

The Cypriot Paradox: The Communist Way towards Political Liberalism

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Abstract

AKEL, the communist party of Cyprus, displays a divergent pattern of social and political activity within the Cypriot socio-political spectrum and manifests a specific mode of reaction towards political events. This article, through the use of a recurring paradox, aims to analyse the ontological and the political meaning underlying the historical importance of AKEL's activity within the Cypriot world. It is argued that AKEL is an authentic formation of the Cypriot environment. As such, it condenses a collective historical and synthetic response to the accumulation of mental and social places within a specific historical era. Despite its own declared intentions, in the long-term it works, among many other social and political forces, as an institutional bridge towards applying upon the Cypriot land basic values of social and political liberalism. Of course, this assumption creates a paradox as far as both the way AKEL understands itself and the way outsiders have conceptualised it. And it is this paradox that contributes to the blocking of nomadic liberalism which throughout history is inherent in the structures of the political party itself and in divergent political movements within the Greek Cypriot society as well. Yet, a paradox accumulates distortions, it spells out its own solution and it therefore calls for a deconstructive process. Such distortions have appeared in the modern history of the island, creating "zones of lost time". These are the zones whereby historicity as a progressive rupture with the reified and the ontological world, and the institutional infrastructures as well, is cancelled or is kept at a slow pace.

Keywords: AKEL, Cypriot moral system, closure, nomadic rationalism, liberal dialectic, rhythm analysis

The Parameters of Survival of the Traditional Cypriot Group

The traditional Cypriot moral system, that is, a sphere in which actions and thoughts are legitimised on the basis of whether they contribute to the survival of the group that happens to be identified as a part of this sphere, is structured on family and community values.¹ From the perspective this sphere establishes, there is a narrow inside that tends to colonise its outside

1 See Peristiany and Pitt-Rivers (1992) and Loizos (2004). The progressive movement of the Cypriot moral system is clearly understood when compared to Banfield's (1958) analysis. In fact there are two different moral systems, delineating the tendencies of the wider unit of which they are part of. In relation to their structural conditions, issues dealing with the economic performance in the two involved countries could be addressed.

environment. Beyond these narrow moral boundaries, actions of hostility and cruelty are “forgotten” as necessary defensive mechanisms. Since those who are excluded cover a large number of the population which lives alongside, one characteristic of this ethical sphere is its limited scope of applicability. The British governmental intervention on the Cypriot environment, despite its own serious structural deficiencies, disrupted this limited set of parameters of survival. Liberalisation in law, religion, education and communication has opened these communal spheres into an outside. In relation to it, the two ethnic communal spheres were struggling, at the expense sometimes of their own narrow defined interests, to establish communicative links. Gradually, through the general structure of liberalisation and the specific ontological opportunities the Church and the conservative intellectuals have granted it, the parameters of survival have been widened, covering up the whole of the Greek Cypriot community. Within this mental and ethical world, whose powerful spirit was guiding the movement of Cyprus history nevertheless, the Turkish Cypriots were outsiders. The sphere of moral response at the level of official politics was exclusively communal. Any ruptures with the hegemonic communal system of survival were due to the practical field of life: the place where people were actualising the existential binding allowed by a pre-ontological human condition that precedes and transcends any ontological arrest of meaning. Yet, this space was devoid of any ideological covering whatsoever.

At the same time, a recurring and an ontologically transformed line of violence running through the Cypriot survival devise was at work. More specifically, alongside the process widening of the parameters of survival there was the activity of “free riders”.² These destabilising groups were employing all moral systems interchangeably, till their late stage of development. They were employing in all cases the same violent and destructive attitude towards those identified as outsiders. It is true that, in dealing with these people who were threatening the survival of the whole, both the village and the ethnic world developed corrective and defensive mechanisms. However, the mechanisms aiming at controlling those who were threatening the moral system with collapse were very inadequate. This is because all moral systems were interlinked, and furthermore, they had their own limited horizons as far as the nature of the responses required each and every time. These moral deviants addressed and were animated by the same drive cruelty

2 Since closures, “limit evil to behaviours within the context of population, aggression by one population against another falls outside the gambit of ethical judgment” Thompson (2002, pp. 251-252). It is exactly this survival – reducing moral system that hijacked Cypriot history. Loizos (1998, p. 646), analysing the case of an extremist, remarks: “his perspective is that here violence was used to express commitment to a core moral value, against someone who in the view of his assailants had put himself outside of Greek moral community”. Of course he previously clarifies that “most young Greek Cypriot men did not join EOKA VITA, and they did not attack Turkish villages”, p. 641. The free riders were a small group of people that masked their cruel instinct behind ideological constructs, and by doing so, it controlled the movement of history till 1974. Though their moral system was survival – reducing, the majoritarian weak rationalism did not manage to sharply differentiate itself from them on the basis of a moral quality, and by virtue of this, to develop mechanisms for their elimination. Instead these destructive elements managed to destabilise the systemic world of Cyprus.

whether it concerned personal or family “honour”, property, ideology or ethnic values. Instead of putting them aside, the temporal mode of the development of Cypriot consciousness put them in the centre of its ethical and mental world. This had as a result the manifestation of the same killing attitude towards “others”. These very people, who were both inside and outside the moral system of the Greek Cypriot world, took for themselves the responsibility of doing the dirty work, against the English, Turks, Communists, against people of the Right, and at the end, against the state itself and its elected president. The moral system as a whole did not manage to control this group of free riders until the great tragedy of 1974. In fact, many, whose extremism continuously adjusts, have never stopped investing its destructive character with meaning.

