



DGIV/EDU/HIST (2007) 02

**THE USE OF SOURCES**

**IN**

**TEACHING AND LEARNING**

**HISTORY**

**Reports of the workshops**

**organised by**

**the Council of Europe in Cyprus**

**2005 – 2006**



**THE USE OF SOURCES  
IN  
TEACHING AND LEARNING  
HISTORY**

**Reports of the Workshops and Workshop Materials on:**

**“The use of sources in teaching and learning history”**

**Nicosia, Cyprus**

**13 – 14 November 2005**

**and**

**“The use of historical sources in teaching cultural and  
social history of Cyprus”**

**Nicosia, Cyprus**

**9 – 10 June 2006**

The opinions expressed in this work are those of the authors and do not necessarily reflect the official views and policy of the Council of Europe.

## CONTENTS

<b>Workshops on “The use of sources in teaching and learning history”, 12 - 13 November 2005 .....</b>	<b>9</b>
--	----------

<b>PART I: PRESENTATIONS.....</b>	<b>11</b>
-----------------------------------	-----------

Introduction

Summary of Plenary Session

Introductory Presentations

- Dr Michael Riley and Mr Jamie Byrom, United Kingdom  
“The use of historical sources when teaching history in schools – challenges and different perspectives: examples from the United Kingdom”
- Dr Alois Ecker, Austria  
“The use of historical sources when teaching history in schools – challenges and different perspectives: examples from Austria”
- Ms Luisa De Bivar Black, Portugal  
“The use of historical sources when teaching history in schools – challenges and different perspectives: examples from Portugal”
- Ms Luisa De Bivar Black, Portugal  
“The use of historical sources when teaching history in schools – challenges and different perspectives: examples from Portugal”

Summary of the open discussion with the participants

<b>PART II: WORKSHOPS .....</b>	<b>23</b>
---------------------------------	-----------

Short description of the four workshops

- Workshop 1 on “Using textual historical sources (historical documents, memoirs, travellers’ impressions, etc.) in teaching history”  
Animator: Mr Jamie Byrom, United Kingdom
- Workshop 2 on “Using visual sources (illustrations, photos, Internet, etc.)”  
Animator: Ms Luisa De Bivar Black, Portugal

- Workshop 3 on “How to select different historical sources and provide effective learning in history”

Animator: Dr Michael Riley, United Kingdom

- Workshop 4 on “How to use sources in a process-oriented concept of history teaching”

Animator: Dr Alois Ecker, Austria

Closing Plenary Session

Conclusions and recommendations..... 41

**APPENDICES** ..... 43

Programme of the workshops

Evaluation of workshops

**Workshops on “The use of historical sources in teaching cultural and social history of Cyprus”, 9-10 June 2006** ..... 53

**PART I: PRESENTATIONS**..... 55

Introduction

Plenary Session discussions

**PART II: WORKSHOPS** ..... 63

- Workshop 1 on “Using historical sources when teaching about childhood through history: child labour – children in mines in Cyprus, 19<sup>th</sup> – 20<sup>th</sup> Centuries”

Trainers: Ms Luisa De Bivar Black  
Dr Dilek Latif  
Mr Marios Epaminondas

- Workshop 2 on “Using sources created by travellers who visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in the 19<sup>th</sup> Century”

Trainers: Mr Brian Carvell  
Mr Mete Oguz  
Dr Stavroula Phillipou

- Workshop 3 on “The use of historical sources when presenting the role of women in history of Cyprus: women in Cypriot wedding tradition in the 19<sup>th</sup> – 20<sup>th</sup> Centuries”

Trainers: Mr John Hamer  
Mr Dervis Comunoglu  
Ms Zacharoula Malas

Closing Plenary Session

Conclusions and recommendations..... 76

**PART III: LESSON PLANS, QUESTIONS AND TASKS** ..... 77

Workshop 1: Lesson plans, questions and tasks ..... 79

Workshop 2: Lesson plans, questions and tasks ..... 101

Workshop 3: Lesson plans, questions and tasks ..... 127

**APPENDICES** ..... 160

Programme of the workshops

Evaluation of workshops





## **Workshops on**

**“The use of sources in teaching and learning history”**

**Nicosia, Cyprus**

**13 – 14 November 2005**

Report by

Mr Marios EPAMINONDAS, Vice-President of the Association for  
Historical Dialogue and Research and Dr Ahmet DJAVIT, the Association for  
Historical Dialogue and Research



## **PART I: PRESENTATIONS**



## 1. INTRODUCTION

This report describes the activities and the outcomes of the workshops on “The use of sources in teaching and learning history”, held on Saturday 12 and Sunday 13 November 2005 in Nicosia. The plenary meeting took place at the Ledra Palace and later the participants worked at three different venues: Ledra Palace, JW Fullbright Centre and Goethe Institute. This event was organised by the Council of Europe in cooperation with the Association for Historical Dialogue and Research and brought together 120 participants, history teachers and teacher trainers from all over Cyprus.

The aims of the Workshops were to:

- discuss how different historical sources could be used when teaching history in schools;
- look at how history teachers could search for and prepare supplementary sources for teaching history in schools;
- explore and analyse ways to prepare questions and tasks for pupils to develop their skills, and to evaluate their knowledge and competences.

The working languages of the workshops were English, Greek and Turkish. Simultaneous interpretation was provided.

## 2. SUMMARY OF PLENARY SESSION

### 2.1 Introductory speeches

During the opening session, **Ms Tatiana MINKINA-MILKO, Administrator, History Education Division, Council of Europe**, greeted all participants, thanked the Association for Historical Dialogue and Research and referred to the previous seminars and workshops organised by the Council of Europe since June 2004 in Cyprus. She identified similarities in challenges regarding the learning and teaching of history between Cyprus and other countries that the Council of Europe works with, and listed a set of questions articulated by educators in various places:

- “How to make history teaching more interesting?”
- “How to stimulate pupils to have a continuous interest in history in their school life and later?”
- “How to adopt teaching methods in order to better address the needs of present-day pupils and future citizens?”

Ms Minkina-Milko also referred to an important issue which is usually raised while pursuing answers to the aforementioned questions: how to find and use sources in a way that will make history lessons more interesting and help pupils develop their critical skills, while at the same time taking into account lessons' time limitations. These challenges cannot be met, Ms Minkina-Milko said, unless one first addresses a more profound question: "What is the goal of teaching history?"

Ms Minkina-Milko continued by pointing out the main principles on which the work of the Council of Europe was based. She explained that the 49 countries which signed the European Cultural Convention agreed to bring together specialists from various countries to facilitate dialogue on sensitive, controversial and non-controversial issues in order to build a common approach in history teaching. A central issue which arose in those meetings was whether history could be taught and learnt in the 21<sup>st</sup> Century using the same methods as those in the previous Century. The main conclusion reached was that, in the present global world, we have to find ways of uniting people by crossing the dividing lines. Although people may still be linked through their national identities, they should also learn how to live with others. A history lesson could be a tool in teaching tolerance and mutual understanding.

Ms Minkina-Milko introduced the experts working with the Council of Europe, who had come to Cyprus to share their experiences with the participants. She then gave the floor to **Ms Chara MAKRIYIANNI, President of the Association for Historical Dialogue and Research**, who invited the Representatives of the Teachers' Trade Unions and the Association to deliver their introductory speeches.

The first speaker who greeted the participants was **Mr Ulus IRKAD, Representative of the Association for Historical Dialogue and Research**. Mr Irkad gave a short overview of the approaches used for historiography over the past two centuries. He stressed that the current social context entails the teaching of history, which can contribute to the creation of a culture of living together without nationalistic prejudices. He expressed the thanks of the Association to the Council of Europe, the Teachers' Trade Unions across the divide for supporting the event, as well as all the individuals and groups who helped in the preparation of the workshops and the participants for their presence.

The next speaker was **Ms Niki MATHEOU, President of the Association of Teachers of Technical Education of Cyprus, OLTEK**. Ms Matheou congratulated the organisers for choosing this particular subject. She pointed out that history has suffered from a nationalistic approach; an approach which has failed to help pupils acquire historical understanding. She expressed the

view that history should not concentrate on wars and violence, but should instead enhance the appreciation of life. Teachers, she said, could play an important role in this regard.

**Mr Dimitris MIKELLIDES, President of Cyprus Greek Teachers' Organisation, POED**, was the third speaker. After congratulating the Council of Europe and the Association for Historical Dialogue and Research for their initiatives, he argued that history is a continuous dialogue between the past and the present. Consequently, history teaching is a dynamic process. Arguing that the past should not be approached from a single perspective, Mr Mikellides stressed that critical thinking should be promoted through interaction with sources. Especially in the context of Cyprus, he explained, critical thinking is a tool of the utmost importance in order to learn from our mistakes in the past.

**Mr Tahir GÖKÇEBEL, Secretary General of Cyprus Turkish Secondary Education Teachers' Union, KTOEÖS**, was the next speaker to take the floor. He welcomed all participants and said that KTOEÖS, which has been working for the unification of the island, always considered such events important. He stressed that we need to approach history in a way that would improve relations between all communities of Cyprus. Mr Gökçebel also expressed his Trade Union's readiness to be even more closely engaged with the organisation of such events in the future.

**Mr Kenan TUNCAY, Educational Secretary of Cyprus Turkish Teachers' Trade Union, KTÖS**, who was the next speaker, stressed the importance of such workshops which are related to history. According to Mr Tuncay, educators have played a certain role in creating animosity between the two communities in Cyprus and they should now assume new roles as initiators and mediators of a reconciliation process. He said that another responsibility of educators was the creation of new textbooks. Mr Tuncay concluded by expressing his wish that meetings such as this would be more regularly organised.

**Mr Yiannos SOCRATOUS, Representative of the Organisation of Secondary School Teachers of Cyprus, OELMEK**, thanked the organisers for the preparation of the event and underlined that the use of multiperspectivity in history teaching is the most comprehensive method to help pupils gain historical consciousness and critical thinking and prepare them to be active Cypriot and European citizens. He explained that this approach, however, is not widely used because of the existing system which focuses the attention of educators and pupils on examinations; thus, changes need to be made to improve history teaching.

Ms Tatiana Minkina-Milko and Ms Chara Makriyianni expressed their satisfaction that all Teachers' Trade Unions had supported and addressed the event. Speaking on behalf of the Association for Historical Dialogue and Research, **Ms Makriyianni** assured participants that the Association, a multi-communal non-governmental organisation that aims to promote the teaching and learning of history via training, research and dialogue, is willing to coordinate any joint efforts and is looking forward to further cooperation with all Teachers' Trade Unions across the divide with the support of the Council of Europe. These and other similar educational events, she continued, are unique opportunities for educators to come together to discuss various issues on history teaching; thus, the more teachers participate in them, the more fruitful and beneficial it will be for the successful accomplishment of our shared aims. To this, Ms Minkina-Milko added that better trained teachers can help pupils to gain critical thinking skills, even if there is a lack of teaching materials.

After the introductory speeches, the four experts and trainers of the Council of Europe gave their presentations.

## **2.2 Introductory presentations**

The first presentation, entitled “**The use of historical sources when teaching history in schools - challenges and different perspectives: examples from the United Kingdom**”, was given by **Dr Michael RILEY** and **Mr Jamie BYROM, United Kingdom**. The aim of their presentation was to help the participants learn about the work done in the United Kingdom where, for 30 years, the use of historical sources has been a significant part of history teaching. First, Dr Riley and Mr Byrom showed participants four sources projected on the screen and asked them what they could make out about the area they were related to. The sources included four images: a landscape, a stone axe, a hunting scene from Roman times and an advertisement. Participants interacted with the trainers. Then, the trainers first presented some excerpts from the United Kingdom National Curriculum, which sets the basis for their work. It included a short statement about what studying history should do for young people's knowledge, understanding, skills and values. As the excerpt showed, the critical use of sources and the evaluation of different interpretations of history are all essential elements of history education in the United Kingdom.

Moreover, Dr Riley and Mr Byrom informed participants about the context for history textbook production in the United Kingdom, where textbooks are published entirely on free market principles. They explained that each year publishers produce a wide range of new history textbooks and teachers are free to buy whichever they prefer. They also mentioned that, along with their colleague Ms Cristine Counsell, they write history textbooks that are carefully structured to help teachers to teach pupils to learn. These textbooks are meant



to build pupils' knowledge, develop ideas and skills that make sense of history and that take seriously different perspectives of people in the past and different views about the past.

The trainers then showed some pages from a textbook used in many English schools between 1966 and 1976. They were about the life of medieval peasants and the author's narrative was dominant. These pages were then compared to a page from a more recent book full of historical sources, in which the author's narrative was very short and there were a lot of short quotations and extracts from account books, court records, and poems. Mr Byrom explained that their series of textbooks was the first to try to take the best from "old" and "new" approaches to history texts. In their textbooks, they try to give pupils historical challenges or enquiries that are shaped by a good historical question. A series of questions which should be asked when planning historical enquiries was then presented:

- Is this area of content **significant**?
- How can we turn this area of content into a rigorous and motivating **enquiry question**?
- Can we focus the enquiry on **individual people**?
- How will pupils communicate their understanding through an engaging **end product**?
- How will we **hook** them in at the start of the enquiry?
- How will we **sequence** the learning for maximum motivation?
- How can we help pupils to **choose and use** information?
- How can we create learning activities which appeal to **different intelligences**?
- How will we create '**mini-hooks**' to engage learners with particular tasks?
- How will we create **rich resources** rather than unclear excerpts from texts?

An example of an enquiry would ask pupils to work out exactly what different types of historical sources can inform them about the specific subject. In their textbooks, they always start the learning journey with a powerful "hook" – a story or a picture that would attract the attention of the pupils and in the end pupils use written sources. Mr Byrom and his co-authors show pupils how original, written documents looked like and give them an extract to work on, asking questions such as: "What exactly can these written sources tell us about our subject?", "How does this compare to artefacts and visual sources?". In principle, the building of an enquiry evolves from a 'big' question with a clear direction, through gradual steps to a final activity that pulls together pupils' ideas.

The following presentation was on **“The use of historical sources when teaching history in schools - challenges and different perspectives: examples from Austria”**, by **Dr Alois ECKER, Vienna University, Austria**. Dr Ecker explained that the social, economic and political changes which have taken place in the world, and especially in Europe, over the last decades, are challenging the educational institutions’ status quo. There is now the need to invent new, complex and dynamic methods that could equip pupils with knowledge and social skills to deal with everyday life. Dr Ecker also portrayed the theoretical background of the work being done by him and his colleagues in Austria, which showed that pupils should be helped to learn – beyond mere historical facts – important skills which will help them select, analyse, interpret and relate sources to other situations. He went on to state that a wide variety of sources should be used including: archives of authentic documents; documentary and fictional films; information technology; museums and oral history.

Dr Ecker presented the construct of the didactic triangle (figure 1), and then described three main modes of learning organisation: the hierarchical model, the team-oriented model and the process-oriented model. These are shown in figures 2,3 and 4 below.

Figure 1

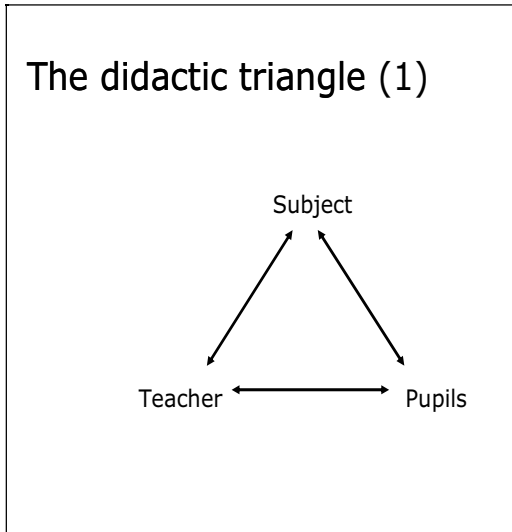


Figure 2

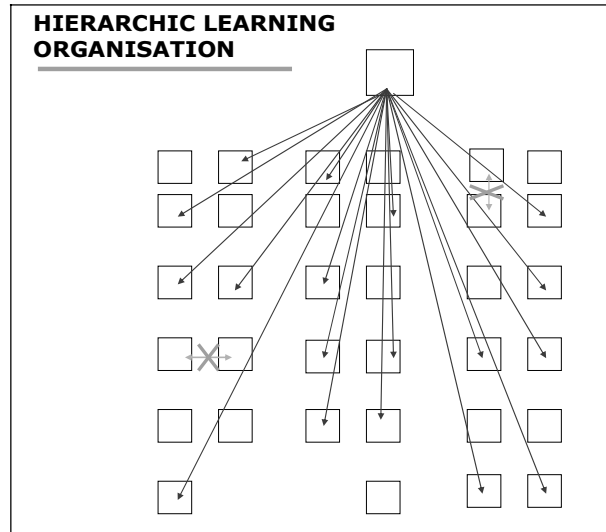


Figure 3

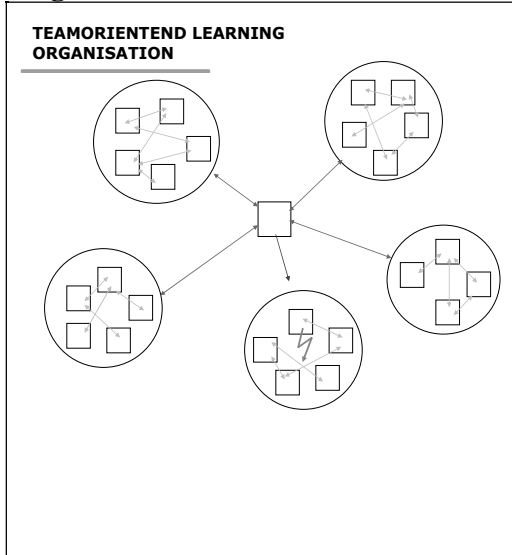
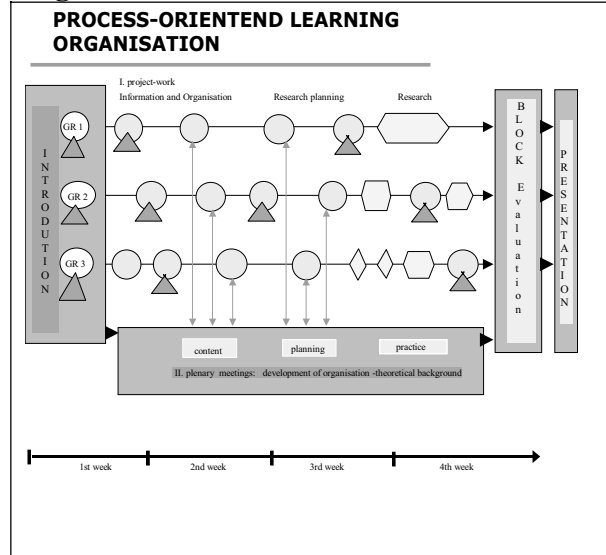


Figure 4



Referring to the background which has led him to believe that the hierarchical model of teaching is not always appropriate in teaching history, he described some of his own teaching experience. He mentioned that nearly twenty years ago when he was teaching history he realised that students were not so much interested in the deeds of kings and dynasties of the past. They considered the lives of kings boring since they all seemed to have the same pattern: it was all about them getting married, fighting and dying. Considering the remarks made by students he realised that there was something “wrong” with the lesson since it did not reflect history’s real meaning. So he changed completely the setting of the communication structure by inviting students to relate their everyday stories. He, thus, managed to bring students to another level, that of the expert.

In his concluding remarks Dr Ecker stressed that each model could and should be used; therefore, teachers should be trained to use all three of them in the right context. He also referred to the importance of the Recommendation prepared by the Council of Europe in relation to history teaching in the 21<sup>st</sup> Century (Recommendation Rec (2001) 15 on history teaching in twenty-first-century Europe).

The last presentation given by **Ms Luisa DE BIVAR BLACK, Portugal** was entitled **“The use of historical sources when teaching history in schools - challenges and different perspectives: examples from Portugal”**. Ms De Bivar Black claimed that there is a division between ‘hard’ subjects, like for example mathematics, which are more codified, rigorous and scientific and ‘soft’ subjects, like for example philosophy, which are more subjective, analytical and intuitive. Hard subjects have rules and are concerned with **what** to think; there are answers to questions. Soft subjects are concerned with **how** to think; there are questions to ask. She also claimed that history is a ‘hard’ subject, when one deals with facts, but becomes increasingly soft as one progresses into interpretation. Ms De Bivar Black went on to present the different types of skills history teaching deals with; namely interpretation, fact and objectivity, causes and effects, change and continuity, empathy, perspectivity and position-taking. She then elaborated on different teaching methods, concluding that history teaching cannot achieve its aims and objectives without active participation from pupils. The use of interactive methods increases the average retention rate of learning compared to other methods.

Later, she focused on different types of sources, arguing that modern trends in history education show that learning to interpret sources is of high educational value, as it is a lifelong useful and transferable acquisition.

Ms De Bivar Black continued by presenting what should be, according to her, the aims of using sources as well as some criteria and methods for selecting, assessing and analysing them. She stated that sources should be accessible and applicable, reliable, representative and useful. For use in a classroom, some sources may be edited with a view to student’s understanding. In her presentation she used visual sources for putting her points across. For example, by presenting a still-life picture painted by Floris van Dijck depicting cheese, she claimed that one can become familiar with the sort of food the bourgeois families of Amsterdam merchants ate, simply by looking at pictures like that. Also, by showing a picture of a box with spices, she stated that spices constitute a major issue in Portuguese history and it is a subject which can easily motivate pupils using everyday life methods. She went on to assert that pupils can “very quickly grasp the importance of such merchandise in earlier days”. Ms De Bivar Black explained that, consequently, the shift of the economy from the Mediterranean towards the Atlantic and the strategic location of Lisbon in

the spice trade become clear and logical for pupils. She then referred to the use of films and documentaries in classroom teaching, putting emphasis on the skill of 'accurate' description. She concluded her presentation, by saying that if teachers become familiar with modern teaching methods, then they will tend to develop a creative approach to organising their own lessons by using different kinds of sources.

The presentations were followed by an open discussion with the participants.

### **2.3 Open discussion with the participants**

Dr Riley, answering a question from a Greek Cypriot educator on how the team of authors selects the key questions for the textbook chapters, said that choice is driven by the concepts they wish to promote.

A Turkish Cypriot teacher asked how nationalism can be eliminated from history teaching and how one can differentiate between politically-imposed history and the actual facts. Ms De Bivar Black said that eliminating aggressive nationalism is a noble cause, which should be pursued in all lessons. She went on to argue that schools nowadays are made up of children from different ethnic origins and this should be used to bring them closer. Dr Ecker argued that, although the history lesson is not enough to change attitudes which have been rooted in our societies (such as racism), history teachers can help to minimize such behaviours by highlighting what happened in the past when intolerance and racism prevailed.

A Greek Cypriot teacher commented that often when one refers to a group, then notion of perspective may become misleading since different perspectives exist within supposedly homogeneous groups.

A Turkish Cypriot teacher expressed his concern as it seemed to him that hatred is still developed through education and suggested that measures should be taken by educators and politicians to bring a speedy end to this process.

A Greek Cypriot teacher wondered how a teacher could distance him/herself from the experience of the recent past so as to select and evaluate sources on contradictory issues with clear-headedness.

Ms Minkina-Milko indicated that answers to such questions and concerns were not easy and led to more fundamental questions such as "What values and what goals are we pursuing when teaching history?"



## **PART II: WORKSHOPS**





### 3. SHORT DESCRIPTION OF THE FOUR WORKSHOPS

The plenary session was followed by four parallel workshops, animated by the four trainers and experts of the Council of Europe. A Turkish Cypriot and a Greek Cypriot Rapporteur were present at each workshop.

#### **Workshop 1 on “Using textual historical sources (historical documents, memoirs, travellers impressions, etc.) in teaching history”**

Animator: Mr Jamie BYROM  
Rapporteurs: Ms Mehves BEYIDOGLU  
Mr Costas CONSTANDINO

Mr Byrom began his workshop by asking three questions:

1. What textual sources could we use?
2. What historical issues and questions do we raise when we use textual sources?
3. How can we support pupils to help them make the most of historical sources?

Mr Byrom challenged participants to name several kinds of sources, which could be used while teaching history. A large list of material emerged. The problem, which was later discussed, was where these sources could be found.

Mr Byrom suggested that it is always better to show pupils a copy of an original document, since it more readily attracts their attention and is at the same time a better “illustration” of an epoch. He proposed Internet as a good source bank of images. He later showed an appealing illustration related to Cyprus: the portrait of a British explorer, Samuel W. Baker, showing his life while in Africa. (cf. Samuel W. Baker – “Cyprus as I saw it” the entire book can be found on <http://explorion.nets\s.w.baker-cyprus-1879>).

After a discussion where sources could be obtained, the trainer asked another question: **“What historical issues and questions can we raise when we use textual sources?”** An important principle which was proposed was to use sources to find out about history’s real issues e.g. how people lived, diversity and change of historical phenomena, causes, consequences and significance of events.

According to Mr Byrom, two important points should guide teachers while using sources. These are to use text (and other sources) to answer good historical questions about interesting and important issues and to help pupils to think at higher levels by carefully structuring activities.

While using sources pupils should be helped to explore an historian's real challenges, which are:

- finding and selecting sources;
- understanding sources;
- evaluating usefulness of sources;
- communicating ideas from sources.

He used extracts from Samuel Baker's book "Cyprus as I saw it" from 1879, to illustrate various activities which could help pupils develop their skills in the above-mentioned areas. After discussing the content of the extract, Mr Byrom used the opportunity to point out that a teacher has to ask himself/herself how misleading or biased information could be used in a positive manner. Such sources are important, not so much for helping us understand what they actually describe, but for helping us to understand the minds of the writers, he explained.

Later, participants discussed in groups on how they can make the best use of sources, which should present events from the "other's" perspective. They concluded that teachers could use sources that are contradictory. However, these sources should not be "distractive", in the sense that they are so shocking that they block any discussion. Mr Byrom continued by proposing very interesting activities which can help pupils working with historical sources.

These activities could be broken down into four areas:

#### 1. Finding/selecting sources:

- provide one source but ask pupils to spot links to others. Carefully choose a document i.e. newspaper (a column) and give pupils time to look at it. Historians do this and it can be useful for pupils to do the same;
- give a list of sources and get pupils to suggest which ones may be worth finding and why;
- play a game: give groups several different sources and pretend that you are a researcher. (say "I need a source that will tell me about ...") (give them a wide range of pictures and say to pupils "I am looking for the image which depicts a young slave who lived in Roman times. Could you please help me?"). After finding the right picture; give them another picture and repeat the process);
- make a wall display with pupils to show the wide range of sources available (labels, pictures, texts which you think might be interesting for pupils).

## 2. Understanding sources:

- help pupils to get the sense before undertaking any detailed analysis of the source;
- read sources aloud for pupils. What is the tone of the source? Negative, serious, argumentative, persuasive, cynical, sarcastic, jocular, light-hearted, positive, critical, angry, emotional, rational, balanced, respectful, casual;
- get pupils to mime actions as you read through a source;
- block out details in a source showing how the main message is hidden in the detail;
- get them to block out another source;
- help pupils to glean meanings from the source;
- use “word banks” for pupils to sum up the tone of a source;
- help pupils decipher what a source Says and Suggests using two columns;
- use charts that show layers of certainty;
- using a source, pupils could investigate what it says, what it infers, what it does not say and finally what questions one wants to ask;
- pupils write inferences between lines or highlight them;
- link the sources to wider knowledge. Place a source at the centre of a large sheet and surround it with facts about the time. Pupils draw lines from facts to statements in the source and can then see how this source relates to previous knowledge.

## 3. Evaluating usefulness of sources:

- Train pupils to ask “handy” questions: What is this source? When was it written? Who wrote it? Why was it written? How did the person who wrote it get his information?

- Give some pupils a source in an envelope that tells them about the person who wrote it. Can they guess what he or she may say? Give others the source but with no information about who wrote it. Can they guess the author?
- Give pupils a list of statements. Ask them to decide which ones are supported by the source and how.
- Show a rubbish bin and ask pupils to say whether a source should be thrown away because it is one-sided or ill-informed.

#### 4. Communicating ideas from sources:

- Use a “Box” to capture ideas from sources before writing answers.
- Use a grid of some sort to gather ideas from different sources e.g. about themes or showing agreements or “weighing up” different sides of an argument.
- Give pupils a prepared answer that is too simple and tell them to improve on it.
- Place a conclusion statement at the centre of a large sheet and surround it with sources. Pupils draw lines from sources to summary.
- Use an Assertion Chart to make pupils find evidence for / against some given ideas. Make sure their conclusions use good language.
- Pupils place conclusions on a “Continuum” line.
- Pupils study and imitate a historian’s style.

### **Workshop 2 on “Using visual historical sources (illustrations, photos, Internet, etc.)”**

Animator: Ms Luisa DE BIVAR BLACK

Rapporteurs: Dr Dilek LATIF

Ms Zacharoula MALAS

Ms De Bivar Black introduced her workshop by asking the following questions about visual historical sources: “Why do we need pictures? How reliable are pictures as sources? What skills do pupils need? In what way can pictures develop skills?” Ms De Bivar Black pointed out that pictures are powerful tools

which provide insights to the past and they should be treated as sources of information. They stimulate the interest of the pupils since they live in a world of images. She showed an illustration from an American magazine published in the 1940s and asked the participants to analyse it. The answers were wide-ranging, although participants were looking at the same picture. Then she asked the participants to look for something else: “What were the different expressions on the faces of the women and men? What can we say about the emotions of the people in the picture? What are they talking about?” She then asked the participants to consider the purpose and usefulness of the picture and how much information it provided and in which context.

