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**Report of the 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

Strasbourg

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**“The use of historical sources in teaching cultural**  
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Friday 9 June – Saturday 10 June 2006

by

**Ms Mehveş BEYİDOĞLU - ÖNEN**  
Researcher

&

**Ms Chara MAKRIYIANNI**  
Educator - Researcher

General Rapporteurs



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

**PART I**  
**OVERVIEW OF THE 9-10 JUNE 2006 WORKSHOPS**

## 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

### 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 ‘more than just about facts; but rather as a way of thinking about 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. Then, Mr Rağıp Öztüccar, 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 the teaching and learning of history to come together and work for a united Cyprus where the future generations can live in peace and mutual understanding. In his words: ‘All participants here and all Cypriots must do more than simply give the new generation, facts about “their” history. We have to prepare a

country in which our children can enjoy sustainable peace; a place where they can live in freedom and trust'. Mr Öztüccar concluded his speech by urging educators, historians and experts, and all Cypriots to come together more often and enhance cooperation based on shared principles and values, in a respectful way, sharing their common culture and heritage. 'This should not be left to words, only in my speech; it should be taken further into action' he stressed.

Responding to the introductory speeches, **Ms Tatiana MILKO, Administrator, Division of Higher Education and History Teaching, Directorate General of Education, Culture and Heritage, Youth and Sport, Council of Europe** stated that the Council of Europe highly appreciates the commitment and contribution to the fruitful, joint work on history teaching that has been taking place in Cyprus in the last three years. On this, Ms Milko 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 Milko welcomed all participants to the workshops and gave the floor to the Representatives of 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 that in cooperation with the Council of Europe organised such an 'important event which promotes friendship, cooperation and mutual understanding between the Cypriot teachers and to a large extent of the Cyprus people'. 'Our country suffered', Ms Matheou argued, because many generations grew up experiencing a biased presentation of historical events and also because 'we have forgotten to question whether our understanding of history in schools has 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 on teaching local history. 'Our shared local history through its sources', Ms Matheou argued, 'traces and portrays the history of our people, our culture, our civilisation with various within similarities and differences'. It is in this line, she continued, that the content of history should be revised, placing historical sources at the basis of the teaching of history in schools. In this effort, Ms Matheou remarked, teachers have a very important role to play. OLTEK, the Association of Teachers of Technical Education of Cyprus, has been for years supporting events such as the present one, as it 'firmly believes that continuous dialogue and communication promote friendship and cooperation, upgrade trust and confidence and further reinforce the efforts of all those who strive for the unification of our country'. The President of OLTEK praised the choice of general themes and specific topics for the workshops as, according to her, 'it would become obvious, beyond any doubt that Turkish-Cypriots and Greek-Cypriots can and should live together, and that we should all strive together towards this direction as our country is too small to be divided'. Ms Matheou concluded by hoping that her thoughts could comprise a small contribution to the more general reflections to be developed during workshops, thanking organisers and participants and wishing them great success.



**Mr Charis CHARALAMBOUS, Secretary of Cyprus Greek Teachers' Organisation, POED** also warmly congratulated the organisers of the 9-10 June Workshops. Mr Charalambous was confident that the workshops would help all those involved; they would contribute to 'the continuation of upgrading the teaching of history in our schools, the familiarisation of students with historical sources and the history of our country'. The historical past can not be approached one-sidedly, Mr Charalambous maintained, adding that one other way is to teach about it through all kinds of authentic sources of history. It is very important, he stressed, to give children 'opportunities to get to know various sources, to classify, study, compare them with others, critically examine them and then reach their conclusions'. It is the educators' responsibility across the buffer zone, he argued, 'to place various sources at the disposal of students in order to help them become familiar with our culture and our civilisation and get to know each other'. The Secretary of POED alerted participants that 'we got used to dogmatic history, history without a critical approach' and called for action: 'what authorities and we, as teachers, must do is to escape the narrow framework of this given truth'. History, Mr Charalambous continued, cannot be considered as just an opportunity to view various issues from contrasting political or ideological standpoints, because, in his words: 'in our country we are all experiencing a very particular and unique experience based on the events that followed Cypriot independence and which culminated in the violent division on Cyprus in 1974'. Thus, the teaching of historical sources, Mr Charalambous argued, comprises an imperative need for students on both sides of the buffer zone, a need to acquire self-knowledge and understanding of the other. Taking these important points into consideration, the Secretary of POED concluded, efforts to look at historical truth through sources should be supported, and, in this light, it is evident that the present educational event is important – a starting point for students to getting to know each other, through tradition and culture. Mr Charalambous finished his speech by thanking organisers and participants, and wishing them every success.

**Mr Anıt ERGİN, Representative of Cyprus Turkish Secondary Education Teachers' Union, KTOEÖS**, was the next speaker to take the floor. Mr Ergin welcomed all participants, thanked the Association for Historical Dialogue and Research and the Council of Europe, and pointed out that KTOEÖS, who has been working for the unification of the island, always considered such events important. Memorisation is never a proper way of learning, Mr Ergin stated urging teachers to put aside 'the old, boring ways' of teaching and learning history and adopt the new methods, which have been put forward in previous workshops. Moreover, he called for continuation of the ongoing cooperation, stressing that educators are responsible for making the public aware of these new approaches to history, of promoting peace and not war. Turkish-Cypriots and Greek-Cypriots, Mr Ergin said, have lived together for many years, married one another, worked and studied together, shared the same culture; however, foreign powers intervened, turning them against each other in order to separate them. Educators, the representative of KTOEÖS argued, must think of the generations ahead and help them construct, based on their shared past, a positive attitude towards their compatriots. The revision of school textbooks, and in particular the removal of negative, intolerant and nationalistic ideas, is one way of achieving

mutual respect. KTOEÖS would support any activities along this line, Mr Ergin assured participants. On concluding his speech, Mr Ergin expressed his thanks and delight for the realisation of yet another interesting workshop.

In his speech, **Mr Şener ELCİL, Secretary General of Cyprus Turkish Teachers' Union, KTÖS**, underlined the great importance of such related to history workshops. Mr Elcil also emphasised the significance of grass-root movements and the need for people to exert pressure upon politicians to bring about changes to history teaching and learning in Cyprus. There should be no 'otherness', no 'us' and 'them', but 'we'; this is the only way towards peace and reunification, Mr Elcil argued, to continue that: 'We can not expect people to come from Europe in order to tell us how to solve our problems; we solved our problems in the past before, we can do it again'. According to Mr Elcil, Cypriots can 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 reminds us that a lot can be achieved through cooperation; 'we shall continue to work together in the name of peace and reunification' Mr Elcil concluded.

**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 then said that educational events such as the present workshops could contribute to the promotion of sound historical thinking and dialogue in Cyprus; essentials for escaping the nightmare of the past and securing a better, peaceful future. If history is a global total, that is the accumulation of all experiences, Mr Socratous argued, workshops related to the cultural dimension of the history of our country serve this basic bibliographical principle: If various historical sources are used as references, then the wider history of Cyprus is made known. Undoubtedly, asserted the representative of OELMEK, history of Cyprus is extensive incorporating multiple sides of human activity. By studying and examining the spectrum of past human activities, pupils and teachers have to proceed to the necessary comparison in order to identify differences and common points, to understand behaviours and attitudes. This, according to Mr Socratous, will lead to 'better understanding each other, something that is greatly needed in our country'. On ending his speech, Mr Socratous congratulated organisers for their efforts and wished great success to all.

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

**Ms Tatiana Milko, Administrator of the Council of Europe** expressed the Council of Europe's satisfaction for the Teacher Trade Unions' support and thanked the representatives for their addresses. 'Everything has been already said', Ms Milko pointed out, continuing that what the representatives had made clear with their speeches is that the Council of Europe does not impose decisions, but merely draws on the experiences already developed in a country and then brings everyone together to share and discuss. Bringing people together, she stressed, is one of the main aims of

the Council of Europe with the current workshops comprising a very good example. Likewise, the 9-10 June workshops were in line with the Council's previous activities on the island, that is, they were based on the reality of Cyprus as a multicultural country welcoming participants from all ethnic groups to work together.

