HOW TO INTRODUCE GENDER
IN HISTORY TEACHING

ASSOCIATION FOR HISTORICAL DIALOGUE & RESEARCH (AHDR)

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The AHDR is an intercommunal organisation based in Cyprus, whose mission is to contribute to the advancement of historical understanding among the public and more specifically among children, youth and educators, by providing access to learning opportunities for individuals of every ability and every ethnic, religious, cultural and social background, based on the respect for diversity and the dialogue of ideas. In doing so, AHDR recognises the values of the Universal Declaration of Human Rights, the European Convention on Human Rights and Fundamental Freedoms, the UNESCO aims on education, and the Council of Europe's recommendations relevant to history teaching. AHDR's activities include research and dissemination of research findings; development of policy recommendations; enrichment of library and archives; organisation of teacher training seminars, discussions and conferences; publication of educational materials; organisation of on-site visits and walks; development of outreach tools; establishment of synergies between individuals and organisations at local, European and international level.

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FOREWORD

How to Introduce Gender in History Teaching is a pioneering book about working with gender when teaching history in school. It is thorough, varied and accessible. The first chapter contains a historiography of women's and gender history, and an overview of what has been published about women's history in Cyprus, covering both the Turkish and Greek communities. The second chapter presents research on the language and content of curricula, textbooks and other teaching materials, done specifically by the writers for this project. The third and last chapter consists of eight concrete lesson plans covering themes dealing with women's and gender history, developed by the writing team in cooperation with the UK expert Dr Dean Smart, senior lecturer in history and citizenship education at the University of the West of England.

The book was researched and written by a team of young Cypriots from both the Greek and the Turkish communities: Tegiye Birey, Georgina Christou, Faika Deniz Pasha and Loizos Loukaidis. The Council of Europe appointed me as educational advisor for their work with regard to gender history. The project, which is funded by Norway Grants, started in 2013 through the initiative and with the support of the Council of Europe (History Division) and the Association for Historical Dialogue and Research (AHDR) in Cyprus. Both agencies wish to make history teaching conducive to up-to-date, peaceful and democratic societies with critical and responsible citizens. They believe that the teaching methodology should be learner-centred, with the focus shifted from a collective, sometimes monolithic, perspective to individuals and diversity.

The research presented in the book shows that teaching materials in both the Turkish and Greek Cypriot communities are to a large degree written from a very narrow perspective. Textbooks are dominated by male military or political actors. A more inclusive, multifaceted view and a more analytical approach is needed for deeper historical understanding. Including women, children and various minorities will give a more realistic and nuanced comprehension. It will also bring history closer to home, engaging learners from both genders to draw on the experiences in their own families and local surroundings.

Girls and young women need to be taken seriously as individuals who have an identity that may need confirming, and as young, responsible members of society. They have the potential to add to the democratic process and to become political, social and cultural leaders on an equal footing with men. To fulfil such a potential, it is helpful to learn about the position of women in the past, and to find out how women have contributed to and left their imprint on society, often in difficult circumstances. Reading *How to Introduce Gender in History Teaching* inspires its readers to lend a hand in this endeavour.

Women – not only in Cyprus, but in the rest of Europe and, for that matter, in the whole world – have until recently been largely neglected in formal historical works. Nonetheless, a good deal has been done in the field – also in Cyprus – as this book shows. Giving women, children and a variety of minorities a fair representation in curricula and textbooks is perfectly possible, if the will to do so is present.

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INTRODUCTION

When discussing the role of gender in history teaching, the paradigm so far has been the separation and marginalisation of women's history from the official history taught in schools. In the worst of cases, such as the one we witness in Cyprus, the immense absence of women from school history leads to the silencing of the multiple ways in which they have contributed to and participated in society. At the same time, the lack of a gender perspective in both curricula and history textbooks compromises the complexity of educational processes. In the case of Cyprus, since the textbooks, which need to be commissioned and approved by the official educational authorities, are perceived as the absolute historical truth – a 'truth' that excludes the gender dimension from the learning and examination of history.

Of course, the aforementioned practices have important effects on the attitudes of learners, since the foundations of their historical knowledge and analytical skills are not based on multiperspectivity, but rather on a monolithic understanding of the world, where women's position and role in society are always in the traditional and domestic spheres of life. Women's political and economic contributions to society have been downplayed, and a gender perspective in history is something unfamiliar to both educators and learners. Consequently, this leads to the perpetuation and legitimisation of an unequal status quo that places women in a secondary role within society.

As part of the Association for Historical Dialogue and Research's (AHDR) efforts to promote a critical understanding and a multi-perspective approach to history teaching, this publication seeks to highlight the importance of looking into the study of history through a gender lens. After an introduction to women's history and gender history, we present a thorough analysis of secondary school history textbooks across the divide in Cyprus. We examine the period from 1878 (the year Cyprus became a British colony) until the present, in order to demonstrate how women are (or are not) represented in history textbooks. In the last part of this publication, we offer guidelines and concrete lesson plans for educators to apply in their educational settings, in order to shed new light on various aspects of women's history, as well as looking critically into the process of history-making and history teaching.

The development and publication of a guide on *How to Introduce Gender in History Teaching* has been made possible under the Home for Cooperation Project, funded by Norway Grants 2009–2014 in partnership with the Council of Europe. We hope that it will constitute an innovation in the field of history teaching, not only for Cyprus, but also for the greater region.

CHAPTER I: LITERATURE REVIEW

Teachers of social sciences have a great deal of agency and responsibility in shaping the learning experiences and analytical thinking skills of their students, although it might not always be possible for them to reflect back on the content of the teaching materials. How can teachers make sure that no child feels excluded from any sphere of life? How can one ensure that biased narratives are not presented to students as the universal truth? How does one ensure that the students are equipped with the necessary critical and analytical tools when learning about the past, interpreting the present, and shaping the future?

School history is one of the subjects that – through the promotion of critical examination and critical thinking – is substantial to the promotion of human rights, democracy, respect for others and awareness of local and global issues. Adolescents constitute a crucial age group for educational stakeholders to invest in, in terms of combating prejudices and eliminating stereotypes. In this context, the learning and teaching of history should move beyond the deeply rooted dichotomy between 'us' and the 'Other', whoever the 'Other' might be, and re-examine the issue of identity (-ies) in a way that exposes the monolithic perception of history and the ways in which it is cultivated in national curricula and textbooks. The issue of gender in history teaching in the Cypriot context is one that has been neglected. Modern Cyprus school history across the divide mainly relies on the narration of political and military events linked, one way or another, to the Cyprus Issue.

As we will see in more detail in the upcoming sections, history writing has been perennially infused with male bias. Not only has the discipline itself been shaped to be crowded with male historians, but dominant historical narrations have also implicitly or explicitly excluded many groups, including women.

In this chapter, we will first look at the brief history of historical production. Secondly, we will delve into gender theory as an intervention into the traditional production of historical narratives. Thirdly, we will examine the state of literature regarding gender and history in Cyprus.

A Brief Look at the Production of Historical Narratives

Historiography has been concerned with the ways in which historians engage with the production of historical knowledge. Some questions that historiography asks are: What past event is deemed worthy of writing about? What counts as historical evidence? What kinds of methods are employed in writing history? What are the functions of historical practice? A glimpse into discussions about such questions points to several trends. Some scholars have perceived the production of historical knowledge as collecting empirical evidence and objectively analysing it (Elton 1967). Others have argued that one cannot talk about a simple historical 'fact' or 'evidence', as events from the past can only be interpreted by historians (Collingwood 1946). There are also scholars who have argued that history is the constant interaction between the historian and the evidence (Carr 1961). Overall, the process of history writing is inevitably selective and interpretive, although official narratives of history might popularly be perceived as mere reflections of the past as it happened.

Previously conducted in private spaces, history writing became a profession in the Western world during the late 19th century (Partner and Foot 2013; Smith 1998). The process of professionalisation and the ensuing institutionalisation of history as a discipline was initiated with the establishment of history departments in universities, seminars with small groups, and access to primary sources in archives. Museums and historical associations also developed as sites of knowledge production about history *(ibid.)*. Professionalisation resulted in the devaluation of the preceding trend of amateurism.

This had serious implications for women engaged in history writing, as they did not have access to the public spaces where 'legitimised' historical knowledge was then beginning to be produced. Women were not only kept on the margins of the economic and political practices that were deemed worthy of being subject to history, but they were also excluded from the education men received. This latter fact systematically kept the majority of women away from active engagement in social sciences such as philosophy and history (Lerner 1975).

Scholars such as Davis (1979) and Smith (1998) argue that the role of women writing history might be underestimated even by the historians working on women's history. As Smith (1998) writes, Wanyan Tun Zhu published several volumes on the history of educated women in China in the early 19th century. Western counterparts such as Marie de Flavigny, writing under the pen name Daniel Stern, produced historical accounts of various incidents in France during the same period, which were popularly read and appreciated in their times.. The narrative concerning the progress of historical practice in the late 19th century was not directly applicable to the experiences of women historians. What was then seen as the universal progress of a practice resulted, in fact, in the gradual yet systematic exclusion of women historians from historiography (Maleckova 2008).

As history was being professionalised, the discipline started forming institutional and financial alliances with nation states. Both the state authorities and professional historians agreed on the necessity of a national history education for building national identities and unity (Berger and Lorenz 2008). Imagining a community and inventing a mobilising sense of unity required the invention of the 'Other'; national histories usually provided exaggerated notions of commonness and superiority for one group at the expense of another, the perceived threat or the enemy (Anderson 1991). Through national histories, master narratives about the past started to be put together to justify the present social organisation. Throughout the years, national histories have not totally excluded the representation of women; instead, they have portrayed them in line with the ideals of womanhood that the nation state envisioned (Maleckova 2008).

As argued by Nira Yuval-Davis (1997), roles attributed to men and women are both symbolically and practically central to the establishment and maintenance of the nation. Childbearing is central to the nation's reproduction, and men's fighting is central to establishing the sentiment that the nation's members are under constant threat, thus requiring both the unity and the readiness of men to protect them. Rape scenes have often been re-enacted to symbolise a nation's war-time victories as part of national histories (Lorens 2008). The defeated nation is symbolised as a rape victim, with the victorious side being the rapist. On the other hand, the raping of women during conflict has been one of the biggest silences in many national histories, including those of Cyprus (Agathangelou 2000). Such instances would only be voiced to substantiate the nationalist rightfulness/innocence discourse, without providing any sort of support for the survivors.

Social History

National histories served as an instrument in provoking the world wars by planting sentiments of hostility. The establishment of social history was triggered by the needs that arose as a result. Owing to the developments in social history, general focus on privileged elites, so-called heroes and military events shifted to the rituals, kinships, the urban life and popular culture of the working class (Green 1884). In addition, 'history from below', which counteracts elitist history and offers 'perspectives from below', is presented as an alternative and a breakthrough. As Claire (1996: 9) argues, 'history from below tries to reach into the lives of those whose evidence is often unofficial, harder to find, and who may have been the losers or unsung heroes. Allied with such history is an interest in customs, attitudes and

ordinary practices which brings history closer to anthropology or ethnography than the political history of governments and international maneuvers.'

In the context of the 1960s, the democratisation of historical narratives through social history did not only concern itself with playing with the subject matter of these narratives, but also with the methodology of history writing. Historical practice took a multidisciplinary nature, benefiting from other disciplines such as sociology. However, further challenges awaited historians. Which ordinary people's history is a matter of inquiry? What happens if the descriptive findings of social history are conceptualised within power relations? Social history in general, like its antecedents, supported a universalist claim to be talking about all 'people' or all 'workers', but again those words mostly signified men who had been regarded as the sole agents of history (Rose 2010; Lerner 1975; Scott 1988). As Claire (1996: 9) reflects, 'male-centred history has marginalised or ignored the work and experiences of women and failed to take account of how gender determined life experience in the past, as indeed it does now.'

Women's History

> History, real solemn history, I cannot be interested in. I read it a little as a duty, but it tells me nothing that does not either vex or weary me. The quarrels of popes and kings, with wars or pestilences, in every page; the men all so good for nothing, and hardly any women at all—it is very tiresome.[1]

Undeniably, even though women have not been totally omitted from historical narratives, for the most part women and activities associated with them were either deemed not central, irrelevant and not worthy of historical attention, or narrated from a male point of view. As Gerda Lerner (1986: 223) put it, 'Men's version of history, legitimised as the "universal truth", has presented women as marginal to civilisation and as the victim of historical process. To be so presented and to believe it is almost worse than being entirely forgotten.' Records of women's history written before the 20th century mostly included the life stories of queens or saints as 'women worthies', omitting the greater efforts and diverse experiences of women (Lerner 1975; Davis 1976; Rose 1998).

Around the 1960s, a number of historians began to challenge the narrow definitions of what is worthy of recording about the past. They offered a broader contextualisation of women's historical experiences and uncovered important women figures that were active in the areas covered by historical narratives. Through the patriarchy theory, historians have aimed to provide a historical context for women's subordination. Patriarchy literally means 'the rule of the father'. This framework has been used to signify men's domination over women in all spheres of life. Within this framework, power relations with regard to sexuality were seen as central to women's oppression. For some, the underlying cause of patriarchy was the reproductive capacity of women and men's alienation from it (O'Brien 1983), while for others it was the sexual objectification of women (MacKinnon 1982). Developments such as private property ownership, plough agriculture, the bureaucratic state, writing, hereditary aristocracies and the development of organised religion and philosophy – which count as the indicators of civilisation in the Western world – seemed to have contributed to the subordination of many women due to the meanings attributed to their bodies and sexuality (Wiesner-Hanks 2011).

Marxist feminist approaches have stressed the importance of the interaction between patriarchy and capitalism, which results in particular historical experiences. According to Marxist feminists, the roots of women's subordination lie in the relative privileges provided to working class men by ruling class men, in order to secure their support for the continuation of the economic system that benefits the latter.

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[1] Catherine Morland in *Northanger Abbey* by Jane Austen, which was originally printed in 1803.

These privileges are provided to them in the realms of family, household and sexuality, which are the results of changing modes of production. One example of historical material explanations of women's subordination is the work of the feminist economist Heidi Hartmann (1976) on the historical evolution of job segregation between men and women.

As Berktay (2003) highlights, it is not only men who have erased women from history; some women have also either erased or misrepresented the experience of other women. Black feminists, mainly from North America, have argued that women historians took white women as the default subject of women's history and conceptualised notions such as family, patriarchy and reproduction accordingly (Carby 1982). This led to the exclusion of some women's histories from women's history. For instance, whereas the institution of family is conceptualised as a location of oppression and dependency for white women, it can function as a place of collective resistance for black families. Moreover, when the rate of unemployment of black men is compared to that of white men, black women's material dependency on their husbands becomes debatable.

Post-colonial feminists such as Uma Narayan (1997) have explored the colonialist stance embedded in the work of some Western feminists. An example is Mary Daly's analysis of the Indian tradition of 'Indian Sutee', widows burning themselves in the funeral pyre of their husbands (1978). Narayan points out that Daly's narration of this tradition is highly problematic, as it does not mention that Sutee is a nearly extinct tradition and only practised by certain castes and in certain regions. Daly only includes her own criticism of this practice, ignoring the agency of the local women in telling their own stories. Such an analysis reinforces the prejudiced image of some countries as ahistorical, static and barbaric (Narayan 1997). Therefore, post-colonial feminists need to both resist the orientalist tendencies of Western historiography and establish women as a subject of history in the rewriting of their people's histories (Spivak 1999).

Gender and History

> The realisation of the radical potential of women's history comes in the writing of histories that focus on women's experiences and analyse the ways in which politics constructs gender and gender constructs politics. Feminist history then becomes not the counting of great deeds performed by women but the exposure of the often silent and hidden operations of gender that are nonetheless present and defining forces in the organization of most societies. (Scott 1988: 27)

Women's history provided a fruitful gateway for the archival accumulation of newly-found information about women in the past, and provided a platform for the struggle to establish women as a historical subject. However, as highlighted by the quote above, the framework of women's studies has not provided a structural challenge to the less obvious ways in which the notion of gender operates both in societies and within the discipline of history itself. As Berktay (2003) emphasises, looking at history through a gender lens requires both critically analysing and transforming the existing practices and concepts, and creating new ones.

The notion of gender as a societal set of norms, teachings and expectations has been planted in some earlier important sources. In her book *The Second Sex*, the French philosopher Simone de Beauvoir famously noted (1949) that one is not born a woman, but becomes one. One might be born as a biological female or male, but is then put within a gender system that is economically, socially and politically defined, devised and endorsed. In this system, men are expected to act according to the requirements of masculinity, whereas women are expected to act according to the requirements of femininity. These gender requirements are spatially, periodically and culturally variable, which means that they are open to change. Through the work of scholars working in fields such as anthropology, history and sociology,

the view that gender roles are natural was challenged, and thus the concept of gender socialisation gained legitimacy (Connell 1987; Rubin and Butler 1994).