Ms De Bivar Black also asked participants to choose one of the many pictures and work with it. The pictures depicted the following events: the meeting of the second World War vanquishers in Yalta; a little black girl going to school guarded by two men; check-point Charlie and Berlin in 1969. After participants chose a picture, she asked the following questions:

- What led to these situations?
- What followed on?
- Why did this event take place?
- What different perspectives could we have on the same event?

Later she asked for a description of the picture:

- Who are the persons in it?
- Is it a landscape?
- Are there spaces, forms and lines, colour and luminous effects, movements in the picture?
- What is the position of the viewer?
- When was the picture taken?
- Who took it and why?
- Are there symbols, signs, expressions, movements?
- Is there a relation between the text and the picture?
- Does it give first or second-hand information/message?
- Does the picture convey bias, ideology, stereotype?

The animator stressed that pictures were not sufficient sources because they could only depict a moment from one perspective. This could sometimes be enough evidence in social history, but generally it is better to use a variety of sources on the same theme. Through pictures one can differentiate better between propaganda and reality. She showed various propaganda pictures from the Stalin period in the Soviet Union. Two pictures from Bulgaria were also shown and participants were asked to find similarities and differences between them.

Ms De Bivar Black argued that contradictory pictures could be a very good tool in the teaching of history. Pupils can learn a lot from contradicting stories and handling contradictory narratives or pictures could help them to develop critical thinking. However, one should not forget that the teacher is the best source in a classroom. Pupils cannot make the best use of sources if they constantly get help from a teacher. Participants gave examples of pictures which were taken in Cyprus and discussed how members of different communities can “see” different meanings in them. A Turkish Cypriot teacher asked whether pictures could be helpful if pupils are not guided or given further information by teachers. Another opinion expressed was that pupils can interpret pictures better since they are more “sincere” and are unlikely to have political inclinations.

### **Workshop 3 on “How to select different historical sources and provide effective learning in history”**

Animator: Dr Michael RILEY

Rapporteurs: Mr Mete OĞUZ

Dr Yiannis PAPADAKIS

Using “Beginnings of English Colonialism in America” as an example, Dr Riley attempted to capture the attention of participants by distributing a colourful portrait of Walter Raleigh and asked the question “Why might Queen Elizabeth I be impressed by this portrait?” Dr Riley asked participants to look closely at Raleigh’s portrait and to list the characteristics of it. Participants pointed out the pearls on his ears and clothes (indicating wealth), his beautiful and manicured hands and his white untanned face (indicating his aristocratic roots), his sword (indicating power), etc. This activity was a “kick-off” point for the learning process in relation to Raleigh’s failed attempt to establish England’s first North American colony in 1585. This initial activity, the trainer said, could begin with a photograph of the famous British football player, David Beckham, to analyse and think about, and then move to the portrait of Raleigh. According to Dr Riley, gaining pupils’ attention and stimulating their curiosity at the start of a sequence of lessons are vital ingredients of successful history teaching. Intriguing images, shocking stories, puzzling features of the past and other such devices can all be used to hook pupils into history. Successful history teachers plan for a range of stimulating “hooks”.

Later Dr Riley gave some information about Walter Raleigh: he had a vast fortune, he loved seafaring and he was determined to make the Queen an Empress by colonizing America. Dr Riley challenged participants to explain why Raleigh’s first colony in America ended in failure. For this enquiry, he gave the participants Arthur Barlowe’s account of the “First Voyage to Virginia” in 1585. They were asked to collect ideas and information from this narrative

and to explain what went wrong. At the end of the enquiry, the British pupils would use their notes and write an article for the history magazine of the BBC, on the enquiry question “What went wrong with England’s first colony?” In order to make the lesson more appealing to pupils, a teacher could ask them to underline some words in different colours so as to look for answers to questions such as: “What did the writer see? What happened when the Englishmen met the native Americans?” Enquiry questions provided a detailed and fascinating exploration of the encounters between the first English colonists in North America and the indigenous people of the east coast. At each stage in the narrative, pupils were asked to make a judgement about what went wrong.

Dr Riley explained a range of engaging learning activities that would systematically help pupils to construct a causal explanation. Pupils could take part in a decision-making exercise about the preparations for the colony as they tried to find the answers to the following questions:

- How will Raleigh pay for the colony?
- How can he persuade people to go?
- Who should lead the colony?
- What food and supplies will the colony need to get started?
- How should we treat the Native Americans?

The pupils could role-play different historical characters and analyse text and pictures to explain what went wrong when the colonists first encountered the indigenous people. An interesting learning activity was the participants acting out the journey to the first colony using role-playing to look for the answers to the following questions:

- What happened during the journey?
- Did they have some bad luck?
- Did they have some good luck?
- Did they make some bad decisions?

Later the participants were asked to analyse John White’s watercolour paintings of the Native American villages around Roanoke. They were asked to analyse the painter’s interest in and sensitivity towards the Native Americans. Then they contrasted this with the belligerent attitude of Richard Grenville, commander of the expedition. At the end of the workshop activities, Dr Riley stressed that teachers in the United Kingdom try to explore the complexity, rather than stereotyping for effective learning in history lessons.

## **Workshop 4 on “How to use sources in a process oriented concept of history teaching”**

Animator: Dr Alois ECKER  
Rapporteurs: Ms Yurtagul AKCANSOY  
Ms Effie IOANNOU

Dr Ecker began with a brief overview of the work that he and his colleagues are conducting in Austria in relation to history teaching. He then presented two basic principles, which seemed to have helped his team reach better results:

- a mixed group consisting of historians, history teachers and professional educationalists work together;
- an established cooperation between schools and Universities exists.

Elaborating further on the way they work, he explained that academics and teachers work together on an equal footing to design a course. These courses are implemented in 25 model schools in Austria. In this way the proposed course can be checked and modified by the feedback from their implementation. Dr Ecker’s group considers the involvement of the university and the school administration crucial, so at each step the proper administrative bodies are informed. The idea underlying the work is that history teaching theory is dynamic so one has to always elaborate on it.

Dr Ecker asked participants to work in groups to discuss the following questions:

1. What was their professional situation?
2. What was their personal experience so far of the three learning models:
  - hierarchic learning organisation;
  - team-oriented learning organisation;
  - process-oriented learning organisation.
3. What questions emerge concerning sources especially in relation to these three models?

Participants were separated into groups to discuss the three questions. Each group named a representative, who wrote down the main points coming out of the discussion. Dr Ecker then asked each representative to present a short summary to the other groups. With the first question, participants had the opportunity to get better acquainted with each other.

With the second question, there was a general consensus that history teachers on both sides have more experience on the hierarchic learning organisation. Although history teachers know the importance of team and process-oriented



learning, they pointed out a number of reasons for the predominant use of hierarchic learning in their class:

- a large number of pupils in classrooms;
- a lack of time for preparing the layout of the class, especially in upper secondary schools;
- a lack of equipment and history laboratories;
- a lack of experience in team and process learning among pupils, especially in high schools;
- a lack of skills in team and process-oriented teaching;
- enormous and fact-oriented content of the curriculum;
- selective use of sources and curriculum content determined by the official narrative;
- great attention is given to other subjects such as language and mathematics, especially in primary school, resulting in ‘borrowing’ teaching time from history lessons;
- history teachers’ great preoccupation with ancient and modern language teaching in Greek-Cypriot schools;
- conservative, and sometimes nationalistic, attitudes in schools leave no room for innovative methodology.

In particular, Turkish-Cypriot teachers pointed out that group work was applied during the preparation of new textbooks introduced to their schools. A group of historians, history teachers and academics took decisions on the structure and content of the history books.

There was much discussion among groups about the concept of objectivity and about the relation between politics and history. One of the Turkish-Cypriot participants stressed that objectivity is not possible since the selection of sources reflects the views of the politicians of the era. “Politicians select sources, politicians shape the curriculum and politicians decide how it is taught”, he said. Some of the participants put emphasis on the influence the school environment has on history teaching and learning. A Turkish-Cypriot participant gave an example: in a number of occasions, such as national celebrations, Turkish-Cypriot children used to be taken to the “borders” or to national museums, where

terrible stories were told and frightening photos displayed. This had a bad influence on children. A Greek-Cypriot participant then gave an example of social influences on children's perceptions. His son was raised in Britain and studied in a multicultural school. In fact, his son's best friends were two Turkish boys. When the whole family settled back in Cyprus his son's perceptions changed and he started considering Turkish people as "bad". Greek-Cypriot participants emphasised the influence that religion and the church had on educational matters. Religious leaders' influence is not officially legitimised but they more or less act as unofficial consultants.

Dr Ecker commented by saying that these phenomena described by the groups, namely the "preference" of teachers to use the hierarchical model of teaching and the existence of political or other influence in the way history is taught, exist not only in Cyprus but in Austria and other European countries too.

Concerning the third issue, questions emerging on the use of sources in relation to the three models, most participants expressed a difficulty in finding them. A great number of history teachers said that it takes a lot of time and effort to find relevant sources because in Cyprus not much work has been done in this field. One of the participants said that it was difficult not only to trace them but also to evaluate them. "Selection and evaluation of sources is time-consuming, therefore, history teachers cannot have the process- and team-oriented approach all the time", one teacher pointed out.

As a result, history teachers use a combination of hierarchic- and team-oriented teaching. Greek-Cypriot teachers said that this combination is more possible in primary schools. In secondary education, pupils are not used to teamwork and when a teacher introduces this method they just "make fun of the teacher". Furthermore, as pupils grow older both them and their teachers are getting more interested in acquiring "knowledge" passing exams and are reluctant to "waste time" in developing skills.

A general comment coming out was that hierarchic-oriented teaching puts no emphasis on the sources. Teachers use a basic textbook which includes specific sources. Therefore, hierarchic teaching and learning may more easily promote the embracing of a national narrative. A problem which seemed to be more evident in Greek-Cypriot upper secondary schools was that history teachers are usually not specialised in history teaching but give lessons simultaneously in literature, psychology, ancient Greek and Latin.

The discussion was then transferred to textbooks. A Greek-Cypriot commented that the books are narrative-centred, the sources are long and from one perspective only and that, although there are some pictures, there is no activity related to them. "These are books for teacher-oriented lessons" he pointed out.

The participants were interested to find out how textbooks were selected in Austria.

Dr Ecker explained that the curriculum in Austria is quite general so it gives a broad area of activities. The Austrian Ministry of Education approves a number of textbooks that could be used and later teachers in each school decide which textbooks better suit their needs.

After the discussion, Dr Ecker pointed out the basic prerequisites for a process oriented organisation:

- time;
- quality of sources;
- compilation of sources;
- finding support for additional material, teaching methods;
- organising the process-oriented lessons;
- integrating comparative approaches to national history.

Dr Ecker acknowledged that a lack of time is always an issue to be tackled. He then described the situation in Europe in relation to the demand for more efficient teaching methods and he explained that social systems are not so quick in digesting new ideas. Currently in Europe, he said, there seems to be a tendency to reform curricula by putting more emphasis on methods that promote skills and competencies and less on content. However, he continued, this does not mean that it is not important to deal with historical facts. At the same time, a significant asset of our time is that sources are now available on the Internet. In the 21<sup>st</sup> Century, getting information and sources is no longer such a problem; the real issue though is the quality of the information one can get.

Regarding the compilation of sources, Dr Ecker made some specific suggestions. He explained that historical science provides tools to tackle sources. In trying to go beyond sources, which are dependent on political decisions, one should search and establish cooperation with historians and academics, who may have a database of a larger variety of sources. This could be one way to get additional material.

With respect to organising a process-oriented approach, he said that what is very important is to get the consensus of other colleagues and of the headmaster or the agreement of families. Teachers should clarify to parents that any information given to children in relation to an oral history project would remain confidential. Process-oriented teaching involves a more complex group of “actors”. It could make a teacher evaluate what his/her relationship is with other teachers when teaching the same class, what is the relationship of pupils with the other teachers; what is the relationship between a teacher and the headmaster.

Dr Ecker later gave an example of using the process-oriented method for an oral history project in relation to house management and historical evolution of roles in a house.

On the issue of integrating comparative sources, Dr Ecker introduced an Austrian project on the Internet that could be found at [www.geschichte-online.at](http://www.geschichte-online.at). It represents a content pool for teachers to use. Among other written sources, films are provided so any teacher can have access and download these films. The topics selected were:

- manifestations of the May 1st of the working class;
- celebrations of the national day.

Through the material collected one can see the approach of those themes. Teachers in Austria can show how habits have changed through time and, most importantly, how fascist or authoritarian regimes have been misused.

Dr Ecker then presented two textbooks prepared by his team that are now used in Austria. The first one was “Women at Work” and the second one was “Social history of Family”. The last one, published in 1986, although approved by the Ministry of Education of Austria, has been subject to criticism by the Association of the Roman Catholic Church because of the way family was depicted in them. After discussion with the book’s critics, Dr Ecker realised that the book, which described the great changes in family life which took place in the 1960s and 1970s, notably, the start of the decline of marriage, and the subsequent increase in separations and divorces, was perceived in a way different to his team’s aims and intentions. It was perceived as a political attempt to manipulate people towards divorce. By mentioning this, he illustrated that when sources are edited, one should ensure that they are put into context and that suggestions are made as to how sources could be used.

#### **4. CLOSING PLENARY SESSION**

On 13 November 2005, workshop sessions continued in the morning and after lunch the closing plenary session took place at Ledra Palace. The session was chaired by Ms Tatiana Minkina-Milko, Administrator, History Education Division, Council of Europe, and was attended by all trainers, workshop participants, rapporteurs and general rapporteurs.

The general rapporteurs, Dr Ahmet Djavit and Mr Marios Epaminondas, presented an overview of the four workshops. According to them, the participants’ main demand was to be given opportunities to use the methodological tools learned in the workshops for the teaching of local subjects.

Ms Chara Makriyanni, President of the Association for Historical Dialogue and Research, presented some preliminary results from the analysis of questionnaires, which were completed by participants before the workshops began. Dr Charis Psaltis, Research Director of the Association, conducted a preliminary analysis of the questionnaires on the day of their completion so as to generate some themes for discussion for the plenary session on Sunday – themes that emerged from the participants themselves. These preliminary results should, however, be read with caution and cannot be necessarily applied to the larger population of history teachers in Cyprus. Questionnaires were divided into three parts:

1. tools and methods for teaching history;
2. periods to be included in the history curricula;
3. aims of teaching history.

Regarding the tools and methods for teaching history, participants attributed great importance to the use of primary sources. They also stressed the importance of archaeological sites and museums to their teaching. Less importance was given to the curriculum and school textbooks.

When asked to evaluate the importance of including particular periods in the curriculum, participants attributed more importance to the teaching of recent history and the EU accession of Cyprus, and less on ancient and medieval times. The events of 1963, 1967 and 1974 deviated somewhat from this pattern revealing, perhaps, an uncertainty as to how these events should be approached.

Finally, when asked to state their agreement or disagreement with some aims of history teaching, most participants prioritised the preparation of democratic citizens, the promotion of critical thinking and mutual understanding, the promotion of more inclusive histories of different ethnic groups in Cyprus. Relatively less importance was attributed to alternative histories like the history of children or women.

Most participants relegated the promotion of identities (motherland, community) to the bottom of their preferences, although there was considerable variability regarding the status of promotion of identities as aims for history teaching.

In concluding the presentation of preliminary results, Ms Makriyanni presented participants with three questions for discussion – questions that emerged from their questionnaire responses and that seemed to organise their thinking and create diversity in answers:

1. Can there be objective historical knowledge?
2. Should history be used to promote identities or not?
3. Should there be discussion about the contested periods in history or not?

Then the floor was open to discussion.

A Greek-Cypriot teacher congratulated the Council of Europe and the Association for Historical Dialogue and Research for the unique experiences and work, which took place during the workshops. He made some suggestions regarding sources: language was a barrier for the preparation of new teaching materials. The web page of the Association could be used for storing sources and it could also be used as a forum of communication. Thus it would be an incredible experience to see what the others think. His second suggestion was to confront each other with a burning issue and to try to reach a common agreed way of looking at things. Academics with opposing views on a theme could also come together for discussions.

Ms Makriyanni, on behalf of the Association for Historical Dialogue and Research, informed participants that there are plans for an Internet forum and the organisation of an academic debate on history.

A Turkish-Cypriot teacher referred to three emerging questions from the questionnaires and said that the main aim was to make children aware of past mistakes and to teach them to think critically, which would create an atmosphere of communication between communities.

A Greek-Cypriot teacher expressed his satisfaction of seeing more people than in the previous activities participating in the workshops and stated that for him this was the best educational event so far.

A Turkish-Cypriot teacher commented on the three emerging questions as follows: “If we cannot be objective enough, there can be problems in the future. I am a Turk and my friend is a Greek by origin and we do not try to change the national identity of each other. We come together with our existing differences, not with our national views. We cannot get rid of the realities or contested subjects. We have to digest them and talk about them.” He later made some suggestions: “We have to establish a bank of sources and put all our knowledge there. We should not stay at the same line, but go further on. The number of participants should be raised more from both sides with the help of Teachers’

Trade Unions. The seminars could be done both in the north and in the south instead of in the buffer zone and pupils should be participating in future seminars and workshops.”

A Greek-Cypriot teacher challenged others to respond, if they all actually knew the history of the island, the history of the Turkish-Cypriots, especially before the events of 1963 and also the history of other communities living on the island.

A Turkish-Cypriot teacher gave information about the new Turkish-Cypriot history books for the secondary schools, which cannot be bought in the bookshops, but could be read online. The team of Turkish-Cypriot authors have collected a lot of rich sources and are ready to share them with their Greek-Cypriot colleagues.

Another Turkish-Cypriot teacher said how happy he was to see smiling faces during the seminars he attended. He proposed to establish a commission for the translation of various sources into the Turkish and Greek languages.

A Greek-Cypriot participant thanked the organisers saying that with each seminar participants learnt more and more about the methodology of history teaching. He also claimed that it was the right time to start the preparation of common supplementary teaching materials with the sources at hand, without waiting for a resolution of the Cyprus problem.

A Turkish-Cypriot teacher told participants that the Turkish-Cypriot authors of the new history textbooks also used material from the archives of the Public Information Office and the House of Representatives of the Republic of Cyprus.

A Greek-Cypriot teacher proposed that teaching material on a certain event could be written by a team consisting of members from all communities, by bringing various sources together with different points of view. Then one could see how this event was approached and commented upon by different authors.

Ms Tatiana Minkina-Milko supported this idea and suggested the participants continue the already established communication and recommended that educators exchange ideas via e-mails.

A Greek-Cypriot teacher suggested that for the next activity historic themes on Cyprus should be tackled. The produced material could then later be used in classrooms.

Ms Tatiana Minkina-Milko then gave the floor to the trainers. Dr Michael Riley pointed out that they had learnt much more from participants than they themselves had been able to give in return. He observed that a great deal of

common approaches existed and that the history curricula were narrowly defined; it seemed to him that too much historical content should be covered in a short time. However, he continued, there are ways of going forward by working together on a particular subject, by focusing on a particular aspect of history and using multiperspectivity. He warned that it could be “dangerous” to deal with very recent controversial issues, indicating that, equally, issues from the past could still be “dangerously” controversial (eg. teaching the crusades).

Mr Jamie Byrom revealed that he had found the workshops fascinating. In his workshop, a tremendous amount of sources and ideas had come up; thus, he suggested that it is more appropriate to use social history than political history in a classroom. That was the reason he chose the account of Sir Samuel Baker’s visit to Cyprus. Finally, he stressed that he felt that he had learnt a lot from his interaction with the participants.

Dr Alois Ecker said that he had also learnt a lot from participants of his workshop. According to him, differences should be discussed and sources should be exchanged between teachers. He proposed that if sources are to be exchanged through the Internet, this process should be monitored. If there is no monitoring, motivation could quickly wane.

Ms Luisa De Bivar Black said that she, too, had enjoyed the workshops very much and she had found a lot of similarities with her own country, Portugal. For her, anything that helped her to solve a problem was a source. She was of the opinion that the workshops, as a whole, would take a month to digest.

Ms Makriyanni summed up the discussion of the closing plenary session. She stressed that the Association for Historical Dialogue and Research greatly values cooperation with the Council of Europe. She added that the Association intends –as its name suggests– to continue contributing to the advancement of research, dialogue and historical understanding in Cyprus, and elsewhere, via the organisation of conferences, seminars, debates, round-table meetings, workshops, etc. Such educational events on the teaching and learning of history are the result of common efforts and demands for the advancement of teachers’ professional training as reflected in the Council of Europe Recommendation Rec (2001) 15 on history teaching in twenty-first-century Europe. It is hoped that these aims will be achieved with the cooperation and support by the Council of Europe and Teachers’ Trade Unions across the divide.

Ms Makriyanni continued by indicating that all the ideas presented in the workshops and plenary sessions will be evaluated so as to devise future steps and concrete proposals. She also noted that producing supplementary material should not be seen as just an end in itself, but most importantly as a creative process of cooperation, exchange of ideas and contact between members of the



different communities in Cyprus. We cannot stick to a monolithic sense of the past, she indicated, we need to embrace multiperspectivity, multiculturalism and diversity.

Ms Makriyanni also urged participants to share all new ideas and proposals with their colleagues at schools, educational groups and Teachers' Trade Unions across the divide. She also urged them to share classroom material, thoughts and suggestions with the Association for Historical Dialogue and Research in order to establish an online database and forum for communication and exchange of ideas for history teachers across the divide.

Finally, she thanked participants for their presence and contribution, the Board of the Association for Historical Dialogue and Research for their professionalism in co-organising the event, the rapporteurs, all Teachers' Trade Unions across the divide, the trainers, and the Council of Europe for their support and magnificent work.

Ms Tatiana Minkina-Milko closed the session by indicating that the workshops were very successful and that the aims and goals were reached. She assuaged any anxieties concerning preparation of supplementary pedagogical material by quoting a saying of Confucius: "What comes quickly leaves quickly!" She argued that we should all be patient, work gradually and steadily. Ms Tatiana Minkina-Milko confirmed that one of the political priorities of the Council of Europe for the coming years would be Cyprus and thanked all the people involved for their contribution.

## **5. CONCLUSIONS AND RECOMMENDATIONS**

A complex picture concerning the teaching and learning of history in Cyprus emerged from the preliminary questionnaire findings as well as the comments and questions raised during the discussions and workshops between participants, trainers, rapporteurs and organisers. Nevertheless, a consensus was reached regarding the following:

- Educational events, such as the ones jointly organised by the Council of Europe and the Association for Historical Dialogue and Research attract the interest of teachers and respond to their practical needs. Official representation of all Teachers' Trade Unions across the divide is a very encouraging sign for productive, future steps. A fruitful cooperation involving all non-governmental actors in the field of history teaching and learning on the island should be pursued, so that more teachers could be involved and benefit from activities.

- A database should be created as soon as possible for developing history materials, putting together archives of sources, oral/personal histories, photographs and other materials that teachers could draw upon to use in a classroom.
- An effort to produce supplementary teaching materials addressing the needs of Cypriots teachers across the divide should be supported.
- A monitored virtual forum of discussion should be established. The Association's website could host such a forum.
- Further seminars, workshops and discussions should be organised which could bring together Cypriots across the divide and other European and international educators to discuss issues related to history teaching.

# **APPENDIX I**

## **Workshops on “The use of sources in teaching and learning history”**

Ledra Palace,  
Goethe Institute and JW Fulbright Centre, Nicosia

Saturday 12 – Sunday 13 November 2005



### **PROGRAMME**

## **Saturday 12 November 2005**

08.30 – 09h00 Registration of the participants

### **09.00 – 10.30 Plenary Session at Ledra Palace**

Chair: Ms Tatiana MINKINA-MILKO, Council of Europe

Ms Tatiana MINKINA-MILKO, Administrator, History Education Division, Council of Europe;

Mr Ulus IRKAD, Association for Historical Dialogue and Research;

Ms Niki MATHEOU, President of the Association of Teachers of Technical Education of Cyprus, OLTEK;

Mr Dimitris MIKELLIDES, President of Cyprus Greek Teachers' Organisation, POED;

Mr Tahir GÖKÇEBEL, Secretary General of Cyprus Turkish Secondary Education Teachers' Union, KTOEÖS;

Mr Kenan TUNCAY, Educational Secretary of Cyprus Turkish Teachers' Trade Union, KTÖS;

Mr Yiannos SOCRATOUS, Representative of the Organisation of Secondary School Teachers of Cyprus, OELMEK.

Introductory presentations on “The use of historical sources when teaching history in schools - challenges and different perspectives: examples from the United Kingdom”, by Dr Michael RILEY and Mr Jamie BYROM, United Kingdom.

10.30 – 11.00 Break

### **11.00 – 12.30 Plenary session at Ledra Palace**

Introductory presentation on “The use of historical sources when teaching history in schools - challenges and different perspectives: examples from Austria”, by Dr Alois ECKER, Vienna University, Austria.

Introductory presentation on “The use of historical sources when teaching history in schools - challenges and different perspectives: examples from Portugal”, by Ms Luisa DE BIVAR BLACK, Portugal.

Discussion with all the participants

12.30 – 13.30

Lunch

13.30 – 15.30

**Four parallel workshop sessions**

A Turkish-Cypriot and Greek-Cypriot Rapporteur will be present at each workshop.

**Session I**

**Workshop 1 on “Using textual historical sources (historical documents, memoirs, travellers impressions, etc.) in teaching history”**

Animator: Mr Jamie BYROM, United Kingdom

**Workshop 2 on “Using visual historical sources (illustrations, photos, Internet, etc.)**

Animator: Ms Luisa DE BIVAR BLACK, Portugal

**Workshop 3 on “How to select different historical sources and provide effective learning in history”**

Animator: Dr Michael RILEY, United Kingdom

**Workshop 4 on “How to use sources in a process oriented concept of history teaching”**

Animator: Dr Alois ECKER, Austria

15.30 – 16.00

Coffee-break

16.00 – 18.00

**Continuation of the workshop session**

**Session II**

**Sunday 13 November 2005**

09.00 – 11.00      **Continuation of the workshop session**

**Session III**

11.00 – 11.30      Break

11.30 – 13.30      **Continuation of the workshop session**

**Session IV**

13.30 – 15.00      Lunch

15.00 – 16.30      **Plenary Session**

Chair: Ms Tatiana MINKINA-MILKO, Administrator,  
History Education Division, Council of Europe

Discussion with all the participants on the workshop  
sessions.

Summing up of the results of the workshop discussions by  
the rapporteurs.

Closing of the workshops.

## QUESTIONS FOR DISCUSSION IN THE WORKING GROUPS

Preparatory work – requirements

**Participants are asked to bring with them different examples of source materials, which they use in their everyday school practice.**

**Textual historical sources (historical documents, memoirs, travellers' impressions etc.) on:**

- Cyprus and World War II
- Childhood (from late 19<sup>th</sup> – 20<sup>th</sup> Century)
- Cyprus through the eyes of 'Foreigners' (from 16<sup>th</sup> to 19<sup>th</sup> Centuries)

**Visual historical sources (photos, pictures, paintings, films, etc.) about:**

- Cyprus and World War II
- Childhood (from late 19<sup>th</sup> -20<sup>th</sup> Century)
- Cyprus through the eyes of 'Foreigners' (from 16<sup>th</sup> to 19<sup>th</sup> Century)

**Workshop 1 on “Using textual historical sources (historical documents, memoirs, travellers impressions, etc.) in teaching history”**

1. What textual sources could we use in teaching history?
2. What historical issues and questions can we raise when we use textual sources?
3. How can we support students to help them make the most of historical sources?

**Workshop 2 on “Using visual historical sources (illustrations, photos, Internet, etc.)**

1. Why do we need pictures in history lessons?
2. How reliable are pictures as sources?
3. What skills do students need to analyse pictures?
4. In what way could these skills be useful in the learning process?

**Workshop 3 on “How to select different historical sources and provide effective learning in history”**

1. What big questions can we use to focus pupils' learning in history?
2. How can we structure learning activities to make the most of historical sources?
3. What can we do to help learners access historical sources?

#### **Workshop 4 on "How to use sources in a process-oriented concept of history teaching"**

1. The selection of sources: which sources serve to which goal in history teaching?
2. The analysis of sources: which questions for which kind of sources one can use?
3. The communicative approach to sources: how to deal with fictional aspects in historical narratives?
4. Reflective processes, feed back and assessment: how to review and how to assess the results of learning process?



## **APPENDIX II**

### **EVALUATION OF WORKSHOPS**

**on**

### **“THE USE OF SOURCES IN TEACHING AND LEARNING HISTORY”**

Ledra Palace, JW Fulbright Centre and Goethe Institute, Nicosia,  
Saturday 12 – Sunday 13 November 2005

Analysed and reported by  
Dr Stavroula Philippou  
International Relations Administrator  
Association for Historical Dialogue and Research

At the end of each workshop, participants were asked to evaluate the educational activities that took place before rotating to the next workshop; participants were thus asked to complete the same evaluation sheet-questionnaire for each of the four workshops. In total, 174 questionnaires were completed for the four workshops animated by Mr Jamie Byrom, Ms Luisa De Bivar Black, Dr Michael Riley and Dr Alois Ecker. Participants could complete the questionnaires in Greek, Turkish or English<sup>1</sup>.

