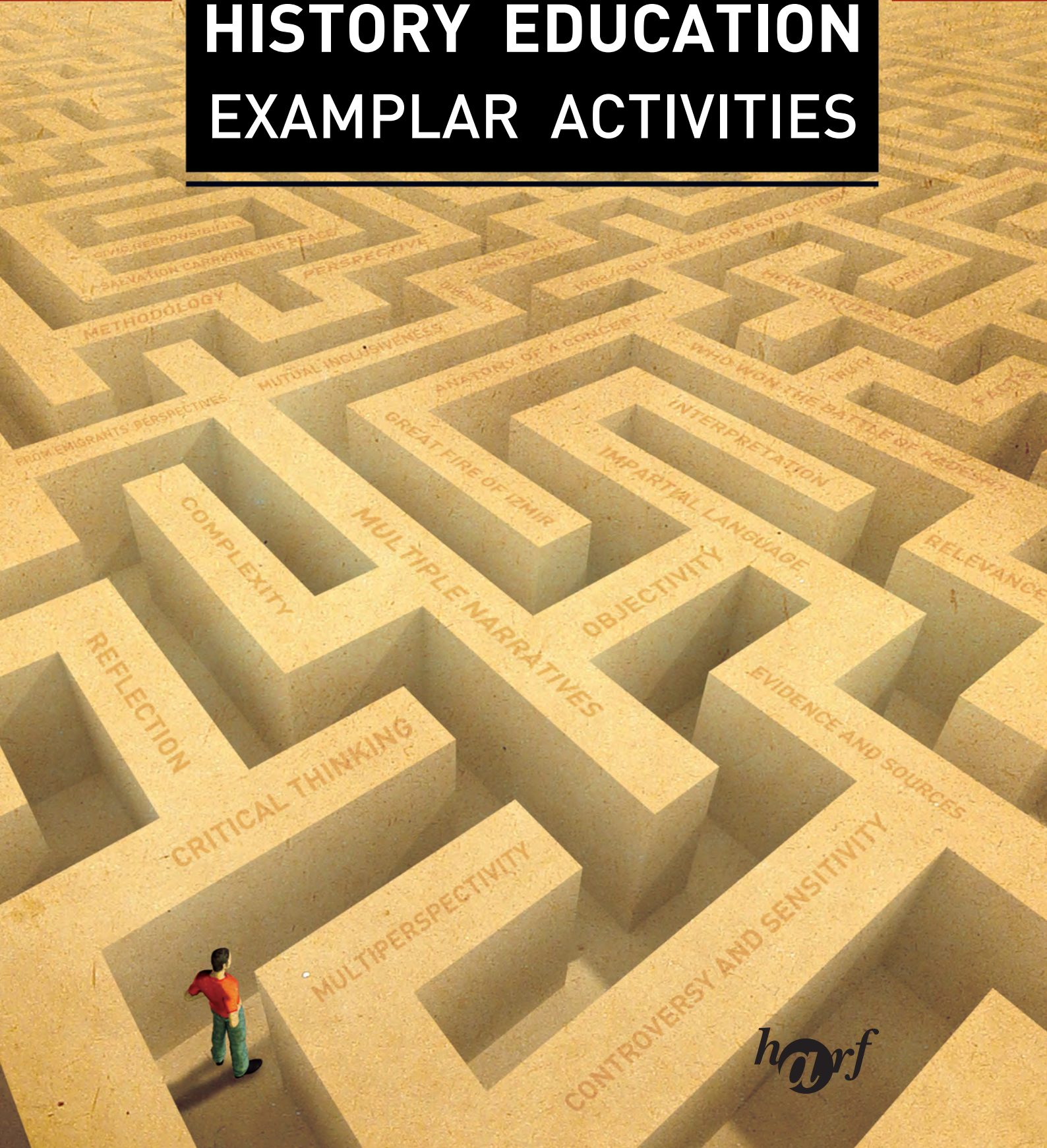




INNOVATIVE HISTORY EDUCATION EXAMPLAR ACTIVITIES



INNOVATIVE HISTORY EDUCATION

EXAMPLAR ACTIVITIES

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PREFACE

EUROCLIO, the European Association of History Educators, promotes a responsible and innovative teaching of history based on multi-perspectivity, critical thinking, mutual respect, and the inclusion of controversial issues. The Association advocates a sound use of history education towards the building and deepening of democratic societies, connecting professionals across boundaries of countries, ethnicities and religions. It seeks to enhance the quality of history and citizenship education through capacity building for educators and producing innovative teaching tools. EUROCLIO has been able to define and pragmatically refine a methodology building on the practical work it carried out. Its approach is process-orientation centred and believes in reinforcing professional talents as fundamental resources for innovation and change. In 2011, EUROCLIO represents 77 independent and volunteer History heritage and citizenship Educators' Associations and related Institutes from 49 mostly European countries and reaches out to a network of at least 25.000 history, heritage and citizenship educators.