Gender socialisation refers to the process during which one learns about social expectations and attitudes associated with one's sex. Schools play a significant role in the gender socialisation of students, which is affected by teacher-based dynamics, the formal curriculum, the school environment, peer dynamics, and the willingness of teachers to develop themselves (Stromquist 2008). Therefore, all of the above can either lead students to internalise the socially constructed gender roles or enable them to explore and develop their individual capacities without limitations.

Gender history has a twofold objective: to explore the experiences of men and women in history in a comparative manner, and to use gender as 'a useful category of historical analysis' to challenge the mainstream foundations of historical analyses themselves (Scott 1985). Scott argues that gender is a social category imposed on sexed bodies, constituted by cultural symbols, normative concepts that benefit from these cultural symbols, social and political institutions that rest on these normative concepts, and the formation of subjective identity at the individual level.

Gender is a category of historical analysis that provides the possibility of examining the contexts in which certain assumptions are formed and endorsed, and helps to raise a multitude of questions. For example: How do assumptions about gender shape religion, politics and related institutions? How are these systems sustained and negotiated by individuals and individual groups? By asking such questions, gender provides historians with a tool that goes beyond adding missing women to the existing historical analyses. It also suggests that a rereading of history through a gendered lens requires looking at how processes and institutions, alongside individuals, are assigned gender roles and put in associated hierarchies.

Reflecting on methods

> … a eurocentric and male-centered curriculum fails to prepare children adequately for life in the coming century … a eurocentric and male-centered curriculum is basically unjust and biased about the contributions and history of women and non-European people … limited curriculum continues to support sexism, racism and class misunderstanding by perpetuating out-dated attitudes. (Claire 1996: 7)

Growing feminist scholarship has both taken a critical stance against traditional research methods and used them (Ramazanoglu and Holland 2002; Reinharz and Davidman 1992). As Scott (1986: 1066) argues, using gender as a category of analysis does not necessitate a total abandoning of traditional methods of historical research. She writes: 'I do not think we should quit the archives or abandon the study of the past, but we do have to change some of the ways we have gone about working, some of the questions we have asked' *(ibid.)*

For instance, historians working on women's history have argued that historical periodisation is made according to the events and processes that were mainly initiated, shaped and experienced by men. The same periods might not have brought about the similar type or amount of difference to the lives of women. One such example is Joan Kelly's groundbreaking – and provocatively titled – book *Did Women Have a Renaissance?* (1977). In it, Kelly argues that the historical accounts of the Renaissance talk about the cultural and intellectual advances and progresses that men experienced during this period in Europe. They define a whole period according to men's experiences, disregarding women's increased dependency on men during this period, and also denying the historical importance of this experience to them.

What is more, issues of reflexivity – that is, conceptualising the author's own relation to the researched topic/people – and the issues of power in relation to knowledge production began to be discussed in detail within the field of gender studies (Doucet and Mauthner 2006). Some of the concrete suggestions made for the methodology are the importance of taking individual experiences within the context of social organisation into account, conceptualising not only public but also private activities and their gendered nature, and examining the far-reaching roots of gender as a determinant of the nature of discourses and practices of the past and the present. Oral history, for example, became prominent as a way of recognising the agency of women's experiences and of recording the unrecorded and usually ignored components of history (Reinharz and Davidman 1992).

With regard to history education that promotes historical thinking, an approach that follows 'a critical and self-reflexive understanding of the complexity of our history and avoids the tendency to essentialise "culture" and "identity" in monolithic ways' is necessary (AHDR 2013). What we also need to stress here, in Hilary Claire's words, is that 'history is neither a straight narrative of "what happened" nor a simple celebration of the past. Theme park versions of the past which ignore the downside and paper over ambiguities do not deserve the name of history. They are merely propaganda' (Claire 1996: 2).

Masculinity

The study of masculinity asks questions about men's relationship to patriarchy and power. Does every man have equal power? Is masculinity performed the same way in every culture, and across space and time? R.W. Connell's theorisation of hegemonic masculinity marks the initiation of this field of inquiry, which is also shaped by the lesbian, gay, bisexual and transsexual movements. Borrowing the concept of hegemony from Gramsci – that is, the ways in which a social group claims and sustains dominance in a given society – Connell examined the ways in which certain modes of masculinity are hegemonic, both compared to other subordinate masculinities and to all expressions of femininities.

Historical practice also benefited from the study of masculinity, which provided a radical framework to uncover historical male figures different from 'men as the exemplar of humanity' (Kent 2012: 66). Hegemonic masculinities change depending on the context in which they exist. What stays constant is their functionality for institutions of power to achieve their political and economic goals, and to acquire legitimacy for their actions (Tosh 2004). For instance, engaging in compulsory heterosexual marriage, being the breadwinner and joining the military have been central to hegemonic masculinity of modern, Western men in the last century. States have felt the need to sustain the institutions of marriage, markets and the military; therefore, hegemonic masculinity has been defined accordingly. According to Tosh (2004: 46), 'The notion that men are ranked according to their sexual orientation, and that the fear of "deviant" sexuality is systematically employed to discipline not only sexual deviants but other marginal masculinities, is fundamental to hegemonic masculinity. "Pacifists and pansies", one of the many wartime slurs on the manhood of conscientious objectors in Britain expresses this perfectly.'

History teaching should take on a critical, empathetic, and multi-perspective approach. All stereotyping and discrimination based on gender, sexuality, ethnicity, class and religion should be explicitly identified and critically challenged (AHDR 2013). By doing so, theory will be translated into praxis, not only with regard to policy implementation and curricular transformation, but also regarding everyday classroom practices and changes of attitudes in the school, the family and the community. As Claire (1996: 2) puts it, 'an inclusive history curriculum makes pedagogic sense. Without inclusivity history loses the moral complexity which is at the heart of grappling with historical concepts.' The question to pose then is: What kind of men have been the subjects of history in Cyprus? You will find more about this in Chapter II.

Women's and Gender History in Cyprus

As argued by Rebecca Bryant (2002), it is not always possible to use a one-size-fits-all approach for understanding the relationship between nation, gender and history. Depending on the context, even similar words or images might signify different meanings, and gendered narratives of nations are not always consistent. Therefore, working on the particularities of local contexts is significant. The national history discourses that are central in Cyprus's educational system systematically exclude women's history and do not yet use gender as a tool for historical analysis. However, recent efforts to shed light on such absences and silences in research must be noted. What follows is not an exhaustive list of everything that has been written on the subject in Cyprus, but rather an indicative overview of the field, aiming to provide some initial resources for teachers.

Servet Sami Dedeçay, the founder of the first private university in Cyprus, has published more than 200 articles and 24 books on various issues ranging from sociology, legal studies, economics, and the folklore of Cyprus. Dedeçay's book *Victoria Girls' School and the Rights of Turkish Cypriot Women (1902 to 1985)* examines the establishment and development of the Victoria Girls' School and how it shaped the course of rights that Turkish Cypriot women acquired. According to Dedeçay (1985), Turkish Cypriot women's realisation of their rights had been delayed due to the lack of communication networks between Cyprus and abroad, as well as the existence of political instability in Cyprus.

With reference to the education sector, an important book is Panayiotis K. Persianis' *The History of Girls' Education in Cyprus* (1998). This is one of only a handful of books that record the historical trajectory of the participation of Greek Cypriot girls in the educational field in Cyprus, as well as the culture and organisation within Greek Cypriot all-girls schools. Furthermore, the book contextualises girls' education within a variety of historical periods spanning from the 19th to the end of the 20th centuries, as well as providing information for the social position of women in Cyprus during that time. The author used a variety of historical sources and methods for the writing of the book, from primary sources – which include documents of the colonial period in Cyprus – to interviews with students and female teachers who attended all-girls schools.

Compilations of works have been used in the literature of women's history relatively extensively in order to provide insight into the works of successful women in Cyprus. For example, Fatma Azgın compiled the writings of Ulviye Mithat (Tecelli). After having met and married a Turkish Cypriot teacher in Turkey, Ulviye Mithat moved to Cyprus and started writing about her ideas on women's rights and how Turkish Cypriot women could advance (Azgın 1998). In her book, Azgın compiles Ulviye Mithat's articles, as well as an account of her engagement with Mithat, and her articles on issues pertaining to women's rights, such as quotas in order to increase women's participation in politics. Likewise, Selma Yusuf compiled the poems of Pembe Marmara with an introduction about her life and work (1986).

In a similar vein, Theodosis Pylarinos and Giota Paraskeva-Hadjicosta (2011) have produced a compilation of works written by Polyxeni Loizias, a pioneer educator, litterateur and folklorist active in Cyprus during the 19th and early 20th centuries. Paraskeva-Hadjicosta (2006) has also written extensively on the life work of another pioneer Cypriot educator, poet and writer Persephone Papadopoulou who, among other things, produced the first women's newspaper in Cyprus entitled *Estiades*. Through this newspaper, Papadopoulou claimed the right of women to education and employment, receiving harsh criticism from conservative patriarchal circles of the time.

Another biographical work is the one produced by Netice Yıldız (2003) on Mevhibe Şefik, the first Turkish Cypriot female art teacher at the Victoria Girls' School. Netice Yıldız also conducted research on the ways in which Turkish Cypriot women in general, and Turkish Cypriot women artists in particular, have shaped modern art in their society (2003a; 2003b).

Publications dealing with the history of Cypriot women's organisations have also been produced. The two-volume work *Turkish Cypriot Women's Associations in the Change and Development of Turkish Cypriots* (Atalay and Uzman 1998) constitute a descriptive account of Turkish Cypriot women's organisations operating between 1931 and 1994. The books also include information about developments in the area until 1997. The books divide the analysis into three time periods: the British Period (1878–1960), the Republic of Cyprus Period (1960–1974) and the Turkish Cypriot Self-Governance Period (1974–1983). According to these two volumes, during the first two periods the associations focused on providing services and charity work, and followed the mainstream nationalist and Kemalist ideologies. In the third period, women's organisations of different ideological views began to emerge, and their activities included struggling for gender equality and for the human rights of women. Finally, this work also includes a sub-section dedicated to bi-communal women's organisations.

Doğuş Derya looks at the history of women's organisations in the Turkish Cypriot community through a gendered lens. According to Derya (2011), women's organisations established until 1974 could be defined as charities aiming to help orphans and other disadvantaged groups. There were eleven such organisations, in addition to women's groups reproducing the nationalist discourses regarding the roles of mothers, wives, etc. After 1974, progressive women's organisations began to be established, yet Derya signals that women's rights activism did not occur until the 1990s. Derya comments on the performed masculinity of Turkish Cypriot elite men, who maintained that there was no need to have a women's right struggle, as the Turkish Cypriot community was already modernised due to being part of a former British colony, as well as being under the influence of Kemalism.

Another work on the history of women's organisations in Cyprus is that based on Thekla Kyritsi's doctoral research, currently in progress. Kyritsi's study aims to present the social and political history of Cypriot women through the narration of the history of women's organisations and movements on the island, from the end of the 19th century to the first half of the 20th. The research deals with different organisations where gender, class, ethnicity and ideology intersect to form the characteristics of women's activism. Among other issues, this study discusses the establishment of the first women's organisations by a small number of Greek Cypriot women, mainly of middle-class background, while also examining the history of Turkish Cypriot women organisations. Moreover, this study analyses the participation of women in the first wave of communist activism on the island and the establishment of women workers' organisations.

Little historical work has been done on the involvement of Cypriot women in the workers' struggles and the workers' movement – one that began to take shape in Cyprus at the beginning of the 20th century. A booklet prepared by the Women's Movement POGO (2010) – the offspring of the first Cypriot women workers' organisations collectively known as Unions of Working Women and active during the 1930s – gives an overview of women's struggles for working rights in different sectors of industry such as textiles, constructions and mining. The booklet also contains a description of the strikes and demonstrations organised only by women, as well as those organised in cooperation with men, and the forms of collaboration with the greater movement of the Left in Cyprus. Many of these women's worker struggles, especially in the period 1930–1950, included the participation of both Greek and Turkish Cypriot women workers. Ioannou (2008) also provides another relatively extended historical overview of the general struggles of the workers' movement in Cyprus, which includes a short mention of women workers' participation and further literature on the workers' movement. More extensive reference to the stories and struggles of Cypriot women workers is made in the publications of Pantelis Varnavas, and especially in his book *Fighting for Life: Memories of Veterans* (1990), which includes a number of testimonies by women working in factories in the first half of the 20th century.

Since the 1990s, Cypriot women have taken an active role in peace activism in Cyprus. One prominent

Turkish Cypriot activist is Sevgül Uludağ, an experienced investigative journalist working mostly on missing persons, mass graves and hidden cases of violence in relation to the recent conflicts in Cyprus through oral history (2006). Uludağ is also one of the founding members of Hands Across the Divide, the first bi-communal women's organisation, established in 2002. The organisation cites gender equality, feminist values and disarmament as part of its mission. Cynthia Cockburn documented the work and ideas of Hands Across the Divide, as well as the gendered analysis of the Cyprus conflict, in her book *The Line: Women, Partition and the Gender Order in Cyprus*, a significant addition to gender literature in Cyprus.

Maria Hadjipavlou, also a founding member of Hands Across the Divide and a gender scholar, has contributed greatly to the gender and history literature of Cyprus. One outstanding example of her work is *Women in the Cypriot Communities: Interpreting Women's Lives* (2004). In this study, Hadjipavlou observes that 'For decades, the women in all Cypriot communities have participated in and contributed to the making of a civil society, both in the private and public arenas, but their presence and achievements to this day have not been acknowledged. More importantly, women in Cyprus have not been given a space to articulate these achievements and have been given fewer resources to record them' (2004: 27). Through the use of surveys and focus groups conducted with women from the Greek Cypriot, Turkish Cypriot, Maronite, Armenian and Latin communities in Cyprus, this study makes a contribution to recording women's varying takes on issues ranging from marriage to politics and more. Hadjipavlou's book *Women and Change in Cyprus: Feminisms and Gender in Conflict* (2010), born out of the above-mentioned study, is an important contribution to the literature of gendered ethnic conflict. The book also shows the potential for women's multi-ethnic organisations to dismantle the patriarchal structures strengthened by conflicts.

In a similar vein, Economidou (2002) describes – from the point of view of an active participant – the first ten years of bi-communal women meetings, the challenges that these women faced in promoting peace and in being engaged with the movement, as well as the connections between this Cypriot movement and similar international women's movements working for peace. Vassiliadou (2002) – who has also dealt with women, nationalism and peace initiatives in Cyprus – explores the position of Cypriot women within nationalist debates, and attempts to illuminate the factors that led to the absence of a strong feminist movement on the island.

Most recent contributions to gender history literature in Cyprus are concerned with women's own narratives of the Cyprus conflict and the shared past in general. Omur Yılmaz and Umut Özkaleli's article 'What does my war look like?' is based on the reflections of women from the village of Akdeniz (Agia Eirini) on the Cyprus conflict (2013). Women's own experiences of the conflict as narrated by themselves for this study 'defy images of the ethno-national Glorious Self, protected by heroic and righteous men, and the Villainous Other. They also identify types of insecurity and victimisation that have been excluded from traditional, gendered definitions of security', as the authors put it (2013: 1). Anna M. Agathangelou (2000) also interviewed Cypriot women on their recollection of the conflict in general. Agathangelou's work deals with the use of rape as a weapon of war during conflict in Cyprus and Yugoslavia, and with the nation states' opportunist use of such experiences to further their own nationalist agendas in the international arena. This was done in order to establish the notion that the only evil is the enemy, without providing any support to the survivors.

According to AHDR (2011), oral history is an important tool for bringing together different kinds of evidence (occasionally conflicting) with the aim of applying our judgment to composing reliable historical accounts. A recent oral history work entitled *Shouldering the Memories in Cyprus*, based on a large-scale project including 200 interviewers and 200 interviewees, also provides a platform through

which mainly women, but also men, are able to narrate their past experiences of daily life, solidarity between the communities and the ensuing days of conflict (Özen and Uludağ 2014).

Finally, one can also find information on the everyday life and social position of Cypriot women in various historical periods in the ethnographic accounts of academics and other writers who explored the customs and traditions in which women participated to a great extent. One example of such an account is the collective publication by Protopapa and Zervas (2012), which includes articles on customs relating to divination, on the Cypriot woman storyteller, on popular sayings that refer to women, as well as on the everyday life of women farmers and weavers. In his attempt to explore Cyprus's transition to what is locally called 'modernity', Argyrou (1996) focuses on Cypriot weddings. Among other things, he analyses the particular meaning weddings held for the social status of women and men, and the hierarchical relations that were reproduced or reinforced in the process.

