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Imaginaries and island contemporary phenomenologies : the case of the island Corfu

Spatial and conceptual analyzes of island imaginaries and imaginaries on the island

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Gratitudes

I am grateful for the help and participation of the staff of the Ionian University, the students, their families and friends, also my scintific directors Carmen Brando and Andreas Kapetanios for their patience as well as Arthur,my family and other animals

Résumé

Ce memoir se penche sur l'application sophistiquée de méthodologies informatiques pour étudier les imaginaires complexes et multiformes de l'île de Corfou. En intégrant de manière transparente les humanités numériques, la visualisation spatiale et les techniques d'apprentissage automatique, cette recherche améliore considérablement les cadres anthropologiques traditionnels dans les études insulaires. En utilisant des outils avancés tels que SIG, QGIS, ArcGIS et le modèle YOLOv8 pour la détection d'objets, l'étude construit un cadre analytique robuste pour disséquer les dimensions spatiales et culturelles de Corfou. Les résultats éclairent l'interaction dynamique des récits historiques, culturels et écologiques qui façonnent l'identité unique de l'île. Grâce au déploiement de ces méthodes informatiques de pointe, la recherche offre non seulement de nouvelles perspectives sur les imaginaires insulaires, mais contribue également de manière substantielle aux études insulaires contemporaines, en présentant un appareil complet de recherche en sciences humaines numériques qui peut être appliqué dans divers contextes insulaires.

Mots-clés : Imaginaires insulaires ; Corfou ; Anthropocène ; humanités numériques ; visualisation spatiale ; apprentissage automatique ; études insulaires ; syndrome de changement de ligne de base ; études insulaires contemporaines ; modèles relationnels ; analyse ethnographique ; études coloniales ; théorie décoloniale.

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Abstract

This thesis delves into the sophisticated application of computational methodologies to investigate the intricate and multifaceted imaginaries of Corfu Island. By seamlessly integrating digital humanities, spatial visualization, and machine learning techniques, this research significantly enhances traditional anthropological frameworks within island studies. Employing advanced tools such as GIS, QGIS, ArcGIS, and the YOLOv8 model for object detection, the study constructs a robust analytical framework to dissect the spatial and cultural dimensions of imaginaries of Corfu. The findings elucidate the interplay of historical, cultural, and ecological narratives that shape the island's controversial narrtives and imaginaries. Through the deployment of these cutting-edge computational methods, the research not only offers novel insights into island imaginaries but also substantially contributes to contemporary island studies, presenting a comprehensive digital humanities research apparatus that can be applied across various island contexts.

Keywords : Island imaginaries ; Corfu ; Anthropocene ; digital humanities ; spatial visualization ; machine learning ; island studies ; shifting baseline syndrome ; contemporary island studies ; relational models ; ethnographic analysis ; relational ontology ; decolonial theory.

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0.1 Introduction

This is a study of islands, of islands in modernity, which can sometimes be thought of as islands in the Anthropocene. This is a study about islands, but on *one island*. Island imaginaries and island discourse make the island of *Corfu* multidimensional and composed of different histories of people, trees, fires, ruins, imaginations, territories and heteregeneous perspectives and temporalities. I will try to figure out what kind of island imaginations can be studied in order to understand who comes up with islands and how. This study is also devoted to what methods of Digital humanities, spatial visualisation and machine we can use to explore islands, drawn maps and thereby complement and fill anthropological and post-anthropological research with new subjects. Therefore goal of the study is the development of a digital humanities research apparatus that can be applied to the study of the imaginations of different islands in the Anthropocene.

Islands in the Anthropocene are "*haunted landscapes*," but the ghosts of the Anthropocene are connected not only with the pasts, but with the present and futures of islands and other contradictory territories "*The winds of the Anthropocene carry ghosts—the vestiges and signs of past ways of life still charged in the present*" (Tsing, Swanson, Gan, Bubandt, 2017, p. G1). The island imaginary is made up of the juxtaposition and interaction of different relational models in the *Anthropocene*. The *Anthropocene* is proposed as a new geological epoch where human activities have become the dominant force shaping the Earth's ecosystems. This epoch is characterized by significant and often destructive changes to the environment. "*Anthropocene is the proposed name for a geological epoch in which humans have become the major force determining the continuing livability of the earth*" (Tsing et al., 2017, p. G1).

Contemporary island studies cannot help but involve the study of the collision of different disciplines. "*It requires moving beyond the disciplinary prejudices into which each scholar is trained, to instead take a generous view of what varied knowledge practices might offer*" (Tsing et al., 2017, p. G2). Without pretending to be complete, but not pretending to study new methods in the context of studying the islands, I will use methods of modern topology, ethnographic analysis, quantitative and qualitative analyses, using machine learning and, of course, modern philosophical approaches to the study of ecology and with a close relationship to the history and historiography of the islands in the contemporary academic tradition. Also important for my research are studies of the colonial, studies of what *Anna Tsing* calls *the boundaries of capitalism*. Areas where different modern imaginations collide.

We cannot do without attention to philosophical approaches regarding maps, maps created by the participants in my following, maps that were drawn by the inhabitants of *Corfu*. Contemporary ecological thinking also plays a vital role for my project, as well as the study of ruins and the study of various anthologies of the future and future contexts of the history of the islands. For example,

to understand the ecology of the islands and, in particular, *Corfu*, the concept of *ecological amnesia* is relevant : The concept of "shifting baseline syndrome" is introduced to explain how humans often forget past ecological states, leading to a distorted perception of what is natural or normal in the environment. "*As humans reshape the landscape, we forget what was there before. Ecologists call this forgetting the 'shifting baseline syndrome*'" (Tsing et al., 2017, p. G6).

The island landscape not only comes true and forgotten, but it is formed in completely different natural situations than, for example, a city landscape (which is also arranged in an unimaginably complex way, but still does not so radically create contradictory places). I'm talking, for example, about the concept of the beach, beaches for the island imagination play a fairly significant role. Especially if we are talking about the global south, or the Mediterranean region.

0.1.1 The concept of the beach

The concept of the beach has undergone significant transformations throughout European history, evolving from a perilous boundary to a beloved leisure destination.

The term "*beach*" originates from the Old English word "*bece*," which initially referred to a stream or brook. By the late 16th century, it had come to denote loose, pebbly shores (Online Etymology Dictionary, 2023). In ancient Greek and Roman times, beaches were often seen as dangerous and uninviting places, serving as the edge of the known world and a site of potential threats from the sea (Corbin, 1994).

In early literature, beaches were depicted as liminal spaces, associated with the unknown and the uncontrollable power of nature. The Greeks, for instance, viewed the shoreline as a threshold to the mysterious and often hostile sea (Gillis, 2012).

The transformation of the beach began in the Enlightenment period when European elites started to associate sea and seaside with the health benefits of sea air and bathing. This shift is evident in *Britain*, where the first seaside resort opened in *Scarborough* in the mid-18th century (Walton, 2000). The seaside was recommended for its restorative properties, and soon, coastal towns began catering to visitors seeking health treatments for various ailments (Corbin, 1994).

The seaside resort concept quickly spread across *Europe*. In *France*, for instance, the town of *Dieppe* became a fashionable seaside destination, attracting visitors with its therapeutic sea baths. Similarly, the *Belgian coast* saw the development of resorts like *Ostend*, which catered to the European aristocracy (Corbin, 1994).

The *Romantic movement* in the late 18th and early 19th centuries further redefined the beach.

Romantic poets and artists like *J.M.W. Turner* and *Caspar David Friedrich* celebrated the beach as a place of emotional and spiritual renewal. They portrayed coastal landscapes with expressive intensity, emphasizing the sublime power of nature (Lenček and Bosker, 1998). This era marked the beginning of the beach as a site for introspection and the sublime, moving beyond its previous associations with danger (Smithsonian Magazine, 2020).

The *Romantic fascination* with the natural world saw the beach become a symbol of the sublime—a place where the immensity and power of nature could inspire awe and reflection. This shift was part of a broader trend in *Romantic literature* and art that sought to find beauty and meaning in nature's wild and untamed spaces (Gillis, 2012).

The 19th century saw the democratization of the beach as advancements in transportation, particularly railways, made coastal areas more accessible to the middle class. Seaside holidays became a popular pastime, with coastal towns across *Europe*, from *Normandy* to the *Baltic Sea*, developing into bustling tourist destinations (Walton, 2000). The concept of the beach as a place for recreation and escape from urban life was solidified during this period (Smithsonian Magazine, 2020).

The rise of middle-class tourism brought significant changes to coastal towns, which adapted to cater to the new influx of visitors. Infrastructure improvements, such as the construction of promenades, piers, and beachfront hotels, transformed these areas into vibrant tourist hubs. The beach became a central feature of social life, where people could enjoy activities like swimming, sunbathing, and socializing (Corbin, 1994).

The early 20th century marked the advent of mass tourism, which further entrenched the beach as a central feature of leisure culture. The interwar years saw significant growth in beach tourism across *Europe*, with *France's Côte d'Azur, Italy's Amalfi Coast*, and *Spain's Costa Brava* becoming iconic holiday destinations (Lenček Bosker, 1998). This period also saw the rise of beach-related architecture, such as promenades, piers, and beachfront hotels, which catered to the growing number of tourists (Smithsonian Magazine, 2020).

The increasing popularity of beaches was partly due to changing social attitudes towards sunbathing and swimming. In the 1920s and 1930s, the health benefits of sun exposure became widely recognized, and the suntan emerged as a desirable fashion statement, contrasting with the pale skin that had previously been a symbol of aristocratic status (Corbin, 1994). This shift in attitudes helped solidify the beach's status as a place for relaxation and socializing.

After World War II, the beach holiday became a staple of middle-class life in many Western countries. Economic growth, increased leisure time, and advancements in air travel made international beach vacations more accessible (Gillis, 2012). The *Mediterranean coast*, in particular, saw a surge in tourism, with countries like *Spain, Greece*, and *Turkey* developing extensive tourist infra-

structures to accommodate visitors (Lenček and Bosker, 1998).

During this time, the beach also became a site of cultural expression and social change. The 1960s and 1970s witnessed the rise of beach culture, epitomized by the surf culture of *California* and the beach parties of *Ibiza*. These cultural movements often emphasized freedom, hedonism, and a break from traditional societal norms, further reinforcing the beach's association with leisure and escape (Gillis, 2012).

In recent decades, issues such as coastal erosion, pollution, and the impact of climate change have brought new challenges to beach management and conservation efforts (Gillis, 2012).

The *beach* is first of all not gegraphical location, but cultural concept, formed my cintemorary imaginations of lonely paradise, or holidays, or leisure, sun and summer. It is crucial point for out understanding of the role of the *beach* on *Corfu*. **Beach** is extremely liminal place, having special place in the contemporary philosophy and we will observe it in details in *Chapter 5*.

0.1.2 The research topic, the problematics and the problem of the research

The aim of my research is to elucidate the *island as a border* (Afouxenidis, Giannaki, Kandylis, & Tramountanis, 2023), *as transparency*, *as place* and *imagination* (Deleuze, Lapoujade, Taormina, 2004) through specific processes, histories (Tsing, 2021), interactions and *(un)hospitality* of actors on the island (Oleg, 2019). Paradoxically, despite the fact that insularity, islands have become one of the most odious geographical-phenomenological coordinates of modernity (Pugh Chandler, 2021), yet there is a lack of a corpus of research that bridges together theoretical perspectives on island phenomena with research in the field of contemporary post-anthropology (Eduardo & Wagner, 2015) and contributes to a genuine understanding of the problematics of island phenomena without excessive appeal to colonialism and colonial, mainland notions of islands (Pugh & Chandler, 2021).

Islandness alone does not give the right to draw any far-reaching conclusions about the interaction of actors on the islands (Pugh & Chandler, 2021), about the peculiarities of life on the islands. At the same time, *islandness* complemented by narratives and stories can help to highlight issues that usually remain invisible, lost or obscured.

My research can be an important pre-study for the study of island imagineries and interconnections in Southern Europe, because often the actors of this migration are islands, which at the same time have not been separately examined, studied, which, in my opinion, creates some lacunas in island studies as well. In my research, I will use both analysis of collected interviews with actors on the island, map analysis, sentiment analysis, and other AI-assisted data processing techniques.

It seems a very relevant idea to consider islands as not only a place of border and transition (Bernardie-Tahir & Schmoll, 2014), but as an absolute place of sojourn after the end of the world, on the ruins (Pugh & Chandler, 2021). It is important for this study to really talk about what it is like to find oneself (grasp) on an island (Pugh & Chandler, 2021).

At the same time, there are a few primary observations worth clarifying about the islands.

Firstly, we are not going to talk about insularity that could be extrapolated from one island to another. There are great differences and differentiations between islands, sometimes we will come across similar differentiations, but at the same time, the very notion of an event is not something that is the same on different islands, to see too many similarities between islands would mean destroying the possibility of studying them.

Secondly, we will endeavor to proceed from the specific stories, events, vibrations and voids of the island without too often appealing to a philosophical and discursive conception of the island that is not primarily concerned with specific places.

Thirdly, regarding the *temporality of the emergence of islands*, we would like to add that it seems to us that islands will soon disappear (as a stage in the perception of space and very strongly connected with continents). And it is not only that many islands will soon disappear physically, but that the island phenomena that are now being so actively studied are related to how islands have now emerged in the discursive field and what they are in the temporal representation of islands (Bernardie-Tahir & Schmoll, 2014). Islands are now becoming so important to study, because in the aftermath of the end of the world, at the borders, at the endpoints and in the our time, we find ourselves on islands.

I would like to continue and develop the discursive practices of philosophers who write in a *post-end-of-the-world situation*, after the onset of some inevitability but also after the retreat of eternal pre-distribution (Danowski & Viveiros de Castro, 2017 ; Morton, 2013). We talk about the axioms of agrilogistics (Morton, 2013) (which intuitively don't work in the case of Island) and *Timothy Morton's dark ecology* (Morton, 2016), and about *staying with the troubles* with *Donna Haraway* (Haraway, 2016), and about the *disturbances and divine boundaries of the capitalisms* with *Anna Tsing* (Tsing, 2021), we want to develop this discourse when we occur on *island*, even though Island proposes the differentiation of the post-world discourse, being the very first place and the rest.

I will be collecting information and researching stories on the island of Corfu, the northern-most of the Ionian Islands. The most important factor in choosing this place is the fact that so far (I think this situation will change in the next couple of years) this island is not very much involved in the processes of the interactions across the Mediterranean Sea. This is what gives us

the opportunity to pay attention to the perturbations that are taking place on an island.

Having said that, of course there is a very important factor here of migration from Albania and the migration story, island migration, migration to the island from Greece and from the island to Greece and elsewhere, tourism, island disturbances, spatiality.

At the same time, returning to the existence of islands, we would like to combine on the one hand a *complete loyalty to the existence of islands*, an *island temporality* in which events have happened and are happening outside the colonial discourse, outside the continental acceptance of island eventuality, while at the same time *Derrida's* view is quite clear and important : *Derrida*, we are faced with the stark realization that '*[t]here is no world, there are only islands*' (Bernardie-Tahir & Schmoll, 2014). Situationally, the existence of an island sticks out much more than the existence of land, how can there be *islandness* without there being *continentality*. And in this discourse, we would like to focus on what we call disruptive relations.

Working with island discourse seems so rich and important because on islands you can catch strange swirls, you can hear untold stories, you can find those forms of capitalist relations that are so constituted that they seem unrepresentable and impossible to simply invent (Tsing, 2021).

The island, being both real and imaginary (Deleuze, Lapoujade, Taormina, 2004), as reality will give much more to the imagination, which is why we decided that a field island study should be the basis of the research.

Island imaginaries encompass the multifaceted perceptions, myths, and representations of islands, shaped by cultural, ecological, and historical contexts. These imaginaries are not just geographical constructs but are deeply embedded in the collective consciousness, influenced by literature, philosophy, and colonial history. This essay aims to elucidate the concept of island imaginaries through the lenses of oceanic imaginaries, contemporary decolonial theory, and philosophy, drawing on a range of scholarly sources.

0.1.3 Island imaginaries

Definition of island imaginaries *Island imaginaries* refer to the symbolic and cultural representations of islands, which are often romanticized as idyllic paradises or depicted as remote, mysterious locales. These imaginaries are constructed through narratives that reflect both utopian dreams and dystopian realities, shaped by the islands' ecological uniqueness and historical encounters with colonialism.

According to *Baldacchin*o (2005), island imaginaries are "*the product of insular geography and*

the projection of human desires and fears upon small land masses surrounded by water" (p. 247). This duality captures the complex interplay between isolation and connection, emphasizing the unique ecological and cultural contexts of islands.

Oceanic Imaginaries and Island Perceptions *Oceanic imaginaries* provide a broader context for understanding island imaginaries. These imaginaries focus on the seas and oceans as spaces of mobility, exchange, and cultural interaction. Islands, situated within these oceanic spaces, are often perceived through the dynamic and fluid nature of the surrounding waters.

Hau'ofa (1994) challenged the notion of islands as isolated entities, proposing instead the concept of "*Oceania*" as a "*sea of islands*" interconnected by vast oceanic networks. This perspective shifts the focus from isolation to connectivity, emphasizing the cultural and social ties that bind island communities across the ocean.

Contemporary Decolonial Theory Decolonial theory provides critical insights into the construction and perpetuation of island imaginaries, particularly in the context of colonial history and its enduring legacies. This theoretical framework critiques the colonial gaze that often exoticizes and commodifies island cultures and landscapes.

Tuck and Yang (2012) argue that decolonization involves "*the repatriation of Indigenous land and life*," challenging the romanticized and often exploitative narratives constructed by colonial powers (p. 1). Applying this to island imaginaries, decolonial theory demands a re-examination of the narratives that have historically marginalized island voices and perspectives.

In their study of *Caribbean island imaginaries*, *Sheller* (2003) highlights how colonial narratives have shaped perceptions of *Caribbean islands* as sites of leisure and exoticism, often overlooking the complex histories and identities of the island inhabitants. Decolonial approaches seek to reclaim and reframe these narratives, foregrounding indigenous knowledge and experiences.

Philosophical inquiries into island imaginaries often explore themes of isolation, refuge, and utopia. Islands have been conceptualized as both places of escape and spaces of containment, reflecting broader existential and societal concerns.

Deleuze (2004), in his essay "*Desert Islands*," posits islands as sites of creation and experimentation, where new forms of life and thought can emerge. This philosophical stance underscores the potential of islands to serve as spaces for alternative ways of living and being, free from the constraints of mainland societies.

Baldacchino (2012) further elaborates on the philosophical dimensions of islands, suggesting

that they represent a "*tabula rasa*" where new social orders and utopias can be imagined and realized. This idea resonates with historical instances where islands have been envisioned as *laboratories* for social and political experiments.

Case Studies and Contemporary Applications To illustrate the application of these theoretical perspectives, consider the imaginaries of Pacific Islands in contemporary discourse. The Pacific Islands are often portrayed through dual lenses of vulnerability to climate change and resilience through indigenous knowledge and practices.'

Nunn and *Mimura* (1997) highlight how the environmental imaginaries of *Pacific Islands* are shaped by narratives of climate change and sea-level rise, which frame these islands as precarious and endangered. This *environmental imaginary*, while raising awareness of climate issues, can also perpetuate a sense of helplessness and external dependency.

Conversely, *Farbotko* and *Lazrus* (2012) argue for a reframing of *Pacific island imaginaries* to emphasize local agency and resilience. They advocate for narratives that recognize the adaptive capacities of island communities and their proactive engagement with environmental challenges.

By critically examining the constructions and representations of islands, we can uncover the underlying assumptions and power dynamics that shape our perceptions and foster more nuanced and equitable understandings of island cultures and environments.

Island imaginaries, therefore, can be defined as the symbolic and cultural representations of islands that are constructed through narratives reflecting both utopian and dystopian visions, influenced by ecological uniqueness, historical contexts, and ongoing socio-political dynamics, but also by being the island territory, by island practicing and the communication.

0.1.4 The problem of the research

The problem of my research is to recognize the island imaginaries of Corfu, taking into account all the conceptually existing imaginaries about the islands, but maintaining the possibility of thinking about the island imaginaries precisely through the stories that the island offers.

How can we separate and discern island imaginations by analyzing the maps created by the inhabitants of the island of *Corfu*, how can we manage to discern and isolate their different imaginations about the islands and your own, research ones ? Also an important part of the research is the creation of a methodology for studying the imagination of islands, which can be applied to other projects on the study of islands for comparative analysis.

To address this issue, we will use both ethnographic methodology and *Digital humanities* methods to analyze images and data.

My hypothesis about island imaginaries is that once on an island, people very quickly adapt to the island's particular contradictory expression. On the one hand, a lot of imaginations of the island are born, associated with island concepts in modern times : this is the imagination of a tourist island, a paradise island, a fragile island, an inaccessible island, but at that time there is the territory of the island, which offers other types of imagination that are still unknown or poorly combined with conceptual imaginaries of the islands, so these different imaginaries are in conflict but continue to exist, and this is what I was interested in studying in connection with the drawn maps of the island of *Corfu*.

0.1.5 The field work and the methodology of the fieldwork investigation

I conducted field research on the island of *Corfu* between *August 2023* and *May 2024*. I will also be conducting a more local study of villages in the mountains on the island of *Corfu* in *August 2024*. Now, first of all, I would like to discuss the concepts, paths and possibilities of my field research conducted during this year. Initially, I had an idea, a task, to find a method of questionnaire that would allow me to accumulate the maximum amount of information, which would allow me to obtain multifunctional data that is associated with the island imagination. In this regard, I turned to the concept of maps (which I will talk about in a little more detail in the following chapters) slightly transforming the task. Initially, it was very important for me to obtain data that I could analyze from the point of view of territoriality, the correspondence of the map of the inhabitants of the island, as well as their differences with the maps of the island that already existed in the environment.

As an anthropological assignment, I asked the people of *Corfu(Corfiots)* to draw their own island, thinking about two main things : first, it is an introduction to the island of *Corfu* to someone who has never been there. At the same time, I asked the participants to pay close attention to adding places, aspects, and phenomena that were truly important to them on the map. This was always perceived differently, some actually created a self-centered map, others remained at the level of the main swamp of the island swamp. And I will talk about considering the difference in the next chapters.

My first main location for collecting information was the *Ionian University*, I conducted interviews, communicated with students and through them found new research participants, communicating with their family members and my friends. Thus, I collected 136 maps of the island of Corfu, all maps were numbered and the data was analyzed. The interview participants were people

from 18 to 54 years old. Some of them were born on the island of Corfu, and some have lived on the island of Corfu for several years. It was extremely important for me not to make a fundamental division between those who lived on the island all their lives and those who arrived a few years ago. It doesn't seem to me that island imaginations are just an autochthonous phenomenon.

It was also important for me, during my research, to independently explore the island of Corfu in order to formulate for myself the possibilities of perceiving its landscapes, imagination, about landscapes or phenomena. Without this, I would not be able to deal with the collected maps, understand and compare territorialities and maps. I undertook several expeditions from *August 2023*, I lived in different parts of the island (*Paleokastritsa*, *Perama*, *Ipsos*, *Kassiopi*, *Kavos* and *Kerkyra*). Thus, I additionally did field research on the island *Corfu* and observed, also observed the contradictory landscapes, runes and landscapes and pastes of landscapes of the island of *Corfu*. I will tell you more about this side branch of my research in the last, fourth chapter of my research. Now I would like to have more of a focus on the data I have collected for later analysis.

0.1.6 Questions and the survey

The study of island imaginaries involves examining how islands are perceived, represented, and conceptualized in various contexts. Here is the observation based on the provided data, I collected during my research, emphasizing the different types of questions and their relevance to contemporary island studies.

1. Demographic Questions *"How old are you?", "How would you describe your gender identity?", "What is your level of education?"*. Understanding the demographic profile of island inhabitants helps researchers analyze population dynamics, social structures, and cultural diversity. These questions provide insights into the age distribution, gender identities, and educational levels, which are crucial for planning and policy-making.

2. Geographical and Place-Based Questions *"Place of birth", "Write the name of your place of birth"*. These questions help in mapping the geographical origins of the respondents, which is vital for studying migration patterns, cultural heritage, and place-based identities. Knowing the birthplace of inhabitants can reveal historical ties and the movement of people across islands.

3. Cultural and Historical Questions *"The most important event in history according to you", "The most important change over the last 10 years?"* Such questions gather perceptions of significant historical events and recent changes, shedding light on collective memory and cultural shifts. This information is critical for understanding how historical narratives and contemporary changes shape island identities and community cohesion.

4. Personal Experience and Daily Life Questions *"Please write down your daily schedule in detail", "The time you usually wake up", "The time you go to bed"*. Documenting daily routines provides a snapshot of everyday life on islands. It helps in understanding the lifestyle, work patterns, and temporal rhythms of island communities. This data is useful for comparing the pace of life on islands versus mainland areas and for planning services and infrastructure.

5. Living Near the Sea "Living near the sea ; Do you know how to swim ? If you answered yes to the previous question, then : How often do you swim ?; At what age did you learn to swim ?; Please indicate who, how and when you learned to swim (in as much detail as possible)." These questions explore the relationship between inhabitants and their maritime environment. Swimming frequency and learning details reveal cultural practices and the importance of the sea in daily life. This is vital for understanding maritime traditions and their impacts on health and community activities.

6. Boat Ownership and Activities "Do you have a boat ; How often do you go to the sea by boat ?; What do you do at sea on a boat (you can select all that apply) ?". Information on boat ownership and maritime activities provides insights into the economic and recreational uses of marine resources. This data helps assess the economic reliance on marine activities and the cultural significance of boating in island life.

7.Parental and Ancestral Professions "What is your parents' profession ? (Indicate the occupation of all current parents ; if they have changed occupations, you can also indicate all occupations they have and have had). ;Are your parents working in the tourism sector ?;Your parents are born in Corfu ;If yes, please indicate where your parents were born in Corfu. ;If not, indicate where your parents were born ;Do you have any brothers and sisters ?;Your grandparents are were they born in Corfu ?;If yes, please indicate where your grandparents were born in Corfu ;If not, indicate the place of birth of your grandparents ;Describe in as much detail as possible what what did your grandparents do for a living.". These questions trace familial and occupational histories, providing a diachronic view of socioeconomic changes. Understanding generational shifts in professions and birthplace origins aids in studying migration patterns, economic transformations, and cultural continuity on islands.

8.Experiences of Being Lost "Have you ever gotten lost ? If so, explain in as much detail as possible where, when and how this happened ?" Analyzing experiences of getting lost can reveal the spatial cognition and navigation challenges faced by islanders. It also highlights the geographical and infrastructural peculiarities that may contribute to such experiences, informing urban planning and safety measures.

9.Unique Local Vocabulary "Are there any particular words in Corfu that are only used here and not in other parts of Greece to describe situations, weather conditions, people or circumstances ?

If so, write down these words and examples of their use." Documenting unique local vocabulary provides insights into linguistic diversity and cultural specificity. This is essential for preserving intangible cultural heritage and understanding regional linguistic variations.

10.Cultural and Colorful Events "What do you think is the most colorful event on the island that you caught that was important to most of the island's residents ?" Identifying significant cultural events helps in understanding community identity and social cohesion. These events often play a crucial role in maintaining cultural traditions and fostering a sense of belonging.

11.Sources of Information "How to find out about life on the island, what sources of information are available about it". Understanding how residents access information about island life can inform the effectiveness of communication channels and media. It helps identify gaps in information dissemination and the role of traditional and modern media in community life.

12.Transportation and Mobility "How to get around the island ? (Select all correct items)" Data on transportation methods highlights the infrastructure and mobility patterns on the island. This is vital for urban planning, improving transportation networks, and ensuring accessibility.

13. Intentions to Stay or Leave "Would you like to stay on the island, will you live permanently in Corfu or other Ionian islands ?". Understanding residents' intentions to stay or leave provides insights into migration trends, population stability, and future demographic changes. This information is crucial for long-term planning and addressing factors that influence migration decisions.

14. Economic Changes and Tourism Impact "There is someone close to you who went bankrupt or who became rich ; There is someone who went bankrupt or who became rich through tourism". These questions explore the economic impact of tourism on individuals and families. Understanding the financial success or failures related to tourism helps in assessing the economic benefits and risks associated with the tourism industry.

15. Recognition of Mainland Residents "We can recognize in a person that they come from the continent, by what signs ?" Identifying how mainland residents are perceived reveals social and cultural distinctions between islanders and mainlanders. This information is useful for studying social integration, identity, and community dynamics.

16.Recent Changes on the Island "How has the island changed recently, what do you think is the most significant change in the last 10 years ?" Assessing recent changes provides insights into the evolving nature of the island's social, economic, and environmental landscape. This helps in understanding the impacts of modernization, globalization, and policy changes.

18. Daily Routine Documentation "Please note in detail your daily schedule, time you usually

wake up, time you go to bed" Documenting daily routines offers a detailed view of the temporal organization of life on the island. This helps in understanding lifestyle patterns, work-life balance, and the influence of cultural norms on daily activities.

By analyzing the diverse questions and their applications, we can appreciate the complexity of island studies and the need for a multidisciplinary approach to address the unique challenges and opportunities faced by island communities.

Of course, these questions primarily helped me understand my misconceptions about caution and the concepts of islands. First of all, I will try to proceed from the characteristics of the island of Corfu, and not from general island concepts. Some of these questions will indeed allow us in the following chapters to draw conclusions about the peculiarities of ideas about the island of Corfu, while some will refute my initial hypotheses about certain features of the island.

0.1.7 The computational methodology : Comparison of different approaches and models

A central part of my work is creating an object recognition model using *yolov8*. The basis of this model is the 136 maps of the island of Corfu that I collected, so it will be quite important to consider *YOLO* and their advantages and capabilities for object detection.

Comparative Analysis of YOLO Models and the Advantages of YOLOv8 for Analyzing Spatial Images and Maps The *YOLO (You Only Look Once)* family of models has revolutionized real-time object detection due to its high speed and accuracy. Originally introduced by Redmon et al. in 2016, *YOLO* models have undergone significant advancements, culminating in the latest iteration, *YOLOv8*.

YOLO models are distinguished by their single-shot approach to object detection, where a single neural network predicts bounding boxes and class probabilities directly from full images in one evaluation. This contrasts with traditional models like R-CNN that require multiple stages for prediction. The first *YOLO* model, *YOLOv1*, introduced by Redmon et al. (2016), demonstrated that object detection could be performed quickly without compromising much on accuracy.

Subsequent versions, such as *YOLOv2* and *YOLOv3*, introduced by Redmon and Farhadi (2017, 2018), improved upon the initial model by incorporating techniques like batch normalization, anchor boxes, and multi-scale predictions. *YOLOv2* focused on optimizing speed and accuracy, while *YOLOv3* enhanced the model's ability to detect objects at different scales by using a more complex architecture involving residual blocks and feature pyramids.

YOLOv4, introduced by Bochkovskiy et al. (2020), further optimized the architecture by incorporating techniques such as *Cross-Stage Partial (CSP)* connections and a *Path Aggregation Network (PANet)*, which improved both detection speed and accuracy. *YOLOv4* also integrated new training strategies like mosaic data augmentation and self-adversarial training, making it one of the most powerful models in the *YOLO* family.

The introduction of *YOLOv5* by the *Ultralytics* team (2020) marked another significant milestone. *YOLOv5* is known for its ease of use, implementation in *PyTorch*, and integration of state-of-the-art techniques like auto learning bounding box anchors and data augmentation strategies such as mosaic and mixup. Despite not being officially part of the original *YOLO* series, *YOLOv5* has gained popularity for its balance of speed and accuracy.

The latest iteration, *YOLOv8*, builds upon its predecessors' strengths while introducing novel enhancements tailored for spatial image analysis and map interpretation. One key advantage of *YOLOv8* is its improved architecture that incorporates *EfficientNet* backbones, which balance computational efficiency with high accuracy (Tan & Le, 2019). This is crucial for spatial image analysis, where high-resolution images require efficient processing.

Another advantage of *YOLOv8* is its advanced feature fusion techniques, which combine information from different layers of the neural network to improve object detection across various scales and contexts (Lin et al., 2017). This is particularly beneficial for analyzing spatial images and maps, where objects of interest can vary greatly in size and appearance.

YOLOv8 also leverages attention mechanisms, which allow the model to focus on the most relevant parts of an image, enhancing its ability to detect and classify objects accurately (Vaswani et al., 2017). In spatial analysis, where critical features may be subtle or obscured by noise, attention mechanisms significantly improve detection performance.

Furthermore, *YOLOv8* integrates advanced data augmentation techniques, such as *CutMix* and *MixUp*, which improve the robustness and generalization of the model (Yun et al., 2019; Zhang et al., 2018). This is essential for spatial image analysis, where the diversity of geographic features and conditions can vary widely.

The efficiency and accuracy of *YOLOv8* make it particularly suited for real-time applications in geographic information systems (*GIS*) and remote sensing. For instance, *YOLOv8* can be used to detect and classify land cover types, monitor urban development, and identify natural hazards from satellite imagery (Zhu et al., 2021). Its ability to process high-resolution images quickly makes it ideal for large-scale spatial analysis projects.

The evolution of *YOLO models* from *YOLOv1* to *YOLOv8* demonstrates significant ad-

vancements in real-time object detection, with each iteration building upon the strengths of its predecessors. *YOLOv8* stands out for its improved efficiency, advanced feature fusion techniques, attention mechanisms, and robust data augmentation strategies, making it highly effective for analyzing spatial images and maps. The continuous development of *YOLO* models promises further enhancements in the field of object detection and spatial analysis.

0.1.8 Image annotations

YOLOv8, builds on its predecessors' strengths, offering enhanced speed and accuracy, making it particularly suited for complex tasks such as analyzing hand-drawn maps. This essay details the methodology employed in leveraging *YOLOv8* for detecting and analyzing elements in hand-drawn maps, utilizing pre-labeled data from *Label Studio*. The focus is on explaining the process comprehensively, ensuring a robust understanding of the workflow and its advantages.

0.1.9 Data Preparation Using Label Studio

Label Studio is an open-source data labeling tool that plays a crucial role in preparing datasets for training the *YOLOv8* model. The steps involved in data preparation are as follows :

1. Upload Images : Hand-drawn map images are imported into *Label Studio*. These maps typically contain various features such as landmarks, annotations, and symbols that need to be identified.‘

2. Define Labels : Labels are created for different elements within the maps. For instance, labels could include categories like landmarks, annotations, symbols, and specific map features.

3. Annotate Images : Manual annotation is performed by drawing bounding boxes around each feature and assigning the appropriate label. This step is critical as it ensures that the model learns to recognize and classify the features accurately.

4. Export Annotations : The labeled data is exported in a format compatible with *YOLOv8*, such as *JSON* or *CSV*. This dataset serves as the foundation for training the model.

0.1.10 Training YOLOv8

The training process for *YOLOv8* involves several key steps :

Data Preprocessing : Before training begins, the images and annotations are normalized and split into training, validation, and test sets. Normalization ensures that the data is in a consistent format, which is essential for effective training.

Model Configuration : The *YOLOv8* parameters are configured, including network architecture, learning rate, batch size, and number of epochs. These parameters are crucial as they influence the model's performance and accuracy.

Training : The *YOLOv8* model is trained using the annotated dataset. During this phase, the model iteratively adjusts its weights based on the training data, minimizing the error between predicted and actual labels.

Validation : The model's performance is validated using the validation set. This step ensures that the model generalizes well to new, unseen data. Hyperparameters may be adjusted based on validation results to optimize performance.

To illustrate the effectiveness of *YOLOv8* in object detection for spatial images, consider the following examples :

1. Hand-Drawn Maps Analysis :

In a hand-drawn map depicting a city layout, *YOLOv8* can be used to detect and classify various landmarks, such as buildings, parks, and transportation hubs. This allows for a detailed analysis of urban planning and infrastructure.

For historical maps, *YOLOv8* can identify significant historical landmarks and their spatial relationships. This aids in understanding the historical context and evolution of the region.

2. Environmental Monitoring :

In ecological studies, hand-drawn maps often depict natural features such as rivers, forests, and wildlife habitats. *YOLOv8* can accurately detect and categorize these features, facilitating environmental monitoring and conservation efforts.

In climate research, maps showing flood zones, erosion areas, and other environmental risks can be analyzed using *YOLOv8* to identify vulnerable regions and plan mitigation strategies

3. Cultural and Anthropological Research :

For anthropological studies, hand-drawn maps by indigenous communities can be analyzed to identify cultural landmarks, traditional territories, and significant natural resources. This helps

in preserving cultural heritage and supporting land rights claims.

In archaeological research, *YOLOv8* can detect and classify ancient structures, artifacts, and settlement patterns from hand-drawn site maps, aiding in archaeological excavations and historical reconstructions.

0.1.11 Advantages of YOLOv8

The utilization of *YOLOv8* for analyzing hand-drawn maps offers several advantages :

Speed : *YOLOv8*'s real-time detection capabilities allow for the quick analysis of large datasets, making it suitable for applications requiring rapid processing.

Accuracy : The model's advanced feature extraction and detection mechanisms ensure high accuracy, even for small and intricate details within images.

Versatility : *YOLOv8*'s adaptability makes it suitable for a wide range of applications, from simple object detection to complex spatial analysis, providing valuable insights across different domains.

The integration of *YOLOv8* with *Label Studio* provides a useful framework for analyzing hand-drawn maps. This approach not only advances the field of digital humanities but also demonstrates the potential of modern machine learning techniques in uncovering new dimensions of spatial and visual analysis.

0.1.12 The anthropological approach of the project

Island imaginaries, deeply entrenched in cultural, ecological, and historical narratives, present a rich field of study for anthropologists and scholars. By examining the symbolic and cultural representations of islands, we uncover layers of meaning shaped by both utopian and dystopian visions. This chapter aims to delineate the concept of island imaginaries through the integration of oceanic imaginaries, contemporary decolonial theory, and philosophical reflections, utilizing anthropological methods. These methods align with those highlighted in the study of drift matter in heritage management, emphasizing a future-oriented and fluid approach to understanding cultural and environmental contexts.

Island imaginaries are the symbolic and cultural constructs that depict islands as both paradisiacal and mysterious locales. These imaginaries are formed through narratives that reflect human

desires, fears, and historical experiences. As *Baldacchino* (2005) notes, island imaginaries are "the product of insular geography and the projection of human desires and fears upon small land masses surrounded by water" (Baldacchino, 2005, p.247).

