

VOLUME 2

# CYPRUS A CLASSROOM WITHOUT WALLS

A TEACHER'S GUIDE TO ENGAGING  
WITH SIGNIFICANT SITES



óμλος ιστορικού διαλόγου  
και έρευνας **association**  
**for historical dialogue**  
**and research** tarihseI  
diyalog ve araştırma derneđi

### **The Association for Historical Dialogue and Research (AHDR)**

The AHDR was established in 2003 by a group of educators and historians to open dialogue around issues regarding history. The AHDR mainly operates in the fields of history education and peace education, and with its activities fosters values of historical understanding, critical thinking and multi-perspectivity. The AHDR organizes workshops, trainings, conferences, and tours; develops policy recommendations; produces supplementary educational material and provides resources with its library. ([www.ahdr.info](http://www.ahdr.info))



Federal Foreign Office

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## How is the publication structured?

This publication is designed to support educational visits across the island of Cyprus to specific sites with significance to past and present life. These sites may include one or more buildings and an associated landscape or be part of a larger human-made landscape. Each of the two volumes covers eight sites. A map showing the locations is on the last page of this publication.

Each volume begins with a Pedagogical Section, which raises issues related mainly to History fieldwork, followed by a short 'toolkit' chapter, called **Section 0**. The toolkit can be used at a range of locations to assist learners to recognise and name key architectural features, carry out building type and key feature surveys, and to make their own simple plans and annotated drawings. The two volumes include different Pedagogical Sections and Section 0 materials.

Each of the eight sites has its own module, which consist of the following sections:

- Five pages for educators, including a site briefing, a scenario and key enquiry question, a lesson plan for lower secondary, and a lesson plan for upper secondary schools.
- Five pages of learners' materials to be used in suggested context-setting activities in class, and information gathering during the visit.
- Additional sources, visual material for the site and support documents are provided on the website of AHDR ([www.ahdr.info](http://www.ahdr.info)).

## Legend



Section 0



Pedagogical Section Volume 1 (V1)



Extra Material on AHDR Website



Pedagogical Section Volume 2 (V2)

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# Foreword

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It is with great pleasure and honour that we present this publication to Cyprus and beyond. The final product is the result of the work of a dedicated, knowledgeable and passionate group of authors. The team has taken under account not only the theoretical premises of the issue, but also the ideas, proposals and concerns of a great number of educators from various disciplines, levels and communities. This fine combination makes the publication methodologically sound and also practically grounded. We sincerely hope that it is going to serve as a unique resource for teachers, teacher trainers and a wider audience of educators from different disciplines for the benefit of young generations living in Cyprus.

“Cyprus: A classroom without walls” builds upon the legacy established by the AHDR, in which the pedagogical dimension is central and takes it a step further. While it maintains the central role of history education, it adopts a more cross-disciplinary approach, in line with modern scholarly approaches and recommendations from key international organizations. In this manner, historical, geographical, social, environmental and other issues can be tackled in their complexity. Students from all backgrounds are taken through a journey, in which significant moments of history intertwine with contemporary realities, making the study compelling and engaging. Another pioneering element of the publication is the selection of sites, which are located across Cyprus, highlighting the potential of the island to be regarded as a common space for learning.

The primary aim of this publication is to support Cypriot teachers with supplementary material, which will help them enhance their educational visits. What we hope, is that beyond its practical use, the publication will support the creation of a community of practice which transcends dividing lines; deconstructs stereotypes, builds students’ resilience to conspiracy theories, addresses intolerance through and in education and improves critical thinking. Possibly, also, to serve as a source of inspiration for more dialogue, cooperation and understanding between and among communities in Cyprus.

Alev Tuğberk and Marios Epaminondas  
AHDR Board Members

# Introduction

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‘Cyprus: A Classroom without Walls’ is the continuation of AHDR’s work on viewing curricula in an interdisciplinary and cross thematic manner that offers educational opportunities for interaction with significant sites.

So far, educational visits have been considered as a little more than a ‘day out of school’, and frequently without pre- or post-visit educational activities, or even much learning, unless the teacher has a personal interest in the matter or follows an out-of-the-box approach. Here, we seek to help learners recognise and conceptualise History as a complex weaving of different evidence, lives and interpretations rather than a single or purely national story; and to look at Geography through lenses appropriate to the context, including consideration of multiple influences which reshape our views on the environment. Learners will be challenged to respond to scenarios where History and Geography impact lives and landscape, relationships and communities, thus building transferable knowledge and skills, and resulting in high quality, well focused, educational visits with learning outside the classroom at their heart.

We would like to invite teachers to make use of the material by incorporating it into their existing practices and to adapt it without hesitation, if they see fit, so as to suit the needs of their students. We hope you enjoy using this material as much as we enjoyed creating it and we wish that it creates a platform for engaging in dialogue and deconstructing walls on our island through education.

Loizos Loukaidis  
AHDR Director

# Pedagogical Section: Developing Deep Historical Thinking through Fieldwork

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The aim of learning outside the classroom is to develop deep historical thinking (Wineberg, 2001; Seixas, 2020) which will include developing a curiosity about familiar places as well as new places, and observing locations closely. Learners should develop the ability to create rich descriptions and analysis based on gathered and observed evidence, and the acquisition of knowledge and skills. They should be helped to understand and use the technical vocabulary to interrogate, understand and select information to reach substantiated valid conclusions.

Educators should encourage learners to approach on-site work with curiosity and interest. Classroom preparation will have introduced them to some sources, and now they will encounter physical sources and use paper or e-sources while visiting a location. Using lots of questions will be helpful. For example: What can be seen? What details stand out and raise questions of their own? Who lived/worked here? What else would they like to know about the place, its buildings, its people?

## Interpreting buildings as a source

High quality History Education includes a training in understanding and interpreting historical sites and monuments. It will include carefully (and safely) exploring sites in order to make sense of them, to get a sense of spatial relationships and to try to make sense of change and development over time. This can present many challenges as many locations have tiers of complexity and may represent usage over very long periods and changes of use. Helping pupils build key skills and knowledge will include sharpening awareness of key features of buildings and observing what a site tells us about development and use. It will mean developing observation skills, and an ability to draw on specific terminology to describe a site as well as the ability to make inferences and reach conclusions (CoE, 2006, 2014, 2020; EuroClio, 2017).

DeWitt and Storksdieck, (2008) argue that effective on-site learning is best facilitated when a language rich approach is used to describe buildings so that learners can pick out details and describe and understand the typical and the unique in an environment. Photography or drawing, sound recordings or written descriptions can be used to record what can be seen on-site, and help learners refresh their memories about a site when they have left the area. In the resource, the Section Zero materials in both volumes are intended to help identify some of the key details of buildings and to help learners build confidence in using specialist vocabulary.

Careful observation of buildings by looking for dating evidence is key in dating buildings and finding out about form and function. The front or facades of buildings are usually their public face, so owners tend to look after the frontage best, renovating that most often. As a result, looking at the roofs, the backs and sides of properties, and focusing on individual features can be helpful to identify the true age and development of a site.

## Sketching and making annotated drawings

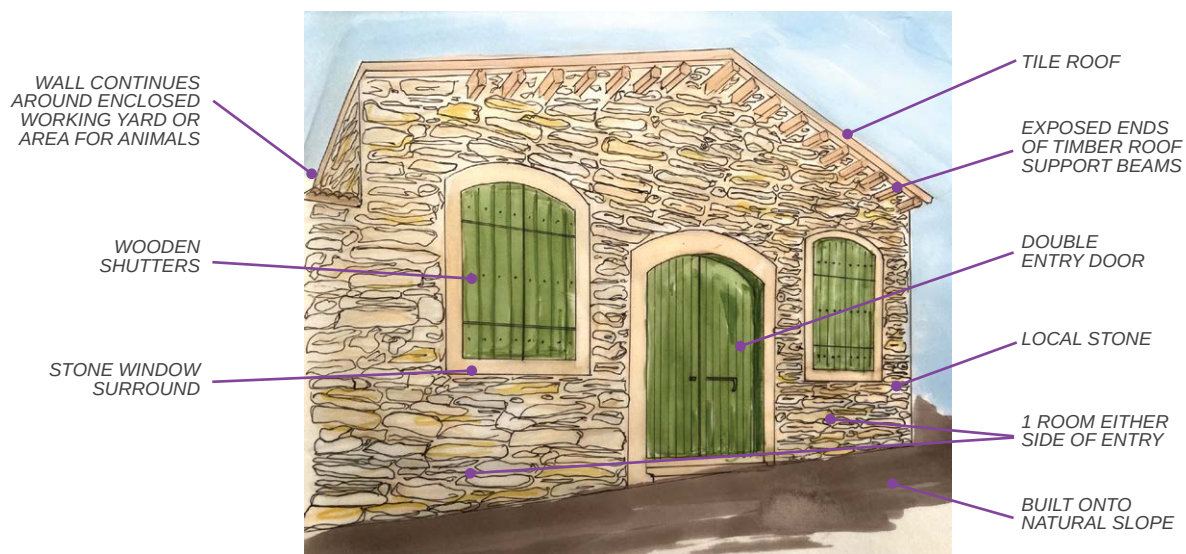
Noticing and recording detail is a vital part of working at a historic site, and in understanding the landscape and the relationships between different parts of the site and its use (Copeland, 1993). Some teenage learners are particularly reluctant to do things which their friends might criticise as 'not good', so stress that sketches made at a site are not intended as finished articles. Ask learners to choose a safe and suitable location to take a photograph, describe in writing or draw a building carefully so that key aspects of the shape and key features are noted. Sometimes capturing an image with a camera-phone and drawing up a good quality representation is better than standing at a busy or crowded place. Wherever possible, asking learners to bring a clipboard when drawings are to be made or work is done outside, will help them get a better quality representation of a building, landscape or monument. Having a flat surface is likely to improve the final drawing and reduce stress for young people who do not like sketching in front of their friends.

Annotated drawings are usually a form of front elevation (straight ahead view) illustration with labels. This creates a visual and text labels description of something to show the key features. In Section Zero for each volume there are several annotated drawings of different building types, where key parts or building materials are labelled to draw the viewer's attention to those features, highlight elements or identify functions. In some cases, it is helpful to pick out particular details and draw them separately around the margin of the main drawing, using an arrow to show where they are on the larger drawing.

A good annotated drawing should:

1. Represent shape and key elements;
2. Stick to a rough scale, and resemble the item drawn;
3. Be formed of line or outline drawings, with key features labelled;
4. Be labelled (annotated) to show key features (but not every detail);
5. List key building materials.

Annotated drawings do not have to be great or even fully accurate art.



This approach develops both the skills of observation and recording, and encourages use of specialist architectural terminology. Photographs can accompany the drawing to make 'best copy' drawings if they are needed later.

Floor plans also need to be made to approximate scale, with external walls at the right angle to each other, with door and window apertures shown, and where possible the internal dividing walls of a building sketched. Over time building uses often change, and even high-status buildings can experience decline, repurposing or reuse. There might be visual evidence to show this, for example filled-in arches and windows, or new ones added as needs change. Remind the learners that they need to be careful not to enter someone's property, yard, or garden to see the sides and rear of property, although looking at these features can often help tell the story of a site.

## Renovation and gentrification of buildings

The term gentrification refers to the process that takes place when an old residential neighbourhood that has gradually become less fashionable, suffers from poor maintenance and a decrease in property prices but then achieves new popularity and improvement. This renaissance often happens as people with good incomes buy the older houses and renovate them, with the result that property prices and demand rise. Much of Old Nicosia is a good example of gentrification. This rebuilding can wipe away some evidence during the modernisations, or might include sympathetic restoration, where original features are repaired or reinstated. Sometimes local government policy encourages or supports restoration, especially in districts considered historically significant or attractive to tourists. There can be fierce debates about the right amount of redevelopment and how far preservation and heritage considerations risk 'freezing a place in time' and restricting its use by preventing

change. Heritage protection can also freeze out locals because local laws on renovation make any building work very expensive. In some places there is so much historic architecture that grants towards repairs becomes difficult for a local authority to sustain. Elsewhere, a lack of preservation laws can mean buildings are left to decay and collapse to allow clearance of a site to maximise development and therefore profits.

There is often specialist architectural terminology which will be helpful in describing different sorts of historic sites: Section Zero in Volumes 1 and 2 should help you with learning these terms. Sometimes evidence is hidden, for example smart modern render or plaster and paint coatings can cover up much earlier rough, dressed stone or mud brick infills; and modern windows, shutters and doors can be in older frames or stone surroundings. Thinking about quality, decline and improvement will help you in making inferences about wealth and status and changes over time at each site.

## Working in public places

Visitors need to treat both a location and its people with dignity and respect. This will mean not peering into people's homes through their windows, blocking pavements in big groups or making a lot of noise. Not leaving litter or damaging flower beds and not accidentally behaving disrespectfully even in old or derelict religious sites, burial grounds, cultural centres, and especially in locations where painful and difficult histories have taken place.

Learners might need to be reminded that even the most picturesque of sites are often workplaces and the location of homes for some people, and that, while these places often rely on visitors and tourists to support the local economy, a degree of quiet and privacy is a basic human entitlement.

# Using Sources to Support Fieldwork

## Finding out about historical buildings with a variety of sources

The Council of Europe (2009a; 2009b) points out how important it is for learners in History class to work with a range of historical evidence such as historic maps and plans, photographs, drawings and artwork, documents relating to the building directly such as personal letters and family papers, accounts, inventories and business documents and census records. Valuable information about the architecture in different sites in Cyprus can be found in the digital Archive of Folk Architecture of Cyprus (2021), created by the University of Cyprus as a database of data about traditional settlements, also, the Master's degree thesis of Meryem Çoğaloğlu (2016) provides site plans and information of 20<sup>th</sup> century houses in Nicosia, Famagusta and Kyrenia.

Some useful archives:

- Europeana (n.d.) is a web portal containing digitised cultural heritage collections of more than 3.000 institutions across Europe and over 50 million artefacts
- Getty Images (2021) provides various good quality photos, which can be used for free for educational purposes
- Press and Information Office
- Patischeion Municipal Museum Historical Archives Research Centre of Limassol
- Kyrenia Archive

## Maps and site plans

Site plans can be very helpful in interpreting a complex site, and in particular at archaeological sites where little remains or there has been much change. However, the abstract nature of plans can still be hard to understand for many learners, and even their teachers, especially where elements from different periods are shown simultaneously. Adding a colour code can help distinguish between different phases of development or show change over time.

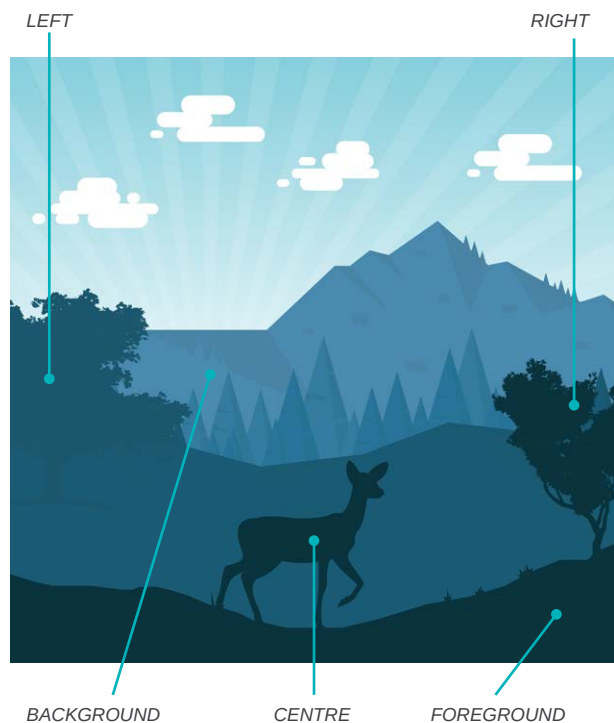
Historic maps and plans are not always accurate, but modern technology now gives us precise aerial views. Very precise images can help reveal how different parts of a site relate to each other, and can help us understand form, function, and relationships between elements of a site. Sometimes the most helpful plans and maps are found online because the originals are in collections around the world. For example, you can find old maps of Cyprus in the digital library of the National Library of France (BnF Gallica, n.d.).

## Using images

All early photographs were carefully composed still-life images because of the time it took to expose the negative and the blurring impact of any movement. Despite very fast shutter speeds and digital photography many modern images, especially those created for photojournalism are often compositions (Clarke, 1997). Pegler-Gordon (2006) writes how a photograph is the 'capture of a moment', albeit often curated. Fine and amateur art also capture a moment and are equally often a composition based on a series of choices. You might want to examine the characteristics and symbolism of images with learners, exploring their nature as an historical source and building any work they have done in Art and Design/History of Art sessions.

Learners might be encouraged to observe images carefully and talk about the location of key elements in images (see below) which they want to point out and comment upon.

## DESCRIBING IMAGES



Looking at images can be encouraged by a variety of pedagogic approaches, for example placing the picture at the centre of a larger sheet of paper and asking learners to discuss and write a response to particular questions (as in the illustration above).

You can also ask learners to place themselves in the shoes of the person depicted in the image and imagine what that person hears, sees, and smells.



What can I see?

What can I infer?



What questions would I like to ask about this picture?

Where could I find out more about this image?

## Contradictions while working with evidence

Although understanding history means dealing with facts, it also requires the ability to work when there are gaps in evidence, when items contradict each other and when interpretation is strongly positioned. This means considering content, provenance, and motive. It also means carefully considering accuracy, reliability, and intent, and considering the potential for bias in documents, and strong views about meaning. Not all sources are neutral and many are influenced by *conscious and unconscious bias*. When handling sources, historians differentiate between sources where the creator knew others would refer to them, and therefore consciously might have taken care to influence the user, and unconscious, or privately created items, which were not meant to be seen by others. A newspaper editorial and a private letter are good examples. The first is designed to shape opinion and influence, the latter is a private message. Whilst unconscious evidence is not without bias, it is not usually intended to deliberately shape the opinion of others beyond the private target audience.

## Aerial photographs

Since the twentieth century, overhead aerial photographs have been used to interpret sites. Looking carefully at these views from above a site can reveal details like parch marks: the tell-tale signs of buried features like walls or pavements where less water is retained in the soil. Now even more detail is possible across most of the world, software such as Google Earth (n.d.) give us access to free, recent aerial images, primarily drawing on exceptional quality satellite imagery. Some programmes allow annotation or the addition of place-markers, texts, trails or photos. Google Earth Timelapse (Google Earth Engine, n.d.) allows learners to explore changes in the landscape from 1984 onward and to consider change and continuity, development, landscape use and climate change.

# Dealing with Sensitive Issues and Controversial Histories

Dealing with the difficult and contested past is a characteristic of life in conflict, post-conflict and divided societies as the work of AHDR, the Council of Europe, the UN (e.g. U.N. 2020) and EuroClio (European Association of History Educators) show. They all propose adopting multi-perspectivity to understand, but not necessarily agree or sympathise with, the nature and origin of different viewpoints and interpretations. Whitehouse (2020) identifies that the lack of a universally held or agreed definition as to what makes a sensitive and, therefore, controversial issue has been problematic in the training of history educators. She points out that the definition of Stradling et al.,'s (1984 cited in Whitehouse, 2020) shaped the early discourse defining 'controversial issues' as issues with political sensitivity. She expresses that the more recent Historical Association's discussion has greater value due to its greater nuance and complexity:

The study of history can be emotive and controversial where there is actual or perceived unfairness to people by another individual or group in the past. This may also be the case where there are disparities between what is taught in school history, family or community histories and other histories. Such issues and disparities create a strong resonance with students in particular educational settings. (Historical Association, 2007, p.3)

Whitehouse (2020) recommends tightening understanding still further, using Hand and Levinson's (2012) notion of 'sensitive and controversial histories' based on defining **sensitive issues** as those which emerge where a community or communities have deep-seated emotional responses and a positionality on an issue/issues and take a stance which might offend others. **Controversial histories** are accounts of the past which are strongly, and often emotively, disputed. Both emerge from and generate emotive responses, positionality and counter-positionality and have the power to exclude, offend and perpetuate disputes about the painful and difficult past. In this context, sensitive issues and controversial histories exist where actual or perceived historical losses and injustices have created a positioned legacy of pride and pain for community memories.

Whitehouse's (2020) research into classroom teacher reactions to 'hot topics' (Brauch, et al. 2019) shows how their practices become both consciously and unconsciously adapted and limited to avoid criticism and negative community responses. This can restrict content and terminology in lessons, involve self-censorship, and weaken or neglect the development of empathy and multi-perspectivity. This often means the pain and

resentment caused by perceptions of injustice and tragedy is not addressed, and no resolution of long-standing disputes takes place.

Dealing with sensitive issues and the resulting controversial histories is a feature of most history education systems. In 2017 a group of Cypriot and international experts contributed to the COST (2017) recommendations for history teaching about intergroup conflicts, founding their recommendations on belief that 'transformative history teaching... attempts a critical understanding of the conflictual past through the cultivation of historical thinking, empathy, an overcoming of ethnocentric narratives and the promotion of multi-perspectivity'.

## Ten practical classroom practice recommendations: (COST 2017)

1. Challenge entrenched and unsubstantiated positions, bust myths and expose any abuse of history.
2. Deconstruct master narratives.
3. Recognise complexity, initiate informed individual interpretations and foster debate.
4. Raise awareness of how personal backgrounds and allegiances might influence interpretation.
5. Involve students in a constant dialogue between the events of the past and the present.
6. Engage students in an explicit exploration of the relationship between national identity/ identities and history.
7. Help understand the recent, violent past and critically examining personal experiences.
8. Engage students in a critical discussion of media reporting on topical political or military events.
9. Balance emphasis between content *and* processes of historical knowledge organisation and communication.
10. Situate the place of teaching the history of intergroup conflict in a connected curriculum.

Physical sites and individual buildings can be sensitive and/or controversial. Several of the sections in this resource refer to sites/buildings that have the potential to be sensitive and/or controversial because of their connections to Cyprus' recent troubled past. Care is needed when exploring the evidence, since some may take particular or personal perspectives, or the content might be disputed.

## The Concept of 'Lieu de Mémoire' or Sites of Memory

The French historian Pierre Nora refers to places where significant events are known to have taken place as sites of memory (*Lieu de Mémoire* in French). People who experienced dramatic and difficult events develop intense feelings about the sites where they took place, and subsequent generations are told and retold stories about these locations. This often creates contested versions of history, and Nora notes that:

In the past, then, there was one national history and there were many particular memories. Today, there is one national memory, but its unity stems from a divided patrimonial demand that is constantly expanding and in search of coherence. (Nora, 1998)

Since Nora developed the idea of sites of memory, greater awareness has developed that all communities, and especially multicultural communities often do not share the same interpretation of history. Despite the persistence of history being promoted as 'our nation story'; 'our glorious past'; and 'survival against all threats' by nationalistic and autocratic politicians, many now challenge this notion, preferring a multi-perspectival approach. A multi-perspectivally generated school history curriculum therefore becomes more contested, but also potentially more representative of the evidence available and diversity of interpretations.

## Memorials, Monuments and Statues as Sensitive and Controversial Artefacts

Purkis (1995) describes public and private memorials as social documents, useful to anyone trying to understand a society and its people, while Coakley (2004) sees them as signifiers of a narrative and with symbolism used as a code to represent ideas and provoke reactions and often emotional response. The focus is usually placed on one-sided narratives related to nationalistic or virtues related subjects: rulers and leaders, military heroes, or the fallen in conflict (Karaiskou, 2014). Often statues of a memorial nature are associated with wars, persecution and hardship, economic and social deprivation, often establishing an 'us' (noble, heroic and valiant, self-sacrificing) and 'them' (untrustworthy and vanquished enemies) narrative. Whilst there are very few peace memorials globally, there are thousands of war memorials. There is often a strong gender dimension: males are shown as workers and military figures, women as mothers and carers, providers of comfort and both genders are given highly traditional roles and symbolism, especially in public art or memorialisation (Karaiskou 2013).

## Finding Out More About Sites of Memory and Dealing with Controversial Histories

Reading more about the notion, and how it is being tackled might be of use in looking at the concept with learners, some international examples include:

- **The United Nations Historical Memorial Narratives project** (UN, 2020), which recognises that particular locations have resonance. An International Coalition of Sites of Conscience (2019) of more than 200 museums, monuments and other institutions around the world uses the concept to group sites, individuals, and initiatives activating the power of places of memory to engage the public in connecting past and present in order to envision and shape a more just and humane future.
- **Forgetful Remembrance: Social Forgetting and Vernacular Historiography of a Rebellion in Ulster.** Guy Beiner's site about cross-communal divisions and violence in Northern Ireland examines the paradoxes of what actually happens when communities persistently endeavour to forget inconvenient events. The question of how a society attempts to obscure problematic historical episodes is addressed through a detailed case study grounded in the north-eastern counties of Northern Ireland.

# Evidence from Personal and Family Histories

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Studying a site offers strong possibilities for gathering and using oral history, the written or electronic recording of individuals' memories, which can be powerful testimony for social history and capturing the diversity of experience within and across countries, regions, and communities (EuroClio 2015, 2017). There is a need for sensitivity when dealing with individuals or group memories which can be detailed, accurate and highly informative about the past; but equally can be fragmentary, mundane or limited as well as inaccurate, flawed or biased in part or entirely.

In oral history circles the person speaking is usually referred to as 'the narrator'. There are some useful materials at the website of The Oral History Association (2021) or the relevant publication of AHDR (2011) if you wish to develop work in this area.

Perks and Thomson (1998) demonstrate how broad oral history as an approach has become. Interviews can be revealing but might also be hard work since sometimes people are reluctant to talk about particular issues or might not be very fluent. You might want to talk with learners about memory and dealing with different scenarios. What might they do, for example, if:

- The respondent says very little in answer to questions;
- A question is misunderstood or felt inappropriate;
- The interviewee does not remember about the thing you are asking;
- The interviewee is upset or angry by a memory;
- The recording equipment fails to work.

## Best practice for oral history

Pre-interview learners should understand that they should:

1. Prepare well. Know about the place or topic they want to find out about so they can ask open ended questions.
2. Choose who they want to talk to and what will be covered. Agree a time limit for the interview or interviews and practice with a friend to become familiar with the equipment and overcome any initial feeling of oddness about trying to get another person to speak with very few interruptions.

3. Arrange a fixed time to meet for the interview, in a place which is safe. Ensure others know where you are going. They must not accept any last-minute changes without telling someone else, as a safety precaution.
4. Ensure they get written permission from the narrator to interview them and that the subject understands what will be done with the interview once recorded. An example permission form is provided online. This is part of the informed consent process and potential interviewers should have been briefed on privacy and informed consent, and the right to withdraw before any recording.
5. Start by confirming that it is acceptable to record the process, ideally recording that as part of the process in case of later queries over whether permission was given, especially with people who might forget. They should introduce themselves, re-stating the purpose of the interview and saying how it will be used, and beginning with a straightforward question which will put the narrator at ease. If possible they should check their questions with someone else prior to the interview to ensure they are clear and will work.
6. Use the best digital recording equipment they can, having checked it in advance. Thank the narrator at the end of the recording. Once the interview is typed-up, it is good manners to offer the narrator a copy of the transcript and of the recording if they want one.

## The nature of memory

There would also be value in having a conversation about the nature of memory with learners. Sometimes family events are told and retold and occasionally embellished to make the account more interesting. Powerful or traumatic incidents can be told from a particular perspective or become tainted by filling in information where second-hand information has been used to build a narrative in the gaps in the stories. Of course, some witnesses to 'big events' are entirely reliable, so it is important that learners exercise caution, but do not challenge account or doubt the veracity of accounts.

# Local Studies in the Digital Age

Access to digitised records and images, the work of others and material from lots of different perspectives, countries and individuals makes the internet an amazing resource. However, the power to search quickly and efficiently and find good and reliable materials can also build a tendency to accept what is 'found' in internet searches as 'truth'.

Learners need to be guided to understand that not all internet content is accurate, balanced and unbiased and that not all content providers or contacts on the internet have good intentions or correctly identify themselves. We need to teach young people to understand how to work safely online: to not provide their personal details, images of themselves or peers, or give information which would identify their location. The 2020 COVID-19 pandemic has further heightened internet use in education and young people's lives, but also has come with concerns around child protection, manipulation and radicalisation, with UNESCO (2020) noting that there has been 'a surge in the number of children joining the online world ... (increasing the) risk of accessing inappropriate content or being targeted by criminals.'

Educators need to model safe working habits and support the development of strong critical awareness skills in young people to help them identify propaganda and manipulative material. In gathering information, they need to consider provenance and treat online research with the same rigour that should be focused on any and all sources.

## Using electronic tools

As we continue to expand our use of sophisticated information communications technologies in society and in education, we also need to upgrade our skills as educators and professionals and ensure we understand how social media, tweeting and QR codes work. We should embrace the tools which our young people, as 'digital natives' use as a natural part of their interaction, social networking and lives. 'Digital natives' can be considered as people familiar with the recently developed technologies and who use a variety of ICT media all the time without needing to consciously think hard about what steps to follow.

### Some key ICT terms

**Social Media:** a variety of Web-based platforms, applications and technologies that enable people to socially interact with one another online. Some examples are: Facebook, YouTube and Twitter.

**Blog:** short for Web log, a blog is a webpage that serves as a publicly accessible personal journal for an individual. Typically updated daily, blogs often reflect the personality of the author or the company employees they represent.

**QR Code (quick response code):** a type of barcode that can be read using a QR barcode reader or camera-enabled smartphone. Users can scan the QR Code which has been coded to do things like display text, provide contact data or even open a webpage in the browser on the smartphone.

**Virtual reality:** an artificial environment created with computer hardware and software and presented to the user in such a way that it appears and feels like a real environment.

**Augmented reality:** a technology capable of inserting digital elements into real-world settings to offer consumers and professionals a hybrid experience of reality.

**Fake news or hoax news:** false information or propaganda published under the guise of being authentic news. Fake news websites and channels push their fake news content in an attempt to mislead consumers of the content and spread misinformation via social networks and word-of-mouth.

Definitions based on Webopedia (n.d.)

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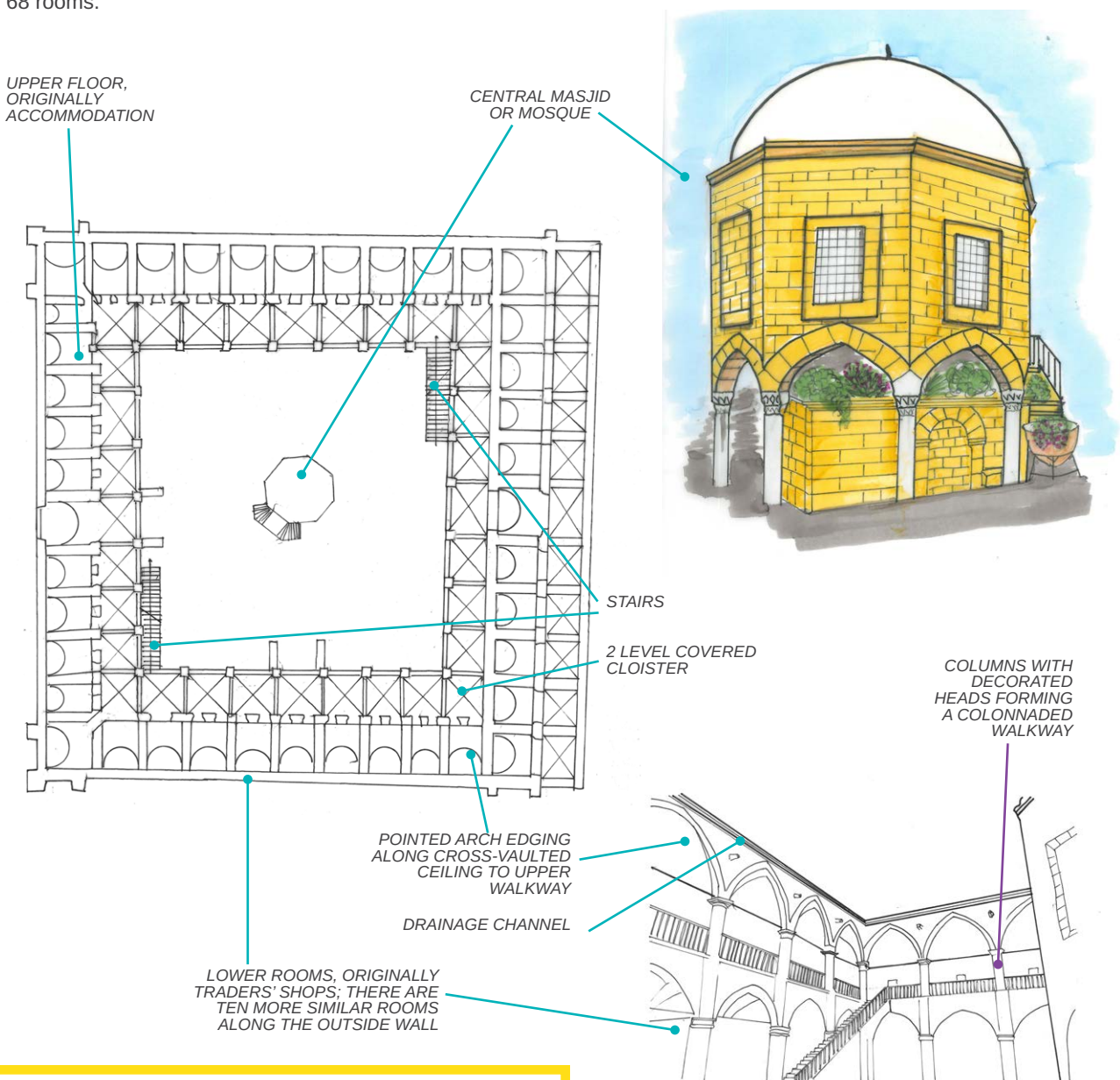
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# SECTION 01 Site Visits Toolkit

## 0.1 Features of a Han

### Büyük Han

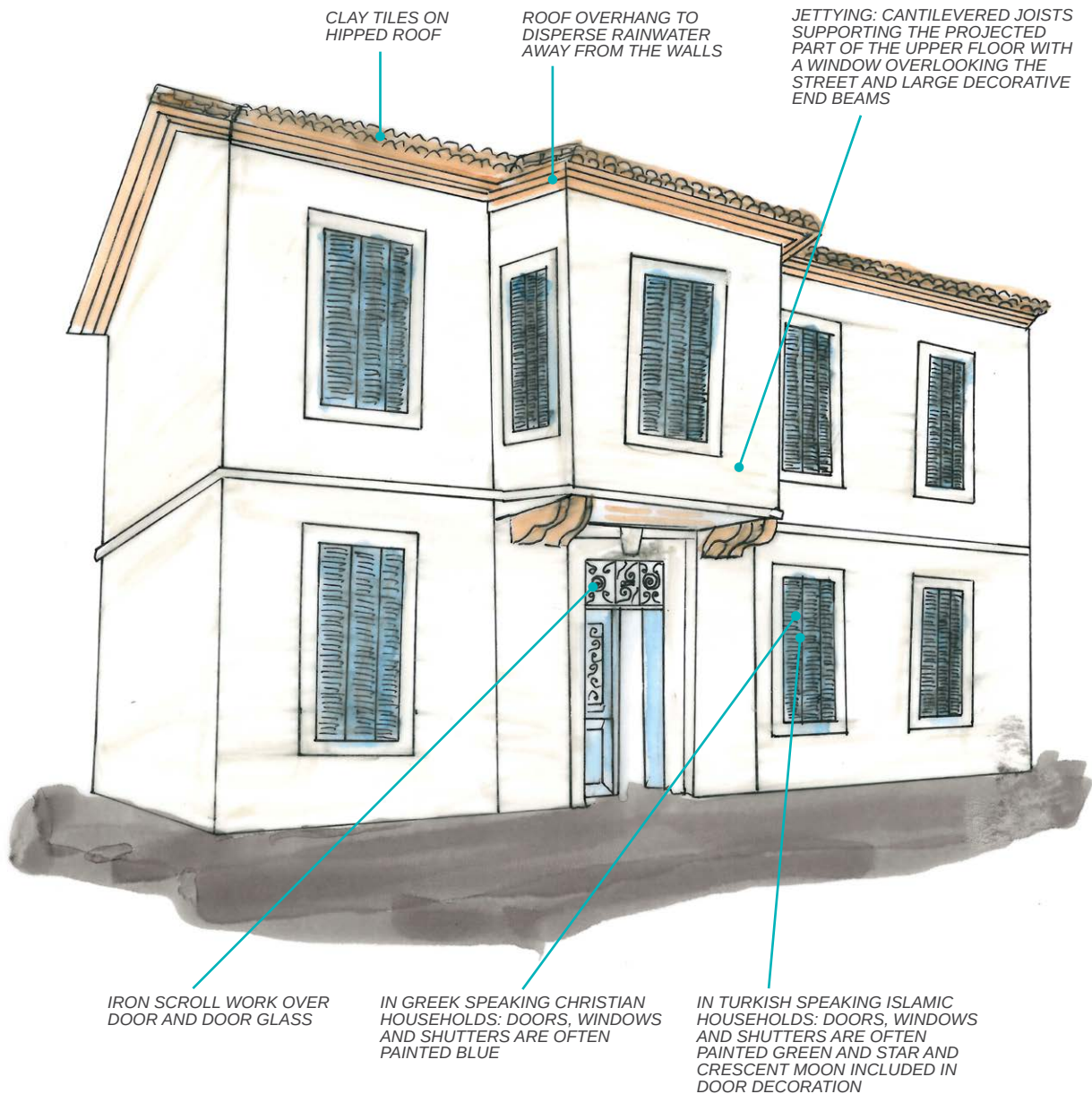
A caravanserai or han is an accommodation place common of the Ottoman period, used to host traders and travellers to stay overnight and rest before continuing their journey. Büyük Han, built in 1572 in the centre of Nicosia, is the largest Han in Cyprus. The building is composed of two storeys of rooms surrounding a central courtyard. It has its own mosque, accompanied by a fountain for washing before prayers. It served as a prison during the British occupation and was restored in the 1990s to be used as shops and cafes. The size of Büyük Han is 50.67m x 45.25m and it has 68 rooms.