The Infusion of Communist Ideas within the Cypriot Environment

While the process concerning the application, failure, and readjustment of moral systems is unfolding, there is a “beautiful stranger” in the Cypriot environment – AKEL. The structural conditions for the existence of AKEL are to be found within the new liberal reality set up by the British and the British experience of trade unionism and co-operative movement. The Church was experiencing the existential and ethical structure of religion instrumentally. Instead of contaminating the mode of established development with universal existential conditions that, among many others, religion addresses, the Church was subjecting it to the stage of development of Cypriot consciousness. The Church, though it set up the process of progressive evolution towards the development of Cypriot consciousness through the specific realisation in time of the ideal of *enosis* – understood here as the misleading ontological product of an authentic, yet unarticulated, will for progressive evolution that its historical ontological arrest later became a reified dogma – it did not show strong interest about the lived experiences of the community of the poor who were exploited by the money-lenders, many attached to its institutional structures.³ It is only AKEL which after the British “contaminates” the Cypriot environment with a set of ideas that were not originated in the linear unfolding of its history and culture. Gradually these transplanted ideas gain an autochthonous dialectic,⁴ the dialectic of Left liberalism in Cyprus within the Greek Cypriot zone of historicity. That is, a mode of consciousness that transforms itself in order to construct a more functional and viable world. These sets of ideas, that had been reasonably applied, set up the structural conditions for an internal restructuring of the moral and

3 For the harsh living conditions of the Cypriot poor see Agastiniotis (1965); Lefkis (1984); Katsiaounis (1996).

4 The term “dialectic” refers to the progressive process towards a functional resolution. In Plato, Aristotle, Kant and Hegel this process itself unfolds in a different way. Retaining its modern Hegelian root, I apply it as a progressive movement towards the resolution of conflicts and contradictions of an historical era. However, this progressive movement is not structured on the model thesis – antithesis – synthesis, but on a reflective process within history of creating, correcting and improving rational models that provide long term functionality. The dialectic of the Cypriot consciousness has not the static character of cultural identity. Rather, it consists of a reflective movement within historical process to transform reality, to correct its distortions and attain workability and survivability.

mental world of Cypriots. An abstract theoretical edifice was actualised with specific practical results, different of course from its initial theoretical inception.⁵ This chasm between abstract ideas and their practical implementation haunts AKEL's self-understanding, political activity and actual participation in Cyprus history. There, where abstract ideas remain intact, practical life creates the conditions for the emergence of a different set of ideas. However, this rigid core of abstract ideas eliminates and does not allow them to become ontological figurations. AKEL throughout its history was oscillating between its autochthonous dialectic, understood as an active historical creativity based on its practical autonomy in the Cypriot environment, and the neutralisation of this dialectic, based on a dogmatic withdrawal to atemporality. Under the energy of this, there was an attempt to subject evolution to a rigid core of ideas through the invocation of the communist world outside of Cyprus. The party's subjection to the promotion of universal communist strategic interests is also another symptom of this very constitutive defect.⁶

AKEL disturbed the existing moral system by addressing the common of the community of the poor. So, another system of survival is grounded that addresses neither the family, nor the village nor the ethnic community but a common universal existential condition. AKEL consists of a rupture with the traditional Cypriot moral system by depersonalising moral contact. This was crucial for the evolution of the Cypriot mental world because the changing variants of the pre-existing moral systems are compensated by a stable variant. This concerns an inner human condition experienced and lived without the suspension of practical life and without the codified moral system that imposes patterns of behaviours and horizons of expectations. Moreover, AKEL established mechanisms of organisation, of cooperative reflective exercise and strategic calculation. And because they were all employed in a hostile and often dangerous social and political environment, the party also developed complex mechanisms of sustainability.

This topography of elements that formed its own internal reflective zone has contributed to the beginning of an indigenous dialectic. AKEL was building in the Cypriot worldsphere islands of functional rationalism in which the abilities of trust, solidarity, reflexivity and cooperation among greater teams than that of the village were exercising. On the one hand, the Church and

5 As Loizos (2004, p. 37) remarks: "here it is enough to suggest that in 1969 leftist ideas were still grasped in parody by many villagers". Adams (1971, p. 8), states that "in practice, the party is oriented toward the working class and its problems, and shows little or no interest in arguing points of ideology". AKEL's functional ideological origins are rooted in the spatiotemporal Cypriot environment. One might say that in reality it is a communist party without communist voters.

6 As Adams (1971, p. 19) says, "comintern criticized the KKK for its inept handling of the anti-imperialist uprising of 1931". In fact the party was punished, it came under the surveillance of the British Communist Party, and its leaders were deported in Soviet Russia. In 1947, a party delegation visited the Greek communists during the Greek Civil War. The Greek communist leaders affected AKEL in changing of policy from Self-government – *enosis* to *enosis* and only *enosis* because Greece was to become communist country very soon. AKEL did not accept the Radcliffe constitution as well as the Zurich–London agreements for reasons dealing with its instrumental alliance with the international communist movement and its collective strategic interests.

the Right, from the 1920s onwards, were building their alliance on non-existent moral communities that were given from outside and were perceived instrumentally. The mere invocation of the values of nation and religion as more inclusive moral communities does not necessarily presuppose the possession of the mental and ethical qualities that measure thoughts and actions on the basis of whether they contribute to the survival of the collectivity they refer to. In real terms, such values were not the product of the self-realisation of the Cypriot spirit. In this sense, they do not emerge out of a process of establishing a real evolutionary affinity with them based on its own development on the practical field.⁷ On the other hand, AKEL was progressively building a moral system that was based on real existential conditions, reflecting an actual stage of the development of consciousness. This gradually builds up a specific human type, mainly among party activists: one who averts violence, who carefully examines and plans actions after thorough examination and orients oneself towards the world through a quasi-evolutionary perspective.⁸ In this respect, AKEL's infrastructures enabled many of its members to make qualitative leaps of consciousness rarely cultivated in other Cypriot political environments. The hitherto unseen and unheard population of the marginalised poor escapes from obscurity and massively inserts itself into the process of the construction of the Cypriot microcosm and earns for itself the right to think.⁹ AKEL therefore attained a vague moral superiority against the Right which was following the injunctions of the temporality of the Cypriot environment and was completely regulated by it.

Additionally, through a typified alliance with the world's communist parties and the worldwide flow of communist ideas, AKEL established communicative bridges with external worldspheres. This, as far as the 1920s is concerned, occurred in a period when this contact itself was rare and when the Cypriot world seemed to be stuck in static spiritual isolation. AKEL set up

7 Kitromilides (1979, 1990) points to a direction of asynchrony where such values are filtrated and subjected in diverging ways by different ethnic communities because of the different stage of development of consciousness that are spirited by.

8 Crawshaw (1978, p. 34) remarks that, "the Communists worked well in municipal and labour affairs with their opposite numbers in the administration". Loizos (2004, p. 146) describes how a local leftist reacts against the extremists' plans to push out the Turkish inhabitants of the village. Loizos (1998) refers to a discussion between an EOKA VITA sympathetic and the local communist leader in Argaki where again the latter reacts to the former's suggestion to kill the village's Turks before leaving because of the advance of the Turkish army. As Adams (1971, p. 182) points out: "The aversion AKEL has shown in recent years to militancy or outright violence appears to be a strong factor in the behavior of party members". In fact, there is here a widening up of the Cypriot moral system and an increase of its ethical responsiveness. When EOKA was executing trade unionists, AKEL did not involve itself in a circle of violence. In the name of unity, it was pointing to the danger of destabilising the sensitive parameters of survival of the Greek Cypriot community.