By adopting anthropological methods that emphasize participant observation, ethnographic fieldwork, and narrative analysis, researchers can delve deeper into these imaginaries. These methods allow for an immersive exploration of how island communities construct and live their imaginaries, providing a nuanced understanding of their cultural and ecological realities. *Oceanic imaginaries* provide a broader framework for understanding island imaginaries. Hau'ofa (1994) revolutionized the perception of islands by conceptualizing Oceania as a *"sea of islands*," interconnected by cultural and social networks, rather than isolated entities (Baldacchino, 2005,p. 148). This perspective highlights the importance of connectivity and mobility in shaping island identities.

Anthropological methods such as multi-sited ethnography and historical analysis are crucial in capturing the fluidity and interconnectedness of island communities. By tracing the movements of people, goods, and ideas across islands and oceans, researchers can map the dynamic networks that constitute oceanic imaginaries, revealing the complex interplay between isolation and connection.

Decolonial theory offers critical insights into the construction and perpetuation of island imaginaries. *Tuck and Yang* (2012) argue that decolonization involves "the repatriation of Indigenous land and life," challenging the romanticized and often exploitative narratives imposed by colonial powers. Applying this framework to island imaginaries involves reclaiming and reframing the narratives that have historically marginalized island voices.

Ethnographic methods that prioritize indigenous perspectives and oral histories are vital in decolonizing island imaginaries. By centering the experiences and knowledge of island communities, researchers can uncover alternative narratives that challenge colonial legacies and highlight indigenous resilience and agency.

Anthropological approaches that incorporate phenomenology and symbolic interactionism can deepen our understanding of these philosophical dimensions. By examining how island inhabitants perceive and interact with their environments, researchers can elucidate the existential and societal meanings embedded in island imaginaries.

Using anthropological methods such as participatory research and community-based studies, scholars can document the adaptive strategies and innovative practices employed by island communities. These methods not only provide empirical data but also empower communities to share their stories and solutions, contributing to a more equitable and accurate representation of island imaginaries.

The study of drift matter in heritage management, as discussed by *Pétursdóttir* (2020), offers valuable insights into rethinking heritage in the *Anthropocene*. By emphasizing the indeterminacy and fluidity of materials, this approach aligns with the dynamic nature of island imaginaries. Heritage management should account for the ongoing journeys and new contexts of heritage objects, challenging conventional preservation methods (Pétursdóttir, 2020, p. 99).

Anthropological methods such as material culture studies and archaeological fieldwork can enhance our understanding of how island communities engage with their heritage. These methods allow for a holistic examination of the relationships between people, objects, and environments, highlighting the evolving nature of heritage and its role in shaping island imaginaries.

Island imaginaries, constructed through cultural, ecological, and historical narratives, are rich with symbolic meanings and complex representations. By employing anthropological methods that emphasize participant observation, ethnographic fieldwork, and narrative analysis, researchers can uncover the multifaceted dimensions of these imaginaries. Integrating perspectives from oceanic imaginaries, contemporary decolonial theory, and philosophical reflections, this essay has highlighted the importance of a multidisciplinary and future-oriented approach to studying island imaginaries. As we navigate the challenges of the Anthropocene, understanding and re-evaluating these imaginaries is crucial for fostering more nuanced and equitable representations of island cultures and environments.

0.1.13 The philosophical approach of my project

The integration of contemporary philosophical frameworks into island studies is essential for addressing the complex challenges of the *Anthropocene*. *Rich and Campbell* (2023) advocate for the inclusion of flat ontologies and *Object-Oriented Ontology (OOO*) in maritime archaeology, emphasizing the agency of non-human entities and the interconnectedness of all beings : "*The essays collected here serve as a jumping off point, which opens new ways for maritime archaeologists to engage with the most important problems of our time and to benefit from the new insights offered by object-oriented and flat ontologies*" (Rich & Campbell, 2023, p. 1).

By adopting these philosophical perspectives, island studies can develop a more inclusive and comprehensive understanding of island environments and cultures. *Flat ontologies* challenge traditional hierarchical structures by treating all entities, human and non-human, as equally significant. *OOO* further explores the relationships between objects, suggesting that objects have intrinsic value and agency independent of human perception.

These frameworks encourage a more equitable and interconnected approach to studying islands, recognizing the dynamic interplay between human and non-human actors.

0.1.14 Contemporary island studies, colonial studies and their influences on the project

Island imaginaries are complex constructs shaped by cultural, ecological, and historical narratives. These imaginaries are not just geographical but are deeply embedded in the collective consciousness, influenced by colonial histories and contemporary decolonial theories. By drawing on key scholarly sources, I demonstrate how anthropological methods are integral to understanding and re-evaluating these imaginaries.

Colonialism profoundly shaped island imaginaries, often portraying islands as exotic paradises or sites of exploitation. These imaginaries were constructed through narratives that served colonial interests, marginalizing indigenous voices and cultures. As *Somerville* (2012) notes, colonial encounters often involved complex exchanges that went beyond material goods, symbolizing deeper cultural interactions and power dynamics.

The imposition of colonial narratives disrupted traditional connections and imposed new social and political dynamics on island communities. This colonial legacy is evident in the continued representation of islands in media and cultural institutions, which often reflect broader issues of identity politics and belonging (Somerville, 2012, pp. 92-93).

Decolonial theory offers critical insights into reclaiming and reframing island imaginaries. It challenges the romanticized and exploitative narratives constructed by colonial powers and emphasizes the importance of indigenous knowledge and perspectives.

By employing ethnographic methods that prioritize indigenous perspectives and oral histories, researchers can uncover alternative narratives that highlight the resilience and agency of island communities. This approach not only decolonizes island imaginaries but also fosters a deeper understanding of the cultural and historical contexts that shape these narratives.

The Kerala coast offers a compelling case study for examining the impacts of colonial legacies and contemporary challenges on island imaginaries. The region faces increasing environmental precarity due to extreme weather events, poor infrastructural management, and the colonial legacy of dam governance (Joseph, 2022, p. 17-21). This precariousness highlights the need for adaptive strategies and better coordination between states to prevent such catastrophes (Joseph, 2022, p. 21-23).

Anthropological methods, such as material culture studies and archaeological fieldwork, enhance our understanding of how island communities engage with their heritage. These methods allow for a holistic examination of the relationships between people, objects, and environments, highlighting the evolving nature of heritage and its role in shaping island imaginaries.

0.1.15 Mediterranean studies and their influences on the project

Contemporary Mediterranean studies offer rich insights into the complexities of the region, emphasizing the importance of connectivity, cultural exchange, and historical dynamics. This chapter delves into the significant themes and ideas presented in key articles on Mediterranean studies, focusing on colonial and decolonial perspectives, their impact on the project, and an exploration of Corfu's role in this intricate tapestry.

0.1.16 Connectivity and the Roman Mediterranean

The concept of connectivity in the *Roman Mediterranean* is pivotal in understanding the region's dynamics. *Woolf* (2023) discusses how material, people, and information flows characterized the Roman Mediterranean, highlighting the localized nature of most flows and the less frequent but significant long-distance connections. These patterns illustrate a complex system where connectivity varied greatly depending on the type and direction of the flow (Usacheva & Mataix Ferrándiz, 2023). This intricate web of connections underscores the Mediterranean as a space of both intense local interactions and broader imperial networks, essential for maintaining the Roman Empire's stability and prosperity.

The Roman Empire's political economy was driven by extractive systems, where ruling groups extracted revenue through taxation and rents. *Woolf* (2023) emphasizes the complex web of fiscal relationships involving local rulers, tax farmers, and officials, crucial for maintaining the empire's structure and stability (Usacheva & Mataix Ferrándiz, 2023). These extractive systems facilitated the empire's economic dominance but also laid the groundwork for tensions and resistances, which later scholars in colonial and decolonial studies examine to understand the impacts of imperial rule on local populations.

The Mediterranean's physical and biological environment profoundly influenced its economic and social systems. The region's fragmented micro-regions and precarious agriculture necessitated localized exchanges, later amplified by sailing and state centralization (Usacheva & Mataix Ferrándiz, 2023). This environment fostered a unique form of connectivity that persisted through various historical phases, illustrating the adaptive and resilient nature of Mediterranean societies in the face of environmental challenges.

A significant distinction in *Mediterranean connectivity* is between unidirectional and bidirectional flows. Unidirectional flows, such as the movement of grain to urban centers, were more common and often driven by state needs. In contrast, bidirectional flows, like information exchange by traders, were less frequent but crucial for maintaining broader connectivity across the empire

(Usacheva & Mataix Ferrándiz, 2023). This distinction highlights the varying degrees of agency and interaction among different actors within the Mediterranean system, reflecting broader themes in colonial and decolonial studies about power dynamics and resistance.

The movement of raw materials, agricultural produce, and manufactured goods was essential for sustaining ancient cities and military forces. *Woolf* (2023) notes that most of these flows were unidirectional, driven by the needs of urban centers and armies, similarly to the movement of living things, including slaves and soldiers, which followed patterns supporting the empire's extractive and economic systems (Usacheva & Mataix Ferrándiz, 2023). This analysis provides a framework for understanding how material and human resources were mobilized and controlled within imperial contexts, a critical aspect of colonial and decolonial studies.

Information flowed through the Roman world primarily via personal interactions and informal networks. Despite the rudimentary state of information processing, these flows were vital for the spread of ideas, technological innovations, and cultural practices (Usacheva & Mataix Ferrándiz, 2023). The accumulation and transfer of information were crucial for maintaining local and regional connectivity, illustrating how knowledge and cultural practices were shared and adapted across different Mediterranean communities.

The Roman Mediterranean serves as an early example of globalization, characterized by extensive local connectivity and less frequent long-distance connections. This model of connectivity provides insights into how ancient societies managed and sustained complex systems of trade, communication, and cultural exchange (Usacheva & Mataix Ferrándiz, 2023). The balance between local and global interactions is a recurring theme in contemporary Mediterranean studies, offering valuable perspectives on modern globalization processes.

Corfu, an island in the Ionian Sea, is a prime example of the Mediterranean's complex history of connectivity and exchange. Known for its strategic location, *Corfu* has been a crossroad for various civilizations, including the *Greeks, Romans, Venetians*, *French, and British*. Each of these powers left an indelible mark on the island, contributing to its rich cultural tapestry.

Corfu's strategic position made it a vital naval and commercial hub. During the *Roman* period, it served as a crucial point for trade routes connecting the eastern and western parts of the empire. Later, under *Venetian rule*, *Corfu* became a *fortress island*, protecting *Venetian interests* in the eastern Mediterranean.

The Mediterranean region will be a vital source of discussion in this project. *Fernand Braudel*'s seminal work, *"The Mediterranean and the Mediterranean World in the Age of Philip II"*, revolutionized historical methodology and the understanding of the Mediterranean region. *Braudel* introduced the concept of *"geo-history"*, emphasizing the interplay between geographical environments and his-

torical developments. It has been argued that the *Mediterranean* is not a homogenous entity but a complex mosaic of different regions and cultures united by maritime networks facilitating the exchange of goods, ideas, and people (Monaco Tribune, 2024).

Braudel's approach is characterized by the analysis of three temporal dimensions : the long-term historical structures (*la longue durée*), the medium-term economic and social trends, and short-term political events. This framework allowed him to explore the *Mediterranean* as a dynamic space where various cultures and civilizations interacted, often leading to conflict as well as cooperation. He emphasized that historians should adopt interdisciplinary approaches, integrating geography, economics, sociology, and psychology to fully understand the historical processes at play (Springer, 2024). On contemporary times, we can also add a*nthropology, postanthropology, ecological studies, migrant studies and philosophy*.

Braudel's depiction of the *Mediterranean* includes the interaction between different "*worlds*" within the region : the plains, the hills where olives and vines are cultivated, and the mountainous areas. Each of these areas contributed to the diverse yet interconnected nature of Mediterranean life.

The idea of the mosaicism and dissimilarity, heterogeneity of the Mediterranean region is important to us insofar as it is acquiring even more serious significance at the level of the relational anthology of the ontology of islands, in which we mean this mosaicism and diversity for each island, for each region, for each territory. Each territory includes discontinuous and incompatible levels of interaction between plots, stories, and worlds. The connection between them is present both in the territories and in our ability to consider these territories. But often, this is not entirely obvious, behind the generalizing plots of the study of the islands, which put the common features between the islands at the head of the plot, which can hide all the significant differences. We would like to first of all pay attention to the differences, and study the islands as if we had the opportunity to think about each island separately, and not come to hasty general conclusions without this. We will pay a lot of attention to different concepts of islands, at the same time always maintaining the position that the most important study of islands lies in the study of one island and its island imaginations, which are based on the stories and herbs of different actors of this island.

We will talk about the lands of imagination that we discovered on the island of *Corfu*, but which we brought. Of course, such island imaginings as fragility, uniqueness, a special form of ecology, this amazing combination between the ability to imagine and see the territory, the importance of islands for the *Anthropocene*, the history of ideas of islands, which began to develop in modern times, all this initially attracted my attention to the study of islands.

But then, gradually, in the course of my research, during my stay on the islands, during my reading of scientific works, the danger of these original island imaginations became clear to

me. It became clear to me their connection with colonial, so-called mainland thinking. Even if these original imaginations of the islands seem to be connected in the imagination of scientists by mirroring, the latest anthropological research, then ultimately, without listening to the islands, this will not, in the opinion of the eye, have the proper result. Of course, island imaginaries clash not only with themselves but with the way the island's inhabitants look ; this, of course, is still very closely connected with my research imaginings about islands.

0.1.17 Model project YOLO in historical/anthropological studies, references and perspectives

1. Archaeological Site Analysis

In a project aimed at documenting archaeological sites in the Mediterranean, researchers employed *YOLOv3* to detect and classify artifacts such as pottery shards, tools, and bones from drone imagery. The model was trained on a dataset comprising thousands of labeled images of known artifacts. This allowed for rapid scanning of vast areas, significantly reducing the time required for manual inspection (LibHunt, 2024).

This application showcases *YOLO*'s capability to handle large datasets and perform accurate detections in complex environments. By automating the artifact detection process, anthropologists can focus on higher-level analysis and interpretation, leading to more efficient and detailed documentation of archaeological sites.

2. Ethnographic Studies of Market Dynamics

In an ethnographic study conducted in Southeast Asia, *YOLOv5* was used to analyze video footage of local markets. The model detected and tracked interactions between vendors and buyers, capturing data on transaction frequencies, social interactions, and spatial organization of market stalls. This information provided new insights into the social and economic behaviors within the community (neptune.ai, 2024).

The ability to monitor and analyze human behavior in real-time offers significant advantages in ethnographic research. *YOLO*'s real-time processing capabilities enable researchers to gather quantitative data on social dynamics, which can be used to develop a deeper understanding of cultural practices and community structures.

3. Environmental and Ecological Studies Researchers studying traditional agricultural practices in the Andes used *YOLOv4* to detect and classify various types of crops, livestock, and agricultural tools from aerial imagery captured by drones. This data was used to map agricultural

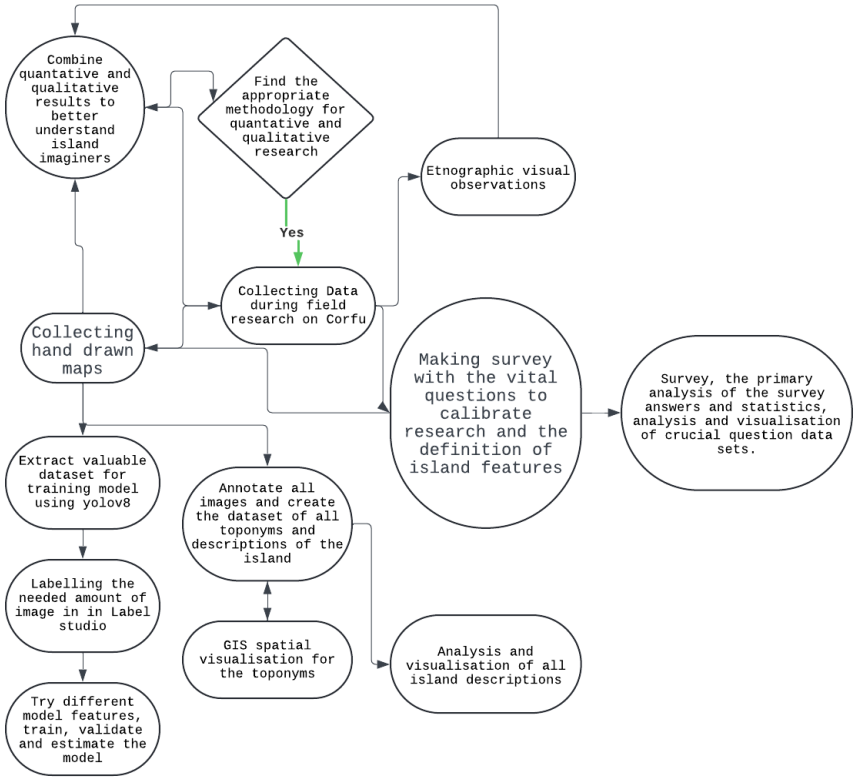

FIGURE 1 – Flowchart of the research strategy

patterns and resource usage, contributing to the understanding of sustainable farming practices in mountainous regions (arXiv, 2024).

YOLO's application in environmental studies highlights its versatility and accuracy in detecting diverse objects in natural settings. This approach not only aids in documenting traditional practices but also provides valuable data for conservation efforts and sustainable development planning.

0.1.18 The structure

I have already touched a little on some methodological aspects, which I will cover to a greater extent in the following chapters. The first chapter will help us organize concepts about island methodologies, in the second chapter we will talk about island maps and island imaginaries through the analysis of data obtained and consideration of individual imaginaries and concepts on the island of Corfu, in the third chapter we will take a closer look at maps and the creation of a model for their analysis, and the final chapter will be a concluding analysis and largely a discussion of the temporal and relational properties of the insular imagination.

0.1.19 Conclusion

0.2 First chapter : Island discourses for the studies of the island of Corfu

The study of islands often grapples with stereotypical perceptions that categorize them as either inherently vulnerable or resilient due to their geographical characteristics. These perceptions, while rooted in observable phenomena, are significantly shaped by cultural and social constructs. In his article, *"Islands of Vulnerability and Resilience : Manufactured Stereotypes?" Ilan Kelman* challenges these conventional views, emphasizing the need for a nuanced understanding of island geographies (Kelman, 2019).

Kelman (2019) examines how the concepts of vulnerability and resilience are applied to islands through assumptions about their *boundedness, smallness, isolation, and littorality*. These characteristics, while geographically accurate, are often socially constructed in ways that can misinform development policies. For instance, the boundedness of islands provides clear spatial limits that can both positively and negatively influence development efforts. Kelman notes, "*Borders delineate locations of responsibility. Since the jurisdiction might be clear, so might be responsibility for planning and focusing development efforts and thereby supporting resilience"* (Kelman, 2019, p. 3).

Similarly, *smallness* can lead to vulnerability due to limited resources but also foster resilience through localized, community-driven initiatives. *Kelman* states, "*Smallness and isolation potentially lead to vulnerability due to lack of local resources and difficulties in delivering external resources… Yet if a community recognizes this situation… resilience might be built by smallness and isolation spurring local action*" (Kelman, 2019, p. 4).

Isolation can marginalize island communities, making them vulnerable, but it can also drive innovation and self-sufficiency, contributing to resilience. *Kelman* argues, "*Isolation, or separation from other land areas, peoples, and communities… can support vulnerability, but also encourage resilience through local innovation*" (Kelman, 2019, p. 2).

Littorality, or the interaction between land and water, provides economic opportunities through fishing, tourism, and trade, which can enhance resilience if managed well. Kelman explains, "*Littorality brings opportunities through resources for fishing, tourism, and trade. These opportunities provide resilience via livelihoods, income, and potentially skills and diversity*" (Kelman, 2019, p. 4).

Kelman argues that *vulnerability* and *resilience* are not intrinsic properties of islands but are instead socially and culturally constructed concepts. These constructions can influence development

approaches and policies, often leading to misguided efforts that fail to address the actual needs of island communities. He emphasizes, "*Core concepts of vulnerability and resilience have emerged from island studies, demonstrating how these two aspects of islandness are socially and culturally constructed*" (Kelman, 2019, p. 1).

Kelman's article presents counter-discourses that challenge the notion that the four aspects of *islandness inherently* cause *vulnerability*. He argues for a more nuanced view, recognizing that these characteristics can also contribute to resilience. "*Two development counter-discourses emerge, challenging the idea that the four islandness aspects cause island vulnerability*" (Kelman, 2019, p. 2). External labels of vulnerability and resilience can shape how islanders perceive themselves and their capabilities, potentially limiting their agency. "*Labeling people and communities as 'vulnerable' can be demoralizing, disincentivizing action… Labeling them as 'resilient' can be used to avoid providing external support*" (Kelman, 2019, p. 5).

Kelman emphasizes the importance of considering local contexts and perspectives in development efforts, rather than imposing external definitions and solutions. In the context of the Anthropocene, islands are seen as significant spaces for understanding relational entanglements and the complex interdependencies between humans and nature. *Pugh and Chandler* (2021) argue that islands challenge modernist, linear, and reductionist thinking, serving as "*disruptive relational spaces*" that offer new ways of engaging with the world (Pugh & Chandler, 2021, p. 5). They highlight that islands are not merely subjects of *Anthropocene* thinking but are generative of it, contributing actively to the development of *relational ontologies* and *epistemologies* (Pugh & Chandler, 2021, p. 6).

The exploration of island discourses, particularly in the context of *Corfu*, reveals the complexities and nuances inherent in perceptions of vulnerability and resilience.

0.2.1 Anthropocene, ctuluhscene and island studies

The Anthropocene concept underscores the profound impact of human activities on these ecosystems, prompting a reevaluation of traditional ecological and socio-cultural practices. The idea of islands as microcosms of broader environmental processes is central to this discourse, as they vividly illustrate the Anthropocene's global effects on a localized scale.

Pugh and Chandler (2021) argue that islands are not just passive subjects of Anthropocene thinking but are generative of new relational ontologies and epistemologies. They emphasize that islands, through their unique geographical and cultural forms, actively contribute to contemporary debates on relational entanglements and environmental resilience (Pugh & Chandler, 2021).

Donna Haraway's concept of the *Cthulhuscene* offers a provocative alternative to the *Anthropocene* narrative. Haraway advocates for a perspective that *emphasizes multispecies relationships* and the complex, *often chaotic interactions between humans and non-humans*. She suggests that focusing on these entangled relationships can foster more sustainable and just ways of living (Haraway, 2016).

Haraway's *Cthulhuscene* aligns with island studies by highlighting the intricate web of interactions that define island ecosystems. Islands serve as microcosms where the entanglements of life are more visible and pronounced, making them ideal sites for exploring the relational and multispecies dynamics emphasized in the *Cthulhuscene*.

Marilyn Strathern's exploration of subject-object relationality provides a critical lens for examining the knowledge-making processes in anthropology. *Strathern* (2018) addresses how the subject-object mode of relationality flows from the nature-culture divide, positioning relations as objects of knowledge. This perspective is crucial for understanding how anthropologists and island inhabitants co-create knowledge about their environments (Strathern, 2018).

In the context of island studies, this approach underscores the co-creation of knowledge between researchers and local communities. The dynamic interplay between human and non-human actors on islands exemplifies the subject-object relationality that *Strathern* discusses, providing rich insights into the *Anthropocene* and *Cthulhuscene*'s relational complexities.

Strathern (2018) also distinguishes between epistemic relations and ontologically grounded relationships. She argues for an ontological theory of relationships that emphasizes their necessity and transcendence. This perspective contrasts with the epistemological forms of relational practices prevalent in anthropology, offering a deeper understanding of the infinite nature of relationships in island contexts (Strathern, 2018).

This distinction is vital for island studies, where the interplay between human perceptions and the ontological realities of island life often reveals new forms of relationality. Understanding these relationships helps to develop more nuanced approaches to island conservation and development, acknowledging the complex interdependencies that define island ecosystems.

The concept of knowledge exchange, particularly within the *European Consortium for Pacific Studies (ECOPAS)*, highlights the ethical responsibilities researchers have towards the communities they study. Strathern (2018) discusses how knowledge exchange should be reciprocal and ethical, addressing the historical imbalances in information flows (Strathern, 2018).

For island studies, this means fostering collaborative research practices that prioritize local knowledge and perspectives. By engaging in ethical knowledge exchange, researchers can support island communities in addressing the challenges of the *Anthropocene* and *Cthulhuscene*, ensuring

that their voices are central to the discourse.

0.2.2 Utopia and island imaginaries

The enduring legacy of utopian thinking, especially in the context of islands, provides a critical lens through which we can examine contemporary societal issues and inspire meaningful social transformation. *Dirk Hoyer*'s article, "*The Possibility of Another Island : Utopian Discourse in the Age of Dystopia*," delves into this theme by contrasting historical utopian ideals with modern dystopian realities. The article emphasizes the necessity of rekindling utopian visions to counter the prevailing political resignation and cynicism that stifle progressive movements.

Thomas More's "Utopia," published in 1516, introduced the idea of an island as a place of justice, equality, and communal participation. This concept has inspired numerous political movements and intentional communities that strive to embody these ideals

More's vision depicted an island society where money and property held no sway, highlighting a community-oriented approach to governance and social organization (Hoyer, 2017, p. 25). The utopian island, thus, serves as a metaphorical and literal space for imagining better ways of living, challenging existing societal structures and proposing alternatives grounded in equity and shared responsibility.

In stark contrast to More's utopian vision, the contemporary island nation of Nauru exemplifies the dystopian outcomes of neoliberal exploitation. Once rich in phosphate resources, Nauru's ecological and financial decline underscores the destructive impact of unchecked economic development. The extraction of phosphate led to severe environmental degradation, leaving the island with a barren landscape and a devastated economy (Hoyer, 2017, p. 26). Nauru's trajectory serves as a cautionary tale, illustrating how the commodification of natural resources and the prioritization of short-term gains can lead to long-term devastation.

Hoyer explores the reflection of contemporary nihilism in dystopian literature, such as *Michel Houellebecq's "The Possibility of an Island." Houellebecq's work* portrays a bleak future where societal projects and human connections have ultimately failed, culminating in an apocalyptic vision. This literature mirrors the widespread despair and the perceived impossibility of achieving utopian societies in the modern world (Hoyer, 2017, p. 27). Such narratives underscore the need for a revitalized utopian discourse to combat the nihilistic tendencies that dominate contemporary thought.

Hoyer asserts that utopian thinking is essential for meaningful political change. Without it, political action is reduced to managing the status quo rather than transforming society. The absence of utopian visions leads to a crisis of imagination, where pragmatic materialism overshadows the

potential for visionary social transformation (Hoyer, 2017, p. 30). Re-engaging with utopian ideas can provide the inspiration and direction needed for sustainable and impactful political movements.

The article identifies three contemporary approaches to utopianism : *ou-topia (fatalism), contemplative utopia (theoretical recognition without agency), and activism without a utopian mental picture* (Hoyer, 2017, p. 34). These approaches reflect the varied responses to the challenges of the present age, highlighting the need for a renewed commitment to utopian imagination that combines visionary thinking with practical action.

Hoyer proposes the re-emergence of "retopian" projects—local, small-scale utopian experiments—as a practical approach to reconnect political agency with utopian thinking. These experiments can serve as testing grounds for new social models, fostering innovation and community engagement at a grassroots level (Hoyer, 2017, p. 35). By focusing on local initiatives, these projects can create tangible examples of utopian principles in action, inspiring broader societal change.

0.2.3 Asymmetrical Anthropology

Asymmetrical anthropology represents a significant shift in the field of anthropology, challenging traditional methodologies and advocating for a non-linear, contemporary approach.

Viveiros de Castro and Goldman (2012) in their work *"Introduction to Post-Social Anthropology : Networks, Multiplicities, and Symmetrizations,"* propose a non-linear approach to anthropology. They reject the traditional, historical progression of the discipline, which often follows a progressivist and teleological trajectory. Instead, they advocate for an analytical pathway that is not bound by historical constraints but is driven by contemporary issues and concepts. This shift allows for a more dynamic and relevant exploration of anthropological phenomena.

Central to the course is its connection to the *Abaeté Network of Symmetrical Anthropology*, a collective project dedicated to reinventing anthropology. This network employs symmetrical, reverse, and reflexive approaches to challenge traditional anthropological practices. By focusing on the equal significance of human and non-human actors, the *Abaeté Network* promotes a more balanced and less anthropocentric view of anthropological studies. *Asymmetrical anthropology* is grounded in three key concepts : *symmetry, reversibility, and reflexivity.*

Symmetry, inspired by *Bruno Latour*, involves treating all actors within a network equally, thus acknowledging the agency of non-human entities. *Reversibility*, influenced by *Roy Wagner*, involves understanding how indigenous perspectives reinterpret and challenge Western anthropological concepts. *Reflexivity*, guided by *Marilyn Strathern*, emphasizes the importance of self-awareness and critical reflection within anthropological practice.

The traditional concept of society is critiqued in favor of the idea of sociality, which allows for a more fluid and dynamic understanding of social interactions and structures. This critique destabilizes conventional binaries and categories in social analysis, promoting a more inclusive and nuanced approach to studying human interactions.

Network theory and the concept of multiplicity are advocated as essential tools for understanding social phenomena. Rooted in actor-network theory, these concepts highlight the complex and interconnected nature of social interactions, moving beyond the limitations of traditional social structures.

Symmetrization involves recognizing and valuing small differences rather than imposing large, overarching divisions. This approach allows for a more nuanced understanding of social dynamics and the intricate ways in which relationships are formed and maintained.

Reflexivity and reversibility are crucial in asymmetrical anthropology, encouraging a more engaged and self-aware approach to anthropological research and writing. These concepts help anthropologists critically examine their practices and the power dynamics inherent in their work.

Asymmetrical anthropology advocates for the integration of theoretical insights with ethnographic research to create a comprehensive and reflective understanding of social phenomena. This approach encourages anthropologists to move beyond traditional methodologies and engage with new, innovative ways of thinking and analyzing.

0.2.4 The concept of the island laboratory and fragility

The concept of *island fragility*, while highlighting their ecological vulnerabilities, often stems from a colonial mindset that views these lands through an external lens, emphasizing their deficiencies rather than their resilience. Islands are framed as sites of constant tension and change, reinforcing narratives of instability that may not align with the lived experiences and adaptive strategies of indigenous and local communities.

The notion of islands as laboratories for testing ideas is rooted in a colonial paradigm that objectifies these spaces for external experimentation.

Baldacchino (2018) argues that islands offer unique settings for broader studies, yet this approach can perpetuate exploitative practices, ignoring the autonomy and knowledge systems of island inhabitants."*Islands offer distinct identities and spaces in an increasingly homogenous and placeless world… the island is a laboratory, a place for developing and testing ideas, and from which lessons can be learned and applied elsewhere*" (Baldacchino, 2018, p. 1).This perspective often fails to consider the

sovereignty and self-determination of island communities, instead viewing them as mere subjects of study.

While interdisciplinary approaches to island studies are valuable, they must avoid reinforcing colonial hierarchies by privileging certain academic perspectives over indigenous knowledge. The integration of diverse methodologies should prioritize equitable collaboration and respect for local expertise.

"*The collated expertise of interdisciplinary and international scholars offers unique insights : individual chapters dwell on geomorphology, zoology and evolutionary biology ; the history, sociology, economics and politics of island communities*" (Baldacchino, 2018, p. 1).

It is essential to balance academic insights with the voices and knowledge of those who inhabit these islands, fostering a decolonial approach to scholarship.

The discourse on resilience and sustainability often portrays islands as pioneers, but this can obscure the colonial histories that have contributed to their current vulnerabilities. Islands have long developed adaptive strategies, yet these are frequently overshadowed by external narratives of innovation that do not acknowledge local agency.

"*Resilience and sustainability are key themes, with islands often seen as pioneers in developing adaptive strategies to cope with environmental challenges*" (Baldacchino, 2018, p. 353).

For instance, the Dutch approach to water management, while often lauded, must be critically examined for its applicability to island contexts. These strategies are rooted in specific socio-political and environmental conditions that may not translate seamlessly to islands with different colonial histories and contemporary realities.

A decolonial perspective on island concepts requires challenging dominant narratives that frame islands as fragile laboratories for external use. It emphasizes the importance of indigenous knowledge, self-determination, and equitable scholarly collaboration. By re-centering the voices and experiences of island communities, we can develop more just and accurate understandings of their resilience and potential.

We find ourselves in a very fragile discourse that forces us to think about the differentiation of temporality and how the temporalities of different worlds, different capitalisms, can be coordinated. This is why the idea of islands becoming canaries in the mines of modernity is somewhat thought-provoking (Teaiwa, 2007 ; Kuefer & Kaiser-Bunbury, 2014 ; Bird Rose, 2017a, 2017b). This is at the same time again a linear view of time, even if it is reversed, and the islands find themselves not colonially lying at the foot of civilization, but running forward. It seems to me much more effective to assume and record the presence of other temporal relations in the case of the islands.

And that temporality can be one of the keys to differentiating and considering what is happening on the islands, at what speed and when it will happen. Are there sometimes heightened intensities of restlessness of place, or conversely periods of calm and absence of events in the mainland view of them ?

Probably, one can assume such bifurcations of temporality as the possibility of radical changes on an island, which may even directly concern its territoriality. One can think of radically rapid fires in Hawaii (Scientific American, 2021), or of volcanic islands and how quickly the territories of these islands can increase and the topography can change, but also of tourism and tourist seasonality, the rapid influx of tourists and their equally rapid disappearance.

It would not be desirable to dwell exclusively on these slippage events, which plunge the islands into a constant state of transition and a constant process of change that seems to imply only and exclusively this frontier.

The same tourist season becomes both a period of collision and mass, but at the same time it is also a period when island events both happen and don't happen (what's that to the locals ?), and island events related to the actors staying on the island are just the opposite, stuck, bogged down and ultimately absent.

In such a case, *temporality* really disintegrates, there is both looseness and a kind of hard-to-read intensity. This applies not only to *temporality*, but also to territoriality. Speaking of Corfu, you can find yourself in a situation of such a blurring of territory that it is difficult to realize what country you are in. Being in Corfu, it is very difficult to recognize the belonging of this place to a nation-state (the absence of national flags, national modern architecture, and a mixture of languages).

The importance of islands in this way may indeed be linked to the future, but it is not an island that turns out to be an indicator of the future for the continent, but an island that can offer new forms of communication, identity and, above all, *temporality* for a modernity that is in a serious temporal crisis in which every action constrains even more and increasingly suggests a linear descent into near-future tatters. The island does not work as a catalyst for what is happening, but it can be a form of differentiation, a hope for the possibility of discernment and change from the continent's threateningly linear and flat *temporality*. The strangeness of island *temporality* also seems to be linked to island territoriality, as will be mentioned below.

There are many unknowns and variables in island *temporality* ; it seems quite frightening and incomprehensible the possible conjunctions of intensities and voids, the long stretches of some events, amidst the abrupt change of others.

It will of course also be important to talk about the imaginary *temporalities* that turn out to be associated with the islands : the imagination of the *island as a paradis*e (Deleuze, Lapoujade, & Taormina, 2004), that is, a time before-forever and timelessness, as well as the highly replicated imagination of the island as a place where nothing ever happens (Bernardie-Tahir & Schmoll, 2014). These *temporalities* one would like to avoid and not let them fill the actorness and eventuality one would like to leave behind the islands.

At the same time, in the perception of island *temporality*, there are sometimes some vector directions of fatality and linearity that do not really coincide with the perceptions of the processes of actors from the mainland. For example, many of the interviewees said with certainty that they continue their parents' business and similarly their children, even if educated in another specialty, still return home to work in the family tourism business, which is perceived as an ultimatum of existence. To the absence of happening as an imagining of island *temporality* can also often be added the notion of helplessness, of the need for control (Farbotko, 2010 ; Cameron, 2011 ; Proctor, 2013 ; DeLoughrey, 2019), especially as islands represent the possibility of this control, as if to represent the borderland and the panopticon, it was on islands that border posts, prisons and hospitals were often located. This forcible incorporation of islands into proceduralism and the proclamation of them as frontier, surface, and site for the need for control can be seen very well in the fact that despite the impressive number of inhabited islands, less than 1 percent of these islands are independent states, although there is certainly a more controversial phenomenon at play here.

In the imagination of islands, their *temporality* is directly linked to the idea of their frontier, which on the one hand allows islands to be fragile, but at the same time strangely correlates with the appropriation of island territory, which is inevitably linked to the great fears and problems of the continent (Pugh & Chandler, 2021).

The inherent intensity and transience of some island phenomena can be seen not as a problem that has only just begun to emerge, but as a literal habit and characteristic of staying with the trouble, as in the case of volcanic eruptions, tsunamis, and other phenomena that are normal processes but which appear to be odious catastrophes and which are hypnotized by the idea that they should never happen.

Island studies have shifted away from viewing islands as isolated and insular entities, embracing their roles within dynamic networks. The "relational turn" has disrupted static notions of islands, highlighting their interconnectedness with broader ecological, cultural, and social systems.

Islands are increasingly understood as relational spaces that unsettle traditional binaries such as *land/sea and island/mainland*. Stratford (2003) describes islands as *"relational spaces"* that challenge static tropes of insularity and isolation, emphasizing their dynamic interactions with their surroundings (Pugh, 2018, p. 1).

The concept of resilience in island studies has also evolved. Current debates focus on whether resilience should aim to govern and mitigate the effects of the *Anthropocene* or accept it as an ongoing condition. Pugh (2018) explores this dichotomy, questioning whether established tropes of resilience should support late- or neo-liberal attempts to control the *Anthropocene* or recognize that we already live within it (Pugh, 2018, p. 3).

The modernist approach of controlling environmental changes is increasingly seen as inadequate. Instead, there is a shift towards understanding and responding to the complex realities of the *Anthropocene*. This involves a reconfiguration of relationality, moving from discovering relational interconnections to recognizing the intensive relationality that may be beyond human comprehension (Pugh, 2018, p. 3).

The article critiques anthropocentric approaches that extend humanism, calling for more nuanced and less human-centered perspectives on the *Anthropocene*. *Latour's Gaia* hypothesis, while posthuman, is argued to still extend humanism by viewing climate change as a future problem to be mitigated rather than our present condition (Pugh, 2018, p. 5).

Island studies must adapt to the new realities of the Anthropocene by embracing reflective and contemplative approaches that recognize the unique and complex experiences of islands. Pugh (2018) argues that new relational thinking raises concerns about reducing islands to tropes of adaptation, vulnerability, and resilience, which seek to counteract the intense relationality of the *Anthropocene*'s spatiotemporal forces (Pugh, 2018, p. 11).

In his famous work "*On the Postcolony*," *Achille Mbembe* provides a profound exploration of postcolonial *African societies*. He introduces the concept of the "*postcolony*" to describe these societies' unique historical trajectories, marked by chaotic plurality and distinctive political improvisation. *Mbembe* (2001) argues that the *postcolony is characterized by excess*, lack of proportion, and unique ways of fabricating stereotypes and identities, alongside corporate institutions and a political machinery that creates a distinctive regime of violence (Mbembe, 2001, p. 3).