The building is now seen as an architectural gem: can you suggest why this might be the case from the evidence you have available?



## Ottoman Era Town Houses



Variants of this house typology can be found across the former Ottoman Empire. The building materials can vary: older houses can be framed with wood, be rendered outside or could have stone or rubble between the external timbers or brick. In other cases, depending on the availability of local materials and the wealth of the builders, ashlar stone might have been used. The shape is often rectangular, can include a central courtyard, which improves ventilation in larger houses, or have a working space or garden behind. The interior rooms can be formed by wooden panels or plastered walls and they usually serve for specific functions, whereas the sleeping and living spaces are usually situated upstairs.

These distinctive and historic buildings were often swept away in the 1950s and 1960s in the context of modernisation and development, but then a strong feeling of the need to protect the historic landscape emerged, expressed in strong calls to protect the appearance of historic districts.

# 0.3

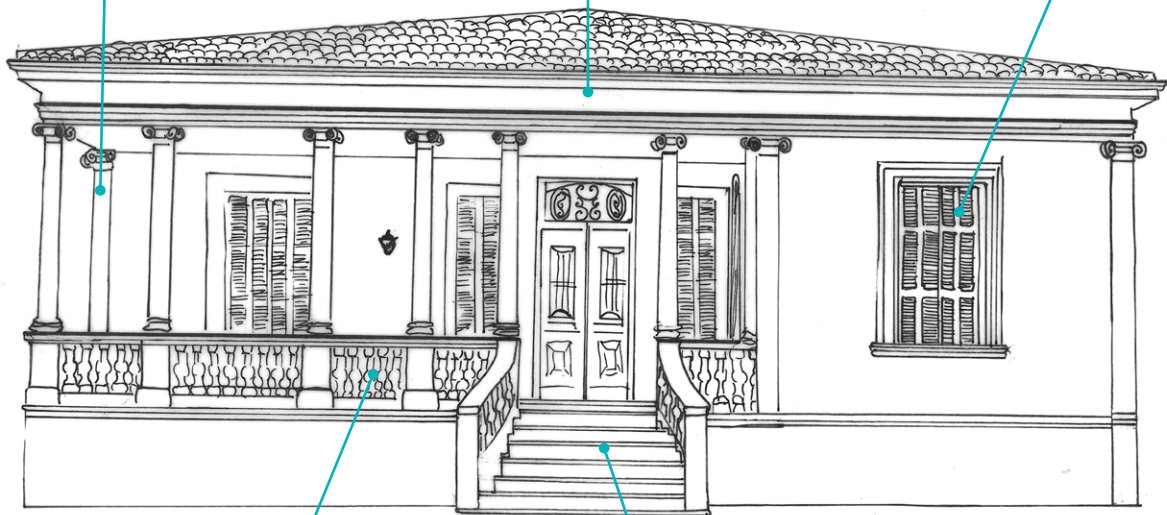
## British Colonial Era Buildings

This distinctive style of domestic architecture can be found across Cyprus, characterised by large windows and shutters serving for cooling the rooms during the hot days. The veranda allows a shady seating and storage place which overlooks the garden, and often the street. The property was normally surrounded by a decorative flower garden.

NEOCLASSICAL DESIGN  
FEATURES: COLUMNS, IONIC  
CAPITALS, CAST-STONE OR  
CONCRETE BALUSTRADING

IRON GUTTERING AND  
PIPEWORK TO DRAW AWAY  
RAINWATER. MODERN VERSIONS  
ARE OFTEN MADE OF HARD  
PLASTICS.

WOODEN SHUTTERS,  
WINDOW FRAMES,  
DOORS



VERANDA: COVERED SEATING  
AREA OR PORCH ALONG THE  
FAÇADE

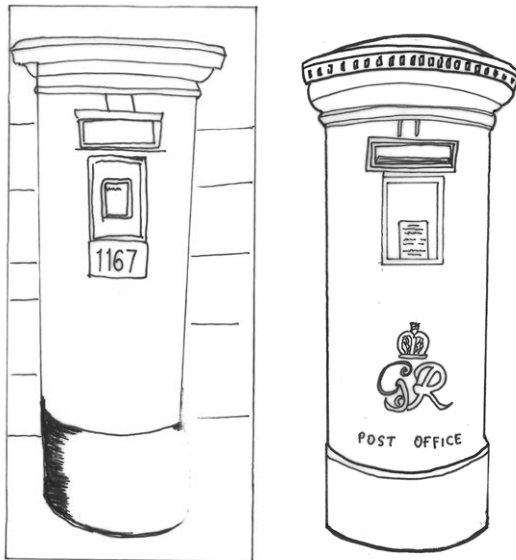
STEPS LEADING TO ELEVATED  
TERRACE OF GROUND FLOOR

Generally built in the nineteenth and early mid-twentieth century these house typologies often allow to identify where settlements were expanding at the time of their construction. Some versions of these small villas or bungalows are made with wooden frames, wood cladding and wall structures, while others are built in brick, block or stone-faced and sometimes rendered and perhaps painted. The gardens vary in size depending on the wealth of the intended purchaser. In some cases, the buildings have more than one floor and would better be described as villas.

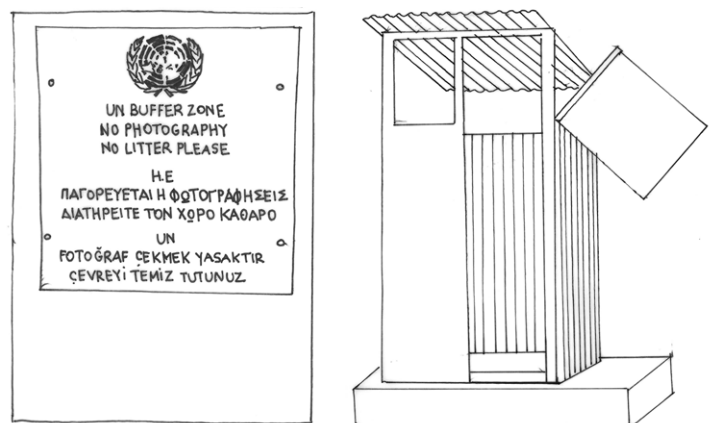
## Modern Features and Street Furniture

The term street furniture refers to the human made signs and objects that are found in our towns and cities. These are things/ objects that are so everyday and common (such as lampposts, post collection boxes, manhole covers, lights, fountains and satellite dishes) that they almost become invisible to locals because we stop noticing them. Some are even eventually preserved and protected because they are historic/ traditional or suit 'the character' of an area.

COLONIAL ERA AND MODERN ERA  
POST COLLECTION BOXES



PEACEKEEPER RELATED STREET FURNITURE



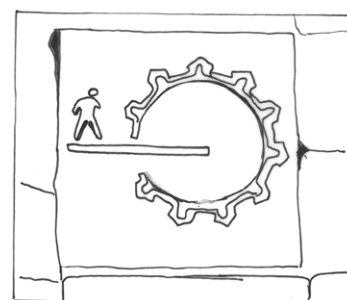
CONVERTED GASLIGHT IN OLD  
CITY OF NICOSIA



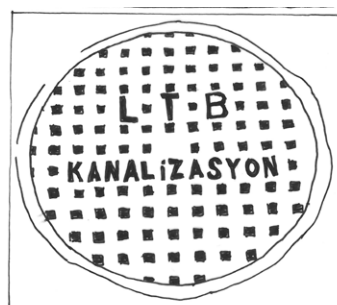
LUSIGNAN COAT OF  
ARMS



NICOSIA HERITAGE WALKING TRAIL  
ROUTE MARKER



DRAIN OF NICOSIA TURKISH  
MUNICIPALITY (LTB)



## 0.5 Modernist Architecture

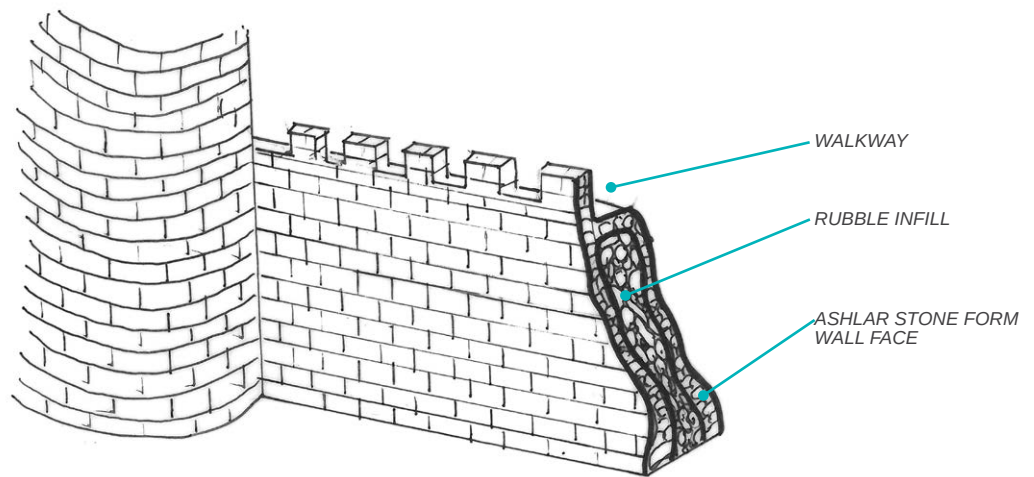
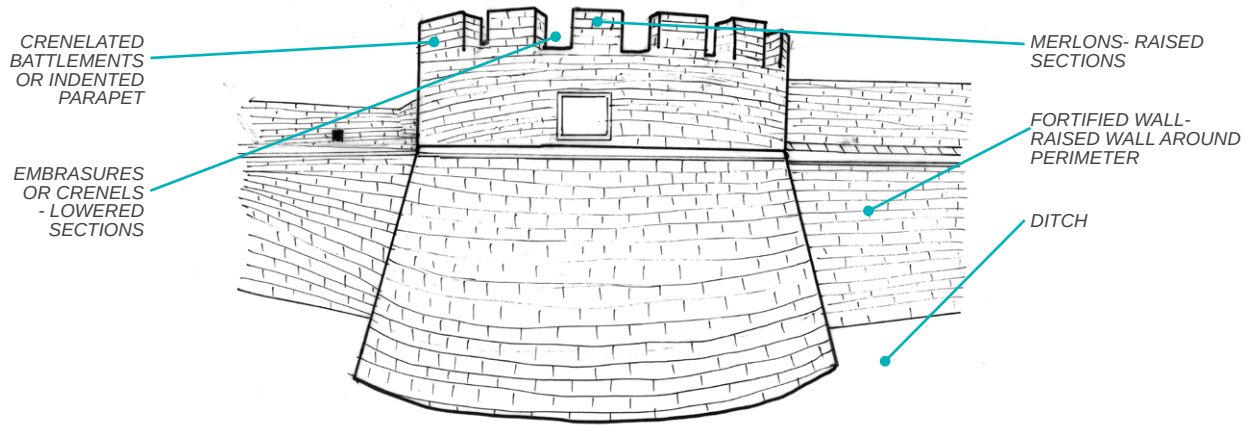
The 1930s mark the beginning of the modern architecture in Cyprus. Cypriot students who went abroad to study architecture, finished their education and came back to Cyprus around that time. This fact helped to progressively introduce modern architecture in Cyprus and enrich the traditional vernacular style with new, modern features. One of the most prominent architects of the period is Polys Michaelides. He used to combine limestone, the most popular local material in Cyprus at that time with modern features and materials, such as concrete. During that time, limestone started to be used for the façade ornamentation instead of the main construction material. Urban development led to the construction of taller buildings, apartments, and office blocks. In 1960s, there was an increase in the number of two storey houses, built with mainly of concrete. Local materials and techniques were abandoned, and the focus was on the creation of multi-functional spaces. In the 1970s, there was a rapid increase in the building of apartment style residential buildings and inclined roofs were replaced by flat roofs.

Adapted from:  
Fereos, S. & Phokaides, P., 2006. Architecture in Cyprus between the 1930s and 1970s:  
The Search for Modern Heritage. *Docomomo Journal* 35. pp. 15–19.  
and Ozay, N., 2005. A comparative study of climatically responsive house design at various periods of northern Cyprus.  
*Building and Environment* 40(6)..pp. 841–852.

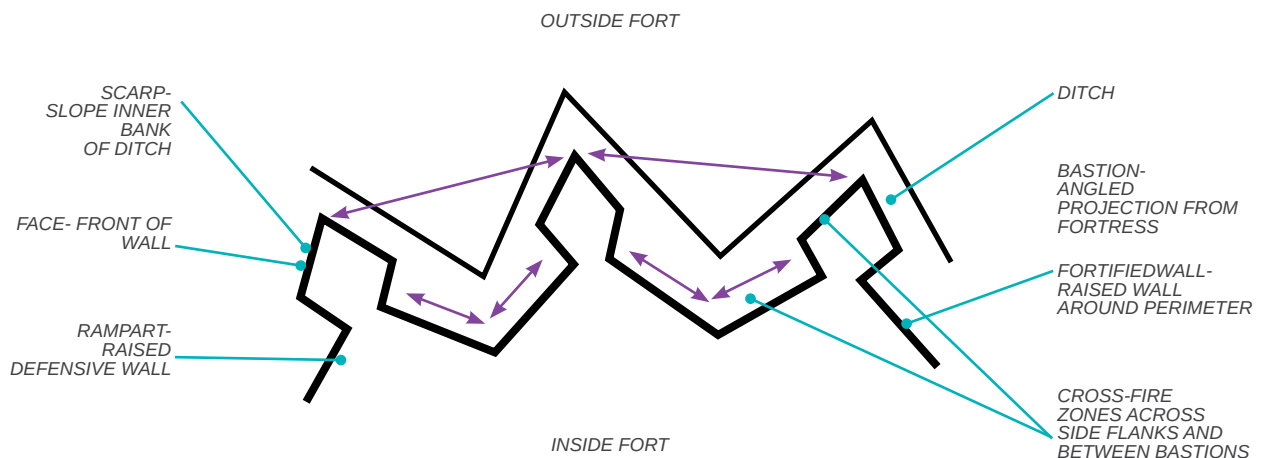


# Fortifications and Defences

## Low circular bastion tower: Side elevation



## Venetian style fortifications, aerial view



## 0.7 Understanding Street Names

In the Turkish Cypriot community, streets are often named after famous political and military figures from Turkish Cypriot, Turkish or Ottoman history such as Dr. Fazıl Küçük, Atatürk and İsmet İnönü, martyrs<sup>1</sup>, poets/writers such as Namık Kemal, Aşık Veysel and Mehmet Akif, or kinds of flowers and trees, and other words associated with nature and natural landscape such as Selvi (Cypress), Nergis (Daffodil), Güneş (Sun) and Tepe (Hill). Although these are the most common categories, street names are not limited to these. Some of the street names are associated with the location of the streets or buildings and structures that exist on the street. Kormakitıs, where the population consists of Maronite Cypriots, is a unique example located within the Turkish Cypriot administrated area as the streets are named after saints.

In the Greek Cypriot community, some of the most common street names are the following: Grigori Afxentiou, Archiepiskopou C' Makariou, Kyriakou Matsi, Agiou Georgiou, Eleftherias (freedom), Georgiou Griva Digeni, Kyrenias, 25 March<sup>2</sup>. Streets are often named after political figures, EOKA fighters, saints, concepts such as democracy and freedom, and dates related to national celebrations. Smaller streets can be named after European capitals and prominent local figures. In the Turkish Cypriot neighbourhoods of the towns, you can encounter names testifying the existence of the Turkish Cypriot community, such as the ones in Mouttallos.

In both communities, although streets with names after women do exist, most streets that are named after people are usually named after men. While some streets may have official names, they are often referred to and known by different names by the local community which may be associated with features or history of the street. An example is Ledras street in the old city of Nicosia, which is also known as Makrydromos/ Uzunyol for both Greek Cypriots and Turkish Cypriots. When examining street names, you can also examine the element of change and how street names are altered because of the political situation. One example is the replacement of street names after the British Period. Streets named after British royalty, such as Victoria, Albert, George, were replaced after the Independence of 1960 as well as the replacement of street names following the 1963 and 1974 events.



STREET SIGN IN MOUTTALLOS



STREET SIGN IN KORMAKITIS



STREET SIGNS IN NICOSIA

To consider:

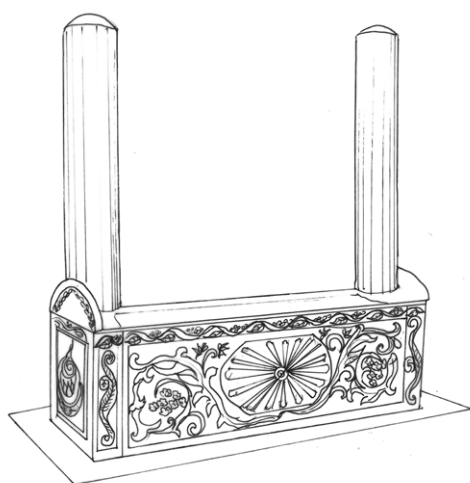
- In which language(s) are the street names written?
- What are the names of the most important streets?
- Concerning street names with references to personalities: Who are they? What do these people represent? Can you observe any patterns in terms of gender/ links with history/ role in society?
- Concerning street names with references to dates: Which historical event does this date correspond to? What period do most of the dates correspond to?
- Who decides on the name of a street? What are the motives of the decision makers?

1. These street names start with Şht., which is an abbreviation of the Turkish word şehit, meaning martyr. The martyr names used as street names mostly refer to people who lost their lives during the intercommunal conflict.

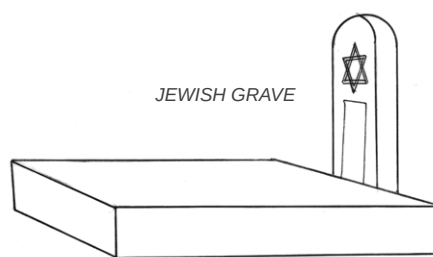
2. Alexandrou, 2019. Top 100 most common street names in Cyprus (latin characters). [savvas.alexandrou.eu](https://savvas.alexandrou.eu) [blog] 18 June. Available at: <<https://savvas.alexandrou.eu/2019/01/18/top-100-common-street-names-in-Cyprus-with-latin-characters.html>>.

## Graveyards as Historical Sources

Cemeteries reveal many aspects of the community to which they belong, and tombstones uncover information about the person they are made for<sup>3</sup>. Religion and personal information are normally indicated on the tombstones. The more ornate and elaborate a tombstone, the more money is spent on its creation, often expressing the social state or wealth of the family. You might even find a whole gazebo on top of the tomb. In the Greek Cypriot community, the most important people are buried closer to the entrance of the cemetery. A common Christian grave includes a cross, an oil candle lamp, the deceased's photograph, name and surname, date of birth and the age they had when they died. The tombstones commonly used in the Turkish Cypriot community today include the deceased's photograph, name and surname, date of birth and death, and commonly the words "ruhuna fatiha" (al-fatiha for the soul) which is the name of prayer/surah from the Quran.<sup>4</sup>



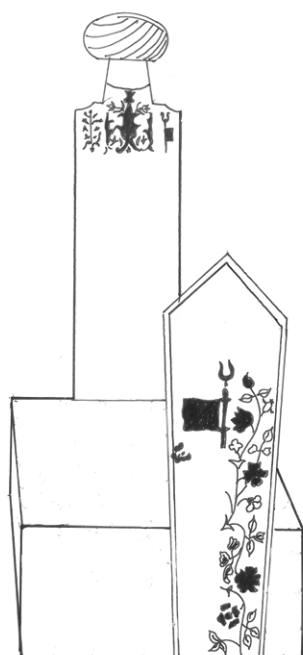
EMBELLISHED  
OTTOMAN GRAVE



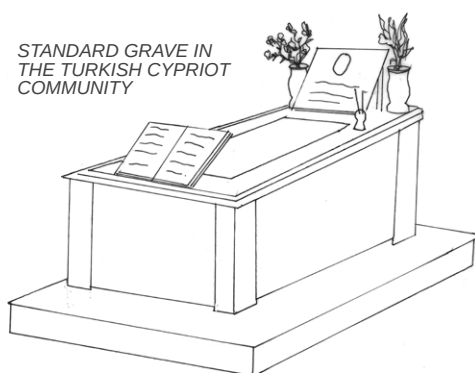
JEWISH GRAVE



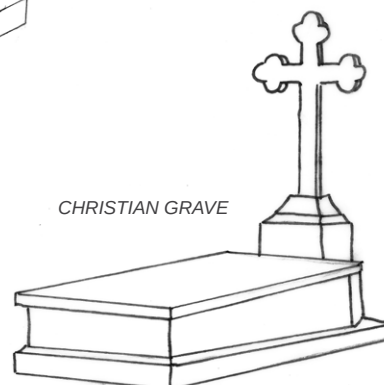
EMBELLISHED GRAVE  
IN GREEK CYPRIOT  
COMMUNITY



OTTOMAN GRAVE



STANDARD GRAVE IN  
THE TURKISH CYPRIOT  
COMMUNITY



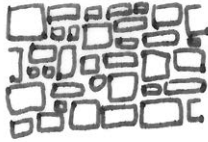
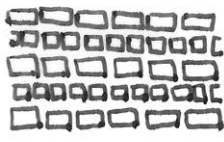

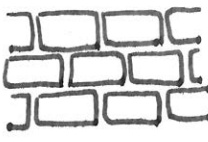




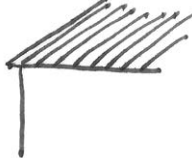
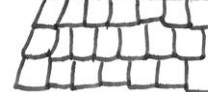
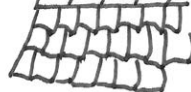
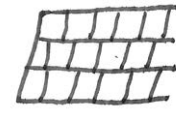
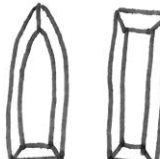

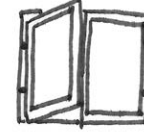

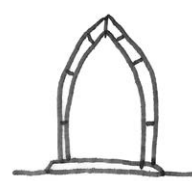
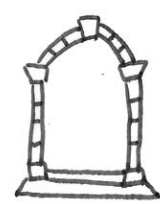
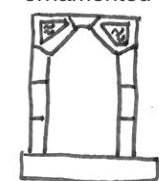
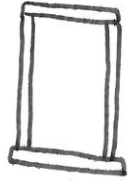




CHRISTIAN GRAVE

3. If you wish to explore Ottoman graveyards further, have a look at R8.8 in Volume 1, which provides sources about the Arabahmet cemetery in Nicosia.

4. To explore the explanation of more symbols on gravestones visit: <https://headstonesymbols.co.uk/>

# 0.9

## Building Survey Codes<sup>5</sup>

|                                | 1   | 2  | 3  | 4  |
|--------------------------------|---|--|--|--|
| <b>A.<br/>Walls</b>            | Rough stone or rubble<br>    | Brick<br>   | Plaster/gypsum plaster<br>                     | Ashlar stone and stone veneer<br> |
| <b>B.<br/>Roof Shape</b>       | Hipped (angled end)<br>      | Flat<br>  | Gambrel<br>                                    | Gabled (flat end)<br>             |
| <b>C.<br/>Roofing Material</b> | Natural covering<br>        | Stone tiles<br>   | Clay tiles<br>                               | Modern concrete<br>              |
| <b>D.<br/>Windows</b>          | Lancet (long, thin)<br>    | Transom (horizontal)<br>Mullion (vertical)<br>Stone glazing bar<br> | Casement window<br>(opens on side hinge)<br> | Shuttered window<br>            |
| <b>E.<br/>Doors</b>            | Pointed arch / Lancet<br>  | Round arch<br>  | Decorated/<br>ornamented<br>                 | Square head<br>                 |
| <b>F.<br/>Shape</b>            | Single level, detached<br> | 2 floors detached<br>   | Terrace or terraced house<br>                | Bungalow or garden villa<br>    |

5. Developed from an idea in Brunskill, R.W., 1971. *Illustrated Handbook of Vernacular Architecture*. London: Faber and Faber.



# Building Survey Sheet<sup>6</sup>

Name of Surveyor:

Address/ Location:

Date surveyed:

Brief description of surrounding area:

Brief description of surrounding area:

Coding of Features

*Walls*

*Roof Shape*

*Roofing Type*

*Windows*

*Doors*

*Shape*

*Other (give detail)*

Description of building:

6. Developed from an idea in Brunskill, R.W., 1971. *Illustrated Handbook of Vernacular Architecture*. London: Faber and Faber.

# SECTION 9 Kyrenia

## 9.1 Teachers' Notes

### Arriving at the site

Once you enter the district of Kyrenia from the roundabout, continue straight ahead on the road for a few minutes until you reach a second roundabout. Use the second exit of the roundabout and continue straight ahead. You will reach another roundabout, where you should use the second exit. On your right-hand side, you will see a parking area. After leaving the bus, you may walk down the street until you reach the Kyrenia harbour where you will see the Kyrenia Castle on your right-hand side.

### Site Description

The history of the city of Kyrenia dates back to the Hellenistic period and has witnessed the rule of different civilisations such as the Romans, Byzantines, Lusignans, Venetians, Ottomans and British. The city of Kyrenia was built around the horse-shoe shaped harbour overlooking the Beshparmak/ Pentadaktylos mountain range (Oktay and Bala, 2015). The original building of the Kyrenia Castle was built by Byzantines in the 7<sup>th</sup> century CE in order to protect the city against Arab threats. First mentions of the castle were in 1191 CE, when King Richard the Lionheart of England captured the castle on his way to the Third Crusade. King Richard later sold the island to the Knights Templar, which was then passed to Guy de Lusignan, the former king of Jerusalem. Therefore, the island was then under the rule of the Lusignans for almost 300 years (Edbury, 1991). The castle was enlarged between 1208 and 1211 CE, and gained a new entrance, square and horseshoe shaped towers, embrasures for archers and dungeons (Megaw, 1964). A Genoese attack in 1371 CE, nearly destroyed it, and a Venetian siege in the 15<sup>th</sup> century lasted four years. In 1489 CE, the Venetians took control of the island and extended the castle to its current size, adding thick walls and embrasures for cannons, new gunports on the third floor and ramps to drag artillery to and around the walls. Also St. George's Chapel inside the walls was repaired (Edbury, 1991). In 1570, Ottomans besieged Kyrenia city and they took control and made changes to the castle. The tomb of Admiral Sadık Pasha is still standing in the castle. When the Ottomans rented the island to British Empire, the castle was used as police barracks and a training school (Department of Antiquities, 1969).

The location is also associated with the famous Kyrenia shipwreck. The remains of the wrecked 4<sup>th</sup> century BCE open-decked merchant vessel are on display in the castle. The Shipwreck was discovered by Andreas Cariolou in 1965. Michael and Susan Katzev were part of the excavations that took place in 1968-1969. Cargo, which included many amphoras, was also recovered from the ship (Institute of Nautical Archaeology, n.d). The Kyrenia harbour, which is located very close to the Castle, was central for the economic and social life of the old town (Camiz, Griffo, Baydur and Valetta, 2020). The harbour continues to be a landmark in the Kyrenia district with many historic buildings such as St. Andrew Church, Aga Cafer Pasha Mosque and Chrysopolitissa Church located nearby.

### Sources of Further Information

- Altan Bayraktar, Ü., 2015. Fractions in urban and collective memory and transformation of public space: The Harbor example in the Kyrenia town. *Journal of Marmara University Social Sciences Institute/ Öneri*, 11(44), pp. 291-317.
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- Department of Antiquities, 1969. *Kyrenia Castle*. Nicosia: Department of Antiquities
- Dregghorn, W., 1977. *A Guide to Antiquities in Kyrenia*. Available at: <<https://www.stwing.upenn.edu/~durduran/drky2.html>>.
- Edbury P. W. 1991. *The Kingdom of Cyprus and the Crusades, 1191–1374*. Cambridge, GB.
- Institute of Nautical Archaeology. *Kyrenia Shipwreck Excavation*. Available at: <<https://nauticalarch.org/projects/kyrenia-shipwreck-excavation/>>.
- Megaw, A. H. S., 1964. *A Brief History and Description of Kyrenia Castle*. Nicosia: Antiquities Department of the Republic of Cyprus.
- Oktay, D., and Bala, H. A., 2015. A holistic research approach to measuring urban identity: findings from Girne (Kyrenia) area study. *IJAR*, 9(2), pp.210-215.
- Panagiotou, M., 2011. Harbours, harbour works and commerce in Cyprus, 1878-1910. In: M. Tsianikas, N. Maadad, G. Couvalis and M. Palaktsoglou, eds. *Greek Research in Australia: Proceedings of the Biennial International Conference of Greek Studies*. Adelaide, June 2011.

# What makes 'The Kyrenia Shipwreck' special?

**Target Group:** Lower Secondary

**R# =** Resource sheet from this section

## Subject Links

**History:** Historical Evidence, Historical Significance, Change and Continuity

**Geography:** Sense of place, Economic Geography

**Scenario:** A global group of museums are working on the creation of a collaborative website which includes information about famous ships and shipwrecks. Among other shipwrecks, the website will also include material on the Kyrenia Shipwreck, located in Cyprus.

**Product and Assessment:** The website will include content about different shipwrecks, such as Uluburun in Turkey, Viking Ships museum in Norway, Mary Rose in England, the Vasa in Sweden, Titanic in Northern Ireland, and the MV Sewol in Korea. The global group of museums is also requesting learners from Cyprus to contribute to this website by providing materials, which may consist of photographs, sketches and/or text, about the Kyrenia Shipwreck.

Learners will be able to:

- conduct research about the history of Kyrenia and the Kyrenia shipwreck;
- create and design materials for the website related to shipwreck;
- use a variety of sources to tell the story of Kyrenia shipwreck;
- gain knowledge about the significance of the ancient ship for world heritage.

## Pre-visit, In-Class Session (2 x 40 minutes)

### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Show or pass around one almond and ask learners: How much might one almond teach us about Cyprus and the ancient world? Listen to their opinions and then ask if 10.000 almonds would tell a different story. Explain that, while researching and creating web materials about the ship that sank more than two millennia ago, they will investigate how 10.000 almonds changed the lives of several divers and archaeologists.

**Activity 1:** (8 minutes) Read **R9.7** to develop knowledge about the ship, its cargo, and why it might have sunk. Explain that some archaeological websites say that there is debate about why the ship sank as there are spearheads in the side of the vessel's lead sheeting. The sheet also establishes an understanding of the significance of the Kyrenia shipwreck.

**Discussion:** (8 minutes) Provide **R9.8** and show images of underwater archaeology from online or printed material to support learners' understanding of the importance of underwater archaeology. You may also provide information from UNESCO's Convention on the Protection of the Underwater Cultural Heritage.<sup>7</sup> Ask learners if the information about underwater archaeology helps developing an understanding about the importance of the Kyrenia shipwreck and the history of Cyprus.

**Activity 2:** (14 minutes) To further explore the Kyrenia shipwreck and its importance learners can watch videos and make notes. You can also show the following videos which explore the significance of the shipwreck<sup>8</sup> and various photos from its discovery.<sup>9</sup> A transcription of the videos in Turkish and Greek is available on AHDR website.

**Home learning:** (4 minutes) Ask learners to check out some information about underwater archaeology as home learning. These may include important remains of vessels which can be found in the Mary Rose museum in the UK and the Vasa museum in Sweden. Learners may also check images of different shipwrecks including Uluburun (Turkey) and the Titanic (Northern Ireland) to see how they have been presented.

**Feedback, conclusions and dismissal:** (3 minutes) Recap on today's main points, link back to the task and preview the next lesson, where they will find out more about Kyrenia and the shipwreck.






7. UNESCO. About the Convention on the Protection of the Underwater Cultural Heritage. Available at: <<http://www.unesco.org/new/en/culture/themes/underwater-cultural-heritage/2001-convention/>>.

8. Shipwrecks and Submerged Worlds, 2014. Dr. Julian Whitewright talks about the Kyrenia ship. [video online] Available at: <<https://www.youtube.com/watch?v=wiBTyiRTh6U>>.

9. Institute of Nautical Archaeology, 2012. Kyrenia Shipwreck Project. [video online] Available at: <<https://www.youtube.com/watch?v=ThfPxuFdKSI>>.

# 9.3 Lower Secondary Teaching Plan

## Lesson 2

-  **Welcome class:** (2 minutes) Remind learners about the scenario and the main task of the lesson.
-  **Activity:** (12 minutes) Ask learners to read **R9.9** to learn about the more recent past of the harbour, where the shipwreck remains were found, and its surrounding area. You can also show **R9.10** to examine the harbour from different time periods and how its function has changed.
-  **Discussion:** (9 minutes) Ask learners about certain considerations for their website:
- What sort of audience do they expect will visit the site?
  - What sort of level of readability (text complexity) is needed? (Potential answers: text which can be understood by different audience members, inclusion of different languages, consideration of language level, glossary or explanation of terms)
  - What might help children and adults find the site interesting and useful? (Potential answers: images, texts, connection to present day, findings from the shipwreck)
  - What is on their 'wish list' to include in terms of design features and interactivity? (Potential answers: animation, sound files, quizzes, photo gallery)
-  **Research:** (15 minutes) Provide learners time to research the Kyrenia shipwreck and to start creating their text and image website content. You may use printed or online sources provided on AHDR's website, or any other sources that you find such as the websites of Institute of Nautical Archaeology<sup>10</sup> and the Penn Museum<sup>11</sup> or a presentation about Kyrenia ship and piracy.<sup>12</sup>
-  **Feedback, conclusions and dismissal:** (2 minutes) Recap on today's main points and brief learners on how the field visit will be managed.



### On-site session (90 minutes)

Focus on the nature of the harbour, and the Kyrenia castle, which may provide some context about trade and interconnectivity between different parts of the Mediterranean Sea in Hellenistic times. You might find it helpful to provide learners with sheet **R9.6** to help them understand the castle site, and **R9.10** (images of the harbour over time) so they can examine evidence of change and continuity on the site. Walk the group along the harbour area and view the castle. Learners may consider how they can use their observations from the area to enrich their website content. In order to provide visuals for the website content learners may do sketches or take photos of the surroundings.

### Post-visit, In-class Session (1 or more lessons)

Learners prepare their website content in an agreed format. Remind them of success criteria you have agreed as a class.

10. Institute of Nautical Archaeology, n.d. *Kyrenia Shipwreck Exhibition*. Available at: <<https://nauticalarch.org/projects/kyrenia-shipwreck-excavation/>>

11. Penn Museum, n.d. *The Kyrenia Shipwreck*. Available at: <<https://www.penn.museum/sites/expedition/the-kyrenia-shipwreck/>>.

12. Joukowsky Institute for Archaeology & the Ancient World, n.d. *Was the Kyrenia shipwreck a victim of piracy?*.

Available at: <[https://www.brown.edu/Departments/Joukowsky\\_Institute/courses/maritimearchaeology11/files/19114044.pdf](https://www.brown.edu/Departments/Joukowsky_Institute/courses/maritimearchaeology11/files/19114044.pdf)>

# What does the evidence in Kyrenia tell us about trade and Cypriot history?

**Target Group:** Upper Secondary

**R# =** Resource sheet from this section

## Subject Links

**History:** Historical Evidence; Significance, Change and Continuity

**Geography:** Sense of place, Economic Geography

**Scenario:** A university is developing a mobile application with educational trails for significant locations around Cyprus. One of the locations will focus on the historic castle and harbour area in Kyrenia. The university is requesting learners to design an educational trail with a focus on what the evidence tells us about trade and life in the history of Cyprus.

**Product and Assessment:** Ask learners to design the written and visual content of the application that locals and visitors will be able to access via their mobile phones. The trail will provide information regarding the history of the area. Make sure you set the success criteria with learners and inform them that they will have peer-assessment.

Learners will be able to:

- develop knowledge of Kyrenia as a place, and become familiar with aspects of its history;
- develop an understanding about the harbour of Kyrenia and its impact on trade;
- learn about Kyrenia castle as a site of Cypriot heritage;
- conduct research about buildings within the historic area of Kyrenia.

## Pre-visit, In-Class Session (2 x 40 minutes)

### Lesson 1

**Welcome class and explain learning outcomes:** (2 minutes) Explain that learners will create a trail around the harbour area of Kyrenia. Show Kyrenia on the map and explain that the harbour in Kyrenia is naturally shallow which was fitting for early boat and small ship designs. Inform learners that today's lesson will be focusing on the history and structure of the harbour.

**Context setting:** (6 minutes) Show images of modern 'gentrified' Kyrenia, with its harbour and restaurants that are often visited. Explain that this is an attraction in the town of Kyrenia and discuss how the contribution of a harbour to modern economy is based on tours, pleasure vessels and small-scale fishing, and the surrounding bars, cafes, and restaurants.