9 In fact what is at stake here is an intellectual revolution and emancipation analysed by Rancière (1992, 2003). The actual contribution of this movement cannot be found in the structures of the visible political party. Rather, the real strength of this movement from below, which gathered dispersed trade unions, was its force to enable what Rancière calls the "monotechnicians" to emerge in the sphere of public and discursive order and to perform hitherto class occupied social functions from which they were eliminated.

a bridge of communication with the outside world by constructing a universal ideological path. In the short-term, the participation and interaction with the world's communist movement was a historical contingency. In the long-term however, it built the conditions for communicating, synchronising and adjusting with international environments. As a result, by giving ontological content and expression to a permanent and pressing human condition, and moreover, by transcending the ethnic boundaries, AKEL practically attracted the attention of Turkish Cypriots who did share this universal human condition. In this way, AKEL managed to actualise, sustain and develop existential conditions that were gradually oriented by an inherent will for more inclusive moral systems in terms of solidarity, trust and cooperation.

AKEL's Actual Manifestation in Cypriot History

AKEL's participation in Cypriot history clearly illustrates this autochthonous dialectic of reason that crosses the borders of strict Cypriot closure.¹⁰ At the same time, it discloses its weakness to make the necessary radical conceptual leaps which could have situated it outside the sphere of the hegemonic ideology. Such progressive leaps could have increased AKEL's efficiency to disrupt the disastrous dialectic of Cypriot reason. The anticlerical discourse of the communist party, the predecessor of AKEL, in conjunction with an intense defence of workers and peasant's rights, situated the party against the dominant pole of communal participation – that of the Church. Many landlords, usurers and city bourgeoisie were part of the Church establishment and AKEL could not see how this ideological block could improve the living conditions of the Cypriot poor. After the Second World War and with the consolidation of AKEL, the theoretical discourse about the progressive evolution of society towards socialism imprints itself in the set of actual practices and ideas of the mechanisms that AKEL was supported by. It is this autochthonous dialectic that made it susceptible to preconceived Venizelist inspired ideas of self-government for a period of time till *enosis* will finally be achieved. AKEL tries to enrich and reopen the will for liberalisation and thereafter to free it from its contingent and misguided ontological arrest and freezing (*enosis*) and to reconnect it with pressing social and economic issues. At the same time, it established itself against the limited mental system of the official Church, which through the dominance of the extremists gradually came to represent a less developed system of consciousness. The Church could not conceive any evolutionary process for Cypriot consciousness to follow for its own realisation. The “*enosis* and only *enosis*” slogan reflected the stubbornness of this mental

10 The term of “closure” borrowed from Castoriadis (1991, 1997b, 1997a, pp. 265, 293), and applied in Philippou (2005), refers to a defect in reflective process whereby the horizon of questioning and examining established knowledge is limited. Likewise, the term of nomadic rationalism refers to a polycentric movement of breaking with the cognitive and institutional closure and of forming islands of functionality. The term “nomadic” is used here in order to place emphasis upon the pre-ontological and ontological nature of this polycentric movement of rupture with closure. This movement cannot be identified with, or be enclosed within, the established ideological field that classifies and regulates the flow of ideas.

world and its inability to imagine the process of its alteration. So it always inclined to perceive the stage of its development as the final one. As a result, the Church refuses to take part in the discussions concerning the consultations on a constitution in 1948. AKEL managed to achieve a sort of communicative link with the very process, though it was not strong enough to allow it to pursue this conceptual leap further. In parallel, partly due to the civil war in Greece, there was a struggle on behalf of the Church and the political parties around it to devalue and marginalise AKEL because it could not represent the religious and national orthodoxy.¹¹ In fact, this was a masking of a regressive ideology that dominated Cypriot history till then, and which in the name of Hellenomania legitimised the majority of the defective moral and mental systems as official ideologies. AKEL, by breaking with the established mental and ethical system, and replacing it with a more inclusive one, was paradoxically thrown out of the very system itself as a threat for the survival of the ethnic unit.

The position of AKEL towards EOKA and the latter's treatment of AKEL was the outcome of the antagonism between two different mental and ethical systems: the traditional one and a more enlarged one. It is because of its autochthonous dialectic which prioritises reflective processes, ascending evolution, public-spirited action and care, non-violence, cooperation and negotiation with external worlds, that AKEL is initially fearful of the dialectic of Grivas' activities on the Cypriot land. The emergence of strict closure against which AKEL was struggling and at the same time moving within its own borders, was so powerful that it could not be transgressed by frozen ideological formulas which might lead the party to an alliance with EOKA. Cyprus strict closure was coupled with violence and systemic fear, marginalisation and stigmatisation and it was pursued through the force of arms and through the arbitrary act of execution. It is because of AKEL's structural islands of functional reason and weak divergence from the dominant ethical system that its reluctance towards the armed struggle against the British colonialists was made possible. Such a political position appears as an injunction generated by the development of its autochthonous dialectic. And because it removed itself from the established sphere of beliefs, it was excluded from the struggle and it suffered member losses from executions. EOKA's executions of trade unionists were nothing but an attack on moderate thought, a mode of response that has a long line of historical continuity since the 1920s. It is now though invested with armed violence portraying an extreme form. Nevertheless AKEL, breaking with the dominant Cypriot ethical system, does not take revenge for the executions of its members. It proposes instead the consolidation of the parameters of survival of the Greek Cypriot world because the possibility of a civil war between Left and Right were imminent.

11 See Papageorgiou (1984) and Papaphotis (1996, pp. 220-537). From the point of view of Grivas' strict closure and that of the extreme Right, AKEL could not be accommodated within the Cypriot environment. In real terms, it was considered to be a sick body contaminating the healthy fibres of Greek consciousness. Hence Grivas' clear strategy for its ideological elimination.

