

## **ABSTRACT**

### **Draining of lakes: A study of sustainability and cultural history Representations of the space and its uses in the draining regions of Karla and Agoulinitza**

It is an oddity how we managed to drain 65% of the surfaces of our country's lakes. It is also peculiar how these draining procedures have been ideologically justified from a reason that considered the water of the lakes as unneeded and damaging, by using partly the Herculean mythology, while at the same time leaving unmentioned the symbolic experience of preservation of the superficial source of water final form.

Subject of the present essay is the draining of the lake Karla (East Thessalia) in 1962 and lake Agoulinitza (Helia) in 1969, along with the socio-economical, ecological and cultural consequences of these rich ecosystems destruction of 180 and 29 ha each.

Both of these draining procedures –just like all these cases– occurred on account of sanitation, economical development and social justice.

The first contradiction regarding the hopes for these projects was brought up with the cancellation of aim of social justice, such as the rehabilitation of little or no landowners and ex-fishermen. The expectation of the latter had to submit to the choice of intensive, chemical agriculture that fatally dominated the newly made land.

Some years after the beginning of farming in this land occurred a problem of reduced output, although it was believed it would be at least quite satisfying. However, no financial or social failure because of the lakes draining should question the infallible of this decision, unless the disposed water itself did not reveal the problems arising in the areas where the lakes existed.

The environmental consequences due to the draining were those that proved the mistake done and mostly the fall of the water-carrying horizon, the water's pollution and its spreading, in the case of the Karla, to the gulf of Volos, and of Agoulinitza, to the gulf of Kyparissiakos.

Solution is sought in an effort to limit the disaster, through local environment measurements, such as mainly construction of a collector in Karla (42ha)

and a future plan for the creation of an eel breeding facility in the Agoulinitza.

If any reconstruction of an ex-lake part occurs, it 'll be human made of course with the related scientists responsible for it. It is important that such a reconstruction, no matter how carefully it will be done, as a human act, requires maintenance and preservation with huge and unpredictable cost. A technical-scientific awareness is time and money consuming.

The old protectors of the lakes have long been dead and no-one knows if they'd wished to guard the deeds on their ex-natural lake kingdoms. They can, however, inspire the new people in charge and caretakers of these deeds, on their ex-kingdoms as the first ancients guardians of the lakes, on the main characteristics: the natural sensation in their movements, their melodious rhythm, the whiteness and mostly the transparency of their veils.

The transubstantiation of the memories of color, sound and scented elements of a lake to creative works seems to be the best way of showing respect the archetypical features of the first natural protectors of the lakes.