Opportunities Ahead

Thinking about gender in history teaching necessitates the mobilisation of various categories of literature at the same time. Gender studies, history and pedagogy by themselves constitute in-depth disciplines that have been developed through numerous discussions and contributions. The significance of this guide lies in the building of bridges between theory and practice. It channels the results of this interaction into history classes in terms of inclusion, equality and multiperspectivity. As Claire states, 'An inclusive curriculum provides the necessary *psychological* foundations for learning history. The history will interest and engage children, allow them to build towards the unknown from what they know and meet needs related to self-esteem and valuing others … a *non*-inclusive history curriculum must fail or disadvantage some children, possibly precisely those we are most concerned to encourage' (1996: 9; emphasis in original).

History has the potential to become an instrument for promoting equality. As argued by Turner-Bisset and Beadle (2009: 145), 'the inquiry-based nature of history generates a pedagogy which encourages children to question, to examine and interpret evidence, and to detect bias and manipulation.' Students working not only with the content of history, but also with the methods employed in history writing, are provided with tools for analytical thinking and scientific inquiry, thus benefiting their academic and personal development in general.

CHAPTER II: HISTORY TEACHING AND GENDER: MAPPING THE CURRENT SITUATION IN CYPRUS

Introduction

History education has, to a large extent, been seen as a national identity building tool by both the Turkish Cypriot and the Greek Cypriot communities of Cyprus. In 1960, when the Republic of Cyprus was founded, it was decided that education as a field of state policy was to continue to be managed separately by each community. This led to the formation of two Communal Chambers, one Greek Cypriot and one Turkish Cypriot, with each having jurisdiction over the educational issues and policies of their respective community (article 20 of the Constitution of the Republic of Cyprus).[2] This separation of educational policy on the government level was reinforced as a result of the inter-communal clashes that followed the founding of the Republic, gradually leading to the rigid separation of the two communities on the ground.

The Turkish Cypriot Community's current legal framework for education is provided in National Education Law,[3] where general provisions on non-discrimination and equal opportunities exist. The only provision referring to history education is Article 5(2), which regulates the general aims of the law. According to this Article, raising citizens who are conscious both of the realities at the core of the struggle for survival of the Turkish Cypriot community and of national history is one of the objectives of national education. This is reflected in formal history education, whose main aim is the construction of national identity based on incidents that are perceived as national glories, as well as on persons (men) who are perceived as national heroes. The history of Cyprus (referred to as 'Cyprus Turkish History') is taught at secondary (medium) and high school levels (in the latter case, for the first two years), namely between the ages of 12 to 16, in classes lasting 40 minutes each. In addition to the History of Cyprus, the History of Turkey – the country seen as the 'mainland' by the official Turkish Cypriot national narrative – is also taught in schools in the northern part of Cyprus.

Furthermore, it is important to note that history education in general – and textbooks in particular, the sole teaching resource provided by the educational authorities in northern Cyprus – has been the focus of political debates, especially during election periods. In addition, history education has been subject to considerable changes, depending on the changing socio-political needs and perceptions of the political authorities in power (Karahasan and Latif 2010). It is important to note that social history, especially women's history, has never been at the core of the mainstream debates.

Changes in history textbooks and curricula have also been a matter of intense political debate in the Greek Cypriot community. This was to be seen especially at periods when attempts were made to move away from a narration of national history that was based on a Hellenocentric approach to an emphasis on more complex and nuanced representations of historical periods and events (Kyriakidou 2008; Agathangelou 2009; Chasapopoulos 2009). Classical studies within the Greek Cypriot curricula, such as history and modern Greek literature, also tend to promote national pride, as well as monolithic representations of historical events.

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[2] The division of education in Cyprus between different communities goes back to the island's Ottoman period (1571–1878). The same division also existed during British colonial times (1878–1960), when a considerable amount of autonomy was given to the two communities in terms of education, religion and cultural affairs.

[3] Legislation No: 17/1986.

Moreover, in addition to the History of Cyprus curricula, the educational authorities in the Greek Cypriot community have developed specific material, textbooks and curricula under the general title 'I don't forget and I fight' (*Den xechno kai agonizomai*), which aims to inform students about the 1974 Greek Cypriot victims of the Turkish intervention, and about the villages and cities Greek Cypriots have been displaced from. 'I don't forget and I fight' has contributed to a problematic representation of Greek Cypriots as the sole victims of recent turbulent events on the island. This material is to be used whenever educators deem it necessary; for instance, at various moments of history teaching, or during national celebrations.

Furthermore, it is important to note that Cyprus history education curricula for the Greek Cypriot community were developed in a context that was extremely focused on the 'national issue'; i.e., the efforts to solve the Cyprus Issue. This has contributed to the sidelining of many other problematic areas of Greek Cypriot society that need equal attention, such as gender inequality and racism, among others. This overwhelming attention to the 'national issue' – similar in both the Greek Cypriot and the Turkish Cypriot contexts – has meant that civil society movements and groups are a late development within Cyprus. This has also meant that critical voices directed towards overarching national narratives, including patriarchy, have only been a relatively recent phenomenon on the island. Cypriot society remains highly patriarchal to this day, with women being largely absent from decision-making centres and socio-political positions, while gender discrimination and bullying continues within Cypriot schools (Christou and Kapsou 2015; Christou 2013). At the same time, violence against women remains a phenomenon on the rise; particularly problematic aspects of it include domestic violence, the high rate in the trafficking of women for sexual exploitation, as well as the exploitation of female foreign workers.

It is in this context that history teaching and curricula have been developed in the Turkish Cypriot and Greek Cypriot communities. In what follows, we offer a critical analysis of this educational material using a gender perspective.

Methodology Applied for the Analysis of History Textbooks

For the purpose of the analysis of history textbooks, we have used the categories of analysis originally developed by Kogkidou (2006) for a gender analysis of primary school textbooks in the context of Greece.

Sexism in language

The use of language to communicate meanings and feelings on an everyday as well as on an official level is a very powerful tool for examining how certain groups, such as women, have been made invisible from our vocabulary by being subsumed under the dominant male gender. As language is an everyday tool of expression, there is a need for a close examination of linguistic rules/norms, in order to uncover the sexism that has been normalised inside various codes (in the sense of norms) of communication. It is important to note that in the Turkish language words do not acquire a grammatical gender, as Turkish, unlike Greek, is a gender-neutral language. Therefore subcategories 1 and 4 do not apply to the Turkish Cypriot textbook analysis, while in the other subcategories a few examples can be located. However, in the Greek language words have a grammatical gender, which can be female, male or neuter, that is, not belonging to either of the two sexes.

Subcategories to be examined in relation to sexism in language are:

- Usage of the masculine sex to indicate both sexes: When women remain invisible.

- Personification of professions: It is common to use words that refer to professions in the male grammatical gender, despite the fact that most of these professions, if not all, are also undertaken by women. It is also common to use the female grammatical gender only for professions that are traditionally considered as 'women's professions'.

- Use of words such as 'human being', 'child', etc.: These words are unclear as to the sex/gender of the people they are referring to.[4]

- When the masculine name comes first with reference to couples: When men come first.

- Use of diminutives: Diminutives are more commonly used to refer to women and girls, which might indicate a minimisation of their contribution and value.

- Use of pronouns and adjectives: This category examines what kind of adjectives and pronouns are used to refer to each sex, as well as the gender dynamics behind such use.

- Semantic stereotypes: Usually the derivatives of the word 'man' have a positive meaning, while the derivatives of the word 'woman' have a negative meaning.

- Words or phrases that contain the word 'man' or 'father': Such words obscure the presence of women.

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[4] In Greek, the word «άνθρωπος» (human being) exists solely as a male noun. It may therefore be a cause for confusion when used to refer to people of different sex.

Other categories of analysis

• Professions: In this category we examine which professions are presented as being undertaken by men and which by women, the potential value attributed to different categories of professions, the types of professions most commonly mentioned in the text, and the variation of income.

• Activities: Domestic activities, financial activities, entertainment activities, socio-political activities.

• Famous people: Who is mentioned in the text? Is there an adequate representation of famous personalities from both sexes?

• Leading roles in stories/narratives: What is examined here is how frequently the two sexes constitute the protagonists or leading personalities in the contents and illustrations of the textbooks. To an extent, this category overlaps with the previous one.

• Stereotypical attributes/behaviours of the sexes.

• The image of the family: The roles of family members, as well as the structure and functions of the family.

For the purposes of this Guide, the following textbooks have been analysed:

For the Greek Cypriot community:

A. History of Cyprus for Gymnasium (Lower Secondary) (Curriculum Development Unit, Department of Secondary General Education, Ministry of Education and Culture, 1994)

B. History of Cyprus, Medieval–Modern (Upper Secondary) (Curriculum Development Unit, Department of Secondary General Education, Ministry of Education and Culture, 1994)

For the purpose of the analysis that follows, we use the acronym HLS to indicate the history textbook for History for Lower Secondary level, followed by the page number we are referring to (e.g.: HLS: page number). We use the acronym HUS to indicate the history textbook for History for Upper Secondary level.

For the Turkish Cypriot community:

A. 8th Grade Cyprus Turkish History Textbooks (Lower Secondary) (TRNC Ministry of Education and Sports, 4th ed., 2012)

B. 9th Grade Cyprus Turkish History Textbooks (Upper Secondary) (TRNC Ministry of Education and Sports, 5th ed., 2013)

C. 10th Grade Cyprus Turkish History Textbooks (Upper Secondary) (TRNC Ministry of Education and Sports, 5th ed., 2013)

For the purpose of the analysis that follows, we use the acronym H8G to indicate the history textbook for 8th Grade, followed by the page number we are referring to (e.g.: H8G: page number). We use the acronym H9G to indicate the history textbook for History for 9th Grade, and H10G to indicate the history textbook for History for 10th Grade.

Research Results and Analysis of Turkish Cypriot Textbooks

I. Sexism in language – subcategories:

- **Personification of professions**

Research results:

9th Grade history books

'din adamı' meaning male reverend (H9G: 78)

Comments: In Turkish, professions generally have a generic name that is used for both males and females, with only a few exceptions. The usage of the term 'din adamı' refers to male reverends only.

Suggestion: The gender neutral alternative 'din insanı' should be used.

- **Usage of the words 'human being', 'child': These words are unclear as to the sex/gender of the people they are referring to.**

Research results:

8th Grade history books

'… the Turks and Greeks were taken into the army' (H8G: 17)

9th Grade history books

'was viewed to be discriminatory by the prominent members of the Turkish people … they asked for equality' (H9G: 74)

10th Grade history books

'the Turkish Cypriots who were students in England and Turkey landed on the island through Erenköy' (H10G: 34)

Comments: Men are taken to represent the whole society. Although women were not allowed to be part of the army, the actions of men are taken to be representative of the whole society, thus rendering the actions of women not worthy of mention. Furthermore, equality is used as ethnic equality, and equality between men is seen as the only form of equality.

Suggestion: In cases where women were absent in certain spheres, the actions of men should not be illustrated as the actions of the whole community. Gendered power dynamics should be elaborated.

- **Semantic stereotypes**

Research results:

8th Grade history books

'… they have slaughtered many of our kin, women, men, children, elderly indiscriminately' (H8G: 77)

Comments: While the death and/or killings of men are normalised as part of the fighting, the killing of women during intercommunal fights is emphasised. This position is strengthened by the fact that women's other experiences are largely overlooked in the books. We note that the exact same sentence is repeated in H10G: 65.

Suggestions: Stereotypical perceptions of gender roles should not be used, and existing stereotypes should not be repeated.

II. Other categories

- **Professions**

Research results:

In all the chapters analysed from the three textbooks, a total of nine types of professions are mentioned, namely: military, religious, legal, political, educational, journalism, film screening, brochure writing and newspaper ownership. The professions portrayed in both the text and the illustrations in Turkish Cypriot history textbooks are to a large extent exercised by men. Women are seen exercising political professions in only three cases out of the 148 times they are cited; and in three cases, women are seen exercising educational professions out of the eight times such professions are cited.

Comments: Unlike Greek Cypriot textbooks, the Turkish Cypriot history textbooks refer to professions only to the extent that they had a place in political and military history.

Suggestions: More examples of women holding political positions should be presented to learners. Moreover, the barriers preventing women from holding public and political positions, and the reasons for such barriers, should be recognised and elaborated. Furthermore, the books should incorporate other numerous sectors of the economy where women participated, such as agriculture and industry. References to women in their professional capacities should be made regularly and not in a sporadic manner.

- **Activities:**

The activities of men, women, boys and girls are examined with regard to the following sub-categories:

a) Domestic Activities

Research results: There are no female characters carrying out domestic activities.

Comments: The marginalisation and underrepresentation of women in Turkish Cypriot history textbooks are evident from the fact that the domestic sphere – in which women were confined during the historical periods analysed here – is neither mentioned nor illustrated in the textbooks.

Suggestions: The textbooks should include domestic life in history with a critical and analytical approach, so as to reflect on the experiences of women. This would also be an important tool for illustrating how gender relations in the past have changed, and how they continue to change.

b) Financial Activities

Research results: There are no female characters conducting financial activities.

Comments: Similar to Greek Cypriot textbooks, women's financial plight or participation in the economic life of the island is made invisible. Women are neither illustrated nor mentioned with reference to conducting financial activities. Furthermore, the two main chapters on the economic situation of the Turkish Cypriot Community do not make any references to women.

Suggestions: Women's financial activities should be included. Furthermore, the barriers preventing women from participating in the economic life of the island, the gender segregation that exists in various sectors and the reasons for them should be elaborated.

c) Entertainment/ Art Activities

Research results:

9ᵗʰ Grade history books

Chapter on 'English Colonial Administration in Cyprus': Six male characters are mentioned in texts about entertainment/art activities under a subsection named 'Our Culture' (H9G: 77, 100, 101); one illustration of a male screenwriter is included (H9G: 77, 100).

10ᵗʰ Grade history books

In the chapter entitled 'Political Developments during the 1963–1974 Period and the Social Life of Turkish Cypriots', there are three illustrations of individual men and an illustration of two groups of men, all musicians (H10G: 55). In the chapter entitled 'Turkish Republic of Northern Cyprus', a male artist is illustrated as the designer of the 'TRNC' flag (H10G: 87).

Comments: Both the text and the illustrations suggest that women did not carry out any entertainment, artistic, or other cultural activities.

Suggestions: The cultural, artistic or entertainment activities of women should be presented on an equal basis with men. Barriers against women participating in such activities and the reasons for these barriers should be elaborated.

d) Socio-Political Activities:

Research results:

8ᵗʰ Grade history books

In the text, there is a total of 165 male characters conducting socio-political activities, such as invading a territory, being elected to or holding a political or public office, representing a political party, negotiating political issues, being members of or commanding fights, etc. It is important to note that the only two women characters in the text are those who died as martyrs.

This book includes five illustrations of women as victims, martyrs or internally displaced persons (H8G: 55, 57, 61, 65). Women are illustrated as part of mixed groups of men and women, as family members of male politicians (H8G: 55, 47, 68, 77), as mere observers of political events (H8G: 68, 81), and as participants in political demonstrations (H8G: 33, 58).

9ᵗʰ Grade history books

85 out of the 102 men present in the text are depicted as carrying out socio-political activities. By contrast, only six women are mentioned. However, it is important to note that the women who appear in this chapter are not victimised. Instead, they are shown to carry out various socio-political activities; five of the women undertake political dialogue (H9G: 88, 89), while the remaining one teaches about national sentiment (H9G: 101).

There are three illustrations of women related to socio-political activities; a politician (H9G: 88), a martyr (H9G: 96), and a teacher (H9G: 101), as opposed to 31 images of men conducting such activities.

10th Grade history books

Only one woman is mentioned here, the Queen of Britain who declares the independence of Cyprus (H10G: 13). By contrast, 144 male characters undertake socio-political activities in the text.

In this book there are seven illustrations of women as victims, martyrs or internally displaced persons (H10G: 27, 28, 29, 31, 33, 41, 50). Women are also illustrated as part of mixed groups of men and women, as family members of male politicians (H10G: 83), as mere observers of political events (H10G: 8, 53, 63), and as participants in political demonstrations (H10G: 99).

Comments: The number of male characters in both text and illustrations relating to socio-political contexts reveals the fact that the books are composed of a narrative that is male-centred, and that focuses solely on diplomatic and political history and on the change of dynasties. On the other hand, women are only represented as being mere observers of society, or when they undertake masculine roles. Due to the fact that the vast majority of women were not able to take part in the island's public and political life during the stated periods, they are completely absent from textbooks.