Since 1960, AKEL has been gradually incorporated within the established Greek Cypriot ethical system of survival whose rules and mental limits the party itself obeys.¹² This system has been widened through the splitting within EOKA, caused by the antagonism between Grivas' fanaticism and Makarios' weak nomadic rationalism. It has also been strengthened because of many of EOKA members' resistance in accepting the moral system that Grivas was systematising. Cypriot nomadic rationalism's stratification is polycentric and its many centres established an alliance. AKEL established communicative links with the dominant system; it both affects it and is affected by it. Mainly, AKEL's autonomous dialectic within the Cypriot land broadens the field of its reflection that covers now the whole Greek Cypriot community. The tools of this reflection are its self-made tools: that of regulated cooperation through institutionalised mechanisms, care for cooperating projects, communal cooperation, strategic calculation and the aversion of violence. So by becoming one of the many centres of nomadic rationalism, it historically meets, converges and communicates with these centres, whether they belong to the Church or the liberal Right.¹³

This historical meeting of nomadic liberals is represented by Makarios' political attitude and thinking. Makarios incorporated all the fragments of rational functionalism within the Cypriot land. Even though he historically failed in a dramatic way, he represented the most developed stage that Cypriot consciousness could reach within the specific historical horizon. He represented both the institutional and political wisdom that the Church attained throughout the centuries. Moreover, he could establish less adversarial and less ideologically charged relationships with Greece and the western world. Additionally, Makarios could express the liberal forces of the Right who were developing their own dynamic against the destructive impacts of the arming of strict Cypriot closure on behalf of Grivas. Thus AKEL's moral system met with that of nomadic rationalism not on the basis of ideological codifications but on the basis of functional rationalism. Still, Makarios possessed a more developed functional rationalism than AKEL because it could attract all dispersed fragments of truth in the Cypriot land without being reducible to them. Moreover, Makarios could identify functional rationalism behind ideological artefacts – a trait to which AKEL was showing a serious weakness, resembling a sort of structural defect.¹⁴ Makarios'

12 For the territorialisation of the two ethnic moral and mental systems see Patrick (1976). AKEL is subjected to the mental and ethical limits of the Greek Cypriot moral system and as such it follows official policies. As a result, Turkish Cypriot nomadic liberals sense that AKEL's moral system does not provide them with the desperately needed liberal shield.

13 AKEL's alignment with liberal elements in Cyprus illuminates the common functional rationalism possessed by divergent groups. The support of Leontios as Archbishop in 1947 was a sign of such an historical meeting that will be later materialised with the emergence of the figure of Makarios. Leontios' words encapsulate the common root of nomadic liberalism that breaks with its historically depended ideological content. As Adams (1971, p. 116) remarks: Leontios "felt that the aims of communists were the same as those of Christianity and claimed often that he was a Christian-Communist".

14 Servas (1985a, 1985b), in delineating the disastrous trajectory of the historical mistakes of the Greek Cypriots, always invokes AKEL as the inactive possessor of reasonable formulae that could prevent the tragic flow of

ideologically naked nomadic rationalism was the binding force of all the political forces that gathered around him. AKEL's participation in Cypriot history from 1960 to 1974, lining itself with the collective goal for national unity and strongly supporting Makarios, could be explained in these terms.

After the Turkish invasion of 1974, AKEL politically acts against the memory of the destructive forces of strict closure which their ruinous trajectory began during the late 1920s and ended in 1974. Moreover, it establishes the ideology of rapprochement between Greek and Turkish Cypriots. Being blocked in a static ideological environment, it identifies the Right with the forces of extreme fanaticism. Synchronously, the Right, which has never been homogeneous, gives political roof to all these extreme elements that in their turn blocked its own liberal dynamic. As a consequence, AKEL elects Kyprianou as a president and establishes a strategic coalition with parties of the centre, namely DIKO and EDEK. It follows, however, a period of ideological stagnation and corruption that endangered the very function of the state itself. At the same time, AKEL felt uneasy with Kyprianou who was displaying symptoms of strict closure against foreign environments. Thus the decision to elect Vassiliou unlocks the blocking of Cypriot history and there are tangible signs of modernisation. Moreover, the Right, oriented more by a will for power than by the realisation of the need for progressive movement of Cypriot consciousness, surrenders itself to DIKO's static policy against the set of Ghali ideas and gains power, with Clerides as president. This binding of forces freezes again the progressive movement of history and pursues policies like the joint defence dogma and the decision for the deployment of the S-300 missiles. It is this contradicting constellation of forces that were leading nowhere that AKEL then decides to challenge with the nomination of Papadopoulos as a presidential candidate in 2003.

What set of given ideas and practices led AKEL to take such a decision? There was an ideological blocking and dissemination of islands of functional rationalism to such a degree that the clearing of dialectics was deactivated. The Right gradually surrenders itself to the culture of strict Cypriot closure and is subjected to the ideological background of Greek Cypriot fanaticism. At the same time DIKO and EDEK developed a sterile political discourse that, while it did not jeopardise the harmony of the Greek Cypriot community, it could not communicate with both internal (Turkish Cypriot) and external environments. AKEL chose the "less evil" discourse because what did matter in that period were the Greek Cypriot community's parameters of survival. Papadopoulos, however, represented a mind-set that prevailed in the 1960s, consisting of the setting of parameters of the survival of the Greek community against the survival of the Turkish Cypriot one and in sharp conflict with wider parameters of western survival.

historical events, but which never actualised itself. The melancholic turnings of his thought rather show the movement of nomadic rationalism which returns back to itself and reflects on the stages of the development of Cyprus consciousness. As far as this is concerned, see the dramatic, yet untimely, imaginary discussion between Makarios and Karamanlis in Servas (1991, pp. 96-114).

As a matter of fact, the accession process to the EU, in conjunction with the Annan plan discussions, rendered this mental and ethical system inadequate to respond to a new setting where the widening of these parameters was at stake. AKEL's internationalism and ability to conceptualise universal human conditions brought it within a line of conflict with a rigid mental system that can function only within Greek Cypriot boundaries. As a result, AKEL managed to make some communicative links with the plan and enter into a reflective process. Nevertheless, the power granted by the political system to the Cypriot president to construct reality, prevented this initial communicative bridge to develop an autonomous dialectic. AKEL, concurrently trapped in the dialectic of closure, was faced with the emergence of a dynamic liberal leadership of the Right and the liberal nomads who were moving outside strict closure. This population of subjectivities was emerging out of the polycentric islands where nomadic rationalism is produced. As a systemic consequence of this, they became the victims of the same oppressive practices that have dominated the Cypriot world for decades.