Another important goal of the Council of Europe, Ms Milko continued, put forward not only for Cyprus but for all 46 member-states, is to help people develop knowledge and awareness of the world they live in, because history is not only about the past and '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 has cultural diversity as its main feature, thus not knowing about the other, Ms Milko agreed with previous speakers, can be damaging. Therefore, the Council of Europe's goal is twofold: 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. At the same time, the Council aims at developing skills and abilities necessary for pupils to understand and live in a world of cultural diversity, such as the ability to think critically, to express and support a viewpoint, ability to listen and respect representatives of other points of view or cultures, to provide arguments supported by evidence, to debate. For these to be achieved, respect for shared values should be present at all times, as well as a common methodology, which can be used when presenting cultural diversity.

Moreover, Ms Milko informed the participants that the Council of Europe had been working on the development of new ideas on how to supply teachers, according to their needs and experiences, with the information of new technology. 'We all live in this culturally diverse and diversified world and we all face similar challenges; these challenges create the common ground for our common cause, so we have to work together' the Administrator of the Council of Europe encouraged participants, stressing that the success of the previous activities in Cyprus was the outcome of careful planning based on the participants' support and feedback, and the preparatory brainstorming in Cyprus between the Council of Europe, Teacher Trade Unions (KTOEÖS, KTÖS, OELMEK, OLTEK and POED) and the Association for Historical Dialogue and Research. 'You have the information, Ms Milko told participants, 'by sharing it, something very interesting and useful is created, not only for Cyprus but for other countries too'. She also added that the 9-10 June workshops were exceptional, because they were very practical, directly related to the classroom needs. They also comprised 'mixed' teams of trainers, an innovation to the Council of Europe workshops: For each of the three workshops, two trainers from Cyprus and one from another European country worked hard, sharing perspectives from different educational contexts in order to prepare exemplary lesson plans and suggestions on the use of historical sources in teaching cultural and social history of Cyprus. In concluding, Ms Milko thanked participants for the substantial attendance and in a more light note remarked that the large numbers clearly illustrate that the workshops were equally interesting and exciting as the world championship of football which took place at that same time.

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

### **3. WORKSHOPS**

The plenary session was followed by active workshops on the use of historical sources in teaching cultural and social history of Cyprus, organised in such a way so as to enable participants to rotate and participate in all three workshops. The workshops were held at three different venues: Ledra Palace, JW Fulbright Center and Goethe Institute. Each one was animated by three trainers: two Cypriots (a Turkish-Cypriot and a Greek-Cypriot) and one from another member state of the Council of Europe. A Turkish Cypriot and a Greek Cypriot Rapporteur 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, nineteenth - twentieth Centuries;
2. Using sources created by travellers visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in nineteenth Century;
3. The use of historical sources when presenting the role of women in history of Cyprus: women in Cypriot wedding tradition in nineteenth -twentieth Centuries.

Participants across the divide worked together and prepared lesson plans according to their own interests; the ideas offered by the trainers via exemplar 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**

Each workshop was animated by three trainers and the language of the workshops was English. Interpretation in the Turkish and Greek language was provided in groups. During each session a team of trainers introduced their work with different sources on each topic: photos, texts, poems, recipes, lyrics, paintings, costumes. This introduction contained: 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. This part lasted approximately 30 minutes. After that all participants of workshops were given similar sources on each topic with a task to prepare their own plan of a lesson. 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 in view of 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 thirty minutes. Throughout the workshops, participants had the opportunity to receive valuable material and develop 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 and they were invited to note their criticisms as well as their practical suggestions for the future. A detailed description of the exemplar lesson plans, the tasks and questions, selected sources and participants' contribution in the form of schemes 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**

**“Using historical sources when teaching about childhood through history: child labour – children in mines in Cyprus, nineteenth - twentieth 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 them to form three groups; one for Primary School teachers (targeting children of 8 – 11 years), one for Lower Secondary School teacher (targeting children of 12-14 years) and one for the Upper Secondary School (targeting 15-17 years old). Mr Epaminondas presented the theme “Child Labour – children in mines in Cyprus, twentieth century” with lesson plans, tasks and activities for primary school children, Ms Louisa for secondary school

children and Dr 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 specific workshop was: “to learn about the specific situation of Cyprus’ working children in mid twentieth Century, by exploring the issues involved in child labour”. He added that they would focus on two thematic units: ‘Money versus Education’ and ‘the role of children in the family’. Anchoring in these two thematic units, Ms Louisa 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 specific workshop, that is: a warm up motivating activity; source analysis (textual and pictorial sources); group work and debate. Animators also presented a large variety of activities and suggested many inspiring teaching ideas that could be easily adopted by the educators in their own classroom. Throughout their presentations, the three trainers pointed out that: first of all, the questions asked and the activities planned for the history lesson should be directly related to the sources available to students. In addition, children need to be taught to learn to select the most appropriate sources to answer the questions they have in front of them and, moreover, that lesson plans could begin with questions that ensure the basics, the “ground understanding of the theme” and then move to open-ended questions, which promote the critical and creative thinking of students.

In particular, 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’ and building on this, he introduced another activity aiming to promote the argumentative skills and empathy of students: “In pairs compose a dialogue between two miners - one is seen complaining about the difficult situation and the other is encouraging him”. Then, Ms Louisa established the necessary ground knowledge for lower secondary school with questions like: ‘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 on the culture and values of the Cypriot society in the mid twentieth century. At the end of her presentation she posed the following enquiries: ‘Why a law prohibiting child labour alone, is not a guarantee that children do not work?’ and ‘what does this information tell us about the society in the mid twentieth century in Cyprus?’

After the presentations by the trainers, Ms Louisa proceeded with putting into practice the second objective of the workshop: ‘give participants the opportunity to work with the available sources and prepare their own lesson plans’. A printed selection of written and pictorial sources was thus distributed to participants and for approximately twenty minutes they worked in groups. Trainers visited all groups, facilitating discussions and offering suggestions, ideas and further challenging questions as to how lesson plans could be structured. The workshops concluded with a person from each group presenting the tasks, activities, and ideas the group had prepared for their lesson plan and general comments by participants.

## **Workshop 2**

**“Using sources created by travellers visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in nineteenth Century”**

### **Rapporteurs:**

Ms Effie IOANNOU

Ms Tugba YURUN

### **Trainers:**

Mr Brian CARVELL

Mr Mete OĞUZ

Dr Stavroula PHILLIPOU

The workshop started with the introduction of the animators to the teachers. Mr. Carvell first stressed the importance on searching for common ground, cultural diversity and common values in the world today and in Cyprus in particular. “In the classroom”, said Mr. Carvell, “the teachers should focus on using the same sources across the divide”. He then explained the structure of the workshop and set the main goal which was to prepare history lesson plans for further use in classrooms. Mrs Philippou introduced an overview of the sources chosen for the workshop. The written sources were distributed to the participants as handouts while the pictures were placed on the tables. Upon these sources the animators suggested some activities the teachers could use for the pupils. The tasks and activities suggested were separated into those targeting the Primary School (8 – 11 year old), the Lower Secondary School (12-14 years old) and the Upper Secondary School (15-17 years old). After the suggestion of activities, the teachers were 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 introduced a sample of a lesson plan for secondary school, elaborating on the following: Topic: (Bazaars in Cyprus), Aims and learning outcomes, Enquiry question, Introduction, Warm up activity, Plenary session, Group work, Conclusion and report –feedback of groups.

Following these presentations, participants formed three groups: one comprised of primary school teachers; one of lower secondary and one of upper secondary teachers. According to the aforementioned guidelines above participants from various ethnic groups were engaged in a process of choosing sources and devising lesson plans, which later had to present to the rest of the participants. The work in every group started with reading the sources introduced. In some cases, there was distribution of work, having each participant reading one of the sources and later presenting it to the rest of the group. In other cases, the tasks of reading and presenting all the sources were undertaken only by one of the teachers. Another teacher was responsible for writing the ideas down and two others responsible for presenting them.