State power in the postcolony institutionalizes itself through administrative practices and embeds its world of meanings into society's consciousness, producing a master code that governs societal meanings (Mbembe, 2001, pp. 3-4). This institutionalization involves multiple temporalities and displacements, leading to a complex entanglement of historical trajectories. *Mbembe* emphasizes the need to rethink *African subjectivity* in the context of these displacements, focusing on how individuals exercise their existence amidst these entanglements (Mbembe, 2001, pp. 5-6).

Decolonial theory challenges traditional narratives and emphasizes the importance of indigenous knowledge and perspectives. *Larsen and Johnson* (2017) highlight the significance of coexistence pathways that reflect the broader theme of place teaching coexistence through its manifold

call. Coexistence pathways may run parallel or diverge while maintaining partial connections, illustrating the complex relational dynamics in place-based communities (Larsen & Johnson, 2017, p. 42).

The return of the *Cheslatta people* to their land exemplifies indigenous resurgence and broader coexistence struggles, illustrating physical and cultural reconnections with ancestral territories (Larsen & Johnson, 2017, p. 43). Settler colonialism has profound effects on indigenous communities, disrupting relationships and cultural practices tied to their lands (Larsen & Johnson, 2017, p. 26).

Walking is seen as a method of decolonizing hegemonic Western forms, promoting a relational understanding of place. This embodies the practice of *"walking-with"* as a form of respectful coexistence and mutual engagement (Larsen & Johnson, 2017, p. 29). The fight against the *Kemano Completion Project (KCP)* united indigenous and non-indigenous communities in a common cause, highlighting the importance of place-based activism (Larsen & Johnson, 2017, p. 39).

In this section, we have explored how the relational turn and the Anthropocene have reshaped island studies, emphasizing the interconnectedness and dynamic nature of islands. By moving away from static views and embracing relational and reflective approaches, island studies can better address the complexities and challenges of the Anthropocene.

Additionally, decolonial and postcolonial perspectives offer critical insights into the unique trajectories of island societies, highlighting the importance of indigenous knowledge and coexistence practices.

0.2.5 Relational ontology of the island

Island studies have shifted away from viewing islands as isolated and insular entities, embracing their roles within dynamic networks. The "relational turn" has disrupted static notions of islands, highlighting their interconnectedness with broader ecological, cultural, and social systems. As *Pugh* (2018) notes, *"Over the past few decades the 'relational turn' which has taken place across a broad range of island studies' scholarship has profoundly disrupted coherent notions of the static island form" (Pugh, 2018, p. 1).*

The modernist approach of controlling environmental changes is increasingly seen as inadequate. Instead, there is a shift towards understanding and responding to the complex realities of the *Anthropocene*. This involves a reconfiguration of relationality, moving from discovering relational interconnections to recognizing the intensive relationality that may be beyond human comprehension (Pugh, 2018, p. 3).

0.2.6 Migrant studies for islands

The phenomenon of migration in island contexts presents unique challenges and dynamics that differ significantly from continental scenarios. The article "*The Eco-Island Trap : Climate Change Mitigation and Conspicuous Sustainability"* by *Ilan Kelman, Adam Grydehøj*, and colleagues (2020) explores the notion of "*conspicuous sustainability*" in small island communities. This concept critiques the focus on highly visible but often superficial sustainability initiatives that may not significantly contribute to global sustainability efforts. The article argues that such initiatives can overshadow more pressing social and environmental needs, leading to potential negative consequences for the islands. Additionally, the article "*Islands and Undesirables : Introduction to the Special Issue on Irregular Migration in Southern European Islands" by Nathalie Bernardie-Tahir* and *Camille Schmoll* (2014) examines the dynamics of irregular migration in southern European islands, contextualizing these within the broader Euro-Mediterranean migratory system. This essay synthesizes these critical ideas, highlighting the symbolic and practical roles of islands in sustainability and migration policies.

Kelman et al. (2020) introduce the concept of conspicuous sustainability, referring to highly visible but symbolically driven sustainability initiatives. These initiatives often aim to enhance tourism or gain a competitive edge but may detract from addressing more critical environmental and social issues. "*Conspicuous sustainability…referring to engagement in symbolic sustainability initiatives whether or not they contribute to sustainability processes, has become a popular development strategy for small islands worldwide" (Kelman et al., 2020, p. 1).* This phenomenon is particularly prevalent in small island communities, where the visibility of eco-friendly projects can create an illusion of comprehensive sustainability.

Islands are frequently perceived symbolically as isolated paradises or vulnerable entities, making them attractive for sustainability branding. This perception can oversimplify their actual conditions and needs, leading to a disparity between appearance and reality. Kelman et al. (2020) highlight this issue : "*Islands invite symbolism : They are uniquely 'subject to dream and nightmare' and attractive as 'detached, self-contained entities' with clear boundaries*" (p. 1).

The "*eco-island trap*" describes the scenario where islands pursue highly visible sustainability initiatives that may not address deeper environmental or social issues. This situation can lead to increased costs without proportional benefits, distracting from more pressing concerns. "Pursuit of iconic sustainability may raise costs without raising income, distract from more pressing social and environmental concerns, contribute to a dangerous marketisation of environmental responsibility" (Kelman et al., 2020, p. 1). The competitive nature of sustainability branding among islands often prioritizes visibility over substantial environmental impact, leading to superficial or exaggerated claims of *eco-friendliness* (Kelman et al., 2020, p. 3).

Implementing renewable energy systems on islands faces practical challenges such as maintenance, land availability, and economic feasibility. These challenges can undermine the effectiveness of such initiatives. "*Renewable energy systems are recommended for remote Pacific islands to replace inefficient and unreliable diesel generators, yet many photovoltaic initiatives have failed due to poor maintenance*" (Kelman et al., 2020, p. 6). Thus, the emphasis on symbolic sustainability can overshadow more practical and necessary measures, leading to an imbalance between perceived and actual environmental benefits (Kelman et al., 2020, p. 7). Eco-labeling linked to tourism is another aspect where islands use their sustainability credentials to attract visitors. However, this can create conflicts between economic development and genuine environmental sustainability. "*The linking of sustainability initiatives with sustainable tourism or ecotourism is frequently indicative of conspicuous sustainability*" (Kelman et al., 2020, p. 2). Islands that adopt the eco-island label may find themselves trapped by the expectations and pressures associated with maintaining this image, leading to unintended consequences and increased vulnerability (Kelman et al., 2020, p. 7).

Effective governance and realistic policy frameworks are crucial for balancing symbolic and practical sustainability. Policies should be tailored to local conditions and address both environmental and social needs comprehensively. "*Island policymakers and stakeholders would benefit from reflecting upon the ultimate motivations behind and goals for sustainability initiatives*" (Kelman et al., 2020, p. 10). The article calls for a realistic approach to sustainability that goes beyond symbolic actions, emphasizing the importance of practical, context-specific measures that genuinely contribute to environmental and social well-being (Kelman et al., 2020, p. 10).

Bernardie-Tahir and Schmoll (2014) highlight the complexity and fluidity of irregular migration, emphasizing that the distinction between regular and irregular migration is often blurred. Migrants' legal statuses can change, and the reasons for migration can be multifaceted. "*The opposition between regular and irregular migration may also be more confusing than enlightening… there may be considerable porosity between the two categories*" (Bernardie-Tahir & Schmoll, 2014, p. 88). This complexity is particularly evident in island contexts, where migration flows are concentrated and highly visible.

Islands are described as "*places of condensation,*" where the visible effects of migration policies and practices are concentrated. They serve as microcosms that reflect broader migratory trends and issues. "*As a synecdoche of the world, islands are places that are both concrete and symbolic, condensing social and spatial production processes*" (Bernardie-Tahir & Schmoll, 2014, p. 94). This condensation makes islands critical sites for understanding the enforcement and consequences of migration control.

The article discusses how islands are symbolically constructed in media and political discourse as frontline defenders of European borders, often dramatized through imagery of "waves" or "invasions" of migrants. *"International migration to European islands has captured extraordinary*

attention from the media, most often in strident caricature, with the powerful imagery of 'waves' or 'invasions' of clandestine boat migrants" (Bernardie-Tahir & Schmoll, 2014, p. 92). This dramatization can influence public perception and policy decisions, often emphasizing control over humanitarian response.

European policies, such as the *Schengen Agreement* and *the Dublin Regulation*, have significant impacts on islands, making them critical sites for understanding the enforcement and consequences of migration control. *"The Schengen Agreement… established the strengthening of external borders in compensation for the reduction of internal controls"* (Bernardie-Tahir & Schmoll, 2014, p. 97). These policies shape the experiences of migrants and the responses of local communities, creating a complex landscape of regulation and enforcement.

Migrants often face unique challenges on islands, including limited opportunities for integration and heightened visibility, which can lead to tension with local populations and difficulties in accessing services. *"Local and migrant populations are very close to each other, at least spatially speaking, a situation leading to a certain degree of discontent that may compromise migrants' perspectives for integration"* (Bernardie-Tahir Schmoll, 2014, p. 94). This proximity can exacerbate tensions and create barriers to successful integration.

The concept of "*islandness"* is explored, particularly how islands construct and negotiate their identities in relation to migration. This involves both embracing and resisting the narrative of being gateways or barriers to Europe. "*Narratives of islandness are challenged and reshaped in interesting ways by both European integration processes and the arrival of 'irregular migrants*" (Bernardie-Tahir & Schmoll, 2014, p. 95). This negotiation of identity is a critical aspect of how islands respond to and manage migration. The article examines the practices of policing and bordering on islands, highlighting the physical and symbolic measures taken to control migration, including detention and the construction of barriers. "Building European borders is more than just a symbolic construction, as evidenced by its concrete and material outcomes such as the building of walls and detention facilities" (Bernardie-Tahir & Schmoll, 2014, p. 97). These measures reflect broader trends in migration control and have significant implications for migrants and local communities.

The dual role of islands as places of both control and humanitarian response is discussed. Islands must balance the enforcement of migration policies with the need to provide aid and support to arriving migrants. "*Islands epitomize the effectiveness or failure of both migration/asylum control and expressions of humanity and solidarity*" (Bernardie-Tahir & Schmoll, 2014, p. 88). This balance is challenging to achieve but is crucial for addressing the needs of migrants and upholding human rights.

The article explores the multilevel governance of migration, involving local, national, and European actors. This complexity can lead to inconsistencies and tensions in migration manage-

ment. “The complexities of migration management may be probed by looking at the multilevel governance of migratory flows” (Bernardie-Tahir & Schmoll, 2014, p. 98). Understanding these dynamics is essential for developing effective and coherent migration policies.

Despite the challenges, islands also exhibit resilience and adaptability. The interactions between migrants and local communities can lead to innovative forms of coexistence and mutual support. “*Spatial proximity as an island characteristic may also lead to original forms of cosmopolitanism and multiculturalism*” (Bernardie-Tahir & Schmoll, 2014, p. 94). These forms of coexistence can provide valuable lessons for managing migration in other contexts.

0.2.7 Island’s identity

Island identity is fundamentally different from continental identity due to distinct historical, cultural, and geographical factors. These differences are nuanced and multifaceted, necessitating a comprehensive exploration. This chapter will examine island identity through the lenses of history and memory, focusing on the island of Corfu. Rather than attempting to derive a singular island identity, we will explore the ways in which island identity can be thought about and imagined, using Corfu as a case study.

Islands often serve as unique spaces where memory is continually stirred and does not remain static. The narratives and events occurring on islands like Corfu are perceived differently compared to those on the continent. These events resonate uniquely within the island’s context, creating a distinctive island identity.

Islands are frequently described as places of memory disturbances, where the materiality and physical separation from the mainland foster a unique sense of identity. As *Joseph* (2020) notes, *“Islands are memory disturbances… Their liminality, forged of sand, stone, rock, mist, and ocean, draws one into the materiality of islandness”* (p. 193). This liminality contributes to islands being sites of primal affects, evoking emotions such as desire, fear, anxiety, and pleasure.

Islands possess a paradoxical nature that adds to their complexity. On one hand, they are literal spaces that can be explored, measured, and inhabited. This tangible aspect of islands presents challenges for researchers, emphasizing the need for reflective and symmetrical anthropology. On the other hand, islands are enveloped in heightened imagination, often seen as absolute and anxiety-inducing spaces. This duality is crucial to understanding the conceptual origins and contradictions of island imagination.

The methodology of reflective and symmetrical anthropology is vital in studying islands. It involves a balanced approach that considers both the tangible and imaginative aspects of island life.

This approach helps in capturing the nuanced experiences and identities formed on islands like *Corfu*.

Joseph (2020) highlights the *importance of bodily practices, commemorative acts, and diasporic social memories in creating islands of mourning through active engagements with placeness. "Balliceaux, Ro, Saaremaa, St. Simon, and Dongzhou respectively demonstrate how bodily practices, commemorative acts and diasporic social memories create islands of mourning through active engagements with placeness. Their geographies are respectively contested spaces for interpretive place-making"* (Joseph, 2020, p. 195). This perspective underscores the contested and interpretive nature of island spaces.

Understanding the conceptual origins and contradictions that shape island imagination is crucial. Islands are often seen as places of unrest due to their paradoxical nature. This unrest is a product of both their literal and imaginative aspects, which are difficult to reconcile but essential to their identity. By exploring these contradictions, we can better understand the unique dynamics that form island identities. Islands, with their distinct materiality and imaginative dimensions, serve as spaces where memory is continually active. Reflective and symmetrical anthropology provides a framework for understanding these complexities, emphasizing the importance of both tangible and imaginative experiences. This approach helps in capturing the nuanced and multifaceted nature of island identities, particularly in the context of history and memory.

0.3 Second chapter : Corfu island imaginaries and their connectiveness and contradictions

0.3.1 Maps and islands

In this chapter we will look at various possibilities and attempts to begin to think about islands through maps, territories, relationships to them, and I would also like to present the evolution of how my research idea of islandness, about the characteristics of the island, was formed. This idea was formed, as we will see, not so much on my philosophical ideas about the islands, but on a conceptual shift towards a comprehensive consideration of the phenomenon of island imagination and the data I received during my work and research on the island of Corfu.

Before starting to discuss the data I received, I would like to determine what a map is in my research methodology, what data I received during the field research, and also clarify the selection of questions for the questionnaire and their significance, first of all, in my development of understanding of *islandness* and the importance of considering the palimpsest of Corfu, but not the abstract *islandnes*.

Maps contain important contradictions, to the same extent associated with island contradictions, for all their rich potential to be a representation of a territory, maps reflect primarily perception and interaction with the environment, and also maps shape the mental image of a territory (*Casati, 2024*). We focus largely on this phenomenon, trying to isolate the imagination about the island. As *Casati*, for example, points out, *"tourist maps of Venice often emphasize well-known landmarks and pathways, shaping the tourist's experience and movement within the city"* (Casati, 2024, p.), but in the case of an island we are also dealing with another possibility perception of the territory, its integrity or fragmentation. In the case of, for example, Venice, we are also dealing with an atypical situation, since the borders of Venice, unlike the borders of many other cities, are also clearly separated by water and Venice is a very special type of island, but in the case of other continental islands, as far as the map drawer appeals to the existing borders city, or in the probable shape of this territory, which, depending on the layout, can be a circle, square or oval.

"*Maps do more than just represent physical spaces; they actively participate in the creation of territories."*, the imagination of the island creates and constructs its territory, on the one hand providing very accurate information about some island aspects, on the other hand completely and absolutely confusing us in the projections of the island's imagination.

We will focus on exploring this *territorialization* of space, and it is both a conceptual and territorial processuality, but at the same time we will understand that this is not a palimpsest that is subject to division, the origins of modern ideas about islands inevitably influence my territorial perception of these spaces, I notice certain importances and phenomena. The places in question are not only places mapped, but also define and regulate these spaces through a hyper-local and personal perspective. The active *territorialization* of space occurs even if we are talking about physical maps, not only maps enriched with economic or social data.

As *Casati* has already emphasized, maps actively become maps in the process of reading them and being on the territory of the map, which is why the field part of my research, my finding and exploring the island of Corfu, with an attempt to be in the territories indicated and NOT indicated on the maps, becomes very important.

In modern times, we are dealing with not only traditional, analog maps, but primarily with maps where the position of the actor is already predetermined, as well as conventional symbols are already predetermined, or, for example, a certain position relative to the cardinal points is given. Thus, when we ask someone to draw a map, this map is connected not only with the territory, but also with the existing digital historical tradition, or with visually presented maps of the city, region. Thus, maps involve complex processes of thinking not only about territories, but also about the maps that the actors who draw the maps think about.

This also changes the attitude towards *GPS technology*, which, in my opinion, does not lead

to the loss of traditional wayfinding skills, but modifies them and modifies the representation of space. Although at the same time, a number of navigation skills are certainly lost, Studies have shown that people who frequently use *GPS devices* may have poorer spatial memory and navigation skills compared to those who rely on paper maps or their innate sense of direction.(Casati, 2024)

Maps have long been fundamental tools in human society, shaping perceptions, guiding behaviors, and fostering a connection to the environment. However, the advent of digital maps and GPS technology has transformed the way we navigate and interact with our surroundings. This essay explores the crucial role maps play, the differences between digital and analog maps, and the implications of these differences on our connection to the environment. Maps are more than just navigational tools ; they are external representations that help us understand and conceptualize spatial relationships. According to *Casati* (2024), maps systematically represent spatial relationships by ensuring that connected areas in the territory correspond to connected areas on the map. This systematicity is essential for their functionality, enabling users to infer relationships and navigate spaces effectively (Casati, 2024, p. 32).

Furthermore, maps possess a property called *hypergenerativity*, which refers to their ability to generate an understanding of spatial relationships once basic features are learned. This makes maps intuitive tools for representing complex spatial information (Casati, 2024, p. 32). Understanding maps involves examining their role as external representations that one can consult and share, highlighting their cultural and practical significance.

While *digital maps* and *GPS systems* offer unprecedented convenience and accuracy, they also lead to a diminished connection to the physical environment. Automated navigation can make users less likely to explore their surroundings, notice details, or engage with the environment meaningfully. This passive form of navigation contrasts with the more immersive experience of using a paper map, where users must pay attention to their route and surroundings (Casati, 2024, p. 32).

Maps must have the same dimensionality as the territories they map to ensure accurate spatial relationships (Casati, 2024, p. 32). This principle is crucial for maintaining the integrity of the spatial information they represent.

Maps and pictures share commonalities in their systematic representation of spatial items. Both use spatially arranged parts to represent spatial information, but they differ from diagrams, which do not preserve spatial relationships in the same way (Casati, 2024, p. 84). However, maps are not effective in representing visual occlusion—a perspectival effect where one object partially blocks another from view—due to their inability to represent depth and relative positions from a single viewpoint (Casati, 2024, p. 86).

Maps and pictures share structural features such as syntactic sensitivity and semantic density.

Different colors on a map can represent various territories, and these colors can be infinitely varied to represent properties. However, unlike pictures, maps are not transparent ; a map of a map does not represent the original territory, whereas a picture of a picture still represents the subject (Casati, 2024, p. 88).

The Picture Principle asserts that if a part of a picture represents a part of the depicted object, then the whole picture represents the whole object. This principle applies to maps as well, emphasizing that maps are inherently representational and systematic. However, pictures can violate this principle due to visual occlusion, where *connectedness* in the picture does not imply actual *connectedness* in the scene (Casati, 2024, p. 89).

Maps can be made to resemble pictures through techniques like adding shadows to enhance three-dimensionality. This *"picturification"* helps in visualizing the represented territory but can also lead to misinterpretations if the map's conventionalized features are mistaken for realistic depictions (Casati, 2024, p. 91).

0.3.2 Navigating Island Spaces : The Crucial Role of Mental Maps

The study of maps, particularly those related to islands, provides unique insights into how different cultures perceive and interact with their environment. In the article *"Moorea Lagoon Fishers' Mental Maps : An Exploratory Analysis of Polynesian Spatial Knowledge," Quesnot et al*. (2023) delve into the mental maps of lagoon fishers in *Moorea, French Polynesia,* highlighting how these maps reflect broader cultural and socio-political influences.

Polynesian fishers predominantly use an *allocentric perspective* in their mental maps, focusing on the environment from an objective viewpoint rather than a personal, egocentric one. This method aligns with broader *Oceanian spatial cognition practices*, emphasizing a community-oriented understanding of space. As Quesnot et al. (2023) state, "*Polynesian fishers exhibit a preference for the allocentric perspective when representing their environment*" (p. 114). This approach enables fishers to navigate and locate fishing spots effectively, even in the absence of modern navigational tools.

Navigation for Polynesian fishers relies heavily on marine landmarks, such as reef barriers, maritime beacons, coral outcrops, and specific chromatic markers. These natural and man-made features serve as critical reference points in the vast oceanic environment. According to Quesnot et al. (2023), "*They generally rely on marine landmarks for navigation, with a particular emphasis on four entities : the reef barrier, maritime beacons, coral outcrops, and a key chromatic marker—Moana (blue in Tahitian)*" (p. 115). These landmarks are integral to their mental maps, facilitating precise navigation and resource location.

The study identifies a phenomenon of geographical self-censorship among fishers, where critical landmarks for locating fishing spots are deliberately omitted or obscured. This practice may stem from competitive or regulatory concerns, as sharing such information could impact resource availability or lead to overfishing. Quesnot et al. (2023) note, "*A geographical self-censorship, demonstrated by the low presence or even the absence of landmarks useful for locating their fishing spots*" (p. 115). This aspect of spatial knowledge reflects the complex socio-political dynamics influencing how information is shared within the community.

Fishers demonstrate a comprehensive understanding of both surface and underwater topographies, indicating a seamless integration of spatial knowledge across different layers of the lagoon environment. This holistic view is essential for effective fishing practices, as it allows fishers to anticipate the behavior of marine species based on the underwater landscape. "*There is a continuum between the surface and the depths of the lagoon, showing that surface fishers…have a proven knowledge of seabed topography*" (Quesnot et al., 2023, p. 115).

Cultural practices and linguistic specificities significantly shape how spatial knowledge is acquired and represented among Polynesian fishers. Unlike Western approaches, which often rely on cardinal directions and standardized measurements, Polynesian spatial cognition is deeply embedded in cultural narratives and linguistic structures. Quesnot et al. (2023) explain, "*Unlike Indo-European languages, Austronesian languages adopt specific frames of reference when describing object locations*" (p. 116). This cultural specificity highlights the importance of context in understanding spatial knowledge.

The management of marine resources and socio-political dynamics, such as the implementation of *Marine Protected Areas (MPAs)*, significantly influence how fishers share and utilize their spatial knowledge. The study highlights that governance and social equity issues arise from such regulatory frameworks, impacting traditional fishing practices. "*The PGEM of Moorea holds a mixed record…From a human perspective, the PGEM has led to governance and social inequity issues*" (Quesnot et al., 2023, p. 118).

The integration of traditional ecological knowledge is crucial for effective marine resource management. This knowledge aligns more closely with the cultural and practical realities of local fishers, ensuring sustainability and cultural appropriateness. Quesnot et al. (2023) emphasize, "*Traditional knowledge is essential for developing adaptation strategies that are sustainable and culturally appropriate*" (p. 119). Recognizing and incorporating this knowledge into management practices can lead to more effective and respectful resource use.

The study categorizes mental maps into various types, including overview maps of the entire island, specific fishing area maps, and combined allocentric and egocentric maps. This diversity highlights the different ways fishers represent spatial information based on their needs and expe-

riences. "*We identified four types of mental map out of the 93 collected : overview map, drawn at the scale of Moorea (A) ; allocentric map specific to fishing areas (B1) ; egocentric map specific to fishing areas (B2) ; both allocentric and egocentric map*" (Quesnot et al., 2023, p. 122).

The research employs sketch maps to access fishers' spatial knowledge, acknowledging the method's limitations and the potential influence of the interview context on the results. "*We therefore opted for the sketch map method, despite its skill bias…representing space through drawing is not completely extraneous to local fishers*" (Quesnot et al., 2023, p. 120). This approach provides valuable insights while recognizing the challenges of capturing complex spatial knowledge accurately.

The study calls for further research to explore the complexities of spatial knowledge in Oceania and to develop methodologies that better capture the depth of traditional ecological knowledge. "F*uture research should focus on improving the understanding of spatial knowledge and developing innovative methodologies that are sensitive to cultural contexts*" (Quesnot et al., 2023, p. 125).

0.3.3 Form and from of the imaginary and real island

Perceiving island territories through handwritten maps is a fascinating approach that emphasizes the personal and cultural imagination involved in map-making. *Handwritten maps* provide a unique lens through which we can explore how individuals and communities perceive, represent, and interact with their environment. This method not only captures the physical geography of an island but also encapsulates the cultural and emotional connections that map-makers have with the land. The form of the island, as depicted on these maps, is inherently tied to the map-maker's imagination and understanding of the space, revealing a rich tapestry of personal and collective memory, history, and identity.

Handwritten maps often depict the shape and boundaries of an island in a way that reflects the map-maker's personal experiences and cultural knowledge. Unlike standardized cartographic representations, these maps can emphasize certain features over others, highlighting areas of personal significance or cultural importance. This subjective approach can reveal how different communities interact with and prioritize various aspects of their environment.

For example, the representation of Rovinia Beach on a handwritten map as "*Really Pretty and really hard to get there*" captures not only the physical beauty and inaccessibility of the location but also conveys a sense of personal challenge and reward associated with reaching it. This type of annotation transforms a geographic location into a storied place, rich with meaning and memory.

The depiction of islands on handwritten maps often incorporates cultural and historical layers that are absent from more conventional maps. These layers can include landmarks, local lore, his-

torical events, and personal anecdotes that collectively contribute to the island's identity. *The Old Town of Corfu*, described as *"where Greece and Italy combine,"* illustrates the blending of Greek and Italian influences, highlighting the island's cultural hybridity and historical depth.

According to *Casati* (2024), maps not only represent physical spaces but also actively participate in the creation of territories by shaping the mental image of a territory. The cultural and historical annotations found on handwritten maps are examples of how map-makers infuse their personal and collective memories into their representations of space, thereby shaping the viewer's perception of the island.

Handwritten maps can also capture the emotional and symbolic significance of different locations on the island. For instance, *Mon Repos* is described as "*the best destination on the island"* and *"my safe place,"* highlighting a deep emotional connection and portraying it as a sanctuary. Such descriptions reveal the affective dimensions of geographic spaces, showing how places are imbued with personal and collective meanings.

Tsing et al. (2017) emphasize the importance of recognizing the ongoing impact of historical activities on current environments, underscoring the need for an interdisciplinary approach to address complex environmental challenges. *Handwritten maps*, with their rich annotations and personalized depictions, provide a valuable tool for understanding these complex relationships by revealing how historical and cultural narratives continue to shape contemporary landscapes.

The process of creating handwritten maps involves an active engagement with the environment, where map-makers interpret and relate their surroundings to the map. This engagement fosters a deeper connection to the physical environment and enhances spatial awareness. As *Casati* (2024) notes, using maps requires active cognitive engagement, which fosters navigation skills and a more meaningful interaction with the environment.

In the context of island studies, this active engagement is particularly significant. Islands, often perceived as isolated and self-contained, are actually dynamic spaces characterized by complex interactions between their inhabitants and the environment. Handwritten maps capture this dynamism by reflecting the fluid and evolving nature of island territories.

The form of the island on handwritten maps can also reflect social and political dynamics. For instance, geographical self-censorship, where certain critical landmarks are omitted or obscured, as noted by *Quesnot et al.* (2023), indicates how competitive or regulatory concerns influence spatial representations. This selective depiction reveals underlying power structures and socio-political tensions within the community.

Handwritten maps are more than mere representations of geographic space ; they are complex cultu-

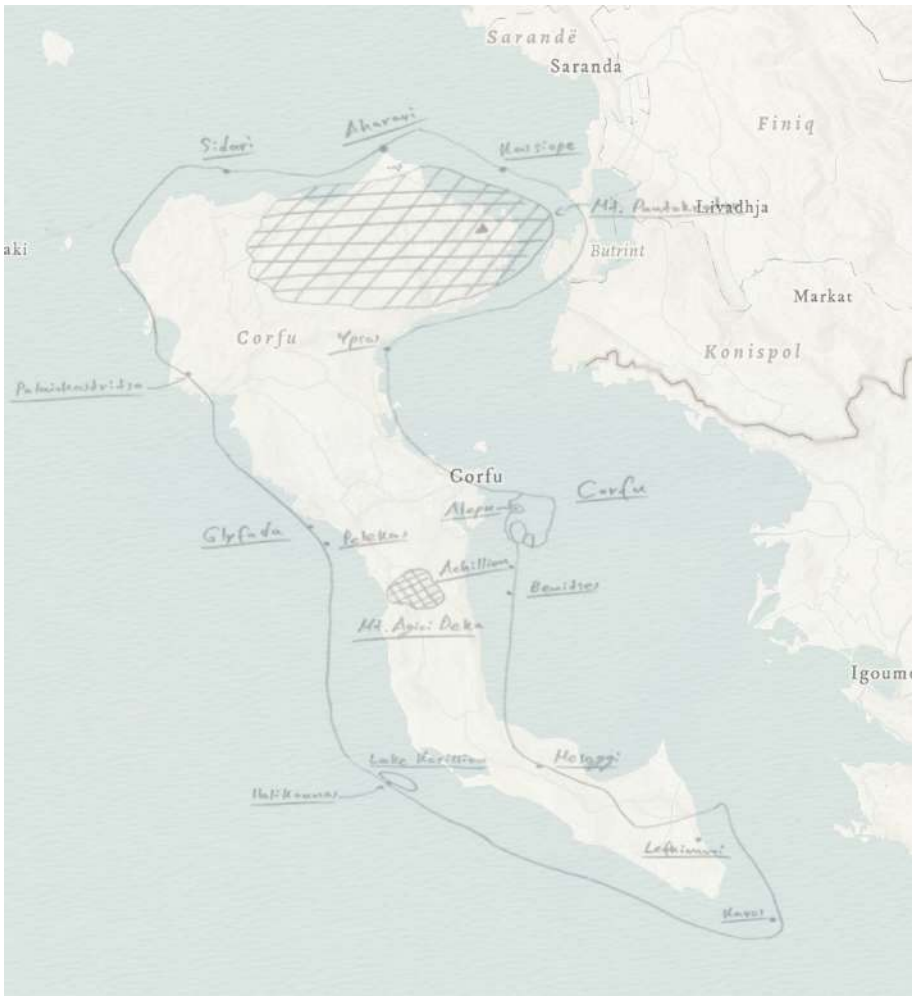

Figure 2 – Enter Caption

ral artifacts that encapsulate the imagination, memory, and identity of the map-maker and their community. The form of the island, as depicted on these maps, is a reflection of how individuals perceive, interpret, and engage with their environment. By studying these maps, we gain valuable insights into the cultural and emotional dimensions of island life, as well as the intricate ways in which history, memory, and identity shape our understanding of geographic spaces.

Gerald Durrell's "My Family and Other Animals" famously describes the island of Corfu as resembling a yatagan, a type of *Ottoman sword*. This comparison is more than a simple observation of shape ; it evokes a sense of Corfu's rich historical tapestry. The *yatagan*, with its distinct curved blade, symbolizes the island's elongated form and hints at its past under Ottoman influence, as well as the island's strategic importance and the cultural intermingling that has shaped its identity.v

Durrell's metaphor captures the essence of *Corfu's landscape* and its historical and cultural narrative. Corfu's position at the crossroads of various empires (*Greek, Roman, Byzantine, Venetian, French, British, and Ottoman*) has endowed it with a diverse cultural heritage. The yatagan metaphor subtly reflects this blend of influences, suggesting both beauty and a sharp, resilient character forged

through centuries of conflict and cultural exchange .

Scholarly discussions on *Durrell's* work emphasize how his vivid descriptions and metaphors help readers visualize the island and understand its multifaceted identity. As Cohen (2008) argues, Durrell's literary techniques transform the geographical landscape into a living entity, imbued with history and personal significance .

Venice, with its unique shape and intricate network of canals, is often compared to a fish. This metaphor extends beyond physical resemblance, touching on the cultural and economic lifeblood of the city. *Venice*'s identity is inextricably linked to the sea, and this connection has been central to its historical narrative and economic prosperity. The imagery of *Venice* as a fish also evokes the delicate balance the city must maintain with its aquatic environment, a balance that is increasingly threatened by rising sea levels and environmental changes (Bruseker, 2015) .

These metaphors provide profound insights into the essence of Corfu and Venice, transforming our understanding of their landscapes from mere geographical entities to rich, culturally imbued symbols. By examining these metaphors, we gain a deeper appreciation for how islands are perceived and valued, recognising the layers of historical and cultural significance embedded in their forms.

Therefore I decided to measure the similarity between island's "real" form on spatial maps and the forms, which were depicted on maps from my data set.

I used a code designing to compare images and calculate the percentage difference between them. This is achieved using a combination of computer vision techniques and a *pre-trained deep learning model (VGG16)*. Here's a step-by-step breakdown of how the code works, including an explanation of the methods and their significance.

*The VGG16 mode*l is a *convolutional neural network (CNN) architecture developed by the Visual Geometry Group at the University of Oxford*, which gained prominence due to its performance in the I*mageNet Large Scale Visual Recognition Challenge (ILSVRC) 2014*. *VGG16* stands out for its simplicity and effectiveness, using small (3x3) convolution filters and uniform architecture throughout the network. The architecture consists of 16 layers (hence the name *VGG16*) including 13 convolutional layers followed by three fully connected layers, culminating in a softmax layer for classification. This design choice enables the model to achieve a high degree of accuracy while maintaining computational efficiency, making it a popular choice for various image recognition and classification tasks (Simonyan & Zisserman, 2015).

One of the key strengths of *VGG16* is its ability to learn deep hierarchical features from images, which allows it to perform exceptionally well in visual recognition tasks. The pre-trained

```
import os
import cv2
import numpy as np
from keras.preprocessing.image import load_img, img_to_array
from keras.applications.vgg16 import VGG16, preprocess_input
from keras.models import Model
from skimage.metrics import structural_similarity as ssim
```

FIGURE 3 – Libraries and Model Initialization

VGG16 model, trained on the *ImageNet* dataset containing over 14 million images and 1,000 classes, has been widely used in transfer learning applications. Researchers and practitioners leverage the pre-trained weights of *VGG16* to apply to other domains with limited labeled data, significantly boosting performance with minimal computational resources (Krizhevsky, Sutskever, & Hinton, 2012 ; Simonyan & Zisserman, 2015). Additionally, *VGG16*'s architecture has influenced the design of subsequent deep learning models, contributing to advancements in the field of computer vision.

0.3.4 Detailed Description of the Image Comparison Code

The provided code is designed to compare images and calculate the percentage difference between them. This is achieved using a combination of computer vision techniques and a pre-trained deep learning model (*VGG16*). Here's a step-by-step breakdown of how the code works, including an explanation of the methods and their significance.

Libraries and Model Initialization **1.Libraries Imported :** os : This library is used for file path operations, enabling the code to navigate the directory structure and manipulate paths.

cv2 : OpenCV library for image processing. OpenCV provides functions for reading, writing, and processing images, making it a versatile tool for computer vision tasks.

numpy : A library for numerical operations on arrays. It is used for handling image data and performing mathematical operations.

keras.preprocessing.image : This module includes functions for loading and preprocessing images in a format compatible with Keras models.

keras.applications.vgg16 : This module provides utilities to load the VGG16 model pre-trained on the ImageNet dataset and to preprocess images according to the requirements of this model.

```
base_model = VGG16(weights='imagenet')
model = Model(inputs=base_model.input,
outputs=base_model.get_layer('fc2').output)
```

FIGURE 4 – Base model

```
def clean_image(image):
    gray = cv2.cvtColor(image, cv2.COLOR_BGR2GRAY)
    _, thresholded = cv2.threshold(gray, 200, 255,
cv2.THRESH_BINARY_INV)
    contours, _ = cv2.findContours(thresholded, cv2.RETR_EXTERNAL,
cv2.CHAIN_APPROX_SIMPLE)
    cleaned_image = np.zeros_like(image)
    cv2.drawContours(cleaned_image, contours, -1, (255, 255, 255),
thickness=cv2.FILLED)
    return cleaned_image
```

FIGURE 5 – Image cleaning function

keras.models : Used to define and manipulate the structure of neural network models.

$skimage.metrics.structural_similarity$: This function computes the structural similarity index (SSIM) between two images, which is a measure of the similarity between images.

2. Model Initialization :

- VGG16 Model : A pre-trained deep learning model that is commonly used for image classification. Here, it is used for feature extraction. The VGG16 architecture, known for its depth and small convolution filters, helps in capturing detailed features of the images.

- The VGG16 model is loaded with 'imagenet' weights, and the output is taken from the 'fc2' layer, which is the second fully connected layer. This layer provides a high-level feature representation of the images.

Image cleaning function

1. Convert to Grayscale : The image is converted to grayscale using 'cv2.cvtColor()'. This simplifies the image data and helps in highlighting structural features.

2. Thresholding : Apply binary inverse thresholding to highlight contours. Pixels above a certain intensity threshold are set to the maximum value, which helps in distinguishing the object of interest from the background.

3. Find Contours : Extract contours from the thresholded image using 'cv2.findContours()'. Contours represent the boundaries of objects within the image.

```
def resize_and_preprocess(image, target_size=(224, 224)):
    resized_image = cv2.resize(image, target_size)
    return preprocess_input(np.expand_dims(img_to_array(resized_image),
axis=0))
```

FIGURE 6 – Image Resizing and Preprocessing Function

```
def image_diff_percentage(image1, image2, model):
    cleaned_image1 = clean_image(image1)
    cleaned_image2 = clean_image(image2)
    cleaned_image2 = cv2.resize(cleaned_image2, (image1.shape[1],
image1.shape[0]))
    cleaned_image2 = cv2.cvtColor(cleaned_image2, cv2.COLOR_BGR2GRAY) if
len(image1.shape) == 2 else cv2.cvtColor(cleaned_image2,
cv2.COLOR_BGR2RGB)

    processed_image1 = resize_and_preprocess(cleaned_image1)
    processed_image2 = resize_and_preprocess(cleaned_image2)

    features1 = model.predict(processed_image1)
    features2 = model.predict(processed_image2)

    (_, diff) = ssim(features1.flatten(), features2.flatten(),
full=True, data_range=1)
    diff = (diff * 255).astype("uint8")

    percentage_diff = np.mean(diff) / 255 * 100

    result_image = cv2.addWeighted(image1, 1, cleaned_image2, 1, 0)

    return result_image, diff, percentage_diff
```

FIGURE 7 – Image Difference Calculation Function

4. Draw Contours : Draw the contours on a blank image to create a cleaned version. This helps in isolating the significant features of the image for further processing.