Thus AKEL, for the first time in its history, did not officially participate in a movement that was fighting the very roots of Greek Cypriot fanaticism. In real terms, it was in asynchrony with the dialectic of nomadic rationalism no matter what ontological form it might take in historical time. Within the period before and after the referendum, a zone of historicity was created, fused with intense reflective energy, a drive that the prevailing rhythm of the Cypriot spatio-temporal environment is lacking. It actualised in a modern setting a cluster of reflective mechanisms working in synchronisation, in Cyprus, Greece, Turkey and the EU. This multilayered reflective energy caused permanent ruptures within the hegemonic mental and ethical systems.¹⁵ As such, it created a residue of meaning emanating from the manifested failure of Cypriot closure to effectively respond to the challenges posed to it. This residue of meaning began merging into ontological constructions that were breaking the existing ones. They signalled the beginning of a process of building a new mental and ethical system that is compatible and in harmony with more inclusive parameters of survival.

After the 2004 referendum over the Annan Plan, there was a theoretical struggle between Cypriot closure and nomadic liberals. The movement of Cypriot closure was concentrated around the political philosophy of Papadopoulos and attracted a wide range of powers from the Centre, the extreme Right and from the Left. The silent movement of nomadic liberals in the Cypriot land brought together forces that were not traditionally related. In doing so, it transcended the very ontological categories on which the political system was based. Within this new political setting, AKEL understood that there was no possibility for Cyprus to be modernised and communicate with external systems of reason unless a change in the direction of Cyprus history came about. Thus it fought against the very core of Papadopoulos' political philosophy during the election

15 The explosion of nomadic rationalism in Turkey was coupled with the silent revolution of Turkish Cypriots and resulted into the elimination of Turkish Cypriot closure represented by Denktash. See Anagnostopoulou (2004); Bahcheli (2004); Hatay and Bryant (2008).

campaign for the presidential elections of February 2008. It based its rational synchronisation on pre-existing ontological constructs of the nomadic liberals and it faced the same attacks that nomadic liberals were facing when AKEL was part of the government coalition.

At the same time however, the Right through its own candidate was expressing the same will for breaking with Cypriot closure. This event appears to illustrate the invisible line of nomadic rationalism and the stages of development it has to go through. There was a convergence of nomadic liberals belonging to different political parties and a divergence from the forces of strict closure. During the second round of elections a new setting appeared, albeit governed by the same structural forces, thus intensifying the clearing of the antagonistic dialectics on the Cypriot field. Many of the bearers of Greek Cypriot fanaticism were attracted by the Right's candidate and used the traditional tools of closure against Christofias. Moreover, the parties supporting Papadopoulos, moved by an undefined and weak internal nomadic rationalism, decided to support Christofias. AKEL, after this intense ideological struggle elected a president for the first time, and it has the opportunity to construct novel blocks of reality within the prevailing one.

The "Outsider's" Understanding of AKEL and the Blocking of the International Liberal Dialectic

AKEL's perception in the West was instrumentally defined by the mechanistic rules of the cold war. In an ideological climate of distrust against communism, Greece and Turkey saw AKEL as a threat to the western alliance. To a large extent they identified AKEL with Makarios because of the latter's strategy of cooperation with local communists instead of persecution practised in these countries. Thus their aim was to emasculate AKEL and eliminate the "danger of communising Cyprus". Britain was caught up in a climate of "blockage of reason". On the one hand, it was deeply worried by the structure and organisation of AKEL and its potential to seize power, and yet, in the air there was an untold liberal bridge between AKEL and the British that never expressed itself. On the other hand, it discarded the stubbornness and intransigence of the nationalists and the Church, thus investing in the possibility of moderate powers that Britain never found in the end.¹⁶ US policy, mainly after independence, was haunted by the danger for Cyprus of "falling into the communist camp". This fear, however, was cultivated both by Greek politicians and Cypriot advocates of strict closure. Consequently, it prioritised the unity of NATO at the expense of the autonomous trajectory of progressive reason in Cyprus.¹⁷ The USA prevented a Turkish invasion

16 See Holland (1998); Sonyel (1997); Crawshaw (1978); McHenry (1987); Peristianis (2006, p. 261).

17 See Crawshaw (1978, p. 34); Hitchens (1984); Adams (1971); Markides (2001, pp. 54-58, 86-87); Kassimeris (2008). Adams understands very well the social conditions of deprivation and ruthless exploitation out of which AKEL has emerged. Additionally, he stresses AKEL's pacific nature. Despite that, he refuses to recognise in AKEL an authentic dialectic deeply rooted in its autonomous development in the Cypriot environment, and thus, irreducible to the strategic interests of international communism. Through the analysis of the US policy in Cyprus,

twice, and after 1964 it conceptualised *enosis*, at the same time giving military bases in Cyprus to Turkey in an arrangement that could introduce Cyprus into NATO, as well as consolidate the unity of the alliance and marginalise the communists. Thus it supported the Greek Junta and looked in favourable terms on the invasion of Turkish troops. In real terms, US policy supported and relied upon these elements that represented the illiberal forces in Cyprus. The Soviet Union used AKEL and the Cyprus problem generally in order to damage NATO and gain a strategic advantage. Meanwhile, the more AKEL subjected itself to the wider interests of international communism, the less its own autonomous dialectic unfurled. This instrumental support of the Soviet Union to Cyprus was unfolding against a wider background of strengthening its relationships with Turkey aiming at the same strategic goal. Hence the Soviet policy's agreement with islands of nomadic rationalism was calculated.

The Turkish invasion was the result of this multiple blocking of liberal dialectic that was developing in divergent ontological constructs. AKEL and Makarios distanced themselves from the zones of western functional rationalism. This communicative defect was clearly indicating the external limits of Cypriot closure, within which every ontological construction obeys the same structural laws. The ossified nature of conceptual units, the likes of "enosis" or "foreign imperialism", betrays the overwhelming power of strict closure. Their invocation often compensates for the reflective processes that the Greek Cypriot world should have gone through but never did. Nevertheless, it was within the sphere of western functional rationalism that Cypriot nomadic rationalism could accelerate its own dialectic and establish the conditions for its sustainability. In contrast to this, the tactical openings to the Soviet Union and the instinctive hostility towards the West oriented a set of political actions aiming to establish links with a world in which the Cypriot one was not structurally so closely tied together.¹⁸ Outside the borders of Cypriot closure, the USA, instead of identifying the autonomous dialectic of liberal thought in Cyprus and thereafter patiently to encourage its own development, relied heavily on the extreme illiberal elements. As a result, the July 1974 *coup d'état* illustrated the disfunctionality of the temporary ontological arrest of liberal thought in ideological constructs, which in reality were damaging the very roots of this thought. Britain knew very well the destructive forces behind Greek Cypriot fanaticism. Turkey actualising its sphere of interests which morally excluded the Greek Cypriots, and distrusting the fanatics, decided to invade and try to regulate the movement of Cypriot consciousness through the force of arms.

we witness the recurring blindness of American political thinking which identified the movement of liberalism with dominant ontological categories. That led American policies towards supporting the majority of the oppressive regimes that humanity has witnessed.