A lot of 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 linked between them. For example, a picture used should have relevance to the written text selected. After the selection of the sources, there was brainstorming on what kind of activities should be applied. Many teachers put emphasis on tasks outside the classroom. They suggested visiting both old marketplaces and supermarkets so as the pupils could compare the past with the present. Other teachers stressed on how this subject could be used in other lessons than history such as maths and 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 opportunity for a language lesson. The secondary school teachers showed a special interest on the social and economic importance of the marketplace in a city. Therefore, they linked the marketplaces with the transportation of goods to the markets and investigated the relationship between the markets, the gates and the railway stations of Nicosia. While investigating the pictures the teachers were amazed by the variety of different people going to the markets. They pointed out the multiculturalism evident in a marketplace and stressed that this phenomenon goes back in time, something that could be emphasised in the classroom too. This realisation contributed to a vivid discussion. “Pupils should understand that people of various ethnic backgrounds were gathered in marketplaces and that were working together peacefully. Their main interest was to engage in trade (buy and sell)” said one of the participants. The workshop ended with the presentations of the groups which most of the times applied the guidelines of the lesson plan given by the animators and answered the questions.

### **Workshop 3**

**“The use of historical sources when presenting the role of women in history of Cyprus: women in Cypriot wedding tradition in nineteenth -twentieth Centuries”**

#### **Rapporteurs:**

Ms Christina KAOULLA

Mr Mustafa TUNÇBILEK

#### **Trainers:**

Mr. John HAMER, United Kingdom

Mr. Derviş ÇOMUNOĞLU, Cyprus

Ms Zacharoula MALAS, Cyprus

At the beginning of the workshop Mr. John Hamer introduced himself and the other two animators – Mr. Derviş Çomunoğlu and Ms Zacharoula Malas – to the participants. Then, briefly described the structure of the Workshop and set the main goal, which was to prepare lesson plans that could be used in classrooms. Afterwards, Mr. Hamer explained a sample of a lesson plan for pupils of lower secondary school (aged 10- 14). The lesson plan was previously distributed to the participants as handout, and was based on a corpus of sources (written sources, photos, paintings etc) that was also distributed to the participants. He explained that the lesson plan was



structured in such a way that would provide pupils with issues/ problems to tackle. The learning objectives of the lesson would be to enable pupils to extract information from the sources, to distinguish what is description and what is explanation and to enable pupils to propose hypothesis. Based on Mr. Hamer's proposed lesson plan, Mr. Derviş Çomunoğlu and Ms Zacharoula Malas presented questions and tasks that could be executed in the classrooms. Ms Malas presented first some activities for Upper Secondary School pupils (aged 14 – 17) and afterwards Mr. Çomunoğlu described some activities for Primary School pupils (aged 8 – 11); his presentation was enriched by a live demonstration of the Henna custom with the 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 School. The lessons plans produced should be based on the corpus of sources previously distributed to the participants. Further sources brought by the teachers could also be used. Furthermore, each group was given transparencies in order to write their lesson plan on. Subsequently, for about thirty minutes the participants engaged in discussions and debates, in order to address the aforementioned questions. In the majority of the groups the matters of discussions were the actual questions i.e. the title of the lesson plan or the sources that were going to be used. However, in one group the participants started their discussions by debating whether the context of the workshop was actually history or it was part of ethnography and what were the boundaries between the two sciences. They argued that every issue addressed in history teaching, has to relate to social and political events. Participants mostly debated on the sources that were going to be included in the lesson plan and the activities implemented in order to achieve the desirable outcome in the classroom. The teachers used mostly pictures and paintings, whilst written sources were much less used. When the selection of sources was achieved the participants brainstormed on the kind of activities to propose. The activities suggested were achievable within the classrooms and they involved extracting information from pictures and paintings. Whilst primary school teachers focused mostly on the description of wedding customs and the comparison between the Turkish Cypriot and Greek Cypriot wedding traditions, secondary school teachers focused on more historical questions. The lower secondary school teacher would request their pupils to propose hypothesis on the future of this country based on their findings about wedding traditions. Conversely, the upper secondary school teachers focused on the social context of marriage traditions and the information about the social structures of the nineteenth century Cypriot society that could be extracted by the sources.

At the end of the seminar 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 that addressed successfully the questions posed in the beginning. Further, the teachers stressed the need to have at their disposal sources from both sides of the divide. Finally Mr. Hamer made a brief conclusion of the seminar by stressing the need of

knowledge and understanding in multicultural societies. “We need to know about them” said Mr Hamer, “because knowledge promotes understanding”.

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

On the second and last day of the workshops (10 June 2006), the sessions continued in the same venues. The closing plenary session took place at Ledra Palace, after lunch. The session was chaired by Ms Tatiana Milko, Programme Officer, Department of Higher Education and History Teaching, 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. On opening the floor, Ms Milko, shared her feeling that the workshops had been intensive and the work undertaken very important. Even more important, she noted, was the dialogue with participants – the main editors and actors – whose proposals, questions, suggestions, criticism and information would show the way forward. Then she gave the floor to the General Rapporteurs to present their reports.

Presenting first, Ms Mehveş Beyidoğlu-Önen took participants back and through all activities, which took place during the 9-10 June workshops paying particular attention to the context of the workshops and the trainers’ contribution.<sup>1</sup> Abiding by that overview, Ms Chara Makriyianni focused on participant’s involvement and provided a synopsis of participants’ observations and comments derived from their experience.

Almost all participants declared that they very much appreciated the work done by trainers and local organisers, their preparation and commitment. The very positive impressions and encouraging feedback has been in accordance to 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 on the second day of the workings 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 is going on. Some felt that there was too much information given at the beginning of each workshops and a few commented that they felt that there were too many sources, some of them being too hard to read and not in participants’ first language. The latter made it very difficult for them to read, comprehend, brainstorm with other group members, discuss, write and finally present to all participants their written proposals. On this, some participants suggested that more translators were needed – not just to help participants understand trainers, but also to help them read the sources and most importantly to translate their points of view and facilitate exchange of ideas within and between groups. Several participants

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<sup>1</sup> For an overview of the 9-10 June 2006 workshops, please see previous sections.

focused on the role of facilitators and what they could have done to facilitate more productive interaction with and between participants.

Participants of one of the workshops felt that a more clear description of the aims was needed as well as a presentation of the theoretical foundation concerning the reasons for learning from and teaching with sources; the selection of the particular sources and overarching rationale. As one of the participants put it: “Was there a theoretical background and what was it?” Some, commenting on the quality of their group’s work, noted that they were carried away by their own historical interests and own knowledge, thus ended up preparing lesson plans for historians, but not focused down lesson plans for children with specific activities on *how* to promote historical skills and concepts. A number of participants considered what had been the implicit aims of the workshops with points of view varying: to get people together; to present shared histories; to hand out exemplar lesson plans; to be introduced to new sources; to initiate discussion based on certain ideas offered; to produce own material.

Others felt that more time for discussion would have enabled even better interaction, especially before participants were asked to create their own material. On this, a few participants suggested trainers to offer further assistance in helping participants refresh their skills; base their teaching on co-operative methods and focus their interests and make best use of limited available time and other participants’ knowledge and experience. In other words, they wished for 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 multiple ways, 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 to organise groups in such a way so that interaction between teachers from various levels and communities was promoted. Acknowledging that, participants stressed the difficulty of pursuing this due to the limited number of translators and suggested trainers to invite participants to sit in such a way so as to facilitate the best possible communication between group members. One participant warned against the danger of overgeneralisations and/or oversimplifications 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, he commented, to a superficial examination of sources and reaching conclusions without cross-examination or “triangulation” based on different sources. In a similar line, some participants identified the need for educators to be aware of how inferences should and are drawn and learn themselves to deal with issues of reliability and validity of sources before placing them in front of pupils. Acknowledging the challenges these issues encompass, participants identified the need for further training on how to carefully structure preparation within the tight time-management of the classroom in order to scaffold pupils’ historical understanding.

Overall, participants expressed their contentment that their main demand –to use the skills and knowledge acquired in previous workshops of the Council of Europe for

teaching specific thematic units from the history of Cyprus in classrooms– was satisfied.<sup>2</sup> Moreover, they expressed their satisfaction for the continuation of the cooperation with the Council of Europe and the fact that their interests, opinions and requests were respected.<sup>3</sup> The Association for Historical Dialogue and Research registered ‘new’ members, which shows an increasing interest in the current activities, aims and objectives. New comers and first-time participants commented very positively on the learning opportunities offered during the workshops. During discussions with participants during and between workshops, it became evident that many had found both the material and the ideas provided, helpful and useful for their lesson plans. Old members also confirmed using both the methodological and theoretical ideas as well as the material provided during the previous workshops in their teaching. In addition, as the written evaluation showed,<sup>4</sup> almost all participants liked very much the organisation of the workshops and the fact that workshops were prepared and animated by three trainers one from another member state of the Council of Europe and two from Cyprus (a Turkish-Cypriot and a Greek-Cypriot). Also, almost all participants appreciated the number and richness of sources provided; and many wrote that they felt lucky to have been able to receive and exchange loads of 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 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. As one participant put it: “What are the next steps? Where do we take it from here? We need to proceed from theoretical discussions to practical steps, from workshops on methodology to the preparation of practical, educational material”. Some highlights of the discussion were:

- 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 are worthy of investigation; their nonattendance strikes a sad cord to 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 mind, cooperation and mutual understanding are key elements in the teaching and learning of history in divided countries.
- Lesson plans, tasks and questions produced in the workshops should be trialled out with classes of children – that would be the most efficient way of looking, in practice, 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 together work for the future.

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<sup>2</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>3</sup> See Appendix II for a profile of the people attending the seminars since 2003

<sup>4</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 classroom practice, which can be further enriched by continuous exchange of ideas and networking of teachers across the divide – an area to which the Association for Historical Dialogue and Research has a lot to offer.

Ms Milko then took the floor to say that the seminars and workshops were indeed successful since, once again, a lot of people participated and worked with enthusiasm and it was clear that they would like to do more, with emphasis on interaction, exchange of ideas and useful educational material created by educators for educators. 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. ‘The Association for Historical Dialogue and Research, Ms Milko noted is our link, together we bring members from all communities to cooperate and use approaches that correspond to the general policy of the Council of Europe with regard to history teaching, 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.

After that, Ms Milko invited the trainers to share a few last words with the audience. Trainers thanked participants and organisers and expressed their thankfulness for being given the opportunity to contribute to the work done on history education in Cyprus.

Following closing remarks from the trainers, Ms Milko urged participants to look for the common difficulties, work on common ground, explore common approaches and deconstruct images of the enemy; she then concluded with a saying “If you want to be happy during your life, try to learn as much as possible each day”. Then, Ms Chara Makriyianni, President of the Association for Historical Dialogue and Research, announced the dissemination of Certificates of Attendance and expressed her confidence that the 9-10 June workshops, along with many 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 whole activities described in this report were completed.

## **5. CONCLUSIONS- 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 utmost interaction and cooperation of highest levels 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 can not be fulfilled unless members 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). 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 how to 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 the dialogue and enrich the debate in Cyprus.

**PART II**

**LESSON PLANS, QUESTIONS AND TASKS**

**Lesson Plans, Questions and Tasks from Workshop 1**  
**Using historical sources when teaching about childhood through history: Child labour and children in mines in Cyprus in the nineteenth and twentieth century**

**Trainers- Animators:**

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 (Age 12-14) (can also be used for the last class of elementary school)

**Duration:**

2 lessons (1 for Group Work and 1 Plenary)

**Rationale**

- The acceptance/rejection of child labour in Cypriot society has changed dramatically in the twentieth 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 twentieth century, by exploring the issues involved in child labour:
  - Money versus education
  - Role of children in the family
2. To learn about social dynamics by exploring issues of change and continuity, and multiperspectivity, again looking into:
  - Money versus education
  - Role of children in the family
3. To look at the bigger picture: child labour today



**Methodology:**

- Source analysis
- Group work
- Debate (comparing then and now)

**Sources:**

- Photos of Greek Cypriot and Turkish Cypriot children, from the archives of the Pancyprian Federation of Labour (PEO);
- Texts from 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 twentieth century]. Nicosia: The Center for the Study of Childhood and Adolescence (edited).
- Varnava, P., (1999), *Anadromes (mesa apo ton typo)* [Recollections(from the press)].Nicosia
- Varnava, P., (2004), *Kini ergatiki agones allinokiprion ke turkokiption* [Common struggles of Greek Cypriots and Turkish Cypriots].Nicosia
- 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 early and mid twentieth century].Nicosia: Center for the study of childhood and adolescence.
- PEO, (1991). *50 Years PEO*. Nicosia: PEO.

**Activities:****Warm up – Motivating Activity:**

The picture, below, is shown without any explanations.

PHOTO TO BE INSERTED
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**Students are asked to answer:**

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

Then, they are 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 2 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 the working children;
- Group B: on the legal aspects of child labour in Cyprus.

**Group A**

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

**Group B**

- Explain the child labour system under British law:
- What was the colonial legislation?
- In what way it was bypassed?
- Why was it bypassed?
- Do you think it was right to bypass the law?

**Plenary**

Each Group explains what sources were selected, shares their answers with the class, presented the different opinions that came out during group work (and how differences were dealt with) and compares 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.

Teacher sets the rules, and:

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

**To conclude the lesson:** Inspired by the conclusions on the blackboard teacher and students will 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 talk about their findings, observations and comparisons.

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

### **Primary School (Age 8-11) - 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?

PHOTO TO BE INSERTED

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. The poverty**

Ahmet Hasanbuli who started working in mines when he was fourteen says: "...I decided to come because we were poor I couldn't make it in the village" and his wife continues "we didn't eat enough bread to our hearts content; we were drying figs to eat".

#### **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.

#### **Source E. Task distribution**

The 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:**

1. Why did some families end up working in the mines in the beginning of the century?
2. In what ways did the children help their parents?
3. 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 told 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 were choosing 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 works for their master. “[I was like]...a slave” says Mr.Andreas “I had to wash dishes, to mop the floor, and then go to the shop”

**Source I. Difficulties in mines**

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

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

**Questions**

1. What were the benefits of working in mines?
2. What kind of difficulties did the 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/ High School (15-17 years old) - 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?

PHOTO TO BE INSERTED

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 eighteen 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 2 to 3 shillings<sup>5</sup> at mines and much less elsewhere, it was extremely high.

Securing this document did not appear to be the case in all mines, and not even in the ones that the document was necessary or not everyone paid to get it. Mr Hasan Haloushi, who decided to work for the mine when he was sixteen, 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 possible to know exactly how many children (under 18) were working in mines in the period before the end of the WWII?
- Why a law prohibiting child labour alone, is not a guarantee that children do not work?

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

Mr Xenis Louca told 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 told 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, the 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 was attracting of 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 were choosing 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 works for their master. “...a slave” says Mr.Andreas “I had to wash dishes, to mop the floor, and then go to the shop”

### Questions

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

### Plenary

- What does this information tell us about the society in the mid twentieth century in Cyprus? (Poverty, Bribe (Rusvet), children’s role in the 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 tasks were the teenagers doing in mines? How the information extracted from the text is supported by the picture?

**Additional activities:**

Find more about jobs done by children and teenagers in the mid twentieth 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 the young people have nowadays?

(From text) What kind of relationship did the people (of both communities) seem to have with their local authorities?

**Additional activities:**

Find more about the workers unions and their demands in the twentieth century.

### *Participants' lesson plan 3*

**Age level:**

Elementary School

**Rationale:**

Shift of the perception about children's rights and obligations

**Sources:**

Picture 2, Picture 9, Text H, text E

**Questions and tasks:**

What kind of jobs were the teenaged-children supposed to do? What opinion did their family seem have about child labour?

Do children work nowadays in our countries? What are the main differences between working then and now?

### **Additional activities:**

Find more about children who work under difficult conditions nowadays.

### **Curriculum links:**

These question and tasks could be integrated in

- 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 of 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 twentieth 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 eighteen 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 2 to 3 shillings<sup>6</sup> at mines and much less elsewhere, it was extremely high.

Securing this document did not appear to be the case in all mines, and not even in the ones that the document was necessary or not everyone paid to get it. Mr Hasan Haloushi, who decided to work for the mine when he was sixteen, 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 told 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 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 told 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, the 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 into the ground (called “faliomihani”) and they made holes into 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, described 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 twentieth century, these machines digging holes did not exist and the opening of the holes were done with hand tools (like axe, hatchet, chopper).

Despite the use of the machine that made holes at a later stage, the work was still difficult and hard for the 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 the 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, 67 years old, miner of the younger generation that worked at the tunnels of the Mitsero mine since he was 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 main contractors, i.e. the "faliathorus" (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 was done by means of an axe for the extraction of the minerals. In the surface 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)**

The 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 "minis" 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." 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 the 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 the minerals, pushing the wagons to the processing factories, guiding animals (donkeys or mules) carrying the tools from the preparation teams to the contractors, helping with the construction of rail tracks for the wagons, carrying water from the underground to the surface and providing the 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 the 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 Kalavassos mine described 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 axe. In brief, one would encounter children in all stages of production; the extraction, the processing to the transport of the 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 mortgage their land, their houses and their fields. In case that something was going wrong and they could pay back their loan on time the ....was getting their property.

Dr Peter Loizos<sup>7</sup> is mentioning that in 1926 “more than 40,000 acres of land and more than 500 houses and other premises had change ownership for the paying back of loans”, in Cyprus.

#### **Source H. The poverty (pp. 22-23)**

Ahmet Hasanbuli who started working in mines when he was fourteen says: “...I decided to come because we were poor I couldn’t make it in the village” and his wife continues “we didn’t eat enough bread to our hearts content; we were drying figs to eat”.

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

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

Pantelis Varnava who had been a miner is saying: “...it was very hot, 30,35,40 degrees, we were working with our underwear, naked. When someone about to get the shovel. the wagon or the spate, he had to use a wet cloth to stand their heat. The water we drunk was hot.

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<sup>7</sup> Peter Loizos 1986 Kypriaka 1878-1955 Allages sti domi tis koinonias(Changes in the structure of society), Speech at the open University.

Because of the fact that the mines had sulphur and the pyrites was causing fire every now and then, the smoke was going up from the ....of the mine, making it looks like a volcano...”

Ahmet Latif stated: “Some people were dying (from accidents) or getting 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 were choosing 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 works for their master. “...a slave” says Mr.Andreas “I had to wash dishes, to mob the floor, and then go to the shop”.

### **VISUAL MATERIAL**

Photos are courtesy of the Pan Cyprian Federation of Labour and all copyrights belong to the Federation.

#### **WORKING IN MINES**

PHOTO TO BE INSERTED

Picture 1

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

PHOTO TO BE INSERTED

Picture 2

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

#### **STRIKING WITH PARENTS**

PHOTO TO BE INSERTED

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)

PHOTO TO BE INSERTED

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**

PHOTO TO BE INSERTED

Picture 5

Young workers 14-16 years old signing a memorandum demanding from the colonial government the right to organize. 2567 signatures were collected from all over Cyprus. 1953.

50 years PEO, p.122

PHOTO TO BE INSERTED

Picture 6

“We work form 7am to 7pm”

Young workers in Nicosia are striking, demanding the right to organize, raise of salaries and less working ours 1953

PHOTO TO BE INSERTED

50 years PEO, p.98

## **OTHER JOBS**

PHOTO TO BE INSERTED

Picture 7

The shoemakers table, at the Cyprus Shoe Company, at Nicosia  
1939

Varnava, 2004, p.85

PHOTO TO BE INSERTED

Picture 8

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

PHOTO TO BE INSERTED

Picture 9

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

## **Lesson Plans, Questions and Tasks from Workshop 2**

### **Using sources created by travellers visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in the nineteenth Century**

#### **Trainers-Animators:**

Mr Brian CARVELL

Mr Mete OGUZ

Dr Stavroula PHILLIPOU

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

#### **Topic:**

A Cypriot market place (bazaar) in the nineteenth century

#### **Rationale:**

The aims of the lesson are:

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

#### **Activities:**

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

#### **Introduction:**

The teacher should introduce the lesson by telling the children they are going to be exploring who and what they might expect to find in a bazaar in Cyprus in the nineteenth century; what activities might be taking place; what different groups of people are there (traders, shoppers, gossipers, officials, tourists, etc) and do 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 nineteenth century Cyprus?
- Why did various groups of people go to bazaars in Cyprus in the nineteenth century?
- How did travellers see bazaars during their visits in Cyprus in the nineteenth 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 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 the 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 co-operative work

**Lesson (part one): Plenary**

Pupils have sources 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.

The teacher explains that the frame will help us focus 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 display board at the front of the class.

## Vision Frame

The diagram is a large square divided into four quadrants by a central square. The central square is labeled "PHOTO TO BE INSERTED". The four quadrants contain the following questions:

- Top: 1. Describe exactly what you see.  
2. What sort of people do you see?  
3. What different groups are involved here?
- Right: 4. What are people thinking?  
5. What do they think about the place?
- Bottom: 6. What do you feel about the picture?  
7. What makes you think this way?
- Left: 8. What questions would you like to ask the people?  
9. What other sources and information would help you understand the picture?



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

The 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:

- 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 ‘nationalities’ lived in Cyprus in 1873? Why do you think there are such a variety of nationalities?
- 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?

Group 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 parts 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 nineteenth 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 nineteenth 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**

The teacher should bring the class together for a few minutes at the end of the group work and ask one of the first two groups more groups to tell the rest of the class their answers to the first question, “what different groups of people go to the bazaar”.<sup>8</sup> The 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 nineteenth century. The teacher can use the answers given to reinforce how important the bazaar was to social life in the nineteenth century as well as to compare with present day marketplaces. Also, he or she could suggest that at the start of the

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<sup>8</sup> Note: The idea of exploring what different groups invest in the same place can be extended to work with other social settings and is a good method of introducing multiperspectivity.

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>

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

Navari, L. (2003). Maps of Cyprus from the Collections of the Bank of Cyprus Cultural Foundation. Nicosia: Bank of Cyprus Cultural Foundation.

Neville Smith, L. (n.d.). 'In an enchanted island' (pp. 44-48) article on William Hurrell Mallock who visited Cyprus in 1887.

Roussou-Sinclair, M. (2002). *Victorian travellers in Cyprus: a garden of their own*. Nicosia: Cyprus Research Centre.

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

#### Primary School (8-11 year old)

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 this?

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 what all the things are you don't know already)
- 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 old)**

Source A shows a market place (bazaar) in Lefkosia in 1878 (approx.). 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 they are in? (the bazaar)
- 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 market for all these reasons? Give reasons for you answer.
- How many different 'nationalities' are mentioned in the account? Why do you think there are such a variety of nationalities?
- 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 the positive and negative things the writers say about Cyprus when describing the bazaars.
- How did foreigners interact with the locals in the bazaars?

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

Explain how these sources (A,B,C,D,F,G,H,I,J) are useful for an historian 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 nineteenth 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?
- Who were they writing for?
- 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-group:**

10-11 years of age

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

Social history of Cyprus during Ottoman and British Periods, Language, Social Studies, Art, Songs in Music

##### **Aims** -Students are expected to:

- understand what changes over time and what remains the same in the case of Bazaar in Cyprus
- the multicultural nature of Cypriot society

##### **Sources:**

- Visual sources: D, A
- Written sources: E, H, F
- Song on Bazaar
- Pictures of today's bazaars
- Pictures and CD on *genekopazaron* (The Women's Bazaar where women would be the only sellers of products, and which took place on Fridays; it continued to exist until the late 1950s to early 1960s)

##### **Tasks-Questions to be answered in groups**

- What do you think this picture (Source A) shows? When? Where? Who? After pupils recognise 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 need to discuss first 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 adopted by ethnic groups and their interactions (pictures and source F). Identify the reasons why different groups of people would go to the bazaar.
- Occupations and professions (pictures and source F)
- Who is missing from the picture? Act it out! (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 inform their comparisons between bazaars in Cyprus in 1878 and today.