#### **GENERAL COMMENTS**

As Table 1 below indicates, the majority of the questionnaires revealed a general satisfaction on behalf of the participants with the workshops. The questionnaires also indicated that participants would very much like to attend a follow-up of the workshops and that they would recommend similar organised events by the *Association for Historical Dialogue and Research* to their colleagues.

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<sup>1</sup> It should be noted that comparisons made between the English, Greek and Turkish language questionnaires should be read with caution due to the intervening translation process.

Table 1: Descriptive statistics of the workshops' evaluation – general comments

	N	Min.	Max	SD	<u>Mean</u>
1. Recommend similar events by A.H.D.R. to colleagues	174	3	5 <sup>2</sup>	0.461	4.72
2. Useful to attend a follow-up of the workshop	174	1	5	0.627	4.68
3. Satisfied with the workshop	174	3	5	0.634	4.50
Valid N (listwise)	174				

*How satisfied are you with workshops?*

Overall, participants were quite satisfied with all four workshops: A 57.5% of the completed questionnaires (N=100) noted that participants were very satisfied with workshops, 35.1% (N=61) moderately satisfied and 7.5 % (N=13) simply satisfied.

*Would you recommend similar events organised by the Association to your colleagues?*

The majority of the participants who completed the questionnaires (73%, N=129) wrote that they would recommend future events to their colleagues to a great extent; 26.4% (N=46) that they would recommend them to a quite large extent and 0.6% (N=1) to an average extent. The high means accumulated for this item perhaps indicates the appreciation of the participants towards the work conducted by the Council of Europe and the Association for Historical Dialogue and Research and quality of teacher training they provide.

*Would it be useful to attend a follow-up of the workshops?*

Overall, the majority of the participants, who completed and returned the evaluation questionnaires (74.1%, N=129), suggested that it would be very useful to them if they attended a follow-up of the workshops; 21.3% (N=37) participants noted that it would be quite useful; 3.4% (N=6) participants that it would be simply useful; 0.6 (N=1) participant that it would be a little bit useful and 0.6 (N=1) that it would not be at all useful.

One-way ANOVA analyses indicated that there were no significant differences between the participants who completed the questionnaire in English, Turkish or Greek regarding their general comments to the workshops presented above.

<sup>2</sup> The evaluation was based on a 1-5 Likert scale, where five is the highest possible score and one is the lowest.

## SPECIFIC COMMENTS

As Table 2 indicates, overall participants, who completed the evaluation questionnaire, were moderately satisfied with the workshops, with means ranging around 4 on a 1-5 Likert scale, where five is the highest possible score and one the lowest.

Table 2: Descriptive statistics of the workshops' evaluation – specific comments

To which degree are you satisfied with:	N	Min.	Max.	SD	Mean
1. The way the workshops were organised	174	2	5	0.710	4.47
2. The teaching materials used	174	2	5	0.759	4.46
3. The teaching approach of the facilitators	174	2	5	0.756	4.44
4. The content of the workshop	174	2	5	0.748	4.42
5. The interaction between participants in classroom	174	2	5	0.793	4.42
6. The practical ideas provided	174	1	5	0.866	4.40
7. The clarity of the workshops' goals	174	1	5	0.801	4.38
8. The structure of the content presented	174	2	5	0.791	4.36
Valid N (listwise)	174				

The way workshops were organised received the highest scores: 58.6% (N=102) of the completed questionnaires indicated high satisfaction; 29.9% (N=52) satisfaction; 10.9 (N=19) moderate satisfaction and 0.6% (N=1) little satisfaction. Participants seemed to have liked the fact that they had the opportunity to rotate, thus participating in all four workshops.

The structure of the content of the workshops received the least positive evaluation: 53.4% (N=93) of the questionnaires indicated high satisfaction; 31.6% (N=55) indicated satisfaction; 12.6% (N=22) moderate satisfaction and 2.3% (N=4) little satisfaction.

## COMPARISON BETWEEN WORKSHOPS

A comparison of the general means<sup>3</sup> for each workshop revealed that participants were satisfied with the workshop animated by Dr Michael Riley the most, by Mr Jamie Byrom second, by Ms Luisa De Bivar Black third and by Dr Alois Ecker fourth. Details of this comparison are shown in the table below:

Table 3: General evaluation of each workshop and the whole activity

	N	SD	Mean
Workshop 3: Dr Michael Riley	49	0.34	4.75
Workshop 1: Mr Jamie Byrom	43	0.40	4.66
Workshop 2: Ms Luisa de Bivar Black	44	0.50	4.44
Workshop 4: Dr Alois Ecker	38	0.53	3.93
General Means for Workshops	174	0.54	4.47

The November 2005 workshops as a whole received a means of M=4.47, which shows that the event was highly evaluated.

Only 37 evaluation sheets were returned with the open-ended part completed. The comments written in this open-ended item were generally positive comments on particular workshops regarding the animators' style of teaching and interaction amongst participants; suggestions for the organisation of similar workshops on topics relevant to the history of Cyprus; suggestions for paying more emphasis on practicing workshops rather than theoretical presentations in future activities; suggestions for allowing time during the workshops to produce materials and find sources relevant to Cypriot curricula; suggestions for allowing time for social interaction between representatives of the various communities during the workshops; suggestions for continuation of some of the workshops; feelings of disappointment for local history textbooks and for a lack of sources; and feelings of excitement with regard to the practical ideas and inspiration triggered by the workshops.

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<sup>3</sup> A single general mean was derived from all items.

## **Workshops on**

# **“The use of historical sources in teaching cultural and social history of Cyprus”**

**Nicosia, Cyprus**

**9 – 10 June 2006**

Report by

Ms Chara MAKRIYIANNI, President of the Association for Historical Dialogue and Research and Ms Mehvesh BEYIDOGLU, the Association for Historical Dialogue and Research



## **PART I: PRESENTATIONS**





## 1. INTRODUCTION

This report describes the activities and outcomes of the two-day educational workshops on “The use of historical sources in teaching cultural and social history of Cyprus”, which were successfully organised on 9-10 June 2006 by the Council of Europe in cooperation with the Association for Historical Dialogue and Research at the buffer zone in Nicosia. The Workshops brought together 120 history educators and teacher trainers from all over Cyprus and the Council of Europe. Representatives from Teacher Unions across the divide: KTOEÖS, KTÖS, OELMEK, OLTEK and POED supported the event with suggestions and introductory speeches. The plenary meeting took place at Ledra Palace. The working languages of the workshops were English, Greek and Turkish, and simultaneous interpretation was provided.

The aims of the Workshops were to:

- discuss different approaches in using historical sources when teaching cultural and social history of Cyprus in schools;
- look at ways to represent cultural diversity when teaching cultural and social history of Cyprus in schools;
- analyse how to help pupils to develop such skills as critical thinking, ability to come to independent conclusions, capacity to understand cultural diversity as an enriching factor and communicate with representatives of different cultures on the basis of tolerance and mutual understanding.

## 2. PLENARY SESSION DISCUSSIONS

### 2.1 Introductory speeches

The first introductory speeches, immediately after the registration of participants, were given by **Mr Kyriakos PACHOULIDES and Mr Rağıp ÖZTÜCCAR, Board Members of the Association for Historical Dialogue and Research**. Mr Pachoulides welcomed the participants, thanked the Council of Europe and invited the representatives from KTOEÖS, KTÖS, OELMEK, OLTEK and POED to take their place at the panel. In his welcoming speech, Mr Pachoulides noted that the Association regards history as being more than just about facts but, rather, a way of viewing the past. He also indicated that one of the Association’s aims is to help teachers learn how to help students think historically, hence the focus for the last three years on methodology in history education and teacher training. Mr Rağıp Öztüccar then took participants

through the achievements of the Association for Historical Dialogue and Research. In reviewing the mission and objectives of the Association, Mr Öztüccar reassured participants that activities would continue and invited all those with an interest in teaching and learning history to come together and work for a united Cyprus where future generations could live in peace and mutual understanding. He said that all the participants present and all Cypriots should do more than simply feed the new generation with facts about “their” history. He stressed the importance of preparing a country in which our children could enjoy sustainable peace and where they could live in an atmosphere of freedom and trust. Mr Öztüccar continued by urging educators, historians and experts, and all Cypriots to come together more often and enhance cooperation based on shared principles and values, and to respectfully share their common culture and heritage. He concluded that all this should not be mere words but should instead be put into action.

Responding to the introductory speeches, **Ms Tatiana MINKINA-MILKO, Administrator, History Education Division, Council of Europe** stated that the Council of Europe greatly appreciated the commitment and contribution to the fruitful collaboration on history teaching that had been taking place in Cyprus over the last three years. She thanked the main partner of the Council of Europe in Cyprus, the Association for Historical Dialogue and Research, for its productive role, and also the Teacher Trade Unions: KTOEÖS, KTÖS, OELMEK, OLTEK, POED for their ongoing support. Ms Minkina-Milko welcomed all participants to the workshops and gave the floor to the representatives of the Teacher Trade Unions.

**Ms Niki MATHEOU, President of the Association of Teachers of Technical Education of Cyprus, OLTEK** congratulated the Association for Historical Dialogue and Research and the Council of Europe for having organised such an important event which promoted friendship, cooperation and mutual understanding between the Cypriot teachers as well as the people of Cyprus. Ms Matheou argued that Cyprus had suffered as many generations grew up experiencing a biased view of historical events and also because they had forgotten to question whether our understanding of history in schools had in fact been developed under nationalistic antagonism and conflict. Ms Matheou disapproved of attempts to poison the understanding of modern people by manufacturing expectations, and highlighted the importance of using historical sources to teach local history. She argued that a shared local history through sources traces and portrays the history of its peoples, culture, and civilisation with variants as well as with similarities and differences. The content of history should be revised along these lines, and historical sources placed at the centre of school history teaching. Ms Matheou noted that, consequently, teachers had a very important role to play. OLTEK, the Association of Teachers of Technical Education of Cyprus, had been supporting such events as this one for years, as it

strongly believed that continuous dialogue and communication promoted friendship and cooperation, improved trust and confidence and further reinforced the efforts of all those who strove for the unification of the island of Cyprus. The President of OLTEK praised the use of general themes and specific topics for the workshops as it would become obvious, beyond any doubt, that Greek-Cypriots and Turkish-Cypriots could and should live together, and that we should all aim to achieve this as Cyprus is too small to be divided. Ms Matheou said that she hoped that her thoughts would contribute to the more general reflections to be developed during the workshops, thanked the organisers and participants and wished them great success.

**Mr Charis CHARALAMBOUS, Secretary of the Greek-Cypriot Teachers' Organisation, POED** also warmly congratulated the organisers of the workshops. He expressed his confidence that the workshops would help all those involved and that they would contribute to the continuing process of upgrading school history teaching methods and further familiarise students with historical sources and history of Cyprus. Historical past could not be approached from one side, but should instead be taught using all kinds of authentic historical sources. He stressed the importance of giving children opportunities to get used to working with various sources, to classify, study, and compare them with others, critically examine them and then reach their conclusions. It is a responsibility of educators, across the buffer zone, to make a wide range of sources available to students in order to help them become familiar with their culture and civilisation. The Secretary of POED warned participants that we had got used to a dogmatic history and not using a critical approach and called for action. He stated that authorities and teachers should break free from the constraints of the given truth. History could not be considered as just an opportunity to view various issues from contrasting political or ideological standpoints because Cyprus was undergoing a very particular and unique experience based on the events that followed Cypriot independence and which culminated in the violent division of Cyprus in 1974. Thus, teaching of historical sources is imperative for students on both sides of the buffer zone, as it involves a need to acquire self-knowledge and understanding of the other. He concluded that, taking these important points into consideration, efforts to look at historical truth through sources should be supported, and, in this light, it was evident that the present educational event was important as it represented a starting point for students to get to know each other, through tradition and culture. Mr Charalambous finished his speech by thanking organisers and participants, and wished them every success with the event.

**Mr Anit ERGİN, Representative of the Turkish-Cypriot Secondary Education Teachers' Union, KTOEÖS**, was the next speaker to take the floor. Mr Ergin welcomed all participants and thanked the Association for Historical Dialogue and Research and the Council of Europe. He pointed out that

KTOEÖS has been working for the unification of the island and always considered such events important. Simply memorising facts had never been an efficient method of learning and Mr Ergin urged teachers to put aside these old and boring ways of teaching and learning history and to instead adopt new methods, which had been proposed in previous workshops. Moreover, he called for the continuation of the ongoing cooperation, stressing that educators were responsible for making the public aware of these new approaches to history, and of promoting peace instead of war. Greek-Cypriots and Turkish-Cypriots had lived together for many years, married one another, worked and studied together, and shared the same culture. However, foreign powers had intervened and turned them against each other, ultimately separating them. Educators should consider the future generations and, on the basis of their shared past, help them build a positive attitude towards their compatriots. The revision of school textbooks, and in particular the removal of negative, intolerant and nationalistic ideas, was one way of achieving mutual respect. Mr Ergin assured participants that KTOEÖS would support any activities along this line. In conclusion, he expressed his thanks and delight that yet another set of interesting workshops were about to begin.

In his speech, **Mr Şener ELCİL, Secretary General of the Turkish-Cypriot Teachers' Union, KTÖS**, underlined the great importance of such history workshops. Mr Elcil also emphasised the significance of grass-root movements and the need for people to exert pressure on politicians to bring about changes to history teaching and learning in Cyprus. He claimed that there should be no 'otherness', no 'us' and 'them', but instead 'we'; this is the only way of achieving peace and reunification. He continued that we could not expect experts from Europe to tell us how to solve our problems as we had already solved our problems in the past and could do so again. He stated that Cypriots could solve their political problems via dialogue, honest communication and cooperation, hence the support of KTÖS to these important workshops. The partial lifting of the artificial barriers had reminded us that much could be achieved through cooperation. He concluded by saying that Cypriots would continue to work together towards peace and reunification.

**Mr Yiannos SOCRATOUS, Representative of the Organisation of Secondary School Teachers of Cyprus, OELMEK**, greeted the Teacher Trade Unions and other participants, and thanked the organisers for the invitation. He said that educational events, such as the present workshops, could contribute to the promotion of sound historical thinking and dialogue in Cyprus, and that this was essential for escaping the nightmare of the past and securing a better, peaceful future. If history is indeed an accumulation of experiences, then these workshops, which are related to the cultural dimension of the history of Cyprus, served this basic bibliographical principle: if various historical sources are used as references, then a broader view of the history of Cyprus would be possible.

Undoubtedly, the history of Cyprus was extensive and incorporated the multi-faceted aspects of human activity. By studying and examining the spectrum of past human activities, pupils and teachers had to make the necessary comparisons in order to identify differences and common factors, so as to better understand behaviours and attitudes. This would in turn lead to a better understanding of the “other”, which was greatly needed in Cyprus. Mr Socratous congratulated the organisers for their efforts and wished everyone great success.

## **2.2 Summing up of the plenary session – Introduction to the workshops**

**Ms Tatiana Minkina-Milko, Administrator, Council of Europe** expressed her appreciation of the Teacher Trade Unions’ support and thanked them for their words of welcome. She emphasised that the Council of Europe does not impose decisions, but merely shares the experiences it gained in other countries and then brings everyone together to share and discuss ideas. She stressed that bringing people together is one of the main aims of the Council of Europe and that the current workshops are a very good example of this. Likewise, these workshops were in line with the Council’s previous activities on the island insofar as they are based on the reality of Cyprus as a multicultural country by welcoming participants from all communities to work together.

Another important goal of the Council of Europe is to help people develop knowledge and awareness of the world in which they live, because history is not only about the past. She noted that by understanding the present and the past, we are preparing a better future world for our pupils. Present life is characterised by globalisation, a process that is marked by cultural diversity as its main feature; thus, not knowing about the other could create a basis for tension. Therefore, the Council of Europe’s goal is two-fold: (i) it focuses on helping pupils to develop knowledge about their common historical and cultural heritage, enriched through diversity, even with its conflictual and sometimes dramatic aspects; and (ii) it aims at developing the skills and competences necessary for pupils to understand and live in a world of cultural diversity, such as the ability to think critically, express and support a viewpoint, listen and respect those who have another point of view or culture, and put forward arguments supported by evidence and debate. For these to be achieved, respect for shared values is needed at all times, as well as a common methodology, which can be used when presenting cultural diversity.

Ms Minkina-Milko stressed that we all live in a culturally diverse world and, therefore, we all face similar challenges; these challenges create a common ground for a common cause so it is important to work together. She stressed that the success of the previous activities in Cyprus was the result of careful planning based on the participants’ support and feedback, and the preparatory

brainstorming in Cyprus between the Council of Europe, the Teacher Trade Unions (KTOEÖS, KTÖS, OELMEK, OLTEK and POED) and the Association for Historical Dialogue and Research. Ms Minkina-Milko pointed out that, by sharing information, something very interesting and useful could be created, not only for Cyprus but for other countries too. She added that these workshops are exceptional, because they are extremely practical and related directly to the needs of pupils and teachers. They are also comprised of ‘mixed’ teams of trainers, which was a completely new concept for the Council of Europe workshops. To prepare for each of the three workshops, two trainers from Cyprus and one from another European country had worked hard, sharing perspectives from different educational contexts in order to prepare model lesson plans and suggestions on the use of historical sources in teaching cultural and social history of Cyprus. In conclusion, Ms Minkina-Milko thanked participants for their attendance and, on a lighter note, remarked that such large numbers clearly illustrated that the workshops were just as interesting and attractive as the world cup football championship which was taking place at that same time.

Ms Minkina-Milko then gave the floor to the **President of the Association for Historical Dialogue and Research, Ms Chara MAKRIYIANNI**, who introduced all the board members of the Association and the trainers, and provided a brief summary of the programme, the content of the workshops, and the rotation process.

## **PART II: WORKSHOPS**





### **3. INTRODUCTION**

The plenary session was followed by interactive workshops on the use of historical sources in teaching cultural and social history of Cyprus. These workshops were organised in such a way as to enable participants to rotate and participate in all three workshops. They were held at three different venues: Ledra Palace, the JW Fulbright Centre and the Goethe Institute and each one was animated by three trainers: two Cypriots (a Greek-Cypriot and a Turkish-Cypriot) and one from another member State of the Council of Europe. Greek-Cypriot and Turkish-Cypriot Rapporteurs were present at each workshop. The workshops focused on three different thematic units:

1. using historical sources when teaching about childhood through history: child labour – children in mines in Cyprus, the 19<sup>th</sup> – 20<sup>th</sup> Centuries;
2. using sources created by travellers who visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in the 19<sup>th</sup> Century;
3. the use of historical sources when presenting the role of women in history of Cyprus: women in Cypriot wedding tradition in the 19<sup>th</sup> – 20<sup>th</sup> Centuries.

Participants across the divide worked together and prepared lesson plans according to their own interests, the ideas offered by the trainers through their model lesson plans, and from a wide selection of sources. These sources were selected and adapted to the needs of the workshops by the trainers in cooperation with the Association for Historical Dialogue and Research and the Council of Europe.

#### **3.1 Organisational structure of workshops**

The workshops were animated by three trainers and were conducted in English; interpretation into Greek and Turkish was provided in groups. During each session, a team of trainers introduced their work using different sources on each topic: photos, texts, poems, recipes, lyrics, paintings, costumes, etc. This introduction consisted of: a lesson plan showing how sources on social and cultural history of Cyprus could be integrated in a classroom practice, as well as questions and tasks for pupils helping teachers to assess pupils' knowledge and skills. This part lasted approximately 30 minutes. Afterwards, all participants were given similar sources on each topic and asked to prepare their own lesson plan. This part lasted around 60 minutes and participants selected and used sources focusing on and providing justified information for the following points:

1. age group;
2. lesson title;
3. how the lesson fits in the curriculum;

4. which sources will be used;
5. how the sources will be used;
6. one/two examples of questions;
7. how the answers will be assessed.

As all participants were asked to bring their own sources related to the topics of the workshops, those sources were also examined with a view to their possible use in a future pedagogical set of materials. Results of participants' group work was presented and briefly commented upon by other participants in the last 30 minutes. Throughout the workshops, participants received valuable material and developed creative ideas for specific age groups on the use of historical sources in teaching cultural and social history of Cyprus. Time was also provided at the end of each workshop for participants to fill in an evaluation form in which they were invited to note their criticisms as well as their practical suggestions for the future. A detailed description of the model lesson plans, the tasks and questions, selected sources and participants' contribution in the form of lesson plans are presented in Part II: Lesson Plans, Questions and Tasks. What follows comprises a summary of the activities held during each workshop as provided by the general and workshop Rapporteurs.

### **3.2 Context and Experience**

#### **Workshop 1 on “Using historical sources when teaching about childhood through history: child labour – children in mines in Cyprus, the 19<sup>th</sup> – 20<sup>th</sup> Centuries”**

##### **Rapporteurs:**

Ms Rena HOPLAROU

Mr Rağıp ÖZTÜCCAR

##### **Trainers:**

Ms Luisa DE BIVAR BLACK

Dr Dilek LATIF

Mr Marios EPAMINONDAS

The animators introduced themselves, welcomed participants and asked the teachers to form three groups: Primary School (targeting children of 8-11 years); Lower Secondary School (targeting children of 12-14 years); and Upper Secondary School (targeting 15-17 years). Mr Marios Epaminondas presented the theme “Child labour – children in mines in Cyprus in the 20<sup>th</sup> Century” with lesson plans, tasks and activities for primary school children, Ms Luisa De Bivar Black (for secondary school children) and Dr Dilek Latif (for upper secondary school children). The common focus point for all was: “The common past of Cypriot working children”.

Mr Epaminondas explained that the aim of the workshop was to learn about the specific situation of Cyprus' working children in the mid-20<sup>th</sup> Century, by exploring the issues involved in child labour. He added that they would focus on two themes: 'money versus education' and 'the role of children in a family'. Ms De Bivar Black and Dr Latif stressed the importance of learning about social dynamics by exploring issues of change, continuity and multiperspectivity. All three animators used the same methodology to present their lesson plans, tasks and activities in the workshop, i.e. a warm-up activity, source analysis (textual and visual sources) and group work/debate. Animators also presented a large variety of activities and suggested many teaching methods that could be easily adopted by the educators in their classrooms. Throughout their presentations, the three trainers pointed out that the questions asked and the activities planned for a history lesson should be directly related to the sources available to students. In addition, children need to be taught to learn how to select the most appropriate sources in order to be able to answer the questions they have been asked and, moreover, that lesson plans should begin with questions that lay down the general understanding of the theme, and then move on to open-ended questions, which promote the critical and creative thinking of students.

Mr Epaminondas presented the available sources and two focus questions: 'what were the benefits of working in the mines?' and 'what kind of difficulties did the miners face?' To further elaborate this, he introduced another activity aiming at improving the argumentative skills of students. Working in pairs, participants had to compose a dialogue between two miners - one is complaining about the difficult situation and the other is encouraging him. Then, Ms De Bivar Black set out the required general knowledge for lower secondary school students with tasks such as: 'search in your sources, find and list the specific activities of children in the mines, the jobs they carried out and their locations'. Dr Latif, who in her presentation referred to the legal aspects of child labour in Cyprus, presented questions and tasks for upper secondary school students on the culture and values of Cypriot society in the mid-20<sup>th</sup> Century. At the end of her presentation she asked the following questions: 'why a law prohibiting solely child labour is not a guarantee that children will not work?' and 'what does this information tell us about Cypriot society in the mid-20<sup>th</sup> Century?'

After the presentations by the trainers, Ms De Bivar Black proceeded with putting into practice the second objective of the workshop, which was to give participants the opportunity to work with the available sources and prepare their own lesson plans. A printed selection of written and visual sources was distributed to participants and they worked in groups for approximately 20 minutes. Trainers moved round each group, facilitating discussions and offering suggestions, ideas and further challenging questions as to how lesson plans could be structured. The workshops concluded with one representative from each

group presenting the tasks, activities, and ideas which the group had prepared for their lesson plans and general comments by participants.

## **Workshop 2 on “Using sources created by travellers who visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in the 19<sup>th</sup> Century”**

### **Rapporteurs:**

Ms Effie IOANNOU

Ms Tugba YURUN

### **Trainers:**

Mr Brian CARVELL

Mr Mete OĞUZ

Dr Stavroula PHILLIPOU

The workshop began with the animators introducing themselves to the participants. Mr Brian Carvell firstly stressed the importance of seeking common ground and values as well as cultural diversity in the world today, and in Cyprus in particular. He said that teachers should focus on using the same sources across the divide. He then explained the structure of the workshop and set out the main goal, which was to prepare history lesson plans for further use in classrooms. Dr Stavroula Philippou introduced an overview of the sources chosen for the workshop. The written sources were distributed to the participants as hand-outs while the pictures were placed on the tables. On the basis of these sources, the animators suggested some activities teachers could use for pupils and such tasks and activities were separated into those targeting: Primary Schools (8-11 years); Lower Secondary Schools (12-14 years); and Upper Secondary Schools (15-17 years). Teachers were then asked whether they would prefer to make up their own lesson plan or to be given some guidelines. The participants chose the second option and Mr Carvell then introduced a sample lesson plan for secondary schools, elaborating on the topic ‘Bazaars in Cyprus’: aims and learning outcomes, enquiry question, introduction, warm-up activity, plenary session, group work, conclusion and report, and feedback from groups.

Following these presentations, the teachers formed three groups: Primary School; Lower Secondary School; and Upper Secondary School. In line with the aforementioned guidelines, participants from various communities were engaged in a process of choosing sources and devising lesson plans, which later had to be presented to the other participants. The group work started with reading the sources provided. In some cases, there was distribution of work, where each participant read one of the sources and later presented it to the rest of the group. In other cases, the tasks of reading and presenting all the sources were

undertaken by only one of the teachers, whilst another teacher was responsible for writing the ideas down, and two others for presenting them.

Much time was dedicated to the selection of sources. The teachers debated on the context of the source and why it should be selected. There was also an exchange of information on what is taught in history across the divide. It was pointed out many times that the sources selected should be interlinked. For example, a picture used should have relevance to the selected written text. After the sources were selected, there was a brainstorming session on what kind of activities should be carried out. Many teachers put emphasis on extra-curricula activities and suggested visiting old marketplaces and supermarkets so the pupils could compare the past with the present. Other teachers stressed how this theme could be used in other lessons, such as maths or language. The prices and discounts could be the basis for a lesson in maths and the verbs and derivatives used by the people in the markets could be an excellent source for a language lesson. The secondary school teachers showed a special interest on the social and economic importance of the marketplace in a city. They, therefore, linked the marketplace with the transportation of goods to the markets and investigated the relationship between the markets, the gates and the railway stations of Nicosia.

While studying the pictures the teachers were amazed by the variety of different people going to markets. They pointed out the multiculturalism evident in a marketplace and stressed that this trend goes back a long way, and that this was something that could be emphasised in a classroom. This realisation led to a vivid discussion on how students should understand that people from various cultural backgrounds had gathered in marketplaces and worked together peacefully. As one participant commented, their main interest was to engage in trade (buy and sell). The workshop ended with each group making its presentation which, in the majority of cases, were both in line with the guidelines of the lesson plan given by the animators and answered the questions.

### **Workshop 3 on “The use of historical sources when presenting the role of women in history of Cyprus: women in Cypriot wedding tradition in the 19<sup>th</sup> - 20<sup>th</sup> Centuries”**

#### **Rapporteurs:**

Ms Christina KAOULLA  
Mr Mustafa TUNÇBILEK

#### **Trainers:**

Mr John HAMER  
Mr Derviş ÇOMUNOĞLU  
Ms Zacharoula MALAS

At the beginning of the workshop Mr John Hamer introduced himself and his fellow animators, Mr Derviş Çomunoğlu and Ms Zacharoula Malas, to the participants. He then briefly described the structure of the workshop and set out the main goal, which was to prepare lesson plans that could be used in a classroom. Mr Hamer then went on to describe a sample lesson plan for Lower Secondary School pupils (10-14 years). The lesson plan had already been distributed to the participants as a hand-out, and was based on a range of sources (written sources, photos, paintings, etc.) which was also distributed to the participants. He explained that the lesson plan was structured so that pupils would be provided with issues/problems to tackle. The learning objectives of the lesson would be to enable pupils to extract information from the sources, to distinguish between description and explanation, and enable them to propose solutions. Based on Mr Hamer’s proposed lesson plan, Mr Çomunoğlu and Ms Malas presented questions and tasks that could be carried out in the classrooms. Ms Malas first presented some activities for Upper Secondary Schools (14–17 years) and afterwards Mr Çomunoğlu described some activities for Primary Schools (8–11 years); his presentation included a demonstration of the Henna custom with active involvement of participants.

