and the social housing projects for displaced communities constructed south of Nicosia.

Transitions III draws together a series of images made around Kyrenia, Famagusta and the outskirts of Nicosia. They are more distanced views and further indicate what became the overarching focus of my attentions, that is, my interest in representing ideas of home, neighbourhood and nationhood that are such vital elements in the landscapes of Cyprus. In this series we see the dynamics of a variety of urban relationships: of nightclubs (which are in fact brothels) overlooking residential neighbourhoods; of the historic apartments and hotels of Varosha overlooking the contemporary children’s play area; of halted housing developments in the slopes of the Pentadaktylos mountains; of a view through lush trees towards the consumerist industrial parks south of Nicosia from the edge of a social housing development; of the small and large-scale mosques being built in the north.
“The timeless task of architecture is to create embodied and lived existential metaphors that concretise and structure our being in the world. Architecture reflects, materialises and eternalises ideas and images of ideal life. Buildings and towns enable us to structure, understand and remember the shapeless flow of reality and, ultimately, to recognise and remember who we are. Architecture enables us to perceive and understand the dialectics of permanence and change, to settle ourselves in the world, and to place ourselves in the continuum of culture and time.”

Juhani Palasmaa | The Eyes of the Skin: Architecture and the Senses
Transitions IV relates directly to the effects of light in relation to architecture. Light, of course, integral to photographic processes, and therefore is central to photographic observation and expression. My attention had been arrested by a truly dominant edifice, namely the Hala Sultan Mosque, that transforms into a light show each night, and is yet another evocation of the evolving landscape of this contested island. I visited this mosque on more than one occasion but when the residency was drawing to a close I revisited the site for one final photographic intervention. This became a set of images that has been resolved as a monitor-based work of single, time-sequenced photographs, that records the aesthetic affect and related symbolic effects of the way in which the mosque is transformed through the fading light.
sensing the familiar grounds of our sole proprietorship of language, thought and creativity' must be dismantled and reconstructed.

My 'Critical Realist’ practice is 'socially engaged' and investigative; lying between art and documentary and employing diverse perspectives and strategies to dialectically traverse the territory under scrutiny thereby uncovering synergies, contradictions and paradoxes in the social fabric. Its ultimate aim is to expand ways of thinking about the non-human and to provoke challenge to social policy and practices. Photography, in its mimetic relationship to reality, suits this form of social critique; although not realistic in itself, it 'arises from reality', and thereby invites reflection on the nature of that reality. The photograph itself cannot tell us the history of dog control, nor of its socio-political imperatives, but it can point to its consequences, alerting us to realities of lives lived today, and together with polyvocal fragments of text, can engage us in metaphysical, epistemological and moral reflection.

My ambition is for the work to affect the viewer, ‘…the person who experiences the force produced by an affect...can retain this force and be changed as a result of their experience.’ It is my belief that art can change people and subsequently lead to action in the world.

1 https://www.facebook.com/groups/1435567746659562/
5 loc cit, p9

A website set-up in England for the adoption of Cypriot rescue puppies1 made me first aware, three years prior to my residency, of the world of Cyprus rescue. I came to know Cyprus not as the island of Aphrodite, nor through its tourist destinations of Paphos and Limassol and Ayia Napa; the places I knew were Dali, Paralimni, Oroklini, Pegeia – those containing municipal pounds. As I was drawn into the multi-layered world of abandonment and emancipation I became fascinated by the apparent extremes on the island, stories of unscrupulous and brutal dog-catchers, of nightly raids on pounds to steal hunting dogs, of pets poisoned by neighbours, alongside stories of the most selfless generosity and kindness. When the Plymouth/NiMAC residency arose I knew that I would like to investigate this world further; to meet those whom I'd only met virtually and to see the places that had become mythologised in my mind.