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

#### **Age-group:**

10-11 years of age

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

Social history of Cyprus during Ottoman and British Periods, Language, Social Studies, Art, Songs in Music

**Aims** - Students are expected to:

- understand what changes over time and what remains the same in the case of the Bazaar in Cyprus
- discuss the multicultural nature of Cypriot society

#### **Sources**

- Visual sources: D, A
- Written sources: E, H, F
- Song on Bazaar
- Pictures of today's bazaars
- Pictures and CD on *Genekopazaron* (The Women's Bazaar where women would be the only sellers of products, and which took place on Fridays; it continued to exist until the late 1950s to early 1960s)

#### **Tasks-Questions to be answered in groups**

- What do you think this picture (Source A) shows? When? Where? Who? After pupils recognise 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 need to discuss first 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 various 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 adopted by ethnic groups and their interactions (pictures and source F). Identify the reasons why different groups of people would go to the bazaar.
- Occupations and professions (pictures and source F)
- Who is missing from the picture? Act it out! (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 inform their comparisons between bazaars in Cyprus in 1878 and today.

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

#### **Age-group:**

15-17 years of age

#### **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 various communities of Cyprus
- to discuss the importance of economic interdependence in the development of relations between the various communities of Cyprus

#### **Sources:**

- Visual sources: D, A, K, C, I
- Written sources: J (matched with D), G (matched with K)

#### **Tasks-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 S. Sophie 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 discussing how the economy brought and still brings (particularly after April 2003) people together in Cyprus.

### ***Participants' lesson plan 3B:***

#### **Age-group:**

15-17 years of age

#### **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 nineteenth century
- compare the views of English and other travellers
- explain the differences between these views

#### **Sources:**

- Visual sources: D
- Written sources: J and F

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 imperialistic English view of Samuel Baker in 1878 (while acknowledging its complexity) with the view of the Austrian Archduke Louis Salvator in 1873

### **Assessment and Homework:**

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

## LIST OF WRITTEN AND VISUAL SOURCES

- A Photograph of market place by J. P. Foscolo approx. 1878  
(The comment on the photograph is an excerpt from the book 'Cyprus 1878, the journal of Sir Garnet Wolseley' published in 1991 by the Cyprus Popular Bank Cultural Centre. J. P. Foscolo was the official photographer of the British forces at the time)
- B Engraving of wells in bazaar by Archduke Louis Salvator 1873
- C Engraving of Bejuk Khan by Archduke Louis Salvator 1873
- D Engraving of bazaar in front of St Sophia-Selimiye Mosque 1878
- E List of 23 bazaars from Archduke Louis Salvator 1873
- F Extracts from Archduke Louis Salvator 1873
- G Extract from William Hurrell Mallock
- H Extracts on Bazaars around Cyprus by Samuel W. Baker.
- I Map of Nicosia 1905
- J Extracts from Samuel W. Baker
- K Photograph of Nicosia Bazaar in the early 1920s

## 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 for sale, a product I was not aware that grew here”.

(The comment on the photograph is an excerpt from the book 'Cyprus 1878, the journal of Sir Garnet Wolseley' published in 1991 by the Cyprus Popular Bank Cultural Centre. J. P. Foscolo was the official photographer of the British forces at the time)

Flax = fibre from the stem of this plant, used to make linen



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

“There are twenty-three bazaars in all.

Manufactures

Tailors

Calico, rugs, hides

European shoemakers

Shoemakers

Turkish shoes

Yarns

Cabinet-makers

Carriages

Copper articles

Silversmiths

Ironware

Earthenware

Haberdashery

Taverns

Vegetables and meat

Fish

Halavà (sweets)

Women

Cotton

Flour

Wheat and barley

Mules”

(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)

Yarn=fibres (esp. of wool) that have been spun for knitting, weaving, 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-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 (p.52) Cabinet-makers, 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, 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. 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, kolokasias, Jerusalem artichokes, carrots, long radishes, 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, carriages, saddlers, 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

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, Alatià, 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 necklets 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 Pazarı Camisi*, Turkish women sell cotton articles; a little further up there is a street, *Sokkagi 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”.

(Account by Archduke Louis Salvator of Austria, in his book describing his visit to Cyprus in 1873 “Lefkosia, 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 6 months.)

gable=triangular upper part of the side or end of a building, under a slopping roof

calico=type of cotton cloth, especially plain white or unbleached

hide=animal’s skin

virtuals=food and drink, provisions

radishes=plants with a crisp hot-tasting root

yokes=shaped piece of wood fixed across the necks of two animals pulling a cart, plough etc

saddlers=makers of saddles, seats, often of leather, for a rider on a horse, donkey etc

#### **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”

(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).

#### **SOURCE H: Extracts on Bazaars around Cyprus by Samuel Baker which are useful in perhaps 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, &c., 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.

(Extract from Samuel Baker's book (1879) *Cyprus as I saw it in 1879*, who was an English explorer)

**SOURCE J: A colonial-imperialist 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; 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, untinged 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 Cypriotes were Candians (Cretans) their voices would be forcibly heard, and the Turkish rule beneath the British uniform would be quickly overthrown.

The Cypriote, 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 Cypriote 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 – PICTORIAL SOURCES**

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**Lesson Plans, Questions and Tasks from Workshop 3**  
**Using sources: Women in Cyprus - as reflected in wedding traditions**  
**of the nineteenth and twentieth century**

**Trainers – Animators:**

Mr John HAMER

Mr Dervis COMUNOGLU

Ms Zacharoula MALAS

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

**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 their conclusions. The groups will then present their conclusions in a final whole class plenary session.

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:**

(i) Group A:

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

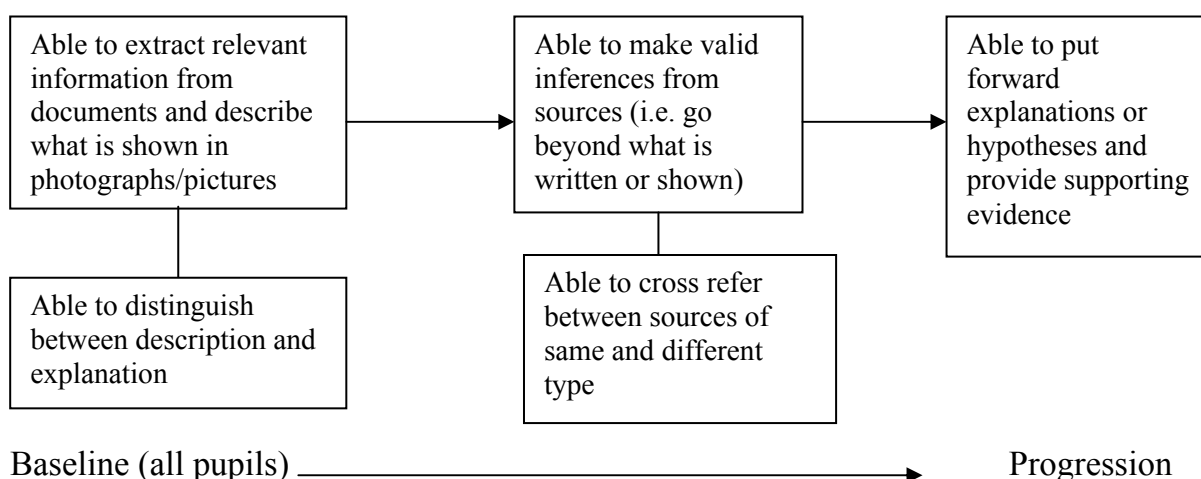
(ii) Group B:

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

(iii) 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 flip chart paper that can be displayed in the 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 (eg people have continued to dress up and wear special clothes for weddings, but what that clothing looks like 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 flip chart paper that can be displayed in the 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 the most significant and what the least significant of the similarities and differences are.