Following the animators’ presentations, participants were asked to form three groups and, based on the available sources to prepare tasks and questions for the age group of their pupils, i.e. primary, lower secondary and upper secondary schools. The lesson plans produced should be based on the sources previously distributed to the participants. Any further sources brought by the teachers could also be used. Furthermore, each group was given transparencies on which to write their lesson plans. During around 30 minutes, the participants engaged in discussions and debates, addressing the aforementioned questions. In the majority of the groups the subject of discussion was the actual questions, i.e. the title of the lesson plan or the sources that were to be used. However, in one group the participants began their discussions by debating whether the context of the workshop was actually history or part of ethnography and what were the

boundaries between the two fields. They argued that every issue addressed in history teaching should relate to social and political events. Participants mostly debated on the sources that were going to be included in lesson plans and the activities implemented in order to achieve the desirable outcome in a classroom. The teachers used mostly pictures and paintings, whilst written sources were less frequently used. When the selection of sources was completed, the participants discussed what kind of activities should be proposed. The activities suggested were manageable within a classroom context and involved extracting information from pictures and paintings. Whilst primary school teachers focused mostly on the description of wedding customs and the comparison between the Greek-Cypriot and Turkish-Cypriot wedding traditions, secondary school teachers focused on more historical questions. The lower secondary school teachers asked their pupils to propose a hypothesis on the future of Cyprus based on their findings about wedding traditions. On the contrary, upper secondary school teachers focused on the social context of marriage traditions and the information about the social structures of the 19<sup>th</sup> Century Cypriot society which could be gleaned from the sources.

At the end of the workshop the three groups presented their lesson plans to the rest of the participants. Most of the groups managed to come up with realistic lesson plans which successfully addressed the questions asked at the beginning. Furthermore, the teachers stressed the need to have sources from both sides of the divide at their disposal. Finally Mr Hamer briefly summed up the workshop by stressing the need for knowledge and understanding in multicultural societies. He said that it was imperative to know about these societies as knowledge promotes understanding”.

#### **4. CLOSING PLENARY SESSION**

On the last day of the workshops, the sessions continued in the same venues. The closing plenary session took place at the Ledra Palace. The session was chaired by Ms Tatiana Minkina-Milko, Administrator, History Education Division, Council of Europe and was attended by all trainers, workshop participants, workshop rapporteurs and general rapporteurs. The plenary session began with an overview of the whole educational event by the General Rapporteurs. Ms Minkina-Milko began by remarking that the workshops had been intensive and the work undertaken very important. More importantly, she noted, was a dialogue with the participants whose proposals, questions, suggestions, criticism and information would provide a way forward. She then gave the floor to the General Rapporteurs.

Presenting first, Ms Mehveş Beyidoğlu-Önen took participants back through all the activities, which had taken place during the workshops, paying particular

attention to the context of the workshops and the trainers' contribution.<sup>4</sup> Following this overview, Ms Chara Makriyianni focused on the participants' involvement and provided a synopsis of their observations and comments.

Almost all participants stated that they had greatly appreciated the work done by trainers and local organisers, as well as the preparation and commitment. The very positive impressions and encouraging feedback was consistent with the findings of written evaluations conducted since 2003 by the Association for Historical Dialogue and Research in all of the Council of Europe's educational events in Cyprus, where the participants' evaluation on the workshops has generally been very positive (all means above 4 on a Likert scale of 1-5).

Nevertheless, a more in-depth look at the participants' feedback revealed certain areas where further improvement would be welcomed. For example, a few participants reported that it was only on the second day of the workshops that they felt more confident and more motivated to work. Quite a few participants felt more time for discussion was needed in order to get a grasp of what was going on. Some felt that there was too much information given at the beginning of each workshop and a few commented that they felt that there were too many sources, some of them being too hard to read as they were not in their mother tongue. This often made it very difficult for them to read, comprehend, brainstorm with other group members, discuss, write and finally present their written proposals to all participants. Some participants also suggested that more translators were needed, not just to help participants understand trainers, but also to help them read the sources and, more importantly, to translate their points of view and facilitate an exchange of ideas within and between groups. Several participants focused on the role of facilitators and what they could have done to provide a more productive interaction amongst participants.

Participants from one of the workshops felt that a more clear description of the aims was needed, as well as an explanation of the theoretical reasons for learning from and teaching with sources, the selection of particular sources and the overriding rationale. One of the participants asked if there was a theoretical backdrop and, if so, what it was. Commenting on the quality of their group's work, some participants noted that they had got carried away by their own historical interests and knowledge, and thus ended up preparing lesson plans for historians, instead of focusing on ones for children with specific activities on *how* to promote historical skills and concepts. A number of participants considered what the implicit aims of the workshops had been, expressing varying points of view: to get people together; to present shared histories; to hand out model lesson plans; to be introduced to new sources; to initiate discussions based on certain ideas; or to produce their own material.

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<sup>4</sup> For an overview of the 9-10 June 2006 workshops, please see previous sections.



Others felt that more time for discussion would have enabled an even better interaction, especially before participants were asked to create their own material. On this note, a few participants suggested that trainers offer further assistance in helping participants refresh their skills. They should base their teaching on cooperative methods, focus their interests and make the best use of the limited available time and participants' knowledge and experience. In other words, they would have appreciated a more interactive presentation during the first and second part of the workshop, starting with hands-on activities about how to read the sources in a multiperspective way, how to question and interpret sources, and then proceed to the preparation of tasks for students. Related to this point, a few participants felt that forming groups should not have been left to participants, but trainers should have taken up the responsibility of organising so as to encourage interaction between teachers from various levels and communities. Participants stressed the difficulty in pursuing this due to the limited number of translators and suggested that trainers invite participants to be grouped differently so as to facilitate the best possible communication between group members. One participant warned against the danger of over-generalisations and/or over-simplifications due to the limited time and the large number of sources offered. The requested assignment (to discuss and prepare lesson plans, questions and tasks) was challenging yet very demanding; it might have led to only a sketchy examination of sources and reaching conclusions without cross-examination or "triangulation" based on different sources. Similarly, some participants identified the need for educators to be aware of how conclusions should be and are reached and to learn themselves how to deal with issues of reliability and validity of sources before giving them to pupils. Acknowledging the challenges that these issues encompass, participants identified the need for further training on how to carefully structure preparation within the tight time-restrictions of a classroom in order to develop pupils' historical understanding.

Overall, participants expressed their contentment that their main requirement, i.e. to use the skills and knowledge acquired in previous Council of Europe workshops to teach specific events from the history of Cyprus in classrooms, was satisfied.<sup>5</sup> Moreover, they expressed their satisfaction for the continued cooperation with the Council of Europe and the fact that their interests, opinions and requests were respected.<sup>6</sup> The Association for Historical Dialogue and Research registered new members, which showed an ever-increasing interest in the current activities, aims and objectives of the Association. Newcomers and first-time participants commented very positively on the learning opportunities offered during the workshops. During discussions with participants during and

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<sup>5</sup> See, for example: Council of Europe, *Reports of the activities of the Council of Europe in History Teaching in Cyprus in 2004*, DGIV/EDU/HIST (2004) 02, as well as the *Report of the Workshops on "The use of sources in teaching and learning history"*, 2005.

<sup>6</sup> See Appendix II for a profile of the people attending the seminars since 2003.

between workshops, it became evident that many had found both the materials and the ideas provided, to be helpful and useful for their lesson plans.

Existing members also confirmed using both the methodological and theoretical ideas, as well as the materials provided during the previous workshops in their teaching. In addition, as the written evaluation has shown,<sup>7</sup> almost all participants greatly appreciated the organisation of the workshops and the fact that they were prepared and animated by three trainers, one from another member State of the Council of Europe and two from Cyprus (a Greek-Cypriot and a Turkish-Cypriot). Moreover, almost all participants appreciated the number and variety of sources provided, and many wrote that they felt privileged to have been able to receive and exchange so many ideas and lesson plans with colleagues from various communities across the divide. More importantly, many participants noted that they looked forward to many more workshops.

Ms Minkina-Milko thanked the General Rapporteurs for their detailed description and analysis and opened the floor to participants who eagerly shared their proposals on future steps. One participant asked what the next steps would be and how to move forward. He said that we needed to proceed from theoretical discussions to practical steps, and from workshops on methodology to the preparation of practical educational materials. Some highlights of the discussion were as follows:

- inspectors ought to have attended such workshops in order to learn how to reflect cultural diversity and common ground when teaching cultural and social history of Cyprus, and help teachers to help pupils to improve their skills and further their knowledge. The reasons for their absence should be investigated; their non-attendance strikes a sad cord in the overall effort for the advancement of teacher training in teaching and learning history;
- what the current workshops has shown is that democratic procedures, open mindedness, cooperation and mutual understanding are key elements in the teaching and learning of history across the divide;
- lesson plans, tasks and questions produced in the workshops should be tried out with children in a class; this would be the most efficient way of looking at how we can best help our pupils;
- educators are the architects of this land; Cyprus needs history teachers who are willing to accept the ‘Other’ and work together for the future;

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<sup>7</sup> See Appendix II for evaluation of workshops based on questionnaires.

- as previous experience has shown, ideas and material offered in workshops such as the current ones can be easily applied into a classroom, and can be further enriched by a continuous exchange of ideas and networking of teachers across the divide; this is an area in which the Association for Historical Dialogue and Research has much to offer.

Ms Minkina-Milko then took the floor to say that the seminars and workshops were indeed successful since, once again, many people participated and worked enthusiastically. It was clear that they would like to do more, with more emphasis on interaction, exchange of ideas and useful supplementary educational materials created by educators for educators. The success of the workshops should be credited to the extensive preparatory work, to which the Association for Historical Dialogue and Research and all the Cypriot Teacher Trade Unions (OLTEK, POED, KTOEÖS, KTÖS, OELMEK) made a crucial contribution, as well as to all the participants. Ms Minkina-Milko noted that the Association for Historical Dialogue and Research was the vital link for bringing together educators from all communities to cooperate and implement approaches that correspond to the general policy of the Council of Europe with regard to history teaching, and which is reflected in the Recommendation Rec(2001)15 on history teaching in twenty-first-century Europe, adopted by the Committee of Ministers in October 2001.

She then invited the trainers to share a few words with the audience. The trainers thanked participants and organisers and expressed their gratitude for being given the opportunity to contribute to the work done on history education in Cyprus.

Following these closing remarks from the trainers, Ms Minkina-Milko suggested participants look for the common difficulties, work on finding common ground, explore common approaches by trying to break down stereotypes and images of the enemy. She then concluded by saying that if one wanted to be happy during one's life, one should try to learn as much as possible everyday. Ms Chara Makriyianni, President of the Association for Historical Dialogue and Research, then distributed the Certificates of Attendance and expressed her confidence that the 9-10 June workshops, along with any future activities on teaching about cultural diversity on the basis of intercultural dialogue through school history, would contribute to creating appropriate conditions for peace, stability and cooperation. With these comments, the plenary session and the activities described in this report were completed.

## **5. CONCLUSIONS AND RECOMMENDATIONS**

A continuation of the hands-on workshops on the teaching and learning of history is very much needed. The need for supplementary educational material created by and for educators of Cyprus in order to facilitate their history classroom needs is also evident. The active involvement of teacher trade unions and non-governmental actors interested in the field of history teaching and learning on the island should be reinforced. Future teacher training events should focus on how to promote cooperative, pair and group work methods and activities in order to achieve maximum interaction and cooperation during history lessons. One suggestion specifically on strengthening interaction is to structure the activities in a way that would create interdependence between members of different communities in the same working group. These are activities that have a common goal but cannot be fulfilled unless members of different communities contribute to a greater extent (e.g. reporting on customs from each community with the aim of completing a table of similarities and differences in customs between communities). Such tasks and activities could be combined with workshops on methodology and the development of particular historical skills such as how to question accounts and evaluate sources. In addition, experienced teacher trainers and academics, who master both theory and practice on history and pedagogy, should be invited to present their perspectives on the epistemology, philosophy and theory of history and history teaching in order to broaden a dialogue and enrich debates in Cyprus.

## **PART III: LESSON PLANS, QUESTIONS AND TASKS**



## **Lesson Plans, Questions and Tasks from Workshop 1 on “Using historical sources when teaching about childhood through history: child labour and children in mines in Cyprus in the 19<sup>th</sup> – 20<sup>th</sup> Century”**

### **Trainers:**

Ms Luisa DE BIVAR BLACK

Dr Dilek LATIF

Mr Marios EPAMINONDAS

### **Lesson Plan for secondary school**

#### **Topic:**

Children working in mines - Cyprus 1900-1950.

#### **Level:**

Secondary School (12-14 years). Can also be used for the last class of elementary school.

#### **Duration:**

Two lessons (one for group work and one for plenary)

#### **Rationale:**

- The acceptance/rejection of child labour in Cypriot society has changed dramatically in the 20<sup>th</sup> Century.
- The actual consensus on the value of education rather than work is the result of a shared past.

#### **Focus Point:**

The common past of Cypriot working children.

#### **Aims:**

Students are expected to:

1. Learn about the specific situation of Cyprus’ working children in the mid-20<sup>th</sup> Century, by exploring the issues involved in child labour:
  - money versus education;
  - role of children in a family.

2. Learn about social dynamics by exploring issues of change, continuity and multiperspectivity, again looking into:
  - money versus education;
  - role of children in a family.
3. Look at the bigger picture: child labour today.

**Methodology:**

- source analysis;
- group work;
- debate (comparing then and now).

**References to Source Materials:**

Photos are courtesy of the Pancyprian Federation of Labour (PEO) and all copyrights belong to the Federation.

Antoniou, L. (2004). *Mikra heria: H sinisfora ton pedion sta metallia tis Kuprou ton 20o aiona* [Little hands: The contribution of children in the mines of Cyprus in the 20<sup>th</sup> Century]. Nicosia: The Centre for the Study of Childhood and Adolescence .

Antoniou, L.,Spyrou,S.,(2005)*Mikrodoulies-Pediki ergasia stin Kypro stis arxes kai ta mesa tou ikostou eona* [Little jobs-Child labour in Cyprus during the early and mid-20<sup>th</sup> Century]. Nicosia: The Centre for the Study of Childhood and Adolescence.

HASDER, Halkbilimi, Halk Sanatları Vakfı Yayınıdır. <http://www.folk-arts.org/indexen.htm>

Islamoglu, M. (1984). *Our Country and Culture*. Nicosia: Kema Offset.

PEO, (1991). *50 Years PEO*. Nicosia: PEO.

Varnava, P., (1999), *Anadromes (mesa apo ton typo)* [Recollections(from the press)]. Nicosia

Varnava, P., (2004), *Kini ergatiki agones allinokiprion ke turkokiprion* [Common struggles of Greek Cypriots and Turkish Cypriots]. Nicosia



Yorgancıoğlu, Oğuz M. (2000). *Kıbrıs Türk Folkloru, Duydum, Gördüm, Yazdım*. Mağusa.

**Activities:**

**Warm-up / Motivating activity:**

The photo below is shown to pupils without any explanations.



**Students are asked to answer:**

- Why are these girls together?
- Why are they holding pickets?
- When was this picture taken?

They are then asked to read the captions in Turkish language: ‘Don’t see us as different from the children of the directors’ and in Greek language: ‘Compare us with the children of the directors of the Cyprus Mining Company’. Also to read the author’s explanation accompanying the captions: ‘Children are showing solidarity to their striking parents at Mavrovouni Lefka 1948. They are complaining because the company has stopped giving them a daily glass of milk, as means of pressure towards the striking workers’.

**Having read the text, students are asked:**

- Have you changed your opinion about the picture? In what way?
- What questions would you like to ask?

### **Group Work:**

Students are divided into two groups: A and B. Each group receives a set of sources, pictures and edited texts, and is asked to select the most appropriate to answer their questions:

- Group A: on the life of working children.
- Group B: on the legal aspects of child labour in Cyprus.

### **Group A:**

- List the specific activities of children in mines: the jobs they carried out and their locations.
- What was the position of children in a family in those days?
- What has changed and what has remained the same?
- What was positive and what negative about child labour in that period?

### **Group B:**

- Explain the child labour system under British law.
- What was the colonial legislation?
- In what way was it by-passed?
- Why was it by-passed?
- Do you think it was right to by-pass the law?

### **Plenary:**

Each group explains what sources were selected, shares their answers with the class, presents the different opinions that came out during the group work (and explains how differences were dealt with), and compares the past and present situation of child labour in Cyprus. All students should be able to justify their own perspectives based on the shared information/debate of the group work.

The teacher sets the rules and:

- two students (one from each group) chair the presentations and discussion;
- two students (one from each group) write conclusions on the blackboard;
- two students (one from each group) intervene whenever rules are not respected.

**To conclude the lesson:**

Inspired by the conclusions on the blackboard, the teacher and students reflect on the question of child labour today. Students were previously asked to collect sources about child labour today, thus they are given the opportunity to present and discuss their findings, observations and comparisons.

**Questions and tasks for pupils related to the sources addressing two different age groups: Primary school (8-11 years) and Upper Secondary school (15-17 years)**

**Primary School (8-11 years) - Questions and tasks for pupils related to the sources**

Please describe exactly what you see and give the picture a title. Now try to answer:

- What do you see in this picture?
- What is the age of this person?
- Where is he?
- What is he doing? How can we learn more about what he is doing?
- What questions would you like to ask this person?



**Picture 2**

Young miner is carrying a wagon with unwrought asbestos for processing at the mills, 1956.

**Activities:**

Divide class in two groups (Group A and Group B).

**Group A** will be given the following sources:

**Source H. Poverty**

Ahmet Hasanbuli who started working in mines when he was 14 says: "...I decided to come because we were poor I could not make it in the village" and his wife continues "we did not eat enough bread to our heart's content; we were drying figs to eat".

**Source J. Why working in the mines was preferred**

The mines, which were opened during the British colonial period, were attractive to adults and minors who were seeking a job, because they offered regular income to workers. Workers in farms were waiting for a landlord or a widow to call them for work for a few days or weeks every year. In contrast, the mine workers were offered "regular" daily allowances.

**Source E. Task distribution**

Children who went with their parents to stay and work in the Amiantos Mine worked with their parents in the section of the mine (the so called *minia*) that was assigned to them. After the father (...) had dug out the minerals, the mother and the children collected them with spades and big buckets, loaded the wagons that were on the tracks and forwarded them to the next crew.

The depiction of Christofis Lasettas, a veteran miner, who started work at the age of 16, is very representative of the situation: "The minerals were loaded in a wagon, tracks were laid down like a rail, and you pushed the wagon to the big container. I helped my father do this job."

**Questions:**

- Why did some families end up working in the mines at the beginning of the Century?
- In what ways did children help their parents?
- Draw a picture of them working.

**Group B** will be given the following sources:

**Source B. How a young miner saw his job**

Mr Xenis Louca tells us how he considered himself: “I considered working in a mine to be a great accomplishment for myself, because I could work with people five and ten years older than me... At that time you had to work to support yourself and your family and to be able to buy clothes, it was a shame to be dressed in old and torn clothes. Young people of those times were well-dressed and I had to be like that too...”

**Source J. Why working in mines was preferred**

Many children chose to work in the mines, instead of becoming carpenters or tailors or shoemakers because during the two-year period of their apprenticeship they were not paid. In addition, they had to do other tasks for their master. “[I was like]...a slave” says Mr Andreas “I had to wash dishes, mop the floor, and then go to the shop”.

**Source I. Difficulties in mines**

Pantelis Varnava who had been a miner says: “...it was very hot, 30, 35, 40 degrees, we were working in our underwear, naked. When someone was about to get the shovel, the wagon or the spade, he had to use a wet cloth to stand the heat. The water we drunk was hot. Because of the fact that the pyrites were causing fires (...) every now and then, the smoke was going up from the opening of the mine, making it look like a volcano...”

Ahmet Latif states: “Some people were dying (from accidents) or becoming crippled. Like my father who damaged his leg, his toes. He tried to pull the bucket and a sharp metal cut his toes.”

**Questions:**

- What were the benefits of working in mines?
- What kind of difficulties did miners face? Can you imagine other difficulties they faced?

**Plenary:**

Each group presents their findings.

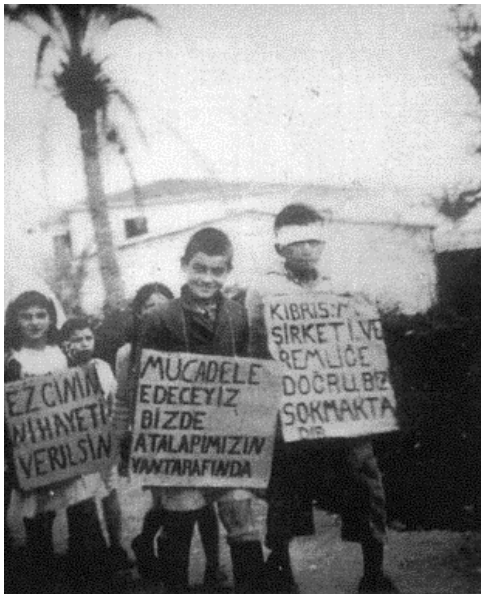
### In pairs:

Compose a dialogue between two young miners. One is complaining about the difficult situation and the other is encouraging him. Use information from the sources we have studied.

### Upper Secondary School (15-17 years) – Questions and tasks for pupils related to the sources

Please describe exactly what you see and give the picture a title. Now try to answer:

- What can you see in the picture?
- Who are they? Why are they holding these pickets?
- When was this picture taken? How can you tell?



**Picture 6**

“We will fight with our parents” declare the children at the common (Greek-Cypriot, Turkish-Cypriot) miners’ strike at Mavrovouni Lefka, 1948.

### Source A. Concealment of Age and the British Legislation

The number of under-aged children working in Cypriot mines is not easily defined due to various reasons, one of which is the concealment of the actual age of teenage boys. The teenagers were registered as being 18 years old - older than their actual age - in order to secure a job at the mines. This happened because there was a British law prohibiting juveniles from working. That is why the adolescent boys went to the authorities of their village (*muktaris*) and, as Pantelis Varnava states, “the *muktari* gave them a document stating that they were older than their actual age”. He was paid to do this. Mehmet Bayraktou, a miner who got a job when he was under age at the Mavrovouniou-Xerou mines, told us that the amount paid to get the aforementioned document was two

pounds. If this amount is compared to the average daily salary that was about two to three shillings at mines and much less elsewhere, it was extremely high.

Securing this document does not appear to have been the case in all mines, and not even in the ones where the document was necessary or not everyone paid to get it. Mr Hasan Haloushi, who decided to work for the mine when he was 16, got the document from the president of his village but he was not asked to pay, probably because the president was a friend of his family as he himself states, but this possibly happened with others as well. After the end of World War II, the companies did not accept the documents coming from village presidents. Documents certifying one's age could only be obtained from the British Administrative Authority in Nicosia, something that was very difficult to achieve.

### **Questions:**

- Is it possible to know exactly how many children (under 18) were working in mines in the period before the end of the World War II?
- Why is a law prohibiting solely child labour not a guarantee that children will not work?

### **Source B. How a young miner saw his job**

Mr Xenis Louca tells us how he considered himself: "I considered working in a mine to be a great accomplishment for myself, because I could work with people five and ten years older than me... At that time you had to work to support yourself and your family and to be able to buy clothes, it was a shame to be dressed in old and torn clothes. Young people of those times were well-dressed and I had to be like that too..."

Mr Costas Rigas tells us that "... it was the feeling; it was a period when we should consider ourselves capable of working in order to live, because we did not have anything else, no education, no nothing, we only went to primary school". This urge of surpassing yourself and your age might be, and still is, characteristic of many children. But certainly at those times, there was pressure from the children's environment, although covert pressure, to work in order to obtain the necessities for themselves and their families. There was also pressure from the children themselves, they felt that they had to work from an early age because they knew that their qualifications and education were very limited to have a better opportunity in life.



### **Source J. Why working in mines was preferred**

The mines which were opened during the British colonial period were attractive to adults and minors who were seeking a job, because they were offering regular income to the workers. The workers in farms were waiting for a landlord or a widow to call them for work for a few days or weeks every year. In contrast, the mines were offering “regular” daily allowances to the workers. Many children chose to work in mines, instead of becoming carpenters or tailors or shoemakers because during the two-year period of their apprenticeship they were not paid. In addition, they had to do other works for their master. “[I was like] a slave” says Mr Andreas “I had to wash dishes, mop the floor, and then go to the shop”.

### **Questions:**

- Why did they by-pass the law?
- What were the negative aspects of children working in mines?

### **Plenary:**

What does this information tell us about the society in the mid-20<sup>th</sup> Century in Cyprus? (poverty, bribe (*Rusvet*), children’s role in a family, etc.).

### **Activities and tasks proposed by participants during the workshop**

#### ***Participants’ lesson plan 1***

#### **Age level:**

Secondary school

#### **Rationale:**

Comparing information extracted from textual and written sources

#### **Sources:**

Text source C, Picture 2

#### **Questions and tasks:**

What kind of work were the teenagers doing in mines? How the information extracted from the text is supported by the picture?

#### **Additional activities:**

Find out more about jobs done by children and teenagers in the mid-20<sup>th</sup> Century.

## *Participants' lesson plan 2*

### **Age level:**

Upper Secondary school

### **Rationale:**

Locating indications about the relations of the GC and TC communities

### **Sources:**

Pictures 4 and 6, Text A

### **Questions and tasks:**

- (From pictures) Where do you think these children are?
- What are they asking for? What can be inferred from the fact that the pickets are written in Greek and Turkish? What kind of demands do young people have nowadays?
- (From the text) What kind of relationship did the people (of both communities) seem to have with their local authorities?

### **Additional activities:**

Find out more about the workers unions and their demands in the 20<sup>th</sup> Century.

### ***Participants' lesson plan 3***

**Age level:**

Elementary School

**Rationale:**

Shift in the perception of children's rights and obligations

**Sources:**

Picture 2, Picture 9, Text H, text E

**Questions and tasks:**

- What kind of jobs were the teenagers supposed to do? What opinion did their families seem to have had about child labour?
- Do children work in our countries nowadays? What are the main differences between working then and now?

**Additional activities:**

Find out more about children who work under difficult conditions nowadays.

**Curriculum links:**

These questions and tasks could be integrated into other subjects such as:

- History curriculum: Industrial Revolution, Modern History of Cyprus;
- Geography: Cyprus and Europe, Child Labour;
- Language: when discussing about different professions and their transformation over time;
- Citizenship education: the change in perceptions and the legislation in relation to child labour over the last Century.

## WRITTEN SOURCES

All written sources, courtesy of Mr Loukas Antoniou, are adopted from his book: Antoniou, L. (2004). *Mikra heria: H sinisfora ton pedion sta metallia tis Kuprou ton 20o aiona (Little hands: The contribution of children in the mines of Cyprus in the 20<sup>th</sup> Century)*. Nicosia: The Center for the Study of Childhood and Adolescence.

**Suggestion to educators:** Texts can be further edited according to the group age and relevant tasks.

### **Source A. Concealment of Age and the British Legislation (pp. 28-29)**

The number of under-age children working in Cypriot mines is not easily defined due to various reasons, one of which is the concealment of the actual age of teenage boys. The teenagers were registered as being 18 years old (older than their actual age) in order to secure a job in mines. This happened because there was a British law prohibiting juveniles from working. That is why the adolescent boys went to the authorities of their village (*muktaris*) and, as Pantelis Varnava states, “the *muktari* gave them a document stating that they were older than their actual age”. He was paid to do this. Mehmet Bayraktou, a miner who got a job when he was under age at the Mavrovouniou-Xerou mines, told us that the amount paid to get the aforementioned document was two pounds. If this amount is compared to the average daily salary that was about two to three shillings in mines and much less elsewhere, it was extremely high.

Securing this document does not appear to have been the case in all mines, and not even in the ones where the document was necessary or not everyone paid to get it. Mr Hasan Haloushi, who decided to work for the mine when he was 16, got the document from the president of his village but he was not asked to pay, probably because the president was a friend of his family as he himself states, but this possibly happened with others as well. After the end of World Word II, the companies did not accept the documents coming from village presidents. Documents certifying one’s age could only be obtained from the British Administrative Authority in Nicosia, something that was very difficult to achieve.

### **Source B. How a young miner saw his job (pp. 31-32)**

Another important factor is the age of children working in mines. The majority of under age miners ranged between 15-17 years of age. Many of them, though, started working from the age of 13, right after they had finished primary school. A third group is the children of school age that went to the mines with their parents and worked with them. (...)

What can be detected is the sense that these children had of their own age. Mr Xenis Louca tells us how he considered himself: “I considered working in a mine to be a great accomplishment for myself, because I could work with people five and ten years older than me... At that time, you had to work to support yourself and your family and to be able to buy clothes, it was a shame to be dressed in old and torn clothes. Young people of those times were well-dressed and I had to be like that too...”

The achievement of obtaining work in those times, and helping oneself and family was very important and as it seems that it was very prestigious for young boys. This accomplishment made the boys feel like men and not like children; they felt like entering the grown-up world and being accepted by elders. Furthermore, Mr Costas Rigas tells us that “... it was the feeling; it was a period when we should consider ourselves capable of working in order to live, because we did not have anything else, no education, no nothing, we only went to primary school”. This urge of surpassing yourself and your age might be, and still is, characteristic of many children. But certainly at those times there was pressure from the children’s environment, although covert pressure, to work in order to obtain the necessities for themselves and their families. There was also pressure from the children themselves, they felt that they had to work from an early age because they knew that their qualifications and education were very limited to have a better opportunity in life.