Dogs roamed freely around the island of Cyprus prior to 1971 when a dog control scheme was introduced, ostensibly to eradicate disease, resulting in the extermination of almost 83,000 dogs, mass spaying and compulsory registration, leaving an estimated 16,810 dogs on the island.2

Sensing the Familiar is an evolving work. Its focus is the ‘nonhuman’ animal; immediately here language fails us, able only to indicate these beings by reference to something they are not. Massumi writes that re-thinking the relation of animals and humans, placing them on a continuum rather than a hierarchy, has political implications. Our image of ourselves as ‘standing apart from other animals...[and] our assumed species identity, based on the specious
“When a thing is named by another, the affects of power are foregrounded and the capacity for the named being to be able to express itself freely is diminished because the other’s difference exists now in isomorphic relation with the one who names, the one who evaluates and signifies.”

A Guest + A Host – The Cyprus Ghost
Yannis Toumazis

The title of this text alludes to a 1953 obscure work by Marcel Duchamp. A Guest + A Host is the title that was printed on the shiny, crinkled surface of the wrappers of the candies.

The above pun was printed on the shiny, crinkled surface of the wrappers.

Six years after the first artist from Plymouth was hosted at the Old Powerhouse of Nicosia, where NiMAC is housed, just a few metres from the immediate buffer zone, the British artists who worked in Cyprus between 2013 and 2017, present Layers of Visibility, an exhibition reflecting their Cypriot experiences.

Cyprus is a long and dominant historical past, constant geopolitical turmoil and incessant crises: social, religious, political and financial, which continue to affect present and future. Living at the eastern end of the Mediterranean, this island-state of Cyprus has also been divided, with approximately 36% of its territory under Turkish army occupation. Despite continuous efforts to find a solution to the Cyprus issue, the island’s divide, also known as the “Green Line”, still dissects the island into a northern and a southern part. Moreover, in 2011 a financial collapse of the state created an ongoing economic crisis. In parallel, the tragedies currently taking place in the broader region bring again to the fore the importance of the Mediterranean, this encased sea, a ‘liquid continent’ that is an extremely political and politicised space.

Six years after the first artist from Plymouth was hosted at the Old Powerhouse of Nicosia, Greece, Turkey and representatives of the Greek and Turkish Cypriot communities, granted independence to the Crown colony of Cyprus and remains lethargic to the ever-increasing global threats.

Since 1974, the island-state of Cyprus has also been divided, with a northern and a southern part. Moreover, in 2011 a financial collapse of the state created an ongoing economic crisis. Despite continuous efforts to find a solution to the Cyprus Issue, the island-state of Cyprus has also been divided, with approximately 36% of its territory under Turkish army occupation. Despite continuous efforts to find a solution to the Cyprus issue, the island’s divide, also known as the “Green Line”, still dissects the island into a northern and a southern part. Moreover, in 2011 a financial collapse of the state created an ongoing economic crisis.

The photographs were made by placing discarded objects, mostly weeds and some local plants, into the surface of the paper, exposed to the sun and washed to complete the process.

The cyanotypes the paper was coated (in the dark) and transported to the stray dog policies currently operating on the island, and their rescuers. According to the artist, the work constitutes a critical response to the stray dog policies currently operating on the island, and their rescuers. According to the artist, the work constitutes a critical response to the stray dog policies currently operating on the island, and their rescues. According to the artist, the work constitutes a critical response to the stray dog policies currently operating on the island, and their rescues. According to the artist, the work constitutes a critical response to the stray dog policies currently operating on the island, and their rescues. According to the artist, the work constitutes a critical response to the stray dog policies currently operating on the island, and their rescues. According to the artist, the work constitutes a critical response to the stray dog policies currently operating on the island, and their rescues.
Dhekelia Sovereign Base Areas. This sovereign British military territory, strategically located in the easternmost edge of the Mediterranean basin, still serves as an important and vital station for signals intelligence and is also a staging point for western forces sent to military operations in the Middle East and Asia.

The RAF (Royal Air Force) station located at Trosdos is the oldest British military base in Cyprus, dating back to 1940, but also one of the most important British overseas military desisations. Declassified government documents indicate that the Trosdos station was intercepting satellite communications on behalf of the Government Communications Headquarters (GC&H), while documents leaked by Edward Snowden reveal that the programme still continues, funded by the US National Security Service.