Image Resizing and Preprocessing Function

Resize Image : The image is resized to 224x224 pixels, which is the input size expected by VGG16. This standardization is necessary for consistency in the input dimensions.

Preprocess Image : The resized image is converted to an array and preprocessed using preprocess$_inputtomatc$

Image Difference Calculation Function

Clean Images : Both images are cleaned using the $clean_image$ function to isolate their significant features.

Resize Second Image : Resize $cleaned_image2$ to match the dimensions of $cleaned_image1$.

3. Color Conversion : Convert the cleaned images to the appropriate color format to ensure compatibility during comparison.

4. Preprocess Images : Resize and preprocess both images for the VGG16 model. This pre-

```
reference_image = cv2.imread(reference_image_path)

if reference_image is None:
    print("Error: Unable to load reference image.")
else:
    output_folder = os.path.join(drive_path, "output_images")
    os.makedirs(output_folder, exist_ok=True)

    for filename in os.listdir(drive_path):
        if filename.endswith(".png") and filename !=
"reference_ready.png":
            image_path = os.path.join(drive_path, filename)
            comparison_image = cv2.imread(image_path)

            if comparison_image is not None:
                result_image, diff, difference_percentage =
image_diff_percentage(reference_image, comparison_image, model)

                difference_image_path = os.path.join(output_folder,
f"difference_image_{filename}")
                cv2.imwrite(difference_image_path, diff)

                print(f"Percentage Difference ({filename}):
{difference_percentage:.2f}%")
            else:
                print(f"Error: Unable to load image {filename}.")

print("All comparisons completed.")
```

FIGURE 8 – Load Reference Image

pares the images for feature extraction.

5. Feature Extraction : Extract features from both images using the VGG16 model. These features are high-level representations obtained from the 'fc2' layer.

6. SSIM Calculation : Calculate the Structural Similarity Index (SSIM) between the feature vectors of the two images. SSIM is a measure of similarity that considers changes in structural information.

7. Difference Image : The SSIM difference image is scaled and converted to 'uint8' format for visualization.

8. Percentage Difference : Calculate the mean difference as a percentage. This provides a quantitative measure of the difference between the images.

9. Overlay Images : Create a result image by overlaying the cleaned second image on the first image. This visually highlights the differences.

Load Reference Image

1. Load Reference Image : The reference image is loaded from the specified path.

2. Error Handling : Check if the reference image is loaded successfully. If not, print an error

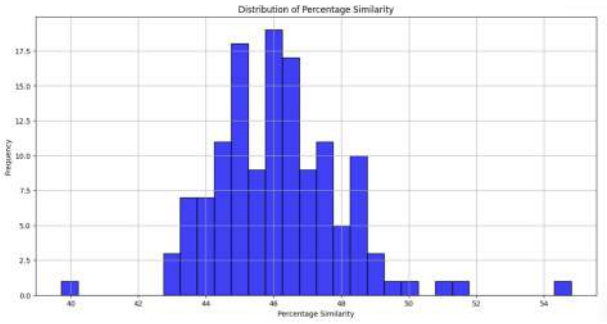

FIGURE 9 – Distribution of percentage similarity

message.

3. Create Output Folder : Create an output folder for saving difference images if it does not already exist.

4. Loop Through Images : Loop through all '.png' images in the directory, excluding the reference image.

5. Compare Images : For each image, load and compare it with the reference image using $image_dif f_percentage$.

6. Save Difference Image : Save the difference image to the output folder.

7. Print Percentage Difference : Print the percentage difference for each image.

This code is a comprehensive approach to comparing images using both traditional computer vision techniques (such as thresholding and contour detection) and deep learning models (VGG16). The combination of these methods allows for detailed and accurate comparison, highlighting both structural and feature-based differences between images. This approach is particularly useful in applications where precise image comparison is crucial, such as quality control, document analysis, and forensic investigations.

The histogram shows the distribution of percentage similarity values for island forms, with the following characteristics :

X-axis : Represents the percentage similarity, ranging from 40 per cent to 54 per cent.

Y-axis : Represents the frequency of occurrences for each percentage similarity value.

Average Similarity : 45.96 per cent.

Central Tendency : The distribution is centered around the average similarity of 45.96 per

cent.

Most of the data points are clustered around the 44 per cent to 48 per cent range, indicating that the majority of island forms have similarities close to the average.

2. Frequency Peaks :

The highest frequency bars are around the 45 per cent to 47 per cent similarity range, each with approximately 17.5 occurrences.This suggests a concentration of island forms having similarities close to these values.

The distribution of percentage similarity of island forms is centered around an average of 45.96 per cent, with most forms having similarity percentages between 44 per cent and 48 per cent. The distribution is roughly symmetric with a slight skew towards higher values and includes a few outliers. This suggests that while there is a common range for similarity, there are also unique forms that significantly differ from the majority.

This detailed analysis helps in understanding the commonality and variability of island forms based on their percentage similarity, providing insights into the typical range and outliers within the dataset.

0.3.5 Important events in personal and island history

We would like to return to the analysis of the survey, where 61 habitants of the island were participated. The analysis categorizes and quantifies these events to understand the cultural and social landscape of Corfu better.

This analysis draws from survey responses regarding the most frightening, colorful, and historically significant events experienced on Corfu. Each response was translated into English, categorized, and analyzed for frequency to identify common themes and their cultural implications. Additionally, a pronoun analysis was conducted to understand the focus of personal vs. collective experiences.

Respondents recounted various unsettling experiences, predominantly involving natural disasters and personal safety concerns. The major frightening events include :

Natural Disasters : Mentioned 14 times.

— Floods : "Two years ago, this winter, the island was flooded by rains, and many houses were severely damaged."

— Earthquakes : ”Earthquakes” were noted without specific details.
— Storms : ”A storm occurred last year” and ”violent weather events (floods).”

Natural disasters were the most frequently mentioned frightening events. This highlights the island’s vulnerability to natural calamities and the significant impact such events have on the residents’ sense of security and well-being. The recurring mention of floods, earthquakes, and storms underscores the ongoing challenge of living in a place prone to severe weather conditions and natural upheavals.

Personal Safety Incidents : Mentioned 12 times.

— Theft attempts : ”I almost got robbed.”
— Harassment : ”People yelling at women (catcalling), usually in the evening when they are alone.”
— Encounters with dangerous individuals : ”A crazy person with a knife at night.”

Personal safety concerns also feature prominently in the responses. These incidents, ranging from theft attempts to harassment, reflect the everyday dangers that residents might face. Despite these reports, some respondents emphasized the general tranquility of Corfu, suggesting that such incidents are relatively rare in the broader context of the island’s peaceful environment.

Other Concerns : Mentioned 7 times.

— Healthcare issues : ”The hospital in trouble.”
— Social isolation : ”The feeling of loneliness and helplessness.”
— Finding housing : ”Finding a house, as everything is Airbnb, and students have difficulty finding a house.”

Other concerns mentioned include difficulties related to healthcare, social isolation, and housing. These issues, while not as immediately threatening as natural disasters or personal safety incidents, contribute to a broader sense of unease and highlight systemic challenges faced by the island’s residents.

Colorful Events The most vibrant and culturally significant events recounted by respondents were predominantly centered around religious and communal celebrations. The major colorful events include :

Easter Celebrations : Mentioned 20 times.

— ”Easter in Corfu is a major event.”

— "The customs of Easter, Varkarola, concerts with orchestras."

Easter is the most frequently mentioned colorful event, celebrated with fervor and marked by unique local customs. The repeated references to Easter highlight its significance as a time of communal gathering, cultural expression, and religious observance. This celebration not only brings together the island's residents but also attracts visitors, reinforcing Corfu's cultural identity.

Saint Spyridon Litanies : Mentioned 8 times.

— "The litanies for Saint Spyridon."
— "The procession of the relic of Saint Spyridon."

Saint Spyridon, the patron saint of Corfu, is another central figure in the island's cultural life. The litanies and processions in his honor are deeply rooted in the island's religious traditions and reflect the strong spiritual connections of the community. These events serve as a reminder of the island's historical and religious heritage, fostering a sense of continuity and collective identity.

Other Cultural Events : Mentioned 12 times.

— "The festival of KNE."
— "Jazz events and everything related to jazz."

Other cultural events, such as the KNE festival and jazz-related activities, showcase the island's diverse cultural landscape. These events highlight the importance of music, dance, and artistic expression in the social life of Corfu. They provide opportunities for residents and visitors to engage with different cultural forms, enriching the island's cultural tapestry.

Important Historical Events Respondents identified various historical milestones that have shaped Corfu's identity. The major historical events include :

Union with Greece in 1864 : Mentioned 10 times.

— "The union with Greece in 1864."
— "Part of Greece in 1864."

The union with Greece in 1864 is a pivotal moment in Corfu's history, frequently mentioned by respondents. This event marked the island's integration into the modern Greek state, ending centuries of foreign rule. It symbolizes a significant shift in the island's political and cultural landscape, fostering a sense of national identity and pride among its residents.

Venetian Rule : Mentioned 8 times.

— "The Venetian rule."
— "Liberation of the island from the Venetians."

The period of Venetian rule is another important historical reference. The Venetians left a lasting impact on Corfu's architecture, culture, and social structures. The liberation from Venetian rule is seen as a critical juncture in the island's history, marking the end of a significant era and the beginning of a new chapter in its development.

Other Historical Events : Mentioned 15 times.

— "The siege of 1716."
— "The bombardments of 1943."

Other historical events, such as the siege of 1716 and the bombardments during World War II, are also noted. These events reflect the island's strategic importance and the various conflicts that have shaped its history. They underscore the resilience and fortitude of Corfu's inhabitants in the face of external threats and challenges.

Pronoun Analysis

A detailed pronoun analysis of the responses reveals interesting insights into the focus of the narratives. The use of pronouns such as "I" and "we" indicates whether the experiences are framed in personal or collective terms.

Personal Pronouns ("I", "me") : Predominantly used in recounting personal safety incidents and individual experiences of natural disasters. Example : "I almost got robbed."

The frequent use of personal pronouns in these contexts suggests that frightening events are often perceived and remembered as personal experiences.

Collective Pronouns ("we", "our") : Commonly used in describing colorful and historically significant events. Example : "We celebrate Easter with unique customs."

The use of collective pronouns in these contexts highlights the communal nature of cultural and historical events. These experiences are shared and celebrated collectively, reinforcing a sense of community and collective identity. The collective framing of these events underscores their importance in the social fabric of Corfu.

The analysis of the survey responses provides a multifaceted view of Corfu's cultural and social landscape. The frequent mention of natural disasters and cultural celebrations underscores the dual

nature of experiences on the island. Natural disasters, while frightening, also reflect the resilience of the island's inhabitants. Meanwhile, cultural celebrations such as Easter and the litanies for *Saint Spyridon* highlight the strong communal bonds and rich traditions that define *Corfu's identity*.

The pronoun analysis further reveals how personal and collective experiences shape the narratives of Corfu's inhabitants. Frightening events are often framed in personal terms, reflecting the direct impact on individuals. In contrast, colorful and historically significant events are framed in collective terms, highlighting their communal importance and the role they play in fostering a sense of shared identity.

Corfu's cultural and social narratives are deeply intertwined with its geographical and historical context. These narratives highlight the resilience and fortitude of Corfu's inhabitants, as well as the strong communal bonds that define the island's identity. The pronoun analysis underscores the personal and collective dimensions of these experiences, providing deeper insights into how they are perceived and remembered. Together, these findings offer a comprehensive understanding of Corfu's cultural and social landscape, capturing the complexity and diversity of life on this unique island.

0.3.6 Swimming stories

Swimming, a fundamental human activity, is more than a mere physical exercise or recreational pursuit. It holds deep cultural, social, and anthropological significance, particularly within island communities.

The Pacific Islanders have long regarded the ocean not just as a resource but as a living entity imbued with spiritual significance (Hau'ofa, 1994). In these cultures, swimming and other aquatic activities are not merely utilitarian but are also ways to engage with the spiritual and natural world.

Swimming's social dimensions are evident in its role in fostering social inclusion and cohesion. It is an activity that transcends age, gender, and socio-economic status, providing a platform for social interaction and community building. In many societies, public swimming facilities are essential social spaces that promote inclusivity and equality. They offer opportunities for physical activity, socialization, and relaxation, contributing to the overall well-being of individuals and communities (Greenough & Tsing, 2003).

Moreover, swimming has significant social implications in terms of safety and public health. Teaching swimming and water safety skills is crucial in preventing drowning, a leading cause of accidental death worldwide. According to the *World Health Organization*, drowning accounts for over 320,000 deaths annually, with the highest rates among children aged 1-4 years (WHO, 2021).

Swimming education programs, therefore, play a vital role in reducing these risks and promoting water safety, especially in communities with extensive access to water bodies.

The ability to swim varies significantly between coastal and inland communities. Populations living near the coast or large water bodies are generally more likely to have higher swimming proficiency due to greater exposure and access to aquatic environments. For example, a study conducted in Australia found that 85

In contrast, inland communities often have limited access to swimming facilities, resulting in lower swimming proficiency. This disparity highlights the importance of providing accessible swimming education and facilities to ensure that all individuals, regardless of their geographical location, can acquire essential swimming skills. Such efforts are crucial in promoting water safety and fostering a culture of swimming that transcends regional differences.

Island studies, a multidisciplinary field that examines the unique characteristics and dynamics of islands, provides a valuable framework for understanding the cultural and social dimensions of swimming. Islands are distinct geographical entities with their own ecological, cultural, and social systems. The interaction between land and sea is a defining feature of island life, making swimming an integral part of the island experience (Baldacchino, 2007).

In many island communities, swimming is not only a recreational activity but also a vital skill for survival and daily life. The ability to swim is essential for fishing, transportation, and navigating the maritime environment. For instance, in the Maldives, a nation composed of 26 atolls, swimming and other aquatic skills are crucial for sustaining livelihoods and ensuring safety (Niles & Baldacchino, 2021). Similarly, in the Caribbean, swimming is deeply embedded in the cultural fabric, reflecting the historical and ongoing interactions with the sea (DeLoughrey, 2007).

Island studies also highlight the environmental and ecological dimensions of swimming. Islands often face unique environmental challenges, such as rising sea levels and coastal erosion, which impact the availability and quality of swimming areas. The degradation of coral reefs and marine ecosystems can also affect swimming experiences and the cultural practices associated with them (King & Rayner, 2020). Understanding these ecological dynamics is essential for developing sustainable practices that protect both the environment and the cultural heritage of island communities.

Anthropological research offers valuable insights into the diverse meanings and practices of swimming across different cultures and societies. By examining the symbolic and social functions of swimming, anthropologists can uncover the deeper connections between aquatic activities and human identity, community, and environment. For instance, the concept of "*aquapelagic assemblages*" proposed by *Hayward* (2012) emphasizes the interconnectedness of marine and terrestrial

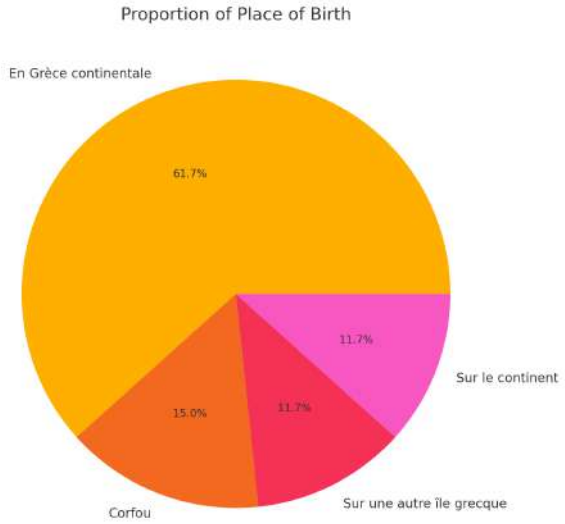

FIGURE 10 – Proportion of the birthplaces

environments and the cultural practices that arise from this relationship.

Anthropological studies also explore the role of swimming in shaping social identities and power dynamics. In many societies, access to swimming facilities and opportunities is influenced by social and economic factors, reflecting broader patterns of inequality and exclusion. For example, in urban areas, access to public swimming pools may be limited for low-income communities, reinforcing social disparities and restricting opportunities for physical activity and social interaction (Liebermann, Rahn, & Burger, 2021).

Moreover, swimming can serve as a site of resistance and empowerment. In some cultures, reclaiming swimming and aquatic spaces has been a way to challenge colonial legacies and assert cultural identity. The resurgence of traditional swimming practices among indigenous communities in *Australia and the Pacific* is a testament to the resilience and adaptability of these cultures in the face of historical and contemporary challenges (Somerville, 2012).

Swimming, as a cultural and social practice, offers rich insights into human interactions with water, community, and environment. Its prevalence and significance vary across different geographical and cultural contexts, reflecting the unique challenges and opportunities of coastal and inland communities. By integrating anthropological perspectives, we can appreciate the diverse meanings and practices of swimming and their implications for social inclusion, environmental sustainability, and cultural resilience. In our exploration of the anthropological significance of swimming, we must delve into its cultural, social, and physiological dimensions. The data collected from the inhabitants of Corfu and other regions, focusing on when individuals learned to swim and the influence of their living environment on this skill, provides valuable insights. This analysis offers a comprehensive understanding of how environmental factors and cultural practices shape the acquisition of

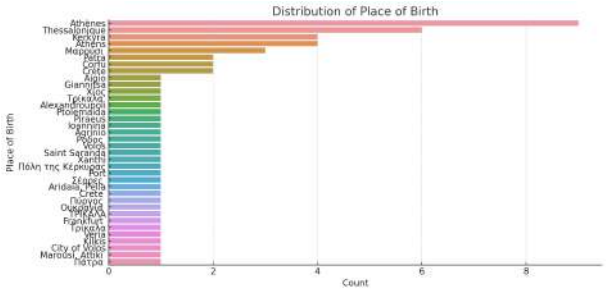

FIGURE 11 – Proportion of the birthplaces

swimming skills.

Learning to Swim : Age and Environment

The data indicates a wide range of ages at which individuals learned to swim. The responses can be categorized as follows :

1. **Early Childhood (0-5 years)** :

• **Total Mentions** : 12

• Many respondents indicated that they learned to swim at a very young age. This early introduction to swimming is often facilitated by parental encouragement and the availability of safe swimming environments. For example, individuals who grew up near the coast are more likely to be exposed to water activities from a young age, making early swimming lessons a natural part of their upbringing.

2. **Childhood (6-12 years)** :

• **Total Mentions** : 23

• A significant number of people reported learning to swim during their primary school years. This period is crucial as it often coincides with formal swimming lessons offered in schools or local community programs. These structured lessons provide not only technical skills but also an understanding of water safety, which is vital for lifelong swimming proficiency.

3. **Adolescence (13-18 years)** :

• **Total Mentions** : 8

• Fewer respondents indicated learning to swim during their teenage years. Those who did often mentioned that their motivation stemmed from a social context, such as peer pressure or the

need to participate in social activities involving water.

4. **Adulthood (19+ years)** :

• **Total Mentions** : 6

• A small proportion of individuals learned to swim as adults. These late learners often cited personal determination, health reasons, or recreational interest as their primary motivations.

Living Environment and Swimming Proficiency

The data also sheds light on the correlation between the proximity of one's residence to the sea and their swimming abilities. The responses were categorized based on whether the individuals lived near the sea or far from it :

1. **Near the Sea** :

• **High Proficiency** : 28 mentions

• **Frequent Swimmers** : 32 mentions

• Unsurprisingly, a large majority of individuals who grew up near the sea reported high swimming proficiency. The constant exposure to water activities and the cultural significance of the sea in their daily lives fostered an environment conducive to developing strong swimming skills. These individuals also tend to swim more frequently, often citing swimming as a regular recreational activity. The availability of beaches and the cultural norm of spending time by the sea play significant roles in maintaining their swimming habits.

2. **Far from the Sea** :

• **Variable Proficiency** : 15 mentions

• **Infrequent Swimmers** : 18 mentions

• Individuals living farther from the sea displayed more variability in their swimming proficiency. Access to swimming pools and other water bodies is a critical factor in this group. Those with access to such facilities during their childhood or through school programs were more likely to have developed swimming skills. Swimming frequency among this group was generally lower, with many indicating that swimming was a rare activity reserved for vacations or specific occasions.

Social Aspects of Swimming

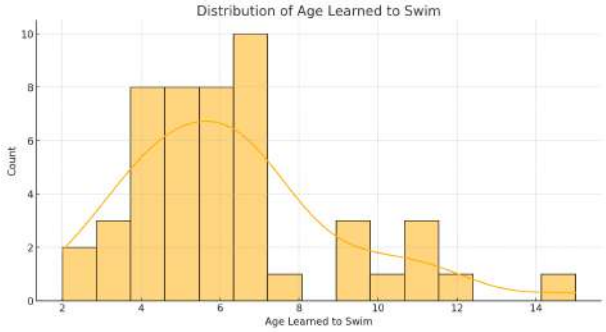

FIGURE 12 – Distribution of age learned to swim

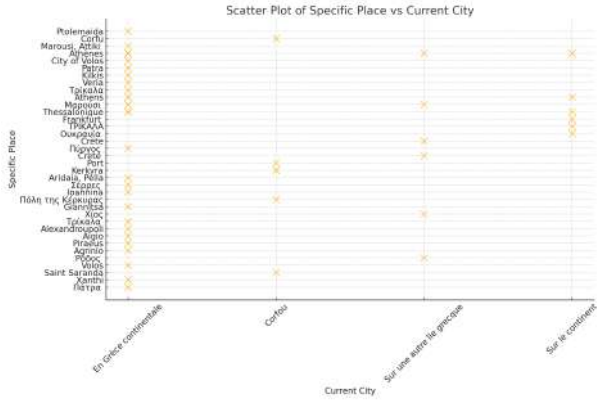

FIGURE 13 – Scatter plot showing specific places of birth

Swimming, beyond being a physical activity, holds significant social implications. It is often intertwined with social identity, community practices, and cultural rituals. For instance, in coastal regions like Corfu, swimming is not just a skill but a social activity that brings communities together. Festivals, social gatherings, and even daily routines often revolve around the sea, making swimming a communal activity.

The ability to swim can also affect social mobility and inclusion. In communities where swimming is a common skill, those who cannot swim may feel excluded from social activities. This exclusion can impact their social integration and overall well-being. Conversely, learning to swim can open up social opportunities and foster a sense of belonging.

Analysis of the Provided Data : Age of Learning to Swim

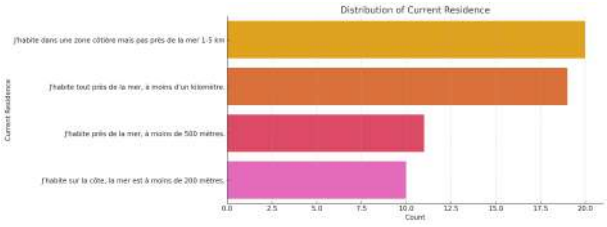

FIGURE 14 – Distribution of current residence near sea

From the provided data, we observe the following trends in the age at which individuals learned to swim :

• **Under 5 Years Old** :

• Common responses include early childhood exposure due to living near the sea.

• Example : "At age 3, because my parents took me to the beach regularly."

• **6-12 Years Old** :

• Formal swimming lessons often begin in this age group.

• Example : "At age 8, during a school swimming program."

• **13-18 Years Old** :

• Motivations often include peer influence and social activities.

• Example : "I learned at 15 to join my friends in beach outings."

• **19+ Years Old** :

• Adult learners often cite health and recreational interests.

• Example : "I started swimming at 25 for fitness and relaxation."

Living Environment and Swimming Proficiency

• **Living Near the Sea** :

• High proficiency and frequent swimming were commonly reported.

• Example : "Living by the sea, I swim almost daily."

• **Living Far from the Sea** :

• Variable proficiency and less frequent swimming were noted.

• Example : "I swim mainly during vacations since there are no nearby pools."

The anthropological study of swimming reveals its multifaceted nature, encompassing cultural, social, and physiological dimensions. The data from Corfu underscores the importance of en-

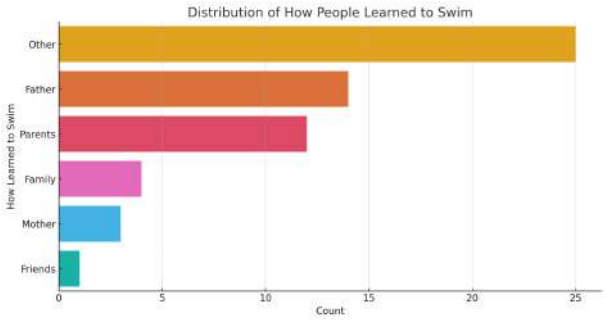

FIGURE 15 – Distribution showing the way people learn how to swim

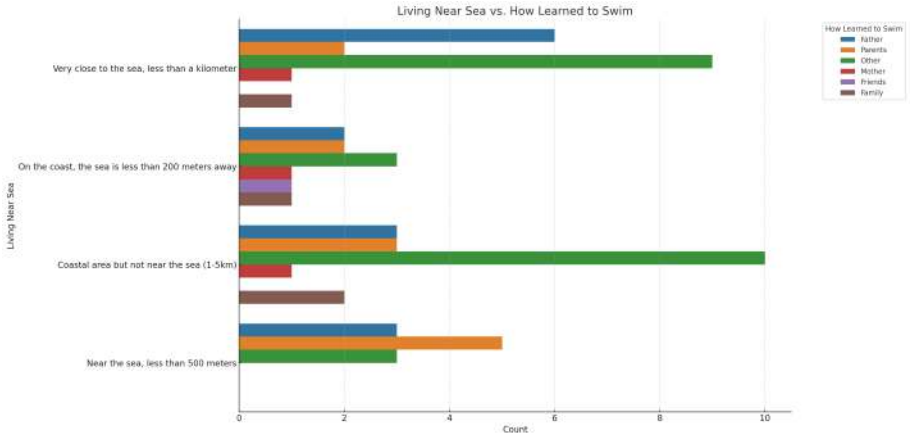

FIGURE 16 – Distribution showing the connections between the way people learned to swim and their residency place

vironmental factors in shaping swimming skills and habits. Proximity to the sea and early exposure to swimming are crucial determinants of proficiency.

Socially, swimming acts as a unifying activity, fostering community bonds and promoting social inclusion. The intersection of island studies and swimming highlights the unique relationship that island communities have with the sea, emphasizing the cultural and practical significance of swimming.

In conclusion, swimming is not merely a physical activity but a rich cultural practice that reflects broader social and environmental contexts. Understanding this practice through an anthropological lens provides valuable insights into the ways in which human societies interact with their natural surroundings and how these interactions shape social structures and cultural narratives.

Introduction

The ability to swim is a vital skill that transcends mere recreation, embodying aspects of safety, fitness, and social interaction. Understanding how individuals acquire this skill provides insight into broader cultural, geographical, and social influences. This analysis focuses on the diverse experiences of learning to swim, as reported by individuals from Corfu and other regions, categori-

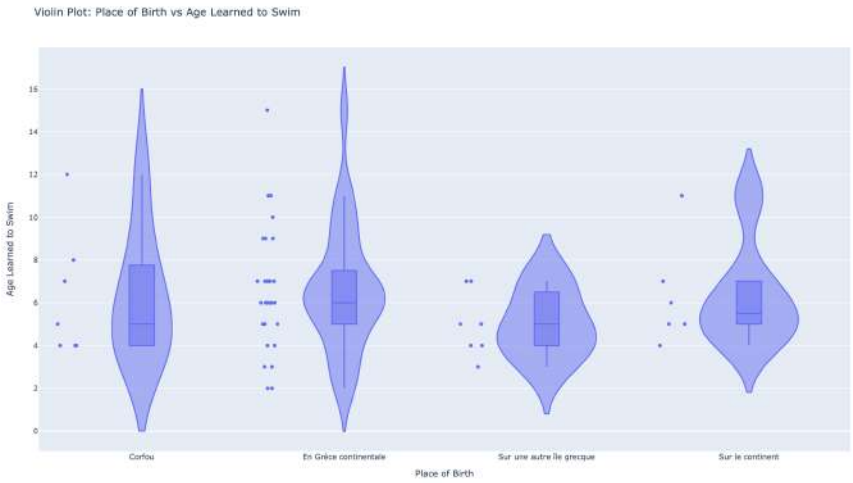

FIGURE 17 – Violin plot : place of birth and age learned to swim

zing the data by age, methods of learning, and locations, to draw comprehensive conclusions about the processes and contexts of swimming education.

Age of Learning

Early Childhood (0-5 years) :

Learning to swim at a young age is often facilitated by family members, particularly parents. Early exposure to water and swimming can lead to greater comfort and proficiency in aquatic environments later in life. For instance, one respondent learned to swim at the tender age of 3, guided by their parents in a local pool. Another individual began swimming at 4 years old, with instruction from their mother in a nearby river. These early lessons are typically informal yet deeply influential, laying a foundation for a lifelong relationship with water.

Childhood (6-12 years) :

The age group of 6 to 12 years is pivotal for learning to swim, often through a mix of familial guidance and formal lessons. A respondent who started swimming lessons at 7 years old in a public swimming pool illustrates the structured approach many parents adopt to ensure their children's safety and proficiency in water. Another example includes a child who learned to swim at 8 years old, self-taught in the sea near their home, showcasing a blend of curiosity and necessity, especially in coastal areas.

Adolescence (13-18 years) :

Adolescents often learn to swim through school programs or peer interactions. A 15-year-old respondent learned to swim during a school trip, highlighting the role of educational institutions

in providing swimming lessons. Another individual self-taught at 17 years old in a local lake reflects the adaptive strategies employed by teenagers, particularly when formal lessons are not accessible. This period marks a significant shift where social influences and personal determination play crucial roles.

Adulthood (19+ years) :

Adults learning to swim often do so out of necessity or social encouragement. One respondent learned to swim at 25, motivated by friends during a beach holiday. This highlights the continuing importance of social networks and recreational activities in acquiring swimming skills, even beyond the traditional childhood learning period.

Methods of Learning

Family Instruction :

Family members, especially parents, are often the first teachers when it comes to swimming. This informal yet intimate method is prevalent across various age groups. For example, a 4-year-old learned to swim from their mother in a river, while another respondent received instruction from their father at the age of 6 in the sea. These early experiences are crucial, not only for skill development but also for fostering a sense of security and confidence in the water.

Formal Lessons :

Structured swimming lessons provide a systematic approach to learning, typically involving trained instructors and designated facilities. A respondent who began swimming lessons at 7 years old in a public pool represents the benefits of formal education in swimming, ensuring safety and technique proficiency. School programs also play a significant role, as seen with a 10-year-old who learned to swim through a school initiative.

Self-Taught :

A notable number of individuals have learned to swim through self-teaching, driven by necessity or the natural environment. This method is especially common in areas with abundant natural water bodies. For instance, a respondent taught themselves to swim at 17 in a local lake, and another at 12 by practicing in the sea during summer holidays. Self-teaching often involves trial and error but demonstrates significant adaptability and resilience.

Locations of Learning

Natural Water Bodies :

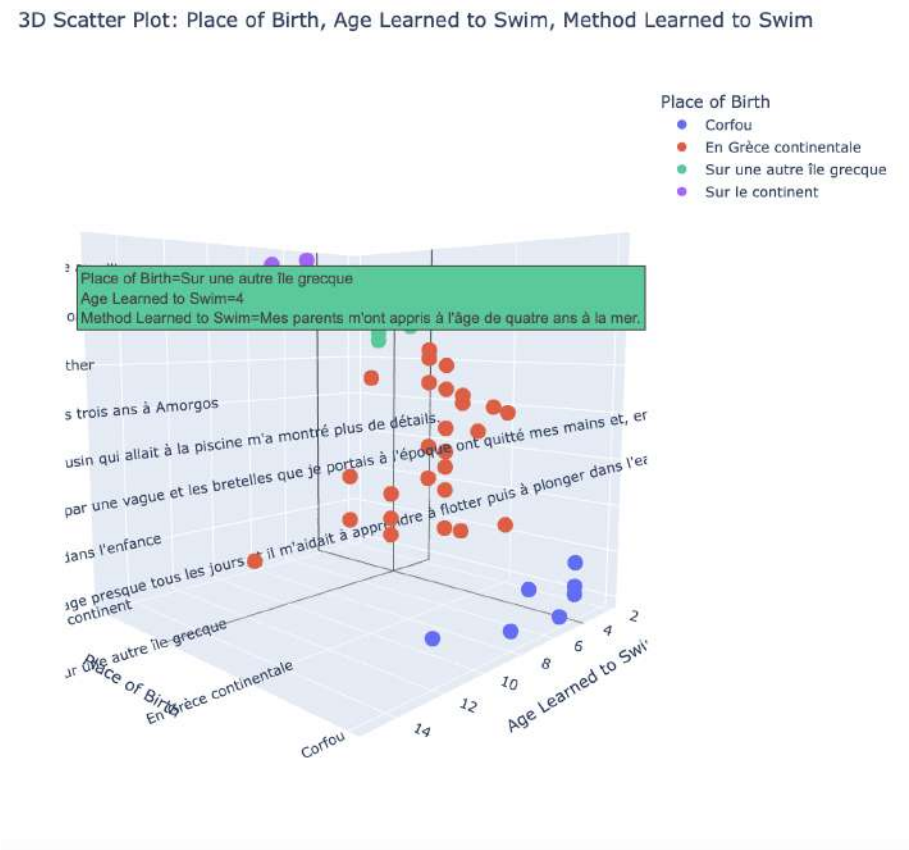

FIGURE 18 – 3D scatter plot, People's hisotries of starting swimming

Coastal and island regions frequently serve as the primary learning environments due to their accessibility and cultural significance. Many respondents from Corfu and similar areas reported learning to swim in the sea or rivers. One individual learned to swim at 8 years old in the sea near their home, while another practiced in a river at 10 years old. These natural settings not only facilitate swimming but also embed the skill within the local cultural context.

Swimming Pools :

Urban respondents or those distant from natural water sources often rely on swimming pools for learning. Public and community pools provide controlled environments conducive to formal lessons. For example, a respondent started swimming lessons at 7 years old in a public pool, illustrating how urban infrastructure supports swimming education.

Schools and Community Centers :

Educational institutions and community centers offer structured programs that ensure widespread access to swimming lessons. A 10-year-old learned to swim through a school program, highlighting the role of educational policies in promoting swimming proficiency. Similarly, community centers with pools serve as vital resources, especially in urban areas.

Detailed Stories of Learning to Swim

Respondent A (3 years old) :

Learning to swim at 3 years old with parental guidance in a local pool showcases the early start some individuals have, emphasizing the role of familial support and early exposure.

Respondent B (4 years old) :

This respondent's experience of learning to swim at 4 years old, taught by their mother in a river, underscores the informal yet effective methods parents employ, particularly in natural settings.

Respondent C (7 years old) :

Starting formal swimming lessons at 7 years old in a public pool highlights the structured approach many families take, leveraging community resources for skill development.

Respondent D (8 years old) :

Self-teaching in the sea at 8 years old demonstrates a combination of natural curiosity and environmental influence, particularly in coastal areas where the sea is integral to daily life.

Respondent E (10 years old) :

A school program at 10 years old provided this respondent with the opportunity to learn swimming, emphasizing the critical role of educational institutions in skill dissemination.

Respondent F (15 years old) :

Learning to swim at 15 years old during a school trip illustrates how extracurricular activities and school programs can compensate for earlier missed opportunities.

Respondent G (17 years old) :

Self-teaching at 17 in a local lake highlights the adaptability and determination of individuals, especially when formal lessons are inaccessible.

Respondent H (25 years old) :

Learning to swim at 25, motivated by friends during a beach holiday.

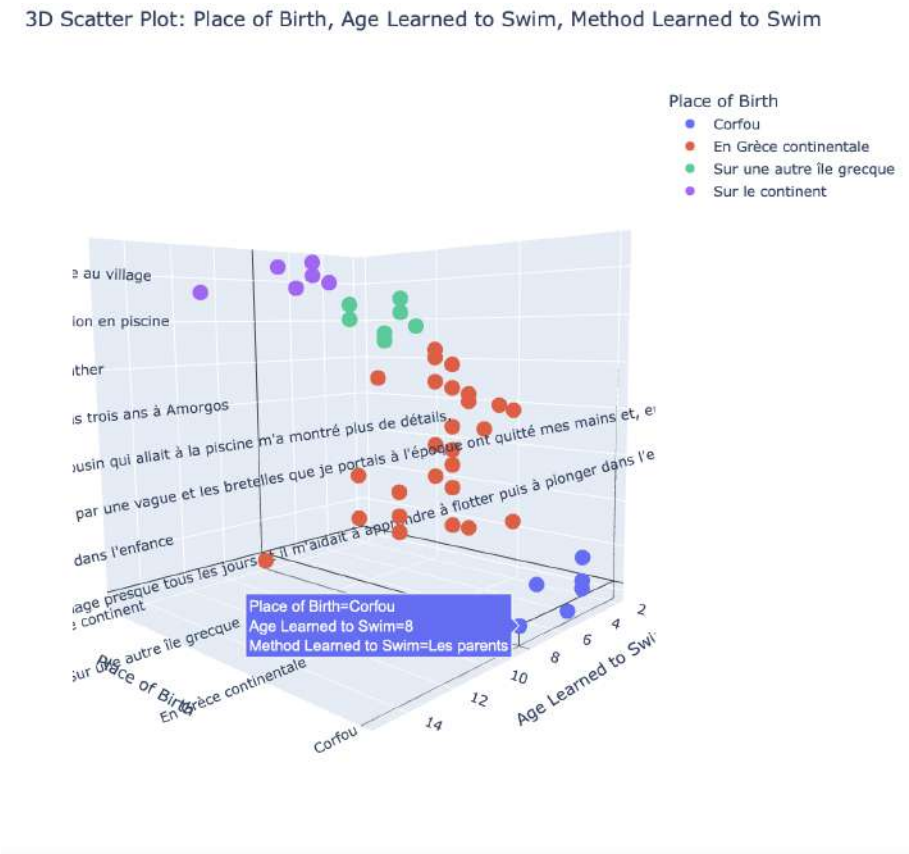

FIGURE 19 – 3D scatter plot, People's hisotries of starting swimming

0.3.7 Island's vocabulary

The linguistic landscape of Corfu is characterized by a unique set of words and expressions that are not commonly found in other parts of Greece. These special Corfiot words provide a rich tapestry of the island's cultural and social life, offering insights into the daily experiences and historical influences that shape the language of the island's inhabitants.