The organisation was established in 1993 on request of the Council of Europe. Since then, EUROCLIO has worked in many European countries and beyond, but its main focus has been on European countries in political transformation and in particular those with inter-ethnic and inter-religious tensions such as Bulgaria, Estonia, Latvia, Romania, Russia and Ukraine. It also works in regions which have experienced recent violent conflicts such as Former Yugoslavia, Cyprus or Georgia. EUROCLIO work brings together historians and history educators to share experiences, to implement innovative learning about the past, discussing also sensitive and controversial issues and therefore creating new and inclusive historical narratives. In these projects EUROCLIO propagates a shift in contents, methods as well as pedagogy of school history aiming to implement a new paradigm of history and citizenship education. This means an enhanced balance between geographical dimensions and political, cultural, economic and social perspectives, as well as a shift towards a more European but also global perspective. This also means more emphasis on the history of everyday life and on concepts such as migration, gender, mutual inclusiveness, human rights, diversity and environment. EUROCLIO advocates an educational approach that neither white-washes or sanitizes

problematic national and global narratives of the past nor presents a non-controversial, rosy historical picture, but a method that brings a multidimensional and complex past into being. EUROCLIO promotes a history education based on key and transversal competencies, stimulating teachers to foster students' skills to critically think, to analyse, to question, to interpret, to judge, and to decide. Such abilities reach much further than the school subjects alone, they are basic requirements for the personal and professional development of young people. Please find detailed information about EUROCLIO's past and present work at www.euroclio.eu.

Turkey is seriously working to make a shift in history education towards innovative contemporary standards. It has therefore recently reformed the Social Studies Programme in primary as well as the programme for history in secondary education. The EUROCLIO project **A Key to Europe, Innovative Methodology in Turkish School History**, has aimed to sustain the ongoing Turkish reform process in history education by supporting Turkish history educators with capacity building, developing educational materials, based on innovative methodology and strengthening the network of innovative history and citizenship educators network within Turkey and also connecting them with regional and international counterparts. History educators and historians in Turkey have signalled that they need profound support from professionals in Europe to implement the required innovative methodology and change of perspective in school history in Turkey. For long, history education in Turkey has been taught based on traditional didactic methods. Consequently it offered a mono-perspective and national orientated narrative without giving any attention to the development of historical skills. Each generation of young Turkish people was taught along the same lines, not required to ask critical questions to the past. The project wanted to assist the new generation of Turkish history educators and the Turkish Educational Authorities with implementing the requirements for the new curricula for social studies and history among the professional history educators. The implementation of the innovative methodology and wider European perspectives lead to a wider usage of values such as critical awareness, mutual respect, peace, stability and democracy and competencies and skills as critical and independent thinking among the new generations in Turkey.

This is then the product of unique collaboration. Like a good house, this Activity Book in front of you has been put together over the course of a few years. Over 200 History Educators, including teachers in primary and secondary schools, but also academics from different History Education departments of Turkey and members of the Ministry of Education's Board of Education, worked together from the spring of 2009 to the end of 2011. Never before in Turkey, did such a large collaboration take place, bringing together the expertise of the researcher as well as the educator and bridging the gaps of theory and practice in school education. The large group of authors and experts worked along the lines of peer-review and feed forward. Project meetings have been observed by History Educators from Azerbaijan, Bulgaria, Cyprus, Georgia, Greece and Morocco.

The foundations for the development of the educational material were laid in Antalya (October 2009) when the workshops concentrated on bridging the gap from theory to practice. The first materials were reviewed in Kizilcahamam (March 2010), while further training about Assessment in the learning and teaching of history was provided to the group in July 2010. Moreover, in October 2010, Dr Robert Stradling gave specific training about usage of multiperspectivity in history teaching. Finally, in January of 2011, a meeting in Istanbul was focused on using a diversity of sources in History teaching.

This book includes only a selection of activities from the original book which is published in Turkish.

Turkish version have 34 activities and the original book could be downloaded from the website of EUROCLIO. On the website, you could also find the short summaries of all activities in English. Please also note that some activities in the book includes video clips and pictures. They are also provided on the website of EUROCLIO.

Over the course of 20 years, EUROCLIO has been able to define and pragmatically refine a methodology building on the practical work it carried. Its approach is process-orientation centred and believes in reinforcing professional talents as fundamental resources for innovation and change. Teaching resources and tools developed during EUROCLIO projects are based on collaborative work, the adoption of an agreed operational framework, and a closely moderated procedure of assessing, reviewing and piloting. Stemming from this well-tried approach, EUROCLIO in parallel to running projects offers consultancy services which include programme management, policy advice and professional development strategies, tailored to specific locations and settings.

