

## Introduction

Many social and economic problems in the community lead to the realization of the need for a systematic interference. The communal work is a systematic method of intervention in order to solve social problems, basically in a community level. For this reason it is different from other activities, which is communal on the one side but it is intended to the confrontation of various problems.

The term communal work shows the systematic confrontation of social problems which has to do with less powerful categories of citizens in a district or area, the mobilization of the residents to solve their community's problems, the development of cooperation between them. The communal work with the solution of those problems aim at the development of a collective action and social solidarity.

The community as a point of analysis has a fundamental significance for the communal work. The theoretical analysis and the understanding of its powerful structure allow the staff to shape the suitable strategy for the solution of the communal problems (Stathopoulos, 2005).

Below, there will be an analysis of Doros village concerning the location, the social structure, the social activities and the feelings that dominate at this community.

## Chapter one

### Geographic Community

Travelling from Limassol towards Troodos and in a distance of 25km on the left, somebody will come across the small picturesque village Doros, in height 480m, hidden in the almond trees and the vineyards. The village is situated at the east side of the Kouris Dam, at about one kilometer southwest of the village Lania. It is very close to the villages Monagri and Saint George of Silikou and it belongs to the group of the communities Kouri and Xilourkou which are at the zone of the kommantaria wine. It is a place with no significant geographical problems and which has easily access from all the means of transport.

It is a Greek village from ancient times as its name may related to the greek word ‘Δωρίς’ which means woody region, or with “Δωριείς’ who were the first residents.

The village conserves its folk architecture with the narrow streets, the arches, the balconies that exist above the streets and the special structural materials with which the houses were built. A lot of earthenware jars are laid into the houses’ yards which is an example of the viticultural character of the village.

In the village there are also two churches. The Galaktotrofousa church which was built in 1925 with a dome and a remarkable wooden temple and whose the whole architecture is a real jewel for this village. Also, the church of Agios Epiphanius which was built near the other church but it has a wooden roof and preserves the wooden sticks that connect the two big walls. This church was full of wall paintings and it is renovated by the Archaeological department without completing the renovation yet.

## Functional community

The 150 inhabitants of the village work on the cultivation of their vineyards, almond trees, fruit trees or with stock breeding as it is a rural village. The majority of the residents are Greek-Cypriot people but there is a small percentage which consisted from British who choose this village as a place to live.

Most of the residents are elderly people with an average of 75 years old. But the last few years, the children of the elderly people chose to stay there with their families and as a result 20 children are going to different grades of school.

Because of its small size, people are emotionally connected with each other and each problem constitutes a problem for everyone. Any possible argument will always be solved peacefully. The foreigners and tourists who usually visit the village enjoy the peaceful atmosphere and the traditional Cypriot hospitality. It is remarkable to be noted that the residents cooperate so well that they cultivate not only their fields but their neighboring fields as well and as a result they avoid any conflagration.

## Chapter two

### Social Activity

The focus point of the various social activities is the village's park and the cultural carrier is the union of Agios Epiphanius which created to activate the young people taking part to different activities like sports.

The community has a place for its communal council and the community clinic as well as a place for dancing lessons for the residents, and a coffee house where the villagers have fun playing cards or backgammon. Also, there is service which collects litter and cleans the place.

There are two significant businesses which offer employment to a small number of residents. The one is the factory of kommandaria, raisin and anything that has to do with wine, the winery Karseras and the other is the handmade sweets Katerina.

### Festivals of Doros village:

Summer: the summer season is the highest period of operation for the community. During this period there is the annual dance of the village called 'chorosperida' where the residents with their friends, relatives and other guests are gathered together to eat and entertain. During this period there are a lot of theatrical and musical performances.

Christmas: on Christmas day there is a Christmas festival for kids in which a Santa-Claus comes and gives presents to all children and also plenty of food is offered to all. Also the head of the village cut the traditional cake called 'vasilopita'.

Green Monday: the council offers to the residents free bean soup, flatbread and wine.

Easter: The union of Agios Epiphanius offers to all the villagers soup, red eggs and special cheese breads just after the holy service on Saturday night.

Easter Sunday: the council organizes traditional Easter games at the park of the village.

12<sup>th</sup> of May: on this day there is a significant celebration at the village because of the name day of Agios Epiphanius (the patron saint). After the evening prayer the church committee and the communal council organize a celebration at the park with free food and music for everyone.