**Activity 1:** (12 minutes) Read R9.7 with the group. Have they heard of the Kyrenia Shipwreck? Discuss what does it tell them about Mediterranean trade in the ancient world. Screen the video about the importance of the Kyrenia Shipwreck or provide the translated text of Dr. Julian Whitewright.<sup>13</sup> Learners might want to include this information in their trails.

**Activity 2:** (12 minutes) Use sheet R9.9 to discuss why Kyrenia remained a small port and was not more fully developed (Potential answers: shallow waters) and the trade which took place in this harbour in the past. The sheet also provides information about the surrounding architecture which provides an understanding about how towns are structured around natural landscapes such as harbours. Ask them to think of other cities with harbours and how these cities are built.








**Discussion:** (6 minutes) Ask learners to list the potential positive and negative aspects of not having a developed port and the long term and short-term advantages and disadvantages for locals (Potential answers: lack of growth and wealth, unspoilt environment, less pollution). Ask learners about which aspects of the harbour they would like to focus on in their trails (trade, development, entertainment and so on).

**Feedback, conclusions and dismissal:** (2 minutes) Recap on today's main points and link back to the trail task. Preview the next lesson, where they will find out more about Kyrenia.

13. Shipwrecks and Submerged Worlds, 2014. Dr. Julian Whitewright talks about the Kyrenia ship. [video online]  
Available at: <<https://www.youtube.com/watch?v=wiBTyiRTh6U>>.

# 9.5 Upper Secondary Teaching Plan

## Lesson 2

-  **Welcome class:** (2 minutes) Remind learners of the task and recap on the information about the harbour. Inform learners that today the focus will be on the Kyrenia Castle and the surrounding area, in addition to creating a trail.
-  **Activity 1:** (12 minutes) The Kyrenia castle is an important building located beside the Kyrenia harbour. To learn more about the castle, ask learners to read sheet **R9.6**. Ask learners why they think a castle might have been built here (Possible answers: defend the harbour, protect local trade, collect taxes on incoming goods, supervise entries and exits). You may also show learners, the fortification page in Section 0 to help understand the purpose and structure of such defences.
-  **Designing a trail:** (7 minutes) Show examples of educational trails and discuss their characteristics. Explain that a trail is a route for visitors to see interesting and important places. Ask learners what they would like to include in their trail and what information they would need to collect.
-   **Activity 2:** (10 minutes) Use **R9.10** to look more deeply into change and continuity in the area. Ask learners how the harbour area has changed over time (Potential answers: more development in surrounding area, less trade) and who benefitted from the development of the harbour. Will they use images in their guide, if so what type of images will they be using? How can the evidence of change and continuity contribute to their trail?
-  **Home learning:** (6 minutes) Ask learners to research about any monuments or buildings which may provide information about life and trade in Kyrenia. These may include Archangelos Michael Church, St. Andrew Church, Aga Cafer (Djafer) Pasha Mosque or other places they find relevant. Remind them to consider how they will include these in their educational trails. Ask learners to take note of these buildings, as they may be able to visit them during their visit to the Kyrenia harbour.
-  **Feedback, conclusions and dismissal:** (3 minutes) Recap on the main points and discuss the practicalities of the site visit.

### On-site session (60 minutes + 60 minutes if visiting the castle)

Provide learners with sheet **R9.6** to help them understand the castle site, and **R9.10** (Images of the harbour over time) so they can examine evidence of change and continuity on site. Walk the group along the harbour area and view the castle. How can they help visitors understand the history of Kyrenia and notice particular features? What information (directions, places to stop, things to look at etc.) should they note down as they walk through Kyrenia? How can the materials available to them make the site easier to understand? What would they include in the trail they create to help visitors' develop an understanding of the site? What research might they need to do to complete the tasks successfully?

### Post-visit In-Class Session (1 or more lessons)

Learners prepare their materials for the educational trail, working according to the agreed format, ensuring that they meet the success criteria you or the class have set for the product. Allow students time to present their work for peer assessment.

# Exploring Kyrenia Castle

## A1. The Layout of Kyrenia Castle

Prior to the 14<sup>th</sup> century, the moat on the castle's landward side was filled with water and was used as a harbour. The north-west entrance crosses the moat via a bridge. There is a vaulted internal corridor from the Lusignan period. St. George Church, has four marble columns with Corinthian capitals that were originally part of another structure supporting its dome. It can be accessed through a passage on the left side of the hallway. The tomb of Ottoman Admiral Sadik Pasha, one of the conquerors of Kyrenia in 1570, is in the castle's entrance corridor which runs to the wide inner courtyard. The arched rooms to the north and east of the courtyard were guard rooms, and prison cells, while the royal quarters are in the west wing, with large arched windows. The fortifications in the southern part of the yard date from the earlier Byzantine era. The upper walls are reached via ramps. The castle's ground floor contains dungeons and storage spaces.

Adapted from: Megaw, A. H. S. 1964. *A Brief History and Description of Kyrenia Castle*. Nicosia: Antiquities Dept. of the Government of Cyprus.

## A2. Tomb of Ottoman Admiral



Source: AHDR, 2020

## A3. Byzantine chapel in the castle



Source: AHDR, 2020

## A4. Aerial photo of the Kyrenia castle



Adapted from: Ivan Charalambous, 2021.

## Tasks

1. What do the sources tell us about Cypriot history?
2. This castle has defenses which are sea-facing, and others which are land-facing. Can you give any suggestions as to why both were necessary?
3. What do you think the visitors would be most interested to know about the site?

# 9.7

## The Kyrenia Shipwreck

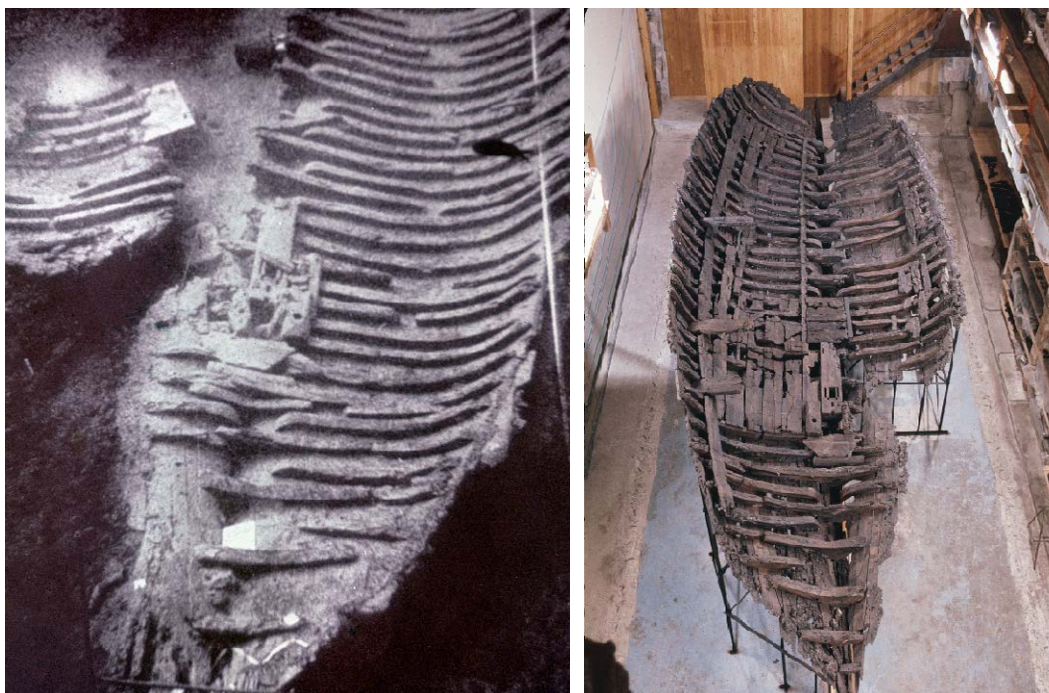
### B1. Excavation of the Shipwreck

A 4<sup>th</sup> century BCE shipwreck was found in the northern coast of Cyprus in 1965 and excavated between 1967 and 1969. Michael Katsev, from the University of Pennsylvania Museum led the excavation. Besides the items that were recovered, the hull of the ship is considered the best-preserved example dating back to antiquity. The hull of the Kyrenia ship became a model for other ships sailing during the Classical and Hellenistic era.

The shipwreck is on display in one of the rooms of Kyrenia Castle. Archaeologists think it was hit by a hurricane and sank while laden with millstones and amphorae of wine from Kos and Rhodes. The ship is about 14.3 metres (47 feet) long and made of Aleppo pine sheathed in lead.

Source: Harpster, M., 2015. Protecting maritime heritage in disputed territory: the Kyrenia shipwreck collection restoration program. *Journal of Eastern Mediterranean Archaeology & Heritage Studies*, 3(2), pp.156-165.

### B2. Before and after



Source: Institute of Nautical Archaeology

### B3. Condition of the Shipwreck

The Shipwreck was excavated with the use of innovative technologies. The ship was in good condition since around 75% of the ship was well-preserved. UNDP carried out a project which upgraded the gallery where the shipwreck is currently being presented. The work included renewal of the wooden doors, replacement of the decaying stones, upgrades to the roof and the water insulation.

Source: UNDP. n.d. *Kyrenia Shipwreck Gallery (External Works)*. Available at: <<https://bit.ly/3inNhX8>>.

### B4. Significance of the Shipwreck

The Kyrenia shipwreck is featured on Cypriot euro coins, passports, and postage stamps. The postage stamps were issued in the late 80s to commemorate the restoration of the ship. Replicas of the ship have also been produced. The replica Kyrenia II has travelled through Japan, Germany and New York. Another replica, known as Kyrenia Liberty can be seen at the Limassol Marina.

Source: Andreou, S. and Zantides, E., 2018. Constructing official culture through stamps: the case of the Republic of Cyprus. *Journal of Balkan and Near Eastern Studies*, 20(1), pp.66-85.

### Tasks

1. What do the sources tell us about the condition of the ship and the cargo when it was discovered?
2. What can we assume about the significance of the Kyrenia ship by looking at the sources?



# Evidence from the Sea

## C1. What is Underwater Archaeology?

Underwater archaeology is a sub-field of archaeology which studies shipwrecks, landscapes, and artefacts. According to the 2001 Convention of UNESCO, underwater cultural heritage consists of remains of human existence with some form of significance (cultural, historical or archaeological) that has been under water for a minimum of 100 years. These traces may have been partly or completely, and periodically or constantly under water. These sites can be seen as links to the past. Earth's surface is mostly made up of water, therefore it is inevitable to find traces of human existence, important historic events, battles, the slave trade, natural disasters, and revolutions. Due to lack of oxygen, these sites and the biological material that they contain are better preserved than the ones on land. "Underwater cultural heritage can reveal aspects of history that are not yet known or that have not been accounted for in written records [...] Since water has been used since the beginning of civilisation as a way to connect different worlds, the remains to be found on seabed are testimony to cultural dialogue from the beginning of humankind".

Adapted from UNESCO, n.d. *The significance of underwater cultural heritage*.

Available at: <<http://www.unesco.org/new/en/culture/themes/underwater-cultural-heritage/protection/protection/significance-of-uch/>> and UNESCO, n.d. *Underwater Archaeology*.

Available at: <<http://www.unesco.org/new/en/culture/themes/underwater-cultural-heritage/about-the-heritage/protection/underwater-archaeology/>>

## C2.

"Ten different amphora shapes have been found. Most of them are Rhodian in origin and date to the final third of the 4<sup>th</sup> century B.C. But the nine other styles appear in relatively small numbers, and this suggests that they may have been picked up at several different ports of call. Some of the Rhodian jars bear stamped im-pressions on their handles, possibly entered by an official at the pottery works to certify the ca-pacity of the amphora. Scratched on the shoulder of one jar is an enigmatic EY, perhaps the scribbling of a crew member or passenger on this last voyage. To our surprise, as we cleaned the amphoras we found several of them containing quantities of almonds still preserved in their shells. Most of the jars, however, carry no trace of their original contents. In addition, only one amphora lid, made of stone, came up during the first season, leading us to wonder whether some portion of the freight might have been simply emptied jars".

Source: Katzev, M.L., 1969. The Kyrenia Shipwreck. *Expedition*, 11(2).

Available at: <<https://www.penn.museum/sites/expedition/the-kyrenia-shipwreck/>>.

## C3. Diver inspecting the site



Source: Institute of Nautical Archaeology

## C4. Recording the Hull Timbers on the Seabed



Source: Institute of Nautical Archaeology

## Tasks

1. What does the nature of the Kyrenia shipwreck and its cargo tell us about trade and life in ports like Kyrenia in the ancient world?
2. What can we learn from underwater archaeology?

# 9.9

## The Kyrenia Harbour

### D1. Trade in Kyrenia harbour

Maria Panayiotou claims that there were no built harbours in Cyprus before 1878 CE. At the time, there were only anchorages: in Larnaca, Limassol and Famagusta. However, these anchorages were too shallow which was challenging for vessels in the winter. The ports at Kyrenia and Paphos were even more shallow than the anchorages, therefore it was hard to use these ports for import and export. When the British came to Cyprus, Famagusta was the main port, however it had been neglected for a long time and was covered with mud. Between 1881 and 1890 CE, the British administration decided to improve the landing facilities of Larnaca's and Kyrenia's ports to allow commercial facilities on the island. The construction of Kyrenia harbour started in 1886 and ended in 1890 CE. In the early years of British administration, trading in Cyprus was limited. There was a low budget for public facilities and this situation only changed gradually over time. The Cypriot ports were not seen as essential to commerce in the Mediterranean, and Cypriots, generally, did not have enough money to buy foreign products. The ports of Larnaca, Limassol and Kyrenia were renovated in 1881, 1882 and 1890. Even these small changes affected the landing opportunities, although they did not increase commercial activities or income. In 1887, drought affected the economy in Cyprus. Wheat, wine, and cotton seed used to be the most important products which were exported, but due to the drought they were limited. In the first years of the 20<sup>th</sup> century, import and export activities started to increase. Some economic activities affected commerce in Cyprus, such as the opening of branches of banks and the use of agricultural machineries after 1902. Although these commercial activities stayed stable, the economy of Kyrenia did not improve. Between 1878 and 1911, Larnaca hosted 23-35% of Cyprus's shipping business, Limassol hosted 25-32%, Famagusta hosted 17-24%, Paphos hosted 11-13%, while Kyrenia hosted only 1-2%.

Adapted from: Panayiotou, M., 2011. Harbours, harbour works and commerce in Cyprus, 1878-1910. In: M. Tsianikas, N. Maadad, G. Couvalis and M. Palaktsoglou, eds. *Greek Research in Australia: Proceedings of the Biennial International Conference of Greek Studies*. Adelaide, June 2011.

### D2. Function of the Kyrenia harbour

The warehouses on the harbour were used to store carobs, olives, wheat, and barley. In the colonial period, the harbour was used as an emergency port for fishing boats and a place to store fishing equipment. It has been stated that small boats and similar vessels were also stored in these warehouses. With the discovery of different trade routes between Europe, Middle East and North Africa, the harbour lost its function as an entry point and most of its business activities stopped. However, the harbour still houses fishing boats, yachts, and small boats. Although, it is no longer a centre for trade, it is a hot spot for tourism, as visitors from all around the world visit the harbour due to its historic and architectural characteristics and entertainment opportunities.

Adapted from: Altan Bayraktar, Ü., 2015. Fractions in urban and collective memory and transformation of public space: The Harbor example in the Kyrenia town. *Journal of Marmara University Social Sciences Institute/ Öneri*, 11(44), pp. 291-317.

### D3. Warehouses around the harbour

Agriculture used to be the foundation of the economy and most population used to live in rural areas. Carob production was an important part of the economy. As transportation (roads, railways, and harbours) were insufficient, carob warehouses were built. In 1907, the railway which connected Famagusta, Nicosia and Morphou was opened. However, the plantations on the northern coast of the Kyrenia mountain range could not fully benefit from the railway. Therefore, in order to store the carobs before being sent to the ships, the British government built the warehouses located at the harbour.

Source: Vehbi, B.O., Yuceer, H. and Hurol, Y., 2016. Rural carob warehouses in Cyprus: an assessment of architectural and structural characteristics. *Journal of Architectural Conservation*, 22(1), pp.18-47.

### Tasks

1. What do the sources tell us about trade in Kyrenia harbour?
2. How does the harbour differ from other ports or harbours on the island?

## Change at Kyrenia Harbour

E1



Source: Kyrenia, Cyprus: buildings and boats in the harbour. Photograph, 1981, from a negative by John Thomson, 1878. Wellcome Collection.

E2



Source: AHDR, 2020

E3



Source: Kyrenia, Cyprus: buildings and boats in the harbour. Photograph, ca. 1880. Wellcome Collection.

E4



Source: AHDR, 2020

E5

There are tall old buildings in the harbour, which were built as carob stores. Carobs were the staple trade of the area. Once the carob trade stopped, the warehouses were used for entertainment and currently function as cafes, bars and restaurants. The arched windows and balconies are maintained in some of the buildings which contribute to the unique architecture. Although the area is popular among visitors, there are very few dwellings in the area. This can be considered an obstacle for visitors to learn about the locals and their lives. The harbour area has the risk of losing its authentic character as many of the places opened in the area have adopted an international style rather than a Cypriot one.

Adapted from: Oktay, D., 2006. How can urban context maintain urban identity and sustainability?: Evaluations of Taormina (Sicily) and Kyrenia (north Cyprus). *Web Journal on Cultural Patrimony*, 1(2).

### Task

What do the sources tell us about change and continuity in the harbour area in Kyrenia?

# SECTION 10.1 Larnaca Salt Lake and Hala Sultan Tekke

## 10.1 Teachers' Notes

### Arriving at the Site

The site Larnaca Salt Lake includes two salt lakes and the adjacent wetland. It is situated to the south of Larnaca and to the east of Meneou and Dromolaxia villages. You will be visiting the largest lake, known as 'Alyki' and the Islamic monument of Hala Sultan Tekke, which is located on the west bank of 'Alyki'. There is parking space and picnic area close to the monument. Through the lake area, there is a designated linear nature trail, which you can follow, starting from Hala Sultan Tekke, to examine the natural habitat and the surroundings of the lake.

### Site Description

The site is significant on an environmental, archaeological, religious, and historic level. Geological and archaeological findings from the area reveal that the lakes were open to the sea. In the area there are two important archaeological sites. The first is a prehistoric harbour settlement near the Tekke, dating from the Late Bronze Age (2<sup>nd</sup> millennium BCE), known as Vyzakia or Hala Sultan Tekke. The second was discovered beneath the wing where the male visitors and priest would have been hosted and consists of findings from the Late Archaic, Classical and Hellenistic periods (Lyratzaki and Dodouras, n.d.).

The **Hala Sultan Tekke** mosque is a major site of pilgrimage for Muslims. According to tradition, it is the burial place of an associate of the Prophet Mohammed, Umm Haram. It is assumed that she fell from her mule at the same spot and broke her neck during the first conquest of the island by the Arabs (648-649) (Papalexandrou, 2008). The mosque, built in classical Ottoman style, was founded by Ottoman Governor Es-Seyyid Mehmet Emin Efendi, and was completed in 1817. The main entrance opens into a courtyard formed by the Tekke's south and north wings (female and male quarters). A dome covers the square mausoleum with five smaller domes on the east side; in the middle stands the cenotaph of Umm Haram. East of the mausoleum there is a cemetery (UNESCO, n.d.).

Throughout the Middle Ages, and especially during the Venetian Period, salt was harvested, and it became one of the primary export goods of Cyprus. Its extraction from the lakes continued until 1986 (Lyratzaki and Dodouras, n.d.). Today, the Larnaca Salt Lakes are considered one of the largest wetland eco-systems in Cyprus and one of the most affected by human activity. The site covers an area of about 1560 ha of which 670 ha is water (when fully flooded) and nearly 300 ha are natural halophytic scrubland. It is important at a national and international level, especially for migratory and water birds (Natura 2000, n.d.) The site is protected by local and European law, being a Natura 2000 site and is included in the list of Wetlands of International Importance (Ramsar). However, the site is still under threat by the presence of the old Larnaca International Airport, human activities, such as desalination wastewater treatments, road network maintenance/ expansion, urbanisation, tourist activities within the salt lakes and agriculture (Ioannidou et al., 2021).

### Sources of Further Information

- Birdlife Cyprus, 2020. *News*. Available at: <<https://birdlifecyprus.org/news/>>.
- Ioannidou, I., Manolaki, P., Litskas, V.D. and Vogiatzakis, I.N., 2021. Temporary Salt Lakes: Ecosystem Services Shift in a Ramsar Site Over a 50-Year Period. *Frontiers in Ecology and Evolution* 9. Available at: <<https://www.frontiersin.org/articles/10.3389/fevo.2021.662107/full#S9>>.
- Lyratzaki, I. and Dodouras, S., n.d. *Larnaca Salt Lakes*. Available at: <[https://larnakaregion.com/uploads/files/Larnaka\\_Salt\\_Lakes\\_leaflet\\_en.pdf](https://larnakaregion.com/uploads/files/Larnaka_Salt_Lakes_leaflet_en.pdf)>.
- Natura 2000, n.d. *Natura 2000 Standard Data Form – Alykes Larnakas*. Available at: <<https://natura2000.eea.europa.eu/Natura2000/SDF.aspx?site=CY6000002&release=11&form=Clean>>.
- Papalexandrou, N., 2008. Hala Sultan Tekke, Cyprus: An Elusive Landscape of Sacredness in a Liminal Context. *Journal of Modern Greek Studies* 26, pp. 251–281.
- UNESCO, n.d. *Hala Sultan Tekke and the Larnaka Salt Lake Complex*. Available at: <<https://whc.unesco.org/en/tentativelists/6084/>>.

# What's the best future for Larnaca Salt Lake?

**Target Group:** Lower Secondary

**R# =** Resource sheet from this section

## Subject Links

**Geography:** Development, Environmental Sustainability

**Scenario:** A student group from Cyprus will have the opportunity to participate in the annual youth event *Your Europe, Your Say (YEYS)*, which is organised by the European Economic and Social Committee, with the purpose of drawing up resolutions which will then be passed to EU institutions. This year's theme is Environment and learners need to draft a report to draw attention to environmental issues at a specific site in their area. Larnaca Salt Lake, a very important protected wetland ecosystem has been vastly affected by human activity in the area. Although several attempts have been made to protect the natural habitat, environmental organisations and researchers raise concerns on continuous threats. Learners are invited to submit a report about Larnaca Salt Lake with recommendations on how to enhance the protection of the site.

**Product and Assessment:** Learners will work in groups to provide a report about Larnaca Salt Lake, assessing the current condition of the natural environment and the impact of human activity, including suggestions on how to enhance the protection of the site. Learners can think of either short or long-term interventions, such as the installation of information boards, awareness raising campaigns or policy recommendations to the authorities. Invite them to consider factors such as the effectiveness, cost, target audience of their suggested interventions.

Learners will be able to:

- become familiar with different types of maps as primary sources of historical information and observe and interpret maps;
- research the environmental significance of the Larnaca Salt Lakes and their surroundings;
- prepare to present an accurate case and supporting evidence.

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)



#### Lesson 1

**Welcome and settle the class:** (3 minutes) Explain that they are going to make a presentation about Larnaca Salt Lake, the current environmental threats at the site and suggestions on how to enhance its protection.



**Context Setting:** (10 minutes) Make a short presentation showing the location of the site and some of its features. Discuss: What makes a site worthy of protection? (Potential answers: uniqueness, historical, geographical, or scientific significance, attractiveness, biodiversity, international awareness, place in the public understanding).



**Exploring maps:** (18 minutes) Provide learners with R10.6 in order to discuss what we can learn about the significance and the change at a site through historic and contemporary maps. The tasks invite learners to examine the characteristics of cartography. Encourage discussions around the selection and size of landmarks, the change in place names and accuracy. Maps can also be analysed for their purpose of creation. Discuss whether the maps can reveal anything about the status of the protection of a site.

**Discussion:** (6 minutes) What other sources would they need to examine for the purposes of the report?








**Feedback, conclusions and dismissal:** (3 minutes) Recap on key learning points. Preview what will be covered in the next lesson.



# 10.3 Lower Secondary Teaching Plan

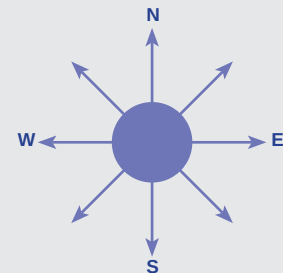
## Lesson 2

-  **Welcome class explain learning outcomes:** (3 minutes) Explain that today they need to research the nature, importance, and the threats of the eco-system at the Salt Lake.
-  **Discussion:** (5 minutes) Explain that the natural habitat of Larnaca Salt Lake has received several threats throughout history, even after it has received a legal status as a protected site. Invite learners to brainstorm on who is responsible for the protection of the environment and make a list on the board (Potential answers: local authorities, individuals, civil society, government).
-  **Activity 1:** (12 minutes) Ask learners to examine the sources in **R10.7** and complete the tasks. The sources reveal the complexity of the flora and fauna on the site, by showcasing the number of species, as well as the effect of human interventions. Ask learners to enrich the list they created in the previous discussion and encourage them to think of various other stakeholders (Potential answers: hunters, general public, environmentalists, civil society, local authorities, the international community).
-  **Activity 2:** (17 minutes) Provide **R10.8**, which contains further sources about the threats to the eco-system of the site. If you have more time, you can use extra sources, provided on the website of AHDR, which explore further threats. Ask learners to complete the tasks and discuss their ideas on how to enhance the protection of Larnaca Salt Lake. These ideas could be anything from advocating the removal of human interventions to raising awareness to the general public about environmental protection through various means. You might ask them to think of the effectiveness, cost, target audience of their suggested measures.
-  **Feedback, conclusions and dismissal:** (3 minutes) Allow some time to draw the group together and discuss what information needs to be gathered during the site visit.

### On-site Session (60 minutes)

At the site, you can visit the Hala Sultan Tekke and then follow the walking trail around the lake, moving from the south to the east. There are a couple of viewpoints on the way and places where you can stop and ask learners to take photographs or make drawings of the flora and fauna. They should be asked to consider what impact humans have had on the site and notice how close human activity has come to the site (airport, housing across the water in Larnaca).

**Activity 360° view:** This activity can be done anywhere. At several locations ask learners to grab a blank piece of paper and draw the four cardinal signs (see right). Invite them to start rotating and writing down everything they can notice (see, hear, smell) at each direction. You can ask them to repeat the process and write about any possible questions that arise as a response to what they notice.



Discuss:

- What sorts of buildings can you see? What is their function?
- Which human interventions seem to have a greater impact on the environment?
- Now that you have visited the site, how do you evaluate your proposed interventions for the protection of the environment?

### Post-visit, In-Class Session (1 or more lessons)

Give the learners time to consolidate their research and prepare their report. Assess the work according to the criteria agreed at the start of the activity.

# What is the potential of Hala Sultan Tekke as a site of interreligious dialogue?

**Target Group:** Upper Secondary

**R# =** Resource sheet from this section

## Subject Links

**Geography:** Significance of Religious Sites, Diversity, Peace Building, Development

**Scenario:** The Religious Track of the Cyprus Peace Process under the Auspices of the Embassy of Sweden (RTCYPP) is participating in a global initiative for the creation of a website with sites of interreligious dialogue and learners are invited to create website content for Hala Sultan Tekke.

**Product and Assessment:** Learners will create website content about Hala Sultan Tekke and the broader area of Larnaca Salt Lake, a site with a rich and diverse past, which also provides opportunities for interreligious dialogue. The content needs to demonstrate:

- Why is Hala Sultan Tekke and the surrounding area significant?
- What are the important features of the site?
- How is the site used for interreligious dialogue? How can this aspect be developed further?

Learners will be able to:

- develop knowledge about interreligious dialogue as part of peacebuilding processes;
- become familiar with different types of maps as primary sources of historical information and observe and interpret maps;
- develop knowledge about Hala Sultan Tekke and Larnaca Salt Lake;
- discuss significance, change and continuity.

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)

#### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Explain that learners are going to explore various aspects of Hala Sultan Tekke in order to create website content.

**Context Setting:** (10 minutes) In order to introduce learners to some aspects of the sites' history, provide **R10.9**. You might also choose to provide additional information, drawing from **R10.1**. The tasks invite learners to discuss the different layers of significance of the site (archaeological, economic, religious), as well as elements of change.

**Exploring maps:** (20 minutes) Provide learners with **R10.6** in order to discuss what we can learn about the significance and the change at a site through historic and contemporary maps. The tasks invite learners to examine the characteristics of cartography. Encourage discussions around the selection and size of landmarks, the change in place names and accuracy. Maps can also be analysed for their purpose of creation. Discuss whether the maps can reveal anything about the religious diversity of a site. Invite them to be critical as to whether older maps (such as the one in source A1) provide a comprehensive image of the diversity of religious sites at the time.







**Home learning:** (5 minutes) Ask learners if they are aware of any religious groups that existed in Cyprus in different time periods. As home learning, ask them to conduct research in order to enrich their knowledge about the topic. You might choose to allocate specific time periods to different individuals and extend the task by asking them to explore the existing religious diversity today.

**Feedback, conclusions and dismissal:** (2 minutes) Recap on what has been discussed and inform learners that they will conduct more research about Hala Sultan Tekke in the following lesson.





# 10.5 Upper Secondary Teaching Plan

## Lesson 2

-  **Welcome class:** (2 minutes)
-  **Discussion:** (5 minutes) Ask learners to summarise their key findings from their home learning task. Ask: Was it easy to find information about religious diversity in Cyprus? Why/ why not?
-  **Activity:** (8 minutes) Provide learners with **R10.10**, which includes sources about the Muslim monument of Hala Sultan Tekke, and invite them to complete the tasks, which explore the significance of the site for the Muslim world, Cyprus, and interreligious dialogue.
-  **Exploration of a key concept:** (12 minutes) Introduce learners to Interreligious Dialogue. Interreligious dialogue involves people of different religious faith coming together to have a conversation, with the purpose of achieving mutual understanding and cooperation. In some cases, interreligious dialogue is part of inclusive decision-making peacebuilding processes.<sup>14</sup> The notion of interreligious dialogue encompasses many different types of conversations, settings, goals, and formats. It may involve many different people, from high-level religious leaders to grassroots participants.<sup>15</sup> Ask: Do you think that religion plays a role in peacebuilding in the context of Cyprus? Should religious leaders be discussing only religious matters, or should their role be expanded to discuss topics such as politics, environmental issues and human rights?
-  **Discussion:** (10 minutes) Hala Sultan Tekke is used for several interreligious activities, and it has also been restored with funding by USAID through the Bicomunal Development Program. Ask: Why do you think this site was chosen for the purposes of peacebuilding? Encourage learners to consider the significance of restoring an important Muslim monument at a place with a majority of Christian population. Learners might also consider the existence of multiple links of the site with the Islamic and Christian religions. What other activities can be done here to support interreligious dialogue? (Potential answers: festivals, educational activities, installations of interpretation panels).
-  **Feedback, conclusions and dismissal:** (3 minutes) Recap on key learning points and discuss the practicalities of the site visit.

### On-site session (60 minutes)

 Walk around at the site of Hala Sultan Tekke and the surrounding area. Ask learners to take photos, notes and sketches that can be used as website content. You may ask them to note key elements of the site. Section 0 can help you understand the key features of a mosque. In case you are interested in exploring other features of the site (Ottoman graves and inscriptions) you can refer to the extra material on the website.

 You can also encourage discussions on ideas on how to enhance the capacity of Hala Sultan Tekke as a site of interreligious dialogue.

### Post-visit, In-Class Session (1 or more lessons)

Groups or individuals work on the website content, and they present them for peer-review.

14. The International Dialogue Centre (KAICIID), n.d. *Frequently Asked Questions*. Available at: <<https://www.kaiciid.org/frequently-asked-questions>>.

15. United States Institute of Peace, 2004. *Special Report. What works? Evaluating Interfaith Dialogue Programs*. Available at: <<https://www.usip.org/sites/default/files/sr123.pdf>>.



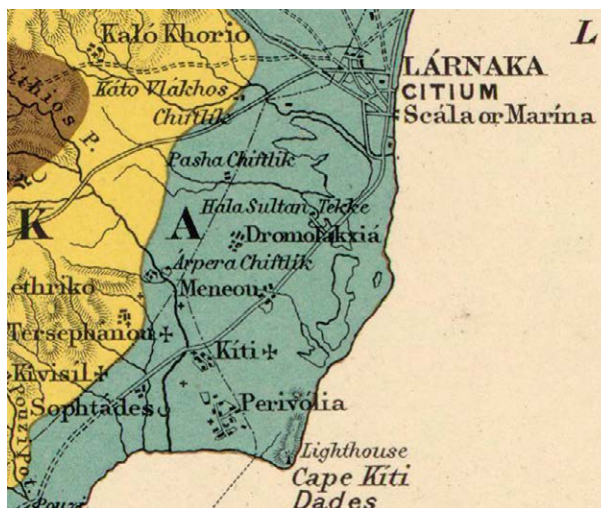
## Exploring Maps

### A1. Detail from a map of Cyprus by Marius Kantaro in 1562



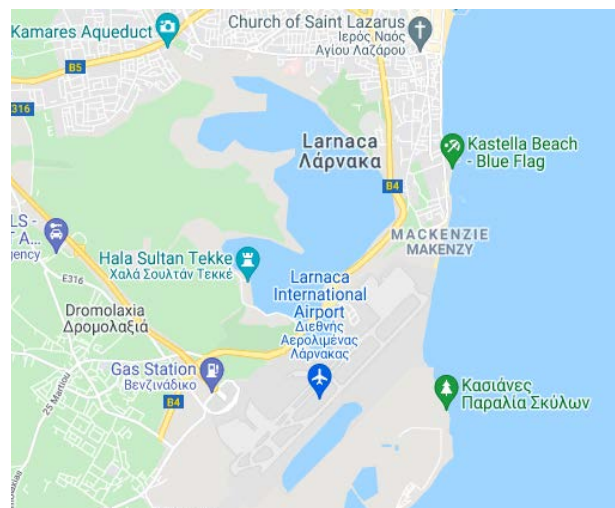
Source: gallica.bnf.fr / Bibliothèque nationale de France

### A2. A geological Map of Cyprus, compiled by C. V. Bellamy, 1905



Source: gallica.bnf.fr / Bibliothèque nationale de France

### A3. Google Maps, 2021



Source: Google maps

### Tasks

1. Locate the Larnaca Salt Lake on the maps. What differences do you observe on the maps? What can you infer about the evolution of cartography?
2. In Source A1 Saline (salt lake) is one of the key landmarks of the map. How do you explain this?

# 10.7

## Flora and Fauna of the Salt Lake and the surrounding area

### B1

The Larnaka Salt Lakes are among the most important biotopes in Europe. The lakes and their associated wetlands – Lake Alyki (or Salt Lake), Lake Orphani, Lake Soros and Airport Lake – cover an area of 1761 hectares. The Larnaka Salt Lakes ecosystem is part of the European Network Natura 2000 and is also covered under the European Habitats Directive and the Cypriot Law for the Protection and Management of Nature and Wildlife. Since 2001 Lake Alyki has been included in the Ramsar List of Wetlands of International Importance. Several efforts for the improvement and restoration of the ecosystem have been carried out: the fencing off of certain parts of Lake Alyki to prevent vehicle entry and protect sensitive halophyte plants, the construction of two bird-watching towers, the removal of a shooting club that operated next to Lake Alyki, the regular cleaning of the wetland, the analyses of the water and substrate of the salt lakes and the removal of acacias, a foreign tree variety that negatively influences the development of native endemic species.

Adapted from: Lyratzaki, I. and Dodouras, S., n.d. *Larnaka Salt Lakes*. Available at: <[https://larnakaregion.com/uploads/files/Larnaka\\_Salt\\_Lakes\\_leaflet\\_en.pdf](https://larnakaregion.com/uploads/files/Larnaka_Salt_Lakes_leaflet_en.pdf)>.

### B2

The saltiness of the lake water makes it ideal for the single-celled alga (*Dunaliella salina*), which is eaten by the *Artemia salina* shrimp, consumed by the migrating flamingos and water birds. The surrounding land is home to halophytic (salt tolerant) plants including tamarisks, the glaucous glasswort (*Arthrocnemum macrostachyum*), the *Halochnemum strobilaceum* and the *Halopeplis amplexicaulis*. Over 100 bird species are found across the habitat, including migratory and water birds. The most famous is the flamingo (*Phoenicopterus ruber*), present from November to the end of March, since 2001. There are 19 species of amphibians and reptiles, 63 important insects and 8 endemic land snails. In addition to the rare *Filago mareotica*, the Cyprus Bee Orchid is also found in small numbers on the site.

Adapted from: Natura 2000, n.d. *Natura 2000 Standard Data Form – Alykes Larnakas*. Available at: <<https://natura2000.eea.europa.eu/Natura2000/SDF.aspx?site=CY6000002&release=11&form=Clean>>.

### B4

One of the few wetlands in Cyprus, next to which hunting is permitted is Lake Soros. The majority of hunting ammunition available in Cyprus contains lead pellets. BirdLife Cyprus coordinated a sampling survey to assess the concentration of lead. The results showed high lead concentrations in the areas of the lake closest to where hunting is permitted. Lead is dangerous to humans and wildlife, especially water birds. In 2020, more than 100 flamingos were found dead, most of them due to lead poisoning. The findings suggest that hunters do not comply with the legislation that prohibits the use of lead pellets within a 300-metre radius around wetlands and dams. Although we don't know why some hunters fail to comply with the law, possible reasons for it could be the lack of sufficient law enforcement from the authorities and lack of awareness or indifference of the hunters to this matter. Lake Soros is also a well-known illegal hunting blackspot for migratory birds. Last September, BirdLife Cyprus reported the illegal shooting of dozens of bee-eaters and other protected bird species at the site.

Adapted from: Birdlife Cyprus, 2021. *Lake Soros, at Larnaka Salt Lake, is full of lead shot, new study shows*. Available at: <<https://birdlifecyprus.org/lake-soros-at-larnaka-salt-lake-is-full-of-lead-shot-new-study-shows/>>.

### B3. The flamingos and the airport, 2015



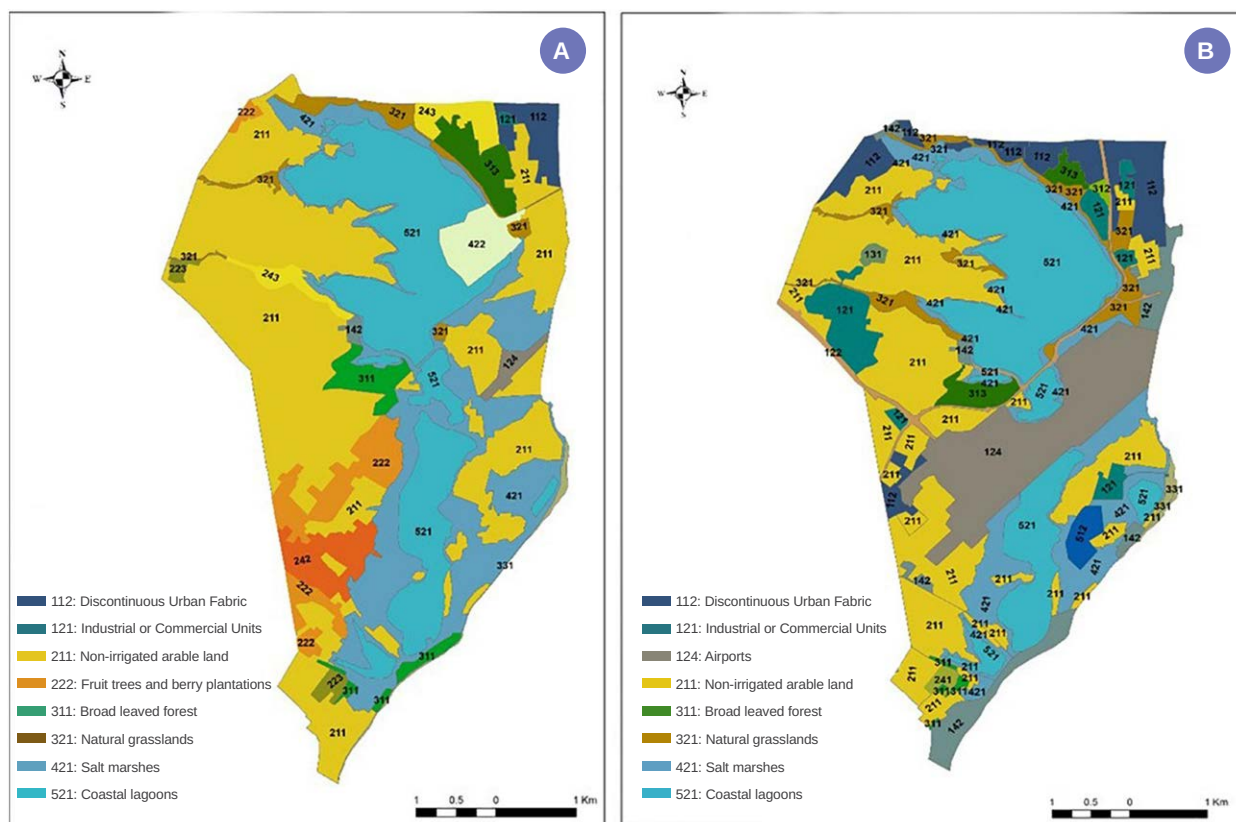
Source: Michael Duxbury, Flickr

### Tasks

1. What do the sources suggest about the complexity of the flora and fauna on the site?
2. What measures are taken for the protection of the site? What are the threats to the flora and fauna of the lake?

# Land Use in and around the Larnaca Salt Lake

## C1. Land cover in 1963 (A) and 2015 (B) in Larnaca Salt Lake



“Despite its ecological importance, during the last 50 years, the entire ecosystem has undergone important land cover changes [...] The most significant threats for this wetland are: (1) the presence of the Larnaca International Airport, (2) human activities such as desalination, wastewater treatment, road network maintenance/expansion, (3) urbanisation, (4) tourist activities within the salt lakes, (5) agriculture. Undoubtedly, the construction of the airport is the most profound land-use change in the area, resulting in soil surface sealing, a significant loss of semi-natural habitats, mainly salt marshes and halophytic vegetation, and severe fragmentation of the entire ecosystem. Moreover, the area due to its position, is under continuous pressure from coastal development”.

Source: Ioannidou, I., Manolaki, P., Litskas, V.D. and Vogiatzakis, I.N., 2021. Temporary Salt Lakes: Ecosystem Services Shift in a Ramsar Site Over a 50-Year Period. *Frontiers in Ecology and Evolution* 9. Available at: <<https://www.frontiersin.org/articles/10.3389/fevo.2021.662107/full#S9>>.

## C2. Renewable Energy Sources in protected areas

For a decade now, the location, licencing and installation of Renewable Energy Sources (RES) takes place in environmentally sensitive rural areas: Natura 2000 protected areas, agricultural areas of high natural value and areas of exceptional natural beauty. Three RES projects were approved, despite significant consequences, including a 2.6 MW solar park, affecting the Special Conservation Zone and Special Protection Zone Alykes Larnacas. The Cyprus Bird Association describes the processes of environmental evaluation of the projects as problematic, mentioning that they are sabotaging the progress that has been made in recent years. These cases undermine people’s intelligence and demonstrate the complete lack of coordination and surveillance, but also the denial of responsibilities by the state.

Adapted from: Philenews, 2021. *Ανεξέλεγκτη χωροθέτηση έργων ΑΠΕ στη χώρα μας* [Uncontrolled location of RES projects in our country]. Available at: <<https://www.philenews.com/koinonia/eidiseis/article/1227271/anexeleggti-chorothetisi-ergn-ape-sti-chora-mas>>.

### Tasks

1. What do the sources reveal about development on the site? Do RES projects justify development in protected areas?
2. What should be done to enhance the protection of Larnaca Salt Lake?

# 10.9

## The Human Presence at Larnaca Salt Lake

### D1

Hala Sultan Tekke was one of the most important urban centres of the Eastern Mediterranean during the Late Bronze Age. The city is located on the southern coast, on the shore of the present-day Larnaca Salt Lake, which in ancient times was connected to the Mediterranean, thus providing one of the best protected harbours on the island. The settlement dates to the 15<sup>th</sup>/ 14<sup>th</sup> century BCE until the 12<sup>th</sup> century BCE. The excavations revealed city quarters with domestic, industrial, and possible administrative and/ or religious buildings, as well as tombs and wells. The presence of imported pottery and luxury commodities shows the intercultural connections of the city to all regions in the eastern Mediterranean including the Aegean, Anatolia, the Northern and Southern Levant and Egypt, and even more remote regions, such as Sardinia. Studies confirm that the economy of Hala Sultan Tekke, in addition to trade, was based on textile production, purple dyeing, metallurgy, agriculture and animal husbandry.

Adapted from: OEAW, n.d. *Excavations at The Late Bronze Age harbour city of Hala Sultan Tekke, Cyprus*. Available at: <<https://www.oeaw.ac.at/oeaiforschung/praehistorie-wana-archaeologie/mediterrane-oekonomien/excavations-at-the-late-bronze-age-harbour-city-of-hala-sultan-tekke>>

### D2

The salt lakes near Limassol and Larnaca yielded rich deposits of salt, especially at Larnaca, and their revenues were lucrative enough for the extraction and sale of salt to be a royal monopoly. Larnaca is already mentioned as 'Salines' in Latin documents of the 13<sup>th</sup> and 14<sup>th</sup> centuries. In 1236 King Henry I of Cyprus, short of money after the Civil War of 1229–33, received a loan from Archbishop Eustorge of Nicosia, to be repaid from the revenues of the royal salt pan at Salines. At that time the salt was sold to private merchants, and from 1280 onwards Venetian merchants began purchasing it in great quantities. From 1270 onwards Venice began to import salt from Ibiza, Sardinia, Alexandria, the Crimea but mostly from Cyprus. Cypriot salt, which the Venetians prized highly and described as bianchissimo et fortissimo (very white and very strong), continued to be sent to Venice until the Ottoman conquest of Cyprus in 1571.

Adapted from: Coureas, N., 2005. Economy. In: A. Nicolaou-Konnari, and C. Schabel, eds. 2005. *Cyprus Society and Culture 1191-1374*. Leiden and Boston: Brill.

### D3. The account of the Czech traveler Kristof Harant in 1598

All around many men were lying on the ground... Greek speakers who worked as serfs and filled baskets with salt to be loaded on donkeys. There is a story that the Christian apostle Barnabas, a disciple of St Peter, visited a vineyard where a young woman was lifting water from a well. When he asked for water, he was told the water was not drinkable. Barnabas, said "Since you claim the water is brackish, let it be brackish, both this water and the water all around." Since then, the whole area is like this.

Source: Flourentzos, P., 1977. *Τα Τσέχικα Οδοιπορικά της Αναγέννησης και η Κύπρος* [The Czech Travelogues of the Renaissance and Cyprus]. Nicosia.

### D4. Salt Extraction at Larnaca Salt Lake, n.d.



Source: Paticheion Municipal Museum Historical Archives Research Centre of Limassol

### Tasks

1. What can you infer about change and continuity at the site?
2. What do the sources suggest about the significance of the site?
3. What do the sources tell us about multi-culturalism related to the site in different time periods?

# Hala Sultan Tekke

## E1. Hala Sultan Tekke Site Description

The monument of Hala Sultan Tekke is a representative example of Ottoman architecture and preserves fine examples of calligraphy from various periods. Umm Haram is believed to have been buried at the site in 649 AD. The tomb is set in a prehistoric monument-tomb, temple, or treasury. The grave was identified by the Ottomans in 1571. The monument itself, which also served as a residence for the Dervishes, consists of a mosque, a mausoleum, a cemetery and living quarters for men and women. The mausoleum over Umm Haram's grave and a water cistern were erected by the governor of Cyprus, Mehmet Aga, in 1760. The mosque was founded by Es-Seyyid Mehmet Emin Efendi, in 1817. The convent was founded in 1813 and the drinking fountain in 1830. Between 2001 and 2005, the mosque, minaret, mausoleum, and ancillary buildings were consolidated and restored by the Department of Antiquities through funding from USAID and the United Nations Bicomunal Development Programme (UNDP UNOPS). The site is associated with the first invasion of the island by the Arabs in 647 AD, thus reflecting the inter-cultural interactions that took place during that period between Cyprus and the East. It is the most significant religious centre for the Muslim community of the island, and it symbolises the peaceful co-existence of the Muslim and Christian religions.

Adapted from: UNESCO, n.d. *Hala Sultan Tekke and the Larnaka Salt Lake Complex*. Available at: <<https://whc.unesco.org/en/tentativelists/6084/>>.

## E2. Umm Haram

According to tradition, Umm Haram was an associate of the Prophet Mohammed who fell from her mule at the very spot of the grave, broke her neck, and was buried there to become the focus of devotion, prayer, and pilgrimage. As this episode is associated with the first conquest of the island by the Arabs (648–649), Umm Haram has enjoyed not only the prestige, holiness, and popularity of a martyr, but also the appeal and miraculous effectiveness of a mother figure. The tomb is believed to radiate baraka (blessing) when people come in contact with it. Numerous accounts claim that this is one of the half dozen holiest sites of Islam.

Adapted from: Papalexandrou, N., 2008. Hala Sultan Tekke, Cyprus: An Elusive Landscape of Sacredness in a Liminal Context. *Journal of Modern Greek Studies* 26, pp. 251–281.

## E3. Special Pilgrimage on Ramazan Bayram

“On the occasion of the Eid al-Fitr 2018 a special pilgrimage to Hala Sultan Tekke took place on Wednesday, 20 June where 860 faithful of Turkish origin were granted access to attend Bayram prayers at the most well known and revered mosque in Cyprus. The pilgrimage was the 12th since the unprecedented agreement between the religious leaders of Cyprus, [...] reached in 2014 within the framework of the Religious Track of the Cyprus Peace Process under the Auspices of the Embassy of Sweden (RTCYPP). Representatives of the religious leaders from the Church of Cyprus, the Armenian Orthodox Church of Cyprus, the Maronite Church of Cyprus and the Latin Patriarchal Vicar were present [...] “Upholding religious freedom together, continuing your support for each other, working together as one shows leadership and courage in a divided country. Your actions are strong witnesses for hope and inspirations for others to follow,” stated Ambassador Olsson Vrang in greeting the religious leaders of Cyprus. Welcomed by the Mufti of Cyprus, the Christian religious leaders voiced messages of peace and solidarity to all Muslims living in Cyprus and their commitment for continued cooperation and dialogue.”

Source: RTCYPP, 2018. *Monthly Archives: June 2018*. Available at: <<http://www.religioustrack.com/2018/06/>>.

## E4



Source: RTCYPP, 2018

### Tasks

1. What do the sources reveal about the importance of the site?
2. What are the prospects of religious sites in becoming sites of Interreligious Dialogue and peacebuilding?

## 11.1 Teachers' Notes

### Arriving at the Site

The town of Lefka is located in the northwestern part of the island. In order to get to the town, you can follow the Nicosia-Morphou road. Once you reach the roundabout before Morphou, you should use the first exit on the left to go towards the town of Lefka. From this point, it will take you around 30 minutes to reach the town. The sites explored within the town are scattered in different areas, therefore, you may use the trail on R11.10 to check the locations. The trail guides you through the old dock and port, nearby the Cyprus Mines Corporation (CMC) treatment plant in Xeros area, the miners' residential area and the Lefka dam where the CMC Hamam is situated.

### Site Description

With its long history, Lefka is a city with important examples of cultural heritage such as the ancient city of Soli, Vouni Palace, the coronation monument of George VI, historical Ottoman houses and a number of aqueducts and tombs. It is also a place of natural and industrial heritage with Petra tou Limniti, the Lefka reservoir and the multiple structures and traces showcasing the mining history of the city.

Since ancient times, copper minerals have been processed in Lefka. In more recent history, CMC (Cyprus Mines Corporation) began its activities in 1931 and continued until 1975. Their first activities began in Skouriotissa (Foucassa) and in 1921 mining started in Lefka-Mavrovouni when they also started exporting. With the mining industry, the area developed, which consequently transformed the population. People began to populate Lefka and by 1937 the worker population reached 6000. CMC also built various facilities such as a hospital, and housing for workers (Beratli, 2002).

Lefka is also significant as it marks important events for labour rights. In the 1948 strike, there were many Turkish Cypriot and Greek Cypriot miners and their families who participated in demonstrations (Varnava, 1997). The legacy of the mining sector in Lefka is not only represented in the workers movement. Remains of the mining industry and the structures of CMC have had an influence on the environment and pollution of the area. Waste left in the sea have led to pollution of the beaches and has threatened the flora and fauna of the region (Gündüz, et.al. 2016). It is prohibited to enter to some areas and structures used for mining and by the CMC, as the toxic wastes and pollution pose a threat to health.

**Safety note:** There is a need to be aware while working in the landscape. At various places there are deep hillside drops and learners should not be allowed to roam into any of the mine structures or the remains of the railway as they may be dangerous.

### Sources of Further Information

- An, A. C., 2016. *1948 Maden Grevinin 68. Yıldönümü. Ortak Mücadeleler: 1948 Büyük Madenci Grevi* [the 68<sup>th</sup> Anniversary of the Miners Strike. Common Struggles: The Big Miners' Strike of 1948].
- Beratlı, N., 2002. *Lefke sevgilim* [Lefka, my love]. Nicosia: Işık Kitabevi.
- Gündüz, Ş., Erbulut, C., Öz nacar, B. and Baştaş, M., 2016. Determination of consciousness and awareness of the public in Lefka about the Cyprus Mining Corporation (CMC). *Eurasia Journal of Mathematics, Science and Technology Education*, 12(4). pp.783-792.
- Varnava, P., 1997. *The Common Labour Struggles of Greek and Turkish-Cypriots (Events through History)*. Nicosia: Self-published.
- *Μεταλλωρύχων Μνήμες* [Memories of Miners]. 2007. Directed by Paschalis Papapetrou. Cyprus. Available at: <<https://digital-herodotus.eu/archive/video/items/4898/metallorukhon-mnemes/?page=>>>.
- Pancyprian Federation of Labour PEO, 2020. *Photographic Archive*. Available at: <<https://bit.ly/2JjdJTo>>.

# What can we learn from the traces of mining around Lefka?

**Target Group:** Lower Secondary

**R# =** Resource sheet from this section

## Subject Links

**History:** Natural and Cultural Heritage Management

**Geography:** Economic Geography, Human Geography, Environmental Sustainability

**Scenario:** The Young Friends of the Earth are launching a blog in which they are gathering opinions and data about the decaying industrial heritage in various locations. They would like to include an article about the area around Lefka. The focus can be on various aspects of the evidence of mining and learners can choose to focus on either the economic, environmental, social or other aspects.



**Product and Assessment:** Learners will gather evidence about the industrial heritage in the area of Lefka to write an article with the purpose of shedding light on the industrial heritage and the environmental and/ or historical aspects linked to it. Decide whether learners will work individually or in groups and discuss the assessment criteria.

Learners will be able to:

- develop knowledge about mining in the area of Lefka;
- draw information from a range of sources to discuss social and industrial history and heritage;
- demonstrate researching and writing skills;
- discuss the value of industrial heritage and environmental sustainability.

## Process

**Pre-visit, In-Class Session (2 x 40 minutes)**



### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Learners will study locations in the area of Lefka in order to draft an article focusing on the social, economic and/or environmental impact of mining and the industrial heritage in the area.



**Context Setting:** (10 minutes) Make a presentation, which shows satellite images of the area around Lefka (use Google Earth), and images of the remains of the CMC mine. You might use **R11.10** to indicate the location of Mavrovouni and Skouriotissa mines, the residential areas, the Xeros plant and the buffer zone. Encourage learners to observe the characteristics of the area, such as the existence of rivers, the proximity to the sea and the mountain range, and the visible impact of mining in the landscape, especially in Skouriotissa mine.



**Exploration of a concept:** (7 minutes) Explain that after the abandonment of the CMC mines, a lot of brownfield areas have been created in the area of Lefka. The English term *brownfield site* is used to describe previously used industrial or build-on sites that have the potential to be redeveloped and improved. Some need decontamination or waste removal to be suitable for use. Ask learners if they are aware of any brownfield areas in Cyprus (e.g. abandoned mines, factories, hotels, villages, areas in the buffer zone, Varosha). What might restoring a brownfield site mean in practice? (Potential answers: removal or repurposing of existing unneeded buildings or human-made features, waste disposal, planting, construction of accessible places, installation of water features to encourage the return of native plant and animal species).



**Activity 1:** (7 minutes) To examine some of the industrial heritage of the area, provide learners with **R11.6** and ask them to complete the tasks. The sources explore the various facilities built for the local mining community such as housing, hospitals and schools.



**Activity 2:** (10 minutes) Inform learners that they will examine sources about the environmental impact of mining in the area, using **R11.7**. Invite them to look at the sources and complete the tasks. The resource sheet encourages them to identify the stakeholders concerned with environmental issues and the aspects of an environmental restoration project. You may initiate a discussion about the cross-cutting nature of environmental issues and the involvement of various stakeholders.









**Feedback, conclusion and dismissal:** (3 minutes) Summarise what has been discussed and inform learners that they will be examining more sources about the topic during the next lesson.




# 11.3

Lower Secondary Teaching Plan

## Lesson 2

-  **Welcome class:** (2 minutes) Recap on the aims and intended learning outcomes.
-  **Activity:** (12 minutes) Explain that mining transformed Lefka drastically and influenced the lives of thousands of people who worked there. Looking into events and the lives of people who lived/worked in an area can contribute to understanding the significance of the site. To learn more about them, provide learners with **R11.8** and ask them to complete the tasks. Ask learners whether the strikes were significant events. Why or why not? (Potential answers: bettering working conditions, advancing human rights and labour rights, taking a stance against exploitation and oppression). How can such rights-based movements be remembered and presented at the site?
-  **Discussion:** (8 minutes) The site has witnessed important historical events in terms of industrial heritage in Cyprus such as the strikes of miners. The history of these events are reflected in various remains which can be seen at the site. However, some of these remains are harmful for the environment and the local community. Ask learners what can be done with these remains in order to respectfully commemorate the history but also protect the environment? Considering the complexities of industrial heritage and the environment, can a balance be found? Should they be removed, reused, or protected? (Potential answer: Alterations must be respectful and mindful of both the history and the environment). You may also provide sources about the Amiantos mine and Troodos Geopark from Volume 1, to showcase another example of industrial heritage in Cyprus.
-   **Research:** (16 minutes) Learners decide on the topics they would like to touch upon in their articles and are provided time to conduct research online or through printed sources. They can choose to write their article on the impact of mining on the environment (remains of the mining structures and/or the pollution mining has led to), industrial heritage (the dock, the railway, the monument and potentially what could be done with these structures) or the lives of the people (the mine workers, their families or the people currently living in Lefka).
-  **Feedback, conclusion and dismissal:** (2 minutes) Explain what learners are going to do and need to bring when they go to visit Lefka and discuss how the site visit will enrich their research.

### On-site Session (120 minutes)

 Sheet **R11.10** will provide guidance regarding the areas that will be explored in Lefka. Throughout the visit, learners should pay attention to remains of the mining facilities that are being used, repurposed or decaying to develop an understanding about the preservation or negligence of industrial heritage. Ask learners to consider how certain elements of the industrial heritage could be reused or repurposed. At the housing area for workers and engineers, ask learners to pay attention to architectural details and notice similarities and differences between the different types of housing (Potential answers: quality of housing and wealth, size of the structure and status or position). Remind learners to look at the environment and any visible impact of mining. Tell learners to pay attention to the monument and remind them to consider the relationship between industrial heritage and people's lives. You may also look at Section 0 in Volume 1 for more information about how to analyse monuments.

### Post-visit, In-class session (1 or more lessons)

Provide time for individuals or groups to prepare their articles and present them for assessment or peer-assessment.



# How should the labour strikes at Lefka area be remembered?

**Target Group:** Upper Secondary

**R# =** Resource sheet from this section

## Subject Links

**History:** Social History, Heritage Management

**Geography:** Human Geography, Economic Geography

**Scenario:** An International Human Rights Youth Film Festival calls for documentaries about human rights movements, created by young people under the age of 21. They are looking for works which explore current or historic movements.

**Product and Assessment:** Learners will be creating a short documentary or a storyboard about the miners' strikes in the Lefka area. The available time and technology will determine the end product. Learners can take decisions about the script and the filming locations. You may determine the success criteria with them depending on how elaborate you expect the product to be. Divide learners into teams and agree a time limit for the documentary.



Learners will be able to:

- develop knowledge about mining in the area of Lefka;
- draw information from a range of sources to discuss social history;
- demonstrate researching skills by using a range of different sources;
- discuss issues regarding identity, human rights, and labour rights.

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)



#### Lesson 1

**Welcome class and explain learning outcomes:** (2 minutes) Learners will look into the history of the CMC mines and the miners' lives in order to create a short documentary.



**Context Setting:** (8 minutes) Make a presentation, which shows satellite images of the area around Lefka (use Google Earth), and images of the remains of the CMC mine. You may use **R11.10** to indicate the location of Lefka, the Mavrovouni mine, the residential areas and the Xeros plant. Introduce learners to the history of mining in the area.



**Activity 1:** (12 minutes) To explore the remains of CMC in the area and the advantages of living and working there, invite learners to examine **R11.7** and complete the tasks. Discuss: How are the living and working conditions affected by the work position of a person? Which other sources would you need to examine to have an understanding of these differences? Encourage learners to consider the difference in the lives of the workers of CMC depending on their identity (e.g. position, marital status).



**Activity 2:** (12 minutes) Provide learners with **R11.8**, which consists of sources about important strikes of the mine workers. Ask learners to evaluate whether the miners' claims were fair. If you wish you may introduce the distinction between rights and privileges and steer the discussion on whether the miners were claiming their human rights or not. Human rights are rights we have simply because we exist as human beings. They are inherent to us all, regardless of nationality, sex, and national/ ethnic origin, colour, religion, language etc. They range from the most fundamental, such as the right to life, to those that make life worth living, such as the rights to food, education, work, health, and liberty<sup>16</sup>. Privileges, on the other hand, are defined as special rights, advantages or immunities granted only to a particular person or a group.



**Home learning:** (4 minutes) Ask learners to discuss with their family members the following:




1. Looking at the floor plans of the CMC workers' houses, discuss whether their lives were comfortable. How do the places we live reflect parts of our identity? (Potential answers: size, quality, facilities, location which may indicate status, position, wealth or poverty).
2. Think of recent demonstrations and strikes. What are the tactics or methods used in such situations? Are they effective? Which rights do people try to advocate for in demonstrations/ strikes?







16. United Nations Human Rights Office of the High Commissioner, n.d. *What are human rights?*  
Available at: <<https://www.ohchr.org/en/issues/pages/whatarehumanrights.aspx>>

# 11.5


## Upper Secondary Teaching Plan

-  **Feedback, conclusion and dismissal:** (2 minutes) Recap on what has been discussed and inform learners that in the following lesson they will look into the history of the strikes further and start preparing their documentary.

### Lesson 2

-  **Welcome class:** (3 minutes) Recap on the aims and intended learning outcomes.
-  **Discussion:** (7 minutes) Ask learners to elaborate on what they discovered on home learning tasks. Who else would you like to discuss these topics with, in order to understand the miners' struggle better?
-  **Activity:** (10 minutes) Provide copies of **R11.9**, in which learners will explore further sources about the strikes and the identity of the strikers. The sheet explores that mine workers received support from their families and cooperated despite being from different communities. Ask: Who were the allies of the miners? Why it is important to gain the support of other groups in such movements (Potential answers: solidarity, increasing number of supporters, visibility, many issues are a result of similar systems/ ideologies) and whether it matters who the allies are (other social movements, governments, authorities, local community, politicians etc.).
-  **Discussing identity:** (7 minutes) Explain that individuals have multiple identities such as gender, age, class, sexual orientation, occupation, marital status and so on. Under specific circumstances we might value and emphasise one of our identities over the others. What aspects of the strikers' identity were emphasised during the strikes? (Potential answer: occupation, gender, ethnic identity). How do social movements influence identities? Do certain aspects of identities become more or less visible? Are certain aspects of identities left aside in order to work towards a common cause?
-  **Creating a documentary:** (10 minutes) Remind learners that the documentary (or script/ storyboard) will be shown as part of a Human Rights Youth Film Festival. Discuss the characteristics of a documentary and the different components that learners should take into consideration while designing theirs. You may consider the audience, the style, the title and central idea and what material they will need to collect to draft the script.
-  **Feedback, conclusion and dismissal:** (3 minutes) Discuss the practicalities of the site visit and what needs to be done while on site.

### On-site Session (120 minutes)

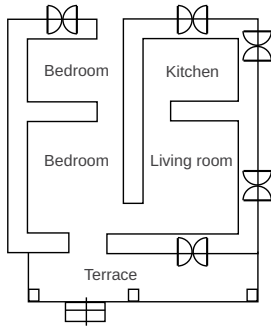
 Learners should pay attention to facilities and structures providing evidence about the working and living conditions of the mine workers. These observations can continue throughout the visit (at the old dock, the housing areas, the hamam, the railway remains etc.). At the monument, learners can take a look at the page of Section 0 of Volume 1 to analyse the monument. Learners may respond to the tasks on this page which may help with the enquiry. This will encourage them to explore the monument, the identity of the workers, and the significance of the strike. Learners may take photographs and notes or actual footage at the locations they want to include in their documentaries.

### Post-visit, In-class session (1 or more lessons)

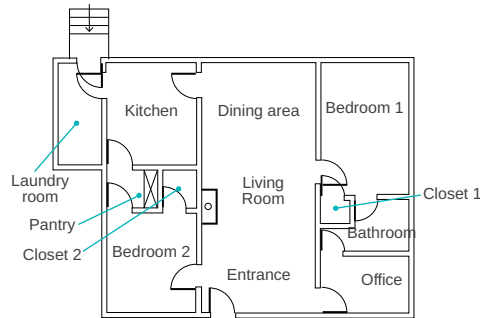
Learners work on creating the storyboard or short documentary. The format of the product will determine the time needed for their preparation. If you wish, present the results at school.

# Industrial Heritage as historical evidence

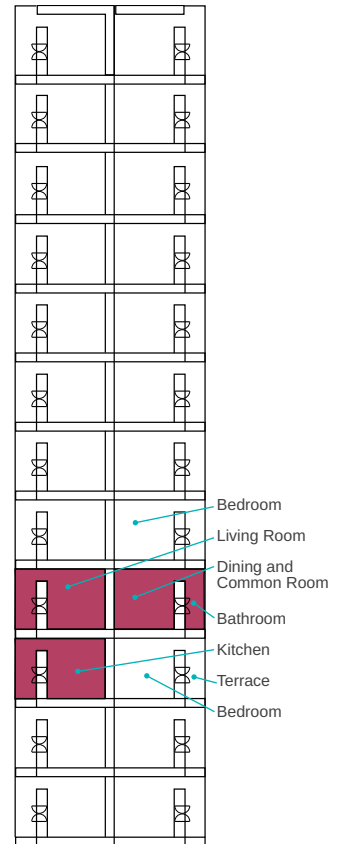
## A1. Housing for married workers



## A2. Housing for engineers



## A3. Housing for single workers



Adapted from: Beyaz, C., Mercan, O., Anil, G., & Okutan, H. 2017. The gradual transformation of CMC houses in Lefke within the context of housing transformation. *Journal of History, Culture and Art Research*, 6(3), pp. 713-738.

## A4. Housing in CMC

Since 1922, housing for miners were constructed in order to increase the efficiency of the mines. The houses for single workers were the smallest, the kitchen sink was also used for bathing. There was a common garden which had a toilet and fountain to be used by 2-3 houses. The houses for engineers were in the style of a villa with a living room, salon, 3 bedrooms, bathroom, toilet, kitchen, fountain and a smaller house in the backyard for the maids.

Adapted from: Bağışkan, T., 2013. Kıbrıs'ta Bakır Endüstrisinin Geçmişi [History of Cooper Industry in Cyprus]. *Yenidüzen*, 6 November. Available at: <<https://www.yeniduzen.com/kibrista-bakir-endustrisinin-gecmisi-80850h.htm>>

## A5. The CMC hamam site description

The hamam and nearby club were built in 1938 for the mine workers to change their clothes and have showers. It included different sections for workers, foremen and engineers. The hamam is one of the first examples for a building which used steel as a construction material. It is currently located in the dam in Lefka.

Adapted from: Gertik, A., 2018. Kıbrıs'ta Bir Endüstriyel Miras Örneği "Lefke CMC Madeni İşçi Yerleşkesi" [An Industrial Heritage Example in Cyprus "Lefke CMC Workers Site"]. *Journal of Near Architecture*, 1(2), pp.1-10.

## A6. The CMC hamam



Source: AHDR, 2020.

## A7. Health and Education

The increase in population of the area led to a rise in the cases of malaria, pneumonitis, and cholera. To prevent the spreading of such diseases, eucalyptus trees brought from England were planted around the area. The Pendaya Hospital was also constructed to respond to the needs of the population. Prenatal and childcare courses were provided to the people of the area and primary schools were opened.

Adapted from: Akansu, V. and Gertik, A., 2018. The sustainability of unused industrial areas: an example, historical development of the Cyprus copper deposit. *Amazonia Investiga*, 7(14), pp. 91-103.

## Tasks

1. What were the advantages of living and working in CMC according to the source?
2. What can we learn about the lives of the CMC workers from the floor plans of their houses?

# 11.7

## Environmental Impact

### B1. Pollution in Lefke

While CMC was turning to industrial production, this created many environmental threats. During this process, in 1932, chemicals such as cyanide were imported to the island. Chemical water was poured into the stream which later reached the sea. Since the CMC's operations stopped, the pools with chemicals have been left open. Fishermen of the region have expressed that there is hardly any plant development in the sea due to the remains of CMC. On the land, similar issues exist due to the abandoned CMC facilities that have created a brownfield. The entry points to mines, the hamam and another building are now situated within the Lefka pond. The railway connection to the harbour has also created yet another brownfield for the area. Such components, continue to create hazardous risks to the environment and the local community. As agriculture and fishing are important means of economic income, the waste also has an economic impact.

Adapted from: Akansu, V., 2016. 'Evaluation of Industrial Pollution with the Sample of Cyprus-Lefke'. *41<sup>st</sup> IAHS WORLD CONGRESS Sustainability and Innovation for the Future, Algarve, Portugal, 13-16 September*.

### B2. Remains of mining industry in Karavostasi area



Source: AHDR, 2020

### B3. Bicomunal protest 'No more deadly poisons in our land'

The following text is adapted from a social media post for a bicomunal protest about the mining industry.

Ban the use of cyanide! No more deadly poisons in our land! Saturday, November 23<sup>rd</sup>, 11:00 AM, end of Ledra Street! In Skouriotissa Mine, cyanide is used to produce gold from the waste of previous mining activity, which contains minimal traces of gold. The European Parliament voted in 2010 and 2017, to ban the use of cyanide in Europe, explicitly stating that doing so is the only safe way to protect our water and ecosystems. Many countries complied with the resolution, but not Cyprus. The Hellenic Copper Mines (HCM) started importing tens of thousands of tons of material to process, without any prior environmental studies, approvals or permits. They are using cyanide having been granted a permit irregularly. In the region of Lefka and Xeros there are 12 million tons of waste, which affect negatively human health, flora and fauna. The same effects can be observed in Skouriotissa region. All environmentally concerned citizens, regardless of political party affiliation, are called upon to end this situation. Let's all be present in masse in the bicomunal protest. The environment discriminates in favour of none. Greek and Turkish Cypriots united will fight for our children and our land. Co-organisers include: NoGoldCy, "United Solia" Association, Federation of the Environmental Organisations of Cyprus, New Internationalist Left, various environmental groups, youth groups, political parties, various local initiatives from Lefka, the biologists' association, cultural groups, and multiple environmental organisations from Turkey.

Adapted from: Nogoldcy, 2019. *No more deadly poisons in our land! - bicomunal protest* [Facebook]. Available at: <<https://bit.ly/3B6rNFy>>.

### Tasks

1. According to the sources, which stakeholders are concerned with environmental issues? Why are so many diverse groups involved?
2. What should be taken into consideration in an environmental restoration project?

# CMC miners' strikes (1)

## C1. Mavrovouni Strike

In 1936, there were more than 2000 Greek Cypriots and Turkish Cypriots working at the Mavrovouni mine. On 31 August, upon the CMC's decision to cut on wages, workers decided to have a strike. They organised a strike committee to discuss the requests and to forward them to the company. Demands included the raise of wages, the reduction of working hours, the rent of houses, and health insurance. On the 3<sup>rd</sup> day of the strike, police intervened, and strike committee members were arrested. Many workers were fired and kicked out of the houses which the company rented.

Adapted from Varnava, P., 1997. *The Common Labour Struggles of Greek and Turkish-Cypriots (Events through History)*. Nicosia: Self-published.

## C2. The Strike of 1948

On 13 January 1948, miners' unions affiliated with the Pancyprian Federation of Labour (PEO) and the Turkish Cypriot Workers Union Foundation (KTİBK) went on strike, which lasted 4 months. During the strike, there were many rallies organised collectively by Turkish Cypriot and Greek Cypriot miners and their families. People from other villages sent bags full of potatoes, beans, and other food to the workers. CMC tried to break the strike by asking for help from the presidents of Cyprus Workers Confederation (SEK) Mihail Bissas, the mayor of Lefka Fadıl Nekipzade and Sir Said. At last, the manager of CMC asked for help from the British governor and police forces were brought to the area. When CMC started bringing strike-breakers into the mines, a fight between the workers broke out. The police intervened and opened fire against the miners in Mavrovouni and Xero. Violent conflict between workers and the police continued to break out until the end of the strike. On 16 May, workers agreed with the company on a 5 percent raise in wages and recognition of the trade union. The manager fired 150 workers and 76 workers were sent to court and sentenced to prison.

Adapted from Tuncel, K., 2005. *Düşmana İnat Bir Gün Daha Yaşamak [Just to Spite the Enemy. Living for one more day]*. Nicosia: KTÖS.

## C3. Gathering of strikers in Mavrovouni, 1948



Source: PEO archive

## C4. Gathering of strikers in Xeros, 1948



Source: PEO archive

## C5. The strikers' wins in 1948

- Establishment and strengthening of collective agreements;
- Significant increases in wages;
- Reduction of working hours, especially in the mines;
- Paid overtime and holidays;
- Strengthening of the Social Healthcare Fund;
- Improvement of working conditions in mines and construction sites;
- Strengthening of the trade union movement of PEO and KTİBK.

Adapted from: Rappas, A., 2009. The Labor Question in Colonial Cyprus, 1936-1941: Political Stakes in a Battle of Denominations. *International Labor and Working-Class History* (76), pp.194-216.

## Tasks

1. What were the disadvantages of working in CMC mines according to the sources?
2. How does the strike in C1 differ from C2? Can we observe any progress or regression?
3. By looking at the sources, is it possible to say that extreme tactics work? Why or why not?

# 11.9

## CMC miners' strikes (2)

### D1

In the 1930s agriculture was the main occupation of Cypriots. They were mostly peasant proprietors or tenants farming their own lands. Cypriot economy benefited much from the export of agricultural products, but in the early 1930s the world prices for agricultural commodities collapsed. A new class of people without land ended up providing labour to the mines. The two largest companies were the Cyprus Mines Corporation and General Asbestos Company. Both employed an average daily labor force of two thousand Cypriots, many of them on a seasonal basis. This landless agricultural class formed a freelance workforce operating part-time as miners, agricultural labourers, and builders.

Adapted from: Rappas, A., 2009. The Labor Question in Colonial Cyprus, 1936-1941: Political Stakes in a Battle of Denominations. *International Labor and Working-Class History* (76), pp.194-216.

### D2

The Mavrovouni strike in 1936 started as a conflict in the private sector and was elevated to the status of a political struggle for social justice by the press, before being reduced by public authorities to a penal matter to be sentenced in court. The publicity surrounding the case illustrates curiosity about a phenomenon not anticipated by either the Cypriot elite or the colonial authorities. Here was a movement that mobilised a section of the population not considered capable of acting in unison (Greek Cypriots with Turkish Cypriots). The movement was overcoming communal boundaries and included groups of individuals that pushed forward, collectively, and publicly, in defiance of colonial laws, with a sophisticated set of common goals.

Adapted from: Rappas, A., 2009. The Labor Question in Colonial Cyprus, 1936-1941: Political Stakes in a Battle of Denominations. *International Labor and Working-Class History* (76), pp.194-216.

### D3

The wives of the miners and the women workers of the mines were standing next to the strikers. Many of them were jailed during the strike of 1948. In Xeros, when the policemen attacked and shot the strikers, the women held their children and went to the front, to protect the rest. They also stood in front of the armed police when they were trying to take strike-breakers at the mines.

Adapted from: Antoniou, L., 2004. Μικρά Χέρια: Η Συνεισφορά των Παιδιών στα Μεταλλεία της Κύπρου τον 20<sup>ο</sup> αιώνα [Small hands: The contribution of children at the Cypriot mines during the 20<sup>th</sup> century] Nicosia: Center for the Study of Childhood and Adolescence.

### D4. Some of the imprisoned people during 1948 strike

| Name             | Duration of Imprisonment |
|------------------|--------------------------|
| Haralambos Mimis | 24 months                |
| Mehmet Kattos    | 12 months                |
| Salih Halil      | 12 months                |
| Flonenzos Mihail | 2 months                 |
| Hristallu Mihail | 2 months                 |
| Eftihia Michail  | 2 months                 |

Adapted from: Varnava, P., 1997. *The Common Labour Struggles of Greek and Turkish-Cypriots (Events through History)*. Nicosia: Self-published.

### D5. Images of miners and family members during strikes



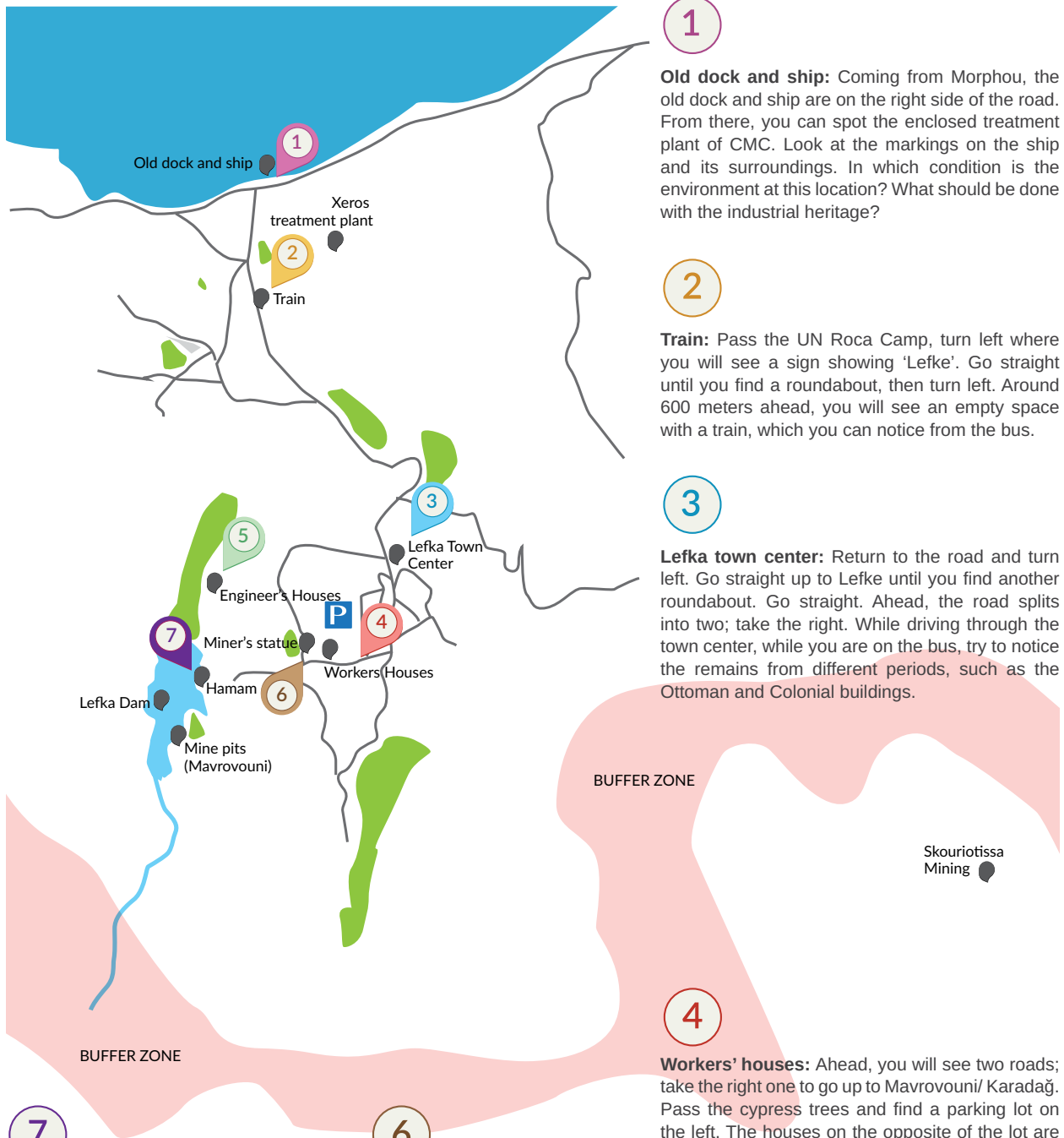
Source: PEO Archive



### Tasks

1. What do the sources tell us about the identity of the strikers?
2. What aspects of the strikers' identity were emphasised during the strikes?

## Map of the area



1

**Old dock and ship:** Coming from Morphou, the old dock and ship are on the right side of the road. From there, you can spot the enclosed treatment plant of CMC. Look at the markings on the ship and its surroundings. In which condition is the environment at this location? What should be done with the industrial heritage?

2

**Train:** Pass the UN Roca Camp, turn left where you will see a sign showing 'Lefke'. Go straight until you find a roundabout, then turn left. Around 600 meters ahead, you will see an empty space with a train, which you can notice from the bus.

3

**Lefka town center:** Return to the road and turn left. Go straight up to Lefke until you find another roundabout. Go straight. Ahead, the road splits into two; take the right. While driving through the town center, while you are on the bus, try to notice the remains from different periods, such as the Ottoman and Colonial buildings.

4

**Workers' houses:** Ahead, you will see two roads; take the right one to go up to Mavrovouni/ Karadağ. Pass the cypress trees and find a parking lot on the left. The houses on the opposite of the lot are the workers' houses. Walk through the streets and look at the size and quality. Are there any changes to the floor plans? If time permits, you may try to do an annotated drawing of the houses.

5

**Engineers' houses:** Go right at the intersection, pass the Lefka stadium and you will see the engineers' houses both on the left and right. How do these houses differ from workers' houses? What assumptions can we make about the engineers' lives?

7

**Hamam:** Return to the intersection and take the right side of the road. Go downhill and you will see Lefka cemetery at the end of the road. You cannot continue anymore with a vehicle. You can walk near the hamam and the mine pits when the dam is empty. If the dam is full of water, return and take the unpaved road on the left. Go straight and you can see the hamam from above. Look at the distinctive structure of the hamam from afar. Is it valuable as industrial heritage or an environmental hazard? What should be done with it?

6

**Miner's statue:** Pass the workers' houses and you will see an intersection. Miner's statue is on the intersection. In the same area you can notice the locomotives and railways. You can conduct an analysis of the monument and explore the railway remains.

## 12.1 Teachers' Notes

### Arriving at the Site

You will be visiting different areas in the city centre of Limassol. A trail is recommended in **R12.10**, but you can choose to make your own depending on the available time. You may ask the bus driver to drop you off close to the Old Port.

### Site Description

Limassol is situated between the ancient towns of Amathus and Curium. It was first fortified by the last Byzantine ruler, Isaac Comnenos (Severis, 2006) and flourished in the early Frankish period. Travellers' texts and diaries picture Limassol as a beautiful city with fortifications, towers, a castle, a port, and remarkable buildings (Severis, 2006). However, the city's heyday was violently interrupted, both due to repeated natural disasters (earthquakes, floods) and repeated raids in 1373, 1426 and 1570. Limassol, a small town towards the end of the early modern period, began to grow and expand substantially because of the development of the port during the second half of the 19<sup>th</sup> century (Geddes et al. 2020). This was accompanied by the advancement of the intellectual and artistic life in the British period, when schools, theatres, clubs, art galleries, music halls and football clubs opened (Limassol Municipality, n.d.). The port of Limassol is now the largest on the island and high-rise buildings have started to transform the sea front. The city also hosts the largest carnival on the island.

The population of Limassol has been affected by the intercommunal conflict. In the years 1963-64 many Turkish Cypriots from nearby villages found refuge in the Turkish Cypriot quarter of the town. In 1975 approximately 6.500-7.000 Turkish Cypriots were displaced to the northern part of the island. Currently Limassol is the most cosmopolitan city in Cyprus, serving as a reception centre for many displaced Greek Cypriots after 1974. It was also a reception centre for Lebanese refugees in the 1980s and migrants from Soviet countries after the collapse of the Soviet Union. Limassol is also home to a small Roma community. (PRIO Cyprus, 2011).

The Limassol Marina, inaugurated in 2014, is an area with luxury apartments, spas, restaurants, shops, and other facilities. The creators of the Marina claim to have been inspired by the historic centre of Limassol, the medieval castle, and the old port. The Old Port used to be the main port of Limassol between the 1950s and the 1970s. The Promenade was created in the beginning of the 20<sup>th</sup> century with the removal of the houses that formed a 'wall' against the sea in order to support the loading and unloading of ships (Geddes et al., 2020). The area quickly turned into a social and recreational space. Recent development turned the Promenade into a seaside park, with a bike road, sculptures, a skate park, cafes, and restaurants. Cami Cedit (New Mosque) is located in the homonymous area, the largest Turkish Cypriot district of Limassol, now inhabited mostly by Cypriot Roma (Kurbet) (Trimikliniotis and Demetriou, 2009). Ankara Street and St. Andrew Street have been the main commercial streets of the old town.

### Sources of Further Information

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# What does historical evidence tell us about the past of Limassol and its people?

**Target Group:** Lower Secondary

**R# =** Resource sheet from this section

## Subject Links

**History:** Historical Significance, Change and Continuity, Local History

**Geography:** Human Geography

**Scenario:** An art festival is taking place in Limassol and the organisers are planning to do a walking tour related to the arts, culture, and leisure time in the past. They have opened a call for suggested trails, inviting school children to submit their ideas.

**Product and Assessment:** Learners are going to create a trail exploring areas in the city centre of Limassol associated with arts and culture. They can link specific areas, sites, or buildings with artists, artwork, artistic and cultural practices, and entertainment. Decide if every small group will focus on all areas or if you will assign particular sites to specific teams. Also decide on the success criteria with the group.

Learners will be able to:

- identify evidence of change in the life of people and the character of Limassol;
- discuss the relationship between the people and the city;
- create an accurate, interesting, and informative trail to demonstrate how different sites in Limassol help us understand the life of people in the past.

## Process

**Pre-visit, In-Class Session (2 x 40 minutes)**

### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Learners will explore elements of life and architecture in Limassol to prepare a heritage trail.

**Context Setting:** (15 minutes) Ask learners to think about the type of landmarks that are considered important (Potential answers: museums, historic buildings, religious sites, archaeological sites, bars, and restaurants). Introduce Limassol, a city known for its cosmopolitan character, the port, the production of wine and the flourishing of cultural life. Invite them to look at online or printed material that promote landmarks in Limassol city centre and discuss what types of information or landmarks are underrepresented. They are more likely to encounter images of modern buildings, the Marina, and some popular archeological sites. Cultural, social, and other aspects of the city are not in the spotlight.

**Activity:** (10 minutes) To initiate the thinking process for the production of the trail, provide learners with copies of **R12.6**, which explores leisure time activities in Limassol in the past and ask them to complete the tasks. The tasks invite learners to identify evidence of the way people spent their free time in the past and examine the differences according to the people's identities. For example, the sources show that the Turkish Cypriot and the Greek Cypriot communities of Limassol used certain places for different purposes, while some others were used for the same purpose. Similarly, the sources reveal differences in terms of gender, age, wealth, class, and language.

**Discussion:** (5 minutes): How do specific features of a city impact the lives of the inhabitants? How do you think the changing character of Limassol, transforming from a smaller port to a cosmopolitan city, influenced the leisure time and cultural life of the people? (Potential answers: more entertainment options, increase of influences from different cultures)

**Home Learning:** (4 minutes) Ask learners to gather the opinions of their family members on the following:

1. How did you use to spend your free time in the past?
2. How does the change of the character of a place influence the way you spend your free time?










**Feedback, conclusion and dismissal:** (3 minutes) Recap on what has been discussed and inform learners that they will be engaging with the topic further in the following lesson.



# 12.3


## Lower Secondary Teaching Plan

### Lesson 2

-  **Welcome class:** (3 minutes) Recap on the aims and intended learning outcomes. Learners will explore the representation of Limassol and its people through different visual representations.
-  **Discussion:** (4 minutes) Ask learners to elaborate on what they have discovered on home learning tasks and the conclusions they have drawn about the relationship between the place and the people.
-   **Designing a trail:** (5 minutes) Show examples of trails and discuss their characteristics. Explain that a trail is a walking route for visitors to see interesting and important places. Ask learners what they would like to include in their trail and what information they would need to collect.
-   **Activity:** (15 minutes) Provide learners with **R12.7** and invite them to complete the tasks, which explore mainly visual representations of Limassol in the 1920s and 1930s. The tasks encourage learners to make deductions about the life of the people of Limassol and the city's architectural character. Several of the sheets from the Section 0 of Volume 1 and Volume 2 will assist you in helping learners identify architectural characteristics of Limassol. Encourage learners to discuss the limitations and benefits when studying artwork as a historical source. As with other sources, the creator (provenance), perspective and purpose should be taken into consideration. Moreover, learners will discuss how the term 'modern' changes over time. Discuss: Why might a desire for modernisation remove evidence from the past? (Potential answers: older buildings or monuments might be demolished to cater to increasing demands for housing, entertainment, businesses etc).
-   **Research:** (10 minutes) Provide time to groups to conduct research in online or in printed material for the purposes of creating their trail. Encourage them to look into more sources about arts and entertainment in Limassol in the past.
-  **Feedback, conclusion and dismissal:** (3 minutes) Summarise what has been discussed and explain the practicalities of the site visit. Inform learners that the visit will be an opportunity to enrich their trail.




### On-site Session (120 minutes)

 Provide learners with sheet **R12.10** to help them orientate and move around the city centre of Limassol. Encourage them to compare the current state of the city's seafront with the old photo on the resource sheet. Conduct the 360° view activity at any place of your choice. Learners can use a blank piece of paper and draw the four cardinal points. While rotating they can write down everything they notice in each direction paying attention to the types of buildings, elements of diversity and any clues about social, artistic and cultural life in Limassol. You may choose a specific area or a street and encourage learners to closely observe the buildings focusing on the following questions:

- How is the land used here? What sorts of buildings can you see? What is their function?
- Which elements of diversity can you spot?
- How do different groups of people use the city?
- Which artistic expressions can you spot in the city?

Remind them to take photos, sketches and/ or notes of anything they would like to include in their trail.

### Post-visit, In-class session (1 or more lessons)

 Learners will need time to prepare their trails and to present them for peer-assessment. If you have the available technology, the trail could be produced using alternative media such as Google Earth.

# Has Limassol been overdeveloped?

**Target Group:** Upper Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** Change and Continuity

**Geography:** Economic History, Human Geography

**Scenario:** In Limassol, a city that has been developed at a very fast pace in the last decades, further development is proposed in order to attract even more foreign investors and buyers and high-end tourists. This necessitates some destruction of existing businesses, historic sites, and a much more exclusive feel to facilities. Learners will look at the nature of the site and consider the likely impact of development, presenting their findings in the form of a Pecha Kucha presentation.

**Product and Assessment:** Learners will create individually or in groups a Pecha Kucha presentation to present their views on development in Limassol and its impacts on the city and the people. Pecha Kucha means “chit chat” in Japanese and aims to help create dynamic and visually compelling short presentations that are simple and creative. Traditionally, it is a storytelling format that consists of 20 slides of 20 seconds of commentary in each, totalling 6 minutes and 40 seconds. However, depending on the available technology, you might choose to change the format of the presentations. This may include PowerPoint presentations, videos, or printed images or visuals accompanied by texts in an exhibition format. This will require learners to take photos, create sketches or other visuals during the site visit to Limassol. Each image should be accompanied with a short text in a written or audio format.

Learners will be able to:

- identify evidence of change in Limassol and its advantages and disadvantages;
- discuss different viewpoints and their underlying motives;
- assess the landscape of Limassol in terms of sympathetic and unsympathetic architecture (see definitions below).

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)

#### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Learners are going to explore sources about the development of Limassol in order to create a Pecha Kucha presentation, discussing the impact of development on people and the city.

**Context Setting:** (10 minutes) Introduce Limassol, a city known for its cosmopolitan character, the port, the production of wine and the rapid development by investors in the last decades. Invite them to look at online or printed material that show the current image of the city and ask them to identify characteristics of the city. Ask learners to consider the likely impacts of the economic development to the local community.

**Activity:** (10 minutes) To start exploring the image of Limassol in the past, provide learners with sheet **R12.7** and ask them to complete the tasks. The tasks encourage learners to make deductions about the life of the people of Limassol and the city's architectural character. Several of the sheets from the Section 0 of Volume 1 and Volume 2 will assist you in helping learners identify architectural characteristics of Limassol. Encourage learners to discuss the limitations and benefits when studying artwork as a historical source. As with other sources, the creator (provenance), perspective and purpose should be taken into consideration. Moreover, learners will discuss how the term ‘modern’ changes over time.


**Discussion:** (4 minutes) What is reasonable development and how is this measured? What are the pros and cons of development?

**Exploration of a concept:** (10 minutes) Explain that the English terms *sympathetic* and *unsympathetic* are used to describe the architecture of buildings. The first one refers to buildings that fit with the style of their surrounding area and the second to describe structures that stand out strongly as different in style, size, or shape. Ask learners to discuss if the tall buildings in the modern images of Limassol fit with the older buildings of Limassol, as seen in **R12.7** and to think of examples of sympathetic/ unsympathetic architecture from their local context. Discuss: When is it justifiable or legitimate to remove or overshadow historical buildings or monuments?





# 12.5


## Upper Secondary Teaching Plan


-  **Feedback, conclusion and dismissal:** (3 minutes) Recap on what has been discussed and inform learners that during the next lesson they will look into sources about the current situation of Limassol.


### Lesson 2

-  **Welcome class:** (2 minutes) Recap on the aims and intended learning outcomes. Learners will explore different perspectives about the development of Limassol.

-  **Activity 1:** (15 minutes) Invite learners to examine the sources in **R12.8** and **R12.9**. The sources explore different views regarding development and change in the city of Limassol. Source C2 is an example of initiatives that aim to encourage the interaction of people with the city and to shed light on neglected cultural and industrial heritage, through alternative ways, and to initiate discussions about development on a more personal and participatory level. Encourage learners to put labels on each source that indicate the underlying motivation for each point of view and discuss who they are claiming to represent and whose voice is not heard. For example, the developer focuses on the interests of high-end tourists and businesspeople, while the petitioners argue on behalf of the local community and the environment. Learners might comment on the absence of the voices such as low-income families, migrants, youth, tourists, and others.

-  **Activity 2:** (15 minutes) Ask learners to create an advantages and disadvantages chart about development in Limassol, based on the arguments represented in the sources. Encourage a discussion on the relationship between cities and their people by asking learners the level of agency local communities should have and how much they should be involved in decision making processes. Why might a politician need to think about more than one voice?

-  **Creating a Pecha Kucha presentation:** (5 minutes) Introduce the concept of Pecha Kucha presentations and initiate a discussion on what the learners will be required to do during the site visit in order to collect material for the presentation. Discuss and decide on success criteria.

-  **Feedback, conclusion and dismissal:** (3 minutes) Recap on what has been covered and inform learners about the practicalities of the site visit.

### On-site Session (120 minutes)

Provide learners with sheet **R12.10** to help them orientate and move around the city centre of Limassol. Encourage them to compare the current state of the city's seafront with the old photo on the resource sheet. You may choose a specific area or a street and encourage learners to closely observe the buildings focusing on the following questions:

- How is the land used here? What sorts of buildings can you see? What is their function?
- What evidence of change and development can you spot?
- How do different groups of people use the city?

Remind them to take photos, sketches and/ or notes of anything they would like to include in their presentation.

### Post-visit, In-class session (1 or more lessons)

Individuals or groups need to be given time to create their presentations, which can be assessed by you or their peers.

## Leisure time in Limassol

### A1

Akteon was built in 1882 to function as an entertainment space. It had a theatre stage, which was used by travelling Athenian theatre companies and artistic groups. It functioned as a coffeeshop and as a cafe-chantant, with an orchestra and foreign dancers and acrobats. People bathing nearby used to pay a monthly or daily fee for the changing rooms. Different time slots were reserved for women and men to bathe, from 7-10 for women and the rest of the day for men. The place was demolished in 1953 to enhance the image of the city.

Adapted from: Andreou, T. A., 2009. *Λεμεσός: αναδρομή μνήμης* [Limassol: Memory Flashback]. Limassol: Nostos Publications and Polignosi, n.d. *Ακταίον* [Akteon]. Available at: <<http://www.polignosi.com/cgi-bin/hweb?-A=1174&-V=limmata>>.

### A3

Shanos were the cafe-chantants where kanto (theatre or cabaret) singers performed. Best known were the Shano of Kusella on Paphos Road and in the Greek quarter the Akteon, also known among the Turks as Jamli Gazino. It was frequented by rich town people. Victor, a female kanto singer from Turkey, sang there in the 1920s and was watched by many Turkish Limassolians. Men usually met at tavernas. After the 1950s, several restaurants with full kebab menus appeared, serving both the Greek and Turkish communities. Many ladies and their children frequented the seashore near the quarantine jetty and the platform adjoining the Jewish jetty. They spent their summer afternoons sitting in groups, watching the anchored ships loading and unloading cargo, people fishing etc. They hired chairs from nearby coffeeshops or brought their own cushions.

Adapted from: Akif, Ö. & Akif, S., 2008. *Echoes from the Past: The Turkish Cypriot Community of Limassol and its Heritage*. Nicosia: Terra Cypria, the Cyprus Conservation Foundation.

### A5

“The passion for cinema in Limassol began right after World War II, as Turkish films started to arrive to the island. [...] The Turkish didn't own any cinemas, therefore Turkish films were screened at the Greek-owned cinema theatres Köseoğlu and Camua areas, which were mixed areas. The cinema theatres were rented by the Turkish once a week. The Rialto and Yordamli theatres at Köseoğlu were used during the winter, while the Pallas, Alambra and Pantheon theatres were used during the summer. On these cinema nights, the streets would be full of Turkish women. Some wore head scarfs, some did not. Private cars were not common back then. Some families would go to the cinema on a carriage (Karutsa) [...] With the tension rising among the communities, theatres were built in the Turkish areas. [...] With the rise of television, the cinema culture in Limassol vanished”.

Source: Elder, Ö. A. 2021. *Leymosun (Limassol) ve Kadınları* [Limassol and its' Women]. Lefkoşa: Ateş Matbaacılık.

### A2 Limassol Promenade (Akteon on the left), n.d.



Source: Patticheion Municipal Museum Historical Archives Research Centre of Limassol

### A4. The old port. Painting by Victor Ioannides, 1973



Source: Victor N. Ioannides Foundation

### Task

What deductions can you make about the way people spent their free time in Limassol? How was this different depending on their identity?

# 12.7

## Limassol in the 1920s and 1930s

### B1. The account of Gladys Peto in 1927

“Limassol appears to be a perfectly modern town. It possesses a very large Greek church which is rather impressive. The Commissioner’s office, the post office, the law courts and the Ottoman bank are all rather prosaic looking buildings. The street of St. Andrew is parallel to the sea-front and this is where most of the mosque rise above the little crowded streets. You get a delightful little vista of mountain peaks at the end of many of the streets, which is a thing to remember forever.”

Source: Severis, R. C., 2006. *Limassol, a Town of Visionaries*. Nicosia: Hellenic Bank.

### B2. St. Andrew Street, Gladys Peto, 1926



Source: Costas and Rita Severis Foundation - CVAR

### B3. The Turkish Cypriot neighbourhood Painting by Victor Ioannides in 1932



Source: Victor N. Ioannides Foundation

### B4. Panoramic view in 1925



View of Limassol Town. Cyprus. 1925

Source: Patischeion Municipal Museum Historical Archives Research Centre of Limassol

### Tasks

1. What deductions can you make about the life of people in Limassol in the past? What do you think that we should take into consideration when examining artwork as a historical source?
2. How would you describe the architectural character of Limassol in the 1920s and 1930s?
3. In source B1 Gladys Peto refers to Limassol as a modern town. Is your understanding of the term ‘modern’ supported by the sources? Why/ why not?

## Views on the development of Limassol (1)

### C1. Petition “Stop the towers in Limassol”

Concerned by the random siting and construction of a large number of high-rises in our cities, especially in Limassol, the Limassol Active Citizens Initiative, having analysed and discussed their impact on various important areas, notes the following: High-rises are changing the appearance, character and functionality of the cities in Cyprus. The number of high buildings (50 underway in Limassol) are increasing weekly. They will reach about 60 floors (200 meters) and may be even taller in the future. The decisions were given hastily, ignoring the impact on the environment, society, neighbouring residents and public in general. The licensing procedures, spatial plans, and siting of high-rises are questionable. In violation of Law N102 (I) 2005, no strategic environmental impact assessment has taken place, despite the calls by the Department of Environment. The public has not been involved or consulted during the decision-making process. There is no respect for the environment and for the landscape, the cultural and archaeological heritage, the character and the historic centres of our cities. We call for the immediate freezing of all licensing procedures for high-rises until a General Spatial Plan and a Strategic Environmental Impact Study for high-rises are drawn up and evaluated. At the same time, we call for the inclusion of Public Consultation in all licensing procedures.

Adapted from: Avaaz.org, 2021. *STOP στους πύργους στη Λεμεσό* [STOP the towers in Limassol] [online petition]. Available at: <<https://bit.ly/2VeBcKW>>.

### C2. A developer’s view

Our company’s ongoing works in Limassol will create up to 1000 working positions during their construction. Upon completion, over 200 permanent positions will be created and the multiplying effects on the market will create even more. The company’s vision for undertaking landmark projects in Limassol is fully in line with the vision of the authorities. They envision Limassol as a city of key regional importance for the sectors of business, tourism, and leisure; a city that attracts businesspeople and high-income tourists. Looking at the global trend of gentrification of city centers, such as London, Moscow, and Barcelona, we calculated that sooner or later this would happen in Cyprus. Today, giant companies from all over the world have invested and have financial interests in the center of Limassol, consolidating the region as the locomotive of the Cypriot economy. Development shapes what is missing from Cyprus entertainment sector (high-end restaurants, marina, casino, golf, shops of international brands, offices), responding to the needs and experiences of high-income customers. It is expected that the creation of the casino will attract at least 300.000+ new tourists and that, because of the development, 14.000 jobs will be created.

Adapted from: Kathimerini, 2019. *Συνέντευξη με τον Παντελή Λεπτό, Αναπληρωτή Πρόεδρο του Ομίλου Εταιρειών Λεπτός* [Interview with Pantelis Leptos, Deputy President of Leptos Group]. Available at: <<https://www.kathimerini.com.cy/gr/oikonomiki/real-estate/1-kypros/synteyxi-me-ton-panteli-lepto-anapliroti-proedro-toy-omily-etaireiwn-leptos>>.

### C3. The opinion of the Mayor

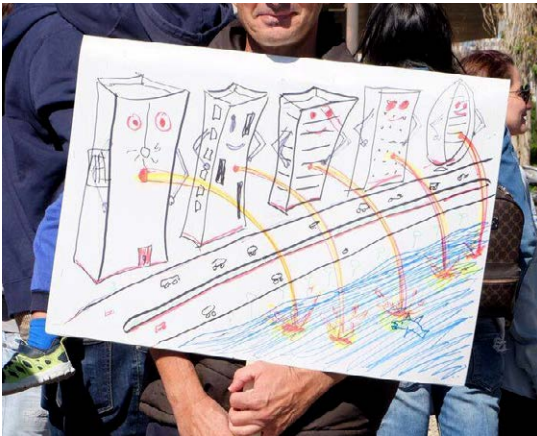
“Innovation vs Tradition: A controversy born just when the first tall and imposing buildings made their appearance in Limassol. Can these two “seemingly” contradictory elements coexist in the city? The big bet is the synthesis of innovation and tradition, concepts that should not contradict with each other but coexist productively. Limassol has always been the city of innovation and change. However, she managed and kept to a fairly large extent a timeless character because she assimilated those modernist elements that were in harmony with her character and rejected what was contradictory. It is a fact that the tall buildings came somewhat abruptly into the city scene and without first having a more comprehensive planning and an integrated approach to these issues. Great attention needs to be paid to how these major developments will work and how they will integrate into the wider urban fabric and the everyday life of the city. What needs to be done, even at this stage, is to set guidelines and philosophies in regard to tall buildings, for example where and how they will be located and how high the city ultimately has to go.”

Source: Limassol Municipality, 2017. *Δήμαρχος Λεμεσού Νίκος Νικολαΐδης: Ορθολογιστική και ισορροπημένη ανάπτυξη* [Nicos Nicolaides Mayor of Limassol: Rational and balanced development] *Ta en oiko of Limassol*, pp. 3-6. Available at: <<https://www.limassolmunicipal.com.cy/uploads/En-Oiko-Pdf/96002b5f5a.pdf>>.

# 12.9

## Views on the development of Limassol (2)

### D1. Banners from the protests of the Limassol Active Citizens Initiative on High Rises in 2018-2019



"High buildings, high rent"



"Limassol for the Limassolians, not only for the developers"



"Parks and squares, not towers on the beach"

Source: Limassol Active Citizens Initiative on High Rises

### D2. "Limassol, post-development?"

The project "Limassol, post-development?" is a series of cultural events organised by the Cyprus Architects Association, the Rialto Theatre and Limassol Municipality to celebrate World Architecture Day 2016. It included an Architectural and Photography Exhibition, a Guided Architectural Tour, a Contemporary Art Exhibition, and other initiatives. The events were curated by visual artist Maria Lianou and architect Alexandros Christofinis. The project aimed to explore the relationship between space and place, as well as the relationship between people and the city. The project also invited people from various backgrounds to create essays (Pecha Kucha type), which included 20 paragraphs and 20 descriptive photographs, sketches, or diagrams, exploring the architecture of the city through the study of the things that are perceived consciously through the senses. Maria Lianou and Alexandros Christofinis have extended their actions by organising more events under the same theme. In 2017 and 2018, in collaboration with the International Short Film Festival, they organised the pre-opening parties at forgotten places in the city, namely the Carob Warehouse and the Warehouses of EKA, in order to bring people's attention to disputed areas with a long history.

Adapted from: ANBAU, n.d. *Αρθρογραφία* [Articles]. Available at: <<https://www.urbanreflections.org/arthrografia>>.

#### Tasks

1. What are the effects of development in Limassol according to the sources?
2. Whose voice is being represented in the sources? In what ways do the different roles of the people represented in the source influence their views on development?



## Exploring the city centre of Limassol



### Skyline of Limassol in 1885



Source: Patticheion Municipal Museum Historical Archives Research Centre of Limassol

### Task

Walk along the jetty at the old port and notice the skyline of Limassol, comparing it with the above picture.

# SECTION N13 Lapithos/ Lapta

## 13.1 Teachers' Notes

### Arriving at the Site

From the Kioneli/Gönyeli roundabout, use the exit which goes towards Kyrenia. Continue down the Nicosia – Kyrenia road until you reach the underpass. Go straight through the underpass which will take you towards Lapithos. After Karavas, you will see the signs for Lapta. On the right-hand side, you will see buildings and the sea, you should enter from the left entrance of the road.

### Site Description

The town of Lapithos is 14 km west of Kyrenia, on the slopes of Pentadaktylos/ Beşparmak mountain. The town has had several names: Lapithos, Lambousa, Imeroessa and Lapithea (Erdim, 2007), while Turkish Cypriots refer to the site as Lapta. It has always been an important administrative centre. Ancient writers claim the settlement was established as a kingdom around 1000 BCE, after the Trojan war by the Spartan warrior Praxandros. Archaeological excavations suggest it is older, with evidence suggesting it dates to the Middle Chalcolithic Period (3500 - 2800 BCE).

During the Roman period, the island had four districts, one of which was Lapithia (Lapithos). During the Byzantine Period, Lambousa was one of fourteen districts. During the Lusignan period it was controlled by the Latin Archbishop, and in 1307-8 it was ruled by Echive d'Belin, Lady of Beirut, the wife of Guy de Lusignan. Chimonides (2018) estimates that between 1460-73 the population was around 10.000 which was higher the population of Limassol, Famagusta or Paphos.

In 1780, during the Ottoman period, the town was split in two, with the second town being Karavas. During the British colonial period, from 1878, Lapithos was the centre of one of the ten island municipalities (Erdim, 2007). In the early 20<sup>th</sup> century Lapithos was one of the wealthiest and largest towns in Kyrenia. Although it was a mixed town, it had a population which was predominantly Greek Cypriot. The town had 7 neighbourhoods, 6 of them inhabited by Greek Cypriots and one by Turkish Cypriots (Bryant, 2011).

During the intercommunal conflict in 1964 all 400 Turkish Cypriots from the villages of Bogazi and Templos were displaced, until the end of 1974, when they were relocated back to Lapithos. In 1974 the 3.200 Greek Cypriots from Lapithos fled from the advancing Turkish army, leaving 186 Greek Cypriots in an enclave in Lapithos until 1975. Currently, the Lapithos Greek Cypriots are scattered in the southern part of Cyprus, mainly in Nicosia and Larnaca. Many local Turkish Cypriots reside there, in addition to Turkish Cypriots who were displaced from the Paphos area and people from Europe, Turkey and other countries (PRIO Cyprus, 2011).

### Sources of Further Information

- Bryant, R. 2011. *The past in pieces: Belonging in the new Cyprus*. Philadelphia: University of Pennsylvania Press.
- Chimonides, A. 2018. *Λάπηθος: Λάμπουσα και Ιμερόεσσα, 5000 χρόνια ιστορίας* [Lapithos: Lambousa and Imeroessa, 5000 years of history]
- Erdim, H., 2007. *Lapta Türklerinin Geçmişinden Kesitler (1): Göç Destanı*. [Views from the Past of the Lapithos Turks (1): The Displacement Saga]
- The Cyprus Oral History & Living Memory Project, 2011. *Oral History Archive*. Available at: <<http://www.frederick.ac.cy/research/oralhistory/index.php/nnnn-oral-history-archive-sp-184245723>>.
- PRIO Cyprus, 2011. *Routes of Displacement and Resettlement*. Available at: <<http://www.prio-cyprus-displacement.net/default.asp?id=245>>.
- Medelhavsmuseet, 2021. *Picture Archive of the Swedish Expedition in Lapithos*. Available at: <<https://collections.smvk.se/carlotta-mhm/web>>.

# What can we learn from the stories of the people of Lapithos/ Lapta?

**Target Group:** Lower Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** National and Local History, Oral History, Historical Evidence

**Scenario:** A civil society organisation is organising Living Library events all around Cyprus about displacement. Every month they are visiting different schools and collaborate with learners on the organisation of the event. There is a different focus on the experiences of people related to specific sites and this month they decided to explore the experiences of the people of Lapithos and Moutallos. Lapithos and Moutallos were chosen because they are places in which some of their former residents no longer reside there. Lapithos is a town near Kyrenia, which had a predominantly Greek Cypriot population which were displaced during the conflict. Moutallos is a neighbourhood in the city of Paphos in which Turkish Cypriots used to reside. During the conflict years, Turkish Cypriots of the area were displaced to various areas around the island.