18 The Soviet Union policy does not essentially meet with any of the involved systems of reason as far as the Cyprus issue is concerned. On the contrary, it was based on a short-term policy that collapsed with the communist regimes and had not any relevance whatsoever with the actual movement of political reason in Cyprus. For an overall account see Stergiou (2007). See also Christodoulou (1987, pp. 293-294); Polyviou (1980, pp. 5-4); Ziartides (1995, p. 88); Ker-Lindsay (2004, pp. 125-127).

The Unlocking of the Liberal Dialectic and the “Zones of Lost Time”

The liberal dialectic in Cyprus was blocked and still is. AKEL's autonomous dialectic adjusted the compulsive need of Cyprus consciousness to follow its own path of development. From a point onwards, it opposed *enosis* and cultivated the idea of independence. On the other hand, the catholic energy of closure that governs the Cypriot field renders the party ideologically static, authoritarian, and subjects it to the strategic interests of international communism.¹⁹ So, it is affected by the Greek communist party's decision to change the line of self-determination-*enosis*; it initially opposes the constitution of 1960 because of assumed NATO interests served, and it follows every step of the unstable movement of Makarios thought in neutralising any corrective intervention of Greek and western political thinking. In the name of anti-imperialism and in the name of the “democratic socialist bloc”, AKEL became blinded by islands of functional liberalism in the West and in Greece as well.²⁰ On the other hand, the communist regimes were considered to be the “true land of democracy”. In real terms, AKEL's dogmatic closure disabled it from seeing the real liberal qualitative difference between the western and the communist world, and thereafter to follow its own dogmatic-free autonomous dialectic. The establishment of communicative bridges with liberal worlds appeared very late, mainly through EU accession.

The Cold War's end however, unveiled the genuine liberal dialectic of AKEL, which was suffocating behind a codifying and stubborn ideology. This very dialectic, which explains AKEL's survivability in the Cypriot environment, needs to be unlocked. The party itself, under the energy

19 People who were expelled from the party were treated in a similar way the prevailing Cypriot moral system treats outsiders (see Peristianis, 2006, p. 260). Adamantos is possibly the best mind of the left that has been ostracised. There was no movement of critique of communist regimes like in Europe. AKEL was blind to the tactical policies of the Soviet Union over the Cyprus issue. There is a collective condemnation of the West and Greece that is initiated by the static experience of communist ideology in Cyprus which was adjusted by the pattern of reception mechanisms cultivated by strict closure. This shows the strict delineation of the external borders of strict Cypriot closure through its differently manifested ontological content. Because of these external borders, AKEL was in conformity with Makarios' policy; in reality, a trajectory of breaking with Greek and Western political systems, which even before the EOKA struggle was trying to prevent the disastrous dialectic of Cypriot unified policy. In the name of anti-imperialism, AKEL, with all others, silenced this will of Greek and Western reason to prevent the great disaster. At the same time, along with the most fanatic elements it was initially against the shift in Makarios' thought from *enosis* to self-government.

20 Islands of Greek political thinking from the Venizelist age onwards, were trying to modify the nature of Cyprus closure. They failed to do so, and AKEL, along with Makarios, were blocking and demonising any Greek initiative. More specifically, AKEL perceived Greece as a state servile to the West and a member of an “evil” alliance, NATO. From this point of view, AKEL's cyprocentrism draws both from nomadic rationalism and from strict closure. It draws from nomadic rationalism when it is oriented towards the modernisation of Cypriot society and when it is opposed to the forces of fanaticism. It draws from closure insofar as one constituent part of this complex concept owes its existence to the inability of Cypriot closure as a whole to communicate throughout history with the Greek political system. On AKEL's view on the traditional Venizelist liberal approach on the Cyprus issue see Lefkis (1984, p. 30) and Fantis (1994, 2005).

of both closure and nomadic rationalism, at the same time locks and develops this dialectic.²¹ That is, it creates and thereafter it erases what it creates because it is animated by two opposing ontological structures. A hidden dialectic becomes powerful when it is realised as such, and by the mediation of this, it develops its own autonomous and self-conscious dynamic. AKEL is facing the challenge to establish links with liberal forces in Europe and elsewhere, and moreover, to address and communicate with these forces within Cyprus with which it shares the common root of polycentric liberal thought.²² This dialectic underlies a real movement, a shadowy reality on the level of pre-ontological and practical life. Despite this, it is on the basis of the fixed ideological constructs that the political is understood, planned and analysed. However, within the new setting of temporal and spatial dynamic, liberal thought precedes and proceeds arrested ontological meaning. It therefore renders a chain of distortions visible. Thus the network of reflective mechanisms, the spectre of the Annan Plan activated in Cyprus, has broken the traditional Cypriot ontological world. Under the guidance of Papadopoulos, “the national forces” through the actualisation of the very tools of Cypriot closure, suppressed, victimised and marginalised liberal thought. On the other hand, traces of nomadic rationalism in the liberal leadership of the Right were, for a long period of time, defending the forces that were struggling to push Cyprus within the sphere of historicity.

In this field of conceptual and practical locking, AKEL was paralysed. On the one hand, it found itself in coalition with the regressive forces of Cyprus history, and on the other hand, against an explosion of nomadic liberalism.²³ This movement, emanating from the active field of practical life was transgressing the political Right. Within AKEL itself, it worked as an internal encompassing force of alienation through the marginalised left nomadic liberals who saw the

21 It seems that Ziartides (1995, pp. 143-190) is right in arguing that the Left trade union movement, through its practical exercise with the real conditions of the Cypriot worldsphere, developed a different, a quasi-liberal attitude diverging from the ossified and dogmatic party politics. AKEL developed its strength after the unification of the scattered trade unions. As Castoriadis remarks (1997b, p. 64), English workers before Marx developed a pre-marxist project of autonomy that understood itself as the continuation of democratic movement through social and reflective emancipation. Thereafter, “marxism replaced this individual with the militant activist who is indoctrinated in the teachings of the gospel; who believes in the organization, in the theory, and in the bosses who possess this theory and interpret it; who tends to obey them unconditionally; who identifies with them; and who is capable most of the time, of breaking with this identification only by falling apart”.