In 2016, Stuart Moore and Kayla Parker began Father-land, an essay film scrutinising the colonial and post-colonial social and political realities of Cyprus. As the artists lived just a few metres from the buffer zone, they had the unique opportunity to experience first-hand the ongoing partition of the island and its everyday consequences. Both artists were ‘RAF children’, with childhood links to Cyprus through fathers stationed there with the Royal Air Force. To make the film, they interviewed local artists who, through their work, document and reflect on the island’s ongoing partition and its everyday consequences. To make the film, they interviewed local artists who, through their work, document and reflect on the island’s ongoing partition and its everyday consequences.

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More often than not, reality outruns social consciousness: political, economic, and social conditions or human interventions. Besides the actual material structures, the artist captures through his photos notions of nationhood and nationalism, home and displacement as well as the constant failures of an ‘imagined’ (prosperous) future for the inhabitants of the island. Through his observations, Standing senses that with each failed attempt to find a solution to ‘The Cyprus Problem’ there is a potentially greater sense of segregation or separation appearing. Indeed, he grasps the essence of the continuous stalemate embodied on this island. The Duchampian Ghost, this hybrid of Plymouth and Nicosia, transcends the focus of a historical, political and aesthetic alertness to the violence and evil written on the land. In Simon Standing’s gaze this alertness is more than evident and alarming at the same time.

Layer of visibility proposes a genuine and multifaceted interaction between artists from the University of Plymouth and the island of Cyprus. The Duchampian Ghost, this hybrid of Plymouth and Nicosia, transcends the focus of a historical, political and aesthetic alertness to the violence and evil written on the land. In Simon Standing’s gaze this alertness is more than evident and alarming at the same time.

Transitions is the general title for four series of photographic works by Simon Standing, who also came to Cyprus in 2013. Standing is interested in human edifices –secular or religious buildings– and their relation to the anticipated reunification of the island. The photographs initially began as a response to the initiatives and strategies of the European Commission, and on a closer look, these arrays of symbolical objects of the past incorporate other unexpected and unfamiliar miniatuised elements: filaments of barbed wire, flying drones, migrant encampments, a military outpost. This otherworldly, contemporary Vanitas remind the modern-day viewer not only of the fragility of earthly life but also of its persistent materialism, in which colonialist domination is expressed via artefacts.

His beautiful drawings ironically devoid of colour resemble to hand-drawn sketches, revealing a sense of abandonment. Furthermore, and on a closer look, these arrays of symbolical objects of the past incorporate other unexpected and unfamiliar miniatuised elements: filaments of barbed wire, flying drones, migrant encampments, a military outpost. This otherworldly, contemporary Vanitas remind the modern-day viewer not only of the fragility of earthly life but also of its persistent materialism, in which colonialist domination is expressed via artefacts.

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During his residency in 2017, Christopher Cook created No Man’s Flowers, a series of drawings on paper, with graphite and resin. These black and white drawings are reminiscent of Vanitas, the Dutch still life genre, which became popular in the seventeenth century, in a religious age when almost everyone believed that the life on earth was merely a preparation for an afterlife. These paintings remind the viewer of the shortness and fragility of life and include symbols such as skulls and extinguished candles. Vanitas also include other symbols such as musical instruments, wine and books to remind us the worthlessness of worldly pleasures and goods.

Cook sees the Dutch 17th century still life tradition as ‘a cradle of materialism, in which colonialist domination is expressed via artefacts.’ His beautiful drawings ironically devoid of colour resemble to hand-drawn sketches, revealing a sense of abandonment. Furthermore, and on a closer look, these arrays of symbolical objects of the past incorporate other unexpected and unfamiliar miniatuised elements: filaments of barbed wire, flying drones, migrant encampments, a military outpost. This otherworldly, contemporary Vanitas remind the modern-day viewer not only of the fragility of earthly life but also of its persistent materialism, in which colonialist domination is expressed via artefacts.

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Standing is a methodological observer and a forensic archaeologist of the Cypriot [urban] landscape. After choosing his subject, the north or in the south, he patiently observes its continuous transformations due to physical conditions or human interventions. Besides the actual material structures, the artist captures through his photos notions of nationhood and nationalism, home and displacement as well as the constant failures of an ‘imagined’ (prosperous) future for the inhabitants of the island. Through his observations, Standing senses that with each failed attempt to find a solution to ‘The Cyprus Problem’ there is a potentially greater sense of segregation or separation appearing. Indeed, he grasps the essence of the continuous stalemate embodied on this island.

This ghost city of Famagusta, the urbanisation of Nicosia, the reality of the refugee settlements, the islamisation of the north, the cement carcasses of potential holiday villas: ugly evidence of an unavoidable reality, inscribed on the natural landscape. According to W. J. Mitchell, the appreciation of landscape as an aesthetic object cannot be an occasion for complacency or undetected contemplation; rather it must be the focus of a historical, political and aesthetic alertness to the violence and evil written on the land. In Simon Standing’s gaze this alertness is more than evident and alarming at the same time.

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October 2018


An essay film investigating notions of home and (dis)placement in the divided island of Cyprus. Political and social histories, the legacies of colonialism, occupation, and the Cold War, resonate culturally and also biographically for the artists as both had childhood links with Cyprus through fathers stationed there with the Royal Air Force. NiMAC, in Old Nicosia, is close to the Green Line, the demilitarized Buffer Zone still patrolled by the United Nations Peacekeeping Force that separates the Turkish-occupied northern section of the island from the Greek Cypriot south. Living and filming near the Buffer Zone became a quiet reflection on the uneasy stasis of the unresolved conflict which tore the island in two over forty years ago. In making sense of their collective past, the film-makers draw on their formative experiences of both being ‘RAF children’, uprooted from one country to another – patriarchal baggage moved by external forces.

Father-land, 2018, film projection, 20 mins
Cinema 4K 24fps digital video, stereo sound

“Sometimes, as a family, we’d be kind of packed up... with our lives put into boxes. And you’d get - depending on your rank in the RAF - you’d get a certain number of boxes. And so these ones you’d take... whatever you could fit, and then this was moved out to another place or another country. And then eventually they’d all arrive, and you’d unpack your staff and unpack yourself. And then you’d be living in these places until your father was moved on to another posting.”

Stuart Moore and Kayla Parker | Father-land
“It’s quite a strange feeling, with the Buffer Zone... and thinking about my father coming here several times with the RAF, back in the 1970s, and thinking what was going on then. And then coming myself, and living next to the Buffer Zone. Something which feels... quite strange in a way, quite interesting. But something which you’re not really experiencing - you’re just beside it, so you’re ‘without experience’.”

Narration extract from the film Father-land
Douglas Parker with his daughter Kayla.

John Moore's passport photo.

Stuart at RAF Seletar swimming pool, Singapore.

Kayla on a trip to the beach in a United Nations convoy, Cyprus.
“One thing that you’re always reminded of is of the conflict that happened many decades ago, but the remnants of it are still here today - they haven’t been removed; they’re just here. Although you don’t really notice them when you’re walking around, you learn to either ignore them or you just don’t notice them.”

Narration extract from the film Fatherland
The Privileged Outsider

Is it possible, or even desirable, to return to a point of origin in our past? In (re)visiting the sites of memory, we (re)experience the dislocation of exile, feeling uprooted from home, family, ourselves - baggage that has gone astray in transit, lost luggage that cannot be reclaimed.

The residency has provided us with an opportunity to think about ideas of marginalisation, exclusion and expropriation; to reflect on (re)turning - turning back time, rewinding the clock, travelling back to the mythic scene of idyllic oneness, a rounded wholeness of self. And also informs our ethical approach. We embark on our journey, knowing that we will never reach our destination.

The Algerian-French writer Hélène Cixous writes about departing ‘so as not to arrive’, positioning scenes of expulsion as ‘the very form... of our relationship to the world.’ She uses the term arrivante de toujours for:

> a position of non appropriation of and nonbelonging in a place. That figure retains the ethical dimension of uprootedness, claims only to visit or pass through the land or home of others, and puts into question the stance of the privileged outsider.


2 loc cit
Land/Water and the Visual Arts
The Arts Institute
University of Plymouth

Founded 25 years ago, Land/Water and the Visual Arts operates as a forum for the exploration of nature and culture, aesthetics and representation. We support visual artists, writers and curators within academia through fostering individual and collaborative practices that question, reconsider and renew the nature and use of visual language through developing international networks that promote creative work.