With this publication now added to the ranks of groundbreaking teaching resources, we can be sure that innovative methods in the learning and teaching of history in Turkey and beyond has received a positive boost.

Joke van der Leeuw-Roord

FROM EMIGRANTS' PERSPECTIVES

→ How does forced migration affect people?

Seçil Buket MEYDAN HARUT*

Migration is one of the most dramatic indicators of human struggle to live. History is full of migrations, in small or big scales. When innovative history teachers set out to examine a migration, they must deal with the human story behind the process. This activity focuses on one of the major migrations in Turkish and Greek history. Students will discuss the migration in the context of Lausanne Exchange Protocol. Working within the general framework of Lausanne Treaty, students will relate to human stories resulting from the emigration. These stories contain a humanistic narrative that is neglected in grant narrative. In this activity students will improve their historical understanding by examining emigration from the accounts of eye witnesses and develop their enquiry skills by critically discussing, analysing and evaluating the sources.



INTENDED LEARNING OUTCOMES

- **All students:** will realise that there was forced migration between Turkey and Greece with the Lausanne Exchange Protocol.
- **Most students:** will identify the effects of the Lausanne Exchange Protocol to the people.
- **Some students:** will evaluate the effects caused by forced migration from human point of view.

Grade: 11

Time: 80 minutes.

Key Question:

How does forced migration affect people?

The Aim of the Lesson:

Based on Lausanne Exchange Protocol example to evaluate the effects of the migration on the people.

Curricular links:

Students gain an understanding of the importance of Lausanne Peace Treaty in the Turkish Foreign policy.

Preparation

Make copies of the worksheets according to the number of groups.

* Board of Education, Ankara

STARTER

1. Ask the students "what would you like to take with you if you are obliged to leave home and never come back? "

5 min.

2. Divide the class into groups of four or five:

- Deliver **Worksheet-1** for each group and tell the students that they'll answer the related questions. Worksheet-1 includes political and historical dimensions of the population exchange. This worksheet is for providing students with a general perspective about the exchange.
- Hand out **Worksheet-2**. And tell them that they'll imagine themselves living in Greece as a Turk in 1920's. They learnt from the newspapers that the negotiation between the Turkish and Greek governments about Compulsory Population Exchange was settled. It meant that they have to migrate to Turkey. What kinds of questions rise in their mind? Ask them to prepare 5 questions about their situation. Such as "Where are we going to stay? What can we take with us? etc.
- Tell the students to write their questions in the relevant column of Worksheet-2. Then tell the students to write the answers, which are discussed by the groups, in the relevant space. Specify that they may leave blank for the questions that they have no answers.
- Ask them to share their questions and answers.

5 min.

10 min.

3. Hand out **Worksheet-3** to the groups. Tell the students fill the 3rd column of Worksheet-2 according to data provided in Worksheet-3.

15 min.

4. **Worksheet-4** is composed of three sections; A, B, C. Deliver the Worksheet-4A to one group and 4B to the other group. Worksheet-4A and 4B is composed of mixed memories of Greek and Turkish migrants. However, the words, which shows exchanged Greek or Turkish people, are removed from the worksheets so that students would not understand who is migrating where. Ask students to analyse the Worksheets-4A and 4B. Then give the worksheet 4C and ask them to answer the questions. Have the groups read their answers.

20 min.

- After finishing the activity, you could read out the identity of the immigrants. Followings are the correct words to be filled in the blank spaces in Worksheet-4A and B:

15 min.

4A: "in Greece", "in Kayseri" (Turkey), "Vraşno" (in Greece)

Photograph: Orthodox immigrants to leave from Turkey

4B: "Tessaloniki", "Anastasia" (Greek immigrant), "Greek", "Sabiha Yavuz" (Turkish immigrant)

10 min.

Photograph: Muslim immigrants to leave from Greece

- Ask them to write a letter to the authority who implemented the Lausanne Exchange Protocol by taking into consideration of humanitarian suffering.

time

Evaluation:

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.



What is The Compulsory Population Exchange of 1923?

The years between 1912-1922 were marked by unrest and wars in the Balkans, the Aegean Islands and Anatolia, creating masses of refugees who were forced to leave their homeland under conditions of misery and horror. Massive movements of population took place during and after the Balkan Wars with thousands of Muslims fleeing their homes in fear and panic following the retreating Ottoman Army. A similar tragedy of fleeing refugees was to be lived once more in 1922 when the Orthodox Greek population of Anatolia departed with the Greek Army after the war between Greece and Turkey in 1922. Hundred-thousands of Orthodox had to flee to Greece within such a short time of one month. This caused a chaos in Greece as its population rose twenty-five percent in a very short time.