**Product and Assessment:** Learners will organise a Living Library event, which is a tool that seeks to challenge prejudice and discrimination. It works just like a normal library: visitors can browse the catalogue for the available titles, choose the book they want to read, and borrow it for a limited period of time. After reading, they return the book to the library and, if they want, borrow another. The only difference is that in the Living Library, books are people, and reading consists of a conversation<sup>17</sup>. Learners will have to select a list of books (people) about displacement and provide justification, write a concept note including the description of the site, information about displacement and photos from the site; decide on the title of the event; and use the site visit to collect evidence from community histories and historical sources. Rather than individuals, the book (people) list should consist of general categories from which a representative should be present at the event. Learners should pay attention to certain factors such as age, gender, experience, ethnicity, and relation to the site to ensure a diverse and fair representation of stories. These could include representatives of local authorities, older people, children/ grandchildren of displaced people, famous figures, migrants who currently reside in the area and so on.

Learners will be able to:

- work collaboratively in small teams to research local history;
- gain knowledge on the conflict, displacement and coexistence;
- develop an understanding of multiperspectivity through oral history accounts;
- create material for an event.

**Important Note:** This section can be used by itself or together with the section on Moutallos.

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)

#### Lesson 1

**Welcome class and explain learning outcomes:** (2 minutes) Explain that they will be exploring the topic of displacement in Cyprus using the case of Lapithos, in order to create material for a Living Library event.

**Introducing Living Library:** (4 minutes) Prepare a short presentation explaining what a Living Library event is, focusing on the objectives, structure, and showing some examples. You may find more information on the AHDR website.




**Context Setting:** (5 minutes) Inform learners their Living Library will involve people representing various groups who have a connection to Lapithos and/or Moutallos. Refer to the last page of the publication to familiarise learners with the locations; you may choose to use a more detailed map if available. Introduce learners to the recent history of Lapithos using information from R13.1.

**Activity:** (8 minutes) Provide learners with R13.6, which introduces learners to sources about displacement in Cyprus and in Lapithos and ask them to complete the tasks. In case you wish to explore sources about displacement in the 1960s, you can provide source A1 from R14.6 which focuses on displacement in Moutallos. Take into consideration that there are various terms describing displaced people in the Greek Cypriot and Turkish Cypriot communities, due to politics. Encourage discussion on this, taking into consideration the controversies around this sensitive issue.






17. Council of Europe, 2021. *Living Library*. Available at: <<https://www.coe.int/en/web/youth/living-library>>.

# 13.3

## Lower Secondary Teaching Plan

-  **Exploration of a concept:** (7 minutes) Invite learners to think whether reading/ listening to different personal stories is useful in understanding issues such as displacement (Possible answers: information not found in other sources, life of everyday people, information about underrepresented groups). Explaining that the concept of oral history is a trend that started by exploring the stories of everyday people who are usually invisible in dominant narratives. You may check AHDR's publication<sup>18</sup> on oral history for further information.
-  **Discussion:** (12 minutes) One of the objectives of the living library is to challenge stereotypes and prejudices about different groups of people. Ask: Who has been displaced in Cyprus? Which stereotypes and prejudices do displaced people face and who endorses them? Inform learners that the exploration of different oral history accounts can encourage multiperspectivity as it unveils unheard and diverse stories. Multiperspectivity involves hearing the voice of the other which can contribute to challenging stereotypes and prejudices. However, accounts are subjective and represent a personal experience or view, therefore we should be careful while working with such accounts.
-  **Feedback, conclusions and dismissal:** (2 minutes) Recap on the topics discussed during this session and inform learners that they will further explore the oral history accounts in the next session.

### Lesson 2

-  **Welcome class and explain learning outcomes:** (3 minutes) In order to gain more knowledge about displacement in Lapithos, learners will study oral history accounts related to the site.
-  **Exploring personal accounts:** (20 minutes) Distribute sheets **R13.7** and **13.8**. Learners should read the sheets and discuss what the personal accounts reveal about the people of Lapithos. Invite learners to discuss what influences peoples' perception? (Potential answers: family history, media, education, culture, political situation, identities etc.). Ask: How do the sources compare with the ones on **R13.6**? Why do you think the authors chose these accounts? Would you like to invite any of them to the event? Who else should be included?
-  **Optional Activity 1:** (15 minutes) If you wish to explore personal accounts from Moutallos, provide learners with sheets **R14.7** and **R14.8**. Ask learners to read the sheets and complete the tasks. Ask what similarities and differences they noticed about the personal accounts related to the two sites.
-  **Optional Activity 2:** (15 minutes) If you wish to focus only on Lapithos, encourage learners to start working on the material for the Living Library event in groups or individually.
-  **Feedback, conclusions and dismissal:** (2 minutes) Inform learners about the practicalities of the site visit.

### On-site session (75 minutes)

Use **R13.10** to navigate around Lapithos in order to collect information, take photos, and any other material needed. Invite them to pay attention to specific features of the site which may inform them about past and present residents and might give them more ideas about their product.

### Post-visit In-class session (1 or more lessons)

Allow time for learners to prepare their material. They may work in groups or individually, depending on how you have agreed. If you have decided on peer assessment with the class, make sure you allocate enough time.

18. AHDR, 2011, *Introducing Oral History. When living people's stories become history*. Nicosia: UNDP-ACT. Available at: <https://www.ahdr.info/our-work/supplementary-educational-materials>.

# Does everyone feel the same about Lapithos?

**Target Group:** Upper Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** Change and continuity, Social History, Oral history

**Geography:** Sense of Place, Human Geography, Development

**Scenario:** An artist who is preparing for a photography exhibition for the Buffer Fringe Performing Arts Festival is asking youth to submit images representing contradictions in specific locations (see product and assessment below). Due to their history, the artist has decided to include the locations of Lapithos and Moutallos. Lapithos and Moutallos were chosen because they are places in which some of their former residents no longer reside. Lapithos is a town near Kyrenia, which had a predominantly Greek Cypriot population which was displaced during the conflict. Moutallos is a neighbourhood in the city of Paphos in which Turkish Cypriots used to reside. During the conflict years, Turkish Cypriots of the area were displaced to various areas around the island. Due to conflict and displacement, the areas have undergone various significant changes; therefore, contradictions might be more prevalent than other sites.

**Product and Assessment:** Learners will have to take photographs or make sketches with accompanying descriptions for the exhibition. Learners must take into consideration the variety of contradictions existing in Lapithos: presence/absence, development/underdevelopment, wealth/poverty, protection/negligence of cultural heritage, privilege/vulnerability and so on. People have different views about the site, depending on their identities or previous experiences. Make sure learners are considerate of the existing sensitivities of the location.

Learners will be able to:

- develop knowledge about the history of displacement;
- identify elements of the site that showcase peoples' past and present experiences;
- develop knowledge about multiperspectivity in relationship to difficult history;
- create material for an event.

**Important note:** This section can be used by itself or together with the section on Moutallos.

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)

#### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Welcome learners and provide information about the scenario and the product.

**Context Setting:** (5 minutes) Inform learners that the exhibition will include visuals from Lapithos and/or Moutallos. Refer to the last page of the publication to familiarise learners with the locations; you may choose to use a more detailed map if available. Introduce learners to the recent history of Lapithos using information from R13.1.

**Activity 1:** (10 minutes) Provide learners with R13.6, which introduces learners to sources about displacement in Cyprus and in Lapithos and ask them to complete the tasks. In case you wish to explore sources about displacement in the 1960s, you can provide source A1 from R14.6. Take into consideration that there are various terms describing displaced people in the Greek Cypriot and Turkish Cypriot communities, due to politics. Encourage discussion on this, taking into consideration the controversies around this sensitive issue.


**Activity 2:** (10 minutes) Ask: What are the visible effects of conflict and displacement at sites you are familiar with? (Potential answers: abandonment, decay, modernisation, number of buildings). Ask learners to look at R13.9 in which the sources explore the change in the landscape and opinions about it.

**Discussion:** (7 minutes) Due to its history of conflict and displacement, Lapithos has witnessed many changes over the years. Why is change at sites of conflict and displacement more controversial than elsewhere? How can the multiple facets of such a location coexist by respecting the history? (Potential answers: respect/attention to cultural heritage, keep certain symbols from the past, controlled development, guidance from architects and cultural heritage experts, opinions from the local community and previous residents of the village etc.). Encourage learners to consider what aspects of one's identity may impact their views (Potential Answers: age, ethnicity, experience of displacement, traumatic experiences, political views).




# 13.5

## Upper Secondary Teaching Plan

-  **Feedback, conclusions and dismissal:** (3 minutes) Recap on what has been discussed about Lapithos and inform learners that they will explore more by looking into personal stories in the next lesson.

### Lesson 2

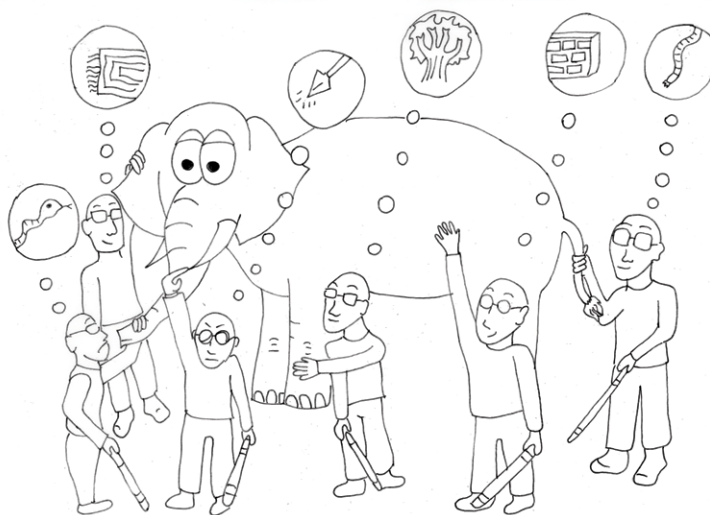
-  **Welcome class and explain learning outcomes:** (2 minutes) Remind learners about the scenario and product and inform them that they will be exploring Lapithos further by reading the accounts of people connected to the location.

-  **Exploration of a concept:** (10 minutes)

Show learners the picture of *The Blind Men and the Elephant*. You can find a larger version on the website of AHDR.




Ask them to look at it closely and discuss their interpretations of its meaning. Explain that the picture illustrates an Indian parable of a group of blind men and an elephant. The blind men had never come across an elephant before and they conceptualise it by touching it. Each blind man feels a different part of the elephant's body and they describe it based on their limited experience, so their descriptions to the elephant are different from each other. The moral of the parable is that humans tend to claim absolute truth based on their subjective experience as they ignore other people's subjective experiences which may be equally true. Ask learners to consider that the elephant can be a site, or an experience of a site, especially for a place like Lapithos (or Mouttalos), which is tied to recent traumatic events. Looking at different accounts and views can be helpful in understanding contradictions, evaluating opposing accounts and hearing the voices of people who are considered the *Others* or even the *Enemies*. These processes are linked with the concept of multiperspectivity.



Ask learners to consider that the elephant can be a site, or an experience of a site, especially for a place like Lapithos (or Mouttalos), which is tied to recent traumatic events. Looking at different accounts and views can be helpful in understanding contradictions, evaluating opposing accounts and hearing the voices of people who are considered the *Others* or even the *Enemies*. These processes are linked with the concept of multiperspectivity.

-  **Research:** (26 minutes) To explore different views about the site, provide learners with the following:

- Sheets **R13.7** and **R13.8**, which include accounts from people of Lapithos. Ask learners to complete the tasks on the sheets which explore peoples' views about the site. Initiate a discussion on the similarities and differences between the accounts, and ask learners what may have impacted these differences/ similarities? (Potential answers: ethnicity, age, personality, past experiences, family background, beliefs etc.)
- **Optional:** If you wish to explore perspectives about a different site in Cyprus, provide learners with **R14.7** and **R14.8** from the section on Mouttalos. What are the similarities/ differences between the accounts associated with the two locations?

-  **Feedback, conclusions and dismissal:** (2 minutes) Recap on what has been discussed and inform learners about the practicalities of the site visit.

### On-site session (75 minutes)

Use **R13.10** to navigate around Lapithos, to collect information, take photos and make sketches. Invite them to pay attention to specific features of the site, which may inform them about past and present residents, and might give them more ideas about the contradictions at the site.

### Post-visit In-class session (1 or more lessons)

Allow time for learners to create their materials and present them in the form of a photography exhibition for the Buffer Fringe Performing Arts Festival.

## Displacement in Lapithos/ Lapta

### A1. Displacement in the 1970s

In 1974, many Greek Cypriots fled from the advancing Turkish army, while some stayed in their villages and were enclaved in various locations in camps and village neighbourhoods. During this period, cases of mistreatment, harassment, rapes, and some cases of murder were recorded. Some of them were later expelled to the south, in return for the mistreatment of Turkish Cypriots in the south. Around 6000 Greek Cypriot prisoners of war were released to the south in exchange of Turkish Cypriot prisoners. Many of the Greek Cypriot prisoners were initially sent to Turkey. The Vienna III agreement in 1975 allowed the reunification of families and the voluntary and assisted movement of Greek Cypriots to the south and Turkish Cypriots to the north. The Greek Cypriots who fled from the advancing Turkish army usually sought refuge in safer places in which large refugee camps were located. Approximately half of the Greek Cypriot refugees remained in the camps, while the other half found temporary shelter with family and friends. In 1975, the abandoned Turkish Cypriot houses were used to resettle around 25,000 Greek Cypriots. The government began housing projects to settle the rest.

Turkish Cypriots were also displaced in different waves. People living nearby the area that was quickly placed under Turkish control fled to these areas, while people who were not close to the Green line found routes to get to the north. This included travelling by foot with a guide through the mountains, finding trustworthy drivers or findings ways via Red Crescent, the United Nations and the British forces. Around 6,000 men of fighting age were taken as prisoners in the south. These men were later sent to the north in return of the Greek Cypriot prisoners. By the end of 1975, except for 130 elderly Turkish Cypriots, all Turkish Cypriots found a way to the north. In contrast to the Greek Cypriot resettlement, all Turkish Cypriots displaced from the south found accommodation in the abandoned Greek Cypriot houses.

Adapted from: Gürel, A., Hatay, M. and Yakinthou, C., 2012. *Displacement in Cyprus Consequences of Civil and Military Strife Report 5: An Overview of Events and Perceptions*. Oslo: PRIO. Available at: <<http://www.prio-cyprus-displacement.net/images/users/1/Report%205-%20GUREL.HATAY.YAKINTHOU%20ENG.WEB.pdf>>.

### A2. Displacement in Lapithos

Lapithos was always a Greek Cypriot dominated small town. While Turkish Cypriots lived in one neighbourhood, Greek Cypriots lived in six different neighbourhoods. Due to intercommunal strife, all the Turkish Cypriots (around 400) were displaced from the town on 17 January 1964 and took refuge in nearby villages. Turkish Cypriots remained in enclaves until the end of 1974, when they were relocated back to Lapithos. The second displacement took place in 1974, when most of the Greek Cypriots from Lapithos fled from the advancing Turkish army. Around 186 Greek Cypriots were enclaved in Lapithos until 1975, when they were sent by the Turkish Cypriot authorities to the other side of the barbed wire. Currently the Greek Cypriots of Lapithos are scattered throughout the island's south, with large pockets in Nicosia and Larnaca. The number of the Greek Cypriots who were displaced in 1974 was around 3,200. Apart from the original Turkish Cypriots of Lapithos who returned in 1974 and 1975, there are displaced Turkish Cypriots from the island's south, primarily from the Paphos area.

Adapted from: PRIO Cyprus. 2011. *Routes of Displacement and Resettlement*. Available at: <<http://www.prio-cyprus-displacement.net/default.asp?id=245>>

### Tasks

1. What do the sources tell you about the recent history of displacement in Cyprus?
2. How do the accounts compare to what you have heard or read before?

# 13.7

## Accounts about Lapithos/ Lapta

### B1. The account of Meletis Apostolidis

I have a strong memory from the time the Turkish Cypriots left the village. I was at the Turkish Cypriot neighbourhood and I saw a bus full of Turkish Cypriots. My aunt Areti was hugging Ayşe, who gave her the keys of her house, "to take care of it". Of course, the houses were looted, nothing was left. Only a few people were involved in the looting; while the vast majority of people tolerated the situation. My father used to say that "one day we will all pay for this". In 1974, I finished my studies and started my military service. I left for England after I was dismissed from the military. My dad resigned from life. He lost everything. When I reached London, I felt that I would never laugh again.

In the 1990s I participated in a bi-communal program in which we went on an excursion to Paphos. Some Turkish Cypriots wanted to visit their houses, but, on the way, we got a message that if Turkish Cypriots approached, they would be in trouble. When we arrived, a woman came with a tray of sweets and said: "Welcome to your houses!". A Turkish Cypriot entered his house and found a painting of him from his childhood. He was so moved that he fell down crying. I visited my house when the checkpoints opened. They welcomed me, but they didn't speak much English or Greek. They were from Lapithos originally. The wife spoke a little Greek, she was from Trabzon.

Houses had a different meaning then. On my wall I have an embroidery from my mother, one of the few things that she took with her. Everything on that embroidery is significant. The thread, the weaving, even the silkworms and the sycamore leaves they ate were produced in the same yard. This is what we call home; it's not simply a house. It's a whole life, a small community. This is what people lost. This is what I had experienced. Lapithos is with me, wherever I am. However, Lapithos as a place has its own history, it has always been there, even before me.

Interview of Meletis Apostolidis, conducted by Evie Grouta in May 2021

### B2. Nurten Koral's Journey from Lemba to Lapta

We were living in Lemba, Paphos. After the start of the intercommunal violence, we were forced to relocate to a town by the Greek Cypriot cops. We had been living in a small room on the top of my father's coffee shop which he was given when we first arrived. Then I moved to Mandria with my husband; this village was ruined as well, and we had to move to Stavrokonnou. There, Greek-Cypriot cops took our radios to prevent us from hearing the news. We would go to particular houses to secretly listen to hidden radios. After 1974, the UN told us to get on their buses, and we moved to Nicosia. Some families brought things, but others had to sell everything. Then we moved to Lapta as a final destination. At that time, it was quite isolated and there were only few houses and facilities.

Interview with Nurten Koral, conducted by Kemal Asik and Şenel Kim in May 2021

### B3. Anonymous Greek Cypriot Man from Lapithos

I lived in Lapithos for the first 14 years of my life, I have many intense memories from there. It's a special place due to its history and nature. After we left Lapithos, we spent the first few months in various cities (Morphou, Lagoudera, Limassol, Larnaca, Nicosia). We stayed in the camps. I feel foreign in Nicosia. My house is in Lapithos; I go every weekend. There was never any conflict between the very small Muslim and larger Christian communities. There were 1-2 Muslim representatives in the city council; there was also a time when the mayor was Muslim. There was full understanding between the two communities and cooperation. My mother's best friend was a Muslim woman. She would go to her house and she would offer them dessert, in return she would give eggs for her children. After 1974 many of the Lapithian Muslims settled in the village alongside Muslims from other regions. In my house, a girl from Gyalia, Paphos lives with her Turkish husband from Adana.

Interview conducted by Evie Grouta in May 2021

### Tasks

1. How is Lapithos perceived by the interviewees? What is their relationship with Lapithos?
2. What can we assume about the relationship between Greek Cypriots and Turkish Cypriots in Lapithos?



## Young perspectives on Lapithos/ Lapta

### C1. Melina Foris' Account

I am a 38 year old teacher from Nicosia but my origins are from Asha and Lapithos. My family lived in Lapithos until 1974, when they were forced to leave. From a young age, I participated in events of Lapithos Municipality (in exile) and the Lapithos Refugee Association. These events brought together people of Lapithos that have been dispersed in different places. When the checkpoints opened, I visited Lapithos for the first time and I had the intense feeling that the place was familiar, a part of me. The only place I call home is my house in Lapithos, even if they let me enter it only once. The trees in the yard were planted by my grandfather. I go there very often and I know the place by heart. The address of my house is 9 Lithis (meaning Oblivion) Street. Despite the name of the street, my house cannot be forgotten. I met many Turkish Cypriots from Lapta that have established good relationships with Greek Cypriots. When we visit, they often come out of the houses and welcome us. Many buildings have collapsed and others have distasteful additions and changes. Some churches were turned into mosques, warehouses, galleries or dancing schools. I find the current image of Lapithos sad. It was a place where culture and respect for nature were blooming. In the future this can be achieved again if there is common vision and will.

Interview with Melina Foris conducted by Evie Grouta and Kemal Aşık, May 2021

### C2. "Me at the backyard of my house in Lapithos"



### C3. Erman in Lapithos



### C4. Erman Dolmaci's Account

I was born in Kyrenia and raised in Lapta/Lapithos until I was 17 years old. Now I live in Nicosia but still spend my weekends in Lapithos with my family, where I explore my past and roots, find peace and connect with nature. For my family and I, the nature of Lapithos and the family hotel are important: my grandfather managed to turn an empty field near the sea into a well-known family hotel visited by Greek and Turkish Cypriots. I had my first work experience there, we've celebrated family weddings, new year celebrations and other events at this hotel. I have been told that one side of our street belonged to Greek Cypriots and the other side to Turkish Cypriots. I've also heard that every area in Lapithos had its own church. There are also some stories about Greek Cypriots being wealthier and having more properties in comparison to Turkish Cypriots. My family has told me that Greek Cypriots and Turkish Cypriots were not enemies but were also not very close friends. I believe that we need a united and intersectional<sup>19</sup> movement all around the island to stop corruption, urbanisation, ecological destructions, and human rights violations.

Interview with Erman Dolmacı conducted by Kemal Aşık, April 2021

### Tasks

1. How is Lapithos perceived by the interviewees? What is their relationship with Lapithos? What influenced their perception/view of Lapithos?
2. What do the accounts suggest about the relationship between Greek Cypriots and Turkish Cypriots in Lapithos?
3. Do you think that Erman and Melina represent the majority of young Greek Cypriots and Turkish Cypriots?

19. Intersectionality is recognising that all people experience discrimination and oppression differently and acknowledging the importance of taking all factors, such as race, gender, class, sexuality and physical ability, into consideration. (Womankind Worldwide, 2019. *Intersectionality 101: what is it and why is it important?*. Available at: <<https://www.womankind.org.uk/intersectionality-101-what-is-it-and-why-is-it-important/>>).

# 13.9

## Change and Continuity at Lapta/ Lapithos

### D1. Grandchild of a Greek Cypriot from Lapithos

“My grandfather aged in front of my eyes when he went back to his house in Lapithos. When he saw the way Lapithos was today compared to how it was, it (almost) killed him. He remembers it with little cottage-like houses, running streams, a pretty place. Today there is mass development, apartments, [while] churches and the older buildings are rotting away. It was like a big layer of dust had settled on the place. It destroyed him and he hasn't been back”.

Source: Gürel, A., Hatay, M. and Yakinthou, C., 2012. *Displacement in Cyprus Consequences of Civil and Military Strife Report 5: An Overview of Events and Perceptions*. Oslo: PRIO. Available at: <<http://www.prio-cyprus-displacement.net/images/users/1/Report%205-%20GUREL.HATAY.YAKINTHOU%20ENG.WEB.pdf>>.

### D2. Observations and opinions about change

Based on my observations, I believe that there are also English, German and Russian people living in Lapta now. Lapta has changed drastically since my childhood, when looked at the mountain from the seaside everything was green but now it is full of concrete.

Interview with Erman Dolmacı conducted by Kemal Aşık, April 2021

### D3. Opinions about change

I don't go out of the house much but the other day I noticed that some of the empty fields are now full. There used to be only a few houses before. The old houses are demolished and there were empty spaces, now there are all these apartments! The roads are fixed a little. Let's say that Lapta is a bit better.

Interview with Nurten Koral conducted by Kemal Aşık and Şenel Kim, May 2021

### D4. The site, then and now



Source: Medelhavmuseet, The Swedish Cyprus expedition 1927–1931, John Lindos



Source: AHDR, 2021

### Tasks

1. What do the sources show us about change in Lapithos?
2. Do the sources suggest that everyone feels the same about the change at the site? How do you explain this?

## Exploring the site

The Timios Prodromos Church and the Lapta Mosque are quite close to one another by foot. You may walk around the area, look around the surrounding houses and streets. The church of Agia Anastasia Monastery is on a high hill and can be seen from various locations in Lapithos. Find a place in which the monastery is visible. While walking around Lapta, keep in mind the personal stories and sources you read, and try to figure out what might have changed and what might have remained the same. Find spots in which you can see the Pentadaktylos /Besparmak mountain range and the coast, do you think the view has always looked like this?

Be aware that the area is a residential area, and there are many houses around. Please be mindful to be respectful of the local community living at Lapithos.

The streets of Lapithos are usually up or downhill, and very narrow. Therefore, be careful at all times!



# SECTION N14 Moutallos

## 14.1 Teachers' Notes

### Arriving at the Site

Moutallos is a quarter situated in the city centre of Paphos. You can access the neighbourhood via openings on Fellahoğlu street or via the municipal market. Sheet 14.10 will help you navigate around important landmarks in the area. There is available parking close to the municipal market.

### Site Description

The town of Paphos or Baf is divided into two main sectors, Kato (Lower) Paphos, which includes the harbour area, hotels, restaurants and residences, and Pano (Upper) Paphos, also known as Ktima to Greek Cypriots and Kasaba to Turkish Cypriots (PRIO Cyprus, 2011). Moutallos is situated in Pano Paphos and it stretches westward to Fellahoğlu Street, the major shopping street of the city and next to the Municipal Market. During the intercommunal conflict, Moutallos acted as a reception centre for displaced Turkish Cypriots. In February and March 1964, the 30% of the total Turkish Cypriot population of Paphos, around 900 people, were displaced in Moutallos (Patrick, 1976). Following the battle of Ktima on the 7 March 1964, a cease fire line was demarcated and patrolled by the British troops. Both communities built fortified outposts parallel to this line and Greek Cypriots were banned from entering the quarter (Patrick, 1976). Several actions were taken to accommodate incoming displaced Turkish Cypriots, initially building adobe houses and later assembling prefabricated houses in the lower hill area (Onbaşı in Uludag, 2021a). Moreover, money was raised to create a temporary hospital. People brought cinema equipment from other areas of Paphos to initially install an open-air cinema and, later, two large indoor cinemas (Onbaşı in Uludag, 2021a). On 20 July 1974, in response to the advancement of the Turkish army in the northern part of the island, fierce fighting began in and around Moutallos, which was attacked from all sides. After twenty-four hours and many casualties, the Turkish Cypriots surrendered. On 7 September 1975, those who had stayed in Paphos were finally sent to the northern part of the island under UNFICYP escort. Most of the Turkish Cypriot displaced persons from Paphos later settled in Morphou and Famagusta. After the departure of the Turkish Cypriots, many displaced Greek Cypriots arriving from the north settled in Moutallos (PRIO Cyprus, 2011). In 2017, a project for the renovation, remodeling and promotion of spaces of Moutallos was completed. The main objective of the redevelopment was to enhance the area's attraction to visitors as a historic and recreational space. Among others, the project installed shelters, toilets, parking, green spaces, and pathways.

### Sources of Further Information

- Bryant, R., 2012. *Displacement in Cyprus Consequences of Civil and Military Strife Report 2 Life Stories: Turkish Cypriot Community*. Norway: Peace Research Institute Oslo.
- Fundació Mies van der Rohe, 2021. *Mouttalos District Redevelopment*. Available at: <<https://miesarch.com/work/4126>>.
- Onbaşı, H., in Uludag, S. 2021a. "Kasaba Baf ve anılar..." (1). [Paphos Town and memories... (1)] *Yenidüzen*. Available at: <<https://www.yeniduzen.com/kasaba-baf-ve-anilar-1-16872yy.htm>>.
- Onbaşı, H., in Uludag, S. 2021b. "Kasaba Baf ve anılar..." (2). [Paphos Town and memories... (2)] *Yenidüzen*,. Available at: <<https://www.yeniduzen.com/kasaba-baf-ve-anilar-1-16877yy.htm>>.
- Patrick, R. A., 1976. *Political Geography and the Cyprus Conflict: 1963-1971*. Ontario: Department of Geography, Faculty of Environmental Studies, University of Waterloo.
- PRIO Cyprus, 2011. *Routes of Displacement and Resettlement*. Available at: <<http://www.prio-cyprus-displacement.net/default.asp?id=245>>.

# What can we learn from the stories of the people of Moutallos?

**Target Group:** Lower Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** National and Local History, Oral History, Historical Evidence

**Scenario:** A civil society organisation is organising Living Library events all around Cyprus about displacement. Every month they are visiting different schools and collaborate with learners on the organisation of the event. There is a different focus on the experiences of people related to specific sites and this month they decided to explore the experiences of the people of Moutallos and Lapithos. Moutallos and Lapithos were chosen because they are places in which some of their former residents no longer reside there. Moutallos is a neighbourhood in the city of Paphos in which Turkish Cypriots used to reside. During the conflict years, Turkish Cypriots of the area were displaced to various areas around the island. Lapithos is a town near Kyrenia, which had a predominantly Greek Cypriot population which were displaced during the conflict.

**Product and Assessment:** Learners will organise a Living Library event, which is “a tool that seeks to challenge prejudice and discrimination. It works just like a normal library: visitors can browse the catalogue for the available titles, choose the book they want to read, and borrow it for a limited period of time. After reading, they return the book to the library and, if they want, borrow another. The only difference is that in the Living Library, books are people, and reading consists of a conversation”<sup>20</sup>. Learners will have to select a list of books about displacement and provide justification, write a concept note including the description of the site, information about displacement and photos from the site; decide on the title of the event; and use the site visit to collect evidence from community histories and historical sources. Rather than individuals, the book (people) list should consist of general categories from which a representative should be present at the event. Learners should pay attention to certain factors such as age, gender, experience, ethnicity and relation to site to ensure a diverse and fair representation of stories. These could include representatives of local authorities, older people, grandchildren/children of displaced people, famous figures, migrants who currently reside in the area or so on.

Learners will be able to:

- work collaboratively in small teams to research local history;
- gain knowledge on the conflict, displacement and coexistence;
- develop an understanding of multiperspectivity through oral history accounts;
- create material for an event.

**Important note:** This section can be used by itself or together with the section on Lapithos.

## Process

### Pre-visit, In-Class Session (2 x 40 minutes)

#### Lesson 1

**Welcome class and explain learning outcomes:** (2 minutes) Explain that they will be exploring the topic of displacement in Cyprus, using the case of Moutallos, in order to create material for a living library event.

**Introducing Living Library:** (4 minutes) Prepare a short presentation explaining what a Living Library event is, focusing on the objectives, structure, and examples. You may find more information on the AHDR website.




**Context Setting:** (5 minutes) Inform learners their living library will involve people representing various groups who have a connection to Moutallos and/or Lapithos. Refer to the last page of the publication to familiarise learners with the locations; you may choose to use a more detailed map if available. Introduce learners to the recent history of Moutallos, using information from R14.1.

**Activity:** (8 minutes) Provide learners with R14.6, which introduces learners to sources about displacement in Cyprus and in Moutallos and ask them to complete the tasks. In case you wish to explore sources about displacement in the 1970s, you can provide source A1 from R13.6. Take into consideration that there are various terms describing displaced people in the Greek Cypriot and Turkish Cypriot communities, due to politics. Encourage discussion on this, taking into consideration the controversies around this sensitive issue.






20. Council of Europe, 2021. *Living Library*. Available at: <<https://www.coe.int/en/web/youth/living-library>>.

# 14.3

## Lower Secondary Teaching Plan

-  **Exploration of a concept:** (7 minutes) Invite learners to think whether reading or listening to different personal stories is useful in understanding issues such as displacement (Possible answers: information not found in other sources, life of everyday people, and information about less represented groups). Explain that the concept of oral history is a trend that started by exploring the stories of everyday people who are usually invisible in dominant narratives. You may check AHDR's publication<sup>21</sup> on oral history for further information.
-  **Discussion:** (12 minutes) One of the main objectives of the Living Library is to challenge stereotypes and prejudices about different groups of people. Ask: Who has been displaced in Cyprus? Which stereotypes and prejudices do you think that displaced people face and who endorses them? Inform learners that the exploration of different oral history accounts can encourage multiperspectivity as it unveils unheard and diverse stories. Multiperspectivity involves hearing the voice of the other which can contribute to the challenging of stereotypes and prejudices. However, accounts are subjective and represent a personal experience or view, therefore we should be careful while working with such accounts.
-  **Feedback, conclusions and dismissal:** (2 minutes) Recap on the topics discussed during this session and inform learners they will explore oral history accounts in the next session.

### Lesson 2

-  **Welcome class and explain learning outcomes:** (3 minutes) In order to gain knowledge on the topic of displacement in Moutallos learners will study oral history accounts related to the site.
-  **Exploring Personal Accounts:** (20 minutes) Distribute sheets **R14.7** and **14.8**. Learners should read the sheets and discuss what the personal accounts reveal about the people of Moutallos. Invite learners to discuss what influences peoples' perception? (Potential answers: family history, media, education, culture, political situation, identities etc.). Ask: How do the sources compare with the ones on **R14.6**? Why do you think that the authors chose these accounts? Would you like to invite any of them to the event? Who else should be included? (Potential answers: migrants living in the area, people from different generations, people with different political views).
-  **Optional Activity 1:** (15 minutes) If you wish to explore personal accounts from Lapithos, provide learners with sheets **R13.7** and **R13.8**. Ask learners to read the sheets and complete the tasks. Ask what similarities and differences they noticed about the personal accounts related with the two sites.
-  **Optional Activity 2:** (15 minutes) If you wish to focus only on Moutallos, encourage learners to start working on the material for the Living Library event in groups or individually.
-  **Feedback, conclusions and dismissal:** (2 minutes) Inform learners about the practicalities of the site visit.

### On-site session (75 minutes)

Use **R14.10** to navigate around Moutallos, in order to collect information, take photos and any other material needed. Invite them to pay attention to specific features of the site, which may inform them about past and present residents, and might give them more ideas about their product.

### Post-visit In-class session (1 or more lessons)

Allow time for learners to prepare their material. They may work in groups or individually, depending on what you have agreed. If you have decided on peer assessment with the class, make sure you allocate enough time.

21. AHDR, 2011, *Introducing Oral History. When living people's stories become history*. Nicosia: UNDP-ACT. Available at: < <https://www.ahdr.info/our-work/supplementary-educational-materials>>.

# Does everyone feel the same about Moutallos?

**Target Group:** Upper Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** Change and Continuity, Social history, Oral history

**Geography:** Sense of Place, Human Geography, Development

**Scenario:** An artist who is preparing for a photography exhibition for the Buffer Fringe Performing Arts Festival is asking youth to submit images representing contradictions and their representations in particular locations. Due to their history, the artist has decided to include the locations of Moutallos and Lapithos. Lapithos and Moutallos were chosen because they are places in which some of their former residents no longer reside there. Lapithos is a town near Kyrenia, which had a predominantly Greek Cypriot population who fled during the conflict. Moutallos is a neighbourhood in the city of Paphos in which Turkish Cypriots used to reside. During the conflict years, Turkish Cypriots of the area were displaced to various areas around the island. Due to conflict and displacement, the areas have undergone various significant changes; therefore contradictions might be more prevalent than elsewhere.



**Product and Assessment:** Learners will have to take photographs or make sketches with accompanying description for the exhibition. They must take into consideration the variety of contradictions existing in Moutallos: presence/ absence, wealth/poverty, development/underdevelopment, protection/negligence of cultural heritage, privilege/vulnerability or and so on. People have different views about the site, depending on their identity or previous experiences. Make sure they are considerate of the existing sensitivities of the location.

Learners will be able to:

- develop knowledge about the history of displacement;
- identify elements of the site that showcase people's past and present experiences;
- develop knowledge about multiperspectivity in relation to difficult history.

**Important note:** This section can be used by itself or together with the section on Lapithos.

## Process

**Pre-visit, In-class session (2 x 40 minutes)**



### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Welcome learners and provide information about the scenario and the product.



**Context Setting:** (5 minutes) Inform learners that the exhibition will include visuals from Moutallos and/or Lapithos. Refer to the last page of the publication to familiarise learners with the locations; you may choose to use a more detailed map if available. Introduce learners to the recent history of Moutallos, using information from R14.1.



**Activity 1:** (10 minutes) Provide learners with R14.6, which introduces learners to sources about displacement in Cyprus and in Moutallos and ask them to complete the tasks. In case you wish to explore sources about displacement in the 1970s, you can provide source A1 from R13.6. Take into consideration that there are various terms describing displaced people in the Greek Cypriot and Turkish Cypriot communities, due to politics. Encourage discussion on this, taking into consideration the controversies around this sensitive issue.




**Activity 2:** (10 minutes) What are the visible effects of conflict and displacement at sites they are familiar with? (Potential answers: abandonment, decay, modernisation, number of buildings). Ask learners to look at R14.9 in which the sources explore the change in the landscape and opinions about it. What types of changes can learners identify?




**Discussion:** (7 minutes) Due to its history of conflict and displacement, Moutallos has witnessed many changes over the years. Why is change at sites of conflict and displacement more controversial than elsewhere? How can the multiple facets of such a location coexist by respecting the history? (Potential answers: respect/attention to cultural heritage, keep certain symbols from the past, controlled development, guidance from architects and cultural heritage experts, opinions from the local community and previous residents of the village etc.). Encourage learners to consider what aspects of one's identity may impact their views (Potential Answers: age, ethnicity, experience of displacement, traumatic experiences, political views).