Questioning imagery and practices relating to land, landscape and place is central to our ethos. As artists, writers, curators we work individually, exploring space and place as a point of departure for experimenting in new modes of communication through picturing. We generate work that addresses a range of issues. These include experimenting in new modes of communication through picturing in an environment that engages with Cyprus, but were also of value individually in relating to colleagues’ specific research interests. We are committed to further developing the Plymouth-Nicosia partnership in future years.

Research group initiatives have included publications, exhibitions, peer-reviewed conferences and other events such as our annual summer symposium, international artist-in-residence programmes, collaborative research initiatives including occasional collaborations with the UK Land/Water research network on various initiatives, and regular visiting artists’ talks and research seminars.

The Plymouth-Nicosia link developed by chance, as professional partnerships often do. Within the context of research in Land/Water and the Visual Arts (University of Plymouth), it became possible to negotiate funding for colleagues to spend a month in Nicosia. It was determined that the initiative should be based on project proposals that in some respect engage with Cyprus, but were also of value individually in relating to colleagues’ specific research interests.

1 In 2010, Liz Wells was invited to speak at a photography conference in Cyprus.
2 Residencies have been jointly funded by NiMAC and the School of Art, Design and Architecture, and migration/protectionism. His work questions the relationship between painting and photographic reproduction, and between surrealism approaches and Eastern philosophies.

Christopher Cook is a painter who employs broadly surrealistic processes and a specific monochrome medium to interrogate a range of themes, including genetic modification, sacred and profane architecture, and migration/protectionism. His work questions the relationship between painting and photographic reproduction, and between surrealism approaches and Eastern philosophies.

Stuart Moore is a film-maker and sound artist based in Plymouth. Stuart’s work screens internationally and he has won awards from London Short Film Festival and two South West Media Innovation Awards. He is currently a PhD AHRC-funded doctoral researcher at Digital Cultures Research Centre, UWE, whose PhD inquiry focuses on personal archives, film and memory.

Liz Nicol’s projects are about sites of conflict from memorials of the Great War to the environs of the Venetian Lagoon. Investigating place through the processes of photography with high and low tech cameras and camera-less image-making, deceptions of place are brought together in her preferred exhibition format.

Biographies
Dr Carole Baker is a practice-based researcher exploring posthumanist and phenomenological debates around the non-human animal through a Critical Realist photographic practice. Her current work sensing the familiar juxtaposes the social realities of Cyprus dog rescue with philosophical reflections on the nature of alterity, being, power and knowledge.

Dr Simon Standing explores our relationship to sacred and secular architectural environments through photographic research. Current projects focus on urban development on Cyprus undertaken within the nearest artist residency. Further research explores his relationship with Gothic cathedrals that have been a very particular element of his personal and photographic identity over the last 30 years.

Dr Yiannis Touniazis, writer, curator, Director of NiMAC and the Pierides Foundation, and Chair of the Cyprus Theatre Organisation, is also an assistant professor at Frederick University, Nicosia. In 2017 he acted as curator for the Cypriot Pavilion, Venice Biennale.

Professor Liz Wells writes and lectures on photographic histories and practices, and curates exhibitions on land and environment. She co-edits photographies journal and is series editor for Photography, Place, Environment, Bloomsbury Academic Press (forthcoming). She is an elected member of the Board of Directors, Society for Photographic Education, and in 2007 was awarded an Honorary Doctorate by University of Gothenberg.

Dr Kayla Parker is an artist film-maker who creates innovative works for cinema, gallery, public and online spaces using film-based and digital technologies. Her research interests centre around subjectivity and place, embodiment and technological mediation, from feminist perspectives, with a particular interest in the interrelation between still and moving image, and new materialism.

Dr Kayla Parker
Layers of Visibility
Nicosia Municipal Arts Centre, 19, Palias Ilektrikis, 1016 Nicosia
19 October 2018 – 12 January 2019

The curators are grateful to the following people for their support for the NiMAC/Plymouth artist residency scheme: Chris Bennewith, Rachel Christofides and Alan Schechner at University of Plymouth; Marika Ioannou, Constantinos Philiotis, Stavros Lazarides and the technical team at NiMAC; Nicos Philippou, University of Nicosia.