## **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 flip chart paper that can be displayed in the 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

PHOTO TO BE INSERTED
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(Extracted from Source A. Photograph projected onto screen without caption)

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.*

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 (Age 8-11) - 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:

*Amalia* style dress

*(photo to inserted)*

*Bindali* dress

*(photo to inserted)*

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 Turkish Cypriots and Greek 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 district, *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 nineteenth- early twentieth century that are mentioned/seen in the sources (or you have heard of during your investigation).
- Write present customs (of late twentieth 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.

	<b>Traditional wedding customs nineteenth- twentieth century</b>	G/C	T/C	MAR	ARM

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

<b>Greek Cypriot</b>	<b>Turkish Cypriot</b>	<b>Maronite Cypriot</b>	<b>Armenian Cypriot</b>

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

<b>Single ethnic group's custom differing from place to place</b>	<b>Reasons for differences</b>

### Question 1:

Suggest and discuss with your group:

- Reasons for the similarities and differences between Greek, Turkish, Maronite 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 family and in society, including, apart from the bride and groom, members of family and 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 nineteenth and twentieth century
- Changes in women's role in weddings and reasons for change.
- How reliable an indicator of the position of women in society is wedding tradition?

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/ High School (15-17 years old)

### Group 1 – Chart 1

Worksheets filled-in with some of the possible answers students could give

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 Armenian 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, shawl etc.	Invitation by printed cards.
Ressi (in Paphos, Marathasa, Pitsilia, not in Nicosia) by G/Cs, T/Cs, Maronites.	<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/Cs, G/Cs, Maronites of A. Marina).	
Preparing and dancing with bridal quilt/mattress - little boy rolled on it (G/Cs, T/Cs, Maronites, Armenians).	
Painting with henna (T/Cs, G/Cs).	Henna (T/Cs)
Wrestling of men (T/Cs), quarrels (Maronites of A. Marina), labours of groom: braking of <i>Kouzali</i> , bride snatching (G/Cs).	
Adornment of bride: bridal dress was the "Sunday best" dress before the advent of white gown in the end of nineteenth century; money and jewels on her dress; red sash around her waist. (Maronites: 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/Cs, Maronites 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/Cs: by bride, G/Cs: by groom).	Wedding cake, loukoumi, sugared almonds to guests.
Braking of jug/plates on the ground (T/Cs, Armenian).	Couple blessed with burning olive leaves and sprinkled with rosewater.
Slaughter of chicken/cockerel (G/Cs), of sheep under bride's feet (Armenians).	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 the house in some regions abandoned after the beginning of urbanization in 60s, 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 memorial services of the dead).
Wedding bath of 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 the 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 symbolizes virginity and passage to a new married life.
Bride with head down. ( <i>kamaroma</i> )	Throughout the wedding, lasting many days, the bride was sitting with head down covered with a shawl, like obedient and serious girls should do!
Bursting of pomegranate.	Bursting a pomegranate symbolizes 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 the 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

Traditional wedding customs nineteenth- twentieth century (G/C, T/C, Maronite, Armenian)	G/C	T/C	MAR	ARM
Dowry from woman to man, (some places man builds the 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
	Braking of pomegranate (G/C: by groom or his mother T/C: by bride)	X	X		
	Braking 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

Typical Greek-Cypriot custom	Typical Turkish-Cypriot custom	Typical Maronite-Cypriot custom	Typical Armenian-Cypriot custom
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 nineteenth C.)	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
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 urbanization in the 60s/70s.	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 60s and 70s, 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).

### Group 3 – Chart 1.a

Customs showing women's position
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)!
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 nineteenth century (Till 1980, dowry agreement was required by Church, as part of the wedding ceremony).
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).
Ressi folksong: “come you all co villagers girls...to wash ... to mill ... to cook the ressi”.
Folksongs and <i>chatismada</i> : bride is characterized as dove, rose, honey-like, lemon-blossom, etc.
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).
The red sash tied around bride's waist symbolizes virginity and passage to a new married life (and freedom from her family: <i>Omodos</i> ).
Bride with head down. ( <i>kamaroma</i> ) throughout the wedding festivities that lasted many days.
Little boy rolled on bridal bed so that first baby would be a boy.
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.
Showing evidence ( <i>korasata</i> ) of bride's virginity to community (mainly groom's kin). 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 <i>Digenes Akrites</i> ). 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 the house.
Ceremonial shaving of groom accompanied by music and folksongs.
Wrestling of men (T/Cs)/ labours of groom, like braking of a log/ <i>Kouzali</i> 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, <i>vraka</i> , 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.

### Additional Bibliography

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Magda Ohnefalsch-Richter, “Hellenica Ethni kai Ethima stin Kypro”, transl. Anna Marangou, Cultural Center of Popular Bank, Lefkosia 1994, pp.198-207.

G. Papacharalambous, “Kypriaka ethi kai ethima”, 1965, p. 90-138.

Mary Pyrgou, “Kypria”, 10000 B.C – 390 A.C , 2005.

M. Pyrgou, “The Cypriot Woman at a Glance”, 2005

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E. Rizopoulou-Egoumenidou, “The traditional wedding as recorded by travellers in the nineteenth century”, Archiv fur Volkerkunde 54, 2004, pp. 113-128.

Athena Tarsouli, “Kypros”, 1964, pp. 433- 456.

### **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 of age

##### **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, they, with the help of their teacher, 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 the woman.

***Participants' lesson plan 2*****Lesson title:**

Women's position in weddings and life in general.

**Age group:**

12-15 years of age

**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.
- Then give an enquiry question: "Mention some ways in which women participated in the wedding customs and rituals". Use the sources available to justify your answer".
- Also: "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 of age

**Goals:**

- To compare the wedding dresses of the Greek Cypriot and the Turkish Cypriot brides.
- 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-Tasks:**

- Describe the photographs of the Greek-Cypriot and Turkish-Cypriot brides: Sources E and F.
- When and Where?
- 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 socioeconomic 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 family and in society and b) a community's history and culture (production sources, level of civilization, 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 of age

**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 of age

**Curriculum links:**

History, Sociology, Literature

**Sources:**

A, E, F:

Photographs of nineteenth, early twentieth C. 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 nineteenth- early twentieth C. Who was in a better position and why?

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

Significance of dowry for women of early nineteenth C.

**Age group:**

Upper Secondary 15-17 years of age

**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 the family in general and the woman in particular at the beginning of the nineteenth C.?

**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 of age

**Curriculum links:**

History, Literature, Sociology

**Sources:**

- Sources L, 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?

### WRITTEN AND VISUAL SOURCES

- 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  
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 nineteenth century Greek-Cypriot bride (K.M. Karamanou, *Cyprus*, 1954, p. 184)
- F Photograph of a Turkish-Cypriot bride (1940)
- G Photograph of Turkish-Cypriot bride wearing *bindali* dress (Rita Severis Collection)
- H Photograph of Greek-Cypriot woman wearing *Amalia* dress (Rita Severis Collection)
- I Text on Greek-Cypriot bridal wedding costume in the eighteenth and nineteenth 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*  
*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

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

- O     *Dowry Agreement*, Lia Mylona, 'Wedding' in the book *The Cypriot Woman*, 1980, p.29

## WRITTEN SOURCES

### SOURCE C: WEDDING IN THE BLADANISIA VILLAGE

By Kutlu Adali

*Dagarcik (Rucksack)-Notes from the villages I visited*

Nicosia

1963, pp.208-212

In the village of Bladania (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**

Oguz M. Yorgancıoğlu  
*Cyprus Turkish Folklore*  
 Famagusta,  
 1980, pp.41-42

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)**

*Interview with a lady from NAREG Armenian School,*  
 June 2006

Armenians came to Cyprus as refugees from different regions of Eastern Turkey after the Armenian genocide of 1915. They had many financial difficulties. The weddings were simple and they couldn't 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\***

(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

\*cracked wheat

## SOURCE K

### CYPRIOT BRIDE

Drums are playing goun goun,  
shouted all around  
Lion brothers are dancing so beautifully.  
Bottles are tın tın tın tın, **Herses** 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.  
*[instrumental melody]*  
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 wouldn't 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.  
*[instrumental melody]*  
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.