### **Source C. Working in underground mines (pp. 36-38)**

The actual mining was done by experienced groups of miners who were called *faliadori* (hole-diggers). These miners used a drilling machine that made holes in the ground (called *faliomihani*) and they made holes in the mountain wherever there were minerals. They put explosives into the holes they dug (the holes were called *falies*) and they blew them in order to get the minerals. Then another procedure took place to collect the minerals. Mr Salih Yiousouf, 77 years old, who worked underground at the mines of Mavrovouni, describes his job for us: “We dug holes in order to extract the minerals. We used spades to fill in the wagons and we sent them out ... there was a motor that pulled them (...)

In 1930, Mr Charalambos Pavlides started working at the age of 15, and as he states, “there were wagons holding one tonne, we were pushing them out towards the main tunnel and we were emptying their content into the big containers. There were wagons holding three tonnes under us and we were filling them in. After that, we were pushing them and transporting them to Xero.

We have to note here that during the first years when the mines opened, at the beginning of the 20<sup>th</sup> Century, these machines digging holes did not exist and the opening of the holes were done with hand tools (such as axes, hatchets and choppers).

Despite the use of the machine that made holes at a later stage, the work was still difficult and hard for workers. Pantelis Varnava (1993) describes the procedure: “They used to struggle for hours with a machine weighing 20-25 pounds each, holding it on their shoulders in order to make the holes ...”.

Although this was not the main job of under-age boys, we have information that children participated in this type of work from the first years when the mines operated, during and towards the end of the mines’ operation. Father Constantinos, a 67 year-old miner of the younger generation, working at the tunnels of the Mitsero mine since the age of 17, told us during an interview that the work that teenagers and elders had to do was the same. As a contractor aid, he worked with the machine and had to dig holes.

#### **Source D. The work system (pp. 39-40)**

At this point, a word is in order on the work system in the mines. The system required a group of the main contractors, i.e. the “faliadorus” (drill machine operators) mentioned above, who had under their supervision a number of waged workers. In the first years of the mines operation, these workers were directly paid by the main contractors but later on, due to some problems and maladministration that occurred, the procedure changed.

The workers were considered company employees and were directly paid by the company. The main contractors, who did the kind of work described above, were in charge of supervising the transfer of the minerals from the galleries to the surface of the mine. Moreover, it is worth mentioning a difference with regard to the contractors that existed at the surface mines such as that of Amiantos. Here, the explosions would take place early in the morning and the contractor would use the drilling machine only when the ground was very hard. Most of the work for the extraction of the minerals was with an axe. At the surface of the mines, the land was divided into smaller pieces (the so called *minies*) which in turn were distributed to the contractors. Each contractor with other workers or the members of his family, i.e. his wife and children, worked for the extraction of and loading of the metal, which was then sent to be processed.

#### **Source E. Task distribution (pp. 41-42)**

Children who went with their parents to stay and work in the Amiantos Mine worked with their parents in the section of the mine (the so called *minia*) that was assigned to them. After the father, the contractor of the *minia* had dug out the minerals, the mother and children collected them with spades and big buckets, loaded the wagons that were on the tracks and forwarded them to the next crew.

The depiction of Christofis Lasettas, a veteran miner, who started work at the age of 16, is very representative of the situation: “The minerals were loaded in a wagon, tracks were laid down like a rail, and you pushed the wagon to the big container. I helped my father do this job.” After that, others, both children and adults would select the useless material, i.e. stones that were not the metal they were looking for, through seeping. After that, the loading process began and the material was shipped to the factories to be processed. At the beginning when no machines were available to pull the loaded wagons, adults and children pulled the wagons or used animals, notably, mules, to pull them.

**Source F. Other kinds of child labour (pp. 42-43)**

Other children in the underground mines, such as the one in Foukasa, did the job of a counter or tally-boy, as it was called. As Mr Ahmet Haanbouli, who worked in Foukasa from the age of 14, said there were many children who did that job. The tally boys were responsible for recording wagons with the extracted minerals that each contractor delivered and for passing on the records to the company offices. Usually only older children would work in the galleries where work was really strenuous and harsh and where the real mining took place. According to information available, only boys whose body would allow so did this kind of work.

On the surface of the underground mines one would see more children. These children were occupied with a number of tasks such as: sorting out minerals; pushing wagons to processing factories; guiding animals (donkeys or mules) carrying tools from preparation teams to contractors; helping with the construction of rail tracks for the wagons, carrying water from the underground to the surface and providing miners with fresh water. Children at the ages of 13 or 14 were hired to provide water to the miners working in the galleries. These children would fasten the buckets of water with straps on their backs and carry them from the surface to workers in the underground rooms, providing water to them. As Mr Hasan Halusi, who started working in the mines at the age of 16, told us, he would supply water to 13 to 15 workers three times a day.

Mr Christos Koutsias who first worked in the Kalavastos mine describes his work as follows: “I started work when I was 14. Our job was to select the useless material and throw it away after the so called “breakers” broke the stones into smaller pieces. In the factories children did other jobs, usually auxiliary ones, such as cleaning and transporting but also stone breaking by means of tools such as axes. In brief, one would encounter children in all stages of production; the extraction, the processing, to the transport of minerals to the ships.

**Source G. The usurers (p. 25)**

A small number of people, who were wealthy, were borrowing money with unregulated, high interest to farmers, who needed this money either to cover their everyday expenses or get material for the cultivation of the land. The farmers were signing papers by which they mortgaged their land, their houses and their fields. In case something was going wrong and they could not pay back their loan on time, the borrower was getting their property.

Dr Peter Loizos<sup>8</sup> mentions that in 1926 “more than 40,000 acres of land and more than 500 houses and other premises had changed ownership for repayment of loans”, in Cyprus.

**Source H. Poverty (pp. 22-23)**

Ahmet Hasanbuli who started working in mines when he was 14 says: “ ... I decided to come because we were poor, I could not make it in the village” and his wife continues “we did not eat enough bread to our heart’s content; we were drying figs to eat”.

The children, mainly the first born, were considered by their parents to as a means of financial support for the family. Consequently, many kids were giving up school after or even before they finished elementary school (in order to work).

**Source I. Difficulties in mines (pp. 56-57, 65-66)**

Pantelis Varnava who had been a miner says: “it was very hot, 30, 35, 40 degrees, we were working in our underwear, naked. When someone was about to get the shovel, the wagon or the spade, he had to use a wet cloth to stand the heat. The water we drunk was hot. Because of the fact that the mines had sulphur and the pyrites were causing fire every now and then, the smoke was going up from the opening of the mine, making it look like a volcano ... ”

Ahmet Latif states: “Some people were dying (from accidents) or becoming crippled. Like my father who damaged his leg, his toes. He tried to pull the bucket and a sharp metal cut his toes.”

**Source J. Why working in mines was preferred (p. 26)**

Many children chose to work in the mines, instead of becoming carpenters or tailors or shoemakers because during the two-year period of their apprenticeship they were not paid. In addition, they had to do other tasks for their master. “[I was like] a slave” says Mr. Andreas “I had to wash dishes, mop the floor and then go to the shop”.

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<sup>8</sup> Peter Loizos, 1986, *Kypriaka 1878-1955, Allages sti domi tis koinonias* (Changes in the structure of society), *Speech* at the Cyprus Open University.



## **VISUAL SOURCES**

Photos are courtesy of the Pancyprian Federation of Labour (PEO) and all copyrights belong to the Federation. Comments and titles are excerpts from the various sources specified below.

### **Working in Mines**



**Picture 1**

Miners at Skouriotissa have just come out of the gallery (Varnava, 1999, p. 175).

**Picture 2**

A young miner is carrying a wagon with unwrought asbestos for processing at the mills, 1956 (Antoniou, 2004, p.44).



## Striking with Parents



**Picture 3**

“We will fight with our parents” declare the children at the common (Greek-Cypriot, Turkish-Cypriot) miners’ strike at Mavrovouni Lefka, 1948. (Anoniou, L., Spyrou, S., 2005, p.82).

**Picture 4**

“Compare us with the children of the directors of the Cyprus Mining Company”.

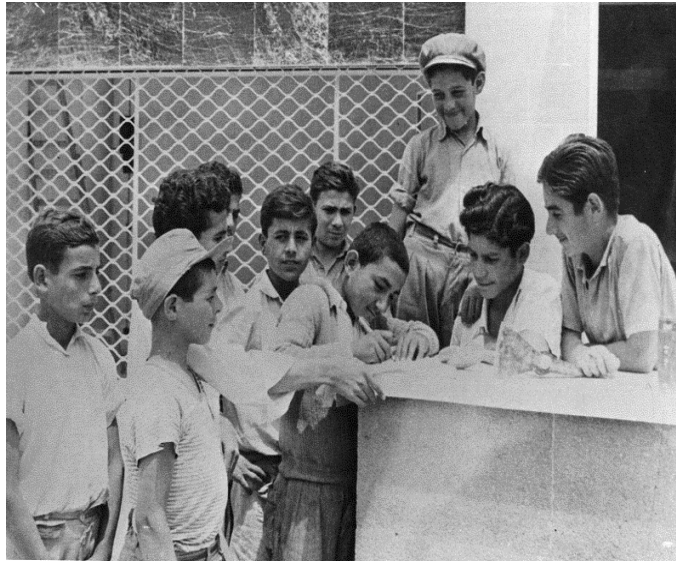
Children are showing their solidarity to their striking parents at Mavrovouni Lefka 1948. They are complaining because the company have stopped granting them a glass of milk per day as a means of pressure towards the striking workers. (50 years PEO, p. 90).



## Making their Demands

**Picture 5**

Young workers (14-16 years old) signing a memorandum demanding from the Colonial Government the right to manage. 2567 signatures were collected from all over Cyprus, 1953. (50 years PEO, p. 122).



**Picture 6**

“We work form 7am to 7pm”. Young workers in Nicosia are striking, demanding the right to manage, gain an increase in salaries and reduction in working hours, 1953. (50 years PEO, p. 98)

## Other Jobs

**Picture 7**

The shoemakers' table at the Cyprus Shoe Company, Nicosia, 1939. (Varnava, 2004, p. 85).



**Picture 8**

Young carpenters carrying window cases in Nicosia, 1950. (50 years PEO, p. 120)



**Picture 9**

Workers at the Kaputi quarry, 1943. (Anoniou, L., Spyrou, S., 2005, p.86).

## **Lesson Plans, Questions and Tasks from Workshop 2 on Using sources created by travellers who visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in the 19<sup>th</sup> Century**

### **Trainers:**

Mr Brian CARVELL  
Mr Mete OGUZ  
Dr Stavroula PHILLIPOU

### **Lesson Plan for Secondary School**

#### **Topic:**

A Cypriot market place (bazaar) in the 19<sup>th</sup> Century.

#### **Rationale:**

The aims of the lesson are to help pupils:

- consider the different meanings that different groups invest in the same place;
- understand what changes over time and what remains the same;
- understand the interdependency of different groups of people;
- understand the multicultural nature of Cypriot society;
- appreciate that cultural diversity is enriching.

#### **Activities:**

Pupils will work in groups with sources considering a set of questions that a teacher gives them. Each group will have the opportunity of presenting their findings to the whole class.

#### **Introduction:**

A teacher should introduce a lesson by telling children that they are going to be exploring who and what they might expect to find in a bazaar in Cyprus in the 19<sup>th</sup> Century; what activities might be taking place, i.e. traders, shoppers, gossipers, officials, tourists, etc., and whether they all have the same reasons for being there. The *enquiry question* for the lesson could be one or more of the following:

- Why do we learn about bazaars in Cyprus in the 19<sup>th</sup> Century?
- Why did various groups of people go to bazaars in Cyprus in the 19<sup>th</sup> Century?
- How did travellers see bazaars during their visits in Cyprus in the 19<sup>th</sup> Century?

### **Starter Activity:**

- Pupils are given copies of a photograph (Source A) and asked to work in pairs. They are told they will be playing ‘hide and seek’. This is an instant warm-up activity to motivate pupils to look at visual historical sources that requires minimal teacher preparation.
- Pupils take turns to play ‘hide and seek’ in the picture. The first pupil imagines that they are hiding somewhere in the picture. Their partner has to guess where they are by asking questions that describe what they can see in the source.
- When they have guessed the hiding place they swap over.
- After a few minutes a teacher can start asking certain students what they have seen which will lead into the main focus of the lesson to come.

This activity aims to:

- help children make simple observations from historical sources;
- help children ask relevant questions;
- encourage cooperative work.

### **Lesson (part one): plenary:**

Pupils have Source A available. The teacher introduces the pupils to a ‘vision frame’ shown below.

The pupils have the picture in front of them and the teacher has an enlarged version at the front of the class with the vision frame around it. In both cases the caption to the picture is not provided.

The teacher explains that the frame will help us focus on what we see and engages the class in question and answer to supply ideas for each of the quadrants of the frame, noting some down on a display board at the front of the class.

## Vision Frame<sup>9</sup>

1. Describe exactly what you see.
2. What sort of people do you see?
3. What different groups are involved here?



8. What questions would you like to ask the people?

9. What other sources and information would help you understand the picture?

4. What are people thinking?

5. What do they think about the place?

6. What do you feel about the picture?
7. What makes you think this way?

<sup>9</sup> Photo from A. Malecos, *Cyprus of J. P. Foscolo (photo album) (3<sup>rd</sup> reprint)*, Nicosia, Cultural Centre Cyprus Popular Bank. (Courtesy of Cultural Centre, Cyprus Popular Bank, copyrights belonging to the Cultural Centre).

## **Lesson (part two): activities, group work**

Pupils are divided into four groups: Groups 1 and 2 are asked to explore the people at the bazaar. Pupils are asked to work with sources F and A. They are given the following questions as guidelines; their task is to write a short ‘scene’ which they will enact in the next lesson. The ‘scene’ should include as many different characters as possible. The questions on which to base the scene are as follows:

- What different groups of people go to a bazaar?
- Give four reasons why people visited the bazaar at the time this account was written. Do people still go to market for all these reasons? Give reasons for your answer.
- How many different ethnic groups lived in Cyprus in 1873? Why do you think there are such a variety of ethnic groups?
- Think about the range of foods traded in this bazaar. How many of these are still part of daily life?
- What can you learn about the sort of clothing people wore in 1873 from this source?

Groups 3 and 4 are asked to explore the place of the bazaar. Pupils are asked to work with source F and I (a map of Nicosia). They are given the following questions as guidelines; their task is to draw a map of the bazaars of Nicosia as it was in 1905 and place it superimposed over a map of present day Nicosia.

- Find on the map (Source I) the location of all the bazaars described in source F.
- What is in these locations now?
- Compare the activities that took place in the bazaar in the 19<sup>th</sup> Century with those that take place today. Do people have the same reasons for going to the bazaar? Think about all the groups of people who go – shoppers, traders, tourists, gossipers, etc.
- Consider the range of products sold in the bazaar in the 19<sup>th</sup> Century.
- Where do all these products come from? What views do different groups of visitors to the bazaar have of different products in the bazaar?

### **Conclusion:**

A teacher should bring a class together for a few minutes at the end of the group work and ask one of the first two groups to tell the rest of the class their answers to the first question, “what different groups of people go to the bazaar?” A teacher can use this opportunity of reinforcing the fact that different people go to the bazaar for different reasons (the sellers and buyers for instance), and that they hold different meanings about the place, nevertheless the ‘groups’ cooperate while they are together, showing the interdependency of their activities. One of



the second groups can be asked to state a simple conclusion regarding the size and location of the bazaar in the 19<sup>th</sup> Century.

A teacher can use the answers given to reinforce how important the bazaar was to social life in the 19<sup>th</sup> Century as well as to compare with present-day marketplaces in Nicosia. A teacher can also encourage pupils to evaluate the location of the Bazaar in the 19<sup>th</sup> Century stretching between the Pafos and Famagusta Gates and near the train station as well as to compare it with commercial areas in Nicosia today.

A teacher could then suggest that at the start of the next history lesson, each group enacted or presented their findings and invite the rest of the class to comment each time. Preparation for the next lesson would involve pupils in further research if possible.

#### **References to Source Materials:**

Archduke Louis Salvator of Austria (1983). *Levkosia, the capital of Cyprus (with 15 engravings by the author)*. London: Trigraph (Reprinted from his original account of the island in 1873).

Baker, S. (1879). *Cyprus as I saw it in 1879*. (Project Gutenberg File Converted into HTML pages by Nalanda Digital Library under Etext Conversion Project (ECP). Retrieved on 28 April 2006 from <http://explorion.net/s.w.baker-cyprus-1879/index.html>

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**Questions and tasks for pupils related to the sources addressing three age groups: Primary School (8-11 years), Lower Secondary School (12-14 years) and Upper Secondary School (15-17 years)**

**Primary School (8-11 years)**

Look at the picture of the bazaar (Source D or A):

- What can you see in the picture?
- What can you 'hear' when you look at this picture?
- What can you 'smell' when you look at this picture?
- What would you like to ask one of the people in the bazaar?
- How would you feel if you got lost in this bazaar? What would you do? Who would you talk to?

Here are two pictures of the Bazaar in Nicosia (Sources A and K). Compare the pictures.

- Which things about the pictures are similar?
- Which things are different?
- Which do you think is the older picture?
- Can you explain why you think so?

Source E is a list of all the bazaars in Lefkosia in 1873.

- How many different bazaars were there?
- Find out what all these bazaars sell.
- How many of these things could you not get in a market today? Why do you think this is? (Check which things you do not already know).
- Which 'shops' do you think had the most trade? Why do you think this was?

Look carefully at the picture (Source A). Work with your partner and 'freeze-frame' your bodies in the position of two of the people in the picture. (*The rest of the class can then identify the people in the picture and discuss their relationship*).

### **Lower Secondary School (12-14 years)**

Source A shows the market place (bazaar) in Lefkosia in 1878 (approximately). Look closely at the photograph and then think about the following questions:

- Describe exactly what you see. What sort of people do you see?
- What different *groups* of people are there?
- What are the people thinking? What do they think about the place (the bazaar) they are in?
- What does the picture make you feel? Why do you feel this way?
- What questions would you like to ask the people in the picture?

Here are some tasks based on sources B and F:

- Give four reasons why people visited the bazaar at the time these accounts were written. Do people still go to markets for all these reasons? Give reasons for your answer.
- How many different 'ethnic groups' are mentioned in the account? Why do you think there are such a variety of ethnic groups?
- Think about the range of foods traded in this bazaar. How many of these are still part of daily life?
- What can you learn about the sort of clothing people wore in 1873 from this source?

Using sources F and H:

- Prepare a list of positive and negative things writers say about Cyprus when describing the bazaars.
- How did foreigners interact with the locals in the bazaars? Why do you think they interacted in these ways?

### **Upper Secondary School (15-17 years)**

Explain how these sources (A,B,C,D,F,G,H,I,J) are useful for an historian by investigating:

- trade in the region at the time;
- urban development;
- roles of men and women;
- home and social and cultural life in Cyprus at the end of the 19<sup>th</sup> Century;
- food;
- relationship between different communities.

Thinking about the authors of the sources (F,G,H,J):

- What can you say about the perspective adopted by the author?
- For whom were they writing?
- How might the narrative be different if described by someone living in Nicosia at the time?
- How reliable do you think the sources are? Give your reasons.
- Examining all the sources you have, say whether you think that the British occupation of Cyprus from 1878 onwards was a good thing or a bad thing for the British or the Cypriots. Give your reasons.

### **Activities and tasks proposed by participants during the workshop**

#### ***Participants' lesson plan 1***

##### **Age level:**

10-11 years

##### **Link to curriculum:**

Social history of Cyprus during the Ottoman and British periods, language, social studies, art, songs.

##### **Aims:**

Students are expected to understand:

- what changes over time and what remains the same in bazaars in Cyprus;
- the multicultural nature of Cypriot society.

##### **Sources:**

- visual sources: D, A;
- written sources: E, H, F;
- song about a bazaar;
- pictures of today's bazaars;
- pictures and CDs on *genekopazaron* (The Women's Bazaar where women were the only sellers of products, and which took place on Fridays; it continued to exist until the late 1950s-1960s).

### **Tasks and questions to be answered in groups:**

What do you think this picture (Source A) shows? When? Where? Who? What helps you recognise the picture?

After pupils have recognised the Bazaar, we proceed to the second task:

What does this picture tell us about Bazaars? With the use of the Vision Frame, we expect children to describe persons, landscapes, spaces in picture, colour, movement, time of day, products sold. Here we might firstly need to discuss differences in the clothing between Muslims and Christians in Cyprus at the time; the former were wearing bright colours, the fesi and white turban or veils, whereas the latter were wearing dark colours and the fesi or mantila.

We then assign children to interpret the picture by considering the following questions:

Who? When? What is happening? What are they thinking and saying? (Children can fill in speech bubbles for people in the picture). In what languages are they speaking? What are they waiting for?

In groups children are expected to:

- design a chart of products using pictures and written sources (E, H, F);
- identify the social roles of different ethnic groups and their interactions (pictures and source F);
- identify the reasons why different groups of people would go to a bazaar;
- occupations and professions (pictures and source F);

Compare with a picture of the Bazaar today:

What products, social roles, professions have remained the same? What professions are now extinct? What has changed? Why?

### **Assessment and Homework**

Children can interview their grandparents on their experiences of the bazaar. They can also participate in a field-study of a bazaar to make their comparisons between Cyprus bazaars of 1878 and today.

## ***Participants' lesson plan 2a***

### **Age level:**

15-17 years

### **Link to curriculum:**

Social history of Cyprus during the British period

### **Aims:**

Students are expected to:

- understand the economic development of Lefkosia during British rule;
- distinguish between the various forms of interaction between the different communities of Cyprus;
- discuss the importance of economic interdependence in the development of relations between the various Cypriot communities.

### **Sources:**

- visual sources: D, A, K, C, I;
- written sources: J (matched with D), G (matched with K).

### **Tasks and questions to be answered in groups:**

- Do you recognise any buildings in source D? Where is the Bazaar located? (Students are expected to identify the diversity of buildings in the picture, remnants of different historical periods e.g. the Byzantine dome of the Bedestan, the Lusignian Saint Sophie Church and the Ottoman Mosque).
- Can you recognise different ethnic groups in sources A and D? (Students are expected to identify Christian, Muslim, Jewish and Armenian Cypriots, as well as travellers from Europe, British Officers, Indian soldiers etc.).
- How did people transport their goods to the Bazaars between 1878-1905? Student will use visual sources D, C, I and written sources G, C, J. (They are expected to discuss the map showing how the bazaars were placed on a string between the Paphos and Famagusta Gates and locate the Kaimakli Train Station close to Kyrenia Gate; they can also notice the camels in source D, which usually carried goods from outside Nicosia, usually from Larnaca).

**Assessment:**

Based on the information you have acquired during these tasks, write an essay describing how the economy has brought and still brings (particularly after April 2003) people together in Cyprus.

***Participants' lesson plan 2b:*****Age level:**

15-17 years

**Link to curriculum:**

History of Cyprus

**Aims:**

Students are expected to:

- understand the views of various travellers to Cyprus about the commercial life of Nicosia at the end of the 19<sup>th</sup> Century;
- compare the views of British to those of other travellers;
- explain the differences between these views.

**Sources:**

- visual sources: D;
- written sources: J and F.

**Procedure:**

Class is organised in two types of groups.

**Group 1:**

Using source F, students are expected to locate information about the economic activity of Nicosia.

**Group 2:**

Using source J, students are expected to locate information about the economic activity of Nicosia.

**Plenary:**

In the plenary, each group presents their findings and try to compare the British view of Samuel Baker in 1878 (while acknowledging its complexity) with the view of the Austrian Archduke Louis Salvator in 1873; they are expected to explain why these two travellers had different views and how each one's life histories might help us understand their views.

**Assessment and homework:**

Based on Source D (which was published in the *London Illustrated News* as one of the first images of Cyprus created by British officers and published in the British press) students are expected to take the perspective of a British traveller at the time and write an article which would accompany the picture in a newspaper.

***Participants' lesson plan 2c*****Age-group:**

14-17 years (upper secondary school)

**Aims:**

- How can we use different types of sources to find out what role markets/bazaars played for the Cyprus economy?
- Analyse the value (strengths and limitations) of different types of sources using the following criteria: usefulness; reliability; origin of source.
- Use of variety of teaching methods: teacher-centred; group work/pair work.

**Sources:**

Different types of sources:

- visual sources A and I;
- written source F;
- worksheets.

**Procedure:**

In order to get a lesson started a brainstorming session could be initiated. The question to be asked as an introduction is: **“What is a market/bazaar?”** Possible answers could include:

- a place where people buy and sell goods;
- a place where people exchange information;
- a place where social contacts can be created.



In order to start right away with the source analysis a class is split up into three different groups each of whom gets one source. The groups then have to check the sources against the following questions:

- What can you find out about the goods being sold on markets?
- Were certain goods sold by a particular group, e.g. silk slippers by Turkish Cypriots? Was there a 'division of labour'?
- How many different markets existed in Nicosia?
- Were there specialised markets?
- Where were they situated?
- How were goods brought to the market? What role did the railway play? Were other professions linked to a market?

Students present their findings to the rest of the class.

The result of this activity should be that each individual source cannot answer all the questions, but that a combination of sources may help get a fuller picture. Finally, can we already assess, with the use of these three sources, how important markets were for the economy of Cyprus. This will be a research task for students at a later stage.

Concerning the written source, the following questions should be investigated in the next step:

- What language does the author use?
- Does he present facts or opinions? Using highlighters with different colours student can work out the different passages in the text presenting facts and opinions.

As a research task students could get more information on Cyprus markets by doing one of the following:

- going to a museum;
- finding a variety of written sources;
- asking their grandparents;
- trying to get statistical sources in order to assess economic importance.

This could then be assessed in the form of a Powerpoint presentation.

## LIST OF WRITTEN AND VISUAL SOURCES – REFERENCES

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- B Engraving of wells in bazaar by Archduke Louis Salvator 1873.  
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- D Engraving of bazaar in front of St Sophia-Selimiye Mosque 1878.  
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- E List of 23 bazaars from Archduke Louis Salvator 1873.  
(Listed by Archduke Louis Salvator of Austria on page 52 of his book describing his visit to Cyprus in 1873 “Levkosia, the capital of Cyprus”, published in 1881 by C. Kegan Paul and Co, reprinted in 1983 by Trigraph).
- F Extracts from Archduke Louis Salvator 1873.  
(Account by Archduke Louis Salvator of Austria, in his book describing his visit to Cyprus in 1873 “Levkosia, the capital of Cyprus”, published in 1881 by C. Kegan Paul and Co, reprinted in 1983 by Trigraph. The author was the third son of the Grand Duke of Tuscany Leopold II, who in 1870 gave up his official duties and set off for a long journey. He lived in Nicosia for six months).

- G Extract from William Hurrell Mallock.  
(Description by William Hurrell Mallock, British writer, political philosopher, satirist and social theorist, who visited Cyprus in 1887; the extract describes his effort to find some breakfast as soon as he arrived in Larnaca in a book entitled *In an enchanted island; a Winter's Retreat* (1889) London: Richard Bentley; Cited in Lavinia Neville Smith, 'In an enchanted island' (pp. 44-48).
- H Extracts on Bazaars around Cyprus by Samuel W. Baker.  
(Extract from Samuel Baker's book (1879) *Cyprus as I saw it in 1879*. Retrieved on 28 April 2006 from <http://explorion.net/s.w.baker-cyprus-1879/index.html>; the author was an English explorer who spent his time travelling all over the colonies of the British Empire. One of his stops was Cyprus).
- I Map of Nicosia 1905 (by Kitchener in Navari, L. (2003).  
Maps of Cyprus from the Collections of the Bank of Cyprus Cultural Foundation. Nicosia: Bank of Cyprus Cultural Foundation). (Courtesy of Bank of Cyprus Cultural Foundation – copyrights belong to the Foundation).
- J Extracts from Samuel W. Baker.
- K Photograph of Nicosia Bazaar in the early 1920s from a postcard issued at the time.

## WRITTEN SOURCES

### SOURCE A: Caption to J. P. Foscolo photograph of Bazaar

#### Friday Bazaar, Nicosia

“Started with Gifford a little after 6 a.m. for Nicosia to see the Fair which comes everyday Friday. The scene was a curious one and well worth seeing, the variety of colour and costume being very pleasing to the eye. I saw nothing, however, worth buying. The embroidery is not worthy of the name and the mauves and sulferine and magenta colours made use (of) destroy their effect. It is curious what a number of Negro women there are in Nicosia. I saw a good deal of flax<sup>10</sup> for sale, a product I was not aware that grew here”.

### SOURCE E: List of 23 bazaars by Archduke Louis Salvator

<p>“There are twenty-three bazaars in all. Manufactures Tailors Calico<sup>11</sup>, rugs, hides<sup>12</sup> European shoemakers Shoemakers Turkish shoes Yarns<sup>13</sup> Cabinet-makers Carriages Copper articles Silversmiths Ironware Earthenware Haberdashery<sup>14</sup> Taverns Vegetables and meat Fish Halavà (sweets) Women Cotton Flour Wheat and barley Mules”</p>	<p>(Listed by Archduke Louis Salvator of Austria on page 52 of his book describing his visit to Cyprus in 1873 “Levkosia, the capital of Cyprus”, published in 1881 by C. Kegan Paul and Co, reprinted in 1983 by Trigraph).</p>
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<sup>10</sup> Flax: fibre, from the stem of this plant used to make linen.