22 Liberal thought in Cyprus starts within the Church and a number of non-communist politicians participating in the Legislative Council during the British period. Nikodemos Mylonas, Neoptolemos Paschalis, Nikolaos Lanitis Kl, were the first nomadic liberals who fought against the forces of strict closure. On this, see Georghallides (1985). AKEL’s dogmatic blocks derailed this flow of Venizelist evolutionary perspective of the Cyprus problem, which paradoxically came as a late comer to endorse.

23 See Christophorou (2008, p. 222). As Christophorou (2006, p. 520) remarks, “on many occasions, its leaders were attempting to defend impossible positions. The combination of the President’s view and AKEL’s traditional position of rapprochement with the Turkish Cypriots appeared awkward, causing dissensions within the party”.

immanent ideological trap very early.²⁴ AKEL reacted and discarded Papadopoulos' xenophobic attitude. At the same time the Right showed signs of readiness for supporting AKEL's candidate and left liberals their willingness to support the nominee of the Right. After the formation of the new government, the distortions and the locking of the liberal dialectic were still visible and they became even more vivid as the new round of intercommunal discussions progressed. The progressive part of the Right, being outside the government, supported the new philosophy, while DIKO situated itself as an island of control and reorientation within the government. But there are signs that this party is itself also subjected to the multilayered emergence of nomadic rationalism that disrupts its seemingly intact policy.

AKEL is the vehicle for the liberal worldview to develop its own dialectic on the Cypriot environment, attracting nomadic liberals, both Greek and Turkish Cypriot. Both however measure its actual stage of liberalisation, and especially insofar as this covers only the Greek Cypriot sphere of Cyprus. Its motor of liberalisation is the ethical structure it has developed both as an injunction out of the experience of the harsh Cypriot socio-economic reality, and as the grounding of the conditions for the emergence of a set of parameters of survival aiming at the well-being of the whole Cypriot population. AKEL survives the fall of the communist regimes because of its deep liberal root which has indeed rearranged the Cypriot perceptual field. Yet AKEL's practical functional rationalism is not fully articulated and incorporated in its rigid ideology. In fact, the internal silent dialectic of liberalism works against the established ideological edifice and vice versa.²⁵ The more AKEL continued its condemnation of a liberal economy, "imperialist European common market", Western reason and the entrepreneur spirit, the more it was empowering their dialectic. This is because the values, the theoretical tools and practices that AKEL has developed – that is a cooperative culture and networks of solidarity and goodwill – are the very tools that any economy on a long-term basis needs to augment.²⁶ The common struggle against capitalism

24 See Constantinou (2003); Trimikliniotis (2006); Panayiotou (2006).

25 The historical archetype of this internal struggle has been crystallised with the expulsion of its leadership and many of its progressive elements in 1952. Its class-based understanding of reason led it to the expulsion of its more liberal elements, which have been called "bourgeoisie". In fact AKEL turned itself against itself. The change of leadership is coupled with the silencing of its autonomous dialectic and the proliferation of its instrumental communism. In real terms, AKEL suspended its liberal dialectic and marginalised its more progressive elements, products as they were themselves of its own authentic evolutionary dialectic. On this see Richter (2003).

26 The concept of liberalism is deconstructed here by the untold ethical ground that historically conditions it. Its dialectic is considered to be an unfinished project. Along with Marxism, it is considered as a descendant of enlightenment. The very reflective tools of enlightenment though, like the will for truth, authenticity, sincerity and justice [see Arendt (1978); Foucault (2001); Trilling (1971)] built a moral ethos representing the condensed evolutionary wisdom for enhancing cooperation and social consensus and aiming at the invention of rules for the survival of a population which is under a rapid process of enlargement. The motor of the process of liberalisation is the ontological and pre-ontological ethical structure on which the political reality is grounded, despite codified ideologies which condition agreements and disagreements. Established neoclassical economic thought was caught in a theoretical fallacy from which it has not liberated itself yet. It misconstrued the real motor of liberal democracy

created a spirit of cooperation and solidarity above self-interests.²⁷ This spirit was systematised, released and defused into the wider society, thus facilitating the functioning of economy itself. Through AKEL's conscious struggle against liberal economy, the very tools that such an economy needs were unwillingly produced and sustained. In other words, it attacked liberal economy by building the solid conditions for its existence. But AKEL did not only contribute to providing the Cypriot economy with its qualitative properties that work as its powerful motor. Through the reactivation of the first British initiative to build up a Cypriot cooperative movement, it managed to correct the distortions of ruthless exploitation and subject economic practice to a self-transforming process of ethicalisation.

AKEL consequently, is still in the process of becoming aware of its own dialectic on the Cypriot land. This refers to a chain of corrective adjustments which would unlock the liberal dialectic in Cyprus. AKEL could conceptualise and align itself with the pre-ontological movement of functional rationalism in Cyprus. This understanding can result in prioritising the hidden dialectic of unarticulated liberalism. Additionally, it can prevent the refuge to acts and schemata that contribute to the formation of what this author will call the "zones of lost time" in the Cypriot environment.²⁸ AKEL, in an act of defence against genuine objections for its communist ideology, often invokes its singular dialectic in the Cypriot environment. It does not, however, proceed to relate this singularity thereafter with its stereotyped ideological shield. More specifically, AKEL could deconstruct itself on two axons. Firstly, it could recognise the nomadic liberals of the Right as a progressive force. This very inability betrays the arrest of reflective life within static ontological constructs which in their turn disable the timely and correct adjustment in a constellation of movements governed by strict closure and nomadic liberalism. Secondly, AKEL could enrich its ontological pool through the welcoming of nomadic liberals who do not belong to any political party. Nevertheless, although AKEL did and does so to an extent, the reasons for this elective affinity with nomadic liberals throughout Cyprus history have not been fully articulated. Put differently, AKEL could be understood as the place where the more radical phases of thought

and economy, identifying it with strict individualism. In this analysis, liberal democracy and economy are truly such, insofar as they are based on the real conditions of their survivability, that is sincerity, solidarity, goodwill, cooperative culture and trust binding relationships. For a discussion aiming at deconstructing the liberal paradigm of the self-interested individual see Dore (1983); Etzioni (1990); Becker (1993).