Monday of Cataclysm: on that day, a journey for the residents to different places is organized by the communal council.

### Formal and informal nets of Care (Community as **Gemeinschaft**)

Like the most of the communities, at Doros too there are the formal and informal nets which offer help to the village either economic, social or cultural.

Today, there are some efforts through some allocations of the European Union to build a small amphitheater for the artistic displays as well as a room with computers and a library inside the new communal council place. Moreover, some refurbishments have been done to some of the houses with the residents' expenses. Also, the community receives service from the social provision because they finance some money to the council of Kouris-Xilourkou community, which offers food and care for elderly people who are unable to take care for themselves.

As about the residents and emigrants' side, they finance some money from their business, supermarkets, shops, catering, and wineries, in every period of time like festivals or any other need of the village. This is an evidence of how developed is the feeling of the altruism and the cooperation between the emigrants and the residents even if some of them do not live there anymore.

## Doros as a preserved and unrestricted community

Preserved community: Due to its small geographical position and as we observed from the average age of its residents, the village of Doros has been reduced because the children of the residents live now at the city. However, the village remains alive without forgetting its morals and customs or its traditional culture. This happens because of the strong bonds between the village and its residents. It is obvious that the whole atmosphere and the way of living in the village make the people returning back even for a while showing their preference to the traditional way of living.

Unrestricted community: Despite the reduction of the residents in the area, the easy transport and its small distance from the city of Limassol is an advantage for it which makes people traveling there any time in 20 minutes. It is noticeable that although the city is developed and modernized people do not miss the opportunity to visit the village contributing to the preservation of the village.

## The community as a social system

Production- distribution- consumption: the village of Doros as I refer before is a basically rural community and everything it produces has to do with agricultural products. The Karseras winery is one of the main businesses of the village. Everything that has to do with grapes is produced there: wines, commandaria, zivania, and raisins are for sale there as well as in the various supermarkets Karseras in Limassol. Moreover, a lot of tourists often visit the winery and they are guided on the procedures of the wine's creation. It is a family business and the owner is the head of the village. The second business is the sweets of Katerina. There, a huge variety of preserves are made as well as other traditional Cypriot products like carob honey, loukoumia, olive oil e.t.c. People can observe the procedure of the production through the show window and Mrs Katerina explains the history and the particularities of each product to the tourists. There is also a free tasting of the products. This business was awarded a prize of European Business in 2011. Also, a lot of products based on olives are made here as well as from almonds. Despite the great internal production of the village, the community depends on the external businesses.

Social Control: The community is facing some problems despite the effort to preserve the social control. Because of the small number of the residents there is no economic development and this causes the dependence of the village on external agents. The health care that is offered is not complete because the visit of the doctors twice a month is not enough to cover the needs of the elderly.



## Chapter 3

### Organization and ways for interference in the community

The communal organization is the procedure with which people come together and cooperate in order to specify their problems or their targets in common and to develop ways in order to achieve their goals.

Understanding of the community: from the above analysis of Doros community we notice that there are no problems related to the residents because they can cooperate and help each other successfully. Moreover, its residents or emigrants have never abandoned their village and they always help either financially or otherwise eagerly. Because of its small size, the community has a well-organized council which acts positively because there are no arguments when making a decision. Also, the existence of the two businesses at the village creates a chance of economic development to the community. Furthermore, the amount of money given from the European Union helps the council to take advantage of it and develop their village and obtain anything they lack. The community of Doros is an example of a traditional Cypriot community which proves that the real values of a place cannot get lost throughout the time.

Utility of its power: It can be said that this community hides a treasure as it can be an example of a positive divergence because although the difficulties they face in the geographical and demographic sector, it manages to preserve its roots and effectiveness. One of its basic advantages is the love by its emigrants and the strong bonds between them which helps the continuity of life there. The emigrants' contribution increases the development of the village either through its advertisement to others or through the promotion of its products. As a result the

popularity of the community will be increased and may cooperate with supermarkets, confectioneries or restaurants to promote its products. Through this way, some providers will be informed about the village and make their investments on it.

In my opinion, the only thing that this village needs is to make a nice advertisement of its products and its tradition in order to attract more visitors and tourists who will visit the village and will let some money to it. Through this way, the council will exploit that money in order to improve all aspects of their village and help it to fulfill their goals.