It is also important to note that central political historical moments that affected women during the specified period are not mentioned. Some examples include: the establishment of the first secondary school for women (Victoria Girls' School) in 1902; the first time women were able to vote, that is, in 1960 with the establishment of the Republic of Cyprus; the introduction of the right to equal pay for equal work for teachers in 1984; the introduction of the right to equal treatment under the citizenship law of 1993.

Additionally, the effects of diplomatic and/or political developments on women that were brought about by men in power are not mentioned; for instance, the fact that women were the victims of rape being used as a weapon of war during the intercommunal clashes of the 1960s (Pasha 2012: 64) and during the Turkish intervention of 1974. Other examples include women entering the labour market due to a need for additional workers to rebuild communities, following the division of the island in 1974 (Derya 2011).

Furthermore, although the organisational activities of men are discussed in detail in line with the ethno-centric narrative used in the textbook, the same type of activities are completely ignored, when carried out by women (for instance, the Cyprus Turkish Women's Union, established in 1953).

Suggestions: The socio-political activities of women should be presented on an equal basis with those of their male counterparts. The barriers that prevented women from participating in the public and political life of the island should be explained. Important political historical milestones that affected women, gender-specific results of political developments and the women's socio-political organisation and struggles should be mentioned.

- **Famous people**

Research results:

In all the books examined, only two famous women are mentioned, one being a Turkish politician (H9G: 88) and the other being the Queen of England (H10G: 13).

Comment: Aside from these two famous women, nearly all the books revolve around famous men, mainly politicians. The reason is that the books focus on the male-dominated political and military spheres and their history, with social and cultural history being largely disregarded.

Suggestions: There should be references to famous women from all spheres of life. If there are spheres of life where women's representation is small, learners should be encouraged to examine why this is the case.

• Leading roles in stories/narratives

8th Grade history books

Out of the 30 portrait images found in the textbook, only two are of women. Both women are portrayed because they were martyred (H8G: 57, 58).

9th Grade history books

There are five sections that focus on individual stories, two of which are those of women (H9G: 88, 101). Only three out of 33 portraits are of women, namely those of a politician, a martyr, and a teacher (H9G: 88, 96, 101).

10th Grade history books

There are four individual short stories, all of which concern men. Only two out of the 68 portraits included are of women and both are illustrated because they were martyred (H10G: 28, 29).

Comments: Men occupy all leading roles in the historical narrative. The stories are about great men and male heroes. The very few men who are considered to be leaders in society are portrayed over and over again.

Suggestions: Women who had leading roles in society should be equally represented in the textbooks. In addition, history should not focus only on the history of leading personalities and famous men, but also on ordinary people and their daily lives, including the lives of women.

• Stereotypical attributes/behaviours of the sexes

Research results:

8th Grade history books

'The Turks of Limassol at the cost of their lives defended their land…' (H8G: 61)

10th Grade history books

'Between 1964 and 1967 Turkish villages …. were defended by the *mujahid*.' (H10G: 32)

Comments: Men are depicted as fighters and heroes, while women are depicted as victims, in both the text and the illustrations. Thus, the contributions of women to society in other important roles remain untold.

Suggestions: Women's contribution to society should be recognised, while the anguish of men during intercommunal clashes should also be told.

• The image of the family

Research results:

No reference is made to family life in the textbooks analysed here. The only references made are the names of politicians' family members. This is in line with previous observations made, namely that the main focus of the textbooks is on diplomatic and political history.

I. Sexism in language

As mentioned above, the Greek language has three genders: feminine, masculine and neuter. These will be marked here as f (feminine), m (masculine) and n (neuter).

- **Usage of the masculine gender to indicate all genders: When women remain invisible**

Research results:

History of Cyprus for Gymnasium

'Cypriots (m) happily accepted the transfer of power to England' (HLS: 108); 'fighters (m) faced horrible torture' (HLS: 112); 'Greek Cypriot inhabitants (m) of these areas fled to the free areas of the island, becoming refugees (m) in their own homeland' (HLS: 116); 'dead (m) and missing (m)' (HLS: 116)

History of Cyprus, Medieval – Modern

'Killed (m; implied here through the use of a masculine participle) during the liberating struggle of 1955–59' (HUS: 248); 'The roof was used by peasants (m) for laying and drying various products' (HUS: 255); 'the financial situation of the owners (m)' (HUS: 256); '… constitution … guaranteed citizens' (m) basic freedoms and rights…' (HUS: 272); 'was elected by Greek Cypriots (m)' (HUS: 274); 'Also, 15 Turkish Cypriot MPs … and all Turkish Cypriot civil servants (m) resigned' (HUS: 281); 'students' (m), 'teachers' (m) (HUS: 299); 'Maronites' (m), 'Latins' (m) (HUS: 307).

Comments: When using the masculine grammatical gender to indicate all genders, not only is the social hierarchy of gender reinforced (Kogkidou 2006: 21), but also the role and contribution of women to society is silenced. What is also silenced is the pain and traumas of Cypriot women throughout colonialism, the national struggles and revolts, intercommunal fighting and the 1974 violent events (coup d' état and war). This treatment also creates a blurred version of the situation with regard to the socio-political status of women after 1878, their participation, or lack thereof, in politics and voting rights/suffrage, as well as their status as citizens of a newly independent Cyprus.

Suggestions: Kogkidou (2006: 21) suggests the 'parallel use of the female gender and words that are in the female grammatical gender'. More specifically, some of Kogkidou's suggestions (ibid.) that we find useful are: (a) including female types of words next to male types of words: e.g., δάσκαλος, δασκάλα (male teacher, female teacher); (b) when there is no established female type, using articles before words that indicate that the word represents or is applied to both females and males: e.g., ο/η κάτοικος (male/female inhabitant); (c) using double articles and double types: e.g., ο αγρότης/η αγρότισσα (male/female farmer).

- **Personification of professions: When professions have a sex**

Research results:

History of Cyprus for Gymnasium

'the (m article; accusative) authors', when three out of four authors are women (HLS: Prologue); 'high-ranking British administration officers (m)' (HLS: 108); 'a Head (m) of Department' (HLS: 108).

History of Cyprus, Medieval – Modern

'Of the MPs' (m) (HUS: 244); 'architects' (m) (HUS: 252); 'Cypriot painters (m)' (HUS: 258); 'artists' (m) (HUS: 258); 'constitutionalists(m) and lawyers (m)' (HUS: 272); 'most history researchers' (m) (HUS: 277); 'peacekeeping force … soldiers (m) and officers (m)' (HUS: 282).

Comments: Using only the male grammatical gender when referring to professions gives the impression that men are the main actors of professional and public life, and are therefore rightfully entitled to a more privileged position in society. It also suggests that women are not entitled to have access to certain professions, and neglects the contributions of women professionals to Cypriot architecture and art, history, law and politics. Moreover, it creates the false impression that no women were involved in politics either locally (there was one female Turkish Cypriot MP in 1963) or internationally (head of states in 1964 also included women, for example, in Sri Lanka). Furthermore, it contributes to the disempowerment of young female history learners; claiming their right to choose a profession should be based on what best suits their goals and ambitions, not their sex.

Suggestions: As in the above-mentioned category, there should be double types of articles, as well as use of the feminine gender next to the masculine gender, where applicable (e.g., δάσκαλος/δασκάλα, i.e., male teacher/female teacher). In case no women were practising certain types of professions at a particular historical period, both the textbook and the educator must make clear why that was so, and give some background on the patriarchal organisation of society at that point in time.

• Using the words 'human', 'child', 'people(s)', 'community', 'inhabitant', 'population', 'members', 'person(s)', 'audience', 'Cypriot Hellenism', 'side', 'crowd', 'victims', 'majority', etc.

These words might create confusion as to the sex of the people they are referring to, as some are neutral in terms of grammatical gender (e.g., «κοινό», i.e., 'the public'), or can be found only in the masculine grammatical gender. Others, despite being in the male grammatical gender, like «λαός» ('the people') or «Ελληνισμός» ('Hellenism'), indicate a mass of people without particular characteristics. This can lead to the erasure of the experience of women and various socio-economic groups, whose presence is not acknowledged within these overarching categories.

Research results:

History of Cyprus for Gymnasium

'people's (m) claims' (HLS: 108); 'Legislative Council … elected by the people (m)' (HLS: 108); 'inhabitants (m)' (HLS: 115); 'members (n) of EOKA B' (HLS: 116).

History of Cyprus, Medieval – Modern

'Cypriot people (m) accepted the [1960] agreements with relief' (HUS: 245); 'these people (m), 'Turkish Cypriot progressive voice' (HUS: 276); 'angry crowd (n)' (HUS: 280); 'large number of victims (n)' (HUS: 283); 'the majority of Cypriot Hellenism who re-elected Archbishop Makarios' (HUS: 289); 'the majority of the people were prospering and thriving' (HUS: 290); 'religious group/group of persons'; this is followed by the use of masculine pronouns to describe the group's members (HUS: 307); 'members (n) of the Armenian community have developed substantial business activities' (HUS: 307).

Comments: With regard to the pre-1960 elections, the fact that women in Cyprus did not vote is not mentioned. By using the term 'people', the learner might have the impression that everybody voted. Also, by using words such as 'people', 'crowd', 'victims', 'Hellenism', and 'members', women's socio-political position, role and impact, as well as the way they were affected by different important

historical events (e.g., 1931 revolt, referendum, independence, etc.) are silenced. Furthermore, using the word 'human' in the case of artists totally neglects the larger difficulties that women artists faced when it came to recognition and professional income. All the artists mentioned in the text are men.

Suggestions: Words such as 'girls'/'boys', 'men'/'women' could be used in order to clarify who each of the aforementioned terms refers to. Furthermore, the different experience of women in relation to various socio-political and other circumstances should be made clear, in order to shed light on their different treatment and status, and acknowledge their contribution and struggles in various historical periods.

• When the masculine type comes first, in cases where both types are mentioned: When men come first

Research results: There are no examples to demonstrate this case in either of the textbooks under examination.

• Using diminutives

Research results: There are no examples to demonstrate this case in either of the textbooks under examination.

• Using pronouns and adjectives/participles

Research results:

History of Cyprus for Gymnasium

'in charge [in the sense of 'responsible'; gender implied in Greek] (m)' (HLS: 108); 'tall English soldier' (HLS: 109); 'the pious Christian (m), wrinkled (m) by the Turkish whip' (HLS: 109); 'graduate (m)' (HLS: 111); 'Your Highness (m)' (HLS: 111); 'flag-bearer (m)' (HLS: 111); 'brave ones' («παλικάρια», a word that refers only to people of the male sex), 'heroes' (m) (HLS: 113).

History of Cyprus, Medieval – Modern

'Religious leaders (m)' (HUS: 186); 'very tall man' (HUS: 197); 'very proud (m)' (HUS: 209); 'patriot' (m) (HUS: 221); 'conquerors' (m) (HUS: 223); 'personalities of international appeal' (HUS: 226; in the text this refers to two men); 'strictly devoted youth' (m) (HUS: 232); 'militant (m) and in the service of his motherland' (HUS: 237); 'other notable artists (m)' (HUS: 258); 'great artist (m) and teacher (m)' (HUS: 261); 'leading personality' (refers to a man) (HUS: 290); 'elected' (m) (HUS: 291); 'they became citizens' (m) (HUS: 307); 'superior' (m) (HUS: 313).

Comments: Masculine pronouns – especially possessive ones – are widely used throughout the text. This gives the impression that the world belongs to men. The use of adjectives and nouns/attributes reinforces gender stereotypes. Sometimes sensitive characteristics are attributed to Greek Cypriot men, but this mainly happens when they are compared to their primary historical 'Other' (e.g., British, Turks). Furthermore, what immediately becomes obvious from the list above is that there are no attributes or characteristics that refer to women, as all adjectives are used in the male grammatical form. Moreover, the majority of these adjectives are in an active form, suggesting that men often take active roles in society and are successful in being leaders: they are 'superior', 'militant', 'leaders', 'conquerors', 'personalities of international appeal', and much more. Furthermore, these roles are enhanced by adjectives that are indicative of strong emotions of determination and devotion, such as 'proud', 'patriot', 'heroes', 'notable'. Such presentation of men and the overwhelming reference to male successes bears the message that: (a) the world is rightfully dominated by men, as they are

characterised by leadership, devotion, patriotism and militancy, among others; at the same time, such selection places value on these characteristics and not others; and (b) that men are the ones who are worth being included in a history textbook, making women's contributions appear trivial and once more invisible.

Suggestions: The alternative use of pronouns and adjectives is suggested. It is also suggested to avoid the use of adjectives that reinforce gender stereotypes or are expressive of propaganda. It is essential to rewrite the text and include the contributions of women into different sectors of society, including the economy and political life. Furthermore, it is very important to include a multiplicity of human characteristics, and to give equal value to attributes such as care, vulnerability and peacefulness.

• **Semantic Stereotypes**

Research results:

History of Cyprus for Gymnasium

'brave young men' («παλικάρια») (HLS: 113).

History of Cyprus, Medieval – Modern

'the space was occupied by a large crowd, not only by men, but also by women and children' (HUS: 188); 'All-girls school' [literally in Greek, 'Virgin girls' school'] (HUS: 203); 'in charge' [in the sense of 'responsible'; gender implied in Greek] (m) (HUS: 298); 'is at the helm of the Republic of Cyprus' (HUS: 302).

Comments: The use of semantic stereotypes reflects the different social status of men and women in society, and the different value attributed to each gender through the stereotypes applied to it. For example, the word «παλικάρι» was created to refer only to men; there is no equivalent word to indicate women's bravery. The word «Παρθεναγωγείο» (literally 'Virgin girls' school') refers to the social norm that wants women to remain virgins until they are married. This was a reality for women and girls in Cyprus at the time. Such reality should be made visible to students, in order for them to gain awareness of the different restrictions imposed on women (compared to men) with reference to their sexuality. Semantic stereotypes can also contribute to the presentation of women as inferior to and more vulnerable than men.

Suggestions: Challenge the notions of vulnerability and inferiority that semantic stereotypes promote for women, or make clear to students why women had that particular social position at the time. Discuss the social norms that existed in certain periods in relation to gender, and illustrate the repercussions that these entailed for the freedom and quality of life for both women and men.

II. Other Categories

• **Professions**

Research results:

History of Cyprus for Gymnasium

'student' (m) (HLS: 111); 'Archbishop' (m) (HLS: 108); 'Director' (m) (HLS: 108); 'mayors' (m), 'Governor' (m) (HLS: 108); 'MPs' (m) (HLS: 108); 'Consul' (m) (HLS: 108); 'policeman' (HLS: 111); 'representative (m) of the UN' (HLS: 114).

History of Cyprus, Medieval – Modern

'admiral' (m) (HUS: 186); 'agricultural workers' (m) (HUS: 196); 'shoemakers' (m) (HUS: 196); 'practitioners/ weavers' (f) (HUS: 198); 'farmers' (m) (HUS: 202); 'teachers' (HUS: 202); 'female students' (HUS: 203); 'female teacher' (HUS: 203); 'queen' (HUS: 246); 'architects' (m) (HUS: 252); 'painters' (m) (HUS: 258); 'constitutionalists and lawyers' (m) (HUS: 272); 'history researchers' (m)(HUS: 277); 'civil servants' (m) (HUS: 280); 'heads of states' (m) (HUS: 284); 'biographer' (m) (HUS: 291); 'journalist' (m) (HUS: 296), 'intellectual … poet' (m) (HUS: 308); 'nuns' (f) (HUS: 315); 'sisters of the order of St. Joseph' (HUS: 315).

Comments: The professions portrayed here are almost exclusively exercised by men, or are mentioned by using the masculine grammatical gender. This once more gives the impression that various professional sectors are completely occupied by men, despite the fact that this is not always the case. For example, a great number of women were also participating formally or informally in the sectors of agriculture or industry; however, their work is subsumed under masculinised categories of professions. Furthermore, the text indicates that there is also a variety of professions that men occupy (there are more than 350 references to professions exercised by men or mentioned in the masculine gender, as opposed to twelve references to women's professions). On the other hand, there are limited cases in which women are mentioned as doing something 'professional'; the exceptions are the Queen of England, the Sisters of the order of St. Joseph, the 'weavers' who sell their products in the Women's Bazaar («Γυναικοπάζαρο», HUS: 198), and the female teacher who is portrayed in a picture taken at the Phaneromeni All-girls School (literally in Greek, 'Virgin girls' school'; «Παρθεναγωγείο Φανερωμένης», HUS: 203). As can be seen in the previous examples, women in professional positions are only mentioned in stereotypical roles, such as 'weavers' and 'nuns', while when they are mentioned as 'teachers', this is only done in the context of a highly patriarchal institution such as the 'Virgin girls' school'. However, this patriarchal institution does not receive any critical comments in the text. Such potential critical discussion could be a great opportunity for talking about the reasons behind the separation of boys and girls within educational institutions, as well as for examining the different lessons that were taking place due to the gender segregation of social roles. Finally, women are mentioned only sporadically in both textbooks. In the exceptional cases that specific mention is made to them, this is done in a piecemeal way, as if women formed a special group within society, rather than being part of the societal whole.