Upon examining the provided data, the unique Corfiot words can be categorized into several themes :

1. Meteorological Terms 2. Social and Cultural Expressions 3. Personal Descriptions 4. Circumstantial and Situational Terms Meteorological Terms

Meteorological terms are prevalent in the Corfiot dialect, reflecting the island's distinct weather patterns and its impact on daily life.

1. *"Garbi"* - This term refers to a specific type of wind. In Corfu, it is used to describe a strong wind coming from the southwest, often associated with storms. The term's usage highlights the islanders' close relationship with their maritime environment and their need to describe weather

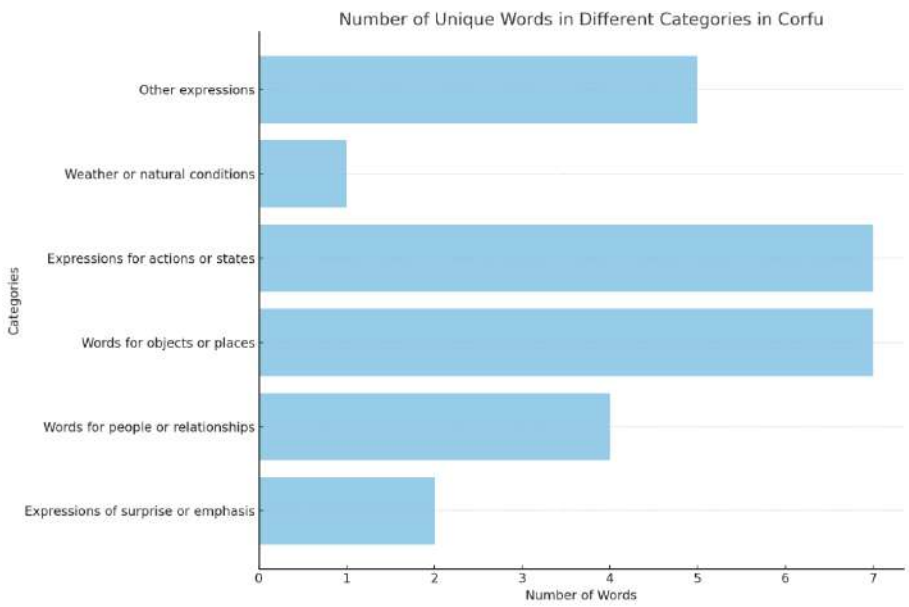

FIGURE 20 – Number of Unique words in different categories in Corfu

conditions precisely.

Social and Cultural Expressions

Corfiot culture is rich and diverse, influenced by various historical periods, including Venetian, French, and British rule. This diversity is reflected in the language, with many words and expressions rooted in social and cultural practices unique to the island.

1. *"Kantouni"*- This word is used to describe the narrow alleys found in Corfu's old town. These alleys are a distinctive feature of the island's architecture, influenced by Venetian urban planning. The term not only describes a physical space but also evokes a sense of historical continuity and cultural heritage.

2. "*Páno sto kantauni"*- This expression, meaning "around the corner," is frequently used in daily conversation. It indicates not just a location but also a communal space where social interactions occur, reflecting the close-knit nature of Corfiot communities.

Personal Descriptions

Certain words are used to describe individuals in ways that are specific to Corfu, capturing local attitudes and perceptions.

1. *"Mpompólos"* - This term is used to describe a young boy or a man who is considered naive or inexperienced. It often carries a slightly pejorative connotation, reflecting local social dynamics and attitudes towards youth and inexperience.

2. *"Páliokaravos"* - Literally translating to "old ship," this term is metaphorically used to describe someone who is seen as a tough, seasoned individual, often with a rough exterior. It reflects the maritime culture of the island and the valorization of resilience and hardiness.

Circumstantial and Situational Terms

These words describe specific situations or conditions that are unique to the Corfiot experience.

1. *"Xelás"* - This word is used to describe a sudden, heavy downpour, characteristic of Corfu's unpredictable weather. The term captures the intensity and abruptness of such weather events, which are a common feature of island life.

2. *"Kataraktís*" - Referring to a waterfall, this term is often used metaphorically to describe a flood of emotions or a deluge of events. It reflects the dramatic natural landscapes of Corfu and the way these landscapes influence local metaphors and expressions.

Comparing these Corfiot terms to standard Greek, several key differences emerge. Firstly, the vocabulary in Corfu is heavily influenced by the island's historical interactions with various cultures, particularly the Venetians. This has led to the incorporation of words and expressions that are not found in other parts of Greece. For example, *"kantouni"* has Venetian roots and is unique to Corfu and a few other Ionian islands.

Secondly, the island's maritime environment plays a significant role in shaping the language. Terms like *"garbí"* and *"páliokaravos"* highlight the importance of the sea in Corfiot life, influencing both practical vocabulary and metaphorical expressions. In contrast, mainland Greek may not have equivalents for these terms, or if they do, the terms might not carry the same nuanced meanings.

Finally, the close-knit social structure of Corfiot communities is reflected in the language. Expressions like *"páno sto kantauni"* emphasize communal spaces and social interactions that are integral to island life. Such expressions are indicative of the social fabric of Corfu, where personal relationships and community bonds are paramount.

0.3.8 Mainland and island

One of the most pronounced themes in the participant responses is the sense of isolation inherent to island life. This isolation is not merely geographical but extends into social and economic realms. The sea acts as a physical barrier, separating the island from the mainland and creating a unique sense of boundedness and self-containment. This isolation often results in a close-knit

community where social ties are strong, and everyone is familiar with each other. However, it can also lead to feelings of being cut off from broader social and economic opportunities available on the mainland.

In *"Belonging in an Aquapelago : Island Mobilities and Emotions,"* Hayfield and Nielsen (2022) discuss how islanders develop a unique sense of belonging through their interactions with both land and sea. The concept of *"aquapelagic belonging"* underscores the interconnectedness of island life with maritime environments, which shapes the emotional and social fabric of island communities. This is supported by participant responses highlighting the close-knit nature of Corfu's community, where social bonds are stronger due to the limited geographical space and the necessity of mutual support.

Economic factors significantly differentiate island life from mainland living. Islands often have economies heavily reliant on tourism and fishing, with limited industrial or agricultural diversity. This economic dependency can make islands vulnerable to external shocks, such as fluctuations in tourist numbers or global economic downturns.

The reliance on tourism is particularly evident in Corfu, where many respondents noted that the island's economy revolves around the tourist season. This seasonal economy creates a boom-and-bust cycle that affects local livelihoods and can lead to economic instability. In contrast, mainland regions typically have more diversified economies, providing greater stability and a wider range of employment opportunities.

Islands like Corfu offer unique environmental experiences that differ markedly from the mainland. The island's landscape, characterized by beaches, olive groves, and mountainous terrain, creates a distinct ecological environment. This natural beauty is a significant draw for tourists but also poses challenges for sustainable development and environmental conservation.

The environmental philosophy of dark ecology, as discussed by *Morton* (2007), is relevant here. It highlights the interconnectedness and the often-overlooked negative impacts of human activities on the environment. On islands, the effects of pollution, overfishing, and tourism are more acutely felt due to the confined space and limited natural resources. This necessitates a careful balance between economic development and environmental sustainability.

Social and cultural life on islands is shaped by their isolation and unique environmental context. The participant responses from Corfu indicate a strong cultural identity tied to the island's history and traditions. Festivals, religious ceremonies, and local customs play a central role in the social life of islanders, fostering a sense of community and continuity.

However, this strong cultural identity can sometimes lead to resistance to change and external

influences. The insular nature of island life can create a more conservative and inward-looking society compared to the more cosmopolitan and diverse cultures often found on the mainland.

Mobility is a critical factor that differentiates island from mainland life. The need to navigate both land and sea environments makes transportation and accessibility more complex and costly for island residents. The study by Hayfield and Nielsen (2022) emphasizes how mobility practices are integral to island life, shaping how residents interact with their environment and each other.

In Corfu, the reliance on ferries and boats for transportation highlights the logistical challenges of island living. This can affect everything from access to healthcare and education to the availability of goods and services. In contrast, mainland residents typically benefit from more extensive and reliable transportation networks, facilitating easier movement and access to resources.

0.3.9 Island Imaginaries : Differences Between Island and Mainland Life

Islands have always held a unique place in the collective imagination, often representing idyllic paradises or isolated outposts. This dichotomy is evident in the ways islanders perceive their lives in contrast to those living on the mainland. Based on the responses from participants regarding the differences between life on an island and life on the mainland, we can categorize and analyze their perceptions to understand the distinct features that define island life.

1. Isolation and Accessibility

- Isolation : Many respondents highlighted the sense of isolation inherent to island life. The geographical boundaries imposed by the sea create a natural separation from the mainland. This isolation can lead to a feeling of being cut off from the rest of the world, both physically and metaphorically. It impacts the availability of resources, access to healthcare, and educational opportunities.

- Accessibility : Conversely, some respondents noted the increased difficulty in accessing goods, services, and opportunities. The reliance on ferries and boats for transportation can be both a logistical and economic burden. This limited accessibility can foster a strong sense of community as islanders often depend on one another more than mainlanders do.

2. Community and Social Structure

- Tight-Knit Community : Island life is often characterized by close-knit communities where everyone knows each other. This can lead to stronger social bonds and a greater sense of belonging. The shared experiences and mutual reliance create a supportive environment that is less prevalent

on the mainland.

- Social Control : However, this tight-knit nature also brings about a higher degree of social control. Islanders might feel a lack of privacy and a pressure to conform to communal norms and expectations. This social scrutiny can be both a positive force for cohesion and a source of stress for those who wish to diverge from the norm.

3. Lifestyle and Pace of Life

- Slower Pace : The pace of life on islands is often slower and more relaxed compared to the hustle and bustle of the mainland. This leisurely lifestyle is seen as a significant benefit by many respondents, offering a higher quality of life with less stress and more time for personal activities and family.

- Limited Opportunities : The flip side of this slower pace is the limited opportunities for career advancement and cultural activities. The smaller economies of islands can lead to fewer job prospects, particularly in specialized fields, and fewer entertainment options, which can drive younger populations to seek opportunities elsewhere.

4. Environmental and Aesthetic Differences

- Natural Beauty : Many participants pointed out the stunning natural beauty of islands, with their pristine beaches, clear waters, and unique flora and fauna. This environment fosters a close relationship with nature and often a lifestyle that is more attuned to outdoor activities.

- Environmental Vulnerability : Despite this beauty, islands are also more vulnerable to environmental changes and disasters. Issues such as rising sea levels, hurricanes, and limited freshwater resources pose significant challenges. These environmental vulnerabilities necessitate a greater focus on sustainability and conservation efforts among island communities.

Case Descriptions and Comparisons

1. Isolation and Accessibility

- Example : Respondent A mentioned that living on an island means *"being disconnected from the broader world,"* with infrequent transport links making travel and supply chain logistics challenging. This isolation can foster resilience and self-sufficiency among islanders, but it also means that emergencies or special needs can become significant hurdles.

- Comparison : In contrast, Respondent B, who lived on the mainland, emphasized the ease of access to a wide range of services and amenities. The ability to travel quickly and without planning

adds a layer of convenience that islanders do not have.

2. Community and Social Structure

- Example : Respondent C highlighted the *"deep sense of community"* on their island, where neighbors help each other during times of need. This strong communal bond is often celebrated during local festivals and community events, fostering a sense of unity.

- Comparison : Respondent D from the mainland noted the more *"individualistic lifestyle"* prevalent in cities, where social interactions are often limited to work and immediate family. The anonymity of urban life can lead to less social pressure but also to feelings of loneliness.

3. Lifestyle and Pace of Life

- Example : Respondent E praised the *"slow and serene lifestyle"* of island life, where days are spent enjoying the natural surroundings and engaging in leisurely activities. This slower pace contributes to lower stress levels and a higher appreciation for simple pleasures.

- Comparison : Respondent F, living on the mainland, described a *"fast-paced and competitive environment,"* where time is often a scarce resource. The constant drive for efficiency and productivity contrasts sharply with the island lifestyle.

4. Environmental and Aesthetic Differences

- Example : Respondent G described the *"breathtaking scenery"* of their island, with daily experiences of watching the sunrise over the ocean and exploring untouched natural landscapes. This close connection to nature enhances their quality of life.

- Comparison : Respondent H from the mainland recounted their environment as *"urban and industrial,"* with limited green spaces and higher pollution levels. While cities offer cultural and economic opportunities, they lack the natural beauty that islands provide.

To further contextualize these personal accounts, it's essential to draw on scholarly work that examines the unique aspects of island life. Hayward (2012) discusses the concept of *"aquapelagos,"* where the aquatic environment is integral to the cultural and social life of the island. This relationship with the sea shapes the identity and daily practices of islanders, creating a distinct lifestyle that is not found on the mainland. Similarly, Stratford et al. (2011) emphasize the relational aspects of islands, where the geographical boundaries influence social structures and community dynamics in unique ways.

0.4 Third chapter : Spatial representation of island's toponyms

0.4.1 Corfu spatial visualisation

Demographic data for the island of Corfu The island of Corfu, part of the Ionian Islands in Greece, had a population of around *115,000 in 2024*. The population density is around 200 inhabitants per square kilometre, with the highest concentration in the capital, also known as *Corfu (Kerkyra)*. This city alone is home to around a third of the island's population (WorldPop, 2024).

Corfu is divided into several municipalities, including *Central Corfu and the Diapontian Islands, North Corfu, Paxoi and South Corfu*. In total, the island comprises *98* small municipalities or villages, with populations ranging from less than *100* to around *2,000* inhabitants. This distribution reflects the rural nature of most of the island, despite the presence of a large urban population in the capital (Population Health Metrics, 2024).

Corfu's population has changed over the decades. In 1991, the population was 31,359, and by 2001 it had fallen slightly to 28,185. The 2011 census recorded a population of 24,838, indicating a further decline. In 2024, the population of Corfu's main urban area was approximately 21,074 (BMC Research Notes, 2024).

The island has a varied ethnic make-up, including a significant number of British expatriates and an Albanian immigrant community who have settled in Corfu mainly for economic reasons. These groups add to the island's multicultural mosaic and contribute to its demographic and cultural diversity (WorldPop, 2024).

From the point of view of epidemiology and health measures, Corfu's demographic data is crucial for planning and policy-making. The population includes important groups such as children under five, women of childbearing age and the elderly. These demographic groups are particularly important for health services and interventions on the island (Population Health Metrics, 2024).

0.4.2 Research question on hand-drawn maps

Hand-drawn maps, often referred to as *'cartographic artefacts*', are the subject of a wide range of interdisciplinary studies covering geography, history, art and cognitive science. The scientific examination of these maps focuses on their creation, interpretation and applications in various fields.

The creation of hand-drawn maps involves complex cognitive processes, including spatial

reasoning, memory and symbolic thinking. Cartographers must translate three-dimensional landscapes into two-dimensional representations, which requires advanced spatial cognition (Kitchin & Dodge, 2007). Cognitive scientists study these processes to understand how people perceive and interpret spatial information (Liben & Downs, 1993).

Modern methods for studying hand-drawn maps include spatial analysis, semiotics and the use of geographic information systems *(GIS)*. *GIS* technology allows researchers to digitise and analyse historical maps, integrating them with contemporary geospatial data (Goodchild, 2009). This integration provides a better understanding of historical landscapes and spatial relationships (Gregory & Healey, 2007).

Participatory mapping involves local communities in the mapping process, allowing them to document their knowledge and views. This approach has been used in a variety of contexts, from indigenous peoples' land rights to urban planning (Chambers, 2006 ; Rambaldi et al., 2006). Participatory mapping projects often use hand-drawn maps as a starting point for discussion and planning (Corbett et al., 2009).

Hand-drawn maps also have an important artistic and cultural dimension. They often incorporate elements of visual art, making them not only functional tools but also aesthetic objects (Cosgrove, 2008). Studying these maps involves analysing their visual language and the cultural contexts in which they were created (Wood & Fels, 2008).

While traditional hand-drawn maps continue to be studied, advances in digital cartography have transformed the field. Digital tools enable the creation of more accurate and detailed maps, but hand-drawn maps remain important for their ability to capture subjective experiences and local knowledge (Monmonier, 1996 ; Dodge et al., 2011).

0.4.3 Preparing the data

I annotated and collected the names of all toponyms and descriptions of places on the island of Corfu on maps, then the information was classified by number of mentions.

Categories were also introduced into which the places mentioned on the island of Corfu could be divided. These categories are : A*ttraction, Beach, Town, Town location, Country, Education, Government location, Historic location, Natural attraction, Sea, Small island, Transport, Village* which is entirely related to the types of maps and demographic characteristics of Corfu.

	Type	Count
0	Attraction	4
1	Beach	99
2	City	69
3	City place	10
4	Country	4
5	Education	6
6	Governmental place	4
7	Historical location	58
8	Natural attraction	8
9	Sea	1
10	Smaller island	19
11	Transport	29
12	Village	247

FIGURE 21 – Categories of toponyms and their amount

Sidari	37	39.79282	19.70173
Old Town of Corfu(centre)	35	39.62409	19.92116
Corfu	29	39.59134	19.85962
Paleokastritsa	26	39.67654	19.72522
Ipsos	24	39.69489	19.83743
Kavos	21	39.38297	20.11505
Lefkimmi	21	39.42336	20.07094
Corfu port	20	39.63060	19.90663
Agios Gordios	17	39.54640	19.85162
Kanoni	16	39.59415	19.91841
Kassiopi	16	39.78911	19.92205
Mon Repos	14	39.60657	19.92522
Old Fortress	12	39.62341	19.92951
Spianada	12	39.62358	19.92381
Glyfada	10	39.59325	19.80770
Canal d Amour	8	39.79747	19.69808
Angelokastro Castle	7	39.67827	39.67827
Garitsa	7	39.61396	19.92018
Gouvia	7	39.65173	39.65173
Nissaki	7	39.72402	19.89699
Roda	7	39.78899	119.78920
Airport	6	39.60190	19.91404
Neo Fortress	6	39.62494	19.91686
Paxos	6	39.20929	20.16168
Pelekas	6	39.59249	19.82250
Pontikonisi	6	39.58606	19.91742
Achilleion Palace	5	39.56278	19.90415

FIGURE 22 – CSV document for the visulisation

0.4.4 Hand-drawn maps and anthropology, Cultural narratives and local knowledge

Hand-drawn maps are a unique way of documenting and preserving local knowledge. Unlike standard mapping methods, these maps can incorporate cultural landmarks, oral histories and community-specific data that are often overlooked in conventional mapping. For example, participatory mapping projects in indigenous communities have highlighted the importance of sacred sites, traditional hunting grounds and historic migration routes, preserving cultural narratives for future generations (Chapin, Lamb, & Threlkeld, 2005).

Hand-drawn maps are an integral part of participatory research methodologies, as they allow communities to actively contribute to the research process. By involving local participants in the creation of maps, researchers can ensure that the resulting representations are more accurate and culturally relevant. This collaborative approach not only democratises the research process, but also strengthens the validity of the results by integrating diverse perspectives (Rambaldi et al., 2006). One of the strengths of hand-drawn maps in anthropological research is their ability to reflect the subjective experiences and perceptions of individuals. Unlike digital maps, which often emphasise objectivity and accuracy, hand-drawn maps can capture personal memories, emotions and meanings associated with different places. This reflexivity allows anthropologists to explore how individuals and communities perceive and interact with their environment (Kitchin & Dodge, 2007).

Hand-drawn maps are also valuable tools for visual ethnography, a method that uses visual media to study and represent cultural practices. These maps can serve as visual narratives that complement written ethnographies, providing a more holistic understanding of the research context. Through visual storytelling, anthropologists can convey complex social dynamics and spatial relationships in an accessible and engaging way (Pink, 2007).

0.4.5 Spatialization tools GIS, QGIS and ArcGis

Geographic Information Systems (GIS) represent a major advance in spatial analysis and geospatial data management. *GIS* encompasses the acquisition, storage, manipulation and visualisation of spatial data, providing powerful tools for understanding complex geographic patterns and relationships. *GIS* integrates multiple layers of information to provide detailed and comprehensive maps, which are essential for decision-making in a variety of scientific disciplines such as environmental science, urban planning, public health and archaeology.

ArcGIS, developed by Esri, is one of the GIS platforms available today. *ArcGIS* offers a suite of tools that address different aspects of geospatial analysis, from basic mapping to advanced geo-

statistical modelling.

One of the strengths of *ArcGIS* is its ability to manage large and complex datasets. The platform supports a wide variety of data formats, including *shapefiles, geodatabases*, raster datasets and more. ArcGIS' robust data management capabilities are complemented by advanced analytical tools. These tools enable scientists to perform spatial statistics, geostatistical analysis and 3D modelling. For example, spatial autocorrelation techniques can be used to assess the degree of clustering in a dataset, which is essential for identifying disease hotspots in epidemiological studies or areas of high biodiversity in conservation planning.

ArcGIS also supports scripting and automation through Python, which is invaluable for repetitive tasks and large-scale analysis. Python integration allows users to develop custom scripts and tools, enhancing the functionality of *ArcGIS*. This capability is particularly useful in scientific research, where bespoke analyses are often required. Researchers can automate data processing workflows, perform batch analyses and create custom geoprocessing tools that can be shared and reused.

0.4.6 Binning, heat maps

Heat maps and *binning* are essential spatial GIS visualisation techniques that enable researchers and analysts to interpret complex spatial data effectively. Heat maps are graphical representations of data in which individual values are represented by colours. They are particularly useful for identifying areas of high intensity or concentration within a data set. By transforming raw data into a visual format, heat maps make it easier to detect patterns, trends and anomalies. They are particularly useful in fields such as epidemiology, environmental science, urban planning and criminology, where spatial patterns are essential for decision-making and resource allocation.

Binning, on the other hand, is a process of aggregating data into bins or cells, which simplifies the analysis of large datasets by reducing the granularity of the data. This technique is crucial when dealing with large spatial datasets that can be overwhelming and difficult to interpret in their raw form. *Binning* creates grid-like representations of data, where each bin or cell contains information aggregated from multiple data points within its boundaries. This aggregation can be based on various statistics such as mean, median, sum or number, depending on the nature of the analysis.

Several studies have highlighted the effectiveness of heat maps and binning in spatial analysis. *Cromley and McLafferty* (2012) demonstrate the use of heat maps in health geography to visualise the spread of disease and identify high-incidence groups. Similarly, in environmental studies, *De Smith, Goodchild and Longley* (2007) show how heat maps can be used to analyse pollution levels and their spatial distribution. These techniques are also widely used in criminology to map

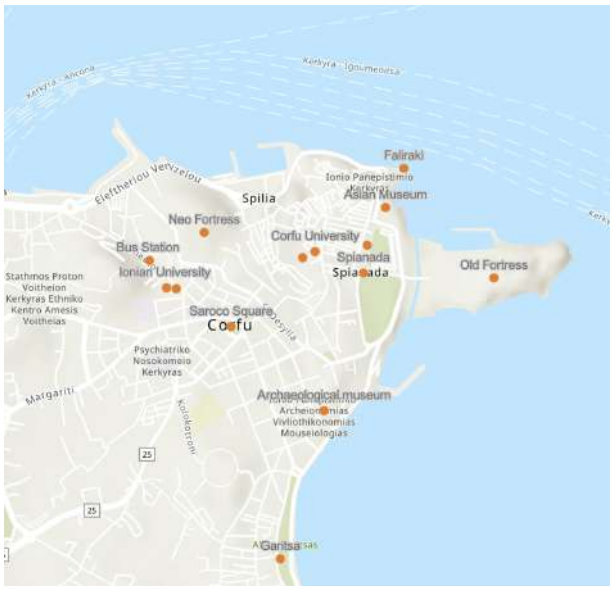

FIGURE 23 – Kerkyra

crime hotspots and patterns, assisting law enforcement agencies in strategic planning and resource deployment (Eck, Chainey, Cameron, Leitner, & Wilson, 2005).

The implementation of *heatmaps* and *binnings* in *GIS* software such as *ArcGIS and QGIS* has further improved their accessibility and ease of use. *ArcGIS*, for example, provides robust tools for creating heat maps through its *Spatial Analysis extension*, which allows users to generate heat maps and visualize point data efficiently (Esri, 2020).

0.4.7 Simple visualization of the toponyms of the island of Corfu

The images provided are visual representations of spatial data on the island of Corfu, created using *ArcGIS*. These maps demonstrate various geospatial visualization techniques that improve the understanding of spatial distributions and patterns.

The first map shows point data represented by orange dots, indicating specific locations on the island of Corfu. Each point represents a unique location or point of interest, spread evenly across the island and including smaller islands nearby such as Diapontia, Ereikousa and Mathraki Islands. This type of visualization is effective in highlighting the geographic distribution of different sites, allowing users to quickly identify the presence and concentration of these locations.

The second map zooms in on the urban area of Corfu Town, providing a more detailed view of the spatial distribution of points within the town. Orange dots mark specific locations such as historical monuments, public institutions and other points of interest.

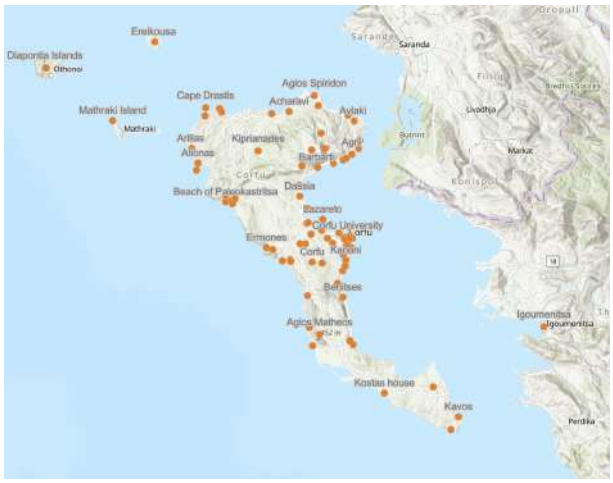

FIGURE 24 – Corfu Island

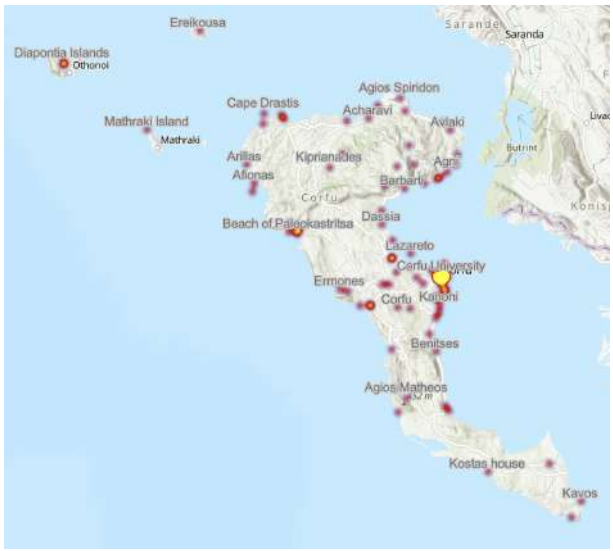

FIGURE 25 – Heat map of indicated toponyms

0.4.8 Heat maps

The provided heatmaps provide a visual representation of spatial data density across the entire island of Corfu, effectively highlighting areas with higher concentrations of points of interest. These maps leverage the capabilities of ArcGIS to present complex spatial information in an intuitive format.

On the first heat map we see a color gradient indicating the density of points across Corfu. Colors range from light blue to red, with red areas signifying higher concentrations of data points. The map clearly identifies several hotspots, notably around Corfu Town, where the density of spots is highest. This suggests a significant clustering of points of interest, such as historical monuments, public institutions or popular tourist destinations, in and around the city center. The second heat map provides a more detailed view, with a similar color gradient indicating data density. This map

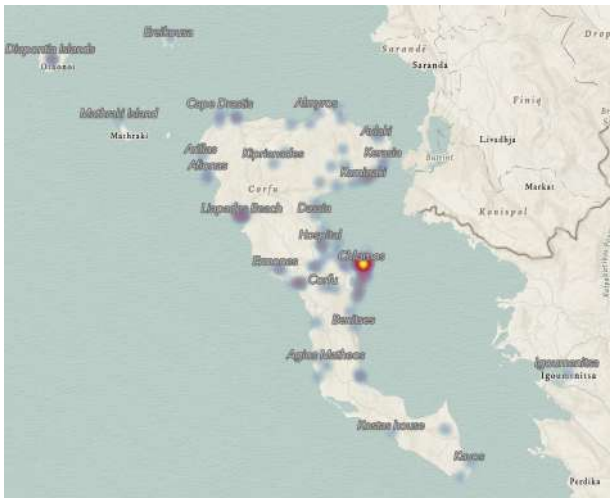

FIGURE 26 – Heat map of indicated toponyms 2

also highlights several hotspots, with notable concentrations around Corfu Town, Kanoni and Benitses. The intensity of colors in these areas indicates a high density of points, which could correlate with areas of high tourist activity, important urban infrastructure or other points of interest. Additionally, smaller hotspots can be observed in northern regions such as Acharavi and Agios Spiridon, suggesting secondary areas of interest.

Heatmaps are particularly useful for identifying patterns that are not immediately apparent in the raw data. By grouping data points onto a continuous surface, these maps help visualize spatial trends and outliers. For example, the concentration of points in the southern part of Corfu, especially around Corfu Town and Kanoni, could reflect the historical and administrative importance of these areas. Conversely, the presence of hotspots in more remote areas such as the Diapontia and Mathraki islands highlights regions which, despite their relative isolation, present important points of interest.

0.4.9 Cluster (binning) maps

The cluster maps of Corfu Island provided here illustrate a method of aggregating spatial data into discrete units or groups, effectively simplifying and clarifying the interpretation of data density and distribution.

In the first cluster map, the island of Corfu is divided into a grid of equal-sized squares, with each compartment containing a number of digitally represented data points. The boxes are colored in different shades of pink and purple, with darker shades indicating higher densities of data points. The numerical values in each compartment provide an accurate count of the data points contained in that area, allowing easy identification of areas with higher concentrations. The map notably shows

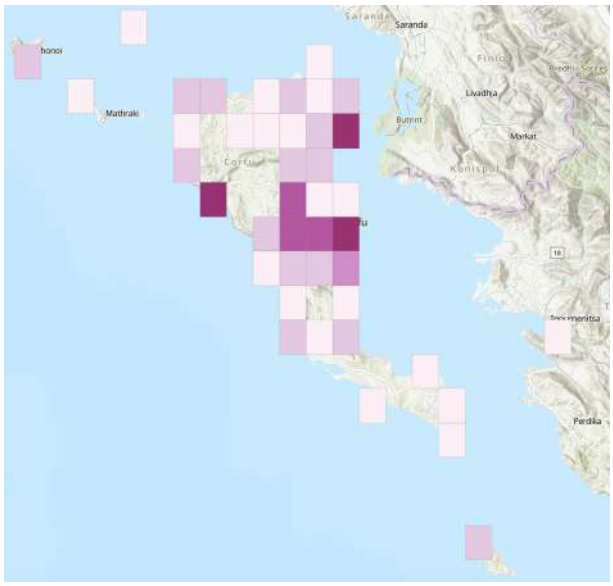

FIGURE 27 – Binning map 2

a significant clustering around Corfu Town, with one compartment containing 19 data points. This clustering likely indicates a high level of activity or concentration of points of interest in these regions. Other notable areas with higher densities include the northern and central parts of the island, as well as some bins in the southern region.

The second grouping map uses a similar grid overlay but without the numerical values inside each group. Instead, it relies solely on color shading to convey the density of data points, with darker shades indicating higher densities. This map provides a more general view of the data distribution, making it easier to spot patterns and overall trends without getting distracted by the exact numbers. The darker boxes again highlight areas around Corfu Town and other central parts of the island, reaffirming the concentration of data points in these regions.

0.4.10 Categorized maps

The Corfu Island category maps presented here provide a visual classification of various places based on their categories, using color-coded markers to distinguish between different types of places.

The first map displays individual points representing different locations on the island, each color coded according to its category. Categories include villages, beaches, historic places, small islands, transportation hubs, cities, educational institutions, natural attractions, general attractions and other miscellaneous locations. This categorization is represented visually using a diverse palette of colors, making it easy to differentiate between types of places. For example, red dots indicate villages, blue dots represent beaches, and green dots represent historical places. This color coding

FIGURE 28 – Numbered binning map 1

FIGURE 29 – Categories of indicated toponyms

allows users to quickly identify the distribution and types of places in Corfu.

The second map enhances this visualization by incorporating pie charts into the markers, providing a more detailed breakdown of categories within each location. Larger pie charts indicate areas with multiple location categories, with each segment of the pie chart representing a different category. This approach allows for a more nuanced understanding of the complexity and diversity of places within specific areas. For example, a large circular diagram of Corfu Town could show significant segments of historic places, educational institutions and transport hubs, reflecting the multifaceted nature of the town.

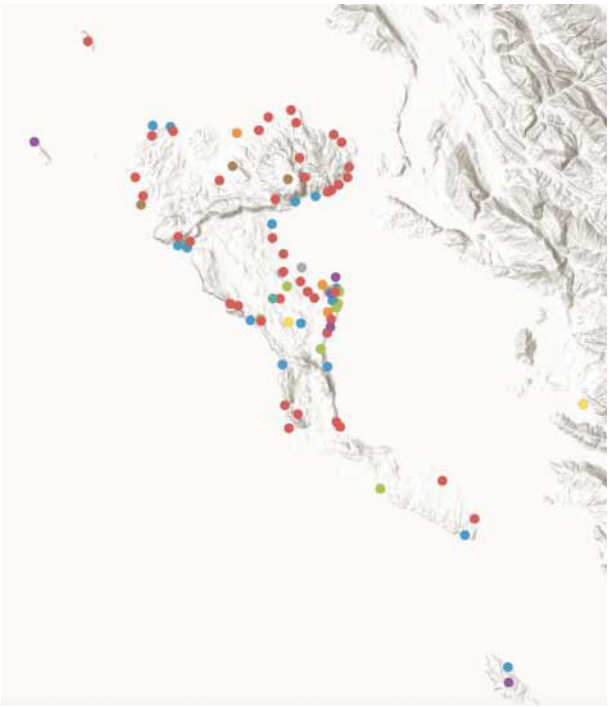

FIGURE 30 – Map of different island categories

FIGURE 31 – Map of different island categories

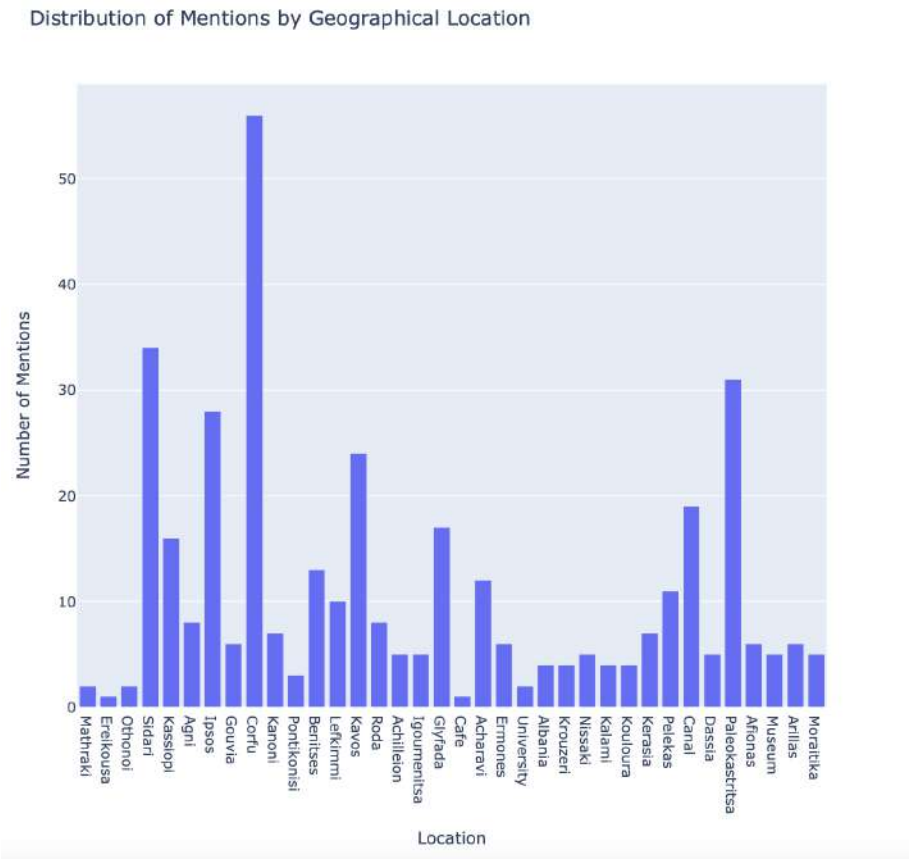

FIGURE 32 – Distirbution of mentions by Geographical location

0.5 Fourth chapter. Island spatial imaginaries and their conceptualisation

0.5.1 Yolo model for object recognition

In order to create a model that will help to identify objects from maps on the map, as already described in the introduction, I prepared some of the images in Label Studio, 4 categories of objects were selected for annotation : island, beach, signs, names descriptions, which show all the objects that occur on the drawn maps of the island. So far, with such a relatively small database (136 images), I have not created narrower categories as it might not be very efficient. I used yolov8 to create the model.

Detailed Description of the Dataset Preparation and YOLOv8 Training Code The provided code is designed to prepare a dataset for object detection using YOLOv8 and to train the model using the prepared dataset.

```
# Step 1: Mount Google Drive
from google.colab import drive
drive.mount('/content/drive')

# Step 2: Install YOLOv8 and dependencies
!pip install ultralytics opencv-python-headless

# Step 3: Set up directories and paths
import os
import shutil
import random

# Define the path to your dataset in Google Drive
drive_path = '/content/drive/MyDrive/project-7-at-2024-05-28-10-58-9c947ad2'

# Create directories for train and val
os.makedirs(f'{drive_path}/images/train', exist_ok=True)
os.makedirs(f'{drive_path}/images/val', exist_ok=True)
os.makedirs(f'{drive_path}/labels/train', exist_ok=True)
os.makedirs(f'{drive_path}/labels/val', exist_ok=True)
```

FIGURE 33 – Set Up Directories and Paths

1. Google Drive Mounting : This step mounts your Google Drive to the Colab environment, allowing you to access files stored in your Drive.

'drive.mount('/content/drive')' : The 'mount' method is used to connect the Google Drive, making the files available in the '/content/drive' directory.

2. Install YOLOv8 and Dependencies

1. Package Installation :

- 'ultralytics' : This package provides the YOLOv8 implementation.

- 'opencv-python-headless' : This is a version of OpenCV without GUI functionalities, suitable for environments like Colab where display windows are not required.