### KIBRIS GELİNİ

Davullar çalar güm güm, her yanlar çınlar.  
Aslan gardaşlar ne güzel oynar.  
Şişeler tın tın tın tın, **herseler** gaynar.  
Kızlar dizilmiş gelini tavlalar.  
Al olur bal olur Kıbrıs gelini  
Gelinler söyleyin benim halimi  
*[instrumental melody]*  
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  
*[instrumental melody]*  
Al olur bal olur Kıbrıs gelini  
Gelinler söyleyin benim halimi  
Al olur bal olur Kıbrıs gelini  
Gelinler söyleyin benim halimi



## **SOURCE K: BRIDE OF CYPRUS**

Text and Music by  
Shevki Mehmet of Goenyeli  
(FOLK - translation from the Turkish-Cypriot song)

The drums play goun goun  
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 doun doun, 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**

Mahmut Islamoglu,  
*Cyprus Turkish Culture and Art*,  
Nicosia,  
1994, pp.16-17

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 4 and half to 5 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 40th day after the death of someone.

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

Xenophon Farmakides,  
*Cypriot Folklore*,  
1938, p. 217

**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**

A. Fragkiskou  
*History and Folklore of the Maronites of Cyprus*,  
1989, pp. 227-233

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**

*Interview with Tonis Solomou, musician from Ayia Marina, now in Nicosia.*

June 2006

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

A procession consisting of the groom, his relatives and friends, leaded 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 quests 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**

Lia Mylona

‘Wedding’ in the book *The Cypriot Woman*

1980, p.29

**[photo to be inserted]**

## **VISUAL SOURCES**

**[photos to be inserted]**

**APPENDIX I**  
**Programme of the 9-10 June Workshops**

## **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

### **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 MILKO, Council of Europe  
Ms Tatiana MILKO, 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: “Using historical sources when teaching about childhood through history: child labour – children in mines in Cyprus, nineteenth - twentieth 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: “Using sources created by travellers visited Cyprus when teaching social and cultural history: travellers about Cypriot marketplaces in nineteenth 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 nineteenth -twentieth 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

**Three parallel workshop sessions - Continuation of Session II**

11.00 – 11.30

Break

11.30 – 13.30

**Continuation of the workshop Session III**

13.30 – 14.30

Lunch

14.30- 15.00

Questionnaire research

15.00 – 16.00

**Plenary Session**

Chair: Ms Tatiana MILKO, 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 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

**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  
of the 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 seminar was organized by three 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 seminars:** 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 can not be fulfilled unless members 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	Minimum	Maximum	Mean	Std. Deviation
Would you recommend similar events by the Association to your colleagues?	242	3	5	4,70	,527
Would it be useful to attend a follow-up of the workshop?	242	3	5	4,65	,543
The way the workshop was organized by three persons.	241	2	5	4,48	,678
The teaching approach of the facilitator.	240	2	5	4,42	,705
How satisfied are you with the workshop?	241	2	5	4,41	,697
The clarity of the seminar goals.	241	2	5	4,40	,769
The content of the workshop.	241	2	5	4,38	,732
The practical ideas provided.	242	2	5	4,38	,690
The teaching materials used.	242	1	5	4,37	,712
The structure of the content presented.	241	2	5	4,35	,722
The interaction in the classroom.	242	1	5	4,19	,888

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** then 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	Std. Deviation	Std. Error Mean	Mean
How satisfied are you with the workshop?	Day 1	66	,846	,104	<b>4,15</b>
	Day 2	175	,605	,046	<b>4,51</b>
Would you recommend similar events by the Association to your colleagues?	Day 1	67	,681	,083	<b>4,55</b>
	Day 2	175	,445	,034	<b>4,75</b>
Would it be useful to attend a follow-up of the workshop?	Day 1	67	,605	,074	<b>4,60</b>
	Day 2	175	,518	,039	<b>4,67</b>
The way the workshop was organized by three persons.	Day 1	67	,746	,091	<b>4,33</b>
	Day 2	174	,642	,049	<b>4,54</b>
The teaching approach of the facilitator.	Day 1	67	,854	,104	<b>4,24</b>
	Day 2	173	,625	,048	<b>4,50</b>
The teaching materials used.	Day 1	67	,903	,110	<b>4,13</b>
	Day 2	175	,604	,046	<b>4,46</b>
The content of the workshop.	Day 1	67	,837	,102	<b>4,10</b>
	Day 2	174	,660	,050	<b>4,48</b>
The structure of the content presented.	Day 1	66	,851	,105	<b>4,12</b>
	Day 2	175	,648	,049	<b>4,44</b>
The clarity of the seminar goals.	Day 1	66	,938	,115	<b>4,17</b>
	Day 2	175	,677	,051	<b>4,49</b>
The interaction in the classroom.	Day 1	67	1,132	,138	<b>3,85</b>
	Day 2	175	,737	,056	<b>4,33</b>
The practical ideas provided.	Day 1	67	,809	,099	<b>4,16</b>
	Day 2	175	,623	,047	<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 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%
6	-

In the question “In case you participated at least once in previous seminars 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	,385	3	5	<b>4,88</b>
	November 2005	174	,634	3	5	<b>4,50</b>
	June 2006	241	,697	2	5	<b>4,41</b>
	Total	465	,660	2	5	<b>4,50</b>
Would you recommend event to colleagues?	November 2004	49	,317	3	5	<b>4,94</b>
	November 2005	174	,461	3	5	<b>4,72</b>
	June 2006	242	,527	3	5	<b>4,70</b>
	Total	465	,489	3	5	<b>4,73</b>
Would it be useful to attend a follow-up of the workshop?	November 2004	50	,424	2	5	<b>4,94</b>
	November 2005	174	,627	1	5	<b>4,68</b>
	June 2006	242	,543	3	5	<b>4,65</b>
	Total	466	,571	1	5	<b>4,69</b>
The way the workshop was organized by three persons.	November 2004	50	,385	3	5	<b>4,88</b>
	November 2005	174	,710	2	5	<b>4,47</b>
	June 2006	241	,678	2	5	<b>4,48</b>
	Total	465	,676	2	5	<b>4,52</b>
The teaching approach of the facilitator.	November 2004	50	,274	4	5	<b>4,92</b>
	November 2005	174	,756	2	5	<b>4,44</b>
	June 2006	240	,705	2	5	<b>4,43</b>
	Total	464	,708	2	5	<b>4,48</b>
The teaching materials used.	November 2004	50	,591	2	5	<b>4,76</b>

	November 2005	173	,759	2	5	<b>4,46</b>
	June 2006	242	,712	1	5	<b>4,37</b>
	Total	465	,726	1	5	<b>4,45</b>
The content of the workshop.	November 2004	49	,486	3	5	<b>4,82</b>
	November 2005	173	,748	2	5	<b>4,42</b>
	June 2006	241	,732	2	5	<b>4,38</b>
The structure of the content presented.	Total	463	,727	2	5	<b>4,44</b>
	November 2004	49	,662	2	5	<b>4,76</b>
	November 2005	174	,791	2	5	<b>4,36</b>
The clarity of the seminar goals.	June 2006	241	,722	2	5	<b>4,35</b>
	Total	464	,751	2	5	<b>4,40</b>
	November 2004	50	,517	3	5	<b>4,76</b>
The interaction in the classroom.	November 2005	174	,801	1	5	<b>4,38</b>
	June 2006	241	,769	2	5	<b>4,40</b>
	Total	465	,766	1	5	<b>4,43</b>
The practical ideas provided.	November 2004	49	,577	2	5	<b>4,80</b>
	November 2005	173	,793	2	5	<b>4,42</b>
	June 2006	242	,888	1	5	<b>4,19</b>
	Total	464	,844	1	5	<b>4,34</b>
	November 2004	50	,385	3	5	<b>4,88</b>
	November 2005	174	,866	1	5	<b>4,40</b>
	June 2006	242	,690	2	5	<b>4,38</b>
	Total	466	,752	1	5	<b>4,44</b>