# 14.5 Upper Secondary Teaching Plan

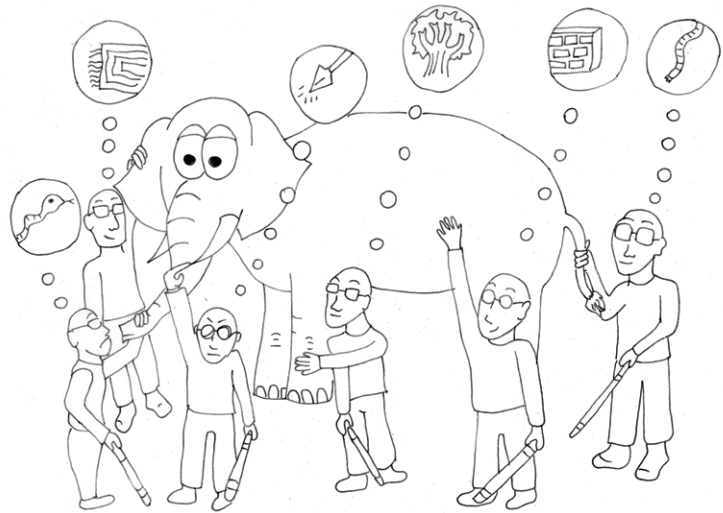
 **Feedback, conclusions and dismissal:** (3 minutes) Recap on what has been discussed about Moutallos and inform learners that they will explore more by looking into personal stories in the next lesson.

## Lesson 2

 **Welcome class and explain learning outcomes:** (2 minutes) Remind learners about the scenario and product and inform them they will be exploring Moutallos further by reading the accounts of people connected to the location.

 **Exploration of a concept:** (10 minutes)


Show learners the picture of “The Blind Men and the Elephant”. You can find a larger version of it on the website of AHDR. Ask them to look at it closely and discuss their interpretations of its meaning. Explain that the picture illustrates an Indian parable of a group of blind men and an elephant. The blind men had never come across an elephant before and they conceptualise it by touching it. Each blind man feels a different part of the elephant’s body and they describe it based on their limited experience, so their descriptions to the elephant are different from each other. The moral of the parable is that humans tend to claim absolute truth based on their subjective experience as they ignore other people’s subjective experiences which may be equally true.



Ask learners to consider that the elephant can be a site, or an experience of a site, especially for a place like Moutallos, which is tied to recent traumatic events. Looking at different accounts and views can be helpful in understanding contradictions, evaluating opposing accounts and hearing the voices of people who are consider “the others” or even the enemies. These processes are linked with the concept of multiperspectivity.

 **Research:** (26 minutes) To explore different views about the site, provide learners with the following:

- Sheets R14.7 and R14.8, which include accounts from people of Moutallos. Ask learners to complete the tasks on the sheets which explore peoples’ views about the site. Initiate a discussion on the similarities and differences between the accounts, and ask the learners what may have impacted these differences/similarities? (Potential answers: ethnicity, age, personality, past experiences, family background, beliefs etc.)
- **Optional:** If you wish to explore different perspectives about a different site in Cyprus, provide learners with R13.7 and R13.8 from the section on Lapithos. What are the similarities/differences between the accounts associated with the two locations?

 **Feedback, conclusions and dismissal:** (2 minutes) Recap on what has been discussed and inform learners about the practicalities of the site visit.

## On-site session (75 minutes)

Use R14.10 to navigate around Moutallos, in order to collect information, take photos, make sketches and any other material needed. Invite them to pay attention to specific features of the site, which may inform them about past and present residents, and might give them more ideas about the contradictions at the site.

## Post-visit In-class session (1 or more lessons)

Allow time for learners to create their materials and present them.



## Displacement in Moutallos

### A1

During the period from 21 December 1963 to August 1964, both communities estimate that several hundred of their members were wounded, kidnapped and temporarily held hostage until exchanges were arranged. Census figures indicate that in that period there were possibly 12 mixed villages which have been wholly or partially evacuated by Greek Cypriots because of intercommunal fighting. In March 1964, Armenians were forced out of the quarters in Nicosia by Turkish Cypriots. Turkish Cypriots completely evacuated their quarters in 72 mixed villages and abandoned 24 Turkish Cypriot villages. It is known that in 1970 about 20,000 Turkish Cypriots were registered as refugees. By 1970 about 1,300 Turkish Cypriot refugees had returned to 19 mixed villages and 5 Turkish Cypriot villages. The exodus occurred in a number of waves with the biggest one being in January 1964, when a freedom of movement agreement was negotiated.

Greek Cypriot officials claim that the major portion of Turkish Cypriot refugee movement was both initiated and directed by Turkish Cypriot leaders. Turkish Cypriot leaders claim that they had not developed any plan, nor did they initiate the movement. They claim that their community members moved because they were intimidated by Greek Cypriots. The author's investigations reveal that the overwhelming majority of Turkish Cypriot refugees moved only after members of their community have been killed, abducted or harassed by Greek Cypriots, assuming that they would return in a few months. Generally, they moved en masse to the nearest Turkish Cypriot village or quarter that was guarded by Fighters and, in most cases, they left clothing, furniture and food behind. Most of the abandoned villages and quarters were ransacked and even burned by Greek Cypriots.

Adapted from: Patrick, R. A., 1976. *Political Geography and the Cyprus Conflict: 1963-1971*. Ontario: Department of Geography, Faculty of Environmental Studies, University of Waterloo.

### A2. Displacement in Paphos

In February and March 1964, 900 Turkish Cypriots of Paphos (30% of the total Turkish Cypriot population of Paphos) relocated into the small Turkish Cypriot quarter of Moutallos, following major battles. Moutallos also became a reception centre for people displaced from nearby villages. By 1971 much of Moutallos was empty and in ruins, and almost 20% of the Turkish Cypriot population of 3,500 had become internally displaced persons. On 20<sup>th</sup> July 1974, in response to the Turkish military offensive in the north, fierce fighting began in and around the quarter of Moutallos, with multiple assaults over 24 hours until the Turkish Cypriot defenders surrendered, and all men of fighting age were taken as prisoners of war. Almost 500 men were held for 66 days, before the prisoner exchange in which the men were released and sent to the north. While they were being held hostage, their families attempted to escape to the north either by purchasing transit, an often dangerous enterprise, or by taking refuge in the Akrotiri British Sovereign Base Area. On 7<sup>th</sup> September 1975 the remaining Turkish Cypriot population left for the north under UNFICYP escort. By 1975 many displaced Greek Cypriots from the north settled in Moutallos.

Adapted from: PRIO Cyprus. 2011. *Routes of Displacement and Resettlement*. Available at: <<http://www.prio-cyprus-displacement.net/default.asp?id=245>>

### Tasks

1. What do the sources tell you about the recent history of displacement in Cyprus?
2. How do the accounts compare to what you have heard or read before?

# 14.7

## In and out of Moutallos

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### B1. Andreas Papapetrou, Mukhtar of Moutallos

Moutallos received refugees from 98 different towns and villages in Cyprus and is the only place where you can find so many refugees at the same place. When we arrived at Moutallos the place looked like the tower of Babel. People had many different mentalities and lifestyle, which created many disagreements. As years passed, a community was formed and the residents now see Moutallos as a village in the centre of the city of Paphos, not as a refugee settlement or a former Turkish Cypriot neighbourhood. Initially a youth centre was created. Later, 2 associations, Anagennisi Elpida and Promitheas, remained and are still active, running football teams and organising events.

I originally come from Agios Loukas, in Famagusta and my family went through bombardment in 1974. I was 4 years old at the time. We relocated initially to Kathikas, where an old man let us live in his house for 3-4 months. We then came to Moutallos to attend school and, since then, since then we have been living here. For my parents it was very difficult to relocate. They left only with the clothes they were wearing and came here to start from zero. My dad was an accountant with a very good position in Famagusta and he came to Paphos to become a vine grower, until many years later he found a job as an accountant again. My mom was a very good tailor in Famagusta, and she continued practising her job here. It was easy for her. Later she opened a shop selling sewing products in the square of Moutallos. There was a climate of discrimination towards the refugees in Moutallos, but there was also support. Only after we finished primary school in Moutallos to continue our secondary education in Paphos, we realised this. Here we were all refugees, all facing the same issues, but there they considered us inferiors because we were from Moutallos.

We always want to regard Agios Loukas as our home, but many years have passed. We try to transmit this feeling about our lands to our children in order to have continuation. Unfortunately, the children regard Paphos as their home because it is their birthplace. I went to Agios Loukas after the checkpoints were opened. It is a foreign place now. In my house there are Turkish Cypriots, and they welcomed us very well. The house I live in now belongs to a Turkish Cypriot couple from Morphou. When they came to visit, they were very moved, just like we were when we went to see our house.

Interview with Andreas Papapetrou, conducted by Evie Grouta, September 2021

### B2. Ergenç Korkmazel, a Turkish Cypriot currently living in Paphos

We have houses and shops here. But as you know, although they belong to the Turkish Cypriots, we cannot use them until there is a solution. I can't enter them. There are people living inside, naturally they are migrants. I am originally from Stavrokonnou, which is 27 kilometers away from Moutallos, Paphos. They gave me a house in Moutallos. In general, migrants live in Moutallos. People who migrated from various areas of northern part arrived here and they understand me well because I'm also a migrant. I've become a migrant a few times and they have been very compassionate to me. They brought me forks and spoons, they gave me small gifts. These people are usually over 60-70 years old.

Interview with Ergenç Korkmazel, conducted by Kemal Aşık, May 2021

### B3. The account of Aytekin Altrok

I was born in Moutallos and lived there until the age of 20. I was there during the conflict, doing my military service at the time. I remember that my sister, Meryem, was taken to the base by my uncle's Greek Cypriot employer. He helped her. When we were travelling through the mountain, two Greek Cypriot soldiers caught us and asked for money. We were around 70 people and we gave 3 - 5 pounds each. We gave them the money so they could release us. They took us to a certain point, and they said we could continue from there. From there we took a bus to Vretsia and we walked by the river beds until the Lefka Dam. I went back to Moutallos when the checkpoints were opened. The people living in our house didn't know Turkish and I didn't know Greek, but they treated us very well. I lived in Paphos for 20 years and in Famagusta for 45. Neither felt like home, but one is drawn to the place that they are born and raised. When people ask, I say I am from Paphos.

Interview conducted by Deniz Altrok, September 2021

## Leaving Moutallos

### C1. The account of Serap Kanay<sup>22</sup>

I attended Baf Gazi İlkokulu from year two of my elementary school education. Our school had the best views of the old Ktima and the sea below. As a child I didn't really have any contact with the 'other community'. The only thing I knew about 'them' was what was taught at school, one thing that puzzled me then was the information about the Greek schools teaching the children about Turks being Barbarians and how they should hate us. I couldn't understand about hating a child my age who I never met and didn't know anything about me. So, what was our teacher doing telling us this at school?!

During the events of 1974, my father, who was a policeman, was taken as hostage. We didn't get to see my father until the end of January 1975 as he was apparently used in a hostage exchange and sent to Famagusta six weeks after their capture. In the time we were apart, my dad made many efforts to get us sent to Famagusta, from sending men to drive us all the way to walking us through the mountains as well as going to the British bases in Akrotiri and applying to the Red Cross to re-join his broken family who had no relatives in Baf/Paphos. My mother considered all his ideas carefully and rejected them on the grounds that they were not safe ways to 'freedom'. So, we waited for the Red Cross to bring good news for our safe departure which seemed to have finally come on a winter's night. At the neighbours' house a lot of people were gathered including the two men who were in charge of correspondence with the Red Cross. In the backdrop of sullen faces and my mother's crying we were told of an 'opportunity' to re-join my father the very next day. So, what was the reason for the sullen faces and the crying?

The reason was that the Red Cross call had come for another family who had already fled to the British bases. The two young lawyers thought we could go instead of that family. However, there was a catch: that family only had 3 children but there were 4 of us! One of us had to stay behind to be sent back as soon as possible afterwards. I wouldn't stay behind and said so, nor would my 9-year-old brother. We couldn't leave the 4-year-old behind, so ALL eyes were on my 10-year-old sister to see if she would agree to stay; otherwise none of us would be able to go. Under the pressure, my sister said "yes". So, we went home to pack our suitcase to take our most precious belongings alongside a duvet for each of us. We left in the back of an UN lorry with our suitcase and the duvets along two other women and a small boy. My dad who was called and informed of our arrival by the neighbours but was not told about my sister being left behind. Eventually, we arrived at Ledra Palace checkpoint where my dad was waiting for us and he jumped into the lorry looking around with anxiety. He immediately asked about my sister, none of us could answer because we were all crying.

My sister was not sent to us within a week by a safe Red Cross transport as we were told, instead she could only come because we paid 200 Cyprus pounds. She was sent through a risky and uncomfortably dangerous journey in which she only had the clothes she was wearing, squashed in the space for a spare tyre of a pickup truck with a woman neighbour. Her 3-year-old son was drugged in order to be carried on someone's lap in the front seat all the way from Paphos to Pergama. Being above the exhaust, my sister and the neighbour suffered extensive burns and had to be hospitalized. If my mother had given the time to think about this offer, I believe she would not have decided to leave Mutallo/Baf in this way. Leaving my sister, left a hole of another 'unknown' for 6 weeks and has left us scarred affecting us to this very day.

### Tasks

1. What are the differences in the tone and content of the sources in R14.7 and R14.8?
2. What do the sources tell you about the relationship between Greek Cypriots and Turkish Cypriots?
3. How do some interviewees describe their experience of settling into a new community?
4. Ergenç describes how people in Moutallos welcomed him. Do you think that all the people who experienced displacement have the same attitudes towards the other community?
5. Andreas mentions that different generations do not always have the same attitudes or views. How do you explain this?

22. Serap Kanay, known as Serap Tünay at the time of the account, is an Afro Cypriot born in Famagusta. She identifies as an artist and social commentator, practices art and works as a licensed tourist guide.

# 14.9

## Change and Development in Moutallos

### D1. Renovation and promotion of spaces in Moutallos

The plan for the redevelopment of the area aims to strengthen its role as a point of interest and attraction for visitors interested in its historical and special character and its role as a place of recreation and entertainment. The upgrading of the architecture should be done with small interventions to improve the quality of the architectural forms, without altering the unique character of the area. The historical character of the area would be explained by information points at strategic locations (entrances-exits to the area, mosque, square, caves), to guide and inform visitors about the history and special characteristics of the area. An experiential learning area for school and educational groups or other visitors will also be created next to the mosque. The work in these areas aims to revive the planting of herbs by Turkish Cypriots, when Moutallos was an enclave. Outdoor event spaces will enhance the social life and recreation of the city. The beautification of the square will help attract visitors to the existing recreational spaces, in order to develop social life, as well as the locals' employment opportunities. Green spaces are an important part of this project, as it will make the area more attractive.

Adapted from: Onisiforou, C. and Socratous, I., n.d. *Renovation and Promotion of Space in Mouttalos District*. Available at: <<http://docplayer.gr/31771460-Anaplasia-kai-anadeixi-horon-stin-synoikia-moyttaloy-13697.html>>.

### D2. Opinions on the renovation of Moutallos

Moutallos used to be a closed Turkish Cypriot community and, because of the intense fights, Paphians didn't want to visit or even pass by here. This mentality unfortunately continued even after the armed conflict for many years. I think that now this is not the case anymore. Paphians come here more easily. The main issue we are facing is the upgrading of Turkish Cypriot houses. They are old houses and if you don't have a budget to fix the issues that arise, things are very difficult. We see that the municipality of Paphos are pulling down some of them in order to create parking spaces, instead of repairing them. Some years ago, the project for the renovation of Moutallos was completed, but the residents didn't see what they were expecting. We are an aging community and the most important is to have parking spaces close to the square. There used to be more life in the square, now it is deserted. Moutallos has undergone positive change since 1974. Even the project for the renovation helped. We are still a refugee settlement facing our issues through.

Interview with Andreas Papapetrou, conducted by Evie Grouta, September 2021

### D3. Change in Moutallos

When I arrived in Moutallos, it was extremely shabby. The doors still had carvings of the star and crescent and I documented all of them. Now, those doors have been replaced by aluminium doors by the government. They didn't change it to erase Turkish Cypriot traces, they did it because aluminium is easier to maintain in comparison to wood. There were many symbols showing that Turkish Cypriots used to live here, such as the street names and traces in the marketplace area. In recent years, everything keeps getting cemented. Old Turkish Cypriot houses are collapsing. Everything is being renewed. Moutallos used to be a place where migrants lived, a place of love, tolerance, festivals and sharing. However, slowly, old people passed away, leaving their houses to grandchildren or others. Cypriots don't want to live here anymore.

Interview with Ergenç Korkmazel, conducted by Kemal Aşık, May 2021

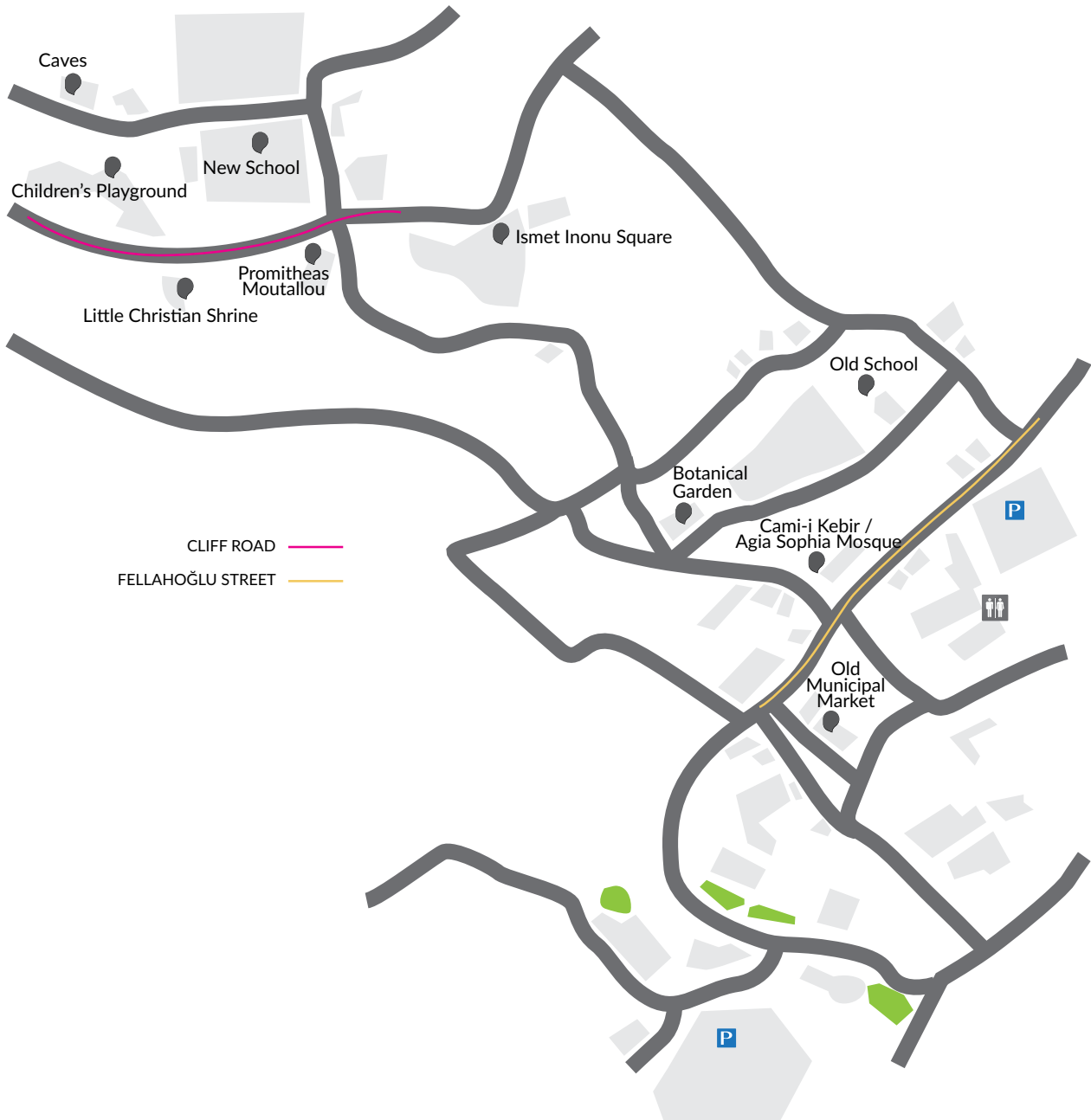
### Tasks

1. Which are the different objectives of the plan for the renovation of Moutallos?
2. Do the sources suggest that everyone feels the same about change in Moutallos? How do you explain this?

## Exploring Moutallos

You can access Moutallos from Fellahoğlu Street. Start from the Old Municipal Market and move towards the area of the mosque, where you can also observe the botanical garden and the old school. From there, walk northwards to Ismet Inonu Square and then towards the Cliff Road, where you can see the caves and the park.

While you walk around the area and notice the buildings and the streets. What elements give away that this used to be a Turkish Cypriot neighborhood? What are the traces of conflict? How do you evaluate the efforts for the renovation of the area?



# SECTION N15 Peristerona

## 15.1 Teachers' Notes

### Arriving at the Site

Peristerona is a village in the Nicosia District, built on the bank of the river Peristeronas, which is a tributary to Serrahis. It is located next to the Nicosia-Astromeritis-Troodos road. Once you enter the village, head to the church of the Apostles Varnavas and Ilarionas, where you can ask the bus driver to drop you off.

### Site Description

The Community Council of Peristerona, explains that the village has existed since at least the medieval period, and is mentioned by the 15<sup>th</sup> century chronicler Leontios Macheras several times. Labelled on old maps as Peristerona or Peristera, the place might have been named after “the living place of the pigeons or doves”, which were important in the cult of Aphrodite and, also, to early Christians (Peristerona Community Council, 2021). Macheras is also referring to Peristerona as one of the six centers of the Cypriot revolutionaries, who revolted against the Frankish rulers in 1426-27, which indicates the importance of the village.

Peristerona was one the richest villages in the area. The river, which passes through the village, contributed to the agricultural development and trading activities. Until 1964, Peristerona used to be a mixed village with a Greek Cypriot and a Turkish Cypriot mukhtar, separate coffee shops and restaurants and other businesses. In Peristerona there was no separation of the neighbourhoods, as in some other mixed villages. The houses of the Greek Cypriots and the Turkish Cypriots were located together in a mixed manner (AHDR, 2011). Following the killing of two Turkish Cypriot policemen in 1964, almost all the Turkish Cypriot inhabitants of the village, around 500, fled to other villages and towns. Only a few of them returned in 1968 to flee again in 1974. Most of them resettled in villages in the Morphou area. The current population of Peristerona consists of its original Greek Cypriot inhabitants and displaced Greek Cypriots, mainly from the Morphou area (PRIO Cyprus, 2011).

Some important landmarks of the village include the Byzantine era five-dome church of Saint Varnavas and Ilarionas and the mosque. During the British occupation of Cyprus, the two buildings were represented on Cypriot stamps and artwork as a symbol of coexistence. The village is ideal for studying and viewing historic and modern domestic architecture and for examining religious buildings.

### Sources of Further Information

- AHDR, 2011. *Formerly Mixed Villages in Cyprus: Representations of the Past, Present and Future*. Nicosia: UNDP-ACT. Available at: <<https://www.ahdr.info/our-work/supplementary-educational-materials>>.
- Atun, H. 2017. *Kıbrıs'ta Osmanlı Türk Mirası: Şehrin Gölgeleeri* [Ottoman Turkish Heritage in Cyprus: Shadows of the City]. Famagusta: Printhouse Trade Ltd.
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- *Birds of a Feather*, 2012. [Film] Directed by Stefanos Evripidou and Stephen Nugent. Cyprus. Available at: <<https://www.youtube.com/watch?v=Lmf8GBQVSnQ>>.
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- PRIO Cyprus, 2011. *Routes of Displacement and Resettlement*. Available at: <<http://www.prio-cyprus-displacement.net/default.asp?id=245>>.

# Were the people of Peristerona in the past very different from us?

**Target Group:** Lower Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** Historical Evidence, Change and Continuity, Similarity and Difference

**Scenario:** A new youth channel is producing a short documentary and discussion program called “We are Cyprus”. The documentary-news editor has commissioned a series which looks at different Cypriots and celebrates the island’s history and diversity while promoting understanding and tolerance of difference. Other programmes in the series will tell varied stories about modern and past islanders, visitors, and travellers. Episode 2 will discuss the life of people in Cypriot villages in the past, looking into the case of Peristerona and discussing similarities and differences between life in the past and the present.

**Product and Assessment:** Learners will write and potentially record the script of an episode for a podcast series in groups. The resulting podcasts or scripts can be teacher or peer assessed but criteria for either needs to be established before starting the research process.

Learners will be able to:

- identify suitable ‘stories’ to create a script for a podcast/ radio show and present them in an interesting, accurate and engaging narrative about the past;
- develop research and decision-making skills.

## Process

**Pre-visit, In-Class Session (2 x 40 minutes)**

### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Learners will begin researching and planning to create the podcast about Peristerona, based on evidence about people from the past. Explain that a script is needed to narrate the introduction, and then develop a sequence of stories about Peristerona focused on different characters from history.

**Context setting:** (7 minutes) Give a short presentation about Peristerona using information from **R15.1** in order to introduce the context. Focus on the key features of the village (mixed village, situated next to a river, agricultural jobs) and its distinctive characteristics (unique church, mosque, vernacular architecture). Encourage them to think how geography influences the lives of people (Potential answers: the water supply from the river contributed to the development of agriculture and the growth of the village). Use **R15.6** to introduce learners to intercommunal relations between Greek Cypriots and Turkish Cypriots and ask them to complete the tasks.

**Discussion:** (5 minutes) Ask learners what inferences they can make about the people of Peristerona in the past and invite them to take notes. Ask them to think what their inferences are based on. Consider that tradition and popular culture might sometimes lead to stereotypic understandings of the people in the past.

**Activity:** (21 minutes) To explore the lives of people in Peristerona, provide learners with copies of **R15.7** and **R15.8**. Discuss what sort of people lived in a place like this in the past and the sort of information available that tells us about them. **R15.7** provides a chance to further talk about local lives. Some sources show how some high-status people had associations with the village as well as more typical families, while **C2** in **R15.8** demonstrates how guest workers were brought to help with agriculture, and some more educated people made their way to international business success by a mixture of chance and hard work.

**Discussion:** (5 minutes) What can you infer about people’s lives in Peristerona in the past? How did your inferences change?

**Feedback, conclusions and dismissal:** (2 minutes) Recap on key learning points. Preview what will be covered in the next lesson.







[www](#)



# 15.3

## Lower Secondary Teaching Plan

### Lesson 2

-  **Welcome class:** (2 minutes) Explain that in this session they will be focusing more on what needs to be done to draft their script and how the visit to Peristerona can enrich their assignment.
-  **Discussion:** (8 minutes) What is the purpose of examining our similarities and differences with the people of the past? Can we generalise our findings from Peristerona to all the villages of Cyprus? It is important to consider that the study of the concepts of similarity and difference allow learners to move beyond stereotypical assumptions about the people in the past and to examine the diversity of experiences between different groups of people and between people within the same group.
-  **Discussion:** (6 minutes) Ask learners what we can learn about the people of the past from architectural remains (Potential answers: wealth, size of a settlement, relationship with nature, religion). Explain that during the fieldwork they will examine the domestic and religious architecture of Peristerona, in order to collect evidence they can incorporate into their scripts.
-  **Creating a podcast:** (5 minutes) Ask learners to decide what they think should be included in the episode and how they can make it youth friendly and enriching. They will need to assign roles within the group, so each team member has clear things to do during the research phase.
-  **Research:** (17 minutes) Ask groups to conduct research as preparation for writing up their script. You may provide them with internet access or printed material about Peristerona and its people.
-  **Feedback, conclusions and dismissal:** (2 minutes) Recap on main points and dismiss class.

### On-site session (120 minutes)

Start at the Church of Saint Varnavas and Ilarionas and walk around the immediate area, looking at the church and domestic buildings, before heading uphill to the mosque and the surrounding area. Provide learners with **R8.10** to help them with their observations at the church and the mosque. Several sheets from Section 0 (V1&2) will help them examine the architecture of Peristerona. Encourage learners to take notes, make annotated drawings and take photos in order to record their observations. You may wish to initiate a discussion on-site about their observations about people's lives in the past, based on their architectural remains and the landscape. Remind the group that they are visitors near people's homes and that places of religious worship should be treated with respect.

### Post-visit In-class session (1 or more lessons)

Learners prepare their script or recording. Allow time to present their work and carry out peer assessment.



# More than Just a Pretty Stamp?

## Telling the story of Peristerona through Images

**Target Group:** Upper Secondary **R# =** Resource sheet from this section

### Subject Links

**History:** Chronology, Use of Sources, Change and Continuity

**Geography:** Sense of Place, Heritage Management, Tourism

**Scenario:** The Community Council of Peristerona is looking into how Peristerona is presented in media, with the purpose to build on the image of the village and attract young and alternative tourism. The project will start with a campaign on Instagram to celebrate the place and its history, with the historic stamp showing the village contrasted to lots of other images to reveal a more sophisticated and human perspectives on the place and its people.

**Product and Assessment:** Learners will carry out some in-class and on-site studies to familiarise themselves with Peristerona as a settlement. They will need to provide examples of what sorts of images might tell the story of Peristerona and its people over time so as to fairly represent it as a working settlement and living community. There are lots of potential subjects which might help locals and visitors explore the typicality and complexity of the place, ranging from the stories of people to the historic buildings and the changing nature of the place and its people over time. This will also allow historical and geographical narratives to be explored, challenging the simplistic narrative that the historic stamp offered and revealing the complexity of the place in the past.

You will visit the village and consider what criteria might be used to decide on the content of the campaign on Instagram.

Learners will be able to:

- develop an understanding of the site and its historical features;
- consider how visual images can express ideas and build a narrative.

### Process

#### Pre-visit, In-class Session (2 x 40 minutes)

##### Lesson 1

**Welcome class:** (5 minutes) Show a copy of the colonial stamp depicting Peristerona (see **R15.9**) without mentioning the name of the village or any other information. Ask: What sort of place is this? What does the image suggest about this community? How is it being represented and presented? See what deductive comments they make, and then discuss how coins, banknotes and stamps can give an idealised, curated message to present a particular narrative about a people or a place.

**Explain learning outcomes:** (2 minutes) Learners will be asked to find out the history of Peristerona and some of its people over time and they will create criteria for their Instagram campaign to tell the story of the settlement in a 'real' way, as opposed to an idealised narrative.

**Context Setting:** (10 minutes) Give a short presentation about Peristerona using information from **R15.1** in order to introduce the context. Focus on the key features of the village and why it developed (mixed village, water supply, farming land, agricultural jobs) and how it changed over time. Use **R15.6** to introduce learners to intercommunal relations between Greek Cypriots and Turkish Cypriots and ask them to complete the tasks. Invite learners to take another look at the stamp and ask: What haven't we considered? How can we take our engagement with the settlement beyond the simple narrative of the stamp?

**Activity:** (15 minutes) Invite learners to read the sources on **R15.9** and complete the tasks. The sources provide background information about the stamp depicting Peristerona, as well as the representation of Cyprus by the colonial authorities. You might want to encourage learners to make comparisons between stamps and contemporary mass media, as both establish a specific image or narrative for a place.

**Home learning:** (5 minutes) In order to examine how Peristerona is presented in the internet (websites of local authorities, social media, articles), invite learners to conduct research online or through printed sources. Ask them to pay attention to the characteristics and the content of the images that are normally used. Encourage them to be critical towards the use of specific landmarks or events in history and to identify whether something is missing. You may wish to ask them to expand their research and check out other villages all over Cyprus or in their vicinity.

**Feedback, conclusions and dismissal:** (3 minutes) Recap on what has been discussed and explain that in the following lesson they will start working on their campaign.



# 15.5

## Upper Secondary Teaching Plan

### Lesson 2



**Welcome class** (2 minutes)



**Discussion:** (10 minutes) Ask learners to elaborate on what they discovered with the home learning task. Is there something missing from the online image of Peristerona? What sorts of things might be included on an Instagram campaign to represent the village? Encourage them to think about the audience they would like to reach out to and the criteria they will set for the selection of photographs for the campaign.



**Research:** (25 minutes) In order to gain more knowledge about the site and its people provide learners with the following:



- **R15.7** and **R15.8** provide information about some people from Peristerona over time. If you wish to provide more life stories, explore the extra material provided on the website.
- **R15.10** provides more information about the church of Saint Varnavas and Ilarionas and the mosque. Ask learners to think how they can present these two sites by creating a more sophisticated visual narrative. How was Peristerona presented on the stamp? Does that match with what the historical record suggests? Is Peristerona's story really being told?



**Feedback, conclusions and dismissal:** (3 minutes) Recap on what the learners discovered during research and explain what will be done on the fieldwork visit to Peristerona.



### On-site session (120 minutes)

Provide learners with sheet **R15.10** and pages from Section 0 (V1&2) to help them observe and note the key features in the human-made landscape of change and continuity over time and the human settlement at Peristerona. They will need to capture images and observations of people and the place that will eventually be used for their Instagram campaign. Make sure learners have available material, such as cameras, sketch books, notebooks and coloured pencils or markers. Inform them that they will pass by living, working and religious places and they need to be careful to not be invasive.

### Post-visit In-class (1 or more lessons)

Allow time for further research, preparing the material for Instagram and assessment. Agree with the class how their work will be presented. You may ask them to pin their photos on the wall or prepare a Power Point presentation explaining their images and the reasons for the choices made.

## Living in Peristerona

### A1

Peristerona was one of the richest villages in the area. Each community had its own coffee shop, restaurants and other businesses but, (interviewees say) both used all the facilities. The Turkish Cypriots possessed the most valuable land and owned the agricultural machinery in the village. Administrative power was distributed equally: the village had two muhktars and one police station (with staff from both communities) after 1960. A bi-communal watering committee controlled the use of river.

Households lived next door to each other, and the research of Beyli (2010) and Philippou (2010) says villagers mixed daily during the British period. They worked together in farms: Turkish Cypriots as employers and Greek Cypriots as workers. People from the two communities socialised at weddings, religious holidays, and other events. Men socialised together, while women mainly stayed indoors, worked in the fields and looked after the children.

In interviews EOKA features strongly in the memories of Turkish Cypriots from Peristerona, who seem not to have distrusted the local Greek Cypriots, but were quite afraid of strangers. After 1963 there were violent incidents and a systematic harassment of Turkish Cypriots leading to mass departure and the looting of their properties. Neighbours and old friends stopped greeting each other, more strangers were around. Rifle shots were often heard at night, animals were frequently stolen.

The interviews with the Greek Cypriot villagers emphasised outsiders' role in the violence and also blamed the British, TMT, EOKA, and the Greek Cypriot authorities. One claimed outsiders had tried to pressurise locals to kill local Turkish Cypriots but the locals refused to do so.

Adapted from: Beyli, Z., 2010. *Turkish Cypriot Oral History of the villages Aphania, Peristerona and Mora* (Unpublished Research Report), Nicosia: AHDR; and Philippou, G., 2010. *Greek Cypriot Oral History of the villages Peristerona and Potami* (Unpublished Research Report). Nicosia: AHDR.; AHDR, 2011. *Formerly Mixed Villages in Cyprus: Representations of the Past, Present and Future*. Nicosia: UNDP-ACT.

### A2. The Displacement of the Turkish Cypriot population

"The first recorded conflict-related displacement in relation to Peristerona took place in January 1964 [...] almost all of the Turkish Cypriot inhabitants of Peristerona fled in February 1964, following the killing of two Turkish Cypriot policemen in the village. [...] approximately 500 left. Some returned in 1968, although Richard Patrick recorded only 23 Turkish Cypriots present in 1971. In 1974, all the Turkish Cypriots who had resettled in Peristerona in 1968 left the village for the northern part of the island, following the killing of two of their co-villagers by Greek Cypriot irregulars, and are scattered around the northern part of Cyprus."

The interviews with the Greek Cypriot villagers emphasised outsiders' role in the violence and also blamed the British, TMT, EOKA, and the Greek Cypriot authorities. One claimed outsiders had tried to pressurise locals to kill local Turkish Cypriots but the locals refused to do so.

Source: PRIO Cyprus, 2011. *Routes of Displacement and Resettlement*. Available at: <<http://www.prio-cyprus-displacement.net/default.asp?id=245>>.

### Tasks

1. To what extent do the two sources agree with each other?
2. Can you suggest any ways to test the various claims about events made here?

# 15.7

## The People of Peristerona I

### B1

**Gristinou of Kountouroushis** was born in 1912 in Orounta. Her parents, Giannis and Eleni Kountouroushi had four sons, and Christina was the second oldest child. She studied at school for only 6 months, and she was then made to stay at home and take care of her baby brother. At the age of 7-8 years, she would take the whole herd of oxen to drink water. Her son, Michalakis, commented that “parents, at the time, took advantage of their kids. For them they were just working hands”. Her mother had married young and had a hard life in Orounta carrying water for the family, so she insisted that Christina would not marry until she was 20 and that it would be to a Peristerona man with water nearby their house. Christina was engaged to Giannis of Sofiani from Peristerona at 20 and married at 22 with a dowry of fields on the village edge. Michalakis recalls his mother’s fine lace work and sewing of vrakes, the traditional Cypriot men’s clothing. She also cared for the family livestock, milked the goats, worked in the fields, ran the household and raised her children. She had good relations with Christian and Muslim neighbours, and Michalakis remembers that his mother once lent her ‘grousa’ (gold necklaces) to a Muslim neighbour to hang them on her son’s fez at his circumcision ceremony. They were returned with a big pan of artichokes and lokum. Her daughter, Elli, says that although her mother couldn’t write her name, she was very good with numbers, and took business decisions with her husband, especially when buying land. People always referred to her with her father’s surname, rather than that of her husband’s.