- The '!pip install' command installs these packages in the Colab environment.

Step 3 : Set Up Directories and Paths

1. Directory and Path Management :

- 'os' : This module provides a way to use operating system dependent functionality like reading or writing to the file system.

- 'shutil' : This module offers high-level operations on files and collections of files, such as copying and moving files.

```python
# Function to split the dataset
def train_test_split(images_dir, labels_dir, split_ratio=0.8):
    images = [f for f in os.listdir(images_dir) if os.path.isfile(os.path.join(images_dir, f))]
    random.shuffle(images)

    split_idx = int(len(images) * split_ratio)
    train_images = images[:split_idx]
    val_images = images[split_idx:]

    for img in train_images:
        try:
            shutil.move(os.path.join(images_dir, img), os.path.join(f'{images_dir}/train', img))
            label = img.replace('.png', '.txt').replace('.jpg', '.txt')  # Assuming labels have the same name as images but
            shutil.move(os.path.join(labels_dir, label), os.path.join(f'{labels_dir}/train', label))
        except FileNotFoundError:
            print(f"Label for {img} not found, skipping.")

    for img in val_images:
        try:
            shutil.move(os.path.join(images_dir, img), os.path.join(f'{images_dir}/val', img))
            label = img.replace('.png', '.txt').replace('.jpg', '.txt')
            shutil.move(os.path.join(labels_dir, label), os.path.join(f'{labels_dir}/val', label))
        except FileNotFoundError:
            print(f"Label for {img} not found, skipping.")

# Split the dataset
train_test_split(f'{drive_path}/images', f'{drive_path}/labels')
```

FIGURE 34 – Dataset Splitting Function

- 'random' : This module implements pseudo-random number generators for various distributions.

- $os.makedirs()$: This function creates directories, and the $exist_ok = True$ argument ensures that no error is raised if the directories already exist.

Dataset Splitting Function

1. Function Definition : - Purpose : This function splits the dataset into training and validation sets. - Parameters : - $images_dir$: Directory containing the image files. - $labels_dir$: Directory containing the label files. - $split_ratio$: Proportion of the dataset to be used for training (default is 80

2. Splitting Process : - $os.listdir()$: Lists all files in the specified directory. - $random.shuffle()$: Shuffles the list of images to ensure random splitting.

- Index Calculation : $split_idx$ determines the index at which to split the list into training and validation sets.

- File Moving : - $shutil.move()$: Moves files from the source directory to the target directory. - Error Handling : If a label file is not found, it prints a message and skips that file.

Split the Dataset

1. Directory Creation :

- This ensures the 'data' directory exists, which will be used to store the dataset configuration file.

```
# Ensure the 'data' directory exists
os.makedirs('data', exist_ok=True)

# Create a YAML configuration file for your dataset
data_config = f"""
train: {drive_path}/images/train
val: {drive_path}/images/val

nc: 4  # Update with the correct number of classes
names: ['beaches', 'island', 'names_and_descriptions', 'signs']  # Update with your class names
"""

# Save the configuration to a file
with open('data/custom_dataset.yaml', 'w') as f:
    f.write(data_config)

# Step 4: Train the YOLOv8 Model
!yolo task=detect mode=train data=data/custom_dataset.yaml model=yolov8s.pt epochs=100 imgsz=640 batch=16

# Step 5: Evaluate the Model
!yolo task=detect mode=val model=runs/detect/train7/weights/best.pt data=data/custom_dataset.yaml
```

FIGURE 35 – Split the Dataset

1. YAML Configuration :

- Content : The configuration includes paths to training and validation images, the number of classes (‘nc‘), and the class names. - File Writing : This configuration is written to a YAML file in the ‘data‘ directory.

Step 4 : Train the YOLOv8 Model

This code provides a comprehensive approach to setting up and training an object detection model using YOLOv8. It includes steps for mounting Google Drive, installing necessary libraries, preparing the dataset by splitting it into training and validation sets, creating a configuration file, and finally training the model. Each step is essential for ensuring that the model is trained effectively on the given dataset, leveraging the power of the YOLOv8 architecture for accurate object detection.

Model analysis

The model configuration file ($model.yaml$) originally specifies 80 classes ($nc = 80$). This is typical for models pre-trained on the COCO dataset, which has 80 object classes.The code overrides this to 4 classes ($nc = 4$), indicating that the current training task involves detecting only 4 different object classes.

Development of Epochs

In deep learning, an epoch refers to one complete pass through the entire training dataset. Each epoch allows the model to learn and adjust its parameters based on the training data. Here’s a step-by-step breakdown of how epochs were developed in the provided training process :

1. Epoch Metrics :

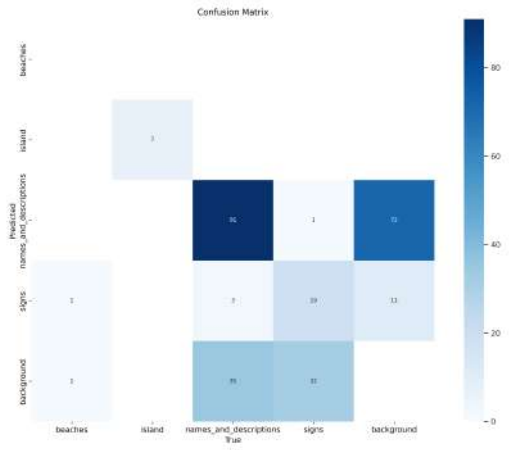

FIGURE 36 – Confusion Matrix

- GPU_mem : Indicates the memory used on the GPU during training.

- box_loss : The loss associated with the bounding box predictions. Lower values indicate more accurate bounding box predictions.

- cls_loss : The classification loss, measuring the error in predicting the correct class labels for detected objects.

- dfl_loss : The distribution focal loss, used to improve the localization accuracy of object boundaries.

- Instances : The number of instances (objects) detected in the current epoch.

- Size : The size of the input images (640x640 pixels).

This detailed analysis provides a comprehensive view of the training process, model performance, and metrics used to evaluate the deep learning model throughout the 100 epochs.

Confusion Matrix :

This matrix displays the performance of the classification model. Each row represents the true class, and each column represents the predicted class. The values are normalized to show the proportion of correct and incorrect predictions for each class.

- Beaches : The model predicted 50 per cent as beaches and 50 per cent as background.

- Island : 100 per cent accuracy in predicting the island class.

- Names and Descriptions : The model had 71 per cent true positives, with some misclassi-

c

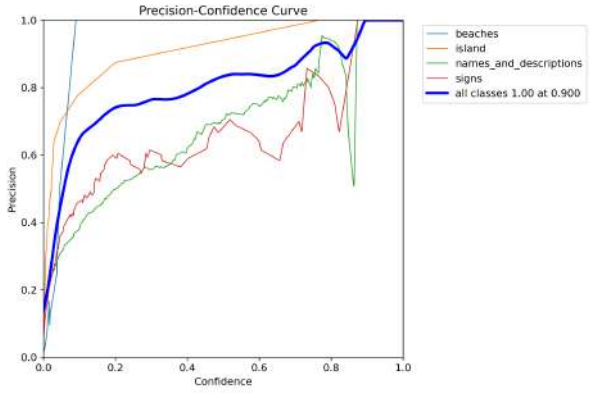

FIGURE 37 – Performance Curves

fication into signs (2per cent) and background (27per cent).

- Signs : 37 per cent correctly identified, with some confusion with names and descriptions (62 per cent) and a small portion as background (1 per cent).

- Background : The model identified 87 per cent of the background class correctly, with some misclassification as names and descriptions (13 per cent).

2. Non-Normalized Confusion Matrix :

- This matrix shows the absolute number of predictions for each class.

- Beaches : 1 correct, 1 background.

- Island : 7 correct.

- Names and Descriptions : 91 correct, 1 sign, 72 background.

- Signs : 19 correct, 11 background.

- Background : 35 names and descriptions, 32 background.

Performance Curves

1. F1-Confidence Curve :

- This curve plots the F1 score against different confidence thresholds for each class.

- Beaches : Shows a high F1 score at low confidence, then decreases.

- Island : Maintains a high F1 score across most confidence levels.

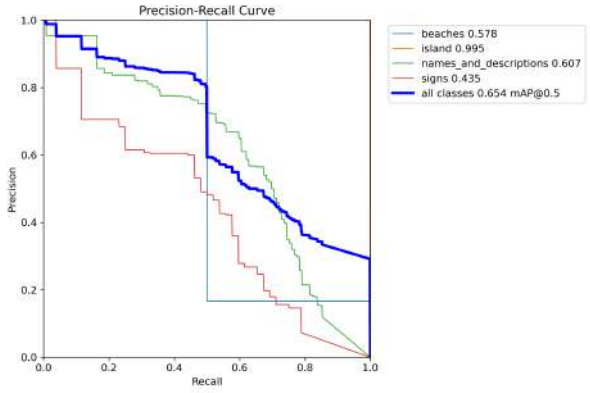

FIGURE 38 – Precision-Recall Curve

- Names and Descriptions : Moderate F1 score, peaking around 0.6 confidence.

- Signs : Lower F1 score, indicating more difficulty in accurately predicting this class.

2. Precision-Confidence Curve :

- This curve shows precision against confidence levels.

- Beaches : High precision at lower confidence levels.

- Island : Very high precision consistently.

- Names and Descriptions : Moderate precision, with some variability.

- Signs : Lower precision, indicating more false positives.

3. Precision-Recall Curve :

- This curve illustrates the trade-off between precision and recall.

- Beaches : Precision drops sharply with increasing recall.

- Island : Maintains high precision and recall.

- Names and Descriptions : Balance between precision and recall, moderate performance.

- Signs : Lower precision and recall, indicating challenges in predicting this class.

4. Recall-Confidence Curve :

- This curve shows recall against confidence levels.

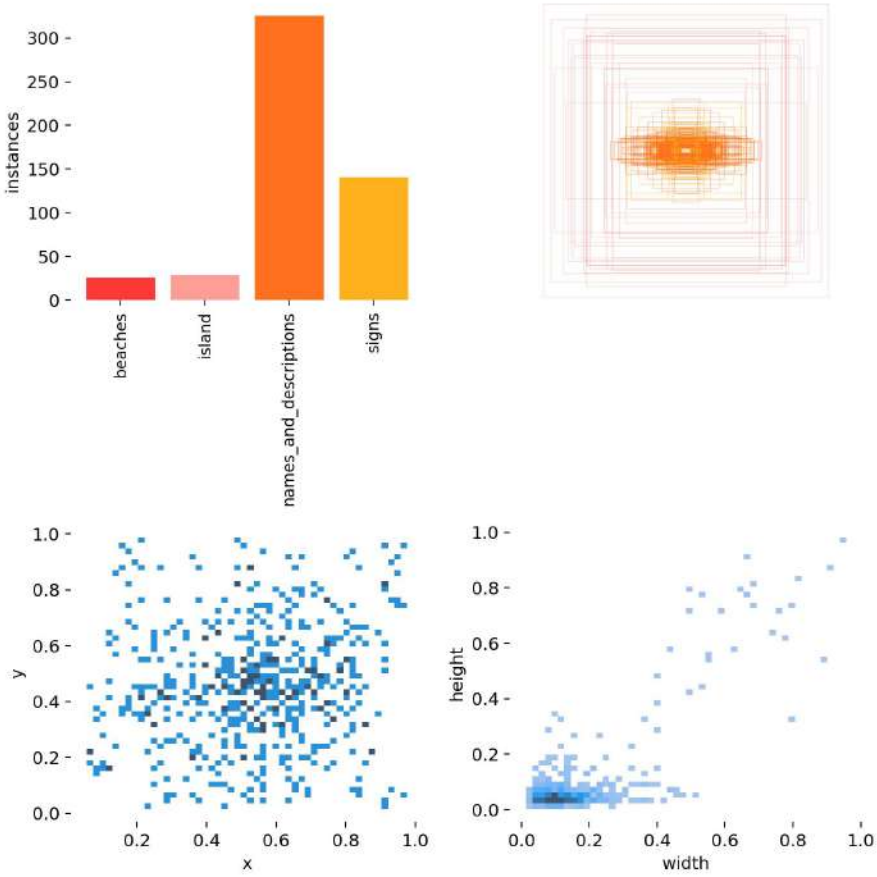

FIGURE 39 – Labels

- Beaches : High recall at low confidence, drops off with higher confidence.

- Island : High recall consistently.

- Names and Descriptions : Moderate recall, decreasing with higher confidence.

- Signs : Lower recall, indicating the model misses many true instances of this class.

Training and Validation Loss Curves

1. Training Losses :

- Box Loss : Shows a decreasing trend, indicating improving bounding box predictions over epochs.

- Classification Loss : Steadily decreases, showing improved class prediction accuracy.

- DFL Loss : Decreases over time, showing better object localization.

2. Validation Losses :

- Box Loss : Starts high, decreases but shows some variability, indicating occasional overfitting or underfitting.

- Classification Loss : Similar trend as training, showing consistent improvement.

- DFL Loss : Decreases but with more fluctuations compared to training, indicating variability in validation performance.

Metrics Over Epochs

1. Precision (B) : Generally increases over time with some fluctuations, indicating improving accuracy in positive predictions.

2. Recall (B) : Increases steadily, showing the model's ability to detect true positives improves.

3.mAP50 (B) : Mean Average Precision at IoU 0.50 shows an overall increasing trend, indicating better detection performance.

4. mAP50-95 (B) : Shows improvement over epochs but with more variability, indicating sensitivity to different IoU thresholds.

Labels Analysis

1. Labels Correlogram : Shows the distribution of bounding box coordinates and dimensions.

- X and Y Coordinates : Centered around the middle of the image.

- Width and Height : Smaller values, indicating smaller objects within the images.

2. Labels Distribution :

- Instances : Most instances are in the ”names and descriptions” class, followed by ”signs”.

- Bounding Box Analysis : Shows the distribution of bounding boxes across the image, indicating how objects are spread within the dataset.

The model demonstrates improving performance over the training epochs, as seen from decreasing loss values and increasing precision and recall metrics. The confusion matrices highlight the model's strength in detecting certain classes (like ”island”) and challenges with others (like ”signs”). The performance curves provide insight into how confidence thresholds affect precision, recall, and F1 scores. Overall, the model shows a good balance between precision and recall for most classes, with room for improvement in handling specific challenging classes.

Model Evaluation

Overall Performance

- Class : ‘all‘

- Images : 8

- Instances : 190

- Box(P) : 0.628

- R : 0.696

- mAP50 : 0.654

- mAP50-95 : 0.349

The overall performance indicates that the model has a moderate precision of 0.628 and a higher recall of 0.696, suggesting that the model is better at detecting most objects but might produce some false positives. The mean Average Precision (mAP) at IoU threshold 0.50 is 0.654, and across IoU thresholds from 0.50 to 0.95, it is 0.349, indicating a reasonable performance with

some room for improvement, particularly in more precise localization.

Class-wise Performance

- Beaches

- Images : 1

- Instances : 2

- Box(P) : 0.946

- R : 0.5

- mAP50 : 0.578

- mAP50-95 : 0.339

The model shows very high precision (0.946) but lower recall (0.5) for the beaches class, indicating that it detects beaches accurately when it predicts them but misses some true instances.

- Island

- Images : 7

- Instances : 7

- Box(P) : 0.761

- R : 1

- mAP50 : 0.995

- mAP50-95 : 0.666

The island class has high performance with perfect recall (1) and high precision (0.761), indicating the model detects all island instances correctly and most predictions are accurate.

- Names and Descriptions

- Images : 8

- Instances : 129

- Box(P) : 0.367

- R : 0.744

- mAP50 : 0.607

- mAP50-95 : 0.253

This class shows moderate recall (0.744) but lower precision (0.367), suggesting that the model can detect many true instances but also makes many incorrect predictions.

- Signs

- Images : 5

- Instances : 52

- Box(P) : 0.439

- R : 0.538

- mAP50 : 0.435

- mAP50-95 : 0.137

For signs, both precision (0.439) and recall (0.538) are moderate, indicating the model struggles with this class, reflected in the lower mAP values.

Speed Metrics

- Preprocess : 15.7ms per image

- Inference : 629.7ms per image

- Loss Calculation : 0.0ms per image

- Postprocess : 4.4ms per image

The preprocessing and postprocessing times are relatively low, while inference time is higher, suggesting that model complexity affects prediction speed.

The model demonstrates varying performance across different classes :

- Island : Excellent performance with perfect recall and high precision.

- Beaches : High precision but low recall.

- Names and Descriptions : Moderate recall but lower precision, indicating many false positives.

- Signs : Moderate performance, with room for improvement.

The overall performance metrics suggest the model is good at detecting objects. The speed metrics indicate efficient preprocessing and postprocessing but could benefit from optimization in inference time.

These insights can guide further fine-tuning and optimization of the model, focusing on improving precision and reducing inference time for better real-time application performance.

0.5.2 The spatial features of island imaginairies

Returning to the similarity of the drawn maps with the real map ; I was also interested in comparing if there is any correlation between the accuracy of the shape of the island's territory and the number of names, toponyms, and symbols that we can find on the map. Howerer, the results show the absence of the strong corrrelations, but maybe after obtaining more maps, we will be able to find the connection.

Using a provided dataset, I performed the following steps :

1. **Data Preparation** :

• Created a DataFrame using the dataset.

• Replaced empty string values with zeros and converted appropriate columns to integer and float types.

• Calculated the sum of annotations (islands, names and descriptions, beaches, and signs) for each entry.

2. **Visualization** :

• Plotted a scatter plot to display the relationship between the sum of annotations and percentage similarity.

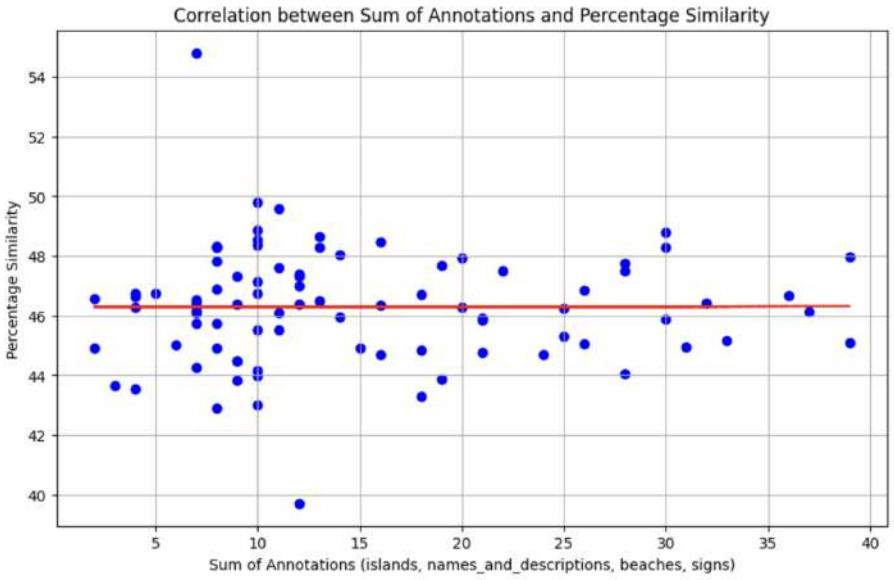

FIGURE 40 – Correlation between Sum of Annotations ans Percentage Similarity

• Added a trendline to visualize the direction and strength of the correlation.

The scatter plot aimed to provide a visual understanding of how these annotations relate to the percentage similarity.

Summary of Findings

• **Scatter Plot Observations** :

The scatter plot demonstrated a moderate positive correlation between the sum of annotations and percentage similarity.

• **Correlation Coefficient** :

The calculated correlation coefficient was approximately 0.49. This indicates a moderate positive correlation, suggesting that as the sum of annotations increases, there tends to be an increase in the percentage similarity. However, the strength of this relationship is not very high.

While the analysis reveals a moderate positive correlation between the sum of annotations and percentage similarity, the correlation is not strong enough to draw definitive conclusions. This implies that other factors may also play significant roles in determining the percentage similarity, beyond just the sum of the annotations.

0.5.3 Beaches as liminal and central imaginary places

In the realm of contemporary anthropology, beaches occupy a unique position as liminal spaces—thresholds between land and sea, nature and culture, solitude and socialization. The analysis of beaches through various cartographic representations and cultural narratives reveals their multifaceted roles in human imagination and societal practices.

Beaches are often highlighted in maps due to their significance as natural landmarks and cultural sites. In the provided document, beaches such as *Rovinia*, *Agios Gordios*, and *Paleokastritsa* are depicted with notable annotations that highlight their geographical features and cultural importance. For instance, the map labeled HDM8 annotates *Rovinia Beach* as "*Really Pretty and really hard to get there*," encapsulating the allure of isolation and unspoiled natural beauty. This description aligns with the anthropological concept of beaches as "*desert islands*" (Löfgren, 2010), where the appeal lies in their perceived remoteness and untouched environment.

Maps like *HDM31* and *HDM32* further illustrate the dual identity of beaches as both leisure destinations and cultural landmarks. *HDM31* emphasizes tourist spots such as *Sidari* and *Paleokastritsa*, indicating their roles in attracting visitors and contributing to local economies. Meanwhile, *HDM32* includes cultural sites like the *Old Town* and the *Venetian Fortress*, integrating the beaches into a broader historical and cultural narrative. This juxtaposition underscores the beaches' role in both contemporary tourism and historical context.

The cultural narratives surrounding beaches often emphasize their dual role as places of leisure and cultural significance. In the annotations from the maps, beaches are frequently described with adjectives that highlight their natural beauty and recreational value. For example, *Agios Gordios* is noted for its picturesque setting and leisure opportunities, while *Paleokastritsa* is renowned for its stunning beaches and historical sites.

These descriptions are not merely aesthetic ; they also reflect deeper cultural and social values. Beaches are sites of social interaction, community gathering, and cultural expression. The emphasis on leisure and beauty in these descriptions reveals a cultural valuation of beaches as spaces for relaxation and escape, reflecting broader societal trends in tourism and recreation.

From an anthropological perspective, beaches are quintessential liminal spaces—zones of transition where different worlds converge. This concept is rooted in *Victor Turner*'s (1969) theory of liminality, which describes transitional phases in rites of passage. Beaches, situated at the boundary between land and sea, embody this liminality both physically and metaphorically.

Physically, beaches are dynamic environments subject to constant change due to tides, weather, and human activity. This dynamism makes them sites of continuous transformation, aligning

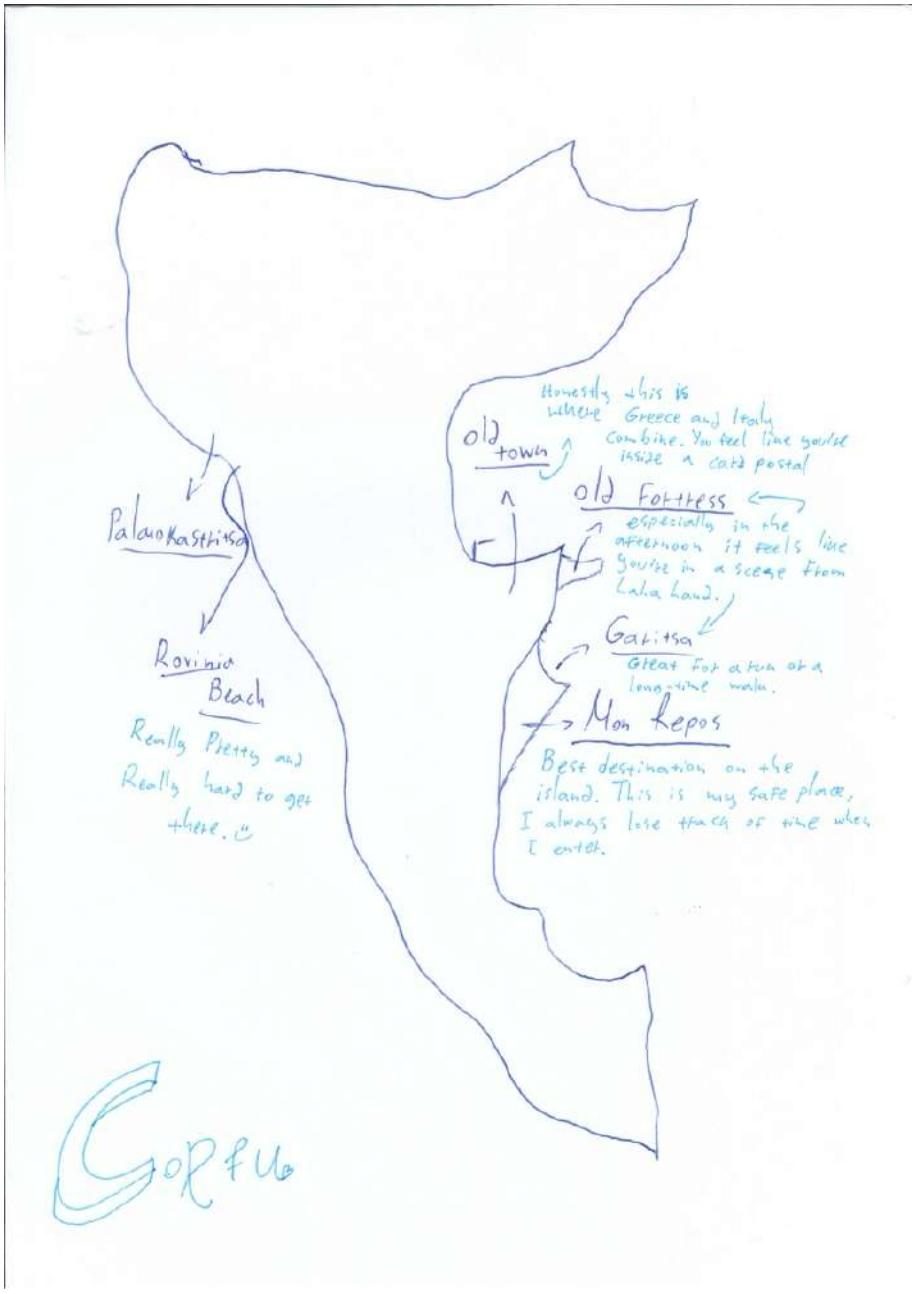

Figure 41 – HDM8

with Turner's notion of liminality as a period of flux and ambiguity. Metaphorically, beaches represent a threshold between the known and the unknown, offering a space for reflection, renewal, and the reimagining of identities.

The social significance of beaches extends beyond their physical attributes. They are spaces where cultural practices, social norms, and community identities are enacted and reinforced. For instance, beaches are often the setting for public celebrations, festivals, and communal gatherings, which serve to strengthen social bonds and cultural continuity.

The comparison between mainland and island beaches offers further insights into their cultural and social roles. Island beaches, such as those on Corfu depicted in the maps, often hold a distinct place in local and tourist imaginaries. They are seen as more secluded, pristine, and exotic compared to their mainland counterparts. This perception is reinforced by the annotations on the maps, which highlight the unique characteristics and attractions of these island beaches.

Mainland beaches, on the other hand, may be more integrated into everyday life and accessible to a broader population. They are often sites of regular social activities, from daily recreation to local traditions. The contrast between island and mainland beaches thus reflects broader themes in island studies, where islands are often imagined as isolated, idyllic spaces distinct from the mainland (Grydehøj, 2017).

Beaches, as depicted in maps and described in cultural narratives, are complex and multifaceted spaces that hold significant anthropological interest. They serve as liminal spaces where different worlds converge, embodying both physical and metaphorical thresholds. The cultural and social significance of beaches is evident in their role as sites of leisure, social interaction, and cultural expression. The comparison between mainland and island beaches further illuminates their distinct roles in human imagination and societal practices.

0.5.4 Cities, places, villages, the mapping and island imaginaries

The intricate task of mapping islands, particularly the unique cartographic practices related to Corfu, sheds light on how geographical representations shape and reflect cultural narratives and identities.

Geographic Representation and Topographical Features The provided maps can be categorized into several types based on their features : topographical and geographical maps, cultural and historical landmarks maps, personal and memory-based maps, and maritime and navigational maps.

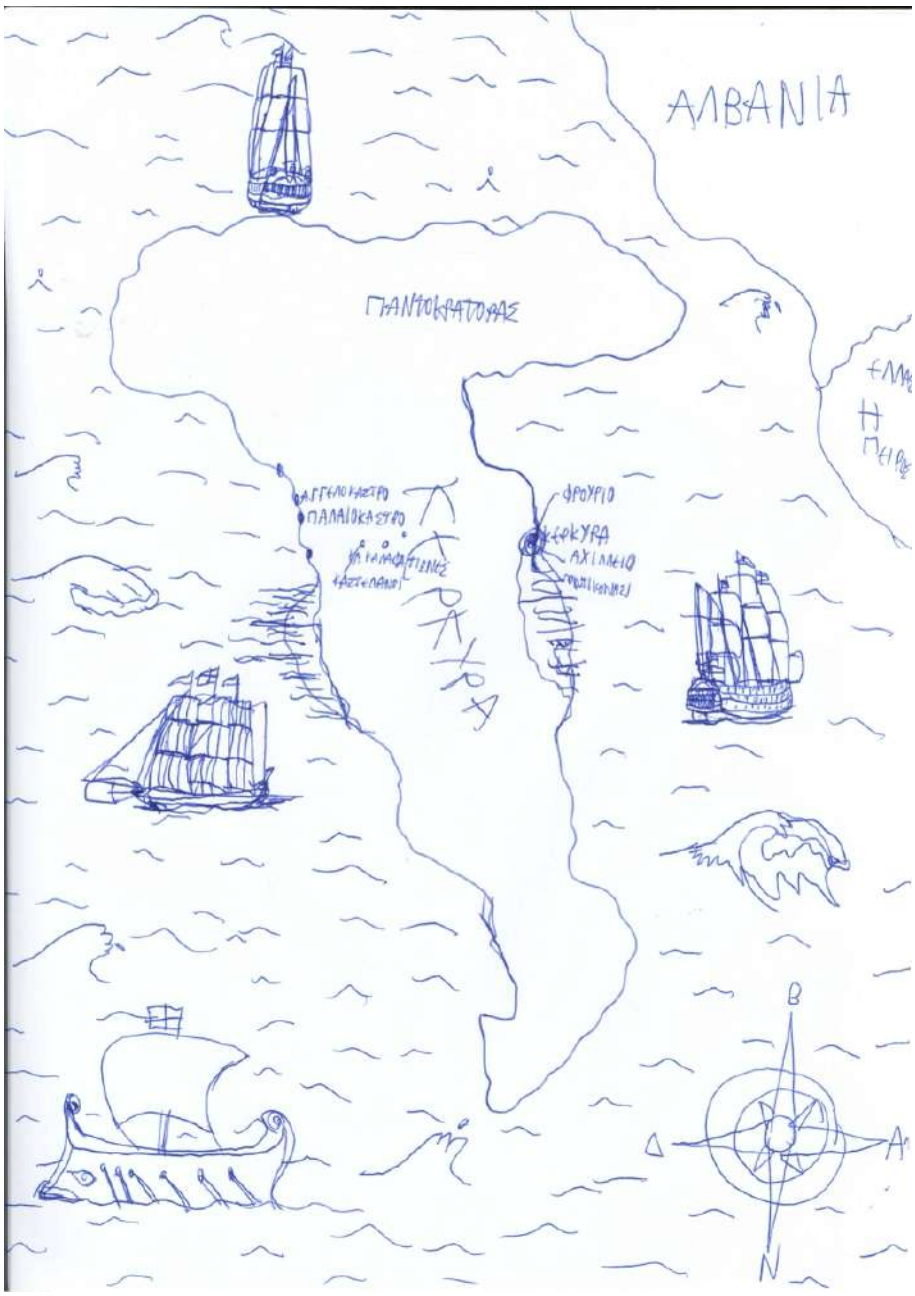

FIGURE 42 – One of the maps giving spectacular and histocial imahinaries of the island

Topographical and Geographical Maps like *HDM77*, *HDM128*, and *HDM125* emphasize the physical landscape of Corfu, highlighting mountains, beaches, and the general topography. For instance, *HDM128* focuses on geographical features including the mountainous regions and notable beaches. These maps represent the physical contours of the island, underscoring the natural beauty and diverse landscapes that define Corfu's geography. Such representations are crucial for understanding how the physical environment shapes human activities and cultural practices on the island.

Cultural and Historical Landmarks Maps that highlight Cultural and Historical Landmarks such as *HDM60, HDM99, and HDM103* focus on significant sites including ancient ruins, fortresses, and palaces. *HDM60*, for example, mentions ancient and prehistoric sites, reflecting Corfu's rich historical tapestry. These maps serve as cultural archives, preserving the historical narratives and architectural heritage that define *Corfu's* identity. The *Church of Saint Spyridon* and *the Monastery of Paleokastritsa*, depicted in *HDM103*, are not merely geographical locations but symbols of cultural and religious continuity.

Personal and Memory-Based Maps Personal and Memory-Based Maps like *HDM116, HDM82*, and *HDM97* reflect individual experiences and memories, marking locations significant to the mapmaker's life. *HDM116*, annotated with personal experiences such as favorite places to eat, socialize, and live, illustrates how personal narratives and spatial experiences are intertwined. These maps offer a subjective view of Corfu, revealing how personal memories and cultural identity are mapped onto the physical landscape. The inclusion of non-standard landmarks like favorite shops or personal homes in these maps highlights the intimate and lived experience of space.

Maritime and Navigational Maps Maritime and Navigational Maps such as *HDM133, HDM114*, and *HDM80* emphasize maritime elements and navigation, showcasing ships, waves, and coastal features. *HDM133* is rich in maritime imagery, including ships and navigational elements, underscoring Corfu's historical and contemporary significance as a maritime hub. These maps highlight the critical role of the sea in shaping the island's economy, culture, and connectivity with the broader Mediterranean region.

Mapping Cities and Villages The detailed mapping of cities, villages, and places in Corfu reveals the layered complexity of the island's social and cultural fabric. For instance, the map *HDM1* emphasizes significant locales such as S*idari, Paleokastritsa, Old Fortress*, and the *Port*, each serving as focal points for local identity and external relations.

Corfu Town (Old Town), a central location marked on many maps, is depicted as a hub

of historical and cultural activity. Its prominence on the map reflects its status as a *UNESCO World Heritage Site*, encapsulating centuries of history through its narrow streets, fortifications, and significant buildings like the *Saint Spyridon Church*. This centrality underscores the importance of urban centers in the cultural and economic life of the island.

Symbolic and Cognitive Mapping Maps like *HDM2* and *HDM7* introduce imaginary borders and interpretive layers, providing insight into how space is perceived and cognitively organized. *HDM2*, for instance, includes numerous named locations with imaginary borders, reflecting a nuanced understanding of territoriality and local identity. This practice of cognitive mapping reveals the symbolic dimensions of spatial representation, where conceptual boundaries are imposed onto physical geography.

Freehand Delineation and Organic Shapes in maps like *HDM16* suggest a personal and community-centered perspective on spatial representation. This artistic choice emphasizes relational and lived experiences of space, aligning with the principles of relationality in spatial analysis. The map *HDM16*, adorned with various signs and strings illustrating cognitive mapping of Corfu, reflects significant routes or pathways, indicating a network of movement and relational geography.

The Role of Memory and Identity in Mapping The integration of personal annotations and symbolic representations in maps like *HDM8* and *HDM16* serves as a poignant example of how memory and identity are spatially organized. The map *HDM8*, with annotations of personal significance and locations tied to individual memories and experiences, illustrates how maps become mediums through which individual and collective memories are recorded and interpreted.

The concept of *"mereotopology,"* where the study of parts and wholes and their spatial properties helps in understanding the island's geography, is evident in these maps. By acknowledging the symbolic and practical dimensions of spaces, these maps offer a comprehensive tool for exploring the island's multifaceted identity.

The mapping of Corfu, through its varied cartographic practices, reveals a rich tapestry of geographical, cultural, and personal narratives. Topographical and geographical maps highlight the physical contours of the island, while cultural and historical landmarks maps preserve the historical narratives that define Corfu's identity. Personal and memory-based maps offer intimate views of space, reflecting individual experiences and cultural identity. Maritime and navigational maps emphasize the critical role of the sea in shaping the island's economy and culture.

The symbolic and cognitive mappings provide insight into how space is perceived and cognitively organized, revealing the nuanced understanding of territoriality and local identity. Through

FIGURE 43 – The historical map of Corfu, offers one of the common spatial imaginery of the island

the integration of personal annotations and symbolic representations, these maps illustrate how memory and identity are spatially organized, offering a comprehensive view of Corfu's complex and dynamic cultural landscape.

In essence, the maps of Corfu serve not merely as navigational tools but as cultural artifacts that communicate the values, priorities, and identities of its inhabitants. They reflect the intricate interplay between geography, history, and culture, shaping and reflecting the island's multifaceted identity. Through these mappings, the diverse imaginaries of Corfu are brought to life.

0.5.5 Historical locations

The historical locations of Corfu are depicted through a variety of maps, each reflecting the unique perspectives and cultural narratives of their creators. These cartographic representations offer insights into the island's rich history and cultural heritage, highlighting significant landmarks and how they are perceived by locals and visitors alike. This essay delves into these diverse maps, comparing and analyzing the portrayal of Corfu's historical sites.

HDM1 : A Cultural Intersection

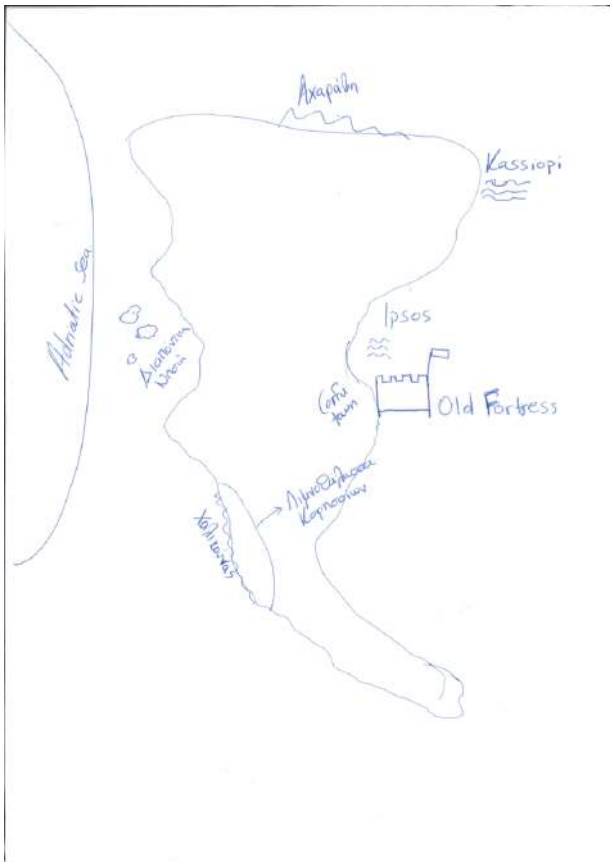

Figure 44 – HDM3

The map labeled *HDM1* provides an abstract yet insightful depiction of Corfu's significant historical and cultural locations. Key sites such as *Sidar*i, known for its unique geological formations, and *Paleokastritsa*, with its ancient monasteries, are prominently featured. The *Old Fortress*, central to *Corfu Town*, symbolizes the island's *Venetian past*, while the Port underscores Corfu's historical role in maritime trade. These annotations highlight Corfu's strategic and cultural importance from ancient times to the *Venetian period*, offering a glimpse into the island's layered history.