- 27 The false identification of liberal economy with individualism is one factor that prevents Adams (1971, p. 108) from tracing any progressive element in AKEL's deployment in the Cypriot environment. In fact, he uses the assumed "Greek individualism" to show that AKEL was irrelevant to the well-functioning of Cypriot economy and the deportment of Cypriots on the level of practical life.
- 28 Graikos' (1991) analysis is a communist narrative of Cyprus' history. Gradually, the dogmatic blocks that he is unfolding seal with a leftist way the Cypriot closure. The Soviet world is glorified while the western world is demonised. Greece is granted the status of absolute heteronomy because of its NATO alliance. The Church and the bourgeoisie are charged only with interest-based motivations. Within this sphere of beliefs, the dialectic of functional rationalism makes two steps back and one forward.

reaches in Cyprus are welcomed, and by virtue of this, the field where the chain of distorted ideological and practical tools that block this dialectic meets the greater resistance. The depressive shadow of Papadopoulos' governance in Cyprus shows exactly that AKEL did not conceptualise the dialectic of liberalism in Cyprus, otherwise, such a realisation would have resulted in a compulsive will to follow it in its every step and stage of development.

The Pre-ontological and the Ontological: A Rhythmanalysis of the Spatiotemporal Environment in Cyprus

In the Cypriot worldsphere, the "pathology of lost time" is manifested on many levels. However, in the novel age of planetary communication there is a radical change in the mode of the balance between frozen ontological meaning and active reflective mechanisms. In this novel environment, there is also a shift of the mode of historicity in Cyprus that begins rather from down to top than the opposite.²⁹ So while the ontological and the institutional rules through which hegemonic politics is unfolding remain uninterrupted and retain the traditional pace, on the level of practical life there are ruptures that render the official ontological Cypriot field out of its time. In this sense political parties in Cyprus, including AKEL, are subjected to this polycentrally originated process of production of islands of functionality. Therefore the viability of the political system and its constituent parts that dominate the official public discourse depends on the degree of adjustment of the emerging mental and ethical attitudes. In fact, AKEL's progressive evolution as the force of Left liberalism in Cyprus depends on its institutional and ontological deconstruction by the residues of functional rationalism, which although they are not yet composed into theoretical and practical tools, they are disseminated on the Cypriot land.

AKEL's ideological misadjustment could be understood as a symptom of the rhythmic mode of the Cypriot environment. In the Cypriot field, there is a structural modernisation defect caused by the weak mechanisms of reflection that sustain a reactive mode whereby responses to problems do not appear timely. This weak representational wave tolerates a mode of historicity that allows the accumulation of distortions. Once a sphere of meaning or a set of practices is established, it develops thereafter its own autonomous dialectic, resisting examination, correction and mutation. And it is only when the total collapse of the systemic world is immanent that such distortions are dealt with. As far as this systemic defect is concerned, Makarios' untimely response and adjustment to a series of problems and challenges throughout history is enlightening.³⁰ The network of these

29 For the transnational movements see Tarrow (1998, pp. 176-195). The worldwide diffusion of such movements not only escapes the traditional discussion of party politics but even the relation of the political itself with the "sovereign national state".

30 Makarios' weak nomadic rationalism was lacking in long-term employability and functionality. Many misconceived his strategy as one of double thinking and sophistry. See Mayes (1960, p. 33), Vanezis (1971, p. 72); Holland (1998, p. 47).

unworkable practices and ideas creates a blocking zone that neutralises its creative transcendence. And exactly AKEL's official ideological closure, as is manifested through a disparity between established ideas and practical comportment within the Cypriot sphere, could be inscribed within this all encompassing structural pathology; namely, the ontological arrest of meaning and its fusion to institutions dominates the reflective mechanisms which aim at its modification, readjustment and reconstruction.

Nevertheless, on the level of practical life, within the unheard and unseen spheres of places and times, there are fractures. An accumulative production of functional rationalism exists, not officially represented in the hegemonic politics.³¹ This repressed underworld which is not incorporated in dominant ideologies, throws light on the dialectic of the silent revolution of Cypriots. Sooner or later, it will raise demands for representation in the public space and time. In order for political parties to survive and raise claims of relevance and applicability, a shove into a negotiation process with this hidden ontological world is necessary. AKEL in this case, will be called to synchronise its own dialectic with this dialectic which is at work. In the modern world political parties cannot enclose themselves upon themselves, and by doing so, regulate the production and circulation of ideas and practices. There is a real mental and existential condition engendered in the unseen, and yet powerful, unrepresented worldview of the citizens. The urgency to develop abilities of speedy and timely response to these unheard ontological constructions is a presupposition for political organisms to retain their communicability.

With the rules of a different age now over, AKEL deployed itself as a corrective mechanism against the distortions of the Cypriot institutional and ideological hegemony. The very party itself consists of a movement that inscribes in the visible and audible Cypriot world the lived experience of the unseen and unheard population of the poor. Hence it reconstructs and "contaminates" established reality. Likewise, in the modern environment, there is an apolitical field which accumulates as a corrective response to the failures of official politics. In order for AKEL to keep a pace with the mental, existential and ethical mutation of nomadic liberals, it will find itself within the process of establishing communicative links with them, mediated by the common liberal root. The latter unfolds in the field of practical life. As such, it is irreducible to ideologies understood as fixed ontological constructions that develop independently of the field that grants to them islands of functionality. On the level of dominant politics, this means that progressive thought needs to be understood as pre-ontological, multilayered and thus more powerful than official ideologies. The

31 This silent revolution arises out of what Lefebvre (1991, 2004, 2003, p. 183) calls the "rebellion of the lived experience, of the everyday, of praxis". The mental space and time produce meaning that calls for a rhythmic equilibrium, that is, the insertion of the invisible mental world into the visible reified one so that the latter can contain the former and reconstruct itself by so doing. In the Cypriot case, the social, political and historical space has been detached from the mental spatiotemporal reality. Therefore, such a polycentric revolution aims at liberating space and time from solidified power-produced meaning and to reappropriate it as the place of urgent movement, thought and action not dominated by the social, economic and political realm. When the mental world inscribes itself in social space, it produces its own space and makes reality more inclusive.

mechanisms producing islands of functionality that condense real existential and mental conditions should gain dominance over the established ontological constructions that unfold themselves on the Cypriot land. The possibility of correction of this distortion within the Cypriot spatiotemporal setting, is to be traced through the examination of the tendencies of the present and with the mediation of an analysis spirited more with time, as understood from the point of view of philosophy of history and less as one that follows the emergencies of the linear, homogeneous, calendar time. The rhythmic pace of the Cypriot environment, subjected to mutability, will create a field spirited with another mode of historical energy. Within this field, the reflective and existential ground that produces islands of functionality will prevail over the inactive ontological barriers that disable thought to conceptualise its real emancipatory dialectic.

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