<sup>11</sup> Calico: type of cotton cloth, especially plain white or unbleached.

<sup>12</sup> Hide: animal’s skin.

<sup>13</sup> Yarn: fibres (especially of wool) that have been spun for knitting, weaving, etc.

<sup>14</sup> Haberdashery: small articles for sewing such as pins, cotton, buttons, zips etc.

**SOURCE F: Description of Nicosia Bazaar by Archduke Louis Salvator**

“...The Greeks have a meeting-room, a sort of club (Circolo) in Tripiotis Street, where a few newspapers may be found, but none of them are published in Cyprus. The Turks and Greeks generally use the Bazaars, of which we shall speak by-and-by, and coffee houses, for the purpose of obtaining news [...]

At Lefkosia, as in all Turkish towns, the Bazaars are the centres of social life: they extend between the gates of Famagosta and Paphos, and in this manner cut the town fairly in half. The shops have shutters made in the Turkish fashion, which can be pushed up and down. Here and there in the Bazaars we found small wells, with wooden windlasses and a trough for the cattle, often overshadowed by a gigantic vine; or big earthenware jugs, from which everyone can take water for his own use by means of small cups, thus making them useful for the public in general.

The bazaars of Lefkosia are generally open, simply covered with mats and linen rugs; only four and a half of them have a regular roof. (p. 50) [...] There are some of them in which the articles are sold on Fridays only, the usual market day. The last-named Bazaars are standing in other localities, of which we shall speak later on: all the rest form such a cross work of little streets that it is only with the greatest difficulty one can find the right way. Let us try to describe our wanderings in search of them.

The broadest and largest one is the Bazaar for Manufactures, covered with a gable<sup>15</sup>-roof, having holes to admit the light. With the exception of some silk stuffs made on the island, all other articles sold there come from abroad. By the side of it is a small one covered with a vine trellis, in which peasant boots are made. In front of it stands the small Bazaar of the Cabinet-makers (p.52), and after that the house of the President of Yikko. Opposite this last-named place is the Yikko Bazaar, with a cross and the date 1866. This large new Bazaar has a roof with pointed arches resting on keystones, with light-holes, and is mostly occupied by merchants and street letter writers. On the other side stands the Ducks Basi Bazaar, with the city magistrate's office. It is followed by other, half-covered Bazaars, until we come to the tailors, some of whom are even working with sewing machines.

The Bazaar for European Shoes is adjoining, with a gable roof and light-holes. Following the Manufacture Bazaar in the direction of the Paphos Gate, we come into the Makri Bazaar (Long Bazaar), in which we find first some shops with Rumelian fishers' cloaks, some Greek tailors, and further on tin-plate and copper-ware makers. Projecting roofs, sometimes cane-mats, are the only protection from the sun. Then we come into the Calico Bazaar, where men,

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<sup>15</sup> Gable: triangular upper part of the side or end of a building, under a slopping roof.

mostly Turks, manufacture this article on the right and left. The Jai Bazaar joins it, also that for calico and rugs.

A little further on we find leather merchants, who also prepare hides. On the right stands a coffee-house with handsomely carved doorposts, the best of their kind at Lefkosia. This Street of the Bazaars contains near the end some shops for provisions, wood, marble slabs, and white stone jugs made of Asieno, and ends near some dyers' shops at the little Mosque of Mehemmed Seid Djami. Close the entrance of the Calico Bazaar is another one, where boots and leather are sold, and which branches off in two wings, one for drugs, and the other, on the right, for victuals<sup>16</sup>. Following up this lane we come to little places where Turkish wadded blankets with various designs formed by the seams are made: further on Turkish slippers may be procured in shops reaching nearly up to the Ayia Sophia. Continuing our way in the same direction, we come to the silversmiths' department, opposite the Baptistery, and further on to shops with arms.

If we turn straight back now at the point we started from, we are led to the great Provision Bazaar. Here we see citrons, bread, *kolokasia*, Jerusalem artichokes, carrots, long radishes<sup>17</sup>, turnips, raisins, dates, chestnuts, filbert nuts, big almonds, confections, poppy-seed for soothing children to sleep, linseed, pulse, vegetables of all kinds, Larnaka and foreign soap, pine tree gum for barrels, which the Turks like to chew also, all this sheltered only by rags, tattered mats and projecting roofs. By the side of these are tobacconists, sitting with their legs crossed under them (p. 54), and cutting fine tobacco with sharp knives on horseshoe-shaped iron.

At the Tahta-Calà end of the Bazaar we find children's stools, yokes<sup>18</sup>, carriages, saddlers<sup>19</sup>, and inns; and also little shops with 'Turkish delight', *Halavà*, and unusually small fox and hare skins. It is very interesting to watch them preparing the favourite *Halavà* at distances of a few yards apart. They use for this purpose large copper cauldrons, mixing up the *Halavà* paste with an enormous wooden ladle stuck into a ring hanging down from the ceiling on a rope. The paste consists of dried syrup made of grapes, *Halavà*, which is a special kind of seed, and sesame oil. All this is kneaded up first in the cauldron for about an hour, then left standing in a flat thin dish, and after another hour the whole thing is ready. The operation lasts about five to seven hours. A small Meat Bazaar connects the large Provision Bazaar with the Inns Bazaar, which starts from a tomb shaded by an olive-tree. Turkish wooden or horn spoons for

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<sup>16</sup> Victuals: food and drink, provisions.

<sup>17</sup> Radishes: plants with a crisp hot-tasting root.

<sup>18</sup> Yokes: shaped piece of wood fixed across the necks of two animals pulling a cart, plough, etc.

<sup>19</sup> Saddlers: makers of saddles, seats, often of leather, for a rider on a horse, donkey, etc.

*Pilaff* (rice and mutton), table services, and a little further the wax candle-makers bring a little change to the scene.

In all these places the most motley crowd in the world is hurrying up and down, especially before noon; peasants in showy dresses, veiled Turkish women, boys with widely opened eyes. Here we knock against an ambulant *Salep* shop (a kind of tea which people drink on winter mornings); there against roaming oil, salt, or water vendors, bakers, carrying brown bread on wooden trays, pedlars with cakes, fellows offering dainty little bits of meat to the knowing purchaser. The most varied scene is everywhere before our eyes; the shopkeepers alone are like statues, motionless, smoking in deep silence. Here and there you see a towel hanging from stick, which is the characteristic signboard of all barbers; most of them Greeks; all coffee-house keepers (*kafedjis*) are Turks, lying about lazily on their benches waiting for guests. From one or the other shop round cages with turtle-doves or red-legged partridges are hanging over the pavement. Turkish mongrel dogs [...]

(p.56) Of the Bazaars standing apart, we must first mention the Women's Bazaar, open on Fridays, where all sorts of needlework and everything belonging to it are sold. The vendors, the Greek women especially, are singularly loquacious whilst displaying their merchandise at their feet in the neighbourhood of the principal Bazaars. We see here heaps of cotton and yarns wound in various shapes; silk-yarns spun at Lefkosia, Alatjià, Burundjik, white calicoes, foreign prints, and whole shirts made of curled silk, for Turks and women; raw silk stuffs, such as the Greek women wear round the waist (*Zostrà*), some of them half cotton, handkerchiefs of fine linen, *Chervè* for Turkish women, sometimes with ugly, rudely-embroidered golden flowers in the corners as they are used at Turkish weddings; *Skufomata* (bands to fasten the fez, or red cap, to the forehead), cotton and silk lace, some black and white ornaments for women's head-dresses, silver spangle-lace, also used as pocket handkerchiefs, artificial gauze flowers, little babies' hoods and bonnets made of foreign stuffs, strangely shaped caps with extraordinary designs, hand knit cotton stockings, knit purses, one *piastre* (about two-pence-halfpenny) a-piece, knitted tobacco pouches, some of them coloured, others made of foreign silk embroidered with gold thread, foreign glass bracelets, and necklaces composed of beads. You will also find pottery clay pitchers with pointed spouts, others of a slender shape with two handles; sugared almonds, Turkish delight (*Rahatlukum*), fantastic birds and other creatures formed of coloured sugar-stuff, tartlets, a yellowish sweetmeat made with honey, *Mersinokoka*, berries called *Tremiskia*, which people eat with bread, fruit, chick peas, chestnuts, oranges, dates, and soap.

On a small square by the side of İplik Bazaar Djamisi, Turkish women sell cotton articles; a little further up there is a street, Sökkagi tu Klymatu, with a vine as thick as a man's leg sending its branches all over the street. In front of

the Kumarcilar Khan there is a building to which barley and other grain is brought for sale. The barley is in sacks. By the side of it (p. 57) are several cook's shops extending to the Buyuk Khan.

In the arched hall in front of the Baptistery is the flour market, which article is principally furnished by the mills of Kytrea; mostly wheat-flour, with small quantities of barley-flour. They weigh the flour in small hand-scales and sell it by the *okka* (about two pounds), pouring the quantity purchased into the small provision-bags of the peasant. Larger quantities stand under the supervision of a Government officer, who, after weighing the sacks, shoulders his scale, and stalks majestically up and down the market-place.

On the square facing Serai Djami the cattle-market is held on Fridays, with horses, donkeys and small Paphos mules. We saw only the commonest cattle, with long legs, and often hump-backed”.

#### **SOURCE G:**

“In something like thirty seconds I had passed out of sight of the custom house into a world whose suggestions were utterly strange and different. I was moving along an ill-paved species of esplanade between the sea and a succession of houses perforated with pointed arches. Some of these seemed to my hasty glance in passing to give access to nothing but caves of darkness; others revealed glimpses of primitive shops, like fragments of Medieval Italy; and above, protruded on quaint supports over the road, were sleepy Oriental windows, blinded with wooden lattice-work”.

#### **SOURCE H: Extracts on Bazaars around Cyprus by Samuel Baker which are useful in comparing different regional bazaars to the Nicosia one.**

##### **Larnaca Bazaar**

“I walked through the bazaar of Larnaca; this is situated at the west end of the town near the fort, close to which there is a public fountain supplied by the aqueduct to which I have already alluded. Brass taps were arranged around the covered stone reservoir, but I remarked a distressing waste of water, as a continual flow escaped from an uncontrolled shoot which poured in a large volume uselessly into the street. Within a few yards of the reservoir was a solitary old banian tree (*ficus religiosa*), around which a crowd of donkeys waited, laden with panniers containing large earthen jars, which in their turn were to be filled with the pure water of the Arpera springs.

Although the crowd was large, and all were busied in filling their jars and loading their respective animals, there was no jostling or quarrelling for precedence, but every individual was a pattern of patience and good humour. Mohammedans and Cypriotes thronged together in the same employment, and



the orderly behaviour in the absence of police supervision formed a strong contrast to the crowds in England.

The bazaar was entered at right angles with the quay; the streets were paved with stones of irregular size, sloping from both sides towards the centre, which formed the gutter. Camels, mules, bullock-carts, and the omnipresent donkeys thronged the narrow streets, either laden with produce for the quay, or returning after having delivered their heavy loads. The donkeys were very large and were mostly dark brown, with considerable length of hair. In like manner with the camels, they were carefully protected by thick and well stuffed packs, or saddles, and were accordingly free from sores. They appeared to be exceedingly docile and intelligent, and did not require the incessant belabouring to which the ass of other countries is the victim. Large droves of these animals, each laden with three heavy squared stones for building, picked their way through the narrow streets, and seemed to know exactly the space required for their panniers, as they never collided with either carts or passengers.

The shops of the bazaar were all open, and contained the supplies usually seen in Turkish markets--vegetables, meat, and a predominance of native sweets and confectionery, in addition to stores of groceries, and of copper and brass utensils. An absence of fish proved the general indolence of the people; there is abundance in the sea, but there are few fishermen.

[...] A very cursory view of Larnaca exhibited a true picture of its miserable financial position. The numerous stores kept by Europeans were the result of a spasmodic impulse. There was no wholesome trade; those who represented the commercial element were for the most part unfortunates who had rushed to Cyprus at the first intelligence of the British occupation, strong in expectations of a golden harvest. The sudden withdrawal of the large military force left Larnaca in the condition of streets full of sellers, but denuded of buyers. The stores were supplied with the usual amount of liquors, and tins of preserved provisions; none of the imported articles were adapted for native requirements; an utter stagnation of trade was the consequence, and prices fell below the cost of home production. The preceding year had been exceptionally sickly; many of the storekeepers were suffering from the effects of fever, which, combined with the depression of spirits caused by ruined prospects, produced a condition of total collapse, from which there was only one relief – that of writing to the newspapers and abusing the Government and the island generally.

[...] The unfortunate European traders of Larnaca were shortly relieved of their Custom House troubles by the total absence of imports. The native Cypriote does not purchase at European shops; his wants are few; the smallest piece of soap will last an indefinite period; he is frugal to an extreme degree; and if he has desires, he curbs such temptations and hoards his coin. Thus, as the natives

did not purchase, and all Europeans were sellers without buyers, there was no alternative but to shut the shutters. This was a species of commercial suicide which made Larnaca a place of departed spirits; in which unhappy state it remains to the present hour. Even the club was closed”.

### **Limassol Bazaar**

“Although not so extensive as Larnaca, Limassol is more compact, and the houses and gardens are superior. Owing to the active authority of the chief commissioner, the streets were scrupulously clean, and all the refuse of the town was conveyed to a safe distance. A public market had been recently arranged, covered with corrugated galvanised iron, in which the departments for meat, vegetables were kept separate, and the appearance and organisation resembled a market-place in England. The various open places within the town, instead of being receptacles for filth, as is usual throughout the East, had been carefully planted with young trees, most of which were exhibiting their first spring shoots and leaves. [...]

The market in the town, although well arranged externally, was governed by peculiarly restrictive municipal regulations; the price of meat and several other articles being fixed at a common standard! According to this absurd rule inferior mutton would fetch an equal price with the best quality: the natural consequence ensued, that only inferior meat was introduced, to the exclusion of all other. The supply of fish was extremely irregular, and they were generally small and dear. Upon some occasions we purchased good red mullet, also a larger fish of the bass species; but there were only a few fishermen, who required an opposition to induce activity and moderate prices. Their nets were made of exceedingly fine twine, and the smallness of the mesh denoted a scarcity of the larger species of fish”.

### **Nicosia bazaar**

“In all Turkish towns the bazaars are the most interesting portion, as they illustrate the commercial and agricultural industries of the country. Those of Lefkosia formed a labyrinth of the usual narrow streets, and resembled each other so closely that it was difficult to find the way. The preparation of leather from the first process of tanning is exhibited on an extensive scale, which does not add to the natural sweetness of the air. Native manufactures for which the town is celebrated, that are more agreeable, may be purchased at a moderate price in the shape of silk stuffs; and a variety of mule-harness, pack-saddles, and the capacious double bags of hair and wool that, slung across the animal, are almost indispensable to the traveller. There were a few shops devoted to European articles which were hardly adapted to the country, and were expensive in a ridiculous degree. The narrow streets were muddy from the recent rain, and the temperature was at 55 degrees, but the inhabitants were sitting at the various cafes in the open air smoking and drinking their steaming coffee as though in

summer. From natural politeness they invariably rose as we passed by, and at one place I was immediately furnished with a string that I might measure a large vine-stem which during summer must afford a dense shade. I found the main stem of this unusual specimen was twenty-two inches in circumference.”

**SOURCE J: A colonial view of Cyprus: extracts indicating the validity of the source, the colonial perspective and the disappointment of the British once they realised that Cyprus was not a very financially promising colony; Mr Samuel Baker suggests the investment of capital and artificial irrigation as solutions.**

“I do not intend to write a history of Cyprus, as authorities already exist that are well known, but were generally neglected until the British occupation rescued them from secluded bookshelves. Even had I presumed to write as a historian, the task would have been impossible, as I am at this moment excluded from the world in the precincts of the monastery of Trooditissa among the heights of ancient Olympus or modern Troodos, where books of reference are unknown, and the necessary data would be wanting.

I shall recount my personal experience of this island as an independent traveller, unprejudiced by political considerations, and unfettered by the responsible position of an official. Having examined Cyprus in every district, and passed not only a few days, but winter, spring, and summer in testing the climatic and geographical peculiarities of the country, I shall describe ‘Cyprus as I saw it in 1879,’ expressing the opinions which I formed upon the spot with the results of my experience. [...] I shall give my personal experiences, untangled by any prejudice. The natural features of the country produced a sad impression upon my first arrival in a scene where the depressing influence of a barren aspect must to a certain extent affect the nervous system; but a careful examination of the entire surface of the island subsequently modified my first impressions, with results which these pages will describe”. “Under these circumstances it would be natural to suppose that the accepted articles of consumption would be highly cultivated and superior in quality; but the reverse is the fact. The olive-oil is so inferior that foreign oil is imported from France for the use of the upper classes; the olives are of a poor description, and, as a rule, few vegetables are cultivated except in the immediate vicinity of town markets, the agricultural population or country people being too careless to excel in horticulture, and depending mainly upon the wild vegetables which the soil produces in abundance. If the people are too inert to improve the qualities and to extend the cultivation of vegetables, it is easy to comprehend their neglect of the tree-planting so necessary to the climatic requirements of this island.

Lefka supplies the whole western district with lemons, in addition to the market of the capital, Lefkosia. As usual, I observed that the fruit-trees were ridiculously crowded, thus preventing the admission of the necessary air and light. I forbear at present to describe the fruit, as none existed at this season, excepting oranges and lemons, and I wish to introduce my readers to every scene and object precisely as they met my eye in travelling through the country. The lemons are some of the best I have ever tasted, but the oranges are full of seeds, with thick skins, and although juicy and refreshing in this hot climate, they would be rejected in the English market.

Shortly after halting at Arodes we experienced these atmospherical changes. [...] The Turkish inhabitants of the village were extremely civil, and made no complaints of scarcity from drought, as they fully appreciated the advantages of their locality. The hawthorn-trees were only just budding into bloom, while those in the low country had shed their flowers, and had already formed the berries. In future an extensive growth of fruit may supply the market of Alexandria, but at present the total absence of roads would render the transport of so perishable a material upon the backs of mules impossible.

The exports are directed principally to the various ports of the Levant, Constantinople, Smyrna, Alexandria, in addition to Trieste, and parts of Southern Italy. Some of the dark wines are shipped to Marseilles, for the well-known establishment at Cette, where they are used for mixing with other wines. It should at once be understood that no quality of Cyprus wines is suitable to the English market, as they are generally shunned even by the English residing in the island, where their extreme cheapness might tempt people into the bad taste of consuming them. At the same time, these wines are well appreciated by the native population, especially the dark astringent qualities. [...] Although the British market would be closed to the coarse and ill-made wines of Cyprus, there are other markets which accept them gladly, and would absorb them to a high degree, were they improved by superior cultivation and manufacture.

At the same time that the produce of Cyprus is now unsuitable to the English market, there is no reason why it should be excluded at a future time, when scientific culture shall have enhanced the quality. It should be remembered that the poorer classes of Great Britain would be immensely benefited by a beverage that should be within their reach in price, and at the same time be sufficiently invigorating without the direct intoxicating properties of spirits or the sleepy, heavy, and thirst-increasing qualities of beer. If Cyprus is at some future time to become a British colony, the wine trade will be the principal source of industry, and should be developed by the government with every possible encouragement to the proprietors of vineyards.

The apricots are not much larger than chestnuts, and would be classed as "wild fruit," from the extreme inferiority of size and flavour; but there is no reason except neglect for the low quality of a delicious species of fruit that seems from the luxuriant growth of the tree to be specially adapted to the soil and climate. It is useless to enumerate the varieties of fruits that are brought to market; all are inferior, excepting grapes and lemons. The productions of the gardens exhibit the miserable position of the island, which emanates from a want of elasticity in a debased and oppressed population too apathetic and hopeless to attempt improvements.

England can change this wretched stagnation by the application of capital, and by encouraging the development of the first necessity, WATER; without which, all attempts at agricultural improvements, and the extension of tree-planting in the low country, would be futile. I shall therefore devote the following chapter to the subject of artificial irrigation, and its results. [...] There is plenty of intelligence in Cyprus; the people are not savages, but their fault is poverty, the natural inheritance of Turkish rule; and we, the English, have the power to make them rich, and to restore the ancient importance of the island. In England, at the time that I am writing, money is not worth 2 per cent. Owing to the general depression of trade; the money-market has been in this plethoric or *dropsical* state for the last three years, and there appears to be no hope upon the commercial horizon of a favourable change. In Cyprus the resources are great, but the capital is wanting, and the strange anomaly is presented that the exchange of the British for the Turkish flag has not increased public confidence. Something must be done to change the present stupor; if Cypriots were Candians (Cretans) their voices would be forcibly heard, and the Turkish rule beneath the British uniform would be quickly overthrown.

The Cypriot, down-trodden for centuries, is like sodden tinder that will not awaken to the spark: he is what is called "easily governed", which means an abject race, in which all noble aspirations have been stamped out by years of unremitting oppression and injustice; still, like the Cyprian ox, he ploughs the ground. It is the earth alone that yields the world's wealth: if we have no other thoughts but avarice, let us treat the Cypriot as we should his animal, and make him a wealth-producer. England has acquired the reputation of the civiliser of the world; it is in this character that we were expected to effect a magic change in the position of Cyprus; instead of which we have hitherto presented a miserable result of half-measures, where irresolution has reduced the brilliant picture of our widely-trumpeted political surprise to a dull "arrangement in whitey-brown", which is the pervading tint of the Cyprian surface in the absence of artificial irrigation".

## VISUAL SOURCES



Photograph of Friday Bazaar in Nicosia, taken by J. P. Foscolo, the official photographer of the British forces at the time, approximately in 1878.

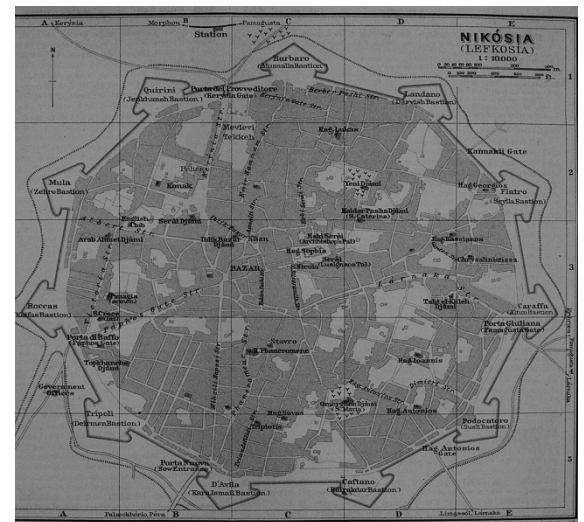
Malecos, A. (Ed.). (1999). *Cyprus of J. P. Foscolo (photo album) (3<sup>rd</sup> reprint)*. Nicosia: Cultural Centre Cyprus Popular Bank.

Courtesy of the Cultural Centre Cyprus Popular Bank - copyrights belong to the Centre.

Map of Nicosia 1905 by Kitchener in Navari, L. (2003).

Maps of Cyprus from the Collections of the Bank of Cyprus Cultural Foundation. Nicosia: Bank of Cyprus Cultural Foundation.

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## **Lesson Plans, Questions and Tasks from Workshop 3 on Using sources: Women in Cyprus - as reflected in wedding traditions of the 19<sup>th</sup> and 20<sup>th</sup> Century**

### **Trainers:**

Mr John HAMER

Mr Dervis COMUNOGLU

Ms Zacharoula MALAS

### **Lesson plan for secondary school pupils (10-14 years)**

#### **Rationale:**

The aim of the lesson is to enable pupils to explore issues of continuity and change, similarity and difference through the topic of wedding ceremonies and the role of women. Pupils will work in three groups, each group focusing on a particular investigation. Initially each group will work in pairs before coming together to agree on their conclusions. The groups will then present their conclusions in a final plenary session involving the whole class.

Each of the groups will use the same set of sources (A-L). One of the reasons for this is to help pupils understand that any one source may provide evidence in a variety of ways and can be helpful in answering many different questions.

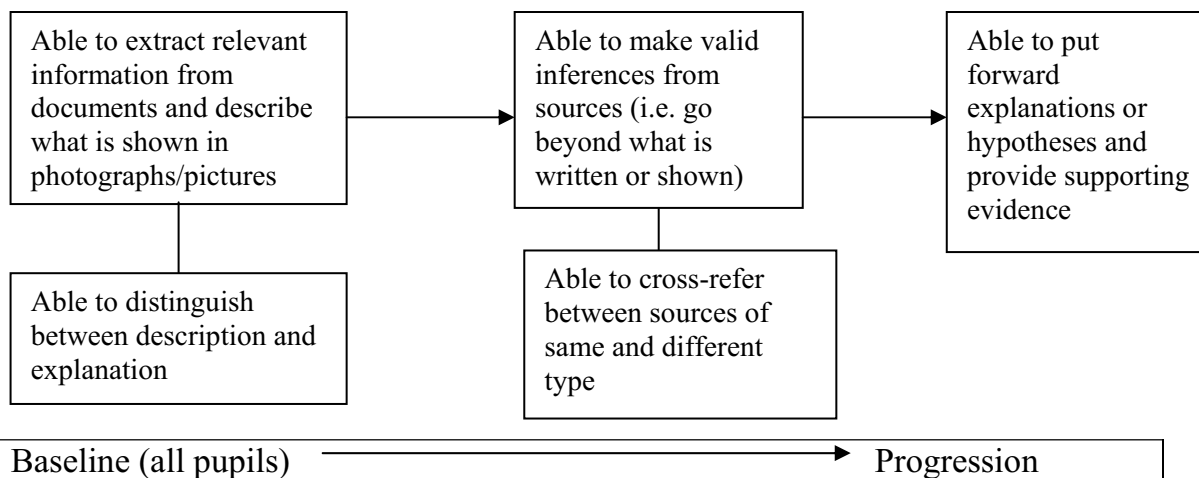
#### **Key investigations:**

Group A: In what ways and why have the customs and rituals associated with weddings (a) changed; (b) remained the same?

Group B: Describe and suggest reasons for the similarities and differences between Greek and Turkish Cypriot wedding ceremonies.

Group C: What do wedding ceremonies and traditions tell us about the position of women in Cypriot society and how this has changed over time?

## Learning objectives



## Group briefings

### Group A:

#### Steps in the investigation

*Step 1:* Working in pairs, look at the sources and decide which of them help with your investigation and how. Note down your decisions.

*Step 2:* Share your decisions with the rest of the group.

*Step 3:* Working as a group, decide on the results of your investigation and write this on a flip-chart paper that can be displayed in a classroom.

*Step 4:* Give a group presentation to the rest of the class on the results of your investigation.

In carrying out your investigation, you should make sure that you know the date of each of the documents, pictures or photographs. Remember that some documents or pictures may be referring to things that happened some time before.

Think about in particular:

- Ways in which some things have both remained the same and changed (e.g. people have continued to dress up and wear special clothes for weddings; however, such clothing has changed over time).
- Whether all weddings that took place during the same period of time were the same, or whether there were differences between them.
- The various rituals that are described in the sources and what they might mean.
- The part played by families and the local community.
- How traditional ways of life may have been influenced by events outside Cyprus.



## **Group B:**

### **Steps in the investigation**

*Step 1:* Working in pairs, look at the sources and decide which of them help with your investigation and how. Note down your decisions.

*Step 2:* Share your decisions with the rest of the group.

*Step 3:* Working as a group, decide on the results of your investigation and write this on a flip-chart paper that can be displayed in a classroom.

*Step 4:* Give a group presentation to the rest of the class on the results of your investigation.

In carrying out your investigation you should consider in particular:

- Whether all Greek Cypriot weddings and all Turkish Cypriot weddings were alike or whether there were differences?
- If you can identify similarities and/or differences just by examining photographs and pictures without their captions, and if so how.
- What are the most significant and what the least significant of the similarities and differences?

## **Group C:**

### **Steps in the investigation**

*Step 1:* Working in pairs, look at the sources and decide which of them help with your investigation and how. Note down your decisions.

*Step 2:* Share your decisions with the rest of the group.

*Step 3:* Working as a group, decide on the results of your investigation and write this on a flip-chart paper that can be displayed in a classroom.

*Step 4:* Give a group presentation to the rest of the class on the results of your investigation.

In carrying out your investigation you should:

- list the different things that men and women are described or shown as doing during the wedding ceremonies. As well as the bride and groom, remember to include members of the families, the local community and friends. Where you can, put the list in chronological order;
- read and look at all the sources carefully (for example, the way the bride is drawn in the picture (Source B)) and describe the sort of person that the bride was expected to be;
- put the photographs in chronological order and suggest whether or not they show any significant changes.

## Lesson sequence

(i) *Part One (whole class): warm-up activity*



(Extracted from Source A. Photograph projected onto screen)

- (a) When do you think this photograph was taken: recently; 50 years; 80 years; or 100 years ago? Give reasons for your answer.
- (b) What do you think the two people in the picture are doing? Explain your response.
- (c) What are they feeling/thinking?

*Add the caption to the picture.*



*Hatice ile Hilmi Ali Onbaşı'nın (Lefköşe'nin eski yoğurtçularından) 1927 yılındaki düğün fotoğrafı.*

Now that the picture has a caption, do you want to alter any of your earlier responses?