Suggestions: Women who had an impact on society were involved in Cypriot and international politics throughout the historical period examined here. Such examples should be presented to learners, along with a discussion regarding the lack of women in political positions and the patriarchal structure of Cypriot society. Furthermore, the contribution of women into various sectors of the economy, such as industry and agriculture, must be recognised. References to women should not be made in a sporadic way, but should rather be included in a consistent manner throughout the textbooks. In this way, the learner becomes aware that women had, and continue to have, equal importance in society by occupying an equal place in their representation within school textbooks.

- **Activities**

  a) Domestic Activities

  Research results:

  History of Cyprus for Gymnasium

  No examples

History of Cyprus, Medieval – Modern

'The Greeks of Cyprus (m) … with the shape and spaces of their house, satisfied not only their immediate needs, but also the structure of their family' (HUS: 254)

Comments: Men are depicted as being in charge of making important decisions about the architecture of their house, their needs and the structure of their family. In general, there is limited mention of this type of activities in the textbooks.

b) Financial Activities

Research results:

History of Cyprus for Gymnasium

Only one woman is mentioned in this book, Queen Victoria ('Long live Victoria!' [«Ζήτω η Βικτωρία»] (HLS: 109). The majority of men presented here occupy high positions in government or in the Church (both in Cyprus and abroad), meaning that they are financially robust. However, this is not representative of the financial situation of all Cypriots during the historical period under examination. The first exercise on page 108, for example, asks students 'to compare the financial situation of Cypriots during Turkish rule with their financial situation during British rule',[5] without the book providing any information on the financial situation of women during either of these two eras. It thus makes no distinctions between the different social groups existing within the general population (HLS: 108).

History of Cyprus, Medieval – Modern

In the chapter of the book entitled 'Economy – Society – Trade Unionism' («Οικονομία – Κοινωνία – Συνδικαλισμός», HUS: 196), women's participation to a great extent remains invisible. This is done either by mentioning professions in the masculine grammatical form, such as 'agricultural workers' (m) (HUS: 196) or 'the poor farmer' (m) (HUS: 196), or by including words such as 'population', which do not explicitly state the sex of the people undertaking the profession(s) under discussion. (See, for example, the sentence 'agriculture constituted the most important financial source as well as the profession of 80% of the active population' [HUS: 196].) Furthermore, a two-page section is dedicated to the various bazaars that were active in Cyprus at the time. In this section, there is a detailed mention of all the different handicrafts men were engaged in; a separate, smaller paragraph is devoted to the Women's Bazaar. This is one of only few cases in the book where women are mentioned as merchants, and is accompanied by a photo which shows women in active roles selling their goods at the bazaar. Despite this, women in general appear only in smaller sections of the chapter, meaning that references to them are sporadic and unsystematic. This becomes more evident when the chapter makes reference to the working class by mentioning professions of workers only in the masculine grammatical form. What might be confusing for learners is that this reference is accompanied by a photo that shows both men and women sitting outside, in the courtyard of what appears to be a village house. Women are therefore visually present in the photos, but absent from the historical narration.

Moreover, as with the Gymnasium book, the only woman who is mentioned and has property of her own is the Queen of England ('Queen Elisabeth'; HUS: 246). In other cases, women's financial plight or participation in the economic activities of the island is silenced by general comments such as 'What

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[5] It must be noted here that the Ottoman period/rule in the textbook under examination is incorrectly referred to as 'Turkish rule'. The book thus applies an identity that was constructed much later – in the early 20th century – onto historical subjects of the 16th, 17th and 18th centuries.

the Turkish invasion meant for the economy…' (HUS: 300), or 'Members of the Armenian community have developed significant financial activity' (HUS: 307), etc.

Comments: In general, almost all professions mentioned in the book are exercised by men. This gives the impression that men were the only ones working and contributing to their family's sustainability and their country's economy. Financial activities or the financial condition of women are not analysed at all, thus leaving a gap in this aspect of Cyprus's history during this era. Furthermore, the majority of the men mentioned in the book are government officials or men in positions of power, either religious or political. The disadvantaged position of women in relation to these sectors is not documented at all.

Suggestions: Women's contribution to the economy as well as their financial activities should have an equal part in the presentation of financial activities in the books. In those cases where women did not participate in certain sectors of the economy due to their disadvantaged position within society, this should be made clear to the learners.

c) Entertainment/ Arts Activities

Research results:

History of Cyprus for Gymnasium

No results.

History of Cyprus, Medieval – Modern

'Cypriot poets'(m) (HUS: 218); 'national poet' (m) (HUS: 219); 'some painters' (m) (HUS: 258). All eleven artists (painters) and the one art critic mentioned in these pages are men. 'Members (n) of the Armenian community … have excelled in the scientific and artistic sectors' (HUS: 307).

Comments: With regard to artists, what is implied here is that Cypriot women did not engage in any artistic production, since all the artists of the period named here are men. Also, all the paintings presented in these pages were made by male artists. Moreover, in the section of the HUS textbook entitled 'Intellectual life' («Πνευματική ζωή», p. 218), only one female poet is mentioned; the rest of the poets and litterateurs mentioned are men. Furthermore, the chapter devotes two whole pages to two male poets, Vasilis Michaelides and Dimitris Lipertis.

Suggestions: The cultural production of Cypriot women should be presented, and the reasons why they did not reach recognition should be explained.

d) Socio-political Activities

Research results:

History of Cyprus for Gymnasium

'their mayors were elected by citizens' (HLS: 108); 'rayas' (meaning non-Muslim, especially Christian, subjects of the Sultan; demeaning word; HLS: 109); 'MPs' (HLS: 110); 'Ambassador' (HLS: 111); 'the metropolitan … gave the order' (HLS: 111).

History of Cyprus, Medieval – Modern

'English colonels' (m) (HUS: 184); 'one of the founders (m) of Cypriot studies' (HUS: 209); 'father of the Cypriot cooperative [movement]' (HUS: 209); 'around 200 Cypriot women served in the Auxiliary Territorial Service' (HUS: 228 and 271); 'citizens' rights' (HUS: 272); 'seven Greek Cypriots and three

Turkish Cypriot ministers' (HUS: 274); 'Atcheson Plan' (HUS: 284); 'the two governments, [that of] G. Papandreou and [that of] Archbishop Makarios' (HUS: 285); 'religious officials' (m) (HUS: 312).

Comments: Once more all socio-political positions are mentioned in the masculine grammatical form. Women are not presented as taking part in decision-making processes, and their citizenship status seems ambiguous. By not mentioning what their status was, what is implied here is that they were, and remain, second-class citizens. Furthermore, due to the well-known disadvantaged position of women in socio-political activities, special mention should be made as to why there appears to be an absence of women from such activities, as even governments and peace plans are named after male politicians.

Suggestions: Emphasis should be given to the stories of women who did make it all the way to decision-making centres, such as ministries and the house of parliament, and who have excelled in their professional fields. For example, the first female MP in the Cypriot parliament was a Turkish Cypriot woman, Ayla Halit Kâzim (1963). There have been several women MPs since then (on a disproportionate basis compared to men), whose stories remain unknown. Many men are mentioned by name in this text. This should also be done for women in order to attribute equal recognition to their existence and to their life's work.

- **Famous People**

Research results:

History of Cyprus for Gymnasium

'Victoria' (HLS: 109); 'bishop of Kition, Nicodemos Mylonas' (HLS: 110); 'Eleftherios Venizelos' (HLS: 111); 'English Governor Harding' (HLS: 112); 'Archbishop Makarios' (HLS: 112, 116); 'Gregoris Afxentiou' (HLS: 113); 'Kyriakos Matsis' (HLS: 113); 'Evagoras Pallikarides' (HLS: 113).

History of Cyprus, Medieval – Modern

'Venizelos' (HUS: 222); 'Nicodemos Mylonas' (HUS: 207–9; 223–24); 'Archbishop Makarios' (HUS: 208, 229, 234, 241, 242); 'Winston Churchill' (HUS: 227); 'George Papandreou' (HUS: 227–28); 'General Georgios Grivas Digenis' (HUS: 232, 234, 237, 244); 'Queen Elisabeth' (HUS: 246); 'Denktaş and Küçük' (HUS: 246); 'Michael Kasialos' (HUS: 262); 'dictator Georgios Papadopoulos' (HUS: 271); 'Sir Arthur Clark' (HUS: 277); 'Clerides' (HUS: 280); 'Bülent Ecevit' (HUS: 297); 'Virgin Mary' (HUS: 309).

Comments: There is an endless list of famous men in this book. This is because both textbooks under examination focus heavily on the political and military history of Cyprus, to a large extent ignoring social and cultural history. The consequence of this selective depiction of history is that the people who get to be represented and discussed are those who had been in power at various points in history, most of whom were men.

Suggestions: References to famous women from various spheres of life should also be made. If there are spheres of life where women's representation is small, learners should be encouraged to examine why this is the case. In general, however, there should be less focus on famous people and more focus on the everyday lives of various social groups.

- **Leading Roles in Stories/Narratives**

Research results:

History of Cyprus for Gymnasium

'Archbishop Sophronios' (HLS: 108); 'at the head was the bishop of Kition Nicodemos Mylonas' (HLS: 110); 'Cypriots … revolted' (m) (HLS: 110); 'protesters stoned and burned' (m) (HLS: 110); 'the English imposed dictatorship on Cyprus' (m) (HLS: 110); 'Eleftherios Venizelos' (HLS: 111); 'English Governor Harding' (HLS: 112); 'Archibishop Makarios' (HLS: 112, 116).

History of Cyprus, Medieval – Modern

'Makarios undertook the responsibility to fight' (HUS: 245); 'president [of the agreements] – S. Lloyd, Minister of Foreign Affairs of Great Britain' (HUS: 247); 'the Karamanlis government' (HUS: 277); 'General Georgios Grivas Digenis undertook [the National Guard's] leadership' (HUS: 282); 'many men … died while fighting heroically' (HUS: 298); 'at the helm of the Republic of Cyprus' (HUS: 302); 'under the aegis of the UN Secretary General' (HUS: 302); 'the founder of the Maronite nation' (HUS: 310).

Comments: By looking at the indicative list of examples shown above, one can easily see that men occupy all the leading roles in the historical narrative included in the texts. More than 400 men holding leading roles are present in the narrative, some of which are mentioned by name, with others being mentioned by profession; women in leading roles appear in the text only about nine times. Furthermore, the textbooks often focus on the conversations and debates that various leading men had during different historical periods (examples can be found in HLS: 110, HLS: 111, HLS: 112, HUS: 193, HUS: 223, HUS: 207, HUS: 226–27). In a number of cases, whole pages of text are devoted to describing exchanges between men in positions of power, as well as to describing and exalting the achievements and struggles of various members of the military, guerrilla fighters and members of the priesthood. This uncritical celebration of what is presented as heroism is in stark contrast to the academic advances in historical analysis and teaching, which call for a more nuanced and critical approach to history. At the same time, lessons of morality are given to students; emphasis is being placed on the importance of adopting the Christian faith as well as being prudent in order to succeed (examples of this can be found in HUS: 207¬–9, HUS: 235–39). The illustrations that accompany such discussions between 'great men' are to be found next to portraits of these figures. By contrast, not a single portrait of a woman can be found (see, for example, HUS: 186, HUS: 191, HUS: 207, HUS: 219, HUS: 220, HUS: 230, HUS: 239). All this contributes to presenting men – and particularly men of a certain social class – as the primary makers of history, the ones who occupy most, if not all, of the active roles within a given historical narrative. Women's contribution or potential achievements are therefore silenced, while they are altogether absent from the unfolding of history. Women only appear at very particular points in the narrative, as if they did not form a substantial part of the social whole. This kind of depiction can be very disempowering for the female student as it enhances, rather than challenges, patriarchy.

Suggestions: History should not only focus on the history of leading personalities and famous men, but also on the everyday lives, customs, culture, etc. of ordinary people, including women. In addition, women who had leading roles in various sectors of social life should be equally represented in the textbooks.

- **Stereotypical Attributes/Behaviours of the Sexes**

Research results:

History of Cyprus for Gymnasium

'the *raya* [Christian subject of the Sultan; used in the sense of 'slave'] who was a Christian to the extreme' (m) (HLS: 109); 'Cypriots … revolted' (m) (HLS: 110); 'humbly … red rose' (HLS: 111); 'heroes (m) … preferred to die instead of surrendering' (HLS: 113); 'how to die' (HLS: 113).

History of Cyprus, Medieval – Modern

'gentlemen's agreement' (HUS: 244); 'undertook the role of mediator' (m) (HUS: 283); 'many ELDYK [Greek National Guard stationed in Cyprus] and National Guard men died fighting heroically' (HUS: 298).

Comments: The moral teaching of these stereotypes is that men fight and die like heroes, but are also humble and noteworthy.

Suggestions: Moral indoctrination of students through gender stereotyping should be avoided. Men and women should be presented without stereotyping in all aspects and manifestations of their gendered personalities.

- **Image of family**

Research results:

History of Cyprus for Gymnasium

No results.

History of Cyprus, Medieval – Modern

'The structure of the family was strictly patriarchal, especially in the early years, when children did not have the advantage of receiving education or technical specialisation. This was the period when "the father knew what was best". That is why many times he used the sons' labour for the needs of the family, but mostly in order to secure the dowry of their sister.' (HLS: 202); 'of their family' (HUS: 254); 'Makarios' (HUS: 302).

Comments: Men are presented as the ones making the important decisions about the architecture of the house, the needs and structure of the family. Furthermore, in the extensive excerpt quoted above, reference is made to the concept of 'patriarchy' without providing sufficient explanation as to what this concept entails. Instead, students are left only with assumptions in relation to what the concept might encompass. Moreover, what is implied here is that patriarchy involved only the possible suppression of male children by their father (presented here as a result of a lack of education); however, nothing is mentioned about the suppression of women as a result of patriarchy. At the same time, the text does not explain why the sister's dowry must be secured, and thus does not recognise dowry as a patriarchal institution in and of itself. In this sense, the text at this point only pays lip service to patriarchal institutions within society, rather than explaining in detail how patriarchy affected not only family institutions, but all sectors of society. Finally, politicians such as Archbishop Makarios should not be presented as father figures of the nation, but rather discussed with a critical eye.

Suggestions: There should be references to all forms of family organisation. Women and men should be presented in roles that are associated both with the private and the public spheres, so that children can deconstruct gender-related stereotypes at home and in the family. The democratic management of family issues should be presented as an alternative. Furthermore, reference to patriarchy and its effects on society should be made across a variety of socio-political institutions and not only in a sporadic way. In addition, an adequate definition of patriarchy should be provided to students, who must not be left to make assumptions regarding key concepts such as this one.

Curricula, commemorations and museum visits

Analysis of curricula, commemorations and museum visits for the Turkish Cypriot community

Curriculum

As a rule, the curricula are developed by the Training Office (Talim Terbiye), under the educational authorities of the Turkish Cypriot community.[6] Teachers define the parts of the curricula that they will cover in each academic semester. These are subsequently sent by the school to the authorities. However, during the research conducted for the purposes of this publication, no curricula could be located regarding Cyprus History Education in the Turkish Cypriot community. Several teachers interviewed following this realisation confirmed that indeed no curriculum is provided to teachers on Cyprus History Education. The only educational materials provided are the history textbooks that are different for every educational year.

The textbooks used since 1971 were replaced in 2004 by the Republican Turkish Party (CTP), on the grounds that the previous books were nationalist and not objective. In 2009, the National Unity Party (UBP), which argued that the previous books evaded issues relating to national identity, introduced new history textbooks that continue to be used to this day (Karahasan and Latif 2010).

Except for textbook materials, criticism could not be developed regarding the content provided for the purposes of this report. During interviews, we observed that each teacher adopted a different approach regarding history teaching. Depending on each individual teacher, sometimes this could have positive consequences, as the present situation gives room for alternative as well as progressive approaches to be implemented.

Commemorations and Museum Visits

Commemorative celebrations in schools are scheduled in the Academic Calendar. These include the following dates: 5 October (World Teachers' Day), 10 November (Commemoration of Atatürk),[7] 24 November (Teachers' Day), Week of 21st December (Commemoration of National Struggle and Martyrs), 13 January (Commemoration of Dr Fazıl Kücük),[8] and 15 January (Commemoration of Rauf Raif Denktaş).[9]

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[6] Legislation No: 31/2000 5(1)(a)

[7] Mustafa Kemal Atatürk (1881–1938) was a Turkish army officer, politician, and the founder and first president of the Republic of Turkey.

[8] Dr Fazıl Küçük (1906–1984) was a Turkish Cypriot politician who held leading positions in Turkish Cypriot nationalist political groups, before becoming the first vice president of the Republic of Cyprus.

[9] Rauf Raif Denktaş (1924–2012) was a Turkish Cypriot politician who held leading positions in Turkish Cypriot nationalist political groups, before becoming the second vice president of the Republic of Cyprus and the founding president of the 'Turkish Republic of Northern Cyprus'.

It is important to note that Teachers' Day (24 November) marks the day that Atatürk was declared the Prime Teacher of the Republic of Turkey, after adopting a new alphabet for the Turkish language.

The materials used in commemorations are not prepared by the 'Ministry of Education', but instead by the 'Directorate of Public Information', which comes under the 'Ministry of Foreign Affairs'.

The commemorations focus on martyrdom and male national heroes. This reflects the attitude found in history textbooks (discussed above). Women and their contribution to society are totally ignored. They are only pictured in secondary roles next to successful leading male characters, or as victims of inter-communal fighting. This not only means that women's contributions are not taught, but also that female students are disempowered.

School museum visits are not planned centrally. Instead, they are organised and realised solely upon the initiative of school teachers, with the approval of school principals.

Analysis of curricula, commemoration and museum visits for the Greek Cypriot community

Curriculum

One of the first steps taken for the restructuring of the curricula in the Greek Cypriot community in 2008 was the establishment of the 'Committee for the Development of Curricula'. This Committee underlines that the mission of 21st-century education is to contribute to the formation of people that are – among other things – 'citizens who shape and experience conditions of equality between the two genders' (Committee's Suggestions: 20). This is also stated in the Introduction of the new curricula publication, where democratic citizenship is said to encompass 'equality between the two genders' (Ministry of Education and Culture/MoEC 2010: 5). In addition, in the context of the development of the new curriculum, the Council of Ministers of the Republic of Cyprus appointed a Committee for Gender and Intercultural Education. However, even though the Committee stresses the 'development of the national, religious and cultural identity in an autonomous and confident way' (Committee's Suggestions: 3), gender identity is left out. At the same time, while there is provision for the prevention of stereotyping, there is no provision for the prevention of negative consequences based on gender discrimination.

The current curricula are considered more progressive and student-centred than previous ones. However, the upper secondary school history textbooks have not yet changed. They are therefore not considered to be in line with the guidelines put forward as part of the educational reform, and their content is inconsistent with the vision for a democratic and human educational system.

In the History Curricula for Secondary Education, multiperspectivity is stressed as one of the specific objectives of history teaching. Nonetheless, since a gender perspective is missing from the current history textbooks, any historical analysis will be inadequate, as multiperspectivity also encompasses gender history. Thus, any effort to explain historical phenomena will be insufficient. Simply focusing on a military and political approach in the study of history is not only deceptive, but also dangerous for the development of democratic citizenship; critical thinking is neglected at the expense of the mere narration of a particular perspective of past events. Moreover, even when the required skills are discussed, one could claim that their development is hindered by the total absence of gender perspective in school textbooks. Regarding the historical period under consideration in this publication, women's history is absent.

In the Methodology part of the History Curriculum, a certain degree of flexibility and autonomy is given to teachers. This could potentially mean that some teachers could introduce the gender

perspective into their teaching. However, considering the lack of in-service training with regard to this discipline and the lack of suggested resources, one doubts whether any innovations actually could take place. Regarding assessment, it is stated that 'since one of the main purposes of the course is to develop historical thinking and – gradually – historical consciousness, oral or written questions should aim not only at checking knowledge, but also at encouraging critical thinking, imagination and inventiveness in students, rather than the memorisation of details and the general listing of events' (MoEC 2010:199). This is restated in the Teacher's Manual.

Concerning the use of images in history textbooks, even though the Teacher's Manual uses a holistic and critical approach to visual source analysis, in the school textbooks under examination here images such as photographs, paintings, posters, etc. are being used in order to reinforce the text. Thus, they also fail to contribute to the 'multiperspectivity' (MoEC 2011: 41) that the new curriculum argues for. 'Cross-thematic and interdisciplinary approaches to history' (MoEC 2011: 45) are undermined by the textbooks currently in use; not only do they fail to assist students to view history through a gender lens, but they also fail to discuss the gender perspective, as does the Teacher's Manual.

Commemorations and Museum Visits

The curriculum used by the Greek Cypriot community (MoEC 2010: 160) mentions that school events for national and historic anniversaries should be conducted in such a way that they constitute an extension of the history class, and an opportunity for a more experiential approach. Furthermore, a circular letter sent to all public schools by the Ministry includes the following statement:

> The events take place not in order to impress anyone, but primarily to expand the students' epistemic background through the presentation of historical, religious, environmental and other issues or events, and to cultivate correct attitudes (of cooperation, mutual aid, mutual respect, self-confidence). That is why these events should be brief, of a quality content, in line with the students' age, and related to matters consistent with the school's goals and our cultural heritage. (MoEC 2004)

Nevertheless, school reality contradicts the values included in the curricula and circular letters. On several occasions involving national celebrations, traditional gender roles are reinforced, women are presented in secondary roles, and their contribution to the development of society is neglected. Additionally, this hinders the holistic development of girls in public schools, and disempowers them from taking initiatives for changing the status quo regarding equality in society.

The museums and sites usually visited by High Schools (and relating to the historical period discussed here) are on the whole associated with military and political history, and the role of great men or heroes. Therefore, even though the Teacher's Manual suggests that 'such visits play an important role in the development of historical thinking and awareness, the cultivation of historical skills and understanding of the past' (MoEC 2011: 52), this is contradicted by everyday school practices.

Conclusion

As made evident from the research conducted for the purposes of this Guide, history teaching in Cyprus is in need of deep structural change in order to be inclusive of women and other groups that have been largely left out of its curriculum. The overwhelming reference to political and military history, as well as the structuring of textbooks to mainly reflect the achievements of 'great men', leaves limited space for a comprehensive presentation of women's stories. This includes their everyday lives, their struggle for recognition in different sectors, and their achievements in arts and literature. There is also a need to include more social and cultural history within the textbooks, so as to better represent the multiple realities of the majority of both women and men, and not simply the higher echelons of society.

Furthermore, women's presence must be mainstreamed throughout the textbooks, as their sporadic or compartmentalised mention within the textbooks presents them as an addition to the major historical narrative and not as active participants within it. In this way, the learner can become aware that women had, and continue to have, equal importance in society by occupying an equal place in their representation within school textbooks. In addition, women need to be presented in active roles as well as in a diversity of professions and occupations, as is the case with men, in order to resist monolithic, passive or romanticised versions of women characters. Finally, women need to remain visible within the textbooks by not being hidden under grammatically masculinised categories, as in the case of Greek Cypriot textbooks, or under categories including general anonymised categories such as 'population'. Museum visits and other types of 'hidden history education' should also consider including in their agenda visits to places that depict the social and cultural history of the Cypriot people, as well as encourage their pupils to question the possible limitations of such places.

CHAPTER III: INTERVENTION

In this part of the guide, you will find eight lesson plans for teaching history from a gender perspective. Each lesson plan includes *Teacher's Notes* with Key Questions, Background, Duration, Learning Outcomes, Description of Activities, Notes and Follow-up Activities; and *Handouts* for Students on the specific Activities. It is worth mentioning here that women's experience is very diverse; therefore, it would have been impossible to cover everything through our lesson plans. These plans simply offer ideas and examples that educators can adjust according to their class's needs, time restraints, and the age of their students.

KNOWLEDGE	SKILLS	TEACHING AIMS
• Learn key concepts such as: change, continuity, similarity, difference, progress, regression, stagnation, cause and effect, rights, social justice and equality	• Critical thinking	Help students:
	• Problem solving	• Promote historical thinking and understanding
	• Communication	• Have a better understanding of the world
	• Collaboration	• Achieve historical literacy
• The role of women in shaping Cypriot society	• Creativity	• Navigate their lives in an informed and critical manner
	• Innovation	
• Important milestones in women's history in Cyprus	• Analyse primary sources	• Acquire an enhanced sense of agency and critical thinking
	• Understand cause and effect	

Thematic Organisation

1. Gender as a (Missing) Lens: Becoming the Researcher (L.P. 1)

2. Addressing the Gap:

   a. A Place in Politics (L.P. 2)

   b. Cultural Production of Women (L.P. 3)

   c. Women as Modern Peacemakers (L.P. 4)

   d. Women's Access to Education through Time (L.P. 5)

   e. Providing Space and Voice in History: Cypriot Women's Labour in the Early 20th Century (L.P. 6)

3. Researching Community Histories: Women's Lives in the 20th Century (L.P. 7)

4. Change and Continuity - Women's Lives since 1878 (L.P. 8)

> Gender history has a twofold objective: to explore the experiences of men and women in history in a comparative manner, and to use gender as 'a useful category of historical analysis' to challenge the mainstream foundations of historical analyses themselves.
>
> (Scott 1985)

Lesson Plan 1: Gender as a (Missing) Lens: Becoming the Researcher

'For most of history, Anonymous was a woman'

Virginia Woolf

TEACHER'S NOTES

Key question: How are women and men represented in school history textbooks? What kind of events are the textbooks focusing on?

Background: This exercise serves a number of aims: (a) To provide visibility to the groups and types of people that are represented or underrepresented in history textbooks; (b) To give pupils the opportunity and skills to explore power dynamics within a textbook; explore issues of allocation of space in the books and the minimisation of women through spatial politics; (c) To enhance the analytical and critical skills of students through textbook analysis from a gender perspective; and (d) To increase awareness of dominant notions of masculinity and the selectivity of history and curricula.

TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
2 mins	Reflect on their existing ideas about history [this is a brainstorming activity].	Students are given a few minutes to think about what kinds of events, people or thoughts come to mind when they hear the word 'history': what is history, what comes to mind when you think about history?	Note their answers on the blackboard. You can also prepare paper glasses or lenses and distribute them to pupils telling them to put on their 'gender glasses' today.
15 mins	Develop analytical and critical skills of textbook analysis from a gender perspective.	Students flip through the textbooks beginning from the year 1878 to the end and write down the names and attributes of the people that are most frequently represented, as well as the type of events and people given more physical space in the textbooks.	Separate students into groups and allocate a chapter to each group. Provide each group with Students' card. Each group should have one student taking notes and one or two presenting the results of the research. You will need scissors to cut off the Students' card.
12 mins	Enhance their presentation and teamwork skills.	Short presentations of 3 mins each by each of the groups.	You will need flipchart paper and markers.
15 mins	Think critically about the ways gender bias works and is promoted within our history and culture. Enhance their discussion skills.	Debriefing-Plenary: Gather all pupils together to discuss the activity using the questions on the debriefing card as a guide.	

Follow-up activity: Encourage students to look with a gender lens into other chapters of history textbooks, or into other school textbooks, such as Language or Social Sciences textbooks, and consider how men and women are depicted and represented in those. You could also make a field trip and consider how public art, such as monuments and statues, depict and represent the lives of women and men.

Tip for teachers: Students may say that due to gender inequality, men were the main actors in historical events. This can be partly true, if talking about high political and military positions. However, there are a whole range of other sectors where both women and men were active, and these should be fairly represented in a textbook. Privileging military or political history can be seen as an outcome of a patriarchal view of doing history. For a definition of patriarchy, see the Glossary at the end of this book.

Debriefing-Plenary

- Who are the people most frequently represented in the text and why?

- What kinds of events are mostly mentioned in the textbooks? Give examples.

- What types of events are missing (for example, everyday life events, social history)? How do you think this contributes to inequality?

- What could be the cause of women's absence from the textbooks? Were they mentioned in a sporadic way, or is women's presence regular throughout the text?

- What does that say about how patriarchy and privilege work? Is equal space provided to all? Is there a lack of balance that we might need to redress?

& -

HANDOUT FOR STUDENTS

Students' card:

Here are some tips about what you can look for in the textbooks:

- Who are the people most frequently represented, and discussed in more detail, in the textbook?

- What are their attributes? Are they rich? Do they have military or other kinds of power? What work do they do? Are they in a position of power? Are they everyday people?

- Are they men? Are they women?

- When are women mentioned in the text? Are they given equal space as men, or are they presented in a sporadic manner in the textbooks?

- What are the professions that men are most frequently depicted as doing? What about women? Are there professions where it is not clear whether they are exercised by women or men?

- [For Greek-Cypriot pupils] In what grammatical gender are the professions mentioned in the textbook? Does this affect the visibility of women in history?

Lesson Plan 2: A Place in Politics

TEACHER'S NOTES

Key question: Why are there so few women in politics?

Background: During British rule, the colonial administration set up a local group, known as the Legislative Council, to help run things. The Legislative Council had nine elected Greek Cypriot members, three elected Turkish Cypriot members, and six appointed British members, who represented those who owned land and paid taxes. In reality, the group had minimal power. Only men could vote, and many men could not read, write, or travel the long distances required for casting their vote when there was an election for the Council. In 1906 a plan was agreed to allow some women to vote in the elections for educational committees, but after only one election islanders opposed to the idea of women voting. In 1930 the idea of allowing women to vote on educational matters was raised again, this time by a Greek Cypriot member of the Legislative Council, Kyriakos Rossides, but once more locals opposed to it. Tension between different groups in Cyprus caused the British to suspend general elections from the 1930s until 1960; local elections only resumed in 1943. Cypriot women were only able to fully participate in elections in 1960 (when the Republic of Cyprus was founded). Naturally some women did talk about women's rights throughout the twentieth century, but it was a fairly small group of mainly well educated women who were the most active. All through history there have been strong women actively working for change. Unfortunately not many names or details about them survive in historical sources.

A combination of class, gender, lack of an organised women's movement, and the colonial rule in Cyprus shaped a background that delayed the recognition of women's political rights in Cyprus. This continues to affect the political reality of Cypriot women's participation in politics to this day.

TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
2 mins	Show knowledge that women were not expected to play a part in politics, and explain reasons for this.	Stimulus activity: Class elections. **Give chocolate to some students in the class. Tell the class that only those with chocolate can stand for election or vote for class representatives.**	Materials: Chocolate
1.5 mins	Explain the nature of gender inequality and what this might represent about other forms of discrimination.	Discussion follows. Students without chocolate are asked how not being able to participate made them feel. What could be the reason behind the inequality of opportunity? (Although part of the same classroom 'community', inequality still existed.) Write down the important points that arise.	Materials: Board, marker
1 mins	Understand the subject of suffrage in Cyprus.	Source A: Question to trigger discussion about the issue.	Materials: Handouts
15 mins	Work with historical resources in groups.	Source B1/B2: Citations from the articles of Persephone Papadopoulou and Ulviye Mithat are handed out to students. Do they agree? Source C1/C2: Reaction 1 and Reaction 2. Why do they think they failed to secure change? Contestation.	Materials Handouts
5 mins	Understand the background of women's suffrage in Cyprus/the world.	Event cards: Why did it take so long? Give students the event cards and ask them to put them in chronological order.	Materials: Event cards
5 mins	Consider cause and consequence and progress.	In a plenary discuss the current situation and build expectation for students to change this inequality. Give sweets to the ones who had not taken chocolate before, as they exit the classroom.	Materials : Chocolate

Follow-up activity: Think about other important dates/events/issues that have affected the lives of women and improved women's rights that are not included in the textbooks. Find one other historical source, research and write a page-long essay on it. Tips for sources: State library, local archives (newspapers, magazines, etc.), interviews with parents/grandparents, etc.

SOURCE A:

Are women not capable of making political decisions?

SOURCE B1:

Persephone Papadopoulou:* *'Why were women's national sentiments excluded from such a serious endeavour?'*

On the exclusion of women voting at a referendum organised in 1914 for Cyprus's independence from Britain.

*Persephone Papadopoulou was the director, owner and chief editor of the women's fortnightly magazine Estiades, published in Cyprus between November 1913 and May 1915. The above quotation is taken from an article called 'The Referenda', which appeared in issue 16 of *Estiades* (1914); quoted in Agapiou-Josephides (2012: 461).

SOURCE B2:

Ulviye Tecelli:* *'[Men] would get together during times of defence or attack to form something like a war council, and they would elect a leader. These wartime meetings provided the model for today's parliament, and these leaders provided the model for today's sovereigns. … This conviction of women started centuries ago, depriving women of every civil right.'*

*Ulviye Tecelli was a columnist for various newspapers in Cyprus between 1935 and 1940, writing about matters concerning the rights of Turkish Cypriot women. The above quotation comes from her article 'Why did women fall behind men?', published in *Ses Gazetesi*, 17 October 1935; quoted in Azgın (1998: 20–21).

Source C1 - M. Hakkı:
'The reason women fell behind men is that their brains are smaller and they are less able and [less] strong than men.'

Given as a response to Ulviye Tecelli's argument (see Source B2). Source: Ses Gazetesi, 24 October 1935; quoted in Azgın (1998: 54).

Source C2 - Bishop Nicodemos:

'Women are not demanding the right to vote; why provide them with a right they are not asking for?'

Argument made when women's suffrage was discussed at the Legislative Council in 1930; quoted in Agapiou-Josephides (2012: 460).

EVENT CARDS!

India realised universal suffrage for both men and women three years after independence from Britain in 1947.	Finland was the first country to give all persons of age the right to vote and stand for elections, regardless of wealth, race or social class, in 1906.	The same year that British Colonial Rule began in Cyprus (1878), a Legislative Council – with 9 Greek Cypriot, 3 Turkish Cypriot and 6 appointed British members – was established.
Today, women's participation in politics in Cyprus is among the lowest in Europe. It is also lower than in many developing countries across the world.	In 1930, Greek Cypriot member of the Legislative Council Kyriakos Rossides proposed giving women the right to vote for the Legislative Council. His proposal was rejected.	Universal suffrage for all citizens including women becomes a reality with the establishment of the Republic of Cyprus in 1960.
Tax-paying women's suffrage for the Education Committee was approved by the British administration in 1906. It was abolished after the first elections due to controversy.	All States in the USA gave women the right to vote with a Federal Law passed in 1920, after decade-long struggles of women's movements.	Between 1931 and 1960 no elections for the Legislative Council were held, following an uprising by Cypriots demanding independence from Britain. Local elections resumed in 1943, with women not being allowed to vote.

Lesson Plan 3: Cultural Production of Women

TEACHER'S NOTES

Key question: What can a study of art tell us about gender roles in Cyprus?

Background: Women have been active in artistic production, be it in painting, music, drama, or poetry, but often men's contributions have been given more attention in historical analysis. Further research needs to be done to uncover the work of women, and to help us understand the living and working conditions of women in the past. In addition to bringing attention to artists, the artistic content itself is significant as a historical record. Depictions of women/men in art can be critically analysed, along with inquiries regarding the nature of historic sources and the utility/reliability of those sources. Does depiction always overlap with actual lived experiences? Does it matter who commisions the artist?

TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
10 mins	Deduct historical information from a visual source.	Students are paired. They are then handed Source A, and asked to think individually about the following: 1. What can I see women and men doing in this painting? 2. What can I infer about Cypriot men and women's lives? 3. What would I like to ask the artist? 4. What would I like to ask a gender historian about this artwork?	Materials: Handout with painting (Source A) in the middle and four questions around it.
10 mins	Present the findings of a historical inquiry.	Students are asked to share their findings.	N/A
5 mins	Critically analyse the nature of a historical source.	Discussion: • Can the depiction of what people did and what they actually did be different? • What is produced is what would sell or what was commissioned, etc. • Art as a form of propaganda and power. • This painting was created by a man. Does it matter?	N/A
15 mins	Recognise the presence/ contribution of women artists.	Making a gallery of women artists: Teachers put up examples of works of art (printed out before going to class) produced by women who lived in Cyprus with biographical information about them. They then ask students to take Source B and walk around the classroom, taking the necessary notes on the document. They finally share their findings about women's art.	Materials: 6 examples of women's art produced in Cyprus in printed form to put up on classroom walls, together with relevant biographical information; tape; Source B handouts.

Follow-up activity: As a group activity/homework, students can create scrapbooks with works of Cypriot or Cyprus-based woman artists. Each group can be assigned an art form (poetry, painting, music, etc.), or the groups can themselves decide on the content and organisation of the scrapbook.

SOURCE A:

What can I see men and women doing in this painting?

What can I infer about Cypriot men and women's lives?

What would I like to ask the artist?

What would I like to ask a gender historian about this artwork?

SOURCE B:

NAME	DATE OF BIRTH AND DATE OF DEATH	KEY THEMES IN HER WORK
A		
B		
C		
D		
E		
F		

Lesson Plan 4: Women as Modern Peacemakers

TEACHER'S NOTES

Key question: Is the role of women in peace-building in Cyprus a 'hidden history'? How long has the negotiation process been taking place in Cyprus? Who has been participating actively in the negotiations and why? How far have women been excluded from the negotiation process? Why have women been forming groups – in the world and, more specifically, in Cyprus – for the promotion of peace?

Background: The negotiation process for finding a political settlement to the Cyprus Issue has largely been carried out by the male members of the two main communities. Women, as well as minority groups, have been excluded from the process. Nevertheless, women from both sides of the divide have been coming together for several years, in an effort to intervene in the negotiations and promote peace in Cyprus.

TIME	LEARNING OUTCOMES STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
5 mins	Have chronological awareness of the main outlines of the negotiation process between the two communities.	Students form a chronological timeline using **Source A** cards, dealing with the negotiation process in Cyprus from 1963 onwards.	For classes in the Turkish Cypriot community, this can be implemented following the last sections in 8th and 10th class history books. Students are asked *what patterns they see in the negotiating leaders' lists.*
10 mins	Problematise the fact that the negotiations have been carried out almost exclusively by men from the island's two main communities.	Students are shown the pictures from **Source B**, taken at different times during negotiations since 1963.	Ask students whether they can name social groups that are missing from the process.
5 mins	Show an awareness of major women's peace initiatives around the world.	The teacher draws the timeline of major women's peace initiatives around the world, and gives a brief introduction as provided in **Source C**.	Ask students why women around the world have felt the need to form such initiatives.
10 mins	Show an awareness of major women's peace initiatives in Cyprus.	The students place the Women's Peace Initiatives in Cyprus in the correct order using **Source D** (cut out and provided as *event cards*).	Ask students why women in Cyprus have felt the need to form such initiatives.
10 mins	Demonstrate an understanding of multiperspectivity with regard to peace-building, as well as of the variety of contributions made.	Plenary discussion on hidden histories, privileged narratives, bias/motives/ control of official records/comfort with narratives and multiperceptivity.	Explain that some people find conflict and reconciliation to be painful, but are nevertheless willing to consider reconciliation for the benefit of the wider society.

Follow-up activity: *Students are given the task to prepare a presentation on an activity organised by women's groups in Cyprus through online research.*

SOURCE A

Cards to draw a chronological timeline of the negotiation process from 1963 to 2015:

1. 1964–74: Rauf Denktaş – Glafcos Clerides	2. 1975: Rauf Denktaş – Glafcos Clerides	3. 1977: Rauf Denktaş – Archbishop Makarios III	4. 1978–79: Rauf Denktaş – Spyros Kyprianou
5. 1980–85: Rauf Denktaş – Spyros Kyprianou	6. 1988–90: Rauf Denktaş – George Vasiliou	7. 1992–94: Rauf Denktaş – Glafcos Clerides	8. 1997–2003: Rauf Denktaş – Glafcos Clerides
9. 2003–2004: Rauf Denktaş – Tassos Papadopoulos	10. 2006–2008: Mehmet Ali Talat – Tassos Papadopoulos	11. 2008–2010: Mehmet Ali Talat – Demetris Christofias	12. 2010–2013: Derviş Eroğlu – Demetris Christofias
13. 2014: Derviş Eroğlu – Nicos Anastasiades	14. 2015– : Mustafa Akinci – Nicos Anastasiades		

SOURCE B

Pictures of negotiators taken from the press, 1963 to 2015

25 June 1968, *Bozkurt*

27 June 1977, *Halkın Sesi*

19 May 1979, *Cyprus Mail*

10 March 1993, *Halkın Sesi*

28 March 2008, *Halkın Sesi*

12 September 2011, *Halkın Sesi*

SOURCE C
Timeline of major women's peace initiatives around the world:

- **Shoals of Peace Women:** Involved women in Britain. The group's main aim was to put an end to civil war. They seized British parliament wearing white ribbons in the **17th century**.

- **International Women Suffrage Alliance:** Involved women in Europe and North America. They were organised in the **years before World War I**, in order to try to prevent the war.

- **The Women's International League for Peace and Freedom:** Involved women from Europe and North America. It was set up by the International Congress of Women in the Hague, in **April 1915**. Its aim was to stop World War I.

- **Women's Strike for Peace:** Involved women in the United States. It was formed in **1961**. This group took a stance against the arms race, nuclear weapons, and the war in Vietnam.

- **Women in Black:** Involves a worldwide network of women. The first group was formed by Israeli women in Jerusalem **in 1988**, following the outbreak of the First Intifada, a Palestinian uprising against the Israeli occupation of Palestinian territories (December 1987 to 1991). Its main aim is to challenge different governments' militarist policies.

- **Women's Initiative for Peace:** Involves women from Greece and Turkey. The group was formed in **1998**. Its aim is to promote peace between Greece and Turkey from a women's perspective.

SOURCE D
Timeline of major women's peace initiatives in Cyprus:

Women's Civic Initiative for Peace:
Involved Turkish Cypriot Women. The group was formed by various women's groups in 1999. The group aimed to help create a culture of peace in Cyprus, as well as to empower women.

Hands Across the Divide:
Involves women from different communities in Cyprus across the divide. It was established in 2002. It aims to promote reconciliation and peaceful cohabitation for all people living in Cyprus.

Women Walk Home:
Involved Greek Cypriot women. Beginning in 1987, the group organised marches attempting to walk across the Green Line. The group's aims included reunification of Cyprus and peaceful coexistence of the two main communities in Cyprus, without outside interference or man-made barriers.

The Gender Advisory Team:
Involves women from different communities in Cyprus across the divide. It was established in 2009. It aims to integrate gender equality into the peace negotiations in Cyprus and peace processes post-conflict.

Lesson Plan 5: Women's Access to Education Through Time

TEACHER'S NOTES

Key question: What does the evidence tell us about the attitude towards gender in Cypriot society/ schools in 1913, and have there been changes since?

Background: Women's access to education in Cyprus has been changing over time as a result of their changing status, expectations and developments in society's norms and values. This lesson offers the chance to explore this using 20th-century models of schooling at different points in time. It also gives students the opportunity to find out about (or explore) change and continuity.

TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
10 mins	Become aware of developments in girls' education in Cyprus.	Teacher provides a brief introduction from **Source A**.	
15 mins	Compare and contrast photographs; consider change and continuity; consider diversity of experience.	Comparison of differences between photos taken between 1913 and 1960 in different schools (**Sources B** and **C**).	Changes in gender differences through time should be highlighted.
15 mins	Consider the significance of change and continuity; make observations about changing values and expectations over time.	Plenary discussion on chronological changes in women's access to education and the perception of women in society throughout history.	Steer the discussion to focus on whether changes have had an effect on the lives and perception of women in society. Discuss the nature of short- and long-term causes and consequences of change.

Follow-up activity: Talk to parents/grandparents about their experiences. Write a short report about it, and bring photos along, if there are any. Students may be provided with sample key questions in order to initiate dialogue, such as: *'Did you go to school? What grade did you study to? What subjects were you taught at school? Why did/didn't you continue studying? Whose decision was it?'*

SOURCE A
Steering the discussion:

- Girls' education did not use to be as important for parents as boys' education, as schooling increased the boys' earning power in a more noticeable manner (Weir 1952: 62).

- In 1925, it was reported that whether girls should be educated or not was a topic of discussion in a staff meeting in a secondary school (*Eleftheria*, 11 April 1925; Weir 1952: 64).

- An official report discussed the fact that in many schools girls were receiving the same education as boys. In 1951, the British authorities introduced sewing and cookery as compulsory courses in all secondary schools for girls (Weir 1952: 296–97).

- In 1928 there were around 64,000 children from 6 to 12 years of age in Cyprus. Only 48,000 of these were registered in schools, 12,000 of which were girls (Weir 1952: 62).

- In 1938 there were 25,891 boys and 19,929 girls in elementary schools (Weir 1952: 62). In 1945–46 there were 29,574 boys and 24,944 girls in elementary schools (*Colonial Reports Annual*, 1946; Weir 1952: 63). Numerical equality in primary education between sexes was only achieved after 1960, when elementary education was made compulsory for all.

- The first girls' primary schools opened in 1856 (Greek Cypriot community), 1888 (Turkish Cypriot community), and 1902 (Armenian community; Hadjilyra 2009).

- The first secondary school for girls was established by Miss Fluhart in Larnaca in 1878 (Weir 1952: 63). The language of instruction was English. It operated from 1878 to 1882, and then again from 1887 to 1891 (Weir 1952: 63).

- The second secondary school for girls was established in Nicosia in 1901. This was Victoria Girls' School, attended by Turkish Cypriot girls (Weir 1952: 63). Although there were no secondary schools at the time for Greek Cypriot girls, some necessary provisions were made in elementary schools in three major towns (Nicosia, Larnaca and Limassol) for more advanced subjects to be taught (Sleght 1949–50; Weir 1952: 64). The third secondary school for girls opened in Limassol in 1912 (*Eleftheria*, 22 January 1912; Weir 1952: 64).

- By the year 1945, of a total of 43 secondary schools in Cyprus, 14 were for boys, nine were for girls, and 20 were mixed. Of those, 27 were Greek Orthodox, six were Muslim, three were Armenian, and seven were for students of all denominations. (*A Ten-Year Programme of Development for Cyprus*, 51; Weir 1952: 33).

Pictures of Elementary Schools, 1900s to 1950s:

Paphos Samara Village Elementary School (1920)

Komi Kebir Elementary School, female students and teacher (1930)

Agia Sophia [Ayasofya] Elementary School (1916–17)

Nicosia Upper Secondary School (1907)

Victoria Girls' School (1920)

Victoria Girls' School (1931–34)

Nicosia Haydarpaşa High School (1945)

Victoria Girls' School (1954)

Morphou Gymnasium (1926)

Lesson Plan 6: Providing Space and Voice in History: Cypriot Women's Labour in the Early 20ᵗʰ Century

Key question: What were women's multiple roles within Cypriot society, and what was their contribution to various socio-economic sectors in the first half of the 20ᵗʰ century?

Background: This activity aims to explore women's roles and contribution to various sectors of labour during the first half of the 20ᵗʰ century. It further aims to: (a) Deconstruct gender-biased perceptions regarding women's roles in the economy and within the household (for example, the view that women only took care of their families and did not have other occupations); (b) Make the 'hidden' and unpaid work of Cypriot women visible; and (c) Provide visibility to the working and everyday lives of women workers in factories and agriculture, as well as to their struggles for labour rights.

TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
5 mins	Reflect on pre-existing knowledge about women in history (brainstorming activity).	Question for students: What do they think women's lives were like in the first half of the 20ᵗʰ century?	Write 3-4 of the main characteristics mentioned by the students on the blackboard.
15 mins	Work with multiple resources and explore the multiple roles and contribution of women to the island's working life.	Divide students into an even number of groups, and provide all groups with a copy of the Students' Card (see below). Give Worksheets 1 and 3 to half of the groups, and Worksheet 2 to the other half. After ca. 7 minutes, ask groups to exchange their Worksheets, so that all students get the opportunity to look at all materials.	Ask students to consider the questions on the Students' Card when they go through the material, and advise them to take notes when answering the questions. Materials: Scissors to cut off Students' Cards from Handouts.
15 mins	Develop their presentation skills, democratic participation and teamwork skills.	Ask the groups to prepare short, 3-minute presentations by answering the questions on the Students' Card. They should write their answers on flipchart paper, once they all agree on what should be written. Each group should then appoint 1-2 people to present their findings to a plenary.	Materials: Flipchart paper and markers.
10 mins	Think critically about the ways in which gender bias works, as well as how it is promoted within our history and culture; develop discussion skills.	Debriefing/plenary: Gather all students together to discuss the activity.	Questions to be asked: What impressed them the most? What did they learn about history as a discipline and about Cypriot women's history in particular?

Students' Card: Try to explore the following questions through the material provided:

•   What roles did women in Cyprus appear to have in the first half of the 20th century?

•   What conclusions could we draw about their everyday lives from the available sources? Does it appear that women had double working roles – for instance, in the fields and at home?

•   Could we consider these to be reliable historical sources? Why do you think material on women's labour can mainly be found in visual and oral history material?

•   What were women's main demands in terms of labour rights?

Worksheet 1: Photos and paintings relating to women's labour in Cyprus

1

2

3

4

1. Workers in a quarry in Paphos, breaking flints under the supervision of a foreman. Photo taken in 1924 (PEO 1991).

2. 'Fournisma psomiou' [Baking bread], by Giannis Pelekanos (2007).

3. Women workers in a tobacco factory sorting out tobacco. Photo taken in 1906 (PEO 1991).

4. 'Synaoun dematia' [Bundling sheaves], by Michael Kasialos.