Interview with Michalakis Polydrou and Elli Giorgoudi conducted by Georgia Nicolaou and Evie Grouta, March 2021.

### B2. Christina Kountouroushi ca. 1933



Source: Archive of Michalakis Polydrou and Elli Giorgoudi

### B3. The family of poet Neşe Yaşın

“Our family was a little different than others at the time. My grandfather, Salih Zeki, was born in 1902. “Zeki” was his nickname, which means “clever” because he wanted to study in Oxford. His father had died and his uncle didn’t want him to leave because someone needed to take care of the orchards. He was studying languages by himself. He was always reading a book and wore a suit. He was a farmer with a suit! He would study English and Greek, and he could read the Greek newspaper at a time not even the Greek Cypriot villagers could read Greek. He was the first person to own an artisan well that could produce hot water which he used to sell. He also had a bus and many Greek Cypriots told me that he lent them the bus for their wedding parties. My grandparents wanted to give their children education. So, they rented a house for my mother and my uncle in Nicosia to receive proper education. They then sent my mother to Ankara to a girls school to study cooking, sewing and nutrition. She became a teacher for the village girls and taught them how to cook and sew. My mother and uncle didn’t have to work in the fields or do housework because my grandfather could hire people to do so. My grandmother never worked. Women were generally at home because the village was a bit conservative. The Turkish Cypriots of Peristerona were the last ones to take off their chadors. My other grandmother (my father’s mother) divorced from my grandfather and she didn’t want to live as a divorced woman in Cyprus, so she found an excuse to move to Istanbul.”

Interview with Neşe Yaşın conducted by Kemal Aşık and Evie Grouta, May 2021.

### B4. Family photo, 1962



Source: Archive of Neşe Yaşın

## The People of Peristerona II

### C1. Michael Membré and Bernardo Benedetti

Michael (or Michiel) Membré was born in Cyprus around 1509 and was one of the most important 16<sup>th</sup> century interpreters of Oriental languages for the Venetians. He was related to Bernardo Benedetti, the feudal lord of Peristerona. As a young man, Membré travelled to the Ottoman District of Anatolia and to Syria as Benedetti's commercial representative, later becoming a translator for the Republic of Venice. In 1525 Benedetti recommended him for a mission to create an alliance with the Shah of Persia against the Ottoman ruler, Suleiman the Magnificent. He later wrote *'The Journey to Persia'* about his experiences. Bernardo Benedetti bought the manor lands at Peristerona in 1625. He was part of the wealthy and influential Benedetti family, an important old noble family. Various other family members owned large estates across Cyprus, intermarried with other important Cypriot and Venetian families and created political and business connections.

Adapted from: Patapiou, N., 2019. Η κυπριακή οικογένεια Benedetti [The Cypriot family Benedetti] *Parathyro Politis*. Available at: <<https://parathyro.politis.com.cy/2019/10/i-kypriaki-oikogeneia-benedetti/>>.

### C2. Sherif Alis and the workers from Tillyria

"Tillyroi", people from Tillyria region, often worked as seasonal workers in Peristerona. They were employed for up to 10 months a year until about 1963, when the inter-communal violence began. They earned low wages and had daily food allowances. They were often poor, sometimes illiterate Muslims who spoke Greek with a strong accent. Some rented a living space at the Medrese<sup>23</sup>. Their children studied at the Turkish Cypriot school, but the teachers wouldn't give much attention to them. [...] I knew a Tillyros named Şerif Alis. He sold soil and manure to Nicosia, and married Meyremi, a young woman from Tillyria. When the troubles began, they relocated to Katokopia, for safety reasons, with many other Turkish Cypriots. After relocation, many of them married people who were not from Tillyria. Today you might hear someone introduced as the *son of the Tillyros*, an expression that indicates a person's lower status."

Interview with Michalakis Polydrou and Elli Giorgoudi conducted by Georgia Nicolaou and Evie Grouta in March 2021.

### C3. Mehmet Kurdash (1924-2010)

Over the last forty years many leading high-fashion celebrities, including Madonna, the late Princess Diana of the UK, and actresses Nicole Kidman and Emma Thomson, have worn shoes made by a Peristerona man: Mehmet Kurdash. Born in 1924, Mehmet Kurdaş became a shoemaker in the village and then in Nicosia at his uncle's shop. In 1952 he set out to migrate to Australia after being refused permission to marry a local girl. He got as far as London where he fell in love with a Swedish nurse and decided to stay, making shoes in his one-room flat. He would take used shoes, recycle pieces, and make new ones. By 1954 he opened his first workshop with the brand name 'Gina' (after the actress Gina Lollobrigida). His sons, Altan, Attila and Aydın, joined the business and their first high fashion store opened in Chelsea, London in 1991, expanding with elite products sold at branches in Los Angeles, USA, Dubai and Qatar.



Adapted from: Hatay, M., 2019. Ünlülerin ayağında Kıbrıslı Türk Markası [Turkish Cypriot Brand at the feet of celebrities] *Haber Kıbrıs*. Available at: <<https://haberkibris.com/unlulerin-ayaginda-kibrisli-turk-markasi-2019-04-28.html>>.

### Tasks

1. We know that personal characters and local situation can lead to migration. How far can we tell whether it is too simplistic to blame big changes on one cause only?
2. Have the factors that cause migration changed between the Venetian period and modern times?

23. Medrese: A school for the Islamic community.

# 15.9

## The Peristerona Stamp

Why does a stamp or coin or banknote matter? Visual artefacts like stamps and banknotes can be powerful carriers of messages and meaning but are often overlooked as historical sources. They are often a statement of identity or representations with messages about heritage and are frequently used for propaganda.

### D1

Cyprus postal service was established by the British on the 12<sup>th</sup> July 1878. The first stamp with 'Cyprus' written across it was issued on April 1<sup>st</sup> 1880. By the fiftieth anniversary of the British rule in 1928, a set of stamps showing Cypriot scenes for different postal values were issued. In December 1934 an eleven-stamp set featured historic landmarks across Cyprus, with the set reissued when Elizabeth II came to throne in 1952.

*Adapted from: Andreou, S., 2017. Cultivating official culture through visual communication: stamp design in the republic of Cyprus, perceptions of citizens and ideology. PhD. Cyprus University of Technology. Available at: <<https://ktisis.cut.ac.cy/handle/10488/10740>>.*

### D2. Colonial representations of Cyprus

The British colonial authorities worked hard to present an image of Cyprus “as a place of ancient origin, with traditional values and beautiful landscapes, but also as a wild and fertile land that awaits taming and cultivation, a mission of the colonization project”. There was a selective reconstruction of particular parts of the island’s history. “From the beginning of the 20<sup>th</sup> century until World War II, references to Cyprus’ classical period were used in public buildings to promote the role of colonisation in reconnecting the country to its glorious ancient past, after World War II, when the first movements of independence and reunion with Greece began, neo-classical references were replaced by (those of) the medieval era” (Pyla and Phokaides 2009).

*Adapted from Daskalaki, G., 2017. 'Aphrodite's Realm': Representations of Tourist Landscapes in Postcolonial Cyprus as Symbols of Modernization. Architectural Histories, 5(1):8, pp. 1–34. Available at: <<https://doi.org/10.5334/ah.198>>.*

### D3. Stamp of King George V, 1934



Source: Cyprus Postal Museum

### D4. Stamp Description

3/4 Piaster -- Peristerona Church.

“Peristerona is a village near Nicosia, whose population is made up of both Greek and Turkish Cypriots. The “Peristerona Church” consists of the St. Barnabas and Hilarion Church and the nearby Peristrona Mosque. The subject of this Cyprus stamp is intended to symbolise the peaceful co-existence of the Greek and Turkish populations of Cyprus.”

*Source: Stamp Collecting World, n.d. Available at: <[https://www.stamp-collecting-world.com/cyprusstamps\\_1928.html](https://www.stamp-collecting-world.com/cyprusstamps_1928.html)>.*

### Tasks

1. Why do you think Peristerona was chosen to be one of the sites depicted on the colonial stamps?
2. Do you agree with the description of source D4?

# Religion in Peristerona

## E1. Church of Saint Varvavas and Ilarionas – Site Description

The church is located on the west river bank at Peristerona and is shaped like a Greek Orthodox Cross. It's one of only two five-domed churches in Cyprus. The oldest parts of the building date to the late 11<sup>th</sup> or early 12<sup>th</sup> century but is likely to be on the site of an earlier church. During renovations in 1959, the Department of Antiquities reported the discovery of a semi-circular synthronon seating area for the clergy in the apse (curved end) of the church, and the base of an early templon screen, intended to separate the nave from the area where the sacraments are performed. Some internal wall paintings are 15<sup>th</sup> or 16<sup>th</sup> century, as are the altar doors, while most of the church has had improvements, additions of repairs at different points. The Belfrey was built in the 19<sup>th</sup> century but includes reused stone elements. The narthex or entry porch was repaired in modern times. The remains of a middle-Byzantine plaster templon screen are on display in the narthex.

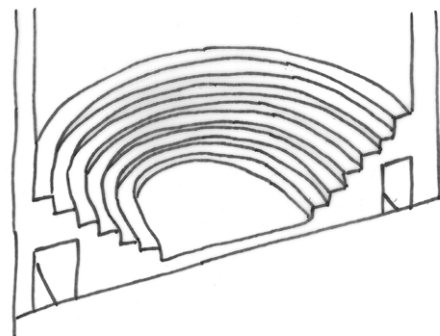
Adapted from: Department of Antiquities, n.d. *Church of Agios Varnavas and Ilarionas, Peristerona*. Available at: <<http://www.mcw.gov.cy/mcw/DA/DA.nsf/All/DC5D604B31A7BBE9C2257199003267CF?OpenDocument>>.

## E2. Church of St. Barnabas and Hilarion



Source: AHDR, 2020

## E3. Synthronon



## E4. Peristerona Mosque – Site Description

The mosque is formed of a taller rectangular building of dressed stone, possibly from the early-nineteenth century or earlier, and a newer single-storey madrasa (school) section running along the main road. A date plaque of 1238 (Hijri) 1832/33 CE probably refers to an earlier, more simple building. There are two important distinct characteristics of this mosque from others. The first is that the Mosque has two minaret balconies, and the second is that, there is a windowed section above the nave. These windows are typical of the gothic style. The old mosque was renovated by Sir Osman Ragıp, who served as both the imam of the mosque and the headmaster of the school.

Peristerona Mosque was the biggest mosque at the time, and it is assumed that people from the surrounding villages would be visiting for the Friday Prayers.

Adapted from: Başışkan, T., 2005. *Kıbrıs'ta Osmanlı – Türk Eserleri* [Ottoman-Turkish Monuments in Cyprus] Lefkoşa: Kıbrıs Müze Dostları Derneği Yayını.

## E5. Peristerona Mosque



Source: AHDR, 2020

## Tasks

1. What do the sources indicate about the importance of Peristerona in the past?
2. What are the limits to understanding of religious practices when studying architectural remains?

# SECTION N16 Salamis

## 16.1 Teachers' Notes

### Arriving at the Site

You will be visiting the ancient city of Salamis which is located on the eastern coast of the island, approximately 12 km outside Famagusta. Once you leave the city from the northern exit towards Karpasia, you will pass three roundabouts. At the third roundabout, turn right and continue to the end of the road. You will see that you have arrived at the seaside. There is a car park on the left. Walk to the right and you will see the entrance to the grounds of the ancient city of Salamis.

### Site Description

The ancient city of Salamis is among the most significant archaeological sites in Cyprus. It is located on the east coast of the island, close to the city of Famagusta. According to tradition, the city was built by the Teucer (Tefkros), a figure from the Trojan war, and was a significant part of the kingdoms in Cyprus (Keshishian, 1970). Two major earthquakes had a significant impact on the city in ancient times, and it was rebuilt on a smaller scale on the orders of Byzantine Emperor Constantius II and renamed Constantia, surviving until the Arab raids in the 7<sup>th</sup> century. Nearby Famagusta overtook it in importance during the Middle Ages, and stone from Salamis were reused in Famagusta's buildings and town walls (Keshishian, 1970). Excavations on the site began with the British rule, with people such as Consul Luigi Palma di Cesnola, his brother Alexander Palma di Cesnola, Kitchener, G. G. Hake, M. Ohnefalsch-Richter, J. A. R. Munro and H. A. Tubbs (Özgünel, 2009). Karageorghis and his team also made important excavations in which they uncovered marble sculptures in addition to missing parts of sculptures found in previous excavations (Keshishian, 1970). An important structure within the site is the Gymnasium, which was the exercise ground. It is surrounded by columns which were buried after the earthquakes and then later re-erected by 1955. There is a complex next to the Gymnasium with multiple corridors where the air ducts and furnaces can be observed which showcase the central heating system used in the past in Salamis. One other important structure is the Theatre which was restored almost completely in order to continue its use as a space for cultural and artistic events (Dreghorn, n.d). The Theatre has hosted theatre performances of Antigone and Hippolytus under the auspices of the Bicomunal Technical Committee on Culture. Other significant structures within the Salamis archaeological site include the colonnaded street, the fish market, the Roman Baths and the water reservoir. Objects excavated from Salamis can be found in many leading museums across the world including the Metropolitan Museum of Art, the British Museum and other museums across Europe (Karageorghis, n.d).

### Sources of Further Information

- Cesnola, L. P., 1877. *Cyprus: its ancient cities, tombs, and temples: a narrative of researches and excavations during ten years' residence as American consul in that island*. London: John Murray.
- Karageorghis, V., n.d. Collections of Cypriot Antiquities in Foreign Museums in *Kyprios Character. History, Archaeology & Numismatics of Ancient Cyprus*. Available at: <<http://kyprioscharacter.eie.gr/en/scientific-texts/details/collections-of-cypriote-antiquities/collections-of-cypriote-antiquities-in-foreign-museums>>
- Keshishian, K., 1970. *Everybody's Guide to Romantic Cyprus*. Nicosia: K. Keshishian.
- Dreghorn, W. n.d. *Salamis and Famagusta*. Available at: <<https://www.stwing.upenn.edu/~durduran/drfrm1.html#int>>.
- Özgünel, C., 2009. Kıbrıs Salamis Kazılarının Dünü ve Bugünü [Past and Present of the Cyprus Salamis Excavations]. *Anadolu* (33), pp. 1-8.



# What does the evidence tell us about life in ancient Salamis?

**Target Group:** Lower Secondary

**R# =** Resource sheet from this section

## Subject Links

**History:** Historical Evidence, Heritage Management, Archaeology, Interpretation

**Scenario:** Learners have been commissioned to design a museum suitcase, which is a kit that includes material such as images and explanations to help learners' develop an understanding about a museum collection or an archaeological site. The museum suitcase for Salamis will help primary school students and their teachers answer the question: 'What does the evidence tell us about the life in ancient Salamis?' They should be creative and selective about the objects they want to include and the information they decide to provide.



**Product and Assessment:** Learners are asked to create a Salamis museum suitcase by writing a short briefing for teachers, who may not be history experts. They are also asked to create cards with images and short explanations and detailed specifications about the objects. The items chosen will need to be interesting, significant and appropriately captioned. Learners should take into consideration the fact that many objects were taken from the site and sent abroad. They will visit the site and look at objects in museums abroad to decide what objects could be included in the museum suitcase.

Learners will be able to:

- develop an understanding of the importance and historical significance of Salamis;
- develop an understanding of the site and accessible ways of interpreting it.

## Process

**Pre-visit, In-class Session (2 x 40 minutes)**



### Lesson 1

**Welcome class and explain learning outcomes:** (4 minutes) Explain that the learners will be creating a museum suitcase (which will be explored during the lesson) and educational materials. Explain that they will create one about Salamis for primary school learners to help them make inferences about life at the ancient site by using the images and information in the suitcase. Items included will need to be interesting, significant to the question, and appropriately captioned/explained.



**Introduction:** (7 minutes) Brief learners on the nature of the site at Salamis. Take a look at **R16.6** and show any other images of Salamis to familiarise learners with the site.



**Activity 1:** (10 minutes) Ask learners to read **R16.7** to learn more about the history, significance and wealth of Salamis. In addition to **R16.7**, provide students with images of Salamis (online or printed) and ask them about what can be assumed about life in Salamis and the people who lived (Potential answers: coastal city, discoveries from excavations, wealth, art/culture, sports, variety of facilities).



**Discussion:** (16 minutes) Explain the concept of "museum suitcase" by using the online material on the website. What sorts of things does the group think would help primary school learners understand the site and get an accurate and sophisticated understanding of Salamis? Considering the age of the target group, ask learners which items would be easier for the students to understand and also what type of information should accompany these items? (Potential answers: clothing, weapons, coins, sculptures, name/status of people depicted on objects, function of objects, symbols).








**Feedback, conclusions and dismissal:** (3 minutes) Recap on what has been discussed today and inform learners they will continue working on their museum suitcases in the next lesson. Inform them that they will be learning about a historical figure, Cesnola and some items found in Salamis.



# 16.3

## Lower Secondary Teaching Plan

**Lesson 2** (or more lessons depending how much internet and other research you wish learners to do)

-  **Welcome class:** (4 minutes) Explain that learners will further explore sources about Salamis to consider how they will construct their museum suitcase. Explain that this part of the challenge of fully understanding and explaining early Cypriot history in Salamis is difficult because the area was looted and archaeological excavations were not carried out in line with today's scientific standards and that people went treasure hunting to find things to sell.
-  **Activity 1:** (8 minutes) Read **R16.8** and any of the additional online materials you wish to use with the group. What is their reaction to this story about Cesnola? Has the absence of certain objects led to challenges about understanding ancient Cyprus? (Potential answers: missing artifacts/items, items harmed during the process of export, poor restoration)
-  **Activity 2:** (20 minutes) Now read and study **R16.9** and **R16.10** to find out more about some of the items found at Salamis and discuss what they might tell us. Research what other items from the site are in museums around the world rather than in Cyprus. Explain to learners that the diversity of items may provide learning opportunities of different aspects and also different time periods.
-  **Discussion:** (5 minutes) Discuss with learners which of these items they think will be most helpful for primary students to understand life in this ancient settlement?
-  **Feedback, conclusions and dismissal:** (3 minutes) Recap on today's main points and discuss the practicalities of the site visit.

### **On-site Session (60 minutes)**

Provide learners with sheet **R16.6** to help them understand the site. Within the visit they will be exploring and visiting different stops. Discuss the challenges that might be experienced while trying to interpret the site. How can the existing materials available make the site clearer to understand? How will the materials they create help primary pupils develop an understanding of the site? What images or information should they 'capture' on site to help them work on the task when they return to school?

### **Post-visit In-class Session (1 or more lessons)**



Learners prepare their materials for the Museum Suitcase, ensuring that they meet the success criteria for the resources. Allow students time to present their work for assessment.

# Was Luigi Palma di Cesnola a hero or a villain?

**Target Group:** Upper Secondary **R# =** Resource sheet from this section

## Subject Links

**History:** Role of the Individual, Ethics, Heritage Management

**Scenario:** The Online service TED-Ed is producing a video assessing Luigi Palma di Cesnola's impact on archaeological practice as part of their 'History versus...' series<sup>24</sup>. The production company has asked to learn more about Cesnola and has commissioned upper secondary students to serve as researchers to provide more information about Cesnola. Learners are asked to create a fact sheet about Cesnola which will be used to produce the script for the TED-Ed video 'History versus Cesnola'.

**Product and Assessment:** Learners will be asked to examine sources and evidence about Cesnola's life and actions in order to construct a fact sheet. This fact sheet will be used by the TED-Ed team to construct a script for their video. A fact sheet is a short document which provides information about a particular person or subject and is frequently used in radio and television.

Learners will be able to:

- develop critical analysis skills about heritage management in the past;
- develop knowledge about modern debates on looting;
- use museum accession records as a source.

## Process

**Pre-visit, In-class Session (2 x 40 minutes)**

### Lesson 1

**Welcome class and explain learning outcomes:** (3 minutes) Explain that learners will learn about Luigi Palma di Cesnola and his business activities in Cyprus, his claim to scholarship and the long term historical judgement about his actions. Explain the task and what must be achieved.

**Discussion:** (6 minutes) Explain that Cesnola was a historical figure known for his excavations in Cyprus. Some of his excavations took place in the ancient city of Salamis. Ask learners what they know about Salamis and Cesnola, in order to identify and make a list of what they would need to find out.

**Activity 1:** (6 minutes) Explain to learners that they will be visiting Salamis which is a place in which Cesnola did excavations. In order to familiarise them with the site and learn more about Salamis, ask learners to take a look at the map on R16.6. You may show photographs of the site to familiarise them with Salamis.

**Activity 2:** (6 minutes) Ask learners to read R16.7 and complete the tasks. Does this information change their needs to respond to the enquiry question? How can the information on these sheets contribute to the video? (Potential answers: background information, wealth and diversity of Cypriot heritage, introductory information about site).

**Discussion:** (15 minutes) Introduce the concept of *looting* in relation to archaeological sites. Looting of archaeological sites can be defined as the illegal possession of objects from sites which are sold as commercial commodities.<sup>25</sup> Provide them Colin Thubron's 1970s account about 'The Grave Robber' from the online additional materials to read and think about. You may ask questions such as:

- Why is it important to protect objects about the past?
- Who should objects found at such sites be owned by?
- Should objects that are in other countries be returned?
- Do they know of other countries' objects exhibited in third countries' museums?

**Feedback, conclusions and dismissal:** (2 minutes) Recap on key learning points. Preview what will be covered in the next lesson.

24. See for example Ted-Ed, n.d., *History vs.* [video playlist online]







Available at: <[https://www.youtube.com/playlist?list=PLJicmE8fK0Ehj95\\_A5aaOvfzkKTrt3G3W](https://www.youtube.com/playlist?list=PLJicmE8fK0Ehj95_A5aaOvfzkKTrt3G3W)>.

25. Proulx, B.B., 2013. Archaeological Site Looting in "Glocal" Perspective: Nature, Scope, and Frequency. *American Journal of Archaeology*, 117(1), pp.111-125.).

# 16.5

## Upper Secondary Teaching Plan

### Lesson 2

-  **Welcome class:** (3 minutes) Explain that they need to look more closely to the work of Cesnola and his legacy of dispersing Cypriot artefacts across the world, often with poor provenance and limited scientific information about the objects, location and context of discovery.
-  **Activity:** (10 minutes) Look at sheet **R16.8**. Begin to gather information about Cesnola, to produce a fact sheet about his life and work in relation to Cyprus. Ask learners, how the sources about Cesnola may differ in the way he is presented. Is the information in the sheet enough to decide whether he was a villain or a hero?
-  **Discussion:** (10 minutes) Ask learners to read and complete the tasks on **R16.9** and **R16.10** to learn more about objects from Salamis and their current locations. Initiate a discussion on why it is important to follow certain procedure and standards in excavations and museum records? How does this impact the historical information that we can access today?
-   **Research:** (15 minutes) Provide sheets **R16.9** and **R16.10**, internet access and any further online material for their research. Learners must use the time to find out more about the work of Cesnola, why he is lauded and criticised, and how the museums who benefited from his sales of artefacts today position themselves in relation to owning Cypriot artefacts from Salamis. Learners should seek interesting arguments on both sides of the debate. For example the Metropolitan Museum of Art of New York comments about Cesnola can be found at the website of the museum<sup>26</sup>: They can work individually or in groups to research and build a case for their factsheet.
-  **Feedback, conclusions and dismissal:** (2 minutes) Recap on key learning points and inform learners about the practicalities of the visit.

### On-site session (90 minutes)



Provide learners with sheet **R16.6** to help them orientate themselves and move around the site. Ask learners to take photographs and take notes about the stops they visit which may help construct their fact sheet. Several pages from the online additional materials might be of help in probing the key issues here more deeply.

### Post-visit In-class (1 or more lessons)

Allow time for finalising the factsheet for the video and draw together all the evidence available in support of the arguments to be made in the factsheet. These sources might be of value in exploring the debate around the dispersal of the Salamis objects and modern arguments around looting and legitimacy, repatriating objects or not.

26. The Metropolitan Museum of Art, n.d. *A Descriptive Atlas of the Cesnola Collection of Cypriote Antiquities in the Metropolitan Museum of Art, New York (1885-1903)*. Available at: <<https://bit.ly/3B3BrHQ>>.

## The Trail of Salamis



# 16.7

## What does Salamis tell us about ancient Cyprus?

### B1. History of the city

Salamis is located on the east coast of the island, ca. 6.5 km north of Famagusta. The ruins cover a large area of 150 hectares along the shore and inland which is now covered by sand dunes and a forest. The harbour lies to the south near the mouth of the river Pedhiais. A vast largely unexcavated graveyard lies to west. In traditional stories the settlement was founded by Teukros, son of King Telamon of the Greek island of Salamis, a hero of the Trojan War. The Teukridai dynasty ruled for a long time and later kings claimed descent from this family to establish their legitimacy.

For centuries Salamis was the most important city in Cyprus. King Euelthon (560-525 BCE) claimed rule over Cyprus and was the first monarch in Cyprus to issue silver coin which has the symbol of a ram and Euelthon's name on one side, and an ankh on the other side. During the Ionian Revolt (499-498 B.C.) Cyprus briefly broke free of Persian rule, but was reconquered. Salamis was the site of a major land and sea battle in 306 BCE during *The Wars of the Successors* between Demetrios Poliorketes and Ptolemy I Soter, who won and occupied the whole island.

Paphos became more economically important sometime in the 2<sup>nd</sup> century BCE after an earthquake severely damaged much of Salamis. Rebuilt as Constantia in the 4<sup>th</sup> century CE it regained the status of main city of Cyprus. In Early Christian times it became the seat of a bishop and continued to flourish down to Early Byzantine times when it was gradually abandoned after the first Arab raids of 647 CE.

Adapted from: Stillwell, MacDonald, McAlister, Holland. 1976. Salamis Cyprus. *The Princeton Encyclopedia of Classical Sites*. Princeton, N.J: Princeton University Press. Available at: <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0006:entry=salamis-1>.

### B2. Existing remains of the city

The theatre, which has an auditorium with capacity for approximately 20,000 people, is located 35 metres south of the gymnasium and was excavated in the 1960s. It was the largest theatre found on the island at that time. It was built during the Byzantine/Roman period and probably replaced an earlier Hellenistic theatre. Statues representing one male and three females were also excavated. The centre of the orchestra was Dionysos' altar who was the god of wine and merriment. Karageorghis excavated statues of Apollo, Herakles, Aphrodite, Artemis and Hygeia in the partially excavated Gymnasium; court walls, swimming tanks, coins, pottery, columns and other items. An important item to be discovered was the Ptolemaic statue basis which had the names of the headmasters inscribed. Two Roman Forums have also been discovered; these consist of the Stone Forum (considered the greatest in the Roman Empire) and the Granite Forum. The Basilica of St. Epiphanius was first discovered in the 1920s; excavations continued in the 1950s. Thermae (Public Baths) were discovered in 1926. Water was received from Kythrea with a 35 mile aqueduct, remains of this aqueduct can still be found in nearby villages. It is believed that the water could provide for the needs of approximately 12000 people.

Adapted from: Keshishian, K. 1972. *Everybody's Guide to Romantic Cyprus*. Nicosia.

### Tasks

1. What do the sources tell us about the significance of Salamis as a city?
2. What do the sources tell us about the size and the people of the city?

# Luigi Palma di Cesnola: Villain or Hero?

## C1. Image of Cesnola



Source: Luigi Palma di Cesnola, Artist: Jacob D. Blondel, 1865-  
Metropolitan Museum of Art - Open Access Copyright -  
<https://www.metmuseum.org/art/collection/search/1018>

## C3. Promotion of Cypriot civilization

The Cesnola Collection is important for both its size and its diversity as the items range from the Early Bronze Age to the end of antiquity. The Collection is considered the most significant and comprehensive collection of Cypriot items in the west. They present the unique Cypriot character and emphasize the Greek, Near Eastern and Egyptian influences in Cyprus.

Source: Department of Greek and Roman Art. "The Cesnola Collection at The Metropolitan Museum of Art." In Heilbrunn Timeline of Art History. New York: The Metropolitan Museum of Art, 2000-. [http://www.metmuseum.org/toah/hd/cesn/hd\\_cesn.htm](http://www.metmuseum.org/toah/hd/cesn/hd_cesn.htm) (October 2004) Available at: [https://www.metmuseum.org/toah/hd/cesn/hd\\_cesn.htm](https://www.metmuseum.org/toah/hd/cesn/hd_cesn.htm)

## C4. Damage to Cypriot civilisation

The items did not contribute to promote the Cypriot civilisation. Some of the items were lost, some did not arrive, some were damaged during the transit to their destination. Hundreds were damaged and lost their authentic character due to poor restoration. The illegal export of the items led to a decrease of treasures in Cyprus and the poor handling of the items led to the perception that Cypriot art was inferior.

Source: Marangou, A. G., 2000. Life and Deeds: The Consul Luigi Palma Di Cesnola 1832-1904. Nicosia: The Popular Bank Cultural Centre.

## C2. Cesnola's story

Born 1832, Rivarolo Canavese, (Piedmont region of Italy), Served as an officer for the Kingdom of Savoy and fought in the Crimean War. He emigrated to America in the late 1850s, and between 1862-1864 served in a New York cavalry regiment during the Civil War, including ten months as a prisoner of war. He made influential friends and was appointed to the position of American consul to Cyprus, arriving with his pregnant wife and young daughter on Christmas Day, 1865.

Adapted from Karageorghis, V., n.d. Collections of Cypriote Antiquities in Foreign Museums in Kypros Character. History, Archaeology & Numismatics of Ancient Cyprus. Available at: <http://kyprioscharacter.eie.gr/en/scientific-texts/details/collections-of-cypriote-antiquities/collections-of-cypriote-antiquities-in-foreign-museums>

## C3. Cesnola's journey in Cyprus

During his free time from consular duties, Cesnola was interested in antiquities. The insufficient laws and the experienced local diggers contributed to making Cesnola famous for his passion. He didn't receive any education in history, however, he had connections with various museums in Europe and friends in New York. Cesnola, was interested in limestone sculptures and combined heads, bodies and limbs together to present complete work. In 1872, the Metropolitan Museum of New York agreed the purchase of 275 crates of objects. He signed a contract with the Museum and continued with his excavations until 1876. He served as Secretary of the Metropolitan Museum, then as its first Director. While a part of the Collection was auctioned to other museums and private collections (there is no complete record of their destinations), 6000 out of the 35,000 objects remain in the Museum. In 1878 the British administration made it illegal for individuals to remove artefacts from the island.

Adapted from: Karageorghis, V., Mertens, J.R., Rose, M., 2000. *Ancient art from Cyprus: the Cesnola Collection in The Metropolitan Museum of Art*. New York: Metropolitan Museum of Art.

## Tasks

1. What do the sources tell you about the value of Cypriot heritage?
2. Does what you know about Luigi Palma di Cesnola suggest he is a hero or a villain?

# 16.9

## Salamis in World Museum Collections



### E1. Limestone head of a veiled female votary.

The stone sculpture dates back to c100-150 BCE (Late Hellenistic period) and is made from limestone. It is part of the Cesnola Collection at the Metropolitan Museum of Art in New York.

Source: The Metropolitan Museum of Art, n.d. *Limestone head of a veiled female votary.*

Available at: <<https://www.metmuseum.org/art/collection/search/242363>>

### E2. Gold Earring

The oval and pear shaped earring includes a glass past which imitates sapphire. The object which dates back to 2<sup>nd</sup> – 3<sup>rd</sup> century (Byzantine-Roman) is made with gold and glass. The object was excavated by Max Ohnefalsch-Richter and donated by Claude Delaval Cobham, 1881. It is owned by the Trustees of the British Museum.

Source: British Museum, n.d. *earring.*

Available at: <[https://www.britishmuseum.org/collection/object/G\\_1881-0824-2](https://www.britishmuseum.org/collection/object/G_1881-0824-2)>.



Source: @The Trustees of the British Museum



### E3. Silver Coin

The silver coin is decorated with a ram and an Ankh symbol.

There are letters on both sides of the coin. The coin dates back to c480-460 BCE and is made from silver. It is currently owned by the State Museum of Berlin.

Source: Münzkabinett Staatliche Museen zu Berlin, n.d. *Salamis.*

Available at: <<https://ikmk.smb.museum/object?lang=en&id=18217911&view=vs>>

### E4. Cypriot heritage around the world

Objects excavated in various sites of Cyprus, including Salamis, Enkomi, Ayia Irini, Soloi and many more, are now in museums across the globe. These are a few of the cities in which objects excavated from Cyprus can be found: London, New York, Paris, Berlin, Vienna, Toronto, Athens, Stockholm, Tel Aviv, Istanbul, Copenhagen, in addition to many more university museums and private museums. Also, many experts from Great Britain, America and Sweden conducted excavations in a number of different sites on the island.

Adapted from Karageorghis, V. (n.d). Collections of Cypriote Antiquities in Foreign Museums. Available at: <[kyrioscharacter.eie.gr/en/t/AE](http://kyrioscharacter.eie.gr/en/t/AE)>.

### Tasks

1. What are the benefits of exhibiting objects from Cyprus in museums across the world? Should they be returned to Cyprus?
2. Does the fact that objects were sold to museums across the globe, help or hinder our understanding of Cypriot heritage?



# Museum Accession Records

## D1

Museums collect various artifacts which can only be useful if the artefact is placed within the implemented tracking system. This system shows where the object came from, its history, its significance and where it is located and/or exhibited. Without such a record, significant information about the object could easily be forgotten. Also, without such proof, ownership of an item can be claimed by others; therefore it is important to have such a record for the museum to showcase ownership over the item. In this sense, museum records ensure that the information and the item itself can be kept safe. Once an artefact is brought to a museum, it is entered into an “accession register”. This should include data such as the name and source of the object, where the object is located and historical information about the object.

Adapted from: McGowan, K.D. 2004. *Managing Museum Property*. *NPMA*. 16(4), pp. 26-28.

## D2

A funerary inscription for a woman called Salaminia, the wife or daughter of Kotho Euios.

**Title:** Inscribed marble plaque

**Period:** Early Imperial

**Date:** 1<sup>st</sup> century A.D.

**Culture:** Roman, Cypriot

**Medium:** Marble

**Classification:** Cesnola Inscriptions

**Credit Line:** The Cesnola Collection, Purchased by subscription, 1874–76

**Accession Number:** 74.51.2442

**Provenance:** Said to be from Salamis, Cyprus.

Source: the Metropolitan Museum of Art, n.d. *Inscribed marble plaque*. Available at: <<https://www.metmuseum.org/art/collection/search/241996>>



## D3

**Title:** Limestone funerary monument with a seated woman

**Period:** Late Hellenistic

**Date:** 2<sup>nd</sup>–1<sup>st</sup> century B.C.

**Culture:** Cypriot

**Medium:** Limestone

**Dimensions:** Overall: 42 x 17 1/2 x 6 3/4 in. (106.7 x 44.5 x 17.1 cm)

**Classification:** Stone Sculpture

**Credit Line:** The Cesnola Collection, Purchased by subscription, 1874–76

**Accession Number:** 74.51.2489

**Provenance:** From the necropolis of Salamis

Source: the Metropolitan Museum of Art, n.d. *Limestone funerary monument with a seated woman*. Available at: <<https://www.metmuseum.org/art/collection/search/242040>>



## D4

**Museum number:** 1981,0810.4

**Production place:**

Made in: Cyprus (?)

Europe: Cyprus

Made in: Levant (?)

Asia: Middle East: Levant

Made in: Egypt (?)

Africa: Egypt

**Findspot:** Excavated/Findspot: Cyprus

Europe: Cyprus

**Materials:** pottery

**Acquisition name**

Transferred from: Victoria and Albert Museum

**Previous owner**

Rollin & Feuardent

Edwin Henry Lawrence

Alessandro Palma di Cesnola

Source: British Museum, n.d., *askos*, Available at: <[https://www.britishmuseum.org/collection/object/G\\_1981-0810-4](https://www.britishmuseum.org/collection/object/G_1981-0810-4)>



Source: ©The Trustees of the British Museum

## Tasks

1. Why is a museum record important? What can we learn from the museum accession records of the objects in this page?
2. What do these museum records tell us about the conditions under which they were excavated, sold, or purchased and what not?





## Volume 1 Sites

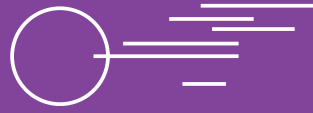
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1. Amiantos
  2. Bellapais Abbey
  3. Famagusta
  4. Kormakitis
  5. Lefkara
  6. Palaepaphos, Kouklia
  7. The Buffer Zone
  8. Nicosia Across the Divide
- 

## Volume 2 Sites

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9. Kyrenia
  10. Larnaca Salt Lake and Hala Sultan Tekke
  11. Lefka
  12. Limassol
  13. Lapithos
  14. Moutallos, Paphos
  15. Peristerona
  16. Salamis
-



όμιλος ιστορικού διαλόγου  
και έρευνας **association**  
**for historical dialogue**  
**and research** tarihsel  
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