HDM2 : Imaginary Borders and Historical Significance

In *HDM2* specific locales of historical importance are emphasized with imaginary borders, creating a conceptual layer that reflects cognitive spatial organization. Notable sites include *Sidari, Kassiopi,* and *Achravi*, all known for their cultural significance. *Paleokastritsa* and *Garitsa Bay* are highlighted for their roles in cultural exchanges and economic activities. The use of imaginary borders adds a unique dimension, illustrating how space is mentally mapped and perceived by those familiar with the island.

HDM8 : A Multi-Layered Representation

HDM8 presents a multi-layered depiction of Corfu, intertwining individual memories with

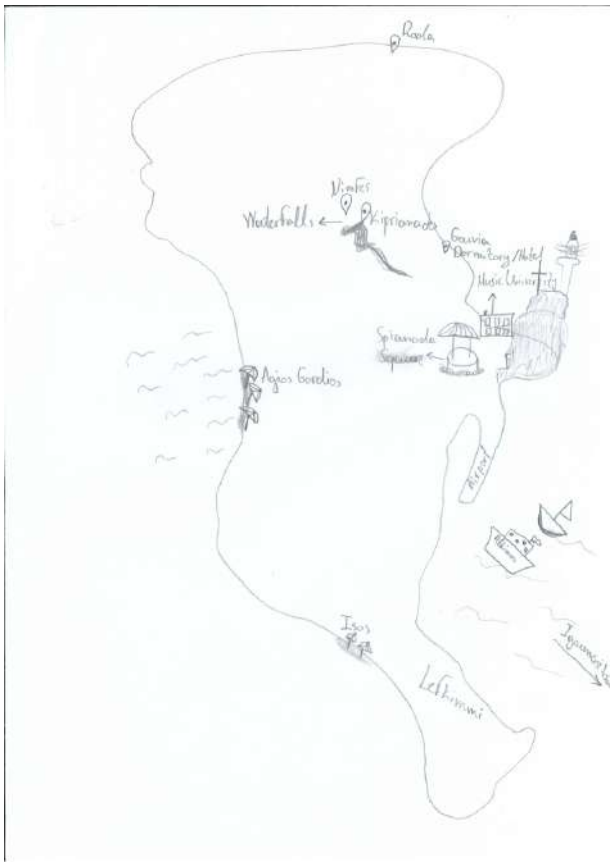

Figure 45 – HDM28

collective cultural narratives. Sites such as *Rovinia Beach* and *Old Town* are annotated with personal comments, reflecting their cultural hybridity and recreational appeal. The *Old Fortress* is portrayed as a romantic and dreamlike site, while *Garitsa and Mon Repos* are noted for their leisure and personal significance.

HDM9 : Symbolic Representations and Personal Annotations

Enriched with personal annotations and symbolic representations, *HDM9* highlights locations like *Ypsos, Old Fortress, Mon Repos, and Paleokastritsa* with descriptive comments that offer insights into their character and utility. The *Diapontia Islands* and *Adriatic Sea* are included as peripheral markers, indicating a broader regional context. Albania and *Igoumenitsa* signify their geographical proximity and relevance.

HDM14 : Localized and Personalized

HDM14 is a hand-drawn map that offers a localized and personalized depiction of *Corfu*, focusing on social and cultural hubs like *Spianda Square* and significant landmarks such as the *Palace and Bus Station*. The map reflects personal experiences and social interactions within these urban spaces, highlighting the everyday life and community dynamics on the island.

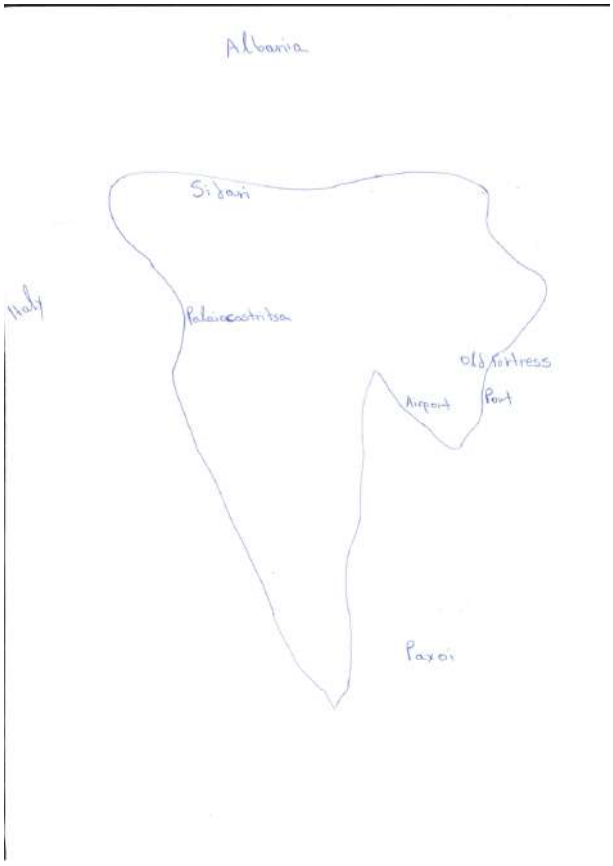

FIGURE 46 – hdm1

HDM16 : Cognitive Mapping

"hdm16" employs various signs and strings to illustrate cognitive mapping, featuring notable landmarks like the *Old Fortress, Garitsa*, and *Mon Repos* for their historical and recreational significance. Peripheral markers such as *Albania and Igoumenitsa* reflect regional awareness. This map emphasizes personal and communal experiences, blending historical and contemporary perspectives.

HDM17 and HDM18 : Under sun

These two maps provide touristic cultural narratives, giving the very particular symbols such as sun, umbrella and historical landmarks.

HDM24 : Social Critiques

Map *HDM24* includes annotations that critique various aspects of island life. Comments on Bad Smell, High Rent, and Masoutis reflect socio-economic issues and environmental concerns. This map integrate visual and textual elements to convey social critiques and cultural expressions of discontent.

HDM27 : Regional Context

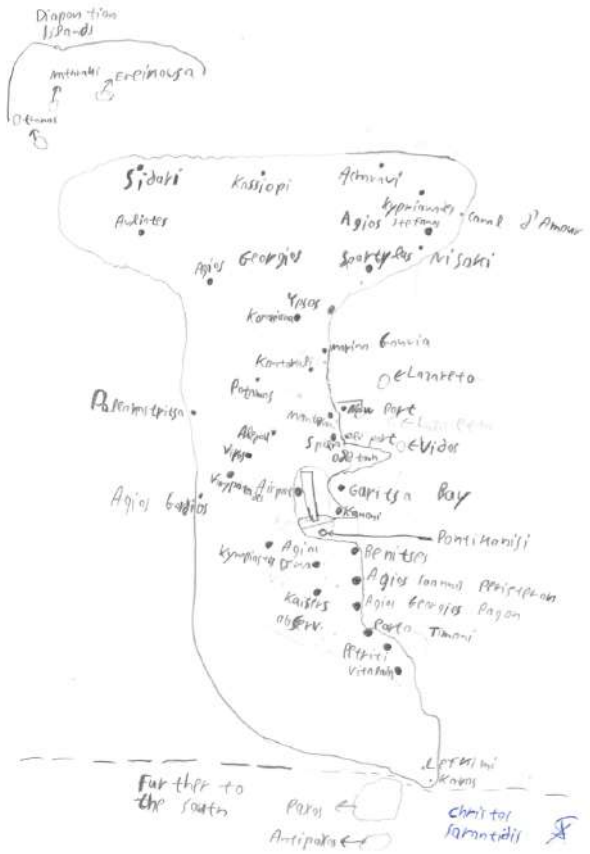

FIGURE 47 – Enter Caption

HDM27 situates Corfu within a broader geographic context, highlighting landmarks such as *Pontikonisi,* a notable cultural and tourist site. *Albania and the Ionian Sea* are emphasized, underscoring maritime connections and regional dynamics. Educational infrastructure, such as Student Dorms and the University, are also highlighted.

HDM28

The map labeled *HDM28* offers detailed anthropological insights into *Corfu*, featuring natural attractions like *Roda, Waterfalls*, and *Nymphes*, which hold cultural significance. The *Gouvia Dormitory and Music University* are indicative of the island's educational and hospitality infrastructure. Social hubs and recreational areas such as *Spianda Square*, *Agios Gordios*, and *Issos* are also depicted, emphasizing their importance in the island's social fabric. Regional mobility and trade are highlighted through *Lefkimmi, Ship to Albania, and Tripart.*

0.5.6 Natural objects

The maps of Corfu provided in the document offer a rich tapestry of natural landmarks and geographic features that highlight the island's unique physical and cultural landscape. This essay

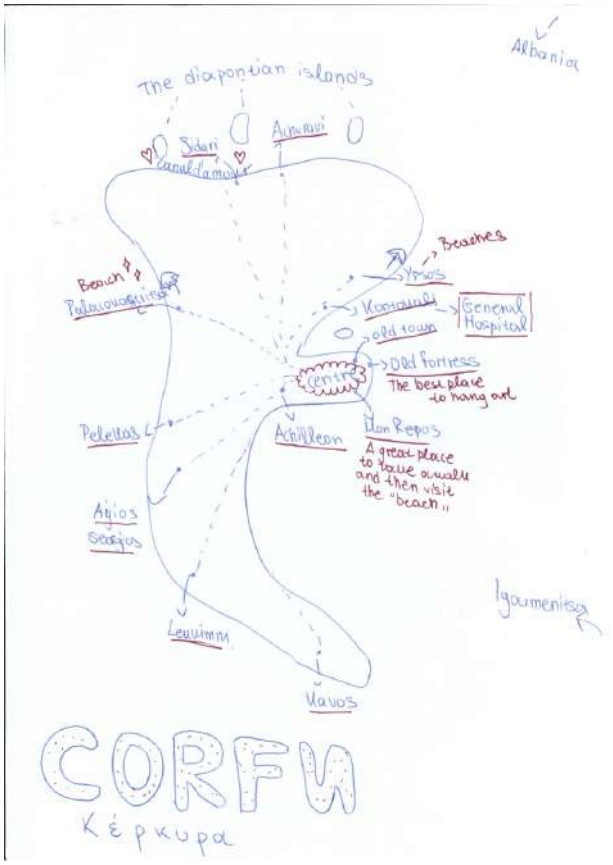

FIGURE 48 – Enter Caption

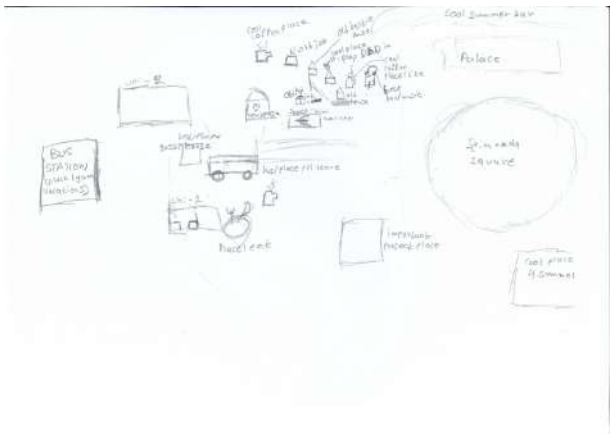

FIGURE 49 – hdm14

FIGURE 50 – hdm16

delves into the depiction of natural objects across various maps, comparing their representation and discussing the anthropological significance of these natural features.

Natural Objects on the Maps

The maps (*HDM1, HDM28, HDM76, HDM128, HDM125*) emphasize different natural features, including mountains, beaches, forests, and water bodies. These features not only represent the physical geography of Corfu but also carry cultural and historical connotations.

HDM28 : Emphasizing Natural Beauty

HDM28 provides a more detailed and stylized representation of Corfu, highlighting specific natural features like waterfalls, mountains, and beaches. The map notes places like the waterfalls at *Nymphes* and the mountains of *Pantokrator* and *Agios Deka*. These annotations underscore the island's diverse topography and the significance of these natural landmarks in local culture and tourism.

The depiction of these natural objects is not merely geographic but also cultural. For instance, waterfalls are often seen as symbols of natural beauty and serenity, attracting both locals and tourists. The mountains, on the other hand, may symbolize endurance and the island's natural

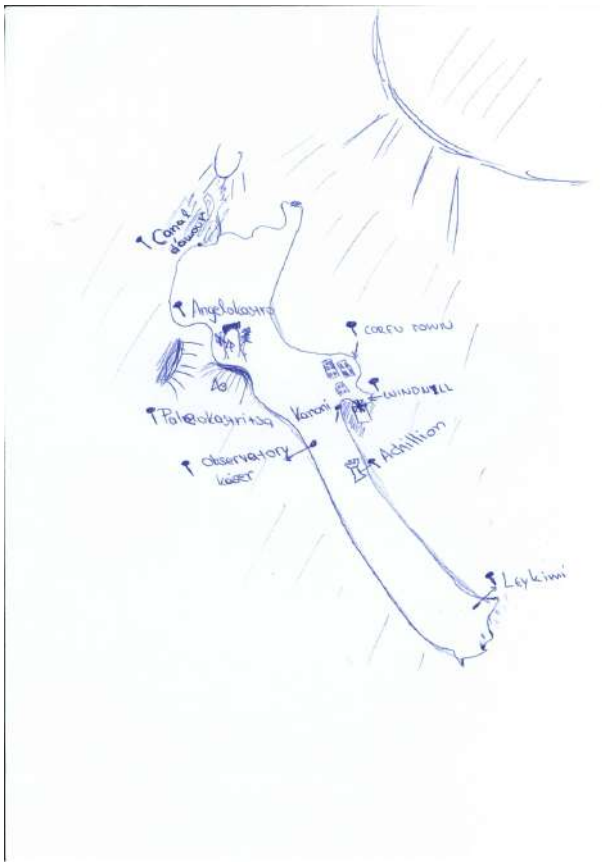

Figure 51 – hdm17

defenses throughout history.

HDM77 and HDM128 : Topographical Richness

Maps *HDM77* and *HDM128* delve into the topographical aspects of Corfu, with detailed illustrations of the island's mountainous regions. *HDM77*, in particular, highlights mountain zones such as *Mt. Pantokrator* and *Mt. Agios Deka.* This emphasis on topography reflects the importance of these natural features in shaping the island's environment and cultural practices.

Mountains in Corfu are not only significant for their natural beauty but also for their historical and mythological associations. *Mt. Pantokrator,* the highest point on the island, offers panoramic views and has been a site of religious and cultural significance for centuries.

HDM125 : Integrating Natural and Cultural Landscapes

HDM125 integrates natural and cultural features, showing the interplay between Corfu's physical geography and its cultural landmarks. This map includes detailed representations of mountains, forests, and coastal areas, alongside significant human settlements and historical sites. The blending of natural and cultural elements on this map highlights the holistic understanding of the island's landscape.

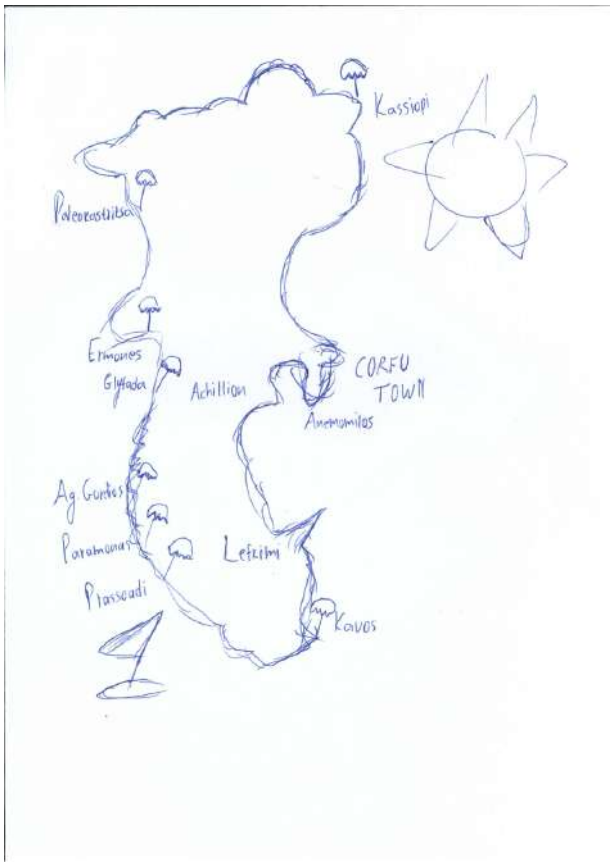

FIGURE 52 – hdm18

When comparing these maps, several themes emerge : 1. Detail and Focus : While some maps like *HDM1* provide a broad overview, others like *HDM28* and *HDM77* offer detailed depictions of specific natural features. The level of detail reflects the mapmakers' intentions and the cultural importance assigned to these features.

2. Cultural Significance : The natural objects on these maps are not just physical landmarks but also cultural symbols. Waterfalls, mountains, and beaches are depicted not only for their geographic presence but also for their cultural and historical resonance.

3. Geographic Accuracy vs. Symbolic Representation : Some maps strive for geographic accuracy, while others use stylization to emphasize certain features. This difference highlights the varied purposes of these maps, from practical navigation aids to cultural artifacts.

0.5.7 The relationality of island imaginaries

The relationality of island imaginaries involves understanding how islands are perceived, represented, and interacted with in various contexts. This relational approach acknowledges that islands are not isolated entities but are interconnected with the broader socio-cultural and ecological

FIGURE 53 – hdm24

networks.Relational cartography refers to the practice of mapping that highlights the interconnectedness of places, rather than treating them as discrete, isolated points. This approach is particularly relevant in island studies, where the focus is on understanding islands in relation to their surroundings, including other islands, mainland regions, and the ocean.

According to *Pugh* (2018), relational approaches in island studies challenge static representations of islands, instead emphasizing their fluid and dynamic nature. This perspective is crucial in the Anthropocene, where the impacts of global environmental changes are particularly pronounced in island contexts. By mapping relationally, cartographers can illustrate how islands interact with and are influenced by broader ecological and socio-political processes.

HDM28 and HDM30 : Historical Relationality Maps *HDM28* and *HDM30* showcase Corfu's historical relationality by highlighting significant landmarks and their historical contexts. *HDM28*, for example, includes detailed annotations of historical sites such as ancient ruins and colonial-era buildings, connecting Corfu's present landscape with its historical past. This map situates Corfu within a broader historical narrative, showing how its identity has been shaped by various historical periods and influences.

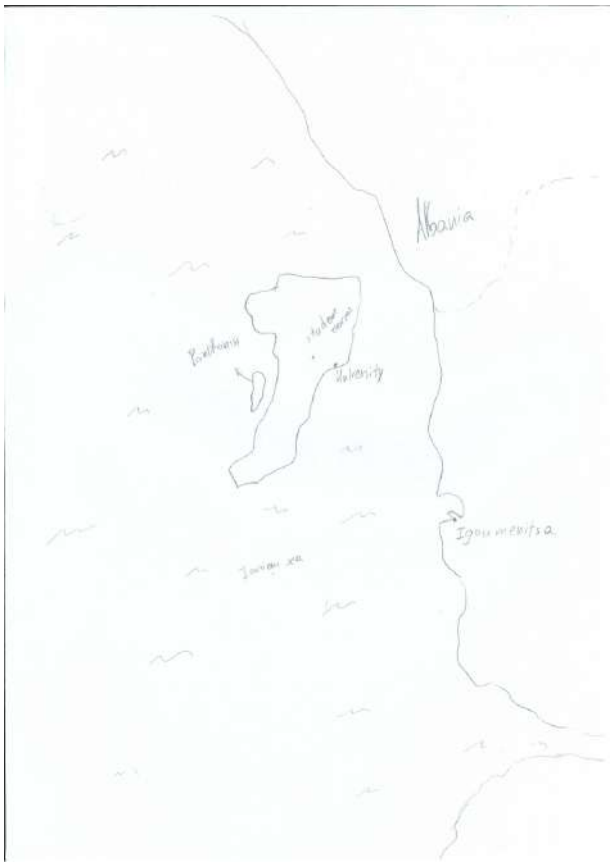

FIGURE 54 – hdm27

HDM30 further emphasizes this by mapping out key ideas and activities on island, the map is similat to the plan of private local space, than to the map.

HDM13 and HDM14 : Social and Economic Ties Maps *HDM12* and *HDM14* explore the social and economic ties that bind Corfu to other regions. *HDM12* details the locations of markets, trading posts, and economic centers, depicting Corfu's role in regional trade networks. This map highlights how the island's economy is sustained through its connections with other islands and the mainland, emphasizing the interdependence of these regions.

HDM14 delves into social connections by mapping out migration patterns, demographic changes, and settlement areas. This map illustrates how population movements and social interactions across regions influence the island's demographic landscape. By showcasing these patterns, *HDM14* underscores the relational aspects of social life on Corfu.

Relational Mapping and Island Ontologies The concept of relational mapping is closely linked to the idea of island ontologies, which explore how islands are understood and experienced in relation to other places and phenomena. According to *Pugh* (2018), islands in the Anthropocene

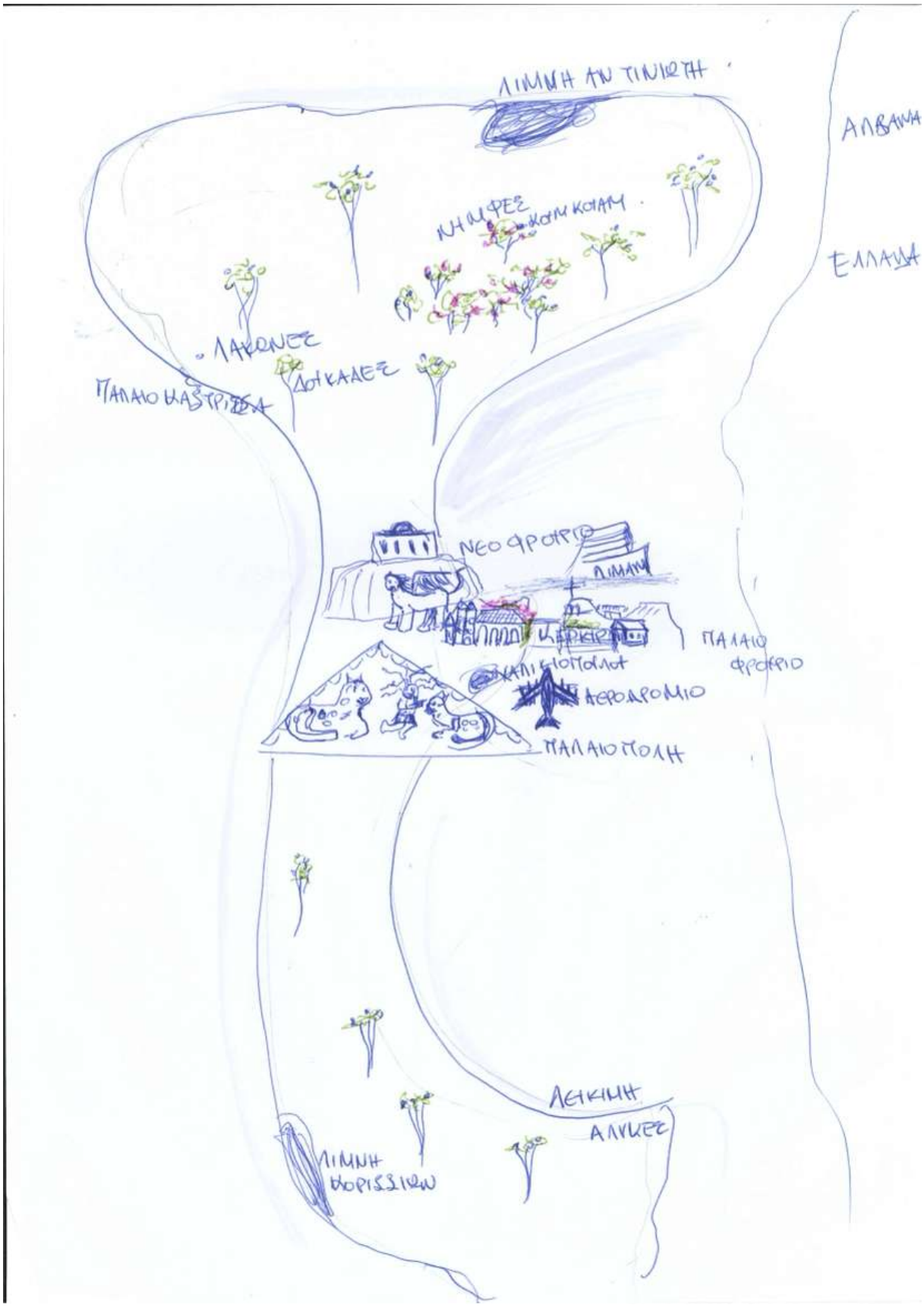

FIGURE 55 – HDM76

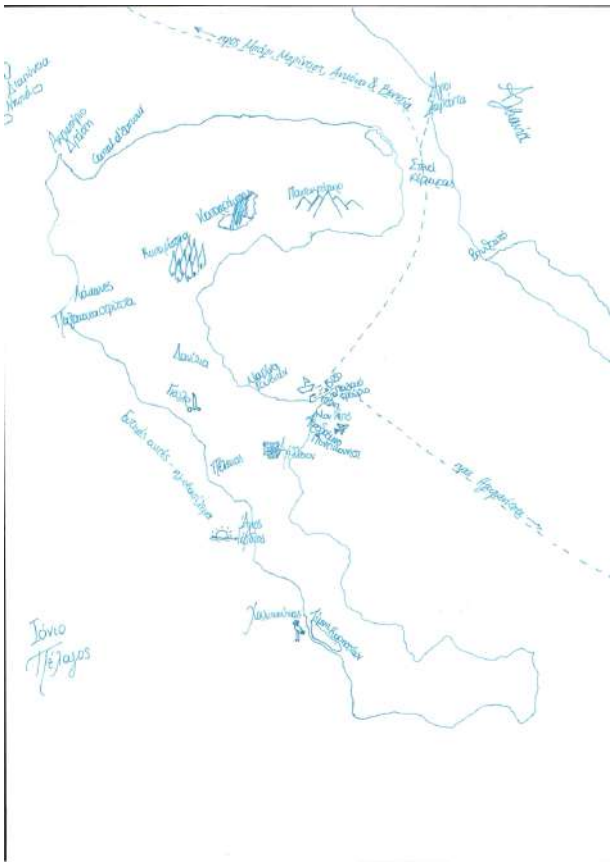

FIGURE 56 – HDM98

must be seen as part of complex, interwoven networks that include ecological, social, and political dimensions.

Relational maps like those of *Corfu* illustrate this by showing how the island's identity and existence are shaped by its connections to broader systems. These maps challenge the notion of islands as isolated, self-contained entities, instead presenting them as dynamic, interconnected spaces.

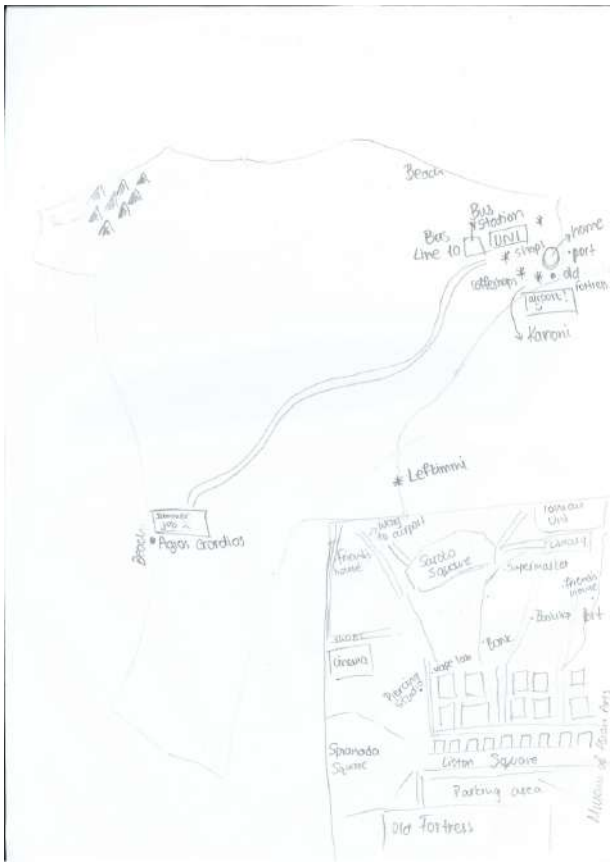

Figure 57 – hdm28

0.6 Chapter Five. The receding ruins on which the island stands and falls performance philosophical practices on (in)visible areas on the Corfu island.

0.6.1 What practices of interacting with conflicting island landscapes and abandonment can be implemented to initiate the invention of nonviolent island imagination, ready to encompass various island times and diverse visions of the future ?

This chapter delves into the complex interplay of physical ruins and philosophical practices on Corfu Island, exploring how these elements shape and are shaped by the island's diverse temporalities and landscapes. The author embarks on a journey from Albania to Corfu, encountering fragmented and abandoned spaces that challenge conventional perceptions of island unity and paradise. Through a rich tapestry of personal narrative, vivid descriptions, and theoretical engagement, the text examines the island's shifting identities, the ecological and social implications of tourism, and the potential for nonviolent island imaginaries. Engaging with theories from dark ecology, ar-

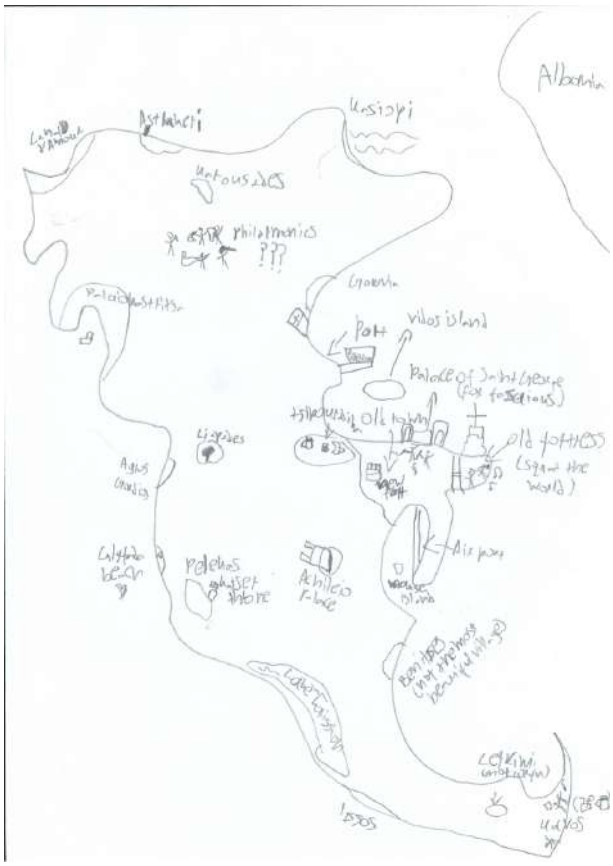

FIGURE 58 – hdm30

chipelagic studies, and phenomenology, the chapter proposes innovative performative philosophical practices to foster environmental solidarity and reimagine Corfu's future. The exploration extends to the roles of ruins, the phenomenological experience of abandoned places, and the ecological resilience inherent in these spaces, advocating for a deeper understanding of the island's past, present, and potential futures.

°°° As I go from Albania to the island of Corfu, I see green mountains unfold before me, yet I cannot discern a cohesive island. The shifting landscapes fail to provide a sense of unity. I travel on a high-speed boat, a relic from a different era of tourism and travel. Inside, it resembles an airplane from the 1970s, with seats that evoke a sense of business travel or an official inspection, hinting at the necessity of a pre-arranged tour or a professional trip. This boat, likely from the southern coast of Italy, has arrived here after long voyages and transitions, now plying the route from the Albanian city of Sarandë to Corfu. Despite its speed, the journey takes 1.5 hours, often delayed, lost, or crossing more significant boundaries than those of the European Union.

I do not see a paradisiacal island, a jewel of the Ionian Sea. I see neither Greece nor Albania, neither leisure nor work. Instead, I am confronted with strange and abandoned, dark yet inhabited, beloved yet forsaken, mist-covered territories. To gaze upon them is to confront fear and danger, disrupting the established discourse of islandness. I fail to perceive a unified island effect. What lies

Figure 59 – hdm12

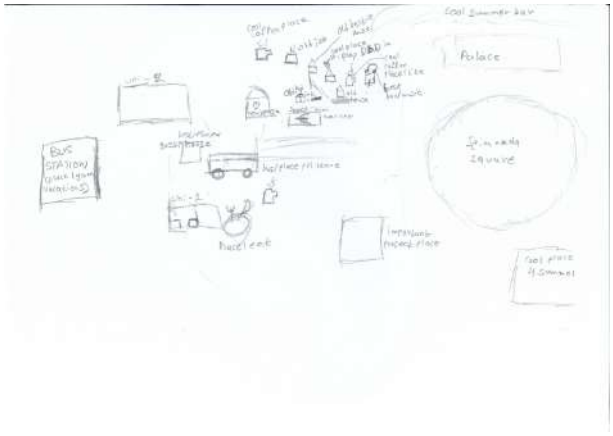

Figure 60 – hdm14

FIGURE 61 – New villa building on northern-western part of the island Corfu

before me are potential future ruins of Corfu or pre-ruins of its past. Behind me, the green hills of the continent appear prehistoric, and ahead, a landscape so lost in its own imagination that it defies description.

How can I avoid becoming an inspector, detailing this island in a colonial (Thomas, 1994 ; Bal, 2012 ; Bosma, 2008 ; Wekker, 2016 ; Schinkel, 2018) or archipelagic tradition (Baldacchino, 2017 ; DeLoughrey, 2007 ; Hau'ofa, 1994 ; Pugh, 2013 ; Sheller, 2009) ? How can I instead engage with the stories unfolding on the island and perceive how the history of violence against islands through their imagined narratives manifests on Corfu ? What should I observe, whose stories should I follow ? Where should I disappear as a researcher to learn and contemplate counterhistories, allowing the landscape to speak ? What disturbances (Tsing,2016) and troubles (Haraway,2016) can be heard, even if they are difficult to discern behind the imagined island ?

One of the objectives of my research is to elucidate the concept of the island as a boundary4, as (non)transparency, and as a site of imagination5 through specific processes, histories6, interactions of entanglements, and the (un)hospitality of actors8 on the island. We examine the island and its performative ruins, the ways in which a unique anthropomorphic but rewilded touristic nature is composed, which becomes a new wilderness and redefines the limits of our conceptualizations of islands. We consider the island while acknowledging that the phenomenon of island studies has recently gained prominence9, contemplating that everything has become insular, yet at the same time, it seems that islands might soon vanish—as a stage in the perception of space deeply intertwined with continents.

This is not solely about the potential physical disappearance of many islands ; it concerns how the phenomena of islands, now vigorously studied, are related to their emergence in the discursive field and their representation in temporal contexts. Islands have become crucial for study because,

Figure 62 – Abandoned factory near port in Kerkyra

in the wake of apocalyptic scenarios, at boundaries, end points, and amidst turmoil, as well as in addressing environmental issues and solidarity, we find ourselves on islands. I aim to continue and expand the discursive practices of philosophers who write in the context of a post-apocalyptic world, a reality marked by inevitability yet free from eternal predetermination. We engage with axioms of agrilogistics10 (which appear inapplicable to islands), Timothy Morton's dark ecology, Donna Haraway's concept of staying with the trouble, and Anna Tsing's disturbances and divine borders of capitalism. We seek to develop this discourse as we encounter islands, even though the island proposes a differentiation within the post-world discourse, being both the origin and the remainder.

°°° The boat arrives at the shores of Corfu, and I disembark, more accurately stepping onto a boundary, a transit zone. The port, as a defining transitional space of the island, is separated by fencing, an additional point of passage. Near the port, I encounter my first ruin : an overgrown pasta factory. This ruin, with its performative presence and representation, is prepared to exist as a ruin, yet it remains largely invisible. On these idyllic islands, ordinary ruins do not exist ; they either go unnoticed or linger in a zombie- like state as tourist attractions. Such ruins should either be few or constitute an "otherness," a ghost island. In my study of island imaginaries, this factory ruin is connected not primarily with economic or political contexts, but with the island imaginary. In oceanic and maritime imaginaries, islands function as laboratories, storages, camps, or sites of assemblage. Their narratives are already written. Corfu is either the island of the Phaeacians or it is not11, but Corfu's future does not unfold in a reality where "beach," "park," and other liminal zones of beauty or wildness emerge within the frameworks of immediate accessibility.

The island imaginary oscillates between the permissible recognition of the island through pre-existing imaginings and the impermissible scrutiny of territories absent from external island imaginaries. Island imaginaries operate on a fine edge between the necessity of fully imagining

a non-existent island and the ability to hold an absolutely non- specific image, not localized but vividly describing the island without threatening to dismantle expectations. No locality, but an island imaginary that must materialize.

I encountered an individual on the island who left the next day because she lacked this specific, illicit imaginary space of the island. Her expectations, based on friends' tales rather than guides—which act as instructions for using the island—were not met. Her experience of Paleokastritsa's fragmented beaches and hotel zones did not align with her personal vision of wilderness and beauty. She could not recognize in Paleokastritsa's beaches the imagined landscape she had anticipated, and thus departed.

Phenomenological perspectives on alive ruins and performative abandoned places In phenomenology, abandoned places are interpreted through the subjective experiences and perceptions of individuals. These places become meaningful through the ways they are lived and felt by those who encounter them. Abandoned places are understood through the immediate, subjective experiences of individuals (Husserl, 1982). The physical presence and movement of the body in an abandoned place are crucial. Phenomenologists explore how the body's interaction with the environment shapes our experience of space (Merleau-Ponty, 1962).

Embodiment is central to the phenomenological understanding of space. The physical presence and movement of the body in an abandoned place profoundly shape our experience and interpretation of that space. According to Merleau-Ponty (1962), the body is not merely situated in space ; it actively constitutes spatiality through its movements and interactions. The lived experience of navigating an abandoned place, feeling its textures, and sensing its atmospheres is what renders these places alive and meaningful.