When the Peace Conference started in the city of Lausanne, Switzerland, in November 22, 1922 one of the important issues of the conference was the exchange of prisoners and the subject of refugees. In the session dated December 1st, 1922, Dr. Fridtjof Nansen who was assigned by the League of Nations to deal with the problems of refugees gave a presentation. Dr. Nansen stated that "he was sent to Istanbul in the beginning of October by the Parliament of League of Nations in order to deal with the conditions of hundred of thousands of refugees and to support them financially; that he received a call from the Istanbul ambassadors of four great states asking for him to try to open up a space of negotiation between the Turkish and Greek governments, with the aim of making an agreement to assure the population exchange of minorities; that they mentioned their opinion that it is necessary to implement such a population exchange immediately without waiting for a definitive treaty of peace..." After the issue of population exchange was discussed in detail by a subcommission, it was decided upon a forced population exchange between the settled Muslims in Greece and the settled Greek Orthodox in Turkey. On January 30, 1923, the "Convention and Protocol Concerning the Exchange of Greek and Turkish Populations" was signed by the Government of Greece and the Grand National Assembly Government of Turkey.

With the protocol more than two million people were forced to leave their homes to live another place. Many lives were lost and much suffering was endured during this period which resulted in a significant altering of the demographic map of the Aegean Region. This mass and forced migration is called in short "mübadele" (exchange), and people to emigrated in this exchange was called "mübadil" (emigrant).

Sources: <http://www.lozanmübadilleri.org.tr>
<http://www.mubadelemuzesi.net>



In your opinion, what kind of problems have the solution provided by the protocol led to?



[illegible]

Lausanne Peace Treaty VI. Convention Concerning the Exchange of Greek and Turkish Populations Signed at Lausanne, January 30, 1923. (*)

The Government of the Grand National Assembly of Turkey and the Greek Government have agreed upon the following provisions:

ARTICLE 1:

As from the 1st May, 1923, there shall take place a compulsory exchange (exchange obligatory) of Turkish subjects of the Greek Orthodox religion established in Turkish territory, and of Greek subjects of the Moslem religion established in Greek territory. These persons shall not return to live in Turkey or Greece respectively without the authorisation of the Turkish Government or of the Greek Government respectively.

ARTICLE 2:

The following persons shall not be included in the exchange provided for in Article 1:

- a) The Greek inhabitants of Constantinople.
- b) The Moslem inhabitants of Western Thrace. [...]

ARTICLE 5:

Subject to the provisions of Articles 9 and 10 of the present Convention, the rights of property and monetary assets of Greeks in Turkey or Moslems in Greece shall not be prejudiced in consequence of the exchange to be carried out under the present Convention.

ARTICLE 7:

The emigrants will lose the nationality of the country which they are leaving, and will acquire the nationality of the country of their destination, upon their arrival in the territory of the latter country. [...]

ARTICLE 8:

Emigrants shall be free to take away with them or to arrange for the transport of their movable property of every kind, without being liable on this account to the payment of any export duty or any other tax. [...]

The fullest facilities for transport shall be provided by the authorities of the two countries, upon the recommendation of the Joint Commission provided for in Article 11.

Emigrants who may not be able to take away all or part of their movable property can leave it behind. In that event, the local authorities shall be required to draw up, the emigrant in question being given an opportunity to be heard, an inventory and valuation of the property left by him. Procès-verbaux containing the inventory and the valuation of the movable property left by the emigrant shall be drawn up in four copies, one of which shall be kept by the local authorities, the second transmitted to the Joint Commission provided for in Article 11 to serve as the basis for the liquidation provided for by Article 9, the third shall be handed to the Government of the country to which the emigrant is going, and the fourth to the emigrant himself.

ARTICLE 9:

Immovable property, whether rural or urban, belonging to emigrants, or to the communities mentioned in Article 8, and the movable property left by these emigrants or communities, shall be liquidated in accordance with the following provisions by the Joint Commission provided for in Article 11. [...]

ARTICLE 14:

The Commission shall transmit to the owner concerned a declaration stating the sum due to him in respect of the property of which he has been dispossessed and such property shall remain at the disposal of the Government on whose territory it is situated.

The total sums due on the basis of these declarations shall constitute a Government debt from the country where the liquidation takes place to the Government of the country to which the emigrant belongs. The emigrant shall in principle be entitled to receive in the country to which he emigrates, as representing the sums due to him, property of a value equal to and of the same nature as that which he has left behind. [...]

Lozan Barış Konferansı-Tutanaklar Belgeler- Takım: II Cilt:2

Edited by: Seha L. Meray, Ankara Üniversitesi SBF Yayınları, Ankara, 10 Haziran 1930 (Abbreviated)

**INFORMATION
NOTE**



According to the Protocol of Article 11, in order to realize exchange procedures, a ministry was established. The Ministry sent letters to all provinces in order to get information about the conditions (geographical, economical, social situation of the area and also what kind of farming were exist and how much land were empty) of the their areas for exchanged people. Furthermