

The Ottoman Period in Cyprus

Learning to explore change, continuity and diversity



Title: The Ottoman Period in Cyprus – Learning to explore change, continuity and diversity
ISBN: 978-9963-703-07-4

Authors:

Dr. Hasan Samani
Maria Mavrada
Dr. Meltem Onurkan Samani
Maria Georgiou

© **Copyright:** UNDP-ACT, 2011

All rights reserved.

Produced in Cyprus.

Editorial Advisor:

Christine Counsell

© **DESIGN:** GRA.DES www.gra-des.com

Illustrations: Mehmet Ilkerli

Educational Associates:

Mary Partridge
Rachel Foster

Photos: Courtesy of: Alev Tugberk, Maria Mavrada, Hasan Samani, Eleana Nicolaou

Printing: K&L Lithofit, Nicosia, Cyprus

For information: The Association for Historical Dialogue and Research

E-mail address: ahdr.mide@ahdr.info

Web-site: <http://www.ahdr.info>



σμίλος ιστορικού διαλόγου
και έρευνας **association**
for historical dialogue
and research tarihsel
diyalog ve araştırma derneği

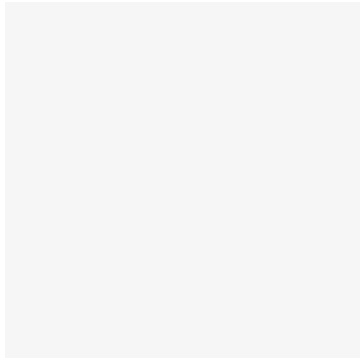
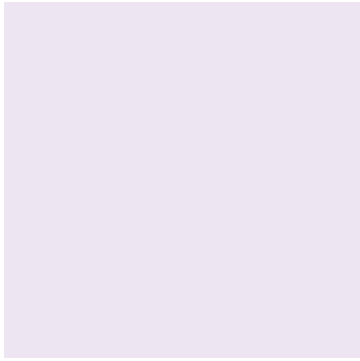
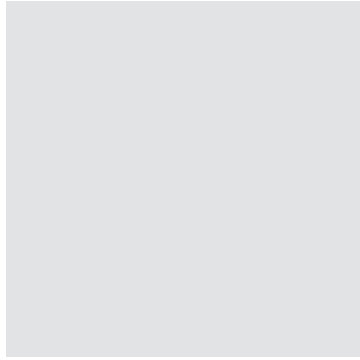
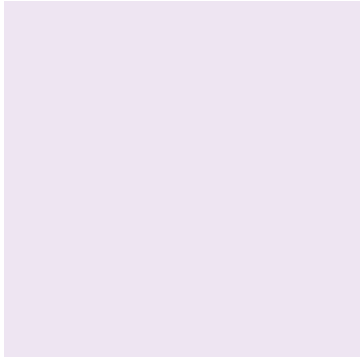
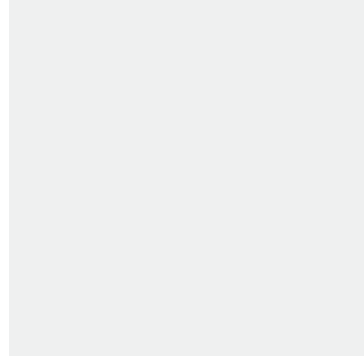
AHDR is an intercommunal organization whose mission is to contribute to the advancement of historical understanding amongst the public and more specifically amongst children, youth and educators by providing access to learning opportunities for individuals of every ability and every ethnic, religious, cultural and social background, based on the respect for diversity and the dialogue of ideas. In doing so, AHDR recognizes 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 activities include research and dissemination of research findings; development of policy recommendations; enrichment of library and archives; organization of teacher training seminars, discussions, conferences; publication of educational materials; organization of on-site visits and walks; development of outreach tools; establishment of synergies between individuals and organizations at a local, European and international level.



This publication, also available in the Turkish and Greek language, was made possible with funding from the United Nations Development Programme (UNDP), Action for Cooperation and Trust (ACT) and is one of a series of Educational Materials that are part of the Multiperspectivity and Intercultural Dialogue in Education (MIDE) project of the Association for Historical Dialogue and Research (AHDR).

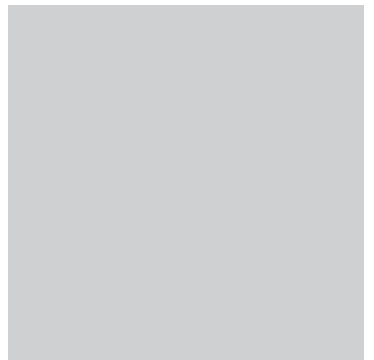
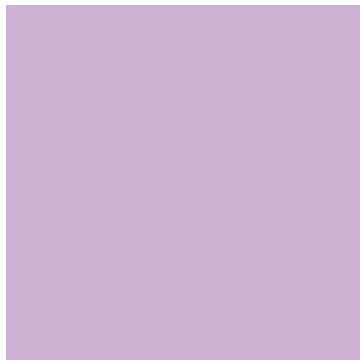
Every effort has been made to contact copyright holders. We apologise to anyone whose rights have been inadvertently overlooked and will be happy to rectify errors and omissions.

Disclaimer: The views expressed in this publication are those of the authors and do not necessarily represent those of the United Nations or its Member States, UNDP or USAID, or AHDR.



The Ottoman Period in Cyprus

Learning to explore change, continuity and diversity



Contents

| | |
|--|--------------|
| Acknowledgements | p. 5 |
| Introduction | p. 6 |
| Lesson Plan 1: What kinds of stories can we tell about Ottoman Cyprus? | p. 10 |
| Lesson Plan 1: Student Resources | p. 14 |
| Lesson Plan 2: What sorts of stories can we tell about change and continuity in ordinary lives during the Ottoman period in Cyprus? | p. 20 |
| Lesson Plan 2: Student Resources | p. 23 |
| Lesson Plan 3: What kinds of encounters occurred during the Ottoman period in Cyprus? | p. 32 |
| Lesson Plan 3: Student Resources | p. 35 |
| Lesson Plan 4: What can buildings tell us about people and their relationships? | p. 41 |
| Lesson Plan 4: Student Resources | p. 45 |
| Lesson Plan 5: How can we create a story of the Ottoman period in Cyprus? Why is such a story so hard to tell? | p. 49 |
| Lesson Plan 5: Student Resources | p. 52 |
| Bibliography | p. 58 |

Acknowledgements

We would like to thank the Association for Historical Dialogue and Research (AHDR) Board and its members, as well as the consultants of the Multiperspectivity and Intercultural Dialogue in Education (MIDE) project of the Association, whose inspiration led to the realisation of this book.

We also deeply thank Christine Counsell of the University of Cambridge for her invaluable editorial advising as well as history teachers Rachel Foster and Dr. Mary Partridge of Comberton Village College, Cambridge, who have helped us with their excellent practical teaching ideas. Their contribution to our work has been catalytic.

We would like to thank everyone who provided their permission to reproduce photographs and other copyright material in this publication.

Finally, we wish to thank our donors, who have supported this publication for the benefit of the people of Cyprus.

Dr. Hasan Samani, Maria Mavrada, Dr. Meltem Onurkan Samani, Maria Georgiou.

Introduction

This book, *'The Ottoman Period in Cyprus: Learning to explore change, continuity and diversity'*, has been created as supplementary material to be used in history classes, taking into consideration already existing history teaching curricula in Cyprus. The book is one of the supplementary educational material series published as an initiative of the Association for Historical Dialogue and Research (AHDR) with its Multiperspectivity and Intercultural Dialogue in Education (MIDE) project.

The Project, aiming to develop supplementary educational materials for educators and young people, has been one of AHDR's major initiatives. Since October 2010, the authors and educational associates have been diligently working on key subject areas resulting in the creation of trilingual (English, Turkish and Greek) books; namely *The Ottoman Period in Cyprus*, *Thinking Historically about Missing Persons*, *Learning to Investigate the History of Cyprus through Artefacts*, *Introducing Oral History*, and *Our Children Our Games*.

AHDR, established in 2003 when the checkpoints in Cyprus were opened, is a non-governmental, non-profitable, multi-cultural civil society organization with a board which is comprised of Turkish Cypriot and Greek Cypriot educators and historians. With its activities based on its mission to date, AHDR is a good example of island wide productive cooperation where creative ideas, volunteerism and mutual respect blossom.

Since the beginning, AHDR's vision has been to reorient history education towards transforming students' understanding of the world through the teaching of *how* to study the past and think historically. Understanding history *as a discipline* gives students a way of seeing the world, it gives meaning to their present, and helps them to orient themselves to the future. In order to achieve this, the history education researcher Lee (2011: 65), argues that students need 'to acquire a conceptual apparatus enabling them to understand the different kinds of claims made by history and how these can be tested...'. Students need to cultivate 'a disposition to produce the best possible arguments for whatever stories we tell relative to our questions...'. Students need a concept of evidence and a respect for evidence. They need a readiness to ask new questions, to explore varied perspectives and to construct or challenge stories in light of sources interrogated and questions asked. Without these, students are helpless in the face of new situations they must deal with. Cyprus is a good example in this sense. Cypriots, across the divide, who were taught only through the promotion of official narratives that their own group was always the victim or that 'others' were the cause of their problems, today sometimes feel discomfort when communicating with or discovering these 'others'. They can have difficulty in accepting the ideas of reconciliation or cooperation.

History education should help students to develop both the knowledge and the mental tools that are necessary to understand the contemporary and the future world in which they will live as adults. When history is taught as a disciplinary practice, young people will have to take responsibility for reflecting on the quality of their own arguments, for examining evidence, for raising new lines of questioning and for respecting alternative perspectives whenever they enter into dialogue about possible interpretations. In this way, peace, stability, democracy and critical thinking are closely linked. When the idea of the supplementary educational materials project was conceived, it drew on this rationale.

Working together to examine the history and historiography of the Ottoman period in Cyprus

History teaching curricula and history textbooks, currently being taught in the schools of both of Cyprus' communities, includes the Ottoman Period in Cyprus, but sometimes in contrasting ways and contradicting each other. The team of authors comprised of two Turkish Cypriot and two Greek Cypriot academics and educators, knew that this period was of great importance for both communities but for different reasons. Therefore, the context the authors worked within, created a platform which aimed to help young people explore some of the fascinating challenges involved in constructing valid historical accounts, and some of the reasons why those accounts both converge and differ.

The aim of the writing team was not to create an alternative textbook on the Ottoman period in Cyprus, but rather to produce supplementary materials that could be used to enrich and broaden history teaching on both sides. By using history teaching methods that will feel new and different to many teachers, the materials show teachers various ways in which analytical and critical thinking, from multiple viewpoints, might

be fostered. The materials model an approach that teachers can use to help students to ask questions and to create and critically test their own stories with a special emphasis on the concepts of change, continuity and diversity. A varied range of sources has been chosen, not with the intention of compiling an exhaustive or comprehensive collection, but rather in order to illustrate to young people the difficult human challenge of interrogating varied, complex and incomplete materials that make up the records and relics of the past. In fact, the lessons and activities in this booklet can be applied to further sources reflecting the Ottoman Period that the teachers may want to draw on. Teachers are encouraged to seek out new material and sources, including those coming from the archives across the divide and integrate them into the activities.

The experience of working together on these materials, and reflecting on our own presuppositions and assumptions from our own communities, was educative for us too. This was the first time that Turkish and Greek Cypriots had participated in such a project. We had to learn how to find out about each others' starting points, concerns and understandings. We had many debates about which sources to include, the purpose of the lessons and even the title of the booklet. We managed to overcome potential difficulties by building mutual understanding and respect for one another as scholars, teachers and enquirers into how children can learn to think historically. We take the responsibility for any oversights, errors and omissions that may occur in the booklet. We also worked closely with Christine Counsell, Senior Lecturer specialising in history education at the University of Cambridge, and Mary Partridge and Rachel Foster, history teachers at Comberton Village College, a school in Cambridge, England, who guided us by drawing on their own experience of shaping history lessons that foster constructive criticality, lively dialogue, new curiosity and enjoyment in young people.

Rationale for the classroom enquiry: Why is it hard to tell the story of the Ottoman period in Cyprus?

This sequence of lessons was designed to build on students' existing understanding of the Ottoman period in Cyprus. It was assumed that students would already possess at least an outline narrative of the period, perhaps focusing on political, administrative or military events. The lesson sequence helps students both to recall and to consolidate that familiar knowledge and then to think about the many other ways in which it might be possible to construct and convey knowledge of the period. The sequence therefore focuses on the many different possible histories that could capture and convey the experiences, developments or significance of the period, those focusing on everyday life or encounters between peoples, those drawing upon contrasting types of sources, including the physical heritage of buildings, and those which try to capture patterns of similarity and difference, change and continuity in human experiences (Bradshaw 2009; Counsell 2011). Moreover, throughout the lesson sequence, students will examine what experiences people held in common in Cyprus as well as issues that might have divided them. These experiences range from acute difficulties and challenges, to cultural and technological achievements. They are diverse, rich and fascinating.

As with all of the past, it is very hard to sum up such experiences adequately in any single 'story'. The sequence of lessons therefore problematises the idea of a single story and thus helps students not only to think creatively and critically about Ottoman Cyprus but also to build their broader historical thinking further. Through these lessons, students are reminded that we are only able to construct accounts of the past through questioning sources and that all our accounts will differ in the light of the big questions that we are trying to answer, the sources available to us, the sources we choose to look at and the questions we ask directly of the sources themselves. As a result, history is a human practice and its products – the accounts that historians and students of history produce – are ever-changing. Students are reminded that this is what historians do and that all members of society have a responsibility to engage in this practice too. Everyone needs to understand the basis on which claims about the past can be made, so that everyone can join in the process of advancing such claims for themselves and critically testing those made by others.

The lessons are also designed to be exciting, fascinating, fun and challenging for teenagers in school. They are built around one, big puzzle, which is embodied in a single 'enquiry question' (Riley 2000). 'Why is it hard to tell the story of Ottoman Cyprus?' Students are reminded of this question in each lesson. They are also encouraged not to give up on trying to tell such a story, but rather to understand and enjoy the challenge

of creating multiple stories which can adequately convey complexity and which are always open to further revision. In each lesson the complexity of the challenge and the richness of the puzzle is further revealed. By the end of the sequence of lessons, pupils are able to attempt to construct a 'big story' of their own, as well as to explain why a single story is so hard to construct.

The final lesson: a letter and a kaleidoscope

In their final challenge at the end of the lesson sequence, students have to explain to a 'hopeless historian' why the Ottoman period in Cyprus cannot be summed up with a single picture. They write a letter to the historian explaining this difficulty. In that letter they draw upon all the earlier learning in the earlier lessons, explaining the various possible stories that could legitimately be constructed and explaining why sources on their own cannot speak, but must be questioned in order to yield evidence to support or challenge a case. They then go on to reflect on how far the metaphor of a kaleidoscope might be helpful in capturing the challenge of story-telling about the Ottoman period in Cyprus. They produce their own design for such a kaleidoscope, drawing upon all their earlier learning.

These two activities, writing the letter and producing a kaleidoscope design, together with several other smaller, supporting activities and discussions in that lesson, will allow teachers to assess the quality of students' historical reasoning at the end of the lesson sequence.

Looking for progress in students' historical learning

Teachers will know if students have made progress if, by the end of the sequence, students are able to:

- talk about the different patterns which can shape a story – similarity and difference, change and continuity;
- illustrate ideas such as similarity and difference, change and continuity by giving examples of smaller 'stories' and by referring to the evidential potential of particular sources;
- discuss the different ways in which certain sources can be questioned and interpreted in order to yield evidence about different facets of life in Ottoman Cyprus;
- suggest new ways of drawing together 'smaller stories' in order to create meaningful and warranted 'big stories' about the past;
- display enthusiasm, curiosity and fascination for asking further questions, for puzzling over difficult challenges and for creating, defending or challenging new 'stories' about the past.

More precise learning objectives are suggested for each individual lesson. Teachers can use these objectives in order to gauge the quality of student thinking and understanding during the lesson. The objectives represent what students will be able to do by the end of the lesson, not the content that teachers will deliver. They are outcomes. Ample opportunity for students to display such thinking is provided in each lesson's suggested activities and discussions. Drawing upon their witnessing of students' performance in these discussions and activities, teachers can then refer back to the objectives in order to establish whether or not students have met them and are ready to move on. Sometimes students might need a little more reinforcement of key ideas, additional time to process new ideas through reflection and discussion or further consolidation of relevant contextual knowledge. It may then be necessary to adapt the lessons or to insert an extra one with additional explanations, activities and discussions, at the teacher's discretion.

Overview of the lesson sequence

In order to break down the overall challenge embodied in the enquiry question, each lesson enacts a special focus within that question. The lessons then build cumulatively towards the effort to answer the enquiry question in the final lesson. The lesson sequence at a glance therefore looks like this:

Enquiry question: Why is it hard to tell the story of the Ottoman period in Cyprus?

Lesson 1: What kinds of stories can we tell about Ottoman Cyprus?

Lesson 2: What sorts of stories can we tell about change and continuity in ordinary lives during the Ottoman period in Cyprus?

Lesson 3: What kinds of encounters occurred during the Ottoman period in Cyprus?

Lesson 4: What can buildings tell us about people and their relationships?

Lesson 5: How can we create a story of the Ottoman period in Cyprus? Why is such a story so hard to tell?

Lesson Plan 1: What kinds of stories can we tell about Ottoman Cyprus?

ENQUIRY QUESTION: Why is it hard to tell the story of the Ottoman period in Cyprus?

Lesson focus: What kinds of stories can we tell about Ottoman Cyprus?

Introduction:

This lesson helps students to problematise the idea of any generalisation about a period of time in a particular place. The challenge inherent in any effort to 'sum up' shapes the lesson. At the same time, the lesson deliberately avoids the danger of leaving students thinking that there is no point in summing up or that summing up is impossible. The lesson offers a way out of that helplessness. It introduces the idea that there are different KINDS of generalisation and that these can be constructed in response to different types of question about the past. The lesson emphasises one idea in particular – that a *political* story is only one *kind* of story. It shows the students that in addition to stories of politics, we could, perhaps, look at a period and a place differently, with different questions and/or with different sources. We would then be able to work towards other ways of talking about the past, ones which are grounded in evidence and which show us something new.

Lesson objectives:

By the end of this lesson students will be able to:

- recall a traditional political narrative of the Ottoman period in Cyprus;
- identify different kinds of stories that might be told about Ottoman Cyprus;
- reflect on the extent to which it is possible to make generalisations about Ottoman Cyprus.

Teaching and learning resources:

Five objects that could be used to tell the class something about yourself (e.g. passport, driver's license, photo, education certificate, a favourite book, something relating to one of your hobbies)

Resource 1.1 Political story of the Ottoman period in Cyprus– fill in the blanks activity

Words on pieces of paper pinned around the room. *Put these words, in very large type, on large pieces of paper: political, religious, social, economic, cultural, technological.*

Resource 1.2 (source sheet)

Resource 1.3 (data collection sheet with story headings)

Post-it notes

Rationale for resources:

The five objects introduce the idea that we can use artefacts or documents in order to begin to find out, through asking questions and making inferences, about something outside of ourselves – in this case, a teacher's wider life. It also introduces the idea that there are limits to what we can learn from such items and that what we learn is heavily affected by the questions we ask of them.

1.1. enables students to recall a traditional political narrative of the Ottoman period in Cyprus. You may wish to adapt this narrative, if necessary, to resemble the version of the political narrative that your students have been taught.

The words on pieces of paper help students to think about what kinds of stories it is possible to tell in history. These can be kept for use in the remaining lessons of the sequence. You may want to add to them, gradually, as other words for classifying types of story arise across the lesson sequence.

1.2 and 1.3 help students to think about what kinds of stories historians might tell about the Ottoman period in Cyprus.

1.3 helps students to record their ideas about the kinds of stories that might be constructed from using certain sources.

The post-it notes will help students to make generalisations about the Ottoman period in Cyprus, but also to think about the complexity of her history, and the limits to the generalisations that can be made.

Starter

Place the five objects in a bag. Ask students to come up and choose one object from the bag.

Q: Using this object, what could you say for **certain** about me? *Elicit various ideas, for example a passport could tell students that you are well travelled, or where you were born.*

Q: Using this object what could you suggest **might** be true about me? *Elicit various ideas, e.g. a passport revealing many countries visited might suggest that you are interested in different cultures; or that you like travelling. Stress that it is the students doing the suggesting, however. Make sure that they use tentatives, speculative language, not the language of certainty. Encourage them to say, 'Using your passport, I can suggest that you might ...'.*

Q: What **can't** this tell you about me using this object? *Elicit various ideas, for example, the students **cannot** work out from your passport which country is your **favourite** country. This activity is enormous fun. Elicit lots of responses, from silly to sensible. For example, 'I cannot work out from your passport alone, whether you travelled to these countries by air or by sea.'*

Q: Looking at all five objects together, what kinds of things is it possible to say about me overall? What kind of person am I? *Encourage students to think about how the **collection** of objects adds something over and above the individual objects. Looking at more than one object and creating relationships between them, makes the collection bigger than the sum of its parts. Spend some time on this, helping them in their thinking by showing that they can use one object to raise a question and another object to answer that question. In this way, they can use two or more objects together. For example, the passport might show that you visited the United States of America, leading to the question, 'Why did you visit the USA?' or 'What did you see in the USA?' Another object may then provide a clue to answering that question.*

Q: Can you choose just one object to sum me up? *Students should struggle with this. They are **supposed** to struggle. The activity is designed to get them reflecting and talking about why this is impossible. Why is it difficult to sum up a person in one object?*

NB: If you do not wish to focus on yourself, ask students to bring in five objects about themselves. Then choose a student to do the activity with the class.

Transition

Explain: Over the next five lessons, we are going to try to sum up the history of the Ottoman period in Cyprus by looking at different possible ways of telling a **story** of that period in Cyprus. But to begin with, we are going to think about what story of the Ottoman Empire and Ottoman Cyprus you *already* know.

Activity instructions

Hand out **Student Resource 1.1**. Ask students to use their prior knowledge and/or a suitable reference book or textbook and/or the logic of the account itself to fill in the blanks from the list provided.

Plenary discussion

Display the following words on pieces of paper pinned up around the room: political (power); religious; social (people's lives); economic (work, industry and money), cultural (arts and literature), technological (science and technology). Explain to the students that these are different kinds of stories we can tell about the Ottoman period Cyprus.

Q: What kind of story do you think the story you have just read was? *Ask students to choose from one of the words pinned up around the room. Why? Ask them to justify their view.*

Q: Based on this story alone, what three words would you use to sum up the story of Ottoman Cyprus?

To help with this last question, especially with younger or less confident students, you may choose to display a further list of words for students to choose from. These could include: powerful, weak, large, significant, insignificant, important, changing, unchanging, static, innovative, reforming, complicated, new, old, transformative, same, different. Take an interest in students' responses, which will be diverse. Encourage students to defend their choice of words and to question each others' choices. After two or three minutes of doing this, students should be fascinated by the varied ways in which they each choose to capture the essence of Ottoman Cyprus in these few words. Your own fascination and delight in their efforts will be key to making this work.

Transition

Explain: The political story of Ottoman Cyprus is just **one** kind of story we can tell about this period. We are now going to use some sources to think about what other **kinds** of stories it might be possible to tell.

Activity

*Give students a copy of **Student Resource 1.2**.*

Explain: You are going to use the sources in Student Resource 1.2 to complete the table in **Student Resource 1.3**. You will need to think about the kinds of issues that each of the sources might raise – political, social, economic, etc.

Model one example for the students, illustrating your own thoughtfulness about the problem so that you show them that they will have to think hard. They will have to consider the kinds of questions that could sensibly be asked of each source. For example:

Let me think. If I were to study this building, I would learn something about technology and materials available at this time. I could look at how the stones were cut or suggest the kind of mathematics that people must have known in order to make the building. Using my other knowledge about the period, I might be able to work out what this building cost and that could help me to work out something about its owner's status, role or wealth. This would help me to tell a story about work? about economics? about technology? about trade? ...etc.

After this modelling by you, you could then get one or two students to have a go at doing this, out loud, to the whole class. Then discuss. When you are confident that they understand the kind of thinking necessary and when you are confident that they are motivated to get started, set the whole class to work on all the remaining sources. To encourage reflection and discussion, make them work on this in pairs. You could also add your own sources to the collection provided in Resource 1.2, perhaps including some buildings from the Ottoman period in your own part of Cyprus.

Plenary discussion

Q: What kinds of stories might each source help us to build?

*Refer back to the words used earlier – political, social, religious, economic etc. Encourage students to keep their answers tentative and speculative: using 'might', 'perhaps,' and 'could possibly'. Encourage them to use a full sentence beginning with: This source could help me to...This source might be useful if I were trying to tell... For example students could say, 'This source could be useful to me if I were trying to build a social story.' 'This source might be helpful if I were trying to tell a religious story'. Make sure that the students don't confuse **source** with **story**. A story is something much bigger than a source. Students are simply speculating as to the **KIND** of story for which particular sources might provide evidence if it were interrogated further.*

Q: Can we use a source to help us build more than one kind of story?

*This might seem obvious. Clearly the answer to this is, Yes! But do not leave it there. This is your opportunity to emphasise the fact that a source is something that an historian or a student of history uses, **but that it can only become useful if we ask questions of it**. So if we ask questions with a possible political hypothesis or proposition in mind, it may yield evidence for such a **political** story. If, by contrast, we ask questions with a possible social or religious hypothesis or proposition in mind, it may yield evidence for a very different story. Illustrate this with examples. Once again, let the students hear you thinking out loud. In this way, you will motivate them to want to solve similar puzzles.*

Conclusion

Give students three post-it notes each.

Q: Go back to your list of three words. From what you have learned today, how would your choice of three words for summing up the Ottoman period in Cyprus now change? Write one word on each post-it note and come up and stick it on the board.

Q: Look at all the different words we have on the board. Can we as a class now choose three words to sum up the Ottoman period in Cyprus?

Q: Why do you think it has been so **difficult** for us to sum up the story of the Ottoman period in Cyprus in just three words?

*Encourage discussion about **why** it is difficult. This is your opportunity to open up possibilities which will get them excited about the ensuing lessons in which new dimensions of the Ottoman period in Cyprus will be opened up in new ways.*

Lesson 1: Student Resources

Student Resource 1.1

Instructions: Use the words in the boxes to fill in the blanks in the story below.

1. Kocabashi

2. Dragoman

3. Muslim

4. British Empire

5. 1571

6. thirteenth century

7. Kuchuk Mehmet

8. Province (Eyalet)

9. 1489

10. Charter (Berat).

11. Gavur İmam revolt

12. ideological

13. North-West Anatolia

14. Mahmut II

15. Bragadino

16. 1831

17. Tanzimat

18. Venetians

Throughout its history, the island of Cyprus has aroused interest among the peoples and empires who established themselves in the Near East and the Mediterranean. One of these was the Ottoman Empire. The Ottoman state, established by Osman Bey in the region of (a) , at the end of the (b), became a vast empire ruling in three continents and replacing the Byzantine Empire. Following the conquest of Constantinopolis in 1453, and the conquests in the Balkans and Europe in the 16th century, the Ottomans brought Syria and Egypt into their domains. After this, the Ottomans also became a Mediterranean power. In order to consolidate their dominance in the Eastern Mediterranean, they thought it was essential to capture Cyprus which had been ruled by the (c) since (d)

The Ottoman military campaign for the conquest of Cyprus started in 1570 and ended in (e), when Famagusta, despite a strong defence led by (f), the Italian captain of the city, fell. Immediately after the completion of the conquest, the island was organized as a separate (g) with the counties (sancaks) of Kyrenia, Famagusta and Paphos. Also, four counties formerly attached to different provinces of the Ottoman Empire were annexed to Cyprus.

During Ottoman rule, in addition to the Orthodox Christians, who were the largest religious community, and minorities such as Maronites, Armenians, Latins and Jews, a (h) community came into being in Cyprus. According to an Ottoman population census in (i) approximately 65% of the population were non-Muslim and 35% Muslim. By the end of the Ottoman period these proportions had changed in the favour of the Orthodox Christians.

Under the Ottomans, the Orthodox Church of Cyprus which had been oppressed during Latin rule, was restored. The Orthodox Christians had freedom with some restrictions, in regard to religious matters. The Archbishop and the three bishops were elected by the Orthodox Church and by the community itself, and finally appointed by the Ottoman Sultan with a (j) In time, the Archbishops became both religious and political leaders, that is (k) of the Orthodox Christian community. Another important Orthodox Christian figure who assumed important administrative functions was (l)....., the official interpreter in the local government of Cyprus. All the privileges and the political power that Archbishops and the Dragomans held in the Ottoman state mechanism in Cyprus did not, however, represent the general status of the non-Muslim people who were, in effect, second-class subjects of the Sultan.

Various factors such as poor administration, heavy taxes, locust attacks and epidemics played an important role in aggravating living conditions and causing general discontent and suffering among the communities of Cyprus from time to time. Indeed, the beginning of Ottoman rule in Cyprus coincided with the general decay of this Empire. During this period many incidents and insurrections occurred. Boyacioglu Mehmet Aga (1680), Chil Osman (1764), Dizdar Halil (1765-1766), Kor Baki Aga (1750-1783), 1821 incidents and (m) (1833) are among the well known ones.

Events in 1821 were different from others in the past in that there were political and motivations involved this time. When a Greek revolt broke out at the start of struggle for independence against the Ottomans in mainland Greece in 1821, (o), Governor of Cyprus, as a measure against a likely rebellion led by Orthodox Christians of Cyprus, managed to secure imperial edicts from Sultan (p), allowing him to kill Archbishop Kiprianos, three bishops and some leading Orthodox Christians. Yet due to the (q) reforms (1839-1878), and the integration of Ottoman politics and economics with the European system in the second half of the nineteenth century, relations between the Orthodox Church, the Ottoman government and the non-Muslim community were peaceful in general, albeit with tensions from time to time. Although the Tanzimat reforms did not bring equality between the non-Muslims and Muslims, they improved the social and legal status of the non-Muslims in Ottoman Cyprus society. The inclusion of Cyprus to the (r) in 1878 was itself an indication of the weakness and failure of the Tanzimat reform program, which had been formulated in order to stop the disintegration of the Ottoman Empire.

Student Resource 1.2

Source A

This document is part of an imperial edict issued by Sultan Selim II on 21 September 1572. It was addressed to the all kadis (judges) of Karaman, Zulkadriye, Rum and Anadolu provinces. In this edict, forced population transfer from Anatolia to Cyprus is ordered.

'They will be chosen from among the people, those who have unfertile lands and rocky soil will be selected first. Next will be brigands and other evildoers, those, whose names are not listed on the most recent provincial census (and their sons), recent emigrants from other places, and subjects who do not own their own farm land but rent. That also includes those who for a long time have claimed full ownership of pastures, vineyards, gardens, or plains and whose litigation has not yet been settled: villagers who, after having abandoned their villages, have established themselves in cities and towns: and those unemployed in towns, villages, and cities who live as vagrants. Finally some craftsmen and artisans were required: shoemakers (papaşcu), makers of coarse shoes (başmakçı), tailors (derzi), hatmakers (takyeci), weavers (kembaci), spinners of goat hair (mutaf), wool-carders (hallaç), silk manufacturers (kazaz), cooks (aşçı), cooks of sheep's head (başçı), candlemakers (mumcu), packsaddle makers (semerci), blacksmiths (nalbant), grocers (bakkal), tanners (debbağ), blacksmiths (demirci), carpenters (dülger), stonemasons (taşçı), goldsmiths or silversmiths (kuyumcu), coppersmiths (kazancı), etc.

You must requisition one hearth in 10, particularly villagers known for their crimes and malevolence, those who are not registered in the cadastral registers, and who have neither households nor positions but take land by lease... you must also secure one in 10 of the aforementioned artisans and laborers; they must be vigorous and capable of working...'

This document can be found in Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and the Mediterranean World, 1571-1640*. New York: New York University Press, pp. 218-219.

Source B

This building is the Buyuk Khan in Nicosia and it was built in 1572. Khans were inns in which both Cypriot and foreign traders stayed. The inn has two storeys: the lower one is designed for storage and business offices, the upper one mainly as accommodation for travellers.



Picture 1: Buyuk Khan.

Source C

This is an account written by Cornelius Van Bruyn, a Dutch traveller who arrived in Larnaca in 1683. He wandered about Cyprus for about forty days and then continued to other destinations. The account of his voyages was first published in Dutch and later translated into English in 1702.

'In the year 1668, throughout the island, but especially in Famagusta, there were many locusts that when they were on the wing they were like a dark cloud from which the sun's rays could scarcely pierce... Pasha ordered all the country people to bring certain measures full of insects to his palace at in Nicosia, and afterwards he had holes dug outside the city where they were thrown and covered with earth lest their corruption should infect the air. For ten days, the Greeks made processions and prayers so as to be delivered from a curse so ruinous to the land. They carried, too, in procession, a particular picture of Virgin Mary with the child Jesus in her arms said to be the work of S. Luka. This picture is generally kept in a convent called *Chicho*, to which belong some four hundred Caloyers, part of whom are sent to Muscowy and elsewhere on various duties. This convent is built on Mount Olympus, to which some four hundred Caloyers belong, the highest mountain in the island. In times of drought the picture is brought with great ceremony out of the convent... Now it happened that the same ceremony had been observed on account of the locusts, and as soon as the picture had been set on the stage there appeared forthwith certain birds not unlike plovers, which swooped upon the locusts and devoured at great quantity... several persons assured me that from time to time certain birds, natives of Egypt and called in *Arabic Gor*, visit the island. They are not unlike ducks, but have a pointed beak. They eat the locusts and thus lessen their ravages. The same is said of storks.'

Cornelis Van Bruyn as cited in Cobham, Claude D. (1969). Excerpta Cypria: Materials for a History of Cyprus, New York: Kraus Reprint, pp. 241-242.

Source D

An extract from an account by a modern historian, Hasan Samani. He studied sources from the Ottoman Reform (Tanzimat) period in Cyprus. In his research he also analysed the effects of the tax-farming system* in the island.

'By the end of the Tanzimat period... the tax-farming system, as in the other parts of the empire, continued to create problems for the farmers in Cyprus. One of the problems that Archbishop Sofronios asked the Sublime Porte to solve in his formally written petition dated 1872, was the tax-farming system. To him as long as the tithe was tax farmed the farmers would not be able to escape from the exploitation by the tax-farmers. Therefore, another method should have been found for the benefit both of the state and of the farmers...'

Samani, H. (2006). Tanzimat Devrinde Kıbrıs (1839-1878), Basılmamış Doktora Tezi, Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, s.234.[Cyprus in the Tanzimat Period (1839-1878), Unpublished Doctoral Dissertation, Ankara: Hacettepe University, Institute of Social Science, p.234]

* Tax farming simply means selling or renting to the private sector the right to collect certain tax revenues.

Source E:

The following text is an excerpt from the Imperial Edict of Tanzimat issued in 3 November 1839. The Tanzimat edict is considered to be a turning point in Ottoman modernization.

'...From the very first day of our accession to the throne, our thoughts have been devoted exclusively to the development of the Empire and the promotion of the prosperity of the people. Therefore, if the geographical position of the Ottoman provinces, the fertility of the soil, and the aptitude and intelligence of the inhabitants are considered, it is manifested that, by striving to find appropriate means, the desired results will, with the aid of God, be realized within five or ten years. Thus, full of confidence in the help of the Most High and certain of the support of our Prophet, we deem it necessary and important from now on to introduce new legislation to achieve effective administration of Ottoman government and provinces. Thus the main principles of the requisite legislation are:

1. Guarantees promising to our subjects perfect security for life, honour and property.

2. A regular system of assessing taxes.

3. An equally regular system for the conscription of requisite troops and the duration of their service.

...The Muslim and non-Muslim subjects of our lofty Sultanate shall, without exception, enjoy our imperial concessions. Therefore we grant perfect security to all the populations of our Empire in their lives, their honour and their properties, according to the sacred law..'

An original text of the English translation of the edict can be found in Edward, D.G. (1877). *Forty Years in the Turkish Empire: Memoirs of William Goodell*, New York: Carter, pp. 426-430.

Source F

Archduke Louis Salvator of Austria lived from 1847 to 1915. He was a noble, who travelled a lot, mainly in the Mediterranean. He visited Cyprus in 1872 and wrote a book about Nicosia under the Ottoman rule. It was first printed in Prague in 1873. The following text is an extract from his book.

'At Levkosia as in all Turkish towns, the Bazaars are the centres of social life: they extend between the gates of Famagosta and Paphos, and in this manner cut the town fairly in half ...

There are twenty-three Bazaars in all. 1. Manufactures, 2. Tailors, 3. Calico, rugs, hides, 4. European shoemakers, 5. Shoemakers, 6. Turkish shoes, 7. Yarns, 8. Cabinet-makers, 9. Carriages, 10. Copper articles, 11. Silversmiths, 12. Ironware, 13. Earthenware, 14. Haberdashery, 15. Taverns, 16. Vegetables and meat, 17. Fish, 18. Halava (sweets), 19. Women, 20. Cotton, 21. Flour, 22. Wheat and barley, 23. Mules ...

In all these places the most motley crowd in the world is hurrying up and down, especially before noon; peasants in showy dresses, veiled Turkish women, boys with widely opened eyes. Here we knock against an ambulant Salep shop (a kind of tea which people drink on winter mornings); there against roaming oil, salt or water vendors, bakers, carrying brown bread on wooden trays, pedlars with cakes, fellows offering dainty little bits of meat to knowing purchasers ... Here and there you see a towel hanging from a stick, which is the characteristic signboard of all barbers, most of them Greeks; all coffee-house keepers (kafedjis) are Turks, lying about lazily on their benches waiting for guests...'

Salvator, L. (1983). *Levkosia. The Capital of Cyprus*, London: Trigraph, pp. 50, 52, 55.

Student Resource 1.3

Use each source in Student Resource 1.2 to complete the rows of your table. In the final column, think about whether the source could be used to help you tell political, social, economic, religious, cultural or technological stories. Think carefully: a source may be able to tell more than one kind of story.

| Source | What can I learn about Ottoman Cyprus from this source? | What <i>kinds</i> of stories might this source help me to tell? |
|----------|---|---|
| A | | |
| B | | |
| C | | |
| D | | |
| E | | |
| F | | |

Lesson Plan 2: What sorts of stories can we tell about change and continuity in ordinary lives during the Ottoman period in Cyprus?

ENQUIRY QUESTION: Why is it hard to tell the story of the Ottoman period in Cyprus?

Lesson focus: What sorts of stories can we tell about change and continuity in ordinary lives during the Ottoman period in Cyprus?

Introduction:

This lesson introduces a particular conceptual dimension – the idea of change and continuity. It shows students that change and continuity can be used as analytic tools for thinking about a period in the past.

Lesson objectives:

By the end of this lesson students will be able to:

- identify a range of ways in which the experiences of ordinary people both changed and stayed the same during the period of Ottoman rule;
- construct their own judgements about the extent of change in peoples' experiences over the period of Ottoman rule;
- using reasoning based on evidence, justify their claims regarding the extent of change and continuity in ordinary peoples' lives during the period of Ottoman rule.

Teaching and learning resources:

Student Resource 2.1a and 2.1b (two cards each containing descriptions of different facets of the Ottoman conquest of Cyprus.)

Student Resource 2.2a and 2.2b (two sets of resources, one on the beginning of the Ottoman period in Cyprus and one on the nineteenth century.)

Student Resource 2.3 (worksheet containing thought bubbles on which students will record hopes and fears.)

Rationale for resources:

2.1a and 2.1b help students to recognise that there was wide diversity in peoples' experiences of the Ottomans' arrival.

2.2a, 2.2b and 2.3 enable students to make suggestions about possible shared experiences amongst the ordinary people of Cyprus. When brought together, these resources also allow students to begin to think about and suggest possible patterns of change and/or continuity in such shared experience. These resources also help students to reflect on the issue of typicality and the challenge of generalising about large groups of people. In this way, these resources will also be helping students to think about the potential usefulness of sources as evidence for certain enquiries about the past.

Starter

Put students in pairs. Give each pair **Student Resource 2.1a and 2.1b**, telling one student to take **2.1a** and one to take **2.1b**. Tell students they must **not** show their partner what is written on their card. Tell students to read their cards carefully and to think about what **the account on each card** might suggest **about the Ottoman takeover of Cyprus**. Explain that the card contains an account by an historian, who has drawn upon various sources. They must stick to this account only in tackling the following task.

On the back of their cards, and drawing only upon their card, each student should copy out and complete the following sentence:

When the Ottomans came to Cyprus it was a time of . . .

Once they have written their sentences, students may read them to their partners. When each pair has heard both sentences, ask the pairs discuss the following questions:

Q: How similar are your sentences?

Q: Why do you think this might be?

Q: Can both your sentences be true? Why do you think this?

*Explain that what the students have done is to write a generalisation. Elicit from students the understanding that both generalisations **could** be true, even though they seem to suggest contrasting states of affairs. This might be because they relate to different times, to different places or to different people who had contrasting experiences. Use this to build the idea that any generalisation about what life was like when the Ottomans came clearly therefore needs to be treated with caution. There were many, diverse experiences. Therefore, any attempt to generalise about what Cyprus was like at this time would need much interrogation of many more sources and then some very careful, measured, qualified generalisation, taking a wide range of factors into consideration.*

*Please remember: you are NOT trying to get the students to reach a conclusion about what is the 'right' story. You are trying to foster a discussion about **why it is hard to generalise** about states of affairs in the past. Even if an historian has used many sources wisely and thoughtfully, that historian's account of these particular situations may still only be a small part of a bigger picture. Such accounts may still distort by omission.*

Transition:

Explain: Historians have to **try** to tell big stories about the past. Some generalising is essential if we are to sum things up. Yet this is very difficult task because human society is so complex and because so much happens to such a wide range of people. As students of history we must learn about some of the challenges involved in creating big stories – the kinds of stories that end up in history books – and we must have a go ourselves.

One of those challenges is this. We can only build and tell such stories by asking questions of sources, but different sources sometimes seem to suggest that there are *different* kinds of story to tell! Moreover, when we compare certain sources, we can see that they could lead not only to different kinds of story, but to *conflicting* stories.

Today, we are just going to think about stories we might be able to tell about the lives of ordinary people in Ottoman Cyprus. We are going to focus especially on the big idea of 'change'. How far did things change and how far did things stay the same? You are going to think for yourselves about whether change and continuity might be worth examining as **one way** of telling a big story about ordinary lives in Cyprus.

Activity

*Put students into pairs. Give each pair a copy of **Student Resource 2.2a and 2.2b** (2.2a to one student and 2.2b to the other) and **Student Resource 2.3**.*

Explain: You are going to use a number of 'clue cards' in order to try to work out what experiences of Ottoman Cyprus **ordinary** Cypriots would have shared. To do this you are going to think about the **hopes** they shared and the **fears** they shared. Each of these clue cards is **either** an extract from an account written later by an historian, **or** a source written at the time, **or** a selection of facts about the period. This is the kind of rich mixture of varied and partial material any historian might start with. Each of these is just one clue to help you to start to think about what might have changed and what might have stayed the same in Cyprus during Ottoman rule.

One of you is going to think about the hopes and fears of ordinary Cypriots at the beginning of Ottoman rule, using **Student Resource 2.2a**. One of you is going to think about the hopes and fears of ordinary Cypriots at the end of Ottoman rule, using **Student Resource 2.2b**. You will need to use all the clues in whichever source you have been given.

When you have done this, you will each write down what you think were the hopes and fears (for beginning or end of Ottoman Cyprus, depending on which of these you were given) on **Student Resource 2.3**.

Give students plenty of time to do this. They will need to do a lot of careful reading and careful comparing of one clue with another. As their ideas start to shape up, they will probably need to structure some notes containing information to help them decide on the hopes and fears. Occasionally interrupt the work and briefly gather the class's attention to share some effective ways of working that you have observed in certain students. Share your fascination with the challenge that faces them, keep problematizing it (lest they think they are searching for one right answer) and regularly share your delight even in minor signs of progress towards finding and recording some 'hopes and fears', drawing on the clues in the resources sheets. It is up to you to keep them moving forwards thoughtfully, with curiosity and enthusiasm, rather than rushing (without enough reflection) or dawdling (and losing momentum).

Pairs discussion

After both students have completed their own thought bubbles (Student Resource 2.3) showing hopes and fears at either the beginning or the end of the Ottoman period in Cyprus, ask them to compare these with each other. Working together, each pair will now draw up two lists under the following headings:

Our suggestions for things that seemed to **stay the same**.

Our suggestions for things that seemed to **change**.

Whole class plenary discussion

Q: What kinds of things did you decide might have changed and what kinds of things might have stayed the same in ordinary peoples' experiences during the period of Ottoman rule?

Q: Which of the changes do you think would have made the biggest difference to ordinary peoples' lives?

Q: You have seen how different types of processes – political, economic, social, religious, cultural, technological – affected the lives of ordinary people and also how people affected these processes. Which of these **types** of phenomena (or areas of life) do you think saw the **most** change, over the period of Ottoman rule? Which tended to stay the same?

Conclusion

Write two sentences on the board:

The story of ordinary peoples' experiences of Ottoman Cyprus is a story of continuity.

The story of ordinary peoples' experiences of Ottoman Cyprus is a story of change.

Ask students to choose the sentence that they most strongly agree with and write it down in their exercise books. They should then write a paragraph justifying their decision, drawing carefully upon examples of sources which they can use as evidence for their case.

*Do not force students to agree with each other. There is legitimate scope for significant disagreement. Also make it clear that they are not meant to be reaching final conclusions – how could they? They would need to learn so much more! There are so many more questions to ask and so many more sources to examine. What they are doing is **framing possible hypotheses**. They are thinking about the forms that different types of story about the Ottoman Cyprus might take. In particular, they are using the concept of 'change and continuity' to help them think about a possible shape for such a story, one that could be tested and developed further, through future study or research.*

*Make it plain, therefore, that the sentence that they have chosen and the paragraph that they have written in its support is a **beginning** of a journey, not an ending.*

Student Resource 2.1a

On the reverse of your card, copy out and complete the following sentence:

When the Ottomans arrived in Cyprus, it was a time of...

'The Ottomans, in the process of conquest, enslaved thousands of Venetian soldiers. Many of them were immediately sold to slave markets in Syria and Anatolia, which reportedly became flooded temporarily; others may have remained in Cyprus with their new masters. So the revolutionary change is that a huge 'slave' class, almost exclusively Greek Orthodox in faith, became free village landholders while a large part of the former Latin ruling class was at least temporarily reduced to slavery...'

(From a book written by a contemporary historian, Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and Mediterranean World 1571-1640*, New York: New York University Press, pp. 240-241).

Student Resource 2.1b

On the reverse of your card, copy out and complete the following sentence:

When the Ottomans arrived in Cyprus it was a time of...

'Dimitri v*. [son of] Yakimo of Aya Yorgi village in Lefkoşa kaza said: 'I come to the true faith. I leave the infidel religion' (kefere dini). Afterwards he said, 'There is no God but God; Muhammad is the messenger of God'. The name Mehmed was registered for him... Fatima bint [daughter] Abdullah of above village said: 'While formerly called Andreye bint [daughter] Pihero, God made a day a confession of faith. God made Islam my lot. No one forced me or compelled me. I did so of my own will.' Zimmi Totodori, a youth of about 10 years old, from Orta Koy Village of Lefkoşa Kaza said: 'Now I have left false religion and have been honored with Islam'. He takes the name Mustafa...'

Examples of conversion from the Ottoman Sharia (religious) Court Records of Nicosia** as cited in Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and Mediterranean World 1571-1640*, New York: New York University Press, pp. 138-139.

* 'v.' stands for *veledi*, which means 'son'.

** Ottoman Courts in Cyprus, where both Muslims and non-Muslims were tried.

Student Resource 2.2a

The beginning of the Ottoman rule

Clue 1

'The government of the island, immediately after the conquest, was entrusted to Muzaffer Pasha, who was appointed Beylerbey [governor] of Cyprus. Four Sanjaks of the mainland were annexed to Cyprus to make the new province, to wit, Alaya (detached from Anodoli), Ichil (Cilicia, from Karaman), Zulkadir (from Sis) and Tarsus (from Aleppo)...'

Hill, G. F. (1952). *A History of Cyprus, IV*, Cambridge: University Press, pp. 2, 5-6.

Clue 2

'It appears moreover that the Turks were not satisfied with the old division of the island, as it stood under the Lusignan kings, into twelve districts, but redivided it into seventeen *gaziligs*, Levkosia, with Orini, Kythraia, Mesaoria, Ammochostos, Carpasion: Paphos, with Chrysophou, Kouklia, Avdimi: Larnax, with Lemosos, Episcopi, Koilanion: and Kyrenia, with Morphou, Pentagia and Levka.'

Cyprianos* as cited in Cobham, C. D. (1969). *Excerpta Cypria, Materials for a History Of Cyprus*, New York: Kraus Reprint, p. 347.

* Kyprianos was the Archimandrite of the Church of Cyprus. He wrote *History of Cyprus*, first printed in Venice in 1788.

Clue 3

'The order is addressed to the *kadis* of all but easternmost Anatolia (Anatolia, Karaman, Rum, and zulkadiriye) regarding a letter the Porte had received from Sinan, the second governor (begler begi) of Cyprus. Sinan informed the Porte that many regions of the island were suitable for cultivation but had been devastated during the conquest ... Therefore Cyprus could quickly regain its former prosperity if people occupied the towns and villages ... The porte ordered ... that one household of 10 from all the villages and all the towns in those provinces should be deported to Cyprus, with an adequate escort, before winter.'

Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and Mediterranean World 1571-1640*, New York: New York University Press, p.18.

Clue 4

Dimitri v. [son of] Yakimo of Aya Yorgi village in Lefkoşa kaza says: I come to the true faith. I leave the infidel religion (kefere dini). After he said, 'There is no God but God; Muhammad is the messenger of God, the name Mehmed was registered for him...Fatima bint [daughter of] Abdullah of above village says: While formerly called Andreye bint Piyero, God made a day a confession of faith. God made Islam my lot. No one forced me or compelled me. I did so of my own will. Registered in Sicil... Zimmi Totodori, youth of about 10 years old, from Orta Koy Village of Lefkoşa Kaza: Now I have left false religion and have been honored with Islam. He takes the name Mustafa...'

Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and the Mediterranean World 1571-1640*, New York: New York University Press, pp. 138-139.

Clue 5

'The Greeks, who to a certain extent preferred to be subject to the Ottoman, rather than to Latin, power, were even glad in all their wretchedness, because so far concerned their rites and customs, they escaped the tyranny of the Latins...Particularly when the Cypriots went to Jarusalem, the Patriarch there and his clergy rejected them as excommunicate and of Latin tendencies, because they were subject to the Latin bishops. And even more energetically did they repel the Greek bishops of Cyprus, because they were chosen by the royal council and confirmed by the Latin bishops. For this reason the Greek population generally nourished in their breasts an implacable hatred against the Latins, and were impatient for the moment of their deliverance.'

Cyprianos* as cited in Cobham, C. D. (1969). *Excerpta Cypria, Materials For A History Of Cyprus*, New York: Kraus Reprint, p. 348.

* Kyprianos was the Archimandrite of the Church of Cyprus. He wrote *History of Cyprus*, first printed in Venice in 1788.

Clue 6

'The Ottomans, in the process of conquest, enslaved thousands of Venetian soldiers. Many of them were immediately sold to slave markets in Syria and Anatolia... so the revolutionary change is that a huge 'slave' class, almost exclusively Greek Orthodox in faith, became free village landholders while a large part of the former Latin ruling class was at least temporarily reduced to slavery...'

Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and the Mediterranean World 1571-1640*, New York: New York University Press, p. 241.

Clue 7

'Milu bint [daughter of] Andoni of Çeliye village of Tuzla nahiye says: Up until now like my ancestors I have belonged to the Christian millet. I have not become a Muslim. I am an infidel. When I wished to perform our false rites at the church, the monks who were our priests prevented me from entering saying, 'You married a Muslim'. It is probable that when I perish they will not bury me in accordance with infidel rites. I want a memorandum (*tezkere*) showing that I am an infidel...'

Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and the Mediterranean World 1571-1640*, New York: New York University Press, p. 142.

Clue 8

'But with the many blessings which God has scattered over the island there is also one drawback, for about the time that the corn is ripe for the sickle, the earth produces such a quantity of cavalettes or locusts that they obscure sometimes the splendour of the sun...For this the Cypriots have no remedy, since the more they destroy the more the earth produces next year. God however, raised up a means for their destruction, which happened thus. In Persia, near the city of Cuerch, there is a fountain of water, which has a wonderful property of destroying these locusts, provided it be carried in a pitcher in the open air, without passing under a roof or vault: and being set on a high and exposed place certain birds follow it, and cry after the men who carry it from the fountain...The Turks and Persians call them *Mahometans*. These birds no sooner came to Cyprus, but with their song and flight they destroyed the locusts which infested the island...'

Villamont* as cited in Cobham, C. D. (1969). *Excerpta Cypria: Materials For A History of Cyprus*, New York: Kraus Reprint, p. 177.

*The Seigneur de Villamont left his home in Brittany in June, 1588, and travelled a great deal in Italy, the Holy Land, Alexandria, Cyprus and elsewhere. His book was edited first in Paris, then in Arras in 1598.

Clue 9

' In the year 1668, throughout the island, but especially in the Famagusta, there was such a vast quantity of locusts that when they were on the wing they were like a dark cloud which the sun's rays could scarcely pierce ... Pasha ordered all the country people to bring certain measures full of the insects to his palace at Nicosia, and afterwards he had holes dug outside the city where they were thrown and covered with the earth lest their corruption should infect the air. For ten days together the Greeks made processions and prayers in order to be delivered from a curse so ruinous to the land.

They carried, too, in procession a certain picture of the Virgin Mary with the child Jesus in her arms, said to be the work of S. Luka. This picture is generally kept in a convent called *Chicho*, to which belong some four hundred Caloyers, some of whom are sent to Muscowy and elsewhere on various duties. This convent is built on Mount Olympus, the highest mountain in the island. In times of drought, the picture is brought with great ceremony out of the convent ... Now it happened that the same ceremony had been observed on account of the locusts, and as soon as the picture had been set on the stage there appeared forthwith certain birds not unlike plovers, which swooped upon the locusts and devoured a great quantity... '

Cornelis van Bruyn* as cited in Cobham, C. D. (1969). *Excerpta Cypria: Materials For A History Of Cyprus*, Kraus Reprint, New York, 1969, pp. 241-242.

*Cornelis van Bruyn was a Dutchman, who left his country in 1674 and travelled in Asia Minor, Egypt and Syria. In 1683 he arrived at Larnaca and wandered about Cyprus for about forty days. His book was first published in Dutch and later in English.

Student Resource 2.2b

The end of the Ottoman rule

Clue 1

'That's why they live in the biggest misery. Their houses at the central areas of the island are built with mud and consist of two small rooms, with floor from mud and roofs from straw, covered outside with mud... and generally without furnishing, except for a wonky wooden bed. Their food is generally wheat bread and herbs and in rare cases, some chicken from their yard, as well as local wine, which, fortunately for them, is sold very cheaply... The floors, which are made with mud, gather such a great number of insects, that it would be impossible for the residents to sleep, if their skin, because of the long time, had not become so hard, like horses. Their misfortune sometimes grows from a kind of locust, which from time to time covers the island and destroys completely every kind of vegetation. And whilst their taxes do not decrease, as long as this disaster goes on, during these destructive years, they are obliged to sell the few furniture or anything else they possess, to satisfy the greed of their cruel tyrants'.

William Turner* as cited in Pavlides, A. (1995). *Cyprus in the Centuries, Through the Texts of its Foreign Travellers*, Vol. 3, Nicosia: Philokypros, p. 1097.

* William Turner was an English traveller, who visited Cyprus in 1815.

Clue 2

'Since 1700, because of the decrease of the population of the island due to intolerable taxes, destructions of the locust and other infectious diseases, the Sublime Porte in an effort to diminish the greed of the authorities in Cyprus and provide some hope to the people for the improvement of their life, thought that it would be good to recognise the archbishops and bishops of Cyprus as tax inspectors and commissars of the Christians, who, knowing that they had protection from the prelates, would remain in their homeland, and those who had left, would return back, as for the governors, they wouldn't oppress the people any more, feeling the power of the prelates.

So, these archbishops of Cyprus were often going to Constantinople in front of the great vizier asking from him to show mercy to the people and diminish the capital or other taxes; the same way they used to go, and for other important cases and very often they were taken into consideration'.

Sakellarios*, A. (1991). *Ta Kypriaká*, [The Cypriot Matters], Vol. A, Nicosia, Cultural Institution Archbishop Makarios III, p. 571.

*Sakellarios lived from 1826 to 1901. He conducted his own geographical and historical research in Cyprus from 1850 to 1855. His book was edited for the first time in 1890.

Clue 3

'Due to the implementation of 1864 Provincial Regulations in Cyprus, the number of districts (kazas) were reduced. In 1867, when the island became a dependent county (sancak) of White Sea Province (Cezair-i Bahr-i Sefid), the former districts were grouped so as to constitute 5 districts. These were Larnaca, Limassol, Paphos, Kyrenia and Famagusta. Nicosia was not included in this new division because it was the capital and residence of the governor (mutasarraf). When the island was organized as an independent county directly dependent on the Sublime Porte in 1870, Kythrea (Değirmenlik) was established as a sixth district...'

Samani, H. (2006). *Tanzimat Devrinde Kıbrıs (1839-1878)*, Basılmamış Doktora Tezi. Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, s. 38-39. [Cyprus in the Tanzimat Period (1839-1878), Unpublished Doctoral Dissertation. Ankara: Hacettepe University, Institute of Social Sciences, pp 38-39].

Clue 4

'...Five years later (1820) Kyprianos and a small number of notables were made party to the aims of the Philiki Etairia, the secret society working for the liberation of Greece. Arguing that Cyprus was too close to Turkey to contemplate an armed rising, these Cypriots would promise no support other than financial. There is no evidence that this promise had actually been fulfilled. On October 1, 1820, the Great Assembly of the Etairia resolved to write to the Archbishop explaining the urgency of the situation and pleading his assistance ... in connection with the preparations for the rising. At the start of the Greek War of Independence, in the spring of 1821, Archbishop Kyprianos had, like Patriarch Gregory V, of Constantinople, taken great care to maintain a correct attitude toward the Ottomans. Hence, in an encyclical of April 22, 1821, Kyprianos asked people to surrender their arms to the authorities and declared his loyalty to the Monarch 'who simply wished to protect himself from the enemies'. Being resentful of the Greeks' wealth and power, the Turkish Governor wrested a ferman (imperial edict) from Constantinople and, in an orgy of executions, eliminated the Archbishop, the senior clergy and 400 lay notables ...'

Katsiaounis, R. (1996). *Labour, Society and Politics in Cyprus during the Nineteenth Century*, Nicosia: Cyprus Research Centre, pp.12-13.

Clue 5

'...When Mehmet Kamil Pasha (a Muslim Cypriot and later a *Sadrazam*) was governor of Beirut in 1868, he obtained information from a doctor from Limassol, that a large quantity of guns and gunpowder had been imported to Cyprus. Taking into consideration that this information might have been groundless, the Pasha informed the central authorities about it. Having stated that as a Cypriot he knew the general character of the people of the island, the Pasha expressed his opinions on the issue. According to him, if the information that guns and gunpowder being hidden in the monasteries had proved true, the Muslims would have thought that these weapons had been prepared against themselves, and this would have caused distrust between the two sides. Kamil Pasha, defining the character of Christians of Cyprus as 'obedient, peaceful and mild people who don't like hearing even a rifle shoot', thought that among them there were a few influenced by the Greeks (from Greece) making propaganda in Cyprus. Moreover, a few who had travelled to Greece were thought to have been influenced by the Greeks. However, the Pasha believed that they were a minority in number, so they could not spoil the majority...'

Samani, H. (2006). *Tanzimat Devrinde Kıbrıs (1839-1878)*, Basılmamış Doktora Tezi. Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, s. 106-107. [Cyprus in the Tanzimat Period (1839-1878), Unpublished Doctoral Dissertation. Ankara: Hacettepe University, Institute of Social Sciences, pp. 106-107].

Clue 6

'...on 3 November 1839, an imperial edict written by the leading reformer and foreign Minister, Reşit Pasha, but promulgated in the name of the new sultan, was read outside the palace gates ... to an assembly of Ottoman dignitaries and foreign diplomats. It was a statement of intent on the part of the Ottoman government, promising in effect four basic reforms:

- The establishment of guarantees for the life, honour and property of the Sultan's subjects;
- An orderly system of taxation to replace the system of tax-farming;
- A system of conscription for the army;
- Equality before the law of all subjects, whatever their religion (although this was formulated somewhat ambiguously in the document).'

Zürcher, E. J. (1993). *Turkey. A Modern History*, London and New York: I.B TAURIS & Co Ltd Publishers, p. 53.

Clue 7

According to 1864 Provincial Regulations, Ottoman land was divided into subdivisions; provinces into counties, counties into districts, districts into nahiyes, and nahiyes into villages. In the Tanzimat period many consultant councils were opened in the Ottoman provincial system. Both the 1864 and 1871 regulations anticipated the establishment of a local council for each of these administrative units and representation of the local communities equally in number in these councils through their representatives elected by the election bodies composed of the appointed officials. In 1876, the Administrative Council (*Meclis-i İdare*) of Cyprus in Nicosia was composed of Governor (Tosun Paşa), Naip (Mehmet Şevki), Müfti (Abdullah Mehmed Raci), Archbishop (Sofronios), Accountant-General, Accountant-General of *Evkaf*, the Chief Director of Correspondence, two elected Muslim and two elected non-Muslim members. The elected non-Muslim local members were *Gavril Hristofaki* and *Yorgaki Mihailidi*. The elected local Muslim members were *Mustafa Fuad* and *Esseyid Mehmed*. The Governor and the other appointed official members were always Muslim.

Samani, H. (2006). *Tanzimat Devrinde Kıbrıs (1839-1878)*, Basılmamış Doktora Tezi. Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, s. 32-33. [Cyprus in the Tanzimat Period (1839-1878), Unpublished Doctoral Dissertation. Ankara: Hacettepe University, Institute of Social Sciences, pp. 32-33].

Clue 8

'By the end of the Tanzimat period...the tax-farming system, as in other parts of the empire, continued to create problems for farmers in Cyprus. One of the problems that Archbishop Sofronios asked the *Sublime Porte* to solve in his formally written petition dated 1872, was the tax-farming system. To him, as long as the tithe was collected, the farmers would not be able to escape from exploitation by the tax-farmers. Therefore, another method should be found for the benefit of both state and the farmers.'

Samani, H. (2006). *Tanzimat Devrinde Kıbrıs (1839-1878)*, Basılmamış Doktora Tezi, Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, s.38-39 [Cyprus in the Tanzimat Period (1839-1878), Unpublished Doctoral Dissertation. Ankara: Hacettepe University, Institute of Social Sciences, pp. 38-39].

Clue 9

A list of important reforms that took place in Cyprus during the nineteenth century.

- A) Christian evidence was admitted in the councils and courts in mixed cases, without distinction of religion.
- B) A great bell was allowed to be hung in the great belfry of the church of Archbishopric in Nicosia.
- C) The first modern secondary school called *Rüştiye* for Muslims was opened in 1864 in Nicosia.
- D) The first telegraph line was established in Cyprus in 1872.
- E) A commercial tribunal was established in Larnaca in 1854. In 1856 it was presided over by a Muslim. Each important consulate sent a delegate, while local representation was shared equally between Christians and Muslims.
- F) The municipal councils were established in Nicosia and other districts.
- G) In 1867, foreigners were allowed to acquire estates.
- H) A branch of Imperial Ottoman Bank was established in Larnaca in 1864.
- I) Archbishop Makarios I (1854-1865) increased the number of teachers in schools of Nicosia and founded a girls' school in 1859.
- J) A Quarantine System was established in Larnaca in 1840.

Student Resource 2.3

These are our **hopes...**



These are our **fears**...



Lesson Plan 3: What kinds of encounters occurred during the Ottoman period in Cyprus?

ENQUIRY QUESTION: Why is it hard to tell the story of the Ottoman period in Cyprus?

Lesson focus: What kinds of encounters occurred during the Ottoman period in Cyprus?

Introduction:

This lesson continues the theme of trying to sum up states of affairs in Ottoman Cyprus, but this time with a different focus – encounters between peoples. The idea of ‘encounter’ is used to help students experiment with further classificatory ideas. What kinds of encounters were there? How far can we sum up or attempt to say something historically valid about these various types of encounters? What challenges do we face when we attempt to do so? How might we attempt to overcome those challenges?

Lesson objectives:

By the end of this lesson students will be able to:

- characterise the nature of different kinds of encounters;
- create a generalisation about the nature of encounters in Ottoman Cyprus.

Teaching and learning resources:

Student Resource 3.1 (story of the women’s bazaar)

Student Resource 3.2 (encounters cards for sorting – these need to be cut up)

Student Resource 3.3 (story of bishops falling through floor)

Student Resource 3.4 (encounters activity sheet)

Student Resource 3.5 (encounters map of Ottoman Cyprus)

Rationale for resources:

- 3.1 introduces pupils to the idea that there were encounters between different groups of Cypriots during the Ottoman period.
- 3.2 enables students to classify different types of encounters, and to consider their settings. You will need to cut these up so that students receive them as sets of cards.
- 3.3 and 3.4 enable students to identify and characterise different kinds of encounters between different groups, and to consider the complexity of the encounters that occurred.
- 3.5 enables pupils to generalise about the nature of encounters in Ottoman Cyprus.

Starter

Read aloud **Student Resource 3.1** to pupils. You may wish to give pupils a copy of the source as well. Explain when this source was written and why it might be especially helpful to historians. Before you read the story, ask pupils to imagine that they are in the bazaar. Ask them to think about the following: What can they see? What can they hear? What can they smell? What can they touch?

After you have read the story, ask pupils the following questions:

Q: When you were in the bazaar, what could you see, hear, smell and touch?

Q: What three words would you therefore choose to describe the bazaar?

Depending on the age and ability of the students, you may wish to write up a choice of words on the board, such as: noisy, smelly, quiet, frantic, calm, bustling, busy, friendly, hostile, angry, close, energetic, excitable, happy.

Q: The bazaar was a place where Greek and Turkish Cypriots encountered one another. What does this suggest about the relationship between them during the period of Ottoman rule? Does anything surprise you about the experiences related in this source?

Q: Look at the products bought and sold in the bazaar, and where they came from. What does this suggest about other encounters that may have taken place, between different groups of people, both in and beyond Cyprus?

For this second question, encourage the students to make inferences from the source, explaining their inferences carefully. For more advice on teaching the thinking involved in historical inference, see another AHDR publication: Learning to Investigate the History of Cyprus through Artefacts – A Teacher's Guide, 2011.

Transition

Explain: In the last lesson we thought about what kinds of experiences all groups in Ottoman Cyprus shared. Today we are going to think about what kinds of encounters different groups shared.

Activity

*Put pupils into pairs. Give each pair a copy of **Student Resource 3.2**. Please note: each 'Encounter' should be cut out, so that students receive these as a set of cards.*

Explain: Each card is an example of an **encounter** between different groups of people in Ottoman Cyprus. You are going to think about what **kind** of encounters they show, by sorting your cards into four groups:

- 1) Encounters that were **political** (to do with power and government)
- 2) Encounters that were **religious** (to do with religious beliefs or practices)
- 3) Encounters that were **economic** (to do with money, trade, or business)
- 4) Encounters that were **social** (to do with family, friends or neighbours)

Use four different coloured pencils to shade in each card according to what kind of encounter it shows. If you think that one card shows more than one kind of encounter, shade it in stripes! When you are happy with the way you have sorted your cards, glue them into your exercise book. Use the four groupings as headings to organise your cards in your book.

Plenary discussion

Q: What kinds of encounters do these cards show?

Q: Do any of the encounters surprise you? Why?

Q: Which of your encounters did you have to colour in stripes? What types of encounters tended to overlap? What might this suggest about encounters in Cyprus?

*Encourage pupils to offer well-developed answers and, wherever they disagree, to challenge [politely] each others' answers. Model reflective interest in their answers so that they realise that the purpose of such a discussion is to open up issues and consider new possibilities, new ways of defining and characterising phenomena, **not** to seek some early, right, closed 'answer'. Equally, do not leave the discussion too open at the end, lest they wonder what was the point of it. Try to use the students' reflections to build some shared, interim **analysis** of the encounters. This shared analysis can then be refined, together, during the rest of the lesson.*

Transition

Explain: By looking at **lots** of little stories of encounters, we have discovered that there were many different **kinds** of encounters between different groups in Ottoman Cyprus. Now we are going to look at just **one** story, to see what that can add to our understanding and analysis of the kinds of encounters that took place between different groups in Ottoman Cyprus.

Activity

*Give each pupil a copy of **Student Resource 3.3** and **Student Resource 3.4**. Model the activity in **3.4** by reading aloud the first paragraph of **3.3** and doing the activity yourself by ‘thinking out loud’. Before you start to read, ask pupils to think about who is encountering who in the story. After modelling the activity with the first paragraph, ask pupils to read the rest of the story and to see how many more encounters they can find and describe, using the structure in **Student Resource 3.4**. You could use some questions to get them started, such as:*

Q: How many different encounters can you find?

Q: What words would you use to describe these encounters?

Plenary discussion

Q: How many different encounters did you discover in the story?

Q: How could you describe each encounter? What **kind** of encounter was it?

*Encourage open discussion and debate about the best way of describing the encounter. Encourage the students to keep returning to the account in **Student Resource 3.3**. to support their suggestions. At the same time, remind students that this is just an account by an historian in a history book. The historian will have used sources from the period, but we would need to look at those sources ourselves, and ask our own questions of them, if we were to go further with our analysis.*

Conclusion

Explain: We have looked at lots of ‘little’ encounter stories. Given there were so many different kinds of encounters, I wonder if we can now say anything at all about the ‘big’ story of encounters in Ottoman Cyprus. Perhaps now, our summing up will be slightly improved? Let’s see!

Q: How can we now shape and refine our overall analysis of encounters in Cyprus further? Drawing on our whole lesson’s work, how would you now sum up the kinds of ‘encounters’ that took place during the Ottoman period in Cyprus?

*Display **Student Resource 3.5** (a map of Cyprus) on the board. Ask students to choose three words to write around the edge of the map. Start by asking them to choose one word from each of the lists. They are likely to be frustrated by this. One word will not do the trick! Allow them, therefore, to choose a few more words (but not all of them) to convey a fair, **overall** impression of the nature of the encounters **as a whole**.*

Explain: These are the words that we **might** be able to use to tell the ‘big’ story of encounters in Ottoman Cyprus.

Encourage discussion about this and insist that students support their ideas with argument based on examples examined earlier in the lesson.

Student Resource 3.1

Archduke Louis Salvator of Austria lived from 1847 to 1915. He was a nobleman who travelled in the Mediterranean. His book reflects his observations about Nicosia under Ottoman rule in 1872 when he visited the island, and was first printed in Prague in 1873.

Of the Bazaars standing apart we must first mention the Women's Bazaar, open on Fridays, where all sorts of needlework and everything belonging to it are sold. The vendors, the Greek women especially, are singularly loquacious whilst displaying their merchandise at their feet...We see here heaps of cotton and yarns; silk-yarns spun at Levkosia, Alatiá, Burundjik, white calicoes, foreign prints, and whole shirts made of curled silk, for Turks and women; raw silk stuffs, such as the Greek women wear round the waist (Zostra), handkerchiefs of fine linen, Chevré for Turkish women...little babies' hoods and bonnets made of foreign stuffs. . .

Salvator, L. (1983). *Levkosia, The Capital of Cyprus*, London: Trigraph, p. 56.

Student Resource 3.2

Encounter 1

Since 1700, because of the decrease in population of the island due to intolerable taxes, destructions of the locust and other infectious diseases, the Sublime Porte in an effort to diminish the greed of the authorities in Cyprus and provide some hope to the people for the improvement of their lives, thought that it would be good to recognize the archbishops and bishops of Cyprus as tax inspectors and commissars of the Christians, who, knowing that they had protection from the prelates, would remain in their homeland, and those who had left would return back ... As for the governors, they wouldn't oppress the people any more, feeling the power of the prelates.

So, these archbishops of Cyprus were often going to Constantinople in front of the great vizier asking him to show mercy to the people and to diminish the capital or other taxes; the same way they used to, and for other important cases, and very often they were taken into consideration.

Sakellariou, A. (1991). *Τα Κυπριακά* [The Cypriot Matters], Vol. A, Nicosia: Cultural Institution Archbishop Makarios C, p. 571. Sakellariou lived from 1826 to 1901. He conducted his own geographical and historical research in Cyprus from 1850 to 1855. His book was edited for the first time in 1890.

Encounter 2

According to Pokok, who visited Cyprus in 1738, Muslim men and Christian women usually got married to each other, or according to Pietro della Valle, who visited Cyprus in 1625, some Muslims attended a feast in Ayia Napa monastery.

Great Cypriot Encyclopedia. (1995). Vol. 13, Nicosia: Filokypros, p. 123.

Encounter 3

‘Up until now like my ancestors I have belonged to the Christian millet. I have not become a Muslim. I am an infidel. When I wished to perform our false rites at the church, the monks who were our priests prevented me from entering saying, ‘You married a Muslim’. It is probable that when I perish they will not bury me in accordance with infidel rites. I want a memorandum (tezkere) showing that I am an infidel...’

An example of mixed marriages from the Ottoman Sharia (religious) Court Records as cited in Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and the Mediterranean World, 1571-1640*, New York: New York University Press, p.142.

Encounter 4

17th February 1752

By the present (statement) of mine, I, Giotis of Dimitri, from Aradippou village, confess ‘I am the poor debtor of Mrs Toumazou and I, in front of the following witnesses commit to pay one steelyard of wool until the 15th April.

Upstanding (Levent) Hasan

Majulis Mehmetis

Witness present

present witness

I, Giotis of Dimitri confirm the above.

The manuscript of the Venetian Consulate archive in Larnaca, which is about the daily lives of people during the 18th century in Cyprus, can be found in Kitromelidis, P. (1992). *Κοινωνικές σχέσεις και νοοτροπίες στην Κύπρο του 18ου αιώνα*, Μορφωτικό Κέντρο Λαϊκής Τραπεζικής Κύπρου, Λευκωσία, 1992, σ. 361 [Social Relations and Mentalities in Cyprus of the 18th century, p.361, Nicosia: Educational Centre of Laiki Bank of Cyprus]

Encounter 5

‘Dimitri v. [son of] Yakimo of Aya Yorgi village in Lefkoşa kaza says: I come to the true faith. I leave the infidel religion (*kefere dini*). After he said, ‘There is no God but God; Muhammad is the messenger of God’ (la illa lahu Muhammad resul ullah), the name Mehmed was registered for him...Fatima [daughter] bint Abdullah of above village says: While formerly called Andreye bint Piyero, God made a day a confession of faith. God made my lot Islam. No one forced or compelled me. I did so of my own free will. Registered in Sicil... Zimmi Totodori, ... youth of about 10 years old, from Orta Koy Village of Lefkoşa Kaza: Now I have left false religion... and have been honored with Islam. He takes the name Mustafa...’

Examples of conversion dated 1580, 1594 and 1636 from Ottoman Sharia (religious) Court Register of Nicosia, as cited in Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and the Mediterranean World, 1571-1640*, New York: New York University Press, pp. 138-139.

Encounter 6

'Hadji Mehmet aga, zaptiyeh* of Limassol

(Hello) My friend Michael of Basil oglou from Kellaki, I greet you friendly, and briefly I announce to you, that here I'm sending deliberately my man Kyriakos, and (you have to) send him to bring Antonis Kouppas from Eftagonia and (you have to) measure, each one of you, from two donkey-loads of good wine: you, two donkey-loads and Kouppas another two. ... Take them to my friend Signor Vassalos, because you have a debt to Pikernis. And I ordered my man to see the wine, to be good, fine. And (you have to) put it in sacks and (he has to) seal it and load it on the horses and send it, and if he doesn't send it, he is not to come here. In case you find any excuse and (you) don't send the wine, I have a deadline for him to bring you both here, in Limassol. That's all, 1789, May 19th.'

* Ottoman policeman.

The manuscript of the Venetian Consulate archive in Larnaca, which is about the daily lives of people during the 18th century in Cyprus, can be found in Kitromelidis, P. (1992). *Κοινωνικές σχέσεις και νοοτροπίες στην Κύπρο του 18ου αιώνα, Μορφωτικό Κέντρο Λαϊκής Τραπεζής Κύπρου*, Λευκωσία, 1992, σ. 370' [Social Relations and Mentalities in Cyprus of the 18th century, p.370, Nicosia: Educational Centre of Laiki Bank of Cyprus].

Student Resource 3.3

The following story is about an event that took place in Cyprus in 1764, when some groups of Orthodox Cypriots and Muslim Cypriots, prelates and nobles, rose up against the governor Chil Osman.

'In 1764 a new Governor, Chil Osman Agha, reached Cyprus. Chil Osman evidently incurred considerable debts in trying to obtain the post and naturally wanted to get as much as possible and as quickly as possible out of the island. He doubled the tax, which had been fixed at 2½ piastres in 1754, and proceeded to impose other burdens. In five months, he had pocketed 350,000 piastres. The bishops protested but they were arrested and placed under guard in the Archbishop's house and thus prevented from going to Constantinople. Many Turkish nobles also protested. A messenger, however, was sent to Constantinople, undoubtedly in secrecy, to plead the case of the Cypriots. Orders were then issued from Constantinople that the tax should not be raised and a representative of the Grand Vezir was sent to the island to ensure that this was enforced.

A meeting of the Turkish Council, the Greek Bishops, many Aghas and other Greek and Turkish leading citizens, was called at Chil Osman's palace on 25 October, 1764, to hear the order read. As Nicosia happened on that day to be full of people, being the eve of the important fair of St. Demetrios, a great number of them gathered in the square in front of the palace, anxiously awaiting news. No sooner had the meeting begun and the first exchanges between the governor and the Archbishop taken place, in which the former remonstrated for having been wrongly accused to the Porte, than the part of the floor where the bishops and other unofficial visitors stood, collapsed.

All were flung into the basement. No fatal injuries were received by anyone, but the people outside, suspecting a plot to kill the bishops (it was alleged afterwards that the beams were sawn through and held by ropes which were pulled away at the right time) became furious, spread the tidings around and within a few minutes Nicosia was in revolutionary turmoil. Muskets and other arms appeared as from nowhere, and the people, Greeks and Turks together, attacked the palace, and though they were fired upon by the Governor's bodyguard and lost a number in killed and wounded, rushed it, broke in, killed Chil Osman and about eighteen of his men, carried off his valuables, looted the treasury and set fire to the building. For three hours, the capital presented the spectacle of revolution, but once the Governor was killed, the wrath of the people subsided. The Turkish authorities succeeded in calming them and they dispersed to their homes or went back to the fair. . .

Protests are one thing, but the killing of a Sultan's representative was another, and a very serious one at that. The Turkish Council and the Turkish religious chief, apprehensive about the consequences and wanting to forestall the Sultan's anger, sent a report through the representative of the Grand Vezir in which they described the incident but attributed it to Chil Osman whose tyranny drove the people to despair and goaded them to unpremeditated acts of violence. Evidently the report was accepted and no other action was taken except for the dispatch of a Commission to inquire into the incident. A new Governor was appointed.

Both Turks and Greeks did their utmost to appease the Commissioners. Valuable gifts and money offers, plus promises for the rebuilding of the Saray (Governor's Palace), the restoration of the looted treasures and prompt payment of the taxes in full, helped to smooth the way. Chil Osman was declared guilty and directly responsible for the outbreak and the Commissioners departed much richer than they went in.'

Alastos, D., (1955). *Cyprus in History*, London: Zeno, pp. 275-276.

Student Resource 3.4

Whenever you see an encounter (some kind of contact) in the story, draw a line between the two individuals or groups who are encountering one another. Choose a word or words from the table below to describe the encounter, and write it along your line.

| | | | | |
|-----------|-----------|----------|-----------|---------|
| admire | cooperate | provoke | trust | respect |
| fear | resist | tolerate | complain | obey |
| disregard | protest | persuade | undermine | resent |

| |
|---|
| Chil Osman The Ottoman Governor of Cyprus |
| |

| |
|---------------------------------------|
| The Archbishop and bishops |
| |

| |
|--|
| The ordinary people of Cyprus |
| |

| |
|-----------------------------------|
| Leading Greek Cypriots |
| |

| |
|-------------------------|
| Ottoman Notables |
| |

| |
|-------------------|
| The Sultan |
| |

| |
|------------------------|
| The Grand Vezir |
| |

| |
|---|
| The Grand Vezir's representative |
| |

| |
|---------------------------------------|
| The Sultan's Commissioners |
| |

| |
|--|
| The Muslim Cypriot authorities The Ottoman Council and religious leaders |
| |

Student Resource 3.5

Instructions

How can we use all the little stories of encounter to tell a bigger story about encounters between different groups in Ottoman Cyprus? Choose appropriate words from the three lists below, and write them in big letters around the edge of your map.

List 1.

messy complicated simple hostile friendly trusting fearful mistrusting respectful hopeful peaceful

List 2.

social political economic religious cultural technological

List 3.

cooperation resistance trust respect fear interdependence obedience toleration control peace



Lesson Plan 4: What can buildings tell us about people and their relationships?

ENQUIRY QUESTION: Why is it hard to tell the story of the Ottoman period in Cyprus?

Lesson focus: What can buildings tell us about people and their relationships?

Introduction:

Key concept: similarity and difference; evidential thinking.

Lesson objectives:

By the end of this lesson pupils will be able to:

- Use buildings as historical evidence, drawing inferences about everyday life and relationships between people who lived in Ottoman Cyprus.
- Identify the types of story that buildings can tell us.

Teaching and learning resources:

Student Resource 4. 1: Outline of a human figure (blank).

Student Resource 4. 2: Poster-sized image of the interior of any modern building (e.g. a library or a swimming pool).

Student Resource 4. 3: Some photographs of khans. If teachers supply their own photographs, it should be possible for the teacher to reveal different features of the khan gradually (e.g. thick walls; entrance; courtyard; mosque).

Student Resource 4. 4: Extract from Michaelidi, M. A. (1985). *Chora, the Old Nicosia*: Nicosia, Theopress Printing, p. 79.

Starter

Show the students the outline of a blank human figure (**Student Resource 4.1**).

Q: What can we tell about this person? What kind of person is this? Can you describe this person? What makes him/her distinctive?

*The students will struggle to find anything at all to say about the figure. It has no features and there is no background. They have nothing to go on. Now attach the figure to the image of the interior of a building (**Student Resource 4.2**) – so it looks as if the figure is inside the building.*

Q: What can we tell now?

The students should now be able to say something about the figure. If the building is a swimming pool, for example, they can infer that the figure might be able to swim or might like swimming (or perhaps is drowning!)

Explain: Buildings tell us a great deal about the people who design them and use them. We can use buildings as sources to help us find out about the people who lived in them. Looking back on the past, we ask questions about the buildings we see or visit, in the just same way that we would ask questions about written sources. When we do that, buildings will **become evidence** to support suggestions, claims or ideas about the past. In today's lesson we are going to continue our enquiry. (*Show pupils the main enquiry question for the whole lesson sequence – this should be on a slide shown regularly or on the wall.*) Remember that we are exploring the **kinds of stories** that it may be possible to tell about Ottoman Cyprus. (*If possible get pupils to tell you this, rather than telling them.*) This time, we are going to look at buildings and see how they might help us. Keep in mind all that you have done in our lessons so far.

Now ask pupils to recall some of the key learning from earlier lessons, especially about types of stories and types of generalisation. For example, ask them to recall some of the words for defining types of change, or the words for talking about types of encounter.

After praising them for their recall, explain: I wonder what will happen in this lesson? I wonder if we will find ourselves using some of those words again, or perhaps challenging them, improving them or replacing them. *Reveal your own fascination and curiosity!*

Q: Do you think buildings might be able to help us with change and continuity? With everyday lives? With what people held in common? How might they do this? (*Pupils should hypothesise about the sorts of things buildings might be able to help us with*).

Transition

Teacher shows students **part** of an image of a khan (**Student Resource 4.3**). The students should not be able to see the whole image immediately. The aim is to reveal it gradually, in stages. Every time you uncover more of the image, ask the students:

Q: What can you see now?

Q: What do you think this building might have been useful for?

Students should come up with several ideas about what the building would have been useful for (e.g. thick outer walls would make it useful as a fortress; a mosque in the courtyard would make it useful as a place of worship). They should make a list of all the uses to which this building could be put.

Conclude by explaining (if they do not know already), that a khan was a trading inn. Briefly highlight the key features.

Activity

Tell students to read **Student Resource 4.4** carefully. They should highlight the words and phrases that tell us what kind of person we might have found in a khan during the Ottoman era:

- visitors,
- travellers,
- gamblers,
- merchants,
- drapers.

Using **ONLY** the information in **Student Resource 4.4**, ask students to sketch the figure of someone we might have found in an Ottoman-era khan.

Q: What exactly **can** we tell about this person?

Q: What **can't** we tell about them?

Students could come up with lots of ideas. Crucially, we cannot tell the religion or nationality of the figure. He (or she) could have been of any religion or nationality.

Now give students 5 minutes to 'personalise' their figures, adding extra details to their drawings (details we cannot find in **Student Resource 4.4**). They should decide who their characters are; where they have come from; how old they are; what they are doing in the khan; etc.

Then ask the students to compare the characters that they have drawn, perhaps first in pairs, and then with two pairs comparing with each other. Across the class, you will find that they are very diverse because everyone has drawn on different people.

Now lead discussion on what the students have found in each others' characters.

Q: What brought all these different characters to the khan?

Students should discuss what has brought all their various characters to the khan. In pairs, they should try to come up with a single word that sums it up (e.g. trade)

Q: What do the characters have in common?

Students should write down everything that the characters at the Khan have in common. They should refer back to Student Resource 4.4, and to their list of uses for a khan. They should think about what mattered to the characters, e.g.

- What they might be afraid of (strong walls suggest that they might be afraid of bandits or robbers)
- What they are hoping for
- How they travelled to the khan
- What the journey might have been like (roads; means of transport; communication)

Conclusion

Tell students that you want to conclude the lesson by asking them to work out what buildings might be able to tell us about people in the past and their relationships. Invite the students to 'choose and improve' one of the following sentences:

- Buildings tell us what mattered to the people.
- Buildings show us how people used them.
- Buildings tell us how things changed over time.
- Buildings show us what people had in common.
- Buildings tell us about people's relationships.

To do a 'choose and improve' they have to choose one statement and *make* it better.

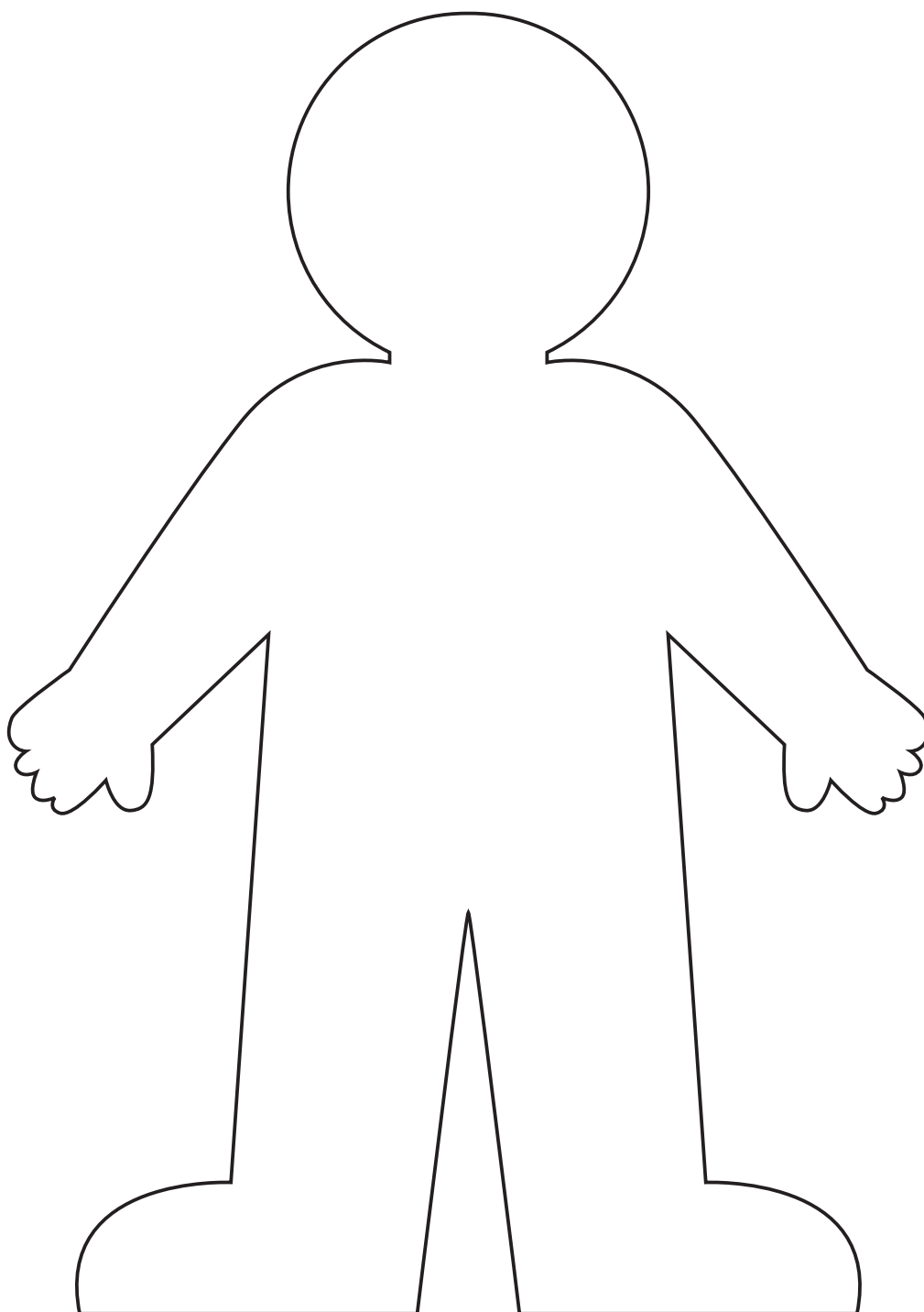
Finally, ask the students to improve one of their statements again (or do this as a whole class), but this time with the overall 'enquiry question' for the lesson sequence in mind. Remind them that our 'enquiry question' for all these lessons is: *Why is it hard to tell the story of Ottoman Cyprus?* They must therefore choose and improve one of these statements in such a way that it becomes a cautious, careful statement about the opportunities and limitations of using buildings as sources in our effort to tell a big story about Ottoman Cyprus. For example, the final statement might look like this:

Buildings in Cyprus could be used to support a story about what people held in common in Cyprus, throughout the Ottoman rule.

Or perhaps like this:

Buildings in Cyprus might show us something about the kinds of encounters that took place between different people in Cyprus. These encounters were clearly varied. It is hard to sum them *all* up appropriately. We would need to look at lots of buildings, and to link them to other sources in order to be able to do this well.

Student Resource 4.1



Student Resource 4.2



Student Resource 4.3



Picture 2: **Kumarcılar Khan**. This rather small khan was built at the end of the 17th century in Nicosia. It has an arched entrance that leads to an inner courtyard and has 56 rooms. It took its name from gamblers (kumarcılar), who often met there to gamble.



Picture 3: **Büyük Khan (Great Inn)**. It was built in 1572 in Nicosia by the first Ottoman Governor of Cyprus. It is a beautiful stone building with two storeys, built around a central courtyard with a small mosque in the centre.

Student Resource 4.4

A modern historian describes the purpose and activities of the khans

'Visitors, who were coming (to Nicosia) with pulled-carriages and animals from other towns and villages, dismounted at the khans. There, stables and sleeping rooms existed. The khans of Nicosia were many and famous throughout the island. Many khans took their names from the profession of customers most frequently visited them: like the khan of the gamblers, the khan of the merchants, of the khan of the drapers etc.'

Michaelidi, M. A. (1985). *Chora, the Old Nicosia*, Nicosia: Theopress Printing, p. 79.

Lesson Plan 5: How can we create a story of the Ottoman period in Cyprus? Why is such a story so hard to tell?

ENQUIRY QUESTION: Why is it hard to tell the story of Ottoman Cyprus?

Lesson focus: How can we create a story of the Ottoman period in Cyprus? Why is such a story so hard to tell?

Introduction:

In this lesson students will think about how trying to tell one, final story of the Ottoman period in Cyprus is impossible. This does not mean that we cannot or should not try to tell the story of Ottoman Cyprus; it just means that there are many types of story and that those stories will shift and change according to what we (or historians) are trying to find out, according to the sources we draw upon and according to the questions we ask of those sources. Students will be asked to think about the metaphor of a kaleidoscope as a way of capturing the challenge of trying to view Ottoman Cyprus as a whole. It would be a good idea to bring a kaleidoscope into the lesson so that pupils understand the metaphor. Finally, students choose some pictures and words that they would like to put into a special 'kaleidoscope of Ottoman Cyprus'. This imaginary kaleidoscope would be designed to help others to see the richness and complexity – as well as unknown, further, future possibilities – of understanding and interpreting Ottoman Cyprus.

Lesson objectives:

By the end of this lesson students will be able to

- explain why it is difficult to tell a single story about Ottoman Cyprus;
- create and support some generalisations about Ottoman Cyprus;
- explore creative ways in which the complexity of Ottoman Cyprus might be represented.

Teaching and learning resources:

Student Resource 5.1 (selection of images of the Ottoman period in Cyprus)

Student Resource 5.2 (sentence starters)

A kaleidoscope

Student Resource 5.3 (kaleidoscope diagram)

Rationale for teaching and learning materials:

5.1 helps students to problematise the issue of how to tell a bigger story of the Ottoman period in Cyprus.

5.2 helps students to explain why it is so difficult to tell a bigger story of Ottoman Cyprus.

A kaleidoscope provides a metaphor for the 'big' story of Cyprus – the whole is made up of many parts, but it also changes over time.

5.3 helps students to generalise about Ottoman Cyprus and to consider the kinds of generalisations that might be made by selecting smaller stories that together can tell a bigger story.

Starter

*The purpose of this activity is to help students see the difficulty of summing up the story of the Ottoman period in Cyprus in just a single image. As students consider their choices, it may be necessary to challenge them to think about how far their image really sums up the **whole** story of the Ottoman period in Cyprus.*

*Give students a copy of **Student Resource 5.1**. Put them in role as picture researchers.*

Explain: Imagine this. A historian is writing a book on the Ottoman period in Cyprus. He would like you, his picture researchers, to choose one image to go on the front cover of his book. He has said that he would like the image to sum up the story of the Ottoman period in Cyprus. You have five minutes to decide, with your partner, which image you think should be used. Be warned, this is not as easy as it looks! Remember: your picture needs to tell the **whole** story of Ottoman Cyprus! It must be the best possible picture to convey what Ottoman Cyprus is all about. You will have to defend your choice against other picture researchers' choices, so think carefully!

Plenary discussion

Q: Which image did you choose? Why?

*You will need to challenge students' choices: eg ...but can that **REALLY** sum up the **WHOLE** story? What parts of the story is it **NOT** telling? Encourage students to challenge other students' choices.*

Q: But can we actually tell the story of Ottoman Cyprus in just one image? Let students respond to that before asking, Why not?

*Elicit from students that we can't do this because the story of the Ottoman period in Cyprus is very complicated. Indeed, there isn't just one, big story. There are lots of different kinds of stories which could capture the whole period of Ottoman Cyprus. These are not necessarily **conflicting** stories (although some might conflict), they are just different sorts of stories constructed in response to the different questions that have been asked. Ask them to reflect on why that is. Also, even one image can point to a variety of possible stories, of different types and with different messages.*

With older or very able or reflective students, you may also choose to explain that some people even find it hard to agree on what to call the period. Some call it 'Ottoman Cyprus'. Others call it, 'the Ottoman period in Cyprus'.

Activity

Explain: It seems that our historian's request is not very sensible! It is time to educate our historian a little. We are going to need to explain to him or her why it is so difficult to tell the story of this period of Cyprus in just one picture. I would like you to write a letter to the historian, explaining why the experiences and developments of this period are far too complicated to tell in just one picture.

In your letter, you will need to think about **everything that we have explored in these five lessons**: the different kinds of stories, the different kinds of questions we might ask of sources (e.g. are trying to find out about encounters, or about everyday lives, or about politics? Are we looking for a story about change or a story about continuity, or both? And so on).

*Give students a copy of **Student Resource 5.2** to help them write their letter.*

Transition

Explain: If we can't tell the story of Ottoman Cyprus in just **one** picture, does that mean we can't tell the story of Ottoman Cyprus **at all**? Or do we just need to change the way we **look** at it?

Show students a kaleidoscope. Ask one student to come up to the front and to look through it, and to describe what they can see. Twist the kaleidoscope and ask them to describe how what they can see changes. Twist it again and ask them to describe how their view changes again. Let a couple more students do the same.

Explain (Please note: This is a moment for you to sound very thoughtful and serious. **It is the most important moment in the whole lesson sequence** and one where you, as teacher, will need to make your own thoughtfulness and fascination infectious): This kaleidoscope makes me think a little bit about the period of Cyprus that we have been studying. The big picture we see in the kaleidoscope is made up of lots of smaller fragments. These constantly shift and change whenever we look at them from different directions or in different ways. I've been wondering how the idea of a kaleidoscope could help us to tell a bigger story about the period of the Ottomans in Cyprus. I wonder if it could...?

In discussion with students, and drawing upon earlier lessons, develop this idea of twisting kaleidoscope as metaphor for constructing history. You might find yourself saying something like this to the students, but try to draw these ideas from them, as far as possible:

We have some control, in that we can twist, and choose to twist as much or little as we like. In the same way, historians can choose which sources to look at, they can decide what kind of question they want to answer and they can make rational judgements based on evidence from them. They can try to generalise. But, just as with the kaleidoscope, we cannot be sure what the final 'picture' will be. We can only ask better and better questions and search for further sources, always being ready for our initial 'picture', our initial idea, to be **challenged** as much as it is **supported**. The way the final 'picture' or story looks will always surprise us. A new twist of the kaleidoscope is a bit like asking a different question of the sources – a question about change as opposed to a question about diversity; a question about politics as opposed to a question about culture.

And, like the kaleidoscope, we must expect it to go on changing, with further twists (by us or others) as new evidence comes to light or as others offer fresh perspectives and analyses that may challenge our first ideas.

This is why the important work of doing history will never end and why it must involve us all.

Activity

Explain: You are going to create your own kaleidoscope (**Student Resource 5.3**) to see if it can help us to tell a bigger story about Ottoman Cyprus. You will need to choose eight 'little' stories from the various stories we have looked at over the four previous lessons. These little stories need to be ones which, **together**, could help to tell a bigger story about Ottoman Cyprus. So it is the collection of little stories that matters. This will allow you to show how complex Ottoman Cyprus is, and to illustrate that complexity. Find 'little stories' which, together, might add up to a bigger 'story'.

You will also need to choose five words that you think best sum up your big story of Ottoman Cyprus. This will be your effort to reach a valid **generalisation** about Ottoman Cyprus.

Ask students to spend time planning what pictures and words they will include in their kaleidoscope. You will need to emphasise how carefully they will need to think about this.

Conclusion

Ask students to share their ideas for the pictures and words they wish to include in their kaleidoscope. This could be done by pinning up students' ideas around the room and asking them to move around the room. Whenever they have a question about another student's kaleidoscope, they could write it on a post-it note and attach it on the wall next to it. Students would then have a chance to revise their kaleidoscopes.

It is very important to conclude by stressing to the students that just as no historian's work is ever final, but always subject to revision and scrutiny by others, so the students' kaleidoscopes are provisional:

We offer our 'kaleidoscopes of Ottoman Cyprus', to ourselves and others, as part of the shared, difficult and important work of trying to construct stories which are truly **historical**. **This means that this is just our contribution for now. Others – students and historians – will develop the story further, as they ask questions of the sources in new ways, or as new sources come to light.**

Leave them excited by the continuing challenge of finding out about Ottoman Cyprus, and staying open to possibilities that they or historians might uncover, in the future.

Homework

Students complete their kaleidoscope diagrams. They also write a paragraph explaining and justifying their choices of pictures and words.

Lesson 5: Student Resources

Student Resource 5.1

Some images showing aspects of the Ottoman period in Cyprus.



Picture 4: Photo of a locust. Locusts are insects which form swarms and can travel long distances. They are a great danger for the harvest, because they can rapidly strip the fields and damage the crops completely. Swarms of locusts often attacked Cyprus in the past centuries.



Picture 5: Women at a well. Draw wells were found in the courtyards of houses as well as in the fields. Young women filled their jars from the wells when men were expected from the fields. The wells were meeting points for discussion over daily topics for young men and women.

A photo taken by John Thomson, an English traveller, who visited Cyprus in 1878. Thomson, J. (1879). *Through Cyprus with a Camera in the Autumn of 1878, Volume 1*, London.



Picture 6: **Mehmet Kamil Pasha** was an Ottoman statesman of Turkish Cypriot origin. He was born in Nicosia in 1833. After filling many posts in various parts of the Ottoman Empire, including Cyprus, he became Grand Vizier of the empire during four different periods in late 19th and beginning of the 20th centuries. Kamil Pasha died in 1913 and was buried in the court of Arab Ahmet Pasha Mosque, in Nicosia.



Picture 7: **Sofronios III** was the Archbishop of the Orthodox Church of Cyprus, between 1865 and 1900, serving 13 years of his Archbishopship under the Ottoman rule and 12 years under British rule.



Picture 8: **A Telegraph Machine.** The Ottomans used this revolutionary communications system for the first time in 1855 during the Crimean War. They also established the first telegraph line in Cyprus in 1872.



Picture 9: **A Native Bullock Cart.** An intelligent wheelwright of Cyprus. The bodies of carts were constructed of a hard wood, native to the island. The Cyprian oxen pulled the carts. The cart and the oxen were used in ploughing and in treading out grain.

A photo taken by John Thomson, an English traveller, who visited Cyprus in 1878. Thomson, J. (1879). *Through Cyprus with a Camera in the Autumn of 1878, Volume 1*, London.



*Picture 10: **Buyuk Khan (Great Inn).** It was built in 1572 in Nicosia by the first Ottoman Governor of Cyprus. It is a beautiful stone building with two storeys, built around a central courtyard with a small mosque in the centre.*



*Picture 11: **Omeriye Baths.** The baths, located near Omeriye Mosque, are typical examples of Ottoman baths of the late 16th century. They were built by Lala Mustafa Pasha after the conquest of Nicosia in 1571 as a gift to the town.*



*Picture 12: **St. Nicholas Church in Famagusta.** This church, a 14th century Gothic cathedral, built by the Lusignans, is a fine example of pure gothic architecture. The 'King of Jerusalem' was crowned there. The church was damaged by the attacks of 1571 and by an earthquake in 1735. After the Ottoman conquest, it was transformed into a mosque. During the Ottoman period it was known as *Little Ayasofya*, *Famagusta Ayasofya* and *The Large Mosque*. In 1954 the Turkish Cypriot authorities renamed it as Lala Mustapha Pasha Mosque.*



*Picture 13: **St. Savvas Church.** The church of St. Savvas in Nicosia has existed since the Lusignan period, but during the Ottoman rule, it was renovated and extended. It has a beautiful carved iconostasis from the 19th century.*

Student Resource 5.2

Use these paragraph starters to help you write your letter to the historian. Try to use your learning from all five lessons on Ottoman Cyprus to help you.

Dear historian,

I am afraid to tell you that your idea of having just one picture on the front of your book to sum up the story of Ottoman Cyprus is not a very good one. This is because

In addition,

Another issue is

A better idea might be

Yours sincerely,

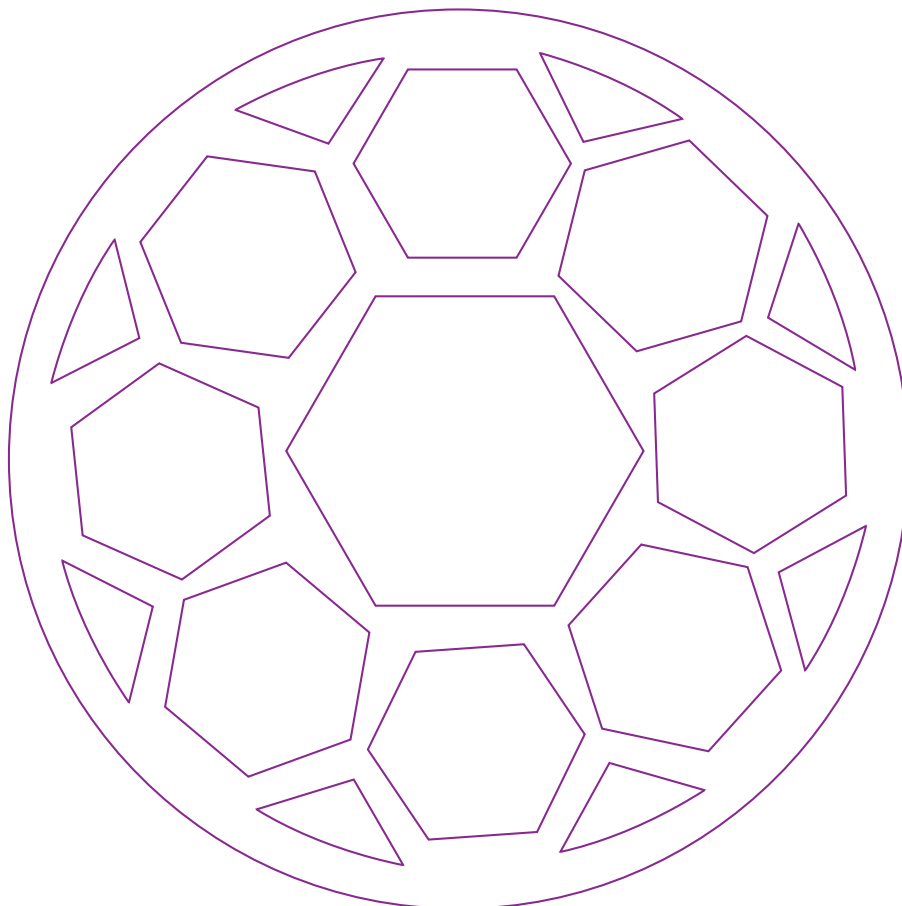
Student Resource 5.3

Choose eight little stories from the work we have done over the past four lessons that you think, together, tell a bigger story about Ottoman Cyprus. Think about:

- **whose** stories are you telling?
- **what** kinds of stories are you telling?
- **when** in the Ottoman period are you telling stories from?

Draw a little picture to represent each little story in each hexagon. In the little triangles around the edge, write words that represent the little stories of Ottoman Cyprus you are telling in your pictures. In the middle, in big writing, choose and write five words that you think could best sum up a 'big' story of Ottoman Cyprus as a whole.

| | | | | |
|------------|-------------|--------------|--------------|----------------|
| change | reform | diversity | similarity | complexity |
| divided | united | co-operation | simplicity | difference |
| decline | connections | development | invariable | transformation |
| evolution | continuity | upheaval | modification | uniform |
| friendship | alliances | adaptation | revolution | conflict |



Bibliography

A. The Ottoman Period in Cyprus

Alastos, D. (1955). *Cyprus in History*, London: Zeno.

Αλεξάνδρου, Α. (1995). *Η εκκλησία της Κύπρου κατά την διάρκεια των δύο πρώτων αιώνων της οθωμανικής κυριαρχίας*. Θεσσαλονίκη: Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης. [Alexandrou, A. (1995). *The Church of Cyprus during the first two centuries of the Ottoman rule 1571-1767*. Thessaloniki: Aristotle University of Thessaloniki].

Bağışkan, T. (2005). *Kıbrısta Osmanlı-Türk Eserleri [Ottoman-Turkish Monuments in Cyprus]*, Lefkoşa: Kuzey Kıbrıs Müze Dostları Derneği Yayınları.

Bağışkan, T. (2009). *Ottoman, Islamic, and Islamised Monuments in Cyprus*, Nicosia: Cyprus Turkish Education Foundation.

Bartley, B. and Bourdillon, P. (1993). *Medieval Islam (Past Historic)*, London: Hodder Arnold H&S.

Beckingham, C.F. (1957). 'The Turks Of Cyprus', *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, 87 (2), pp. 165-174.

Beratlı, N. (1993). *Kıbrıslı Türklerin Tarihi. 1. Kitap [History of Turkish Cypriots. Book 1. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.

Beratlı, N. (1995). *Kıbrıslı Türklerin Tarihi. 2. Kitap [History of Turkish Cypriots. Book 2. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.

Beratlı, N. (1999). *Kıbrıslı Türklerin Tarihi. 3. Kitap [History of Turkish Cypriots. Book 3. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.

BOA (Başbakanlık Osmanlı Arşivi [Prime Ministry Ottoman Archive]), İstanbul, Turkey: A.DVN. no. 147/40.

BOA (Başbakanlık Osmanlı Arşivi [Prime Ministry Ottoman Archive]), İstanbul, Turkey: İ.DH. no. 33744.

Cassia, P.S. (1986). 'Religion, politics and ethnicity in Cyprus during the Turkokratia (1571-1878)', *Archive Europ. Sociol*, XXVII, pp. 3-28.

Çevikel, N. (2000). *Kıbrıs Eyaleti: Yönetim, Kilise, Ayan ve Halk (1750-1800)*. [Province of Cyprus: Administration, Church, Notable and People. Famagusta]. Gazimağusa: DAÜ basımevi.

Clogg, R. (1982). 'The Greek Millet in the Ottoman Empire', Christians and Jewish in the Ottoman Empire I. Ed. B. Braude and B. Lewis, pp.185-207, New York: Holmes & Meir Publishers

Cobham, C. D. (1969). *Excerpta Cypria: Materials for a History of Cyprus*, New York: Kraus Reprint.

CoE and AHDR, *A Look at Our Past*, Strasbourg, 2011

Culpin, D.C. and Macdonald, F. (1995). *Collins History Connections 1. Medieval Realms 1066- 1500, The World of Islam*, London: Collins Educational.

Davison, R. (1953-1954). 'Turkish Attitudes Concerning Christian-Muslim Equality in the Nineteenth Century', *American Historical Review*, LIX, pp. 845-864.

- Davison, R. (1963). *Reform in the Ottoman Empire, 1856-1876*, Princeton, N.J.: Princeton University Press.
- Davison, R. (1990). *Essays in Ottoman and Turkish History, 1774-1923. The Impact of the West*. Austin: University of Texas.
- Davison, R. (1997). *Osmanlı İmparatorluğu'nda Reform, I-II, [Reform In the Ottoman Empire I-II. Istanbul]*. Çev. O. Akinhay, İstanbul: Papirüs Yayınları.
- Duckworth, H.T.F., (1900). *The Church of Cyprus*, London: Society For Promoting Christian Knowledge.
- Edward, D.(1877). *Forty Years in the Turkish Empire: Memoirs of William Goodell*, New York: Carter.
- Engelhardt, E.P. (1999). *Tanzimat ve Türkiye [Tanzimat and Turkey]*, translated into Turkish by Ali Reşad. İstanbul: Kaknüs Yayınları.
- Erdoğan, M. A. (2008, 2009). *Kıbrıs'ta Osmanlılar I-II, [Ottomans in Cyprus I-II. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.
- Fedai, H. (1997). *Fethiyye-i Cezire-i Kıbrıs [The Conquest of Cyprus]*, Ankara: Turkish Historical Society.
- Gazioğlu, A.C. (1990). *The Turks In Cyprus. A Province of the Ottoman Empire (1571-1878)*, London: K. Rüstem and Brother.
- Gazioğlu, A. (1994). *Kıbrıs'ta Türkler (1570-1878). [Turks In Cyprus (1570-1878). Nicosia]*, Lefkoşa: Kıbrıs Araştırma Yayın Merkezi.
- Given, M. and Hadjianastasis, M. (2010). 'Landholding and Landscape in Ottoman Cyprus'. *Byzantine and Modern Greek Studies*, 34 (1). pp. 38-60. [Online]. Available at:
http://bham.academia.edu/MariosHadjianastasis/Papers/287526/Landholding_and_Landscape_In_Ottoman_Cyprus.
 Last accessed 10th April 2011.
- Great Cypriot Encyclopedia, Vol. 13* (1995). Nicosia: Filokypros.
- Gürkan, H. (1996a). *Dünkü ve Bugünkü Lefkoşa [Past and Present Nicosia. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.
- Gürkan, H. (1996b). *Bir Zamanlar Kıbrıs'ta [Once upon a time In Cyprus. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.
- Gürkan, H. (2006). *Kıbrıs Tarihinden Sayfalar [Chapters from history of Cyprus. Nicosia]*, Lefkoşa: Galeri Kültür Yayınları.
- Hackett, J. (1901). *A History of the Orthodox Church of Cyprus*, London: Methuen & Co.
- Hadjigavriel-Looizou, L. (2009). *A guide to history of Nicosia: through the Leventis Municipal Museum*, Nicosia: Leventis Municipal Museum.
- Χατζιωάννου, Κ. (1997). *Η καταγωγή των Τουρκοκυπρίων και το κυπριακό. Λευκωσία: Κ.Επιφανίου*. [Hadjioannou, K. (1997). *The origin of Turkish Cypriots and the Cyprus Problem*, Nicosia: K. Epiphaniou].
- Hill, G.F. Sir. (1952). *A History of Cyprus, IV. The Ottoman Province. The British Colony, 1571-1948*, Cambridge: University Press.

Ιστορία της Κύπρου, Μεσαιωνική και Νεότερη (1999). [*History of Cyprus, Medieval and Modern*]. Nicosia: Department of [Educational] Program Development.

Ιστορία της Κύπρου για το Γυμνάσιο (2002). [*History of Cyprus for High School*]. Nicosia: Department of [Educational] Program Development.

History of Cyprus, Vol. B´ (2010). Nicosia: ODYSSEIA LTD.

Hitchens, C. (1989). *Hostage to history: Cyprus from the Ottomans to Kissinger*, New York: Farrar, Strauss & Giroux.

İnalçık, H. (1973). 'Ottoman Policy and Administration in Cyprus After the Conquest'. Milletlerarası Birinci Kıbrıs Tetkikleri Kongresi. [*The First International Congress Of Cypriot Studies*] pp. 59-78, (14-19 Nisan 1969), Ankara: Türk Kültürünü Araştırma Enstitüsü.

İnalçık, H., (1973). *The Ottoman Empire, The Classical Age 1300-1600*, translated by N. Itzkowitz ve C. Imber, London: Weidenfeld and Nicholson.

İnalçık, H., (2004). *Osmanlı İmparatorluğu Klasik Çağ (1300-1600)*, [*The Ottoman Empire, The Classical Age 1300-1600*. Istanbul], çev. R. Sezer, İstanbul: Yapı Kredi Yayınları.

İnalçık, H., (2010). *Osmanlılar. Fütihat, İmparatorluk, Avrupa ile İlişkiler, [Ottomans, Conquest, Empire, The Relations With Europe*. Istanbul], İstanbul: Timaş Yayınları.

Jeffery, G. (1983). *A Description of the Historic Monuments of Cyprus: Studies in the Archaeology and Architecture of the Island*, London: ZENO. Nicosia 1918.

Jennes, D. (1962). *The Economics of Cyprus. A Survey to 1914*, Montreal: McGill University Press.

Jennings, R. (1993). *Christians and Muslims in Ottoman Cyprus and Mediterranean World 1571-1640*, New York: New York University Press.

Katsiaounis, R. (1996). *Labour, Society and Politics in Cyprus during the Nineteenth Century*, Nicosia: Cyprus Research Centre.

Kenanoğlu, M. (2004). *Osmanlı Millet Sistemi [Ottoman Millet (nation) System*. Istanbul], İstanbul: Klasik.

Kıbrıs Türk Tarihi. 6.sınıf. (2009a). Lefkoşa: Kıbrıs Türk Maarif Dairesi [*Cyprus Turkish History, class 6.* (2009). Nicosia: Cyprus Turkish Education Office].

Kıbrıs Türk Tarihi. 7.sınıf. (2009b). Lefkoşa: Kıbrıs Türk Maarif Dairesi [*Cyprus Turkish History, class 7.* (2009). Nicosia: Cyprus Turkish Education Office].

Kıbrıs Türk Tarihi. 8.sınıf. (2009c). Lefkoşa: Kıbrıs Türk Maarif Dairesi [*Cyprus Turkish History, class 8.* (2009). Nicosia: Cyprus Turkish Education Office].

Kıbrıs Türk Tarihi. 9.sınıf. (2009d). Lefkoşa: Kıbrıs Türk Maarif Dairesi [*Cyprus Turkish History, class 9.* (2009). Nicosia: Cyprus Turkish Education Office].

Kıbrıs Türk Tarihi. 10.sınıf. (2009e). Lefkoşa: Kıbrıs Türk Maarif Dairesi [*Cyprus Turkish History, class 10.* (2009). Nicosia: Cyprus Turkish Education Office].

- Kızılyürek, N. (2002). *Milliyetçilik Kıskaçında Kıbrıs [Cyprus in the Clamps of Nationalism]*. İstanbul: İletişim Yayınları.
- Kidd B., Rees J., & Tudor, R. (2000). *Heinemann History Scheme Book 1: Life in Medieval Times*, London: Heinemann.
- Kitromelides, P. (1970). 'Greek Irredentism in Asia Minor and Cyprus', *Middle Eastern Studies*, 26 (1), pp.3-17.
- Kitromelides, P. (1992). *Κοινωνικές σχέσεις και νοοτροπίες στην Κύπρο του 18ου αιώνα*, Μορφωτικό Κέντρο Λαϊκής Τραπέζης Κύπρου, Λευκωσία [Social Relations and Mentalities in Cyprus of the 18th century, Nicosia: Educational Centre of Laiki Bank of Cyprus].
- Koumoulides, J. (1971). *Cyprus and The War of Greek Independence 1821-1828*, Athens: National Centre of Social Research.
- Kyrris, K. (1971). 'The Communal Character of the Administration of Church Property in Cyprus Under Ottoman Rule', *Balkan Studies*, XII (2), pp. 463-478.
- Kyrris, K. (1976). 'Symbiotic Elements In the History of the Communities of Cyprus', *Kypriakos Logos*, VIII (46-47), July-October.
- Kyrris, K. (1996). *History of Cyprus*, Nicosia: Lampousa.
- Lang, H. (1878). *Cyprus. Its History Its Present Resources, And Future Prospects*, London: Macmillan and Co.
- Luke, H. Sir. (1975). *A Portrait and an Appreciation. CYPRUS, reprinted from the second revised edition of 1965*. Harrap, London: in association with K. Rustem & Bro. Nicosia.
- Luke, H. Sir. (1989). *Cyprus Under The Turks 1571-1878*, London: K.Rüstem & Brother.
- Michael, M. N., Kappler, M., and Gavriel, E. (2009). *Ottoman Cyprus: A collection of studies on history and culture*, Germany: Otto Harrasowitz GmbH & Co, KG.
- Michaelidi, M. A. (1985). *Χώρα, η Παλιά Λευκωσία, [Chora, the Old Nicosia]*, Nicosia: Theopress Printing.
- Μαραγκού, Α.Γ. και Κούτας, Α.Γ. (2009). *Λευκωσία: Η ιστορία της πόλης*. Λευκωσία: Ι.Γ.Κασουλίδης και Υιός Λτδ. [Maragkou A.G. and Koutas A.G. (2009), *Nicosia: The history of the city*. Nicosia: I.G. Kasoulides and Son Ltd].
- Ortaylı, İ. (1995). *İmparatorluğun En Uzun Yüzyılı, [The Longest Century of the Empire. İstanbul]*. İstanbul: Hil yayınları.
- Osmanlı İdaresinde Kıbrıs* (2000). [Cyprus Under the Ottoman Rule. Ankara]. Ankara: Presidentship of Ottoman Archive Office .
- Özkul, A. E. (2010). *Kıbrıs'ın Sosyo-Ekonomik Tarihi 1726-1750, [The Socio-Economic History of Cyprus. Ankara]*. Ankara: Dipnot Yayınları.
- Papadopoulos, T. (1965). *Texts And Studies Of the History of Cyprus I. Social and Historical Data On Population (1571-1878)*, Nicosia: Cyprus Research Centre.
- Παυλίδης, Α. (1995). *Κύπρος ανά τους αιώνες.Τομ.3*. Λευκωσία: Φιλόκυπρος. [Pavlidis, A. *Cyprus through Centuries, Vol.3*, Nicosia: Philokypros].

Σακελλαρίου, Α. (1991). *Τα Κυπριακά, Τόμ. Α'* [The Cypriot Matters, Vol. A]. Nicosia: Cultural Institution Archbishop Makarios C.

Salvator, L. (1983). *Levkosia, The Capital of Cyprus*, London: Trigraph.

Samani, H. (2005). 'XIX. Yüzyılın İkinci Yarısında Osmanlı Kıbrıs'ında Çekirge Sorunu' [The Locust Problem in Ottoman Cyprus in the Second Half of the 19. Century], III. Güzelyurt Tarih Buluşması Bildirileri [The Proceedings of Third Morphou History Meeting], pp. 259-276, Lefke.

Samani, H. (2006). *Tanzimat Devrinde Kıbrıs (1839-1878)*, Basılmamış Doktora Tezi. Ankara: Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü. [Cyprus in the Tanzimat Period (1839-1878), Unpublished Doctoral Dissertation. Hacettepe University, Ankara: Institute of Social Sciences].

Schriwer, C. (2002). 'Cultural and Ethnic Identity in the Ottoman Period Architecture of Cyprus, Jordan and Lebanon', *Levant*, 34 (22), pp. 197-218.

Thomson, J. (1879). *Through Cyprus with a Camera in the Autumn of 1878, I-II*, London: Sampson Low, Marston, Searle, and Rivington.

Walled Nicosia: A Guide to its Historical and Cultural Sites, Nicosia: Nicosia Master Plan, Bi-communal Development Programme, USAID, UNDP and executed by UNOPS.

Zürcher, E. J. (1993). *Turkey. A Modern History*, London and New York: I.B TAURIS & Co Ltd Publishers.

Zürcher, E. J. (1996). *Modernleşen Türkiye'nin Tarihi* [Turkey, A Modern History], İstanbul: İletişim Yayınları.

B. Teaching and learning: curricular and pedagogic issues in history education

Ashby, R. (2011). 'Understanding historical evidence: Teaching and learning challenges, in I. Davies (ed) *Debates in History Teaching*, London: Routledge, pp.137-47.

Aktekin, S. (ed), (2009). *Teaching History And Social Studies For Multicultural Europe*, Ankara: Harf Yayınları.

Bradshaw, M. (2009). 'Drilling Down: How One History Department is Working Towards Progression in Pupils' Historical Thinking About Diversity Across Years 7, 8 and 9. *Teaching History*, 135, To They or Not to They Edition, London: Historical Association, pp.4-12.

Brooker, E. (2009). 'Telling tales: Developing students' own thematic and synoptic understandings at Key Stage 3', *Teaching History* 136, *Shaping the Past Edition*, London: Historical Association, pp. 45-52.

Byrom, J. and Riley, M. (2007a). 'Identity-shakers: cultural encounters and the development of pupils' multiple identities'. *Teaching History*, 127, *Sense and Sensitivity Edition*, London: The Historical Association, pp. 22-29.

Byrom, J., Counsell, C. and Riley, M. (2007). *Meeting of Minds: Islamic Encounters, 1570-1750*, London: Pearson Longman.

Cajani, L. and Ross, A. (2005). *History Teaching, Identities, Citizenship*. Stoke-on-Trent: Trentham Books Ltd.

Cohen, S. (2009). 'The challenging concept of change over time', *World History Connected*, 6, (2). [Online]. Available at: <http://www.historycooperative.org/journals/whc/6.2/cohen.html>. Last accessed 15th January 2011.

Cooper, H. and Dilek, D. (2004). 'Children's thinking in history: Analysis of a history lesson taught to 11-year-olds at Ihsan Sungu School, Istanbul', *International Journal of Historical Learning, Teaching and Research*, 4 (2), pp. 56-65. [Available online: http://insight.cumbria.ac.uk/93/2/Cooper_dilek.pdf].

Council of Europe (2005). *The Use of Sources in Teaching and Learning History, vol.1*. The Council of Europe Europe's activities in Cyprus. Report of the workshops and workshop materials, Nicosia: Council of Europe

Council of Europe (2006). *The Use of sources in teaching and learning history, vol.2*. The Council of Europe Europe's activities in Cyprus. Report of the workshops and workshop materials, Nicosia: Council of Europe.

Counsell, C. (2000). 'Historical knowledge and historical skills: distracting dichotomy', in J. Arthur and R. Phillips (eds.) *Issues in History Teaching*, London: Routledge, pp.54-71.

Counsell, C. (2009). 'Cunning Plan: The generalisation game', *Teaching History*, 135, To They or Not to They Edition, London: Historical Association, pp.13-15

Counsell, C. (2011). 'What do we want pupils to do with historical change and continuity?' in I. Davies (ed), *Debates in History Teaching*, London: Routledge, pp.109-23.

Dilek, D. (2002). *Tarih Derslerinde Öğrenme ve Düşünce Gelişimi [Development of Learning and Thinking in History Classes]*, Ankara: Pegem.

Dilek, D. and Yapıcı G. (2005). 'Öykülerle Tarih Öğretimi Yaklaşımı', *Buca Eğitim Fakültesi Dergisi*, İzmir, 18, ss. 115-130. [An Approach in history teaching through Stories, *Journal of Education*, Faculty of Buca].

Dilek, D. and Yapıcı G. (2009). 'Trainee history teachers' misinterpretations of sources and a romantic way of historical understanding: An analysis of examination papers', *International Journal of Historical Learning, Teaching and Research*, Volume 8 (1), pp.96-108.

Foster, R. (2008). 'Speed Cameras, Dead Ends, Drivers and Diversions: Year 9 Use a Road Map to Problematising Change and Continuity', *Teaching History* 131, *Assessing Differently Edition*, London: The Historical Association, pp.4-8.

Foster, S. J. and Karayianni, E. (2008). 'Portrayals of Arab-Islamic Peoples in English History Textbooks', in L. Cajani (ed.). *La imagen del otro: Islam y Europa en los manuales escolares de historia [The Image of the Other: Islam and Europe in School History Textbooks]*, Madrid: Santillana Publications.

Kıbrıs-Yunanistan-Türkiye: Aynı Tarihin Farklı Tefsirleri. Tarih Yazımı ve Okul Kitapları. (2005). [Cyprus-Greece-Turkey: Different Constructions of Same History. Historiography and School Textbooks. Nicosia], Lefkoşa: OPEK.

Lee, P. (2005). 'Putting Principles into Practice: Understanding history', in M.S. Donovan and J. D. Bransford (eds.) *How Students Learn: History in the Classroom*, Washington D.C.: The National Academy Press, pp.31-78.

Lee, P. (2011). 'History education and historical literacy' in I. Davies (ed), *Debates in History Teaching*, London: Routledge, pp. 63-72.

Lee, P. and Ashby, R. (2000). 'Progression in historical understanding among students ages 7-14', in P. Stearns, P. Seixas and S. S. Wineburg (eds.) *Knowing, Teaching and Learning History: National and International Perspectives*, New York: New York University Press.

Levstik, L. S. and Barton, K. C. (2005). *Doing History: Investigating with Children in Elementary and Middle schools*, New Jersey, London: Lawrence Erlbaum Associates, Publishers, 3rd edition.

Μαυροσκούφης, Δ. *Από τη διδακτική έρευνα στη διδακτική πράξη: προσπάθεια για γεφύρωση του χάσματος*. [Mavroskoufis, D. *From the research on teaching to the act of teaching: an effort to bridge the gap*].

[Available online, <http://www.rhodes.aegean.gr/ptde/revmata/issue2/7Mavroskoufis.pdf>. Last accessed 6th October 2010.]

Papadakis, Y. (2008). *History Education in Divided Cyprus: A Comparison of Greek Cypriot and Turkish Cypriot Schoolbooks on the History of Cyprus*, PRIO Cyprus Centre Report, 2, Nicosia: PRIO.

Ρεπούση, Μ. *Τοπικές ιστορίες στο σχολείο. Από το γενικό παρελθόν στο παρελθόν του τόπου*. [Repousi, M. *Local histories at school. From the general past to the local past*]. [Online], Available at:

http://users.auth.gr/~marrep/PS_REPOUSI/EL/PUBLICATIONS/papers/topikes_istories_sto_sxoleio.pdf.

Last accessed 6th October 2010.

Riley, M. (2000). 'Into the Key Stage 3 history garden: choosing and planting your enquiry questions', *Teaching History*, 99, Curriculum Planning Edition, London: Historical Association, pp.8-13.

Σακκά, Β. *Η προσέγγιση των πηγών και η διδασκαλία της ιστορίας*. [Sakka, V. *Approaching the sources and history teaching*].

[Online]. Available at: http://www.cyprus-tube.com/historical-dialogue/Articles/Vassiliki_Sakka_article_1.pdf.

Last accessed 8th October 2010.

Shemilt, D. (1987). 'Adolescent ideas about evidence and methodology in history', in C. Portal (ed) *The History Curriculum for Teachers*, Lewes: The Falmer Press, pp.39-61.

Shemilt, D. (2009). 'Drinking an ocean and pissing a cupful: how adolescents make sense of history' in L. Symcox and A. Wilschut (ed.) *National History Standards: The Problem of the Canon and the Future of Teaching History*, (*International Review of History Education*, 5), Charlotte, North Carolina: Information Age Publishing, pp.141-210.

Stavroula P. and Makriyianni, C. (2004). *What does it mean to think historically?: Approaches to teaching and learning history*, Proceedings of the First Educational Seminar by the Association for Historical Dialogue and Research, Nicosia: Association for Historical Dialogue and Research.

Teaching History 135: To They or Not to They Edition (edition on theme of diversity). (2009). London: The Historical Association.

Teaching History 136: Shaping the Past (edition on theme of change/continuity). (2009). London: The Historical Association.

Von Borries, B. (2010). *Historical Consciousness and Historical Learning. Some Results of my own Empirical Research*. Nicosia: Proceedings of AHDR Conference.

Wineburg, S. (2001). *Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past*, Philadelphia: Temple University Press.