My perception of the first Corfiot ruins I encountered on the shores of Paleokastritsa, in the center of Kerkyra, or deep within the island, was tied to this phenomenological perspective. These ruins seemed to be exhibited, assembled from the palimpsest of their current activity and their potential critical mass in the future. This experience aligns with Merleau-Ponty's idea that our perception is always embodied and situated.

Ruins embody a complex temporality, functioning as remnants of the past while also suggesting possible futures. From a phenomenological standpoint, ruins are more than decaying structures ; they are dynamic sites where time is experienced in layers. The juxtaposition of decay and potential regeneration invites a deeper engagement with the space, prompting reflections on history, memory, and the passage of time.

The ruins of the pasta factory near the port of Corfu are emblematic of the island imaginary. Islands function as laboratories, storages, camps, or sites of assemblage within oceanic and maritime

imaginaries.

The island imaginary oscillates between the permissible recognition of the island through pre-existing imaginings and the impermissible scrutiny of territories absent from external island imaginaries. Island imaginaries operate on a fine edge between the necessity of fully imagining a non-existent island and the ability to hold an absolutely non-specific image, not localized but vividly describing the island without threatening to dismantle expectations.

The encounter with an individual who left the island of Corfu the next day because her expectations were not met illustrates the power of the island imaginary. Her experience of Paleokastritsa's fragmented beaches and hotel zones did not align with her personal vision of wilderness and beauty. This discrepancy highlights how island experiences are mediated by personal and collective imaginaries, shaping how spaces are perceived and valued. °°° I walk along the path to the south of Paleokastritsa. The journey is arduous, as this path is frequently used by a small number of people, and these constant disturbances provoke the vigorous growth of shrubs and thorns, creating a so-called wild and pristine landscape. Small stones with directional arrows mark the route, and paradoxically, this path painfully thrusts one into liminal island spaces. It does not lead to desired destinations, such as a beach, but rather randomly catapults one through various temporalities into different hyperobjective spaces of the island's western part by the wild sea.

The path begins in the backyard of a house on the outskirts of the village of Paleokastritsa and immediately thrusts one into what appear to be dense "jungles," which have likely become such precisely due to the formation of this path. Each subsequent turn and steep ascent indicates the increasing difficulty of continuing, as the path becomes less discernible and ultimately leads to the outskirts of a hotel. One must pass through the hotel to reach the "beach," an area by the sea. The next section of the path similarly begins in the thickets behind a fence, repeating the pattern of discontinuities, ultimately leading again to hotel grounds through which one must slip. The beach, however, undeniably remains a "public space," seemingly not belonging to the hotel or the café situated on it. The next segment of the path runs along a narrow strip by the shore. At one point, a deep grotto, an immense cave, opens up from the landward side, where falling into it seems inevitable. Simultaneously, there are many boats below in the blue water, but the path and I remain entirely unnoticed, concealed by the island's imagination, thorny vegetation, and the bright reflection of the sun on the water. The path circumvents ravines, periodically leading to ruins and deserted houses, displaced but not destroyed.

How is it possible to conceptualize these intersections of temporalities, these beaches that seemingly belong to no one? How can we think about these peculiarities and contradictions of island discourses while avoiding the metaphorical use of the island? °°°

Islands and oceans are often employed as ethereal metaphors13, frequently examined along-

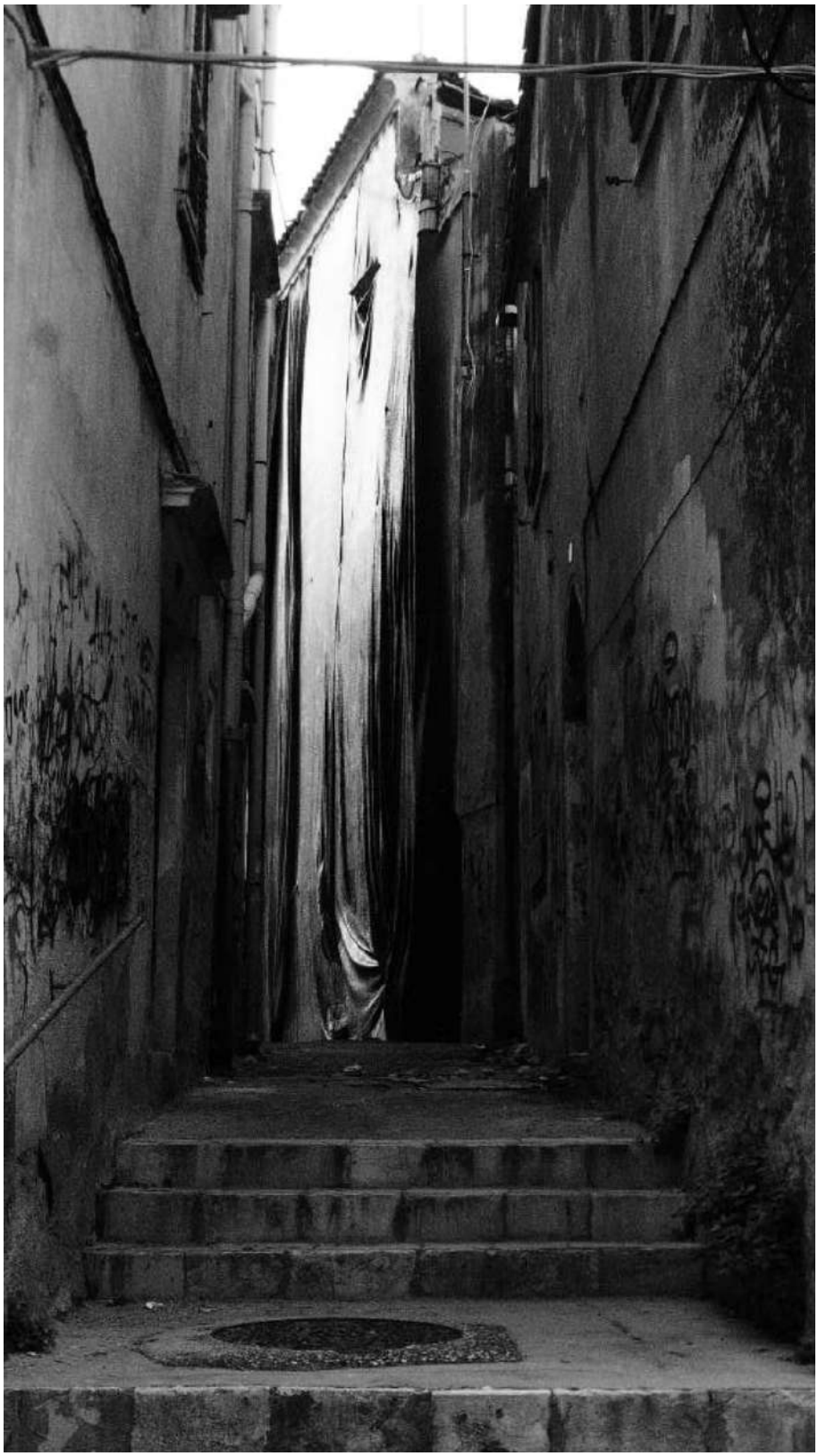

Figure 63 – Ruined building in the city center of Kerkyra

Figure 64 – Touristic wilderness of the Path near Paleokastritsa

side colonial discourses to comprehend the historical, ideological, and cultural landscapes of islands. We seek to understand how the cultural landscape of an island can become so diluted and how it might be recognized and seen outside the violent creation of island discourses.

Ruins, ghosts, and other actors of dark ecology provide dynamics for contemplating a non-violent discourse about islands. As described in Arts of Living on a Damaged Planet (Tsing et al., 2017), "As life-enhancing entanglements disappear from our landscapes, ghosts take their place. Sometimes, we can use our imagination and knowledge to take actions that lead to the preservation and restoration of species and their ecosystems, essentially 'bringing back the ghost.'" The ruins on the island and their social echo, their active presence in the lives of locals, are part of the broader picture of the extinction and new revival of the island landscape and its precarious objects. While another five-star hotel or villas are being built on the northeast coast of the island, abandoned buildings become shelters for refugees and migrants, as well as monuments and embodiments of narratives about former residents whose homes remain in thriving abandonment.

This concept can be defined as Temporal Layering : abandoned places often contain layers of time, where traces of past activities, objects, and structures evoke memories and histories.

In this context, we refer to Elizabeth Povinelli's book Geontologies : A Requiem to Late Liberalism and some potential applications of its concepts, such as the relationship between geontopower, biopower, and nonlife. Povinelli contrasts nonlife with biopolitical entities (forms of life that governance structures seek to manage, enhance, or let die). Nonlife in this context can include traditionally inanimate objects like stones, as well as the cultural and philosophical significance attributed to them in various knowledge systems. In the case of reformatting island abandonments, we can articulate this nonlife, which, along with other island phenomena, can be included in biogeography : how land, climate, weather, flora, and fauna coexist and participate in the struggle for

life, and how human perception and intervention have shaped these features over time (e.g., Grove, 1995).

Island societies must recognize their perennial openness to invasion and address their vulnerability to climate change, political dependencies, relative economic insignificance as price takers in the global economy, and frequent reliance on tourism (Baldacchino, 2018).

In island temporalities, there are many unknowns and variables, with potential connections of intensities and voids, the long durations of certain events juxtaposed against the abrupt changes of others, contributing to the contradictory landscapes and the flickering and swarming of hyperobjects and shifts in various times. Ruins and voids are not merely physical locations but are imbued with deeper meanings related to being and place. Abandoned places assert a strong presence and invite contemplation about their existence and the nature of being. In the imagination of islands, their temporalities and times are linked to the idea of their liminality, which simultaneously permits islands a certain fragility and correlates strangely with the appropriation of island territory, inevitably tied to the major fears and issues of the continent. Cultural and social critique views abandoned places as reflections of broader social, economic, and political conditions. These places reveal much about societal structures, power dynamics, and historical processes.

Abandoned places are seen as products of social relations and processes, highlighting how human actions and policies create and transform spaces. These abandoned spaces are thus perceived as by-products, integrating and scaling (Morton,) island temporalities and spaces (Lefebvre, 1991). In environmental philosophy, abandoned places are integral parts of ecological systems, reflecting both environmental degradation and resilience. These spaces highlight the interplay between human activity and natural processes, offering insights into how nature reclaims and transforms human-altered landscapes.

Abandoned places on the Greek island of Corfu provide a unique perspective on these themes. The salt flats of Lefkimmi, for instance, ceased operations in 1988. Initially used for salt production, the area has since transformed into a significant wetland, serving as a stopover point for migratory birds, particularly flamingos. These salt flats illustrate the natural processes of ecological decay and regeneration, as the built environment slowly succumbs to nature's reclaiming forces (Morton, 2007).

Inland water bodies such as lagoons, lakes, rivers, and marshes have been integral to Corfu's fishing history. The construction of barriers to create fish farms or vivaria transformed these areas into productive aquaculture sites. Chalikiopoulos Lagoon, once housing the largest fish farm on the island, demonstrates this transformation (Bennett, 2010). These changes underscore the significant role of non-human actors—plants and animals—in reclaiming and repurposing abandoned spaces. The fish farms at Antinioti Lagoon, now a protected wetland, and the smaller operations at Gouvia

Figure 65 – Beach's drift matter

and Korission Lagoon, exemplify the material interplay of natural and man-made structures. The remnants of fish farm infrastructure, intermingled with natural vegetation and wildlife, highlight the dynamic materiality of these spaces.

The navigable Messoghi River and the river of Lefkimmi, once notable fishing areas, showcase nature's resilience. The transformation of these areas, once bustling with human activity, into thriving ecological habitats illustrates the concept of ecological resilience. Similarly, the wetland that developed at the Lefkimmi salt flats demonstrates how ecosystems can adapt and flourish in the absence of human interference.

The historical significance of Corfu's abandoned places also contributes to their ecological importance. These sites reflect broader themes in environmental philosophy, demonstrating how nature reclaims and transforms human-altered landscapes into new ecological equilibria. The intertwining of ecological decay, non-human agency, materiality, and resilience in these abandoned places highlights the complex and dynamic relationships between human activity and natural processes. °°° The performativity of ruins extends to coastal areas and island zones, which vividly shift in intensity from the surreal summer to the intensely dormant winter. During the so- called dead season, the abandonment of beaches and coastal areas becomes a period of condensation, where human interventions settle into the natural environment, mixing to form new, strangely abandoned and wild landscapes thoroughly eroded by nature's influence. In Ecology without Nature : Rethinking Environmental Aesthetics, Morton challenges traditional views of nature as separate from humans. He advocates for ecological thinking that recognizes the entanglement of all life forms. Beaches exemplify this entanglement, as they are liminal spaces where land and sea interact continuously. Human activities, marine life, and geological processes are deeply interconnected at beaches. In his

book Hyperobjects : Philosophy and Ecology after the End of the World, Morton introduces the concept of hyperobjects—entities that are massively distributed in time and space, such as climate change or plastic pollution. Beaches are sites where the impacts of hyperobjects are visible and tangible. The accumulation of plastic waste and the effects of climate change, such as rising sea levels, are hyperobjects manifesting at the beach. Morton's idea of the "mesh" refers to the interconnected web of life that encompasses all beings, living and non-living. This concept highlights the interconnectedness and interdependence of all elements in an ecosystem. Beaches are a perfect example of the mesh, where sand, water, marine organisms, plants, and human-made objects like litter are interwoven into a complex ecological network. Tide pools on beaches, which support a variety of marine life, demonstrate the mesh as various species interact within this micro- ecosystem. Another intriguing intersection of these strange interventions, the necessity of abandonment, and the shift from major intervention to further condensation occurs in salt production sites. Salt trading was a state monopoly during the Venetian era. Salt flats operated seasonally, much like tourism today, with salt workers residing on-site only during the extraction period. The status of the salt flats changed during the British occupation, as the government regained control. The Greek government followed this example after the Ionian Islands united with Greece in 1864. Seasonal reconfiguration and landscape alteration, with the aim of creating a new natural environment for greater efficiency, were present in salt production as they are in tourism today. The salt extraction areas, known as salt flats—"alikes" in Greek—are located in coastal zones designed to facilitate the evaporation of seawater through sun and wind exposure. Salt was a crucial maritime commodity and a source of revenue for both the local and state economies. The most notable salt flats on the island are located in Lefkimmi. Although there is some evidence dating them to the Byzantine period, they mainly flourished in the 15th century under Venetian government control. Throughout history, the salt flats were state-owned, operated either by the state itself or leased to private individuals. The Lefkimmi salt flats ceased operations in 1988 when the Greek state decided to close unprofitable salt flats. °°° I navigate my boat near Perama, south of the island's main city. This area was among the first to see the development of hotels, with marble surfaces jutting into the sea to create recreational zones. As my small boat bumps over rocks and a network of shifting currents, I nearly fall. What do I see ? I see the southern part of the island, once bustling with active salt extraction. Along the shore, I notice an auto road leading south. Periodically, I encounter abandoned beaches, clusters of sun loungers, and both deserted and under- construction hotels. Modern capital operates on this island such that it is easier to leave ruins than to alter them, easier to create future ruins in the process of construction. Anything that does not immediately threaten the complete destruction of the island's imaginary can persist on the island. This random and long-term spatial anarchy and the potential of these territories speak volumes about the hope for changing relationships with the sea and island spaces. As the rain intensifies, I seek shelter among the rocks, becoming thoroughly soaked, and decide to hide from the rain in the sea, where the water during the rain is warmer, thereby saving myself. This moment of imaginative blending of sea and rainwater is extraordinary, merging two different bodies of water. From the perspective of dark ecology and decolonial thought, the interac-

tion between rainwater and seawater provides a profound example of ecological entanglement and the implications of human influence on natural processes. These perspectives challenge traditional, often colonial, notions of a pristine, untouched nature, emphasizing the complex, interconnected, and often unsettling relationships within ecological systems. When rainwater, typically perceived as pure and renewing, descends from the atmosphere and enters the sea, it undergoes significant transformations. Initially fresh and relatively free of impurities, rainwater collects atmospheric particles and pollutants as it falls and further accumulates minerals and organic matter as it travels across the land. This journey through various environmental media reflects the inherent complexity and interconnectivity of natural systems, concepts central to both dark ecology and decolonial thought (Morton, 2007). As rainwater merges with the ocean, it loses its initial purity and becomes part of the saline marine environment. This transformation illustrates the dark ecological idea that nature is not a separate, pristine entity but a dynamic system continually influenced by various factors, including anthropogenic activities. The salinity of seawater, primarily composed of dissolved salts like sodium chloride, originates from terrestrial weathering processes and volcanic activities. This salinity symbolizes the blending of diverse natural and human-induced elements, highlighting the intricate and often obscured connections within ecological systems (Morton, 2007). In the philosophical tradition, particularly within dark ecology, the salinity of seawater represents "ecological entanglement," wherein all components of the environment are deeply interconnected. The process of rainwater mixing with seawater exemplifies this entanglement, revealing how natural elements cannot escape the influence of broader ecological processes. This notion aligns with the dark ecological perspective that views ecological systems as complex and multifaceted, often containing hidden or dark aspects (Morton, 2007). From a decolonial perspective, the examination of rainwater's journey to the sea challenges the colonial legacy of viewing nature as a separate, exploitable resource. Decolonial thought emphasizes the need to recognize and address the historical and ongoing impacts of colonialism on ecological systems (Mignolo, 2011). The salinization process of seawater underscores the interconnectedness of human and natural histories, revealing how colonial practices have shaped and continue to influence ecological processes. Decolonial perspectives also highlight the importance of acknowledging indigenous and local knowledge systems that have long recognized the interconnectedness of natural elements. These knowledge systems offer valuable insights into sustainable practices and the respectful coexistence with natural environments, contrasting with the often exploitative approaches of colonial frameworks (Kimmerer, 2013). The transformation of rainwater into seawater salinity thus serves as a metaphor for the need to decolonize our understanding of nature and recognize the interwoven histories of human and ecological systems. °°° Interconnections and Implications The interplay of suspended matter and the beach as a liminal space offers a rich framework for understanding contemporary environmental issues. The presence of pollutants and suspended particles on beaches worldwide serves as a potent reminder of the pervasive impact of human activities on natural systems. This convergence highlights the need for a holistic approach to environmental stewardship, one that recognizes the interconnectedness of all ecological components. Beaches are sites where the interplay of natural forces and human activity

FIGURE 66 – These are nets over olives, laid out to collect fruits

create a dynamic environment, the boats and the bodies link it with the suspended materiality, the bodies and movements push the "wilderness" environment and nature t o be enough natural and wild. This aspect of cultural wilderness, what are our practices of the communication with the beaches ? Acknowledging the agency of beaches leads to a more respectful and ethical approach to their conservation. This might involve more sustainable tourism practices,better management of coastal resources, and policies that protect beach ecosystems from pollution and overdevelopment.

°°° I walk along a completely deserted road on the very edge of the island. For several hours, I haven't seen a single person. I've seen fallen olive trees, snakes, ruins, and the farthest beach on the southernmost part of the island. Is this an imagined future or the past of this place ? The black matter on the olive trees is yet another sign of seasonality, the rhythm of active and dormant actions. °°° The olive harvesting season in Corfu typically begins in late autumn and extends into winter, from November to January. This timing is crucial as it ensures that the olives have reached the right level of ripeness. The exact start of the harvest can vary depending on the olive variety and the year's weather conditions. Before the harvest begins, olive trees are pruned and maintained throughout the year to ensure healthy growth and optimal fruit production. Pruning helps to improve air circulation and sunlight penetration, which are essential for the health of the trees.Ground Preparation : The ground around the olive trees is cleared of debris and weeds to facilitate the collection process. Nets are often laid out beneath the trees to catch the falling olives and protect them from direct contact with the soil, which can cause damage and contamination. The meticulous care given to olive trees throughout the year—pruning, ground preparation, and the careful timing of the harvest—reflects the deep interconnectedness between human activities and the health of the ecosystem. This relationship underscores a fundamental principle of dark ecology : the idea that human actions are inextricably linked to the broader ecological network.Dark ecology also brings

Figure 67 – Abandoned construction on the way from Kerkyra to Paleokastritsa

to light the often hidden or ignored aspects of agricultural practices. While olive harvesting is a traditional and celebrated activity in Corfu, it also involves the manipulation and control of natural elements to optimize production. This control is not inherently negative, but it does highlight the complex and sometimes unsettling realities of our dependence on and alteration of natural systems. The use of nets to catch falling olives, for example, is a method to minimize loss and contamination, yet it also represents an imposition of human order on the natural process of fruiting.The seasonal nature of olive harvesting aligns with the rhythms of the natural world, yet it also illustrates how human schedules are deeply intertwined with these natural cycles. The necessity to harvest olives at their peak ripeness and the preparation that precedes this period reflect an understanding and respect for the natural timeline. However, it also underscores the vulnerability of this practice to environmental changes, such as those induced by climate change. This vulnerability is a key aspect of dark ecology, which emphasizes the fragility and contingency of human-nature relationships.Pruning and ground preparation are acts of resilience and adaptation, ensuring that the olive trees remain productive and healthy. These practices can be seen as ways of fostering ecological resilience, a concept that aligns with the dark ecological perspective of embracing the complexity and adaptability of natural systems. By maintaining the olive groves, farmers in Corfu contribute to the resilience of the local ecosystem, supporting biodiversity and preventing soil erosion. Through the lens of dark ecology, the practice of olive harvesting in Corfu encourages a reflection on human impact on the environment. It invites us to consider the broader implications of agricultural practices and the ways in which they shape and are shaped by ecological systems. This reflection is crucial for developing a deeper, more responsible relationship with the environment, one that acknowledges our role within it rather than apart from it.

The extensive ecosystems of the Corfiote olive tree, with age-old trees standing as monuments to nature, are characteristic of the south Corfu landscape, while cypress trees, also a common sight in Corfu, often form cypress groves. Scattered smaller forest ecosystems are also part of the unique

Corfu landscape, including the forest of Agios Mattheos, with oak, strawberry trees, pistacia, and holly oak. °°° The storm intensifies, and lightning begins to strike. I decide to leave the boat on the shore and walk along the coastal road. This road is the main transit route for tourists traveling from the airport to the southern hotels, which are enclosed spaces designed for island leisure. I wade through giant puddles filled with branches, sand, and vegetation washed down from the mountains by the rain. New ruins form, but these do not repel; rather, they create a new island allure, no longer in the imagination but in these changes and the potential hyperrestructuring of the island space. The Mediterranean region has long been a focal point of tourism, driven by northern European cultural and economic conditions. This influx of tourism has profoundly impacted local landscapes and communities, often resulting in what can be termed "capitalistic violence." This concept refers to the ways in which economic interests and development driven by modernity disrupt and overwrite local traditions, environments, and identities (Stelder, 2017). Corfu, an island in the Ionian Sea, provides a compelling case study of the impacts of tourism and capitalist development in the Mediterranean. The island's history as a tourist destination dates back to the early 20th century. The first airport in Corfu was constructed in 1937, marking the beginning of modern tourism infrastructure on the island. The post- World War II era saw significant developments, particularly with the construction of the first contemporary luxury hotel complex, the Corfu Palace Hotel, in 1958. This period marked the island's transformation into a major tourist destination. The development of Corfu as a tourist hotspot during the 1960s and 1970s was part of a broader Mediterranean trend where states sought to modernize by promoting tourism. This often involved recasting local landscapes, including coasts and beaches, to meet the expectations and tastes of northern European tourists. As highlighted by Stelder (2017), the notion of the Mediterranean as a space of leisure, adventure, and bodily freedom became central to its appeal. This transformation was not merely superficial but involved deep ecological and social changes. The construction of large-scale tourist facilities, such as hotels and resorts, often led to the destruction of local ecosystems. The salt flats of Lefkimmi, which ceased operations in 1988, exemplify how traditional practices were displaced by tourism-driven development. These flats, once significant for local salt production, have now become wetlands serving as stopover points for migratory birds, illustrating both ecological disruption and the resilience of nature (Stelder, 2017). The rise of mass tourism in Corfu also had significant socio-economic and cultural impacts. The influx of tourists led to the standardization of local culture to cater to foreign tastes, often at the expense of local traditions and identities. As Rosello notes, this process can be seen as part of a "liberal humanist illusion" where man is seen as in control of nature, creating an intimacy that is more about control and exploitation than coexistence (Rosello, 2017). Tourism development in Corfu mirrored trends across the Mediterranean, transforming beaches and coastal areas into spaces for leisure and consumption. This shift often marginalized local communities and traditional livelihoods, such as fishing and agriculture, integral to the island's identity before the tourism boom. Edward Said's concept of "imagined geographies" is particularly relevant in understanding the transformation of Corfu. The island, like much of the Mediterranean, was reimagined and reshaped to fit the fantasies

and desires of northern European tourists. This process involved not just physical changes to the landscape but also the creation of a cultural narrative positioning the Mediterranean as an exotic, timeless paradise, distant from the modernity of northern Europe (Said, 1979). This reimagining profoundly impacted how both locals and tourists perceived and interacted with the environment. The commercialization of beaches and coastal areas transformed these spaces from sites of local significance to commodities for consumption. The economic benefits of tourism often came at the cost of environmental degradation and the erosion of local cultures. Beaches are liminal, complex spaces. They are not merely historical or geographical perspectives but cultural spaces designated for leisure. They can define an island through its boundaries, transforming it into a wild, designated, paradisiacal space within the colonial imagination of islands. The bodies on the beach, their arrival, their lying on the sand, and the movement of stones become part of the vibrant materiality (Bennett, 2010). The beach, as a liminal space, serves as a powerful symbol in both dark and deep ecological philosophies. Liminal spaces exist at the threshold between two distinct areas— in this case, land and sea. The beach embodies the concept of suspended matter in a tangible way, as it is a zone where particles from both terrestrial and marine environments intermingle. Sand, silt, and organic matter are constantly suspended and deposited by the actions of wind and water, creating a dynamic and ever-changing landscape. In dark ecology, the beach can be seen as a space where the hidden or marginalized aspects of ecological interactions become visible. It is a site where the consequences of human actions, such as plastic pollution and other debris, are starkly apparent. This visibility aligns with Morton's call to confront the "dark" aspects of our ecological footprint, recognizing that our existence is inextricably linked to the broader ecological systems we impact (Morton, 2007).

In deep ecology, the beach represents a place of convergence and interaction, where the interdependence of different ecological systems is most evident. The constant movement and suspension of particles on the beach illustrate the deep ecological principle of interconnectedness. °°° Beyond the coves with an intermittent path, I found myself in a vast olive grove. These giant trees might have been planted 400 years ago. The deafening sound of cicadas both threatens and tells the stories of colonialism, land use, transfer, and cultivation, narrating the complex history of paths leading to different island times. This olive grove became a crucial point for my research, as its connection to the island allowed me to discuss various temporal segments within the broader context of life. I spent considerable time in this olive grove, contemplating what performative philosophy project could unfold on the island to begin understanding the hyperspatial existence of different past and future island stories. Beyond this olive grove lies a small double-sided beach shoal, leading to a future island—a small peninsula with two pines surrounded by cedar and cypress, reminding one of new landscapes. Perhaps only pines once grew on this peninsula, and to a past visitor, it would have lacked the wildness present in the island imagination.

Corfu Communities and Solidarities in Performative Philosophies Differentiating various is-

Figure 68 – Olive garden complexity near Paleokastritsa

land stories found in ruins, tourist capital interventions, and island imagination can be expressed in new projects of fragmented communal solidarity and storytelling about Corfu. One such project on Corfu was the Ecomuseum in the island's south. "The ultimate goal of the program was to highlight the connection between human societies, from distant prehistory to the present, with the liquid element, the sea and its resources, and on a second level, to contribute to the creation of sustainable development prospects through the diversification of the seasonal activity of the island's fishing communities."(https://history.ionio.gr/gr/publications/research-publications/)

The Ecomuseum was conceived as a new point of convergence between land and people, a place of interaction between land and humans. This museum was not a confined space but offered routes through which visitors could learn about the life and peculiarities of the place they came to see. I believe a similar project could be supplemented with important new imaginations of the island that do not fear examining island monsters, recognizing that places of recreation and union with nature are far more terrifying mutants of violence and imagination. What will these emerging realities sing without our presence in that olive grove? The island encompasses a state and embodiment of different temporal systems. We would then want to look at ruins and consider what ruins are, how to expand ruination to other island phenomena, and understand the violences of the Anthropocene, how to eliminate these violences, and whose stories need to be heard or composed now.

Contemporary performative philosophies emphasize the active, embodied, and relational aspects of knowledge and practice. These philosophies argue that understanding and meaning are generated through performance—through doing, experiencing, and engaging with the world in dynamic ways. In the context of environmental solidarity, performative philosophies encourage practices that foster a deeper, more participatory connection with nature and highlight the interdependence of human and ecological systems. Imagining performative philosophical practices in the olive tree gardens of Corfu, we can envision a series of activities that not only celebrate the island's natural heritage but also foster environmental solidarity and a rethinking of island futures and contested touristic landscapes.

Hosting ecopoetic performances in the olive gardens can blend art and environmental consciousness, encouraging participants to engage with the landscape through poetry, storytelling, and performance art. These performances can draw attention to the intricate relationships between humans and the natural world, highlighting the beauty and fragility of the olive groves. By using the gardens as a stage, these performative acts can transform the space into a site of contemplation and communal reflection, fostering a collective sense of responsibility for the environment. Organizing dialogues and story circles within the olive groves can provide a space for locals and visitors to share their experiences, stories, and visions for the future of Corfu. These gatherings can facilitate conversations about the challenges and opportunities facing the island, particularly in relation to tourism and environmental sustainability. By fostering open, inclusive dialogue, these performative

practices can help build a community grounded in mutual respect and environmental solidarity.

I want to imagine counterhistorical Narratives in Corfu's Olive Garden :

Performative Philosophies, Dark Ecologies, and Climate Change. The olive gardens of Corfu offer a fertile ground for exploring counterhistorical narratives that challenge dominant historical accounts by incorporating marginalized voices and overlooked perspectives. By integrating contemporary performative philosophies with the perspectives of dark ecology and climate change studies, we can reimagine the stories of these landscapes, creating a dynamic and immersive experience that highlights the complex interplay between human and natural systems. The Story of the Olive Tree. Each branch and olive on an ancient olive tree becomes a storyteller, engaging participants in sessions that cover. The tree recounts centuries of olive farming, from ancient methods to modern techniques, emphasizing changes and their impacts on the local ecosystem.The tree describes how shifting weather patterns, droughts, and storms have affected its growth and fruit production, highlighting the vulnerability and resilience of olive trees.The tree shares its role in local customs, rituals, and economies, showcasing the deep connection between the island's inhabitants and their olive groves.

Voices of the Salt, reimagining the Abandoned Salt Flats

Environmental Transformation Performances :

The salt flats in southern Corfu become stages for performative acts where salt itself tells stories of : The salt narrates its journey from sea to table, detailing traditional methods of salt harvesting and its significance in the local economy.

It recounts the decline of salt production due to environmental degradation and how the area has transformed into a crucial wetland for migratory birds, highlighting themes of ecological decay and regeneration. The salt reflects on its role in global trade networks, colonial exploitation, and the economic shifts that led to the abandonment of the salt flats, emphasizing the interconnectedness of local and global histories. Insect Narratives and Ecological Entanglements Insect Storytelling Workshops : Insects, often overlooked in historical narratives, share their experiences of ecological change. Invasive species like the olive fruit fly narrate their arrival, spread, and impact on local agriculture, highlighting the challenges of managing invasive species in the context of climate change. Other insects describe how climate change has altered their habitats, forcing them to migrate and affecting both local ecology and agricultural practices.

Speaking on behalf of the ruins, abandoned places, getting to know them, and discussing various future island stories together with liminal spaces will be the goal of our summer project on the island of Corfu.

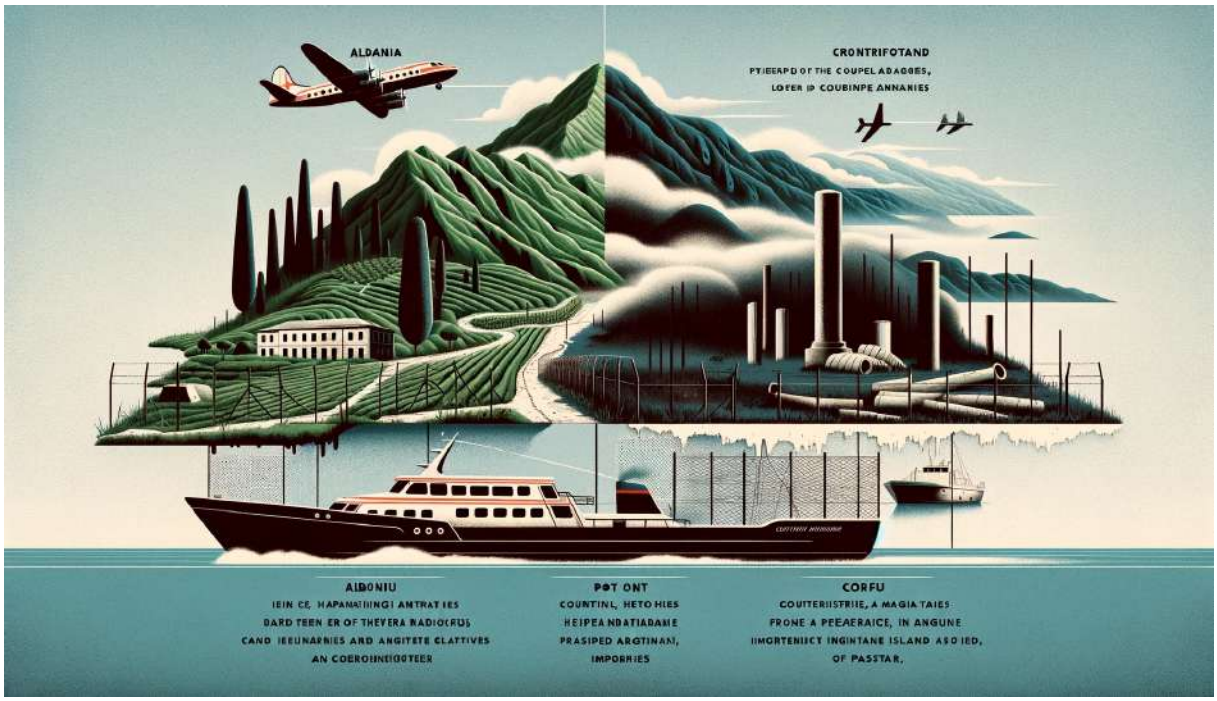

FIGURE 69 – Corfu imaginaries

This chapter has explored the multifaceted nature of Corfu Island, emphasizing the interplay between its physical ruins and philosophical practices. The phenomenological perspective highlighted how ruins are dynamic sites where time is experienced in layers, inviting reflections on history, memory, and the passage of time. Proposing performative philosophical practices in spaces like the olive gardens offers a practical approach to reimagining these areas, fostering environmental solidarity and communal reflection.By integrating counterhistorical narratives and addressing climate change, we can develop a more nuanced understanding of island life. Corfu, with its rich history and dynamic landscapes, serves as a compelling case study for envisioning islands not just as tourist destinations, but as vital spaces of ecological and cultural resilience.

0.7 Conclusion

0.7.1 Methodological summary

The methodology employed in this research integrates various modern techniques, including machine learning, digital humanities, and spatial visualization, to study the island imaginaries of *Corfu*. The use of the *YOLOv8* model for object detection has been particularly significant in identifying and categorizing different elements within the island's landscape, providing a robust framework for analyzing spatial features and their cultural implications.

Chapter One : Island Discourses for the Studies of the Island of Corfu In the first chapter, the theoretical foundations of island studies were laid out. The concepts of the *Anthropocene, island imaginaries, and the relational ontology of islands* were explored in depth. These discussions provided a critical framework for understanding the unique position of islands within contemporary ecological and cultural discourses.

Chapter Two : Corfu Island Imaginaries and Their Connectiveness and Contradictions The second chapter delved into the specific case of *Corfu*, examining its historical and cultural narratives. The interplay between maps, mental maps, and island imaginaries was analyzed, highlighting how personal and collective memories shape the understanding of island spaces. This chapter also discussed the contradictory nature of island identities, emphasizing the fluidity and complexity inherent in island life.

Chapter Three : Spatial Representation of Island's Toponyms Chapter three focused on the spatial representation of Corfu's toponyms using various digital tools like *ArcGIS*. The creation of heat maps, categorized maps, and binning methods illustrated how different spatial features can be visualized and analyzed to provide insights into the cultural and historical significance of various locations on the island. This chapter highlighted the importance of visualizing spatial data to understand the dynamics of island imaginaries.

Chapter Four : Island Spatial Imaginaries and Their Conceptualization The fourth chapter introduced the YOLO model for object recognition, applied to analyze the spatial features of island imaginaries. The model identified key elements such as beaches, signs, and descriptions.

Chapter Five : The Receding Ruins on Which the Island Stands The fifth chapter explored the philosophical practices related to the ruins and abandoned spaces on Corfu. By engaging with the physical remnants of the past, this chapter proposed new ways of interacting with and reimagining these spaces. The concept of performative philosophical practices in areas like olive gardens and salt flats was introduced, fostering environmental solidarity and communal reflection.

0.7.2 Corfu Island Imaginations : Controversial Futures

The research revealed that Corfu's imaginaries are deeply contested and multifaceted. The island's historical and cultural narratives are interwoven with contemporary issues of tourism, environmental sustainability, and cultural heritage. The juxtaposition of different temporalities and

relational models within the island's landscape creates a complex tapestry of meanings and significances.

Tourism, as both a boon and a bane for Corfu, underscores the contradictions inherent in the island's modern identity. While tourism brings economic benefits, it also poses significant challenges to environmental sustainability and cultural preservation. This research highlights the need for a balanced approach that considers the long-term impacts of tourism on the island's cultural and ecological landscapes.

0.7.3 The Future Goals and Perspectives of the Investigation

Moving forward, this research opens several avenues for future exploration and practical implementation. The integration of digital humanities and machine learning methodologies in the study of island imaginaries provides a robust framework that can be applied to other island contexts. Future research can build on this foundation to explore other islands, using similar techniques to uncover the complex dynamics of island life.

0.7.4 Expanding the Digital Humanities Framework

The digital humanities framework developed in this research can be expanded to include more sophisticated models and tools, enhancing the ability to analyze and visualize complex spatial and cultural data. Future studies can explore the integration of virtual reality and augmented reality technologies to create immersive experiences that bring island imaginaries to life.

0.7.5 Community Engagement and Participatory Research

Engaging local communities in the research process is crucial for creating meaningful and sustainable outcomes. Future research should prioritize participatory approaches that involve local inhabitants in the documentation and analysis of their cultural and ecological landscapes. This can foster a sense of ownership and responsibility towards preserving the island's heritage.

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