- (ii) *Part Two (group work): carry out investigations*
- (iii) *Part Three (whole class): presentations by groups*
- (iv) *Part Four (whole class): summary*

Explore with the class issues such as:

- Which sources they found most useful.
- The adequacy of the evidence – were there other sources that pupils would have found helpful in carrying out their investigations.
- How reliable wedding ceremonies are as an indicator of the position of women in society?
- The avoidance of stereo-typing – not all Greek-Cypriot weddings, for example, were the same; nor were all Turkish-Cypriot weddings. There were differences due to social, economic and cultural factors.
- How traditions and rituals develop and why they are important in a society?

### **Primary School (8-11 years) - Questions and tasks for pupils related to the sources**

#### **Introduction:**

Short information about weddings is given. (i.e. usually, when a man loves a woman, they make an agreement that they want to live together for ever. Some people, according to their religion, get married in mosques, churches, Buddhist or Hindu temples, the mayor's office or in other places. Usually, the bride and the groom wear certain "wedding clothes"). Then the wedding photos (old and new) will be shown.

#### **Task 1:**

Children present wedding photos they brought from their house (old: from their grand-grand parents and new: from their parents and/or relatives). In order to do this, they work in pairs, and each child describes to his/her partner the photo he/she brought. Then, children are given two photos: one with a Greek- Cypriot dress - *Amalia* style- worn by the urban society of Cyprus (and not only) and one with a *bindali* – Turkish-Cypriot dress:<sup>20</sup>

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<sup>20</sup> Photos courtesy of "Costas and Rita Severis Collection" - copyrights belong to Costas and Rita Severis.



Afternoon dress with gold embroidered coat worn in Nicosia in 1868

*Amalia style dress*



An 1870 Turkish wedding dress made of beautiful velvet adorned with 22 carat gold embroidery.

*Bindali dress*

Children work together and prepare a common report on both photos, based on the following questions:

**Written activity for children:**

You are asked to prepare a report for the two photos you were given:

- What can you see in these photos?
- What things about the photos are similar?
- What things are different?
- Which do you think is the older photo?
- Can you explain why you think this?
- Have a look at their dresses. What kind of fabric are they made of?
- What do you think the two ladies in the picture are thinking? Explain your response.
- What things in these photographs are still the same today?
- What other things do you want to know about these two women and their dresses?
- What would you like to ask the two ladies?

**Henna demonstration:** Children are informed that brides (both Greek-Cypriots and Turkish-Cypriots) used henna to decorate their hands. Teacher-trainer demonstrates how henna was/is used.

**Serving herse/resin:** Then, children are told that in Paphos and Limassol districts, *herse/resin* was served during weddings. Children (also participants) are shown real *herse/resin* made with chicken.

## Upper Secondary/ High School (15-17 years old) - Questions and tasks for pupils related to the sources

### Duration:

Two lessons (90 minutes)

### Activities:

Pupils are asked, some time before, to find out from parents or grandparents and also from people of other communities, information about old wedding customs and, if possible, bring some material with them (family photos, interviews, etc).

Class is separated in three groups, all working with the same set of sources (A-O).

### Group 1

#### Key investigation:

In what ways and why have the customs and rituals associated with weddings have changed or have remained the same?

#### Questions/Tasks:

Task 1: Look at the list of sources and choose the most helpful for your investigation.

Task 2: Using the work sheet below:

- Write past customs of the 19<sup>th</sup> to the early 20<sup>th</sup> Century that are mentioned/seen in the sources (or you have heard of during your investigation).
- Write present customs (of the late 20<sup>th</sup> Century) that you know of, in order to compare.

	Past customs/rituals	Present customs/rituals

Task 3: Choose up to 10 customs and rituals that you think they have a special meaning and try to explain them. Recall previous knowledge to help you with this task.

	Meaningful customs/rituals	Meaning of customs/rituals

**Question 1:** Discuss with your group:

- The ways and the reasons why customs and rituals associated with weddings have changed or have remained the same?
- The importance of traditions in a society.

Written essay for homework.

**Question 2:** Give your opinion as to the adequacy of the sources at your disposal and discuss whether other sources would be helpful in carrying out your particular investigation.

**Group 2**

**Key investigation:**

Describe and suggest reasons for the similarities and differences mainly between Greek and Turkish Cypriot, but also Maronite and Armenian, wedding ceremonies.

**Questions/Tasks:**

Task 1: Look at the list of sources and choose the most helpful for your investigation.

Task 2: Make a list of traditional wedding customs and indicate the social groups/communities that are known to relate to each custom /ritual.

	Traditional wedding customs during the 19 <sup>th</sup> – 20 <sup>th</sup> Centuries	G/C	T/C	M/C	A/C

Task 3: Write down wedding customs that are more typical of one single ethnic group.

Greek Cypriot	Turkish Cypriot	Maronite Cypriot	Armenian Cypriot

Task 4: Write down at least one custom of one single ethnic group that varies from place to place. Try to explain this phenomenon.

Single group's custom differing from place to place	Reasons for differences

**Question 1:** Suggest and discuss with your group:

- reasons for the similarities and differences between Greek Cypriot, Turkish Cypriot, Maronite Cypriot and Armenian Cypriot wedding customs;
- reasons why not all customs of the same group were/are alike.

Written essay for homework.

**Question 2:** Give your opinion as to the adequacy of the sources at your disposal and discuss whether other sources would be helpful in carrying out your particular investigation.

### **Group 3**

#### **Key Investigation:**

What do wedding ceremonies and traditions tell us about the position of women in Cypriot society and how this has changed over time?

#### **Questions/Tasks**

Task 1: Look at the list of sources and choose the most helpful for your investigation.

Task 2: List traditional wedding customs indicative of: (a) women's; and (b) men's position in a family and in a society, including, apart from the bride and groom, members of a family and a community too.

<input type="checkbox"/>	<b>Customs showing women's position</b>
<input type="checkbox"/>	
<input type="checkbox"/>	
<input type="checkbox"/>	
<input type="checkbox"/>	<b>Customs showing men's position</b>
<input type="checkbox"/>	
<input type="checkbox"/>	
<input type="checkbox"/>	

**Question 1:** Discuss with your group:

- the position of women compared to that of men in the Cypriot society through the 19<sup>th</sup> and 20<sup>th</sup> Centuries;
- changes in women's role in weddings and reasons for change;
- how reliable an indicator wedding tradition is when determining the position of women in society?

Written essay for homework.

**Question 2:** Give your opinion as to the adequacy of the sources at your disposal and discuss whether other sources would be helpful in carrying out your particular investigation.



## Upper Secondary School (15-17 years)

### Work sheets filled in with some possible answers students could give

#### Group 1 – Chart 1

Past customs/rituals	Present customs/rituals
Dowry and house from woman to man, exhibition of trousseau: <i>Manassa/ Pastos</i> (exceptions: G/C plainsmen of Kokkinochoria, Mesaoria and Karpasia, T/C and A/C men - build the house).	Bride's parents build her a house
Invitation by candle, special loaf of bread ( <i>glistarka</i> ), rosewater sprinkling, white kerchief, shirt, shaw, etc.	Invitation by printed cards
Ressi (in Paphos, Marathasa, Pitsilia, not in Nicosia) by G/C, T/C, M/C.	<i>Ressi</i> in some places
Folksongs (mainly about bride's beauty) <i>Chatismada</i>	Folk and modern songs
Wedding bath of bride, ceremonial shaving of groom (T/C, G/C, M/C of A. Marina).	
Preparing and dancing with bridal quilt/mattress - little boy rolled on it (G/C, T/C, M/C, A/C).	
Painting with henna (T/C, G/C).	Henna (T/Cs)
Wrestling of men (T/C), quarrels (M/C of A. Marina), labours of groom: braking of <i>Kouzali</i> , bride snatching (G/C).	
Adornment of bride: bridal dress was the "Sunday best" dress before the advent of white gown in the end of the 19 <sup>th</sup> Century; money and jewels on her dress; red sash around her waist. (M/C: groom takes dress to bride in a parade).	European style costume for the groom, white (mostly) dress with long veil for the bride which should not be seen by groom before wedding day.
Church (G/Cs: since c.1910), home (T/Cs) sacrament. Groom steps on bride's foot. Friends hit groom on the back. Bride rubs shoes, where the names of her girlfriends are written, on the floor. First name to be deleted, first to get married.	Church sacrament, including the "dance of Isaiah" during which couple sprinkled with wheat, rice, cotton seeds and dry flowers.
Bouquet, wedding rings and olive wreaths	Wedding rings and wreaths
Bride's parade to groom's house with music (and flag: T/C, M/C of A. Marina).	Bouquet given by groom to bride and thrown to guests after the ceremony (one who picks it up is the next to get married).
Braking of pomegranate (T/C: by bride, G/C: by groom).	Wedding cake, loukoumi, sugared almonds to guests.
Braking of jug/plates on the ground (T/Cs, A/C).	Couple blessed with burning olive leaves and sprinkled with rosewater.
Slaughter of chicken/cockerel (G/Cs), of sheep under bride's feet (A/C)	Congratulations, presents/ money, music and dancing till morning hours.
Showing evidence of bride's virginity to community the morning after.	Honeymoon

Group 1 – Chart 2

Meaningful customs/rituals	Meaning of customs/rituals
Dowry	Men had to be supported in establishing a new family. Custom of men building a house in some regions abandoned after the beginning of urbanisation in the 1960s, when men fled for the cities and, hence, village girls had to offer more dowry to find a husband.
Ressi	Since prehistoric times, wheat is the most sacred of seeds, offered to the fertility goddess and the dead (custom of <i>panspermia</i> ). Nowadays, T/Cs offer ressi not only at weddings but also as the “40 <sup>th</sup> day meal” of the dead, during the Bayram and during drought periods (G/Cs offer <i>collyva</i> , based on wheat, in memoriam services of the dead).
Wedding bath of a bride	During the “holy wedding” in honour of the Cypriot ancient goddess of fertility, her priestess should take a bath before the union with the representative of men.
Rolling of little boy (well built and having both parents) on bridal bed	In an agricultural society, boys were needed more to support a newly formed family. Every couple’s wish was to have a healthy boy.
Wrestling of men, feats of groom, bride snatching	The so-called <i>akritic</i> songs preserve the tradition of the various warlike and superhuman feats of <i>Digenes Akritas</i> against his enemies. These deeds seem to be a proof of manly courage that guarantees his worthiness to claim (even snatch) the finest bride in the region.
Encircling of bride’s waist with red sash. Mother ties it, father unties it.	The red sash tied around bride’s waist probably symbolises virginity and passage to a new married life.
Bride with head down. ( <i>kamaroma</i> )	Throughout the wedding, lasting many days, a bride was sitting with head down covered with a shawl, like obedient and serious girls should do!
Bursting of pomegranate	Bursting a pomegranate symbolises wealth, happiness and fertility. It is also supposed to avert evil eye, this is why the phrase “let our enemies burst like the pomegranate” is sometimes heard.
Braking of jug/plates	Braking of jug/plates makes noise, distracts the attention of the guests and, thus, averts evil eye. Other means like gunfire and burning of olive leaves have the same purpose.
Slaughter of cockerel/chicken	Cockerel’s blood indicates the consolidation of man’s power over his wife and also solid foundations of a new house. Sometimes groom’s mother cuts chicken’s throat in the presence of the couple while her son steps on his wife’s foot to indicate that she should obey him or else...!

Group 2 – Chart 1

	<b>Traditional wedding customs in the 19<sup>th</sup> – 20<sup>th</sup> Centuries (Greek Cypriot, Turkish Cypriot, Maronite Cypriot, Armenian Cypriot)</b>	G/C	T/C	M/C	A/C
	Dowry from woman to man, (some places man builds a house).	X	X	X	X
	Invitations by candles, special loaf bread called <i>glistarka</i> , sprinkling with rosewater, white kerchief, shawl or shirt	X		X	
	Ressi (G/Cs make it in Paphos, Marathasa, Pitsilia, not in Nicosia)	X	X	X	
	Folksongs (mainly about bride's beauty) <i>Chatismada</i>	X	X	X	X
	Wedding bath of bride (and groom in A. Marina)	X	X	X	
	Ceremonial shaving of groom	X	X	X	
	Dancing with bridal quilt/mattress (a little boy rolled on it)	X	X	X	X
	Painting with henna	X	X		
	Groom procession with red flag to take dress to bride (ending up in quarrel)			X	
	Procession taking dowry from bride's to groom's house		X		X
	Wrestling of men at the harvest place in presence of bride		X		
	Labours of groom, i.e. braking of a log/ <i>kouzali</i>	X			
	Adornment of bride, offering of money and jewels	X	X	X	X
	Red sash tied and untied around bride's waist	X			
	Burning of incense/olive leaves	X		X	X
	Throwing of wheat, rice seeds, and candies on couple	X			X
	Breaking of pomegranate (G/C: by groom or his mother T/C: by bride)	X	X		
	Breaking of jug/plates on the ground	X	X		X
	Slaughter of chicken/cockerel	X			
	Slaughter of sheep under bride's feet				X
	Showing evidence of bride's virginity to community	X	X	X	X

Group 2 – Chart 2

<b>Typical Greek-Cypriot custom</b>	<b>Typical Turkish-Cypriot custom</b>	<b>Typical Maronite-Cypriot custom</b>	<b>Typical Armenian-Cypriot custom</b>
Slaughter of cockerel or chicken at the doorstep of the new house	Painting with henna (used to be practiced by some G/Cs, end of the 19 <sup>th</sup> Century)	Wedding gown procession with a red flag, ending up in a fight between the two families	Slaughter of sheep under bride's feet

Group 2 – Chart 3

G/C customs differing from place to place	Reasons for differences
<p>The house was (and still is) built by woman’s family. Exceptions are the villages in the plain (Kokkinochoria, Mesaoria and Karpasia) where men used to build the house until very recently. The custom was abandoned after the beginning of urbanisation in the 1960s/1970s.</p>	<p>In a mainly <u>agricultural</u> society, where women worked in the fields in the same way as men (Kokkinochoria, Mesaoria and Karpasia), the perception was that the groom should be the owner of the house (insult for him to be “<i>Ssogambros</i>”). In the mountainous villages (Marathasa, Pitsilia etc.), the husband was “<i>xomachos</i>”, that is he was working out of the house most of the year (in the woods, in commerce etc), while his wife was enjoying her home throughout the year. Therefore, a different mentality prevailed where women built the house, offered household and furniture and men gave animals. With the creation of job opportunities in the cities in the 1960s and 1970s, most men abandoned rural areas and, consequently, village girls had to offer more dowry to find a husband (still, lots of them stayed on the shelf).</p>

Group 3 – Chart 1.a

Customs showing women’s position
<p>Matchmaking – arranged marriages. Parents had the final word. Families, not just their children, got married (even when the son engaged died, his brother took his place)!</p>
<p>Dowry usually from woman to man. Part of the ritual was a saying by mother in law to groom: “I now give you my trouble”. Girls were such a great burden, that sometimes they were murdered. Greece 19<sup>th</sup> Century (Till 1980, dowry agreement was required by Church, as part of the wedding ceremony).</p>
<p>Married women could not work out of the house or the family business (When women started working, government issued special regulations obliging married women in civil service to quit their jobs - some teachers remained engaged for as long as 20 years in order to keep their jobs).</p>
<p>Ressi folksong: “come you all co villagers girls...to wash ... to mill ... to cook the ressi”.</p>
<p>Folksongs and <i>chatismada</i>: bride is characterised as dove, rose, honey-like, lemon-blossom, etc.</p>
<p>Wedding dress: “Sunday best” with fez and long red shawl, the emphasis more on the art of dress-making and embroidery and less on revealing the body (although the cut at the front was considered too low by foreign travellers).</p>
<p>The red sash tied around bride’s waist symbolises virginity and passage to a new married life (and freedom from her family: Omodos).</p>
<p>Bride with head down: (<i>kamaroma</i>) throughout the wedding festivities that lasted many days.</p>
<p>Little boy rolled on bridal bed so that first baby would be a boy.</p>
<p>Bridesmaids write their names under bride’s shoes and urge her to rub her shoes on the floor, since the first name to be deleted will be the next one to marry.</p>
<p>Showing evidence (<i>korasata</i>) of bride’s virginity to community (mainly groom’s kin).</p>

### **Customs showing women's position**

Gunfire bursts if all in order, otherwise the girl is covered with a black head-kerchief and sent home. Sometimes groom agreed to keep her if given more dowry. Until 1979, the Church allowed a husband to divorce his wife if she was not a virgin.

### Group 3- Chart 1.b

### **Customs showing men's position**

In rare cases, a man was brave enough to snatch his beloved (like *Digenes Akrites*). In Kato Zodia a simulated bride-abduction was performed.

Almost a rule that dowry and house should be offered to groom. Dowry contracts were signed before the wedding in the presence of priest and witnesses and all conditions should be fulfilled, otherwise the wedding was cancelled. Exceptions were G/C plainsmen of Kokkinochoria, Mesaoria and Karpasia, and also T/C and Armenian men who build houses.

Ceremonial shaving of groom accompanied by music and folksongs.

Wrestling of men (T/Cs)/ labours of groom, like braking of a log/ *Kouzali* and sent home if unsuccessful (G/Cs). Proof of manly courage that guarantees his worthiness to claim the finest bride.

The groom was dressed in a silk shirt, black baggy trousers, *vraka*, broad sash around his waist and velvet waistcoat.

During the sacrament, groom steps on bride's foot to assert his power over her (change over of roles today).

Slaughter of chicken/cockerel indicating consolidation of man's power over his wife and also solid foundations of the house.

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## **Activities and tasks proposed by participants during the workshop**

### ***Participants' lesson plan 1***

#### **Lesson title:**

The role of women through traditional wedding customs

#### **Age group:**

11-12 years

#### **Curriculum links:**

History, language, music

#### **Sources:**

- wedding photographs from home;
- tapes of wedding songs;
- video of wedding dances;
- source B: Picture of Kkasialos;
- source C: Wedding in Bladanisia village.

#### **Activities:**

With the help of sources, two groups of pupils simulate a traditional wedding and a modern wedding respectively.

After a short role-play presentation and, with the help of their teacher, pupils draw conclusions on the role of women in the past and present time, as shown through the wedding customs, songs and dances.

#### **Assessment:**

1. Explore the picture of Kkasialos and find the symbols indicating the role of women (olive wreaths, cockerel's blood, honey from bride to mother-in-law's apron, pomegranate broken by the groom, white bridal dress, veil, etc.).
2. Paint a new picture-version of Kkasialos and add, change or avoid things that undermine the personality of a woman.

## *Participants' lesson plan 2*

### **Lesson title:**

Women's position in weddings and life in general

### **Age group:**

12-15 years

### **Curriculum links:**

History, literature

### **Sources:**

- Source A and other traditional photos/paintings about wedding customs.
- Source D: Collection of photographs showing different activities connected with Cypriot wedding ceremonies by K. Keshishian, *Romantic Cyprus*, 1946.
- Source K and other wedding folksongs and lyrics about women (Ref. Panagiota Kyprianou, "The Woman in folksongs of Cyprus", *Laografiki Kypros*, 1978, pp.1-9, Kypros Chrysanthis, "Beauty in folksongs of Cyprus", *Laografiki Kypros*, 1984, pp. 5-15).
- Sources E and F as well as other photographs of brides and bridal wear.

### **Activities:**

- Show the pictures and photographs about women in the Cypriot wedding and life in general.
- Listen to wedding folksongs and read lyrics.
- Provide an enquiry question: "Mention some ways in which women participated in the wedding customs and rituals". Use the sources available to justify your answer".
- Describe the wedding day and the position of the bride as seen through her actions, look, posture, dress, etc.

### **Assessment:**

Using the sources, write an essay as to the position of the Cypriot women in family and social life as reflected in the traditional wedding customs and rituals.



### *Participants' lesson plan 3*

**Lesson title:**

The importance of the wedding dress in presenting woman's position.

**Age group:**

10-12 years

**Aims:**

- to compare the wedding dresses of a Greek-Cypriot and a Turkish-Cypriot bride;
- to compare wedding dresses of various social classes, regardless of ethnicity;
- to compare wedding dresses of the past and present times.

**Curriculum links:**

Language, history, art, music.

**Sources:**

A, E, F, G, H (follow).

**Questions and tasks:**

- Describe the photographs of a Greek-Cypriot and a Turkish-Cypriot bride: Sources E and F.
- When and where did these marriages take place?
- Why are they dressed like that?
- What do you think they feel?
- What is their age?
- Compare the way they are dressed. Why?
- What inferences can you make regarding their socio-economic class?
- Describe the Bindali and Amalia dresses (sources G, H) and compare.
- Make similar comparisons of other brides of Source A.
- Compare past and present dresses and write your observations.

**Assessment:**

How important/useful are wedding dresses when presenting: (a) the role of women in a family and in a society; and (b) a community's history and culture (production sources, level of civilisation, expression of artistic creativity, relations with other communities or countries)? Justify your answer by giving examples.

### *Participants' lesson plan 4*

**Lesson title:**

Factors changing wedding customs

**Age group:**

Upper Secondary (15-17 years)

**Curriculum links:**

History, sociology, literature

**Sources:**

Material gathered by students before lesson: interviews, family photos, wedding items. Also, articles: "The traditional wedding of the Greek Cypriots" and "The Cypriot woman", by Oğuz Yorganuoğlu.

**Questions:**

Compare the traditional and modern wedding customs in your particular region.

Note the changes and try and find the factors that have influenced these changes?

**Assessment:**

One factor that could influence change of customs or adoption of other customs in a region is the co-existence with other community/ies over a period of time. Give your reasons and thoughts on this and other factors that might affect a community's traditions.

### *Participants' lesson plan 5*

**Lesson title:**

Marriage, a lesser evil

**Age group:**

Upper Secondary (15-17 years)

**Curriculum links:**

History, sociology, literature

**Sources:**

A, E, F:

Photographs of the 19<sup>th</sup> and the early 20<sup>th</sup> Century couples and brides.

Photographs of happier modern couples!

**Questions:**

1. Try to explain why the brides in the older photos are not smiling.
2. Compare the married life of these traditional brides with that of their modern counterparts.

**Assessment:**

Describe activities and feelings of a village married woman and of an unmarried one (spinster) of the same class, both living in the 19<sup>th</sup> to the early 20<sup>th</sup> Century. Who was in a better position and why?

***Participants' lesson plan 6*****Lesson title:**

Significance of dowry for women of the early 19<sup>th</sup> Century

**Age group:**

Upper Secondary (15-17 years)

**Curriculum links:**

Sociology, history, literature

**Sources:**

Source O: Dowry agreement of 1803

Picture by Giannis Pelekanos showing the signing of a dowry agreement before the engagement.

**Questions:**

1. Refer to the content of the dowry agreement and the people writing, signing and witnessing it.
2. What conclusions can we infer regarding the economic and social position of a family in general and a woman in particular at the beginning of the 19<sup>th</sup> Century?

**Assessment:**

Think of examples from history, literature or everyday life where dowry played an important role in women's lives. Give your opinion as to the significance of this wedding custom.

## ***Participants' lesson plan 7***

### **Lesson title:**

Old traditions alive

### **Age group:**

10-15 years

### **Curriculum links:**

History, literature, sociology

### **Sources:**

Sources L and M: The G/C and T/C Herse/ Ressi Recipe

Source K: Greek and Turkish Cypriot folksong: the Song of Ressi, Cypriot Bride, Bride of Cyprus

### **Questions:**

1. If it is true what they say, that an ethnic food captures the flavour of the place where it is made, what flavour of Cyprus does resin capture?
2. Comment on the use and significance of wheat, the basis of ressi, in other religious and social expressions of Cypriot life through history.

### **Assessment:**

- Picture the scenes described by the folksongs.
- How are women presented in relation to men?

## **LIST OF WRITTEN AND VISUAL SOURCES - REFERENCES**

- A Collection of photographs of bride and groom at Turkish-Cypriot weddings, 1927 onwards.
- B *Wedding*, Painting by M Kkassialos: wedding scene with bride and groom leaving the church and heading for their new home accompanied by friends, musicians and a priest.
- C Wedding in the Bladanisia Village, by Kutlu Adali, *Dagarcik (Rucksack)-Notes from the villages I visited*, Nicosia, 1963, pp.208-212 and Wedding, by Oguz M. Yorgancioğlu, *Cyprus Turkish Folklore*, Famagusta, 1980, pp. 41-42.
- D Collection of photographs showing different activities connected with Cypriot wedding ceremonies, by K. Keshishian, *Romantic Cyprus*, 1946.
- E Photograph of a 19<sup>th</sup> Century Greek-Cypriot bride (K.M. Karamanou, *Cyprus*, 1954, p. 184).
- F Photograph of a Turkish-Cypriot bride (1940).

- G Photograph of a Turkish-Cypriot bride wearing *bindali* dress (Photos courtesy of “Costas and Rita Severis Collection” - copyrights belong to Costas and Rita Severis).
- H Photograph of a Greek-Cypriot woman wearing *Amalia* dress (Photos courtesy of “Costas and Rita Severis Collection” - copyrights belong to Costas and Rita Severis).
- I Text on Greek-Cypriot bridal wedding costume in the 18<sup>th</sup> and 19<sup>th</sup> Centuries, from: *Female costume in Cyprus from antiquity to the present day*, The A.G. Leventis Foundation, 1999, pp. 21-27.
- J Wedding Traditions and Customs of the Armenian Community in Cyprus (1930-1990), *Interview with a Lady from NAREG Armenian School*, June 2006.
- K: *The Song of Ressi*, Folk - Greek Cypriot Version: *Cypriot Bride*, Folk – Translation from the Turkish Cypriot Song *About Cypriot Bride of Cyprus*, Text and Music by Shevki Mehmet of Goenyeli, Folk - Translation from the Turkish Cypriot Song.
- L *The Herse Recipe*, Mahmut Islamoglu, Cyprus Turkish Culture and Art, Nicosia, 1994, pp. 16-17.
- M *Ressi*, Xenophon Farmakides, Cypriot Folklore, 1938, p. 217.
- N *Wedding Customs*, A. Fragkiskou, History and Folklore of the Maronites of Cyprus 1989, pp. 227-233.
- O Three Special Wedding Customs of the Maronite Community of Ayia Marina, Practiced as Recently as 1974, *Interview with Tonis Solomou*, musician from Ayia Marina, now in Nicosia, June 2006.
- P *Dowry Agreement*, Lia Mylona, ‘Wedding’ in the book *The Cypriot Woman*, 1980, p. 29.

## WRITTEN SOURCES

### SOURCE C: WEDDING IN THE BLADANISIA VILLAGE

In the village of Bladanisia (Chamlica) in the Limassol district, the wedding starts **on Friday** as the people bring the wheat (from which the ressi will be made) to the fountain, in accompany with the music of the drum (davul) and the pipe (zurna). 2-3 kiles (1 kile=18 okes=24 kg) of wheat are put in wooden boxes (tekne). They are covered with red cloth. Men of the village transport these boxes on their shoulders to the fountain, walking in rows and slowly slowly. The girls of the village welcome them near the fountain. They start to wash the wheat in the basin of the fountain. The girls start to recite poems and songs. The men dance to these songs with the melody of the drum and the pipe. When all the wheat is washed properly and covered again with red cloth, it is transported to the mill on the shoulder of the men, in a parade with the girls, walking slowly. The mill is a primitive type where the olives or carobs are grounded. The boxes full of wheat are put into the mill as laughter of joy raises to the sky. The drum- and the pipe-player are more joyful now. The men of the village grasp the wooden handle of the mill and they grind the wheat in a very happy mood. The grinding of wheat for the ressi is the most favourite part of a wedding for the villagers and they enjoy it very much. When the grinding process is finished, half of the flour goes to the house of the bride; the other half goes to the house of the groom. As the wheat is being ground, the bride is being prepared for the wedding, by combing her hair, by helping her to dress and by putting make-up on her face. When the make-up is finished, the bride gets out for a parade in the village streets, a Turkish flag in the front and then come the drum and the pipe player. She goes to the harvest place where the men wrestle with each other. The bride watches them until the wrestles are finished. Later she returns home and she is welcomed with the music of the wedding musicians. In the evening, the men and the women entertain themselves separately in different rooms/places by eating and dancing.

**On the second day, often Saturday**, the wheat which was brought to the house of the bride is put in a big pot (kazan) and boils with the meat and salt. The wheat and meat mixture are to be stirred until they are cooked. Then the ressi is ready to be served. In some villages, this meal (dovme=beaten) is called “zerde” or “herse”. In the Tilliria region it is called “ressi(n)”. As the ressi cooks, the dowry of the bride is taken from her house and it will be brought to the groom’s house. In Bladanissa, normally the groom builds the new house and the bride brings the household. The dowry will be transported to the groom’s house through seven streets which has nothing to do with the amount of the dowry. At lunch, the ressi and other meals will be eaten and drinks are drunk. After the lunch, the groom will have a beard shave and a hair cut to the accompaniment of music by the drummer and the piper. After the shaving, the groom donates

money to the barber. Later, the friends of the groom sit one by one in front of the barber for shaving. They, too, donate money to the barber. During this ceremony, the villagers continue dancing and give money to the barber.