Worksheet 2

Testimony by Chrystalleni Milioti (born in Varosha, 1924), worker at P. Ioannou Spinnery*

'P. Ioannou's Spinnery was founded in 1906 in Famagusta, and remained in operation until 1948. It employed about 70 people, mostly women. … As the older women workers used to say, the working conditions were very unhealthy, the working hours were between 10 and 12 every day, and the day's pay ranged from 6 to 12 piastres. The behaviour of those in charge [of the factory] was unacceptable. In some cases the forewomen would beat up the women workers, mostly young girls of 10 to 15 years of age.

From the cotton one had to remove the kokkoni [cottonseed]. Then the cotton was taken to the mills for cleaning and to turn into a wick: thick first, then thinner and thinner, until it was turned into a thread. The girls put the thread bobbins inside baskets, brought them to preheated kilns, and then put them on spinning wheels to turn them into yarns. It was a very intensive and difficult job, especially for 12-year-old girls. …

Work itself and the conditions of work were very difficult, and that's why there were strikes in the spinnery, in 1938, 1942 and 1947. I remember the strike of 1938. The women workers, not able to endure suppression anymore, asked for eight-hour days, a raise in their daily earnings, and better treatment by the foremen. The employer did not accept these requests and so a strike took place. With the encouragement of their siblings and parents the women workers went on strike, but the male workers did not. In this way there was a breakup [among workers], which meant that the strike failed after two-and-a-half months. …

In 1942, when the spinnery's personnel had become better organised (which was [then] also the case for the working class in the whole of Cyprus), [the workers] submitted their requests anew asking for eight-hour working days, 30% to 40% raise in their daily earnings, the right to breakfast during working hours and good treatment. Their requests were once more rejected, so there was a strike again. This time everyone took part, both men and women, and [so] they won'.

* Extract taken from *Fighting for Life: Memories of Veterans*, by Pantelis Varnavas (1990: 149–50).

Excerpt from an interview with Despoina Panaou, born into a farming family in Assia in 1931*

'When we were young life was different. There were four children [in the family], three daughters and a son. My father was a field guard, but he also had some land that he used to give to someone else to cultivate. When my brother was old enough, he was the one cultivating our land with our help. We were going out in the fields, we were helping out too. My brother was a farmer, he went out to cultivate the fields with the horses, we were staying at home, doing the house chores. Then during the summer we used to go out into the fields to mow the wheat, the barley. … We were the ones who bundled the sheaves, they [the men] mowed them with the scythe and we bundled them up.

It was a tough life, the women going out in the fields, and especially if you had young children; there were women who were taking their babies with them in the fields. I used to go with my brother, loading the bundles and taking them to a place where we threshed them. We were using a piece of wood called *voukani* that had small stones on it, and we used to put that on top of the bundles, stand on it and then tie the horses to the wood. The horses went round and round, and in this way hay was produced. We winnowed the hay in the air, so that it could be separated into wheat and barley – it was a lot of trouble doing that. The aim was to produce wheat and barley, as people lived from these. The wheat we women used to take to the mill – we had two mills in the village – to make flour, back then all of us used to knead, we had ovens in our houses, it was the job of women.

Many women found this type of work difficult … but at the time there weren't other places [for women] to work, you worked in the family. There were families that didn't have their own fields, so they used to work in someone else's. We had uncles who were farmers, and during the summer we would all come together to mow. One day we would go to the fields of one of our uncles, the next day to the fields of another. … You also had to do your housework; some women knitted, others weaved on the loom, these were girls' chores, a family's clothing like sheets, etc., we used to weave them. Women prepared their own dowry. … We also had animals, chickens, rabbits, pigeons, we had them in cages and we were breeding them, it was women who were responsible for these, this was a woman's job'.

* Interview conducted by Georgina Christou on 11 July 2015.

Worksheet 3

English translation: 'Hurray for the Pancyprian Rally of the Women Workers of Cyprus. The Pancyprian Rally of Women Workers will take place on the 25th of September [1955] at the Royal Cinema in Nicosia. One of the issues to be discussed in the Rally will be Social Insurance. The women workers will ask the Government for Social Insurance, in order to be provided with benefits, medical examination and medicines whenever they become ill, with pension that will protect the widows as well as the orphans of male and female workers. No woman worker should be absent from this Rally.'

The caption under the photo reads: 'Widow from Kalo Chorio Lefkas and 2 of her 5 orphans. Her husband was killed at the mines. There are dozens, hundreds of widows and orphans such as these ones in Cyprus, without any protection. That is why the Government must introduce Social Insurance to secure their protection.'

Pamphlet taken from Varnavas 1997: 82.

Key question: What does women's experience during the 20th century tell us about Cyprus? What was women's role in the development of contemporary Cypriot society?

Background: When studying the recent past of a community, it is always useful to consult the histories of living people. According to AHDR, 'oral history focuses primarily on oral sources and composes histories by systematically recording, preserving and interpreting living peoples' stories, memories and testimonies' (2011: 5). This way, we are bringing together different kinds of evidence, thus creating a more holistic understanding of history. In this lesson plan, we aim to facilitate the understanding of how we can deconstruct patriarchal or hegemonic power relations, and of how women's histories can shed new light on history. When working with oral history projects, please consult AHDR's publication *Introducing Oral History: When Living People's Stories become History* (2011). This is available both online (www.ahdr.info) and in hard copy from the AHDR office, located at the Home for Cooperation.

TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
5 mins	Understand the importance of oral history (-ies) within the school History curriculum.	Students discuss the following in groups: 'Why do you think the oral stories of everyday people are important for the construction of History?' Discussion in plenary.	Materials: Students' notepads
7 mins	Understand what steps is necessary to follow when designing an interview for an oral history project.	Power Point presentation by the teacher: • Things to think about before the interview • Ethics • Things to do before the interview • The interview itself • After the interview Discussion.	Material for preparing the presentation can be found in AHDR's *Introducing Oral History* (2011). Other materials: Projector and computer. Handouts of the presentation/steps.
15 mins	Work collectively and collaboratively, and critically engage in a discussion about the selection of historical sources and historical significance.	Students are divided into groups of 3 or 4 (depending on the size of the class), and **brainstorm on possible themes** from women's lives, which are both interesting and can be explored through oral history. They then **decide on a person who would be interesting, accessible and reliable to approach** for an interview on the selected topic. They also think about how they will approach that person.	This process can take place the other way around.
11 mins	Choose and prioritise the right questions for an oral history interview.	What makes a good question? Are these questions helping you raise the issue of women's contribution to society? Pupils prioritise the sample questions provided on their spreadsheet, before writing their own sample questions for their interview (Handout – Activity 2).	The teacher walks around the room offering her/his assistance to different groups. S/he also needs to clarify what we mean by 'contribution'.
2 mins	Closing	A timeframe/deadline is set for the completion of the oral history task. Pupils are provided with the necessary equipment.	

Follow-up activity: Students conduct their interviews and send a thank-you note to their interviewee. They present the results in the classroom plenary, and design a multimedia or media project to present in school.

1. For more information on **how to conduct an interview for an Oral History Project**, please refer to AHDR's publication *Introducing Oral History: When Living People's Stories become History* (2011) (available from www.ahdr.info).

2. **Cut out the following question cards. As a group, decide on how important each card is when conducting an oral history interview. Place it right in the centre of the target if highly important, further out if not so important, and off the target if not important at all!**

Sample questions for the following topic:

'How did women's roles in society change in Cyprus during your lifetime?'

Where were you born?	Where did you grow up as a child?
What did your parents do for a living?	Would you say your family was fairly typical? Why? Why not?
Where did you attend school?	What did you wear at school?
What did you wear at home?	What did you wear when out of the house/on special occasions?
Who designed/made/bought your clothes?	Would you like to share any photos of your childhood/youth/wedding with us?
Do you think that the way women used to dress in the past also reflected the societal norms of the time?	Do you think that women's fashion reflects women's position in society?
Is there anything else you would like to share with us?	When you were very young, were attitudes towards women different from today's? If yes, in what ways? Why have they changed?
Is there anything else you would like to share with us?	- -
- -	- -

3. **Follow-up activity – Computer activity:** For resources, further reading on oral history and examples of interviews, you can visit:

Step-by-Step Guide to Oral History:

http://dohistory.org/on_your_own/toolkit/oralHistory.html

Student interviews of elders who witnessed key historic events in the 20th century:

http://www.tellingstories.org

Remember: **Being mindful of ethics ensures responsible research conduct and ability to protect both interviewees and interviewers!**

Lesson Plan 8: Change and Continuity: Women's Lives since 1878

TEACHER'S NOTES

Key question: Have women's lives changed in the last 100 years (from the time your great-grandmother was born to the present day)? In what ways have women's lives stayed the same during this period? Do you think change and continuity have been the same for all women in Cyprus? Why? Why not?

Background: Change and continuity: Students acquire a different understanding of the past once they stop viewing it as a series or list of events. This simplistic view of the past or misunderstanding gives place to a more complex and holistic view of history as a combination of continuity and change. Through the concept of similarity and difference, teachers are asked to assist their students in understanding that historical events had/have a different impact on different parts of the population or society. In this way, we avoid generalisations and a sense of false homogeneity, in addition to learners being engaged with the concept of diversity.

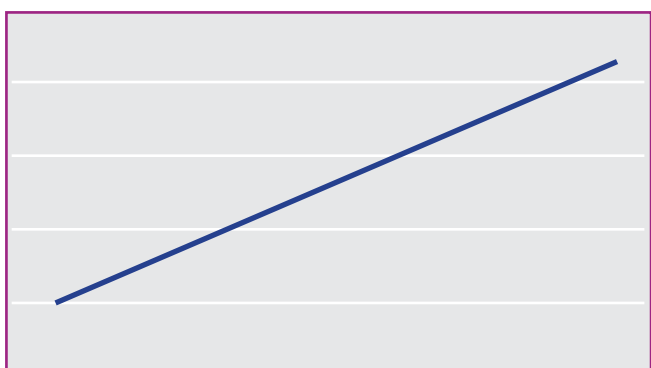| TIME	LEARNING OUTCOME STUDENTS WILL BE ABLE TO:	ACTIVITY	NOTES
7 mins	Familiarise themselves with definitions of different important historical terms.	Activity 1: Match different historical terms with their definitions.	Students are divided into groups. The teacher walks around the room assisting them to match the terms with their definitions.
7 mins	Learn to work co-operatively. Understand the nature of change and continuity. Understand that change is not evenly paced.	Activity 2: Change and continuity through the study of graphs.	The teacher presents the graphs and explains the nature of change and continuity in history. Teachers are advised to use other lesson plans included in this publication to draw connections and offer ideas to students for the completion of this exercise.
6 mins	Learn how to measure change in women's history and develop analytical skills.	Activity 3: Plenary discussion.	The teacher helps students to match the terms found in the two columns of Activity 1, and to discuss the graphs in Activity 2 in relation to women's history (in Cyprus or elsewhere). S/he asks for examples from the history of Cyprus from 1878 to today.
10 mins	Understand how changes in Cypriot society have affected diverse groups of women in different ways. Understand change and continuity, and similarity and difference.	Activity 4: Human Graph – Putting statements about changes in women's lives in chronological order. Discuss differences and similarities.	A rope or tape is placed on either the floor or the classroom wall. Students are invited to put the statements in chronological order. A discussion of how these events have affected different women follows.
2 mins	Closing		

1. **Getting your head around key terms. Match these terms with their definitions:**

a. Change means…	i. when things become stale or get stuck and do not improve.
b. Continuity means…	ii. when things look about the same, or very similar to each other.
c. Similarity means…	iii. when someone has or expresses a personal view or judgment.
d. Difference means…	iv. when we study something in order to determine its characteristics and any relations between things.
e. Progression/progress means…	v. when things become different or are transformed.
f. Regression means…	vi. when things do not look the same, vary or are distinguished from each other.
g. Stagnation means…	vii. when we come to a conclusion based on evidence.
h. Analysis means…	viii. when things stay the same.
i. Opinion means…	ix. when things go back to a previous situation; when there is return or reversion.
j. Inference means…	x. when things move forward, improve or advance.

2. **Discuss the following graphs in your groups, and offer examples from women's history in Cyprus or elsewhere.**

   Historians tell us that change is not evenly paced…

Historical events are not like this…   …but more like this
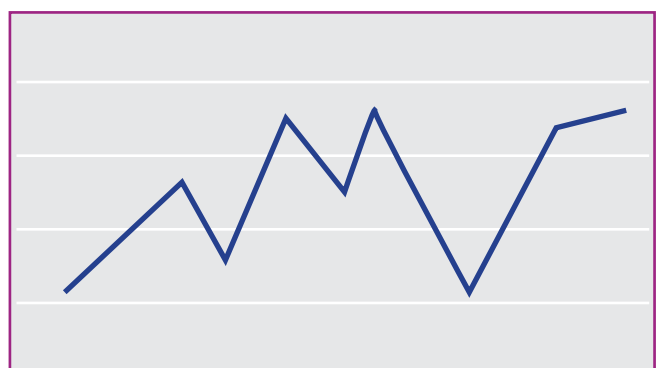
PAST   NOW   PAST   NOW

3. **In the plenary session, discuss how the terms found in Activity 1 and the graphs found in Activity 2 relate to women's history in Cyprus. How do we measure change in women's history?**

4. **Human Graph: Place the following statements about CHANGE in women's lives in Cyprus from 1878 to today on the piece of string seen below in chronological order.**

1960 – The women of Cyprus are granted the right to vote.	**1878** – Beginning of British rule in Cyprus.
1963 – Ayla Halit Kâzım becomes the first woman MP in the House of Representatives of the Republic of Cyprus.	**2004 (May)** – Cyprus becomes a member of the European Union.
2004 (April) – Annan Plan Referendum takes place.	**Late 1930s** – The first Women Workers' Unions are being formed.
1974 – Turkish military operation in Cyprus begins.	**2014** – Androulla Vassiliou is appointed as European Commissioner for Education, Culture, Multilingualism and Youth.
1948-49 – The first Progressive Women's Organisations are founded. Gradually, these lead to the foundation of the Pancyprian Organisation of Democratic Women, affiliated to the political Left.	**1998** – Homosexuality is decriminalised in the Republic of Cyprus.
2014 – Homosexuality is decriminalised in northern Cyprus.	**1955** – EOKA initiates armed action against British rule.

On completion of this exercise, discuss DIFFERENCES and SIMILARITIES with reference to the key terms used in this handout so far. Have these changes affected women in Cyprus in the same way? What have been the effects of such changes on women coming from different backgrounds?

GLOSSARY

Sex: Biological characteristics that one is born with, which are determined by genitalia, hormones and chromosomes. One can be born as female, male or intersex (carrying a mix of anatomical characteristics attributed to males and females).

Gender: Socially constructed roles and expectations from women and men both in their private and public lives, depending on the sex that they are assigned to at birth. Gender roles change depending on culture and time, so they are not static. Gender is relational; this means that in order to understand the gender roles attributed to women, we need to also understand the gender roles attributed to men as well, since gender roles are usually thought to be complementary (women are supposed to be and do everything that men are not supposed to be or do).

Lesbian, gay, bisexual, trans*, queer, intersex, asexual (LGBTQIA+): Lesbian refers to a woman who is sexually or romantically attracted to other women; gay refers to a man who is sexually or romantically attracted to other men; bisexual refers to someone who can be attracted to an individual regardless of their sex; asexual refers to someone who is attracted to others only romantically and not sexually; trans* refers to someone whose assigned sex/gender at birth does not fit their own gender identity and expression; intersex refers to someone who carries a mix of anatomical characteristics attributed to males and females at birth; queer refers to someone who rejects all the above identities including binary gender and compulsory heterosexuality, and experiences their gender and sexuality as fluid and changing without predetermined definitions.

Patriarchy: Literally means 'the rule of the father', and has been used to signify men's domination over women in all spheres of life. It is a governmental and societal system, structured to promote male power and to exclude women from a variety of sectors, such as decision-making centres and high positions in business. This concept can also be found in more private spheres of life, for instance in the idea that fathers are the heads and decision-making persons within households, and in relation to dowry and their family's heritage. In many societies the existence of patriarchy was to women's disadvantage. This was reflected, for example, in the benefits received by single-parent families (most of them consisting of single mothers), and on the shame and silence that surrounds violence within the family, among other things. All of these issues can be included under patriarchy, however one needs to bear in mind that patriarchy, like gender, changes through time and can take on different forms, depending on each society's cultural context.

For an extensive list of definitions of gender-related terms, please visit the Glossary prepared by the Mediterranean Institute of Gender Studies, found at:

http://www.medinstgenderstudies.org/wp-content/uploads/Gender-Glossary-updated_final.pdf

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ACKNOWLEDGEMENTS

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