In the bride's home, the quilts are covered with clean sheets. The number of the quilts depends on the wealth of the bride's family. The poorest bride has three quilts and the richest bride has seven quilts. On the top of the covered quilts, there are three handkerchiefs, one for the bride, one for the aunt of the bride (who acts as adviser to the bride for the first night) and the last one for the musicians. As the quilts are covered with sheets, the onlooker villagers donate money onto these three handkerchiefs which will be taken by the above-mentioned persons. When the covering of the quilts is over, the women put them on their shoulders and start to dance, according to the tunes of the musicians.

After the dinner, the men meet at the coffee-shop and the women at the bride's house for the henna-evening. When all of the villages are there, the friends of the groom go to the bride's house and get the tray in which there is henna. With a torch in front and with the musicians, they go to the coffee shop. There is a candle in the middle of the tray, one handkerchief for each of the groom's friends. There are also three dishes in which the donated money will be placed. Some nuts are also put in the tray to be eaten. The henna will be put first in front of the groom. He donates money into the tray. Then he puts henna on his right thumb and ties it with a handkerchief. Later, the two fathers do the same, donating money and putting henna on their thumbs. They are followed by the friends of the groom and later, it is the turn of the villagers to do it. When this process of getting henna is finished, the tray is brought to the bride's home again on a parade. When the henna arrives, the aunt/coiffeur of the bride distributes candles to all the women. They light their candles and the aunt takes the bride to sit in the middle of the room. The others turn seven times around the bride as they hold the candles in their hands and dance to the music. Later, they stop in front of the henna-tray. First, the two mothers donate money into the tray. Then, the villagers donate money into the tray. All of them dance to the music and eat nuts. The most interesting part of the henna-evenings is the recitation of poems (chatismadja), each competing with the other until one is not able to give an answer in poetical form. In most cases, the competition starts by teasing the bride or the bride's mother with a poem. Before the morning hours, the musicians start to play a morning serenade, as the mother and the bride start to cry because they will be separated. Henna is put in the palm of the bride in the form of a crescent and a star and also on the fingertips as she continues to cry.

**On the third day**, the ressi is cooked at the groom's house together with other meals until midday. The bride is brought to the fore in her own home with ornamented head and wedding dress. Her family members put money or jewels on her dress as the wedding musicians play inside and the drum and the pipe

outside. After the bride is decorated with money and jewels, she goes to a visit of the streets of the village, the Turkish flag being in front, the villagers and the drum-piper players following the bride. Then, the parade goes to the groom's house. As they approach the house, a pomegranate is given to the bride that she throws on the door of the groom. The groom opens the door and they all watch someone dancing with a jug in his hand. The family members donate money to the musicians and finally the jug is thrown on the ground and it will be broken. The groom throws coins to the air and as the villagers collect the money, he gets the bride and they enter together into his house. The bride stays at home until the evening and the groom goes outside the home. He comes in the evening and goes to the mosque in the arms of his two friends and with the other villagers. After the evening prayers, they return home. The hodja recites the wedding-prayer. The groom kisses the hand of the hodja and later the hands of his father and his father-in-law. After the groom performs the evening prayer, the aunt gives the bride to him for the first night to be together.

**In the morning of the fourth day**, the drum and the pipe play in front of the house. All the villagers meet at the door of the new couple. The aunt shows to the villagers the virgin girl's blood. The villagers congratulate the new couple and donate money. Later the lunch is taken together with all the villagers.

**SOURCE C (continuation): WEDDING**

Yorgancıoğlu gives a different programme of the wedding in his book "Cyprus Turkish Folklore", Famagusta 1980, pp. 41-42.

Monday..... Celebrations at the bride's home

Tuesday afternoon.... Preparation of the ressi

Wednesday..... Going to the wedding-bath before midday together with the bride and the women. The groom shaves at home. Ressi meal at lunch. Afternoon, covering the quilts with sheets. Later, Henna-evening.

Thursday..... Parade in the village and the wrestling at the harvest place. Celebrations and the first night.

Friday..... Showing of the virgin's blood and the last ceremony "pacha", the lunch of the two families together.



## **SOURCE J: WEDDING TRADITIONS AND CUSTOMS OF THE ARMENIAN COMMUNITY IN CYPRUS (1930-1990)**

Armenians came to Cyprus as refugees from different regions of Eastern Turkey after the tragic events of 1915. They had many financial difficulties. The weddings were simple and they could not follow most of their customs and traditions as people from different regions married each other.

Marriages were mostly arranged. The bride prepared a trousseau that consisted of clothes, bedspreads, pillow cases, needle-made laces etc. The Thursday before the wedding, relatives of the bride used to iron newly washed trousseau and exhibit it. Then they took the trousseau to the groom's house, made the bed, threw sugared almonds on the bed and rolled a baby boy on it so that the couple's first baby would be a boy.

The groom's relatives packed sugared almonds or "pastiche" to give to the guests at the wedding. The wedding expenses were undertaken by the groom and the best man. The house was also provided by the groom. The wedding invitations were distributed by a young boy who was paid for the job.

The morning of the wedding day, the bride and the groom had to go to church separately to confess and take communion. It was considered bad luck for the bride and the groom to see each other that day. An hour or two before the wedding ceremony, bride's friends and family would gather at her home. The maid of honour (either the wife of the best man or his sister) would bring the bouquet and make-up to help dress the bride. In the meantime, the others would sing and dance. When she left the house they would throw rice, candles and money on her.

The weddings usually took place on Sundays at 8:00 p.m. The bride accompanied by her father walked to the church following few musicians. After the ceremony, the reception took place at the Armenian club facing the church in Victoria Street. Close relatives gave gold jewellery at the reception but the others sent their presents previously to either the bride's or the groom's house. The bride usually gave a gold ring or cufflinks to the groom and either a ring or a shirt and tie to the best man. When the bride arrived at her home, they used to slay a sheep under her feet, gave her a jar filled with money, candies and rice to break, burned incense and let the bride walk over it so as no one eyed her or to keep evil spirits away.

The next day, the bride had to show evidence of her being a virgin to her mother-in-law. She would send sweets and red apples to the bride's mother. After a week, the groom's family invited the bride's parents and close relatives for lunch or dinner. Bride's family took presents with them. By that time, the bride would

not have seen her parents. In the wedding invitation a date and time for the visits and congratulations would be set.

**SOURCE K: THE SONG OF RESSI<sup>21</sup>**  
(FOLK - Greek Cypriot version)

Oh! Virgin Mary of the hilltop with the throne in the middle  
Come along and help us to wash the *ressi*

Come you all co-villager girls to go to the fountain  
To wash their *ressi* and eat at their wedding

Five red scarves and one beautiful fez  
Come along, my girls to mill the *ressi*

Come along my girls, to cook the *ressi*  
So that the groom shall eat and tell us whether he likes it

**SOURCE K**

<b>CYPRriot BRIDE</b>	<b>KIBRIS GELİNİ</b>
Drums are playing goum goum, shouted all around Lion brothers are dancing so beautifully. Bottles are tın tın tın tın, <i>Herses</i> are boiling. Girls one by one are preparing the bride. Cypriot bride's cheeks look red and are like honey. Brides tell me something about me. <i>[instrumental melody]</i> Shotgun is making boom boom, on the way to wedding place Son-in-law is going happily with the bride. There shouting hey hey hey hey, best man is dancing. Who would not laugh and dance at a wedding ceremony like this. Cypriot bride's cheeks look red and are like honey. Brides tell me something about me. <i>[instrumental melody]</i>	Davullar çalar güm güm, her yanlar çınlar. Aslan gardaşlar ne güzel oynar. Şişeler tın tın tın tın, <i>herseler</i> gaynar. Kızlar dizilmiş gelini tavlalar. Al olur bal olur Kıbrıs gelini Gelinler söyleyin benim halimi <i>[instrumental melody]</i> Çifte patlar bum bum, alay yolunda. Güveyi şen gider gelin kolunda. Naralar hey hey hey hey sadıç oyunda Kim gülmez oynamaz böyle düğünde. Al olur bal olur Kıbrıs gelini Gelinler söyleyin benim halimi <i>[instrumental melody]</i> Al olur bal olur Kıbrıs gelini Gelinler söyleyin benim halimi Al olur bal olur Kıbrıs gelini Gelinler söyleyin benim halimi

<sup>21</sup> cracked wheat

CYPRIOT BRIDE	KIBRIS GELİNİ
<p>Cypriot bride's cheeks look red and are like honey. Brides tell me something about me. Cypriot bride's cheeks look red and are like honey. Brides tell me something about me.</p>	<p>Al olur bal olur Kıbrıs gelini Gelinler söyleyin benim halimi</p>

### SOURCE K: BRIDE OF CYPRUS

The drums play goum goum  
One hears their echoes everywhere  
How beautiful that the brave (lion-like) brothers dance  
    The bottles give a sound chin chin chin, the **herse** boils  
    The girls stand in row, try to relax the bride.

The bride of Cyprus becomes red and honey(-like)  
Tell the bride how I feel  
    The rifle blows doum doum, the parade is on its way  
    The groom goes happily, the bride in his arm.

They shout hey hey hey, the “friend” of the groom dances  
Who does not laugh and dance in such a wedding.

### SOURCE L: THE HERSE RECIPEE

The “*dovme* (beaten) *pilav*” is the other name of “*Herse*” (*Ressi*). It is well-known and cooked especially for weddings by the Turkish Cypriots in Limassol and Paphos. It is called “*keshkek*” in Anatolia and it is cooked in big boilers by especial persons who are paid plenty of money (*bahsish*).

#### *How to cook:*

The wheat for the pilav is selected from the hard type, semolina. During the wedding, the wheat is washed and beaten in mortars. Sometimes historical stone hand-mills are used in order to break the wheat. Fatty lamb-meat will be put in big pieces together with their bones in a big boiler (kazan) and they are boiled until the meat and the bones are separated on their own. On the other hand, onions will be fried in oil until they are pink in colour. Later water is added together with beaten wheat. The dissected meat will be added to the pilav's water. Some people stir continuously so that it will acquire consistency. Others wait until the wheat enlarges. When the wheat is enlarged, the wheat is beaten with special instruments called “yaba” until it acquires its consistency.

It needs to be very patient in order to cook the “beaten pilav”. It takes at least four and half to five hours to have it ready. Both the meat and the wheat have to

be well-cooked. It should look like pudding or mastic. One can serve it hot or cold after keeping in the fridge. One can heat the pilav by adding some water in it, if it is preferred to be eaten hot. It becomes fresh like the first day of the cooking. Some people cook beaten pilav at home in big casseroles with chicken-meat. In some villages of the Limassol district, beaten pilav used to be cooked for the circumcision ceremonies. In other places, it is served as the “40<sup>th</sup> day meal” and it was distributed to various homes on the 40<sup>th</sup> day after the death of someone.

#### **SOURCE M: RESSI**

*Ressi* is considered to be a fine meal. It is usually served during wedding festivities and is prepared in the following way: Firstly soaked wheat is ground so that the husk is removed. The wheat is then added into a cauldron with minced meat and stock and is stirred using a big wooden ladle that looks like a small spade. The cauldron is placed over a small fire and the mixture is stirred until the ingredients are mixed. It is mostly considered to be a dessert, not a main course and it is deliciously sweet.

The Muslims of Cyprus prepare *ressi* not only during wedding festivities but also during the *Bayram* celebrations and during drought periods. They distribute it to the poor, regardless of their religion, after a prayer is being read by the imam.

#### **SOURCE N: WEDDING CUSTOMS**

Weddings at the Maronite villages were impressive, with the participation of everybody in the village and lasting many days. When the families of the bride and groom were ready for the wedding, they set the date. They informed the best man and the maid of honour, who undertook all the expenses of the event and christened all of the couples’ forthcoming children. The priest was also informed and he would make three announcements at the church (one every Sunday).

On Sunday, a week before the wedding, bride’s girlfriends used to iron her dowry: towels, pillowcases etc. On Monday, they symbolically wash her sheets. On Tuesday, make lots of village breads. Co villagers give the families various products like wheat, oil, potatoes, meat drinks etc.

On Thursday, four girls, on behalf of the groom, the bride, the best man and the bridesmaid respectively, would go in groups of two and invite all of the households, making no exceptions, by offering candles and sprinkling with rosewater.

The evenings of Friday and Saturday, *ressi* was cooked.

On Friday, women prepared the wedding mattress in the accompaniment of music and dancing. A little boy was rolled on it because they wanted the first child of the family to be a boy.

Saturday morning and the dowry was taken care of. By evening, the whole village was having fun by eating, drinking and dancing.

On the Sunday of the wedding, the couple, together with the best man and bridesmaid would go to Communion. At around 1:00 p.m. the shaving of the groom was taking place with music and singing. Afterwards, he was dressed and money given to him by his parents, siblings, relatives and friends. He said his farewells, kneeling down and kissing his parents shoes, kissing his siblings and, in a procession, took the wedding gown to his bride- to- be. On the way, they were singing the magnificent “wedding song”. The groom met the bride and her adornment followed. With numerous girls around her, old women marvelling at her, they were all singing the “bride’s adornment” song. They later went to church. The wedding sacrament impressive. Parents waited with incenses, go villagers gave their wishes for a happy married life. The day after was the day of the couple’s dance and money was pinned on them while dancing. A week later another smaller wedding celebration took place.

## **SOURCE N (Continuation): THREE SPECIAL WEDDING CUSTOMS OF THE MARONITE COMMUNITY OF AYIA MARINA, PRACTICED AS RECENTLY AS 1974**

### **Groom delivers wedding gown to his wife- to- be:**

A procession consisting of the groom, his relatives and friends, led by somebody holding a cane topped by a red flag (symbol of bride's virginity) go to meet the bride who awaits them with her company. The meeting of the two groups is never uneventful, someone would praise the groom, somebody else the bride, ending up in a noisy argument, the first family row! By evening, after the wedding had taken place, they were all friends again celebrating at the same table. Verses of the Maronite wedding folksong refer to the flag stuck in the cane.

### **Bath of bride and groom on wedding day:**

In the accompaniment of musicians and co villagers, the couple used to go to two separate Turkish- type baths, one being at the house of the community leader, the other at the house of T. Solomou's grandfather, a talented folksinger. The bride is assisted by her maid in honour and the groom by his best man. Some verses of the Maronite wedding folksong refer to this custom.

### **Ceremonial arrival of married couple:**

The couple arrives at the party surrounded by women who helped with cooking. The women take off their aprons, lay them down as a carpet for the newlyweds and dance around them, cheered by all present. Musicians play the "welcoming song" to invite the couple and the guests to the dance floor, the same song they play in the end of the evening when they want to send everybody home!

## **SOURCE O: DOWRY AGREEMENT**

### **Dowry Agreement**

"In the name of the Holy Trinity, the Virgin Mary, the Apostle Barnabas and of Madam Mariannou"

Dowry agreement of our eldest girl, daughter of me, Constantis son of Marikkou, and of my late wife Maritsou, to take as her lawful husband Georkatzi son of Paskali, with all the blessings of our heart. Second, 4 icons the first in wood full of knots two fingers thick, the other three of pine wood dripping resin on the unpainted side. Three shirts, two short and one long to the ground, two bodices completely without holes and very strong, two petticoats clean washed in the Pedaios river, one half pair of stockings (the other she has time to knit before the wedding), a dress of homespun cloth double - width and striped and another of coloured homespun cloth which Constantis of Marikkou bought myself the year before last from the Olive Fair, two pieces of cloth (one has a few holes but they can be mended) for good luck, two pairs of shoes (one of them was resoled not a month ago), 45 pics of wick waistband, three balls of thread

167½ pics, 25 coins 22 paraes and 3 aspra, two saucepans scoured and a frying pan unscoured, two glasses with a flower pattern, four soup plates one slightly cracked, one metal jug of my late grandmother, a cup, a colander and a sieve, a small saucepan without a lid, a dolly-stick of new wood, a clay lamp, a straw mattress and-three reels of thread in case they want to sew a better one, a piece of land big enough for a donkey to roll over once, two hens with a cockerel, half an oke of hand-made macaroni(and if we have time we'll make them some more), 2 litres of oil and 12½ drams of goat cheese, 40 strings of garlic and two large jars of dried pulses for them to soften enough to eat, drink and be merry all day today and tomorrow, bridegroom, bride and all the relatives and the closest neighbours, such as Madam Mariannou our teacher, who is writing this dowry agreement. Amen.

The father-in-law  
Constantis son of Marikkou  
and their mother-in-law the late lamented  
Maritsou

Witnessed by

## **APPENDIX I**

### **Workshops on**

### **“The use of historical sources in teaching cultural and social history of Cyprus”**

Ledra Palace,  
Goethe Institute and JW Fulbright Centre, Nicosia

Friday 9– Saturday 10 June 2006

## **PROGRAMME**



## Friday 9 June 2006

15.30 – 16.00 Registration of the participants

16.00 – 17.00 **Plenary Session at Ledra Palace**

Chair: Ms Tatiana MINKINA-MILKO, Administrator,  
History Education Division, Council of Europe;

Mr Rağıp ÖZTÜCCAR and Mr Kiriakos PACHOULIDES,  
Association for Historical Dialogue and Research;

Ms Niki MATHAIOU, Association of Teachers of  
Technical Education of Cyprus, OLTEK;

Mr Charis CHARALAMBOUS Representative of Cyprus  
Greek Teachers' Organisation, POED;

Mr Anit ERGIN, Representative of Cyprus Turkish  
Secondary Education Teachers' Union, KTOEÖS;

Mr Şener ELCIL, Representative of Cyprus Turkish  
Teachers' Trade Union, KTÖS;

Mr Giannos SOCRATOUS, Representative of the  
Organisation of Secondary School Teachers of Cyprus,  
OELMEK.

Introduction to the workshops.

17.00 – 17.30 Break

17.30 – 19.30 **Three parallel workshop sessions: Session I**

**Workshop 1 on “Using historical sources when teaching  
about childhood through history: child labour – children  
in mines in Cyprus, the 19<sup>th</sup> – 20<sup>th</sup> Centuries” (sources:  
photos, texts)**

Trainers: Ms Luisa DE BIVAR BLACK  
Dr Dilek LATIF Dilek Latif  
Mr Marios EPAMINONDAS

Rapporteurs: 2 representatives from Cyprus

**Workshop 2 on “Using sources created by travellers who visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in the 19<sup>th</sup> Century” (sources: photos, texts)**

Trainers: Mr Brian CARVELL  
Mr Mete OGUZ  
Dr Stavroula PHILLIPOU

Rapporteurs: 2 representatives from Cyprus

**Workshop 3 on “The use of historical sources when presenting the role of women in history of Cyprus: women in Cypriot wedding tradition in the 19<sup>th</sup> – 20<sup>th</sup> Centuries” (sources: photos, lyrics, receipts)**

Trainers: Mr John HAMER  
Mr Dervis COMUNOGLU  
Ms Zacharoula MALAS

Rapporteurs: 2 representatives from Cyprus

**Saturday 10 June 2006**

09.00 – 11.00	<b>Three parallel workshop sessions - Continuation of Session II</b>
11.00 – 11.30	Break
11.30 – 13.30	<b>Continuation of the workshop Session III</b>
13.30 – 14.30	Lunch
14.30- 15.00	Questionnaire research
15.00 – 16.00	<b>Plenary Session</b>

Chair: Ms Tatiana MINKINA-MILKO, Council of Europe

Summing up of the results of the workshop discussions by the rapporteurs.

Discussion with all the participants on the workshop sessions.

Closing of Workshops.

### **PLAN OF THE WORK IN THE WORKING GROUPS**

1. Each group will be animated by three trainers all speaking English. For the participants as usual the Greek-Turkish interpretation will be provided.
2. During each session a team of trainers will introduce their work with different sources on each topic: photos, texts, poems, receipts etc. This introduction will contain: a plan of a lesson, showing how sources on social and cultural history of Cyprus could be integrated in a classroom practice, as well as questions and tasks for pupils helping teachers to assess pupils' knowledge and skills (30 minutes).
3. After that all participants of workshops will be given similar sources on each topic with a task to prepare their own plan of a lesson using these sources with a discussion of the results of their work (60 minutes).
4. As all the participants will be asked to bring their own sources related to the topics of the workshops, during the last part of each session these sources will be looked through in a view of their possible use in a future pedagogical set of materials (30 minutes).

## APPENDIX II

### EVALUATION OF WORKSHOPS on “THE USE OF HISTORICAL SOURCES IN TEACHING CULTURAL AND SOCIAL HISTORY OF CYPRUS”

Ledra Palace, Goethe Institute and JW Fulbright Centre, Nicosia  
Friday 9 June – Saturday 10 June 2006

Analysed and reported by  
Dr Charis PSALTIS  
Research Director  
Association for Historical Dialogue and Research

#### EVALUATION by PARTICIPANTS

Generally **the evaluation was very positive** since no single subject was found that would either not recommend similar events to his/her colleagues or would not find useful to attend a follow up seminar (Min. value = 3 out of 5). The means were all above 4 out of 5. The strong and weak points of the workshops are presented in Table 1 below. The fact that the workshops were animated by teams of trainers was evaluated very positively. **The only relatively weak point** relating to the interaction of the participants can be interpreted as a weakness in meaningful contact between the participants, basically due to language problems and a relatively weak emphasis on the use of co-operative methods during the workshop.

**Suggestion to improve this point in the next activities:** to structure them in a way that would create interdependence between members of different communities in the same working group. These are activities that have a common goal but can not be fulfilled unless representatives of different communities contribute to a great extent (e.g. reporting on customs from each community in order to fill up a table of similarities and differences in customs between the communities).

Table 1. Mean evaluation of each item (Min 1 - Max 5)

	N	Min	Max	SD	Mean
Would you recommend similar events by the Association to your colleagues?	242	3	5	0,52	4,70
Would it be useful to attend a follow-up of the workshop?	242	3	5	0,54	4,65
The way the workshops were animated by three trainers.	241	2	5	0,67	4,48
The teaching approach of the facilitator.	240	2	5	0,70	4,42
How satisfied are you with the workshop?	241	2	5	0,69	4,41
The clarity of the workshop goals.	241	2	5	0,76	4,40
The content of the workshop.	241	2	5	0,73	4,38
The practical ideas provided.	242	2	5	0,69	4,38
The teaching materials used.	242	1	5	0,71	4,37
The structure of the content presented.	241	2	5	0,72	4,35
The interaction in the classroom.	242	1	5	0,88	4,19

There were no significant differences between the evaluations of the three workshops.

In all items but one (Would it be useful to attend a follow-up of the workshop?) the evaluations of the **second day were significantly higher** than the evaluations of the first day (see Table 2 below).

Table 2. Comparison between Day 1 and Day 2: Mean evaluation of each item (Min 1 - Max 5)

	DAY	N	SD	Std. Error Mean	Mean
How satisfied are you with the workshop?	Day 1	66	0,84	0,10	<b>4,15</b>
	Day 2	175	0,60	0,04	<b>4,51</b>
Would you recommend similar events by the Association to your colleagues?	Day 1	67	0,68	0,08	<b>4,55</b>
	Day 2	175	0,44	0,03	<b>4,75</b>
Would it be useful to attend a follow-up of the workshop?	Day 1	67	0,60	0,07	<b>4,60</b>
	Day 2	175	0,51	0,03	<b>4,67</b>
The way the workshop were animated by three trainers.	Day 1	67	0,74	0,09	<b>4,33</b>
	Day 2	174	0,64	0,04	<b>4,54</b>
The teaching approach of the facilitator.	Day 1	67	0,85	0,10	<b>4,24</b>
	Day 2	173	0,62	0,04	<b>4,50</b>
The teaching materials used.	Day 1	67	0,90	0,11	<b>4,13</b>
	Day 2	175	0,60	0,04	<b>4,46</b>
The content of the workshop.	Day 1	67	0,83	0,10	<b>4,10</b>
	Day 2	174	0,66	0,05	<b>4,48</b>
The structure of the content presented.	Day 1	66	0,85	0,10	<b>4,12</b>
	Day 2	175	0,64	0,04	<b>4,44</b>
The clarity of the workshop goals.	Day 1	66	0,93	0,11	<b>4,17</b>
	Day 2	175	0,67	0,05	<b>4,49</b>

	DAY	N	SD	Std. Error Mean	Mean
The interaction in the classroom.	Day 1	67	1,13	0,13	<b>3,85</b>
	Day 2	175	0,73	0,05	<b>4,33</b>
The practical ideas provided.	Day 1	67	0,80	0,09	<b>4,16</b>
	Day 2	175	0,62	0,04	<b>4,46</b>

### The profile of the people attending the seminars

The participants were asked “How many times in the past have you participated in the Council of Europe workshops (in cooperation with the Association for Historical Dialogue and Research) on history teaching?” Half of the participants were first comers whereas the other half came at least once to the seminars in the past.

Time	% of participants
0	50%
1	16%
2	17%
3	7%
4	3%
5	7%

In the question “In case you participated at least once in previous activities have you applied what you have learned in the seminars to your own teaching?” the answers were very positive since most of the participants applied ideas from the seminars in the classroom.

Answer	% of participants
Yes	87%
No	13%

In the question “Did you face any difficulties in the application of what you have learned in the seminars to your teaching?” the answers were less encouraging since a large percentage faced difficulties in the application of these ideas in practice.

Answer	% of participants
Yes	42%
No	58%

When comparing the means to the same questions on different workshops organised by the AHDR in the past, it is worth mentioning that in all items the November 2004 seminar (the seminar on *Multiperspectivity*) received significantly higher evaluations than the November 2005 and June 2006. The

latter two seminars did not differ significantly in any item when compared against each other. The difference of both with the *Multiperspectivity* seminar might be attributed either to the more political nature of the workshop that created enthusiasm to the participants or the fewer number of participants in that particular seminar that might have lead to more focused work.

Table 3. Comparison on each item for previous seminars

		N	SD	Min	Max	Mean
How satisfied are you with the workshop?	November 2004	50	0,38	3	5	<b>4,88</b>
	November 2005	174	0,63	3	5	<b>4,50</b>
	June 2006	241	0,69	2	5	<b>4,41</b>
	Total	465	0,66	2	5	<b>4,50</b>
Would you recommend event to colleagues?	November 2004	49	0,31	3	5	<b>4,94</b>
	November 2005	174	0,46	3	5	<b>4,72</b>
	June 2006	242	0,52	3	5	<b>4,70</b>
	Total	465	0,48	3	5	<b>4,73</b>
Would it be useful to attend a follow-up of the workshop?	November 2004	50	0,42	2	5	<b>4,94</b>
	November 2005	174	0,62	1	5	<b>4,68</b>
	June 2006	242	0,54	3	5	<b>4,65</b>
	Total	466	0,57	1	5	<b>4,69</b>
The way the workshop were animated by three trainers.	November 2004	50	0,38	3	5	<b>4,88</b>
	November 2005	174	0,71	2	5	<b>4,47</b>
	June 2006	241	0,67	2	5	<b>4,48</b>
	Total	465	0,67	2	5	<b>4,52</b>
The teaching approach of the facilitator.	November 2004	50	0,27	4	5	<b>4,92</b>
	November 2005	174	0,75	2	5	<b>4,44</b>
	June 2006	240	0,70	2	5	<b>4,43</b>
	Total	464	0,70	2	5	<b>4,48</b>

Table 3. Comparison on each item for previous seminars (continuation)

		N	SD	Min	Max	Mean
The teaching materials used.	November 2004	50	0,59	2	5	<b>4,76</b>
	November 2005	173	0,75	2	5	<b>4,46</b>
	June 2006	242	0,71	1	5	<b>4,37</b>
	<b>Total</b>	<b>465</b>	<b>0,72</b>	<b>1</b>	<b>5</b>	<b>4,45</b>
The content of the workshops.	November 2004	49	0,48	3	5	<b>4,82</b>
	November 2005	173	0,74	2	5	<b>4,42</b>
	June 2006	241	0,73	2	5	<b>4,38</b>
	<b>Total</b>	<b>463</b>	<b>0,72</b>	<b>2</b>	<b>5</b>	<b>4,44</b>
The structure of the content presented.	November 2004	49	0,66	2	5	<b>4,76</b>
	November 2005	174	0,79	2	5	<b>4,36</b>
	June 2006	241	0,72	2	5	<b>4,35</b>
	<b>Total</b>	<b>464</b>	<b>0,75</b>	<b>2</b>	<b>5</b>	<b>4,40</b>
The clarity of the seminar goals.	November 2004	50	0,51	3	5	<b>4,76</b>
	November 2005	174	0,80	1	5	<b>4,38</b>
	June 2006	241	0,76	2	5	<b>4,40</b>
	<b>Total</b>	<b>465</b>	<b>0,76</b>	<b>1</b>	<b>5</b>	<b>4,43</b>
The interaction in the classroom.	November 2004	49	0,57	2	5	<b>4,80</b>
	November 2005	173	0,79	2	5	<b>4,42</b>
	June 2006	242	0,88	1	5	<b>4,19</b>
	<b>Total</b>	<b>464</b>	<b>0,84</b>	<b>1</b>	<b>5</b>	<b>4,34</b>
The practical ideas provided.	November 2004	50	0,38	3	5	<b>4,88</b>
	November 2005	174	0,86	1	5	<b>4,40</b>
	June 2006	242	0,69	2	5	<b>4,38</b>
	<b>Total</b>	<b>466</b>	<b>0,75</b>	<b>1</b>	<b>5</b>	<b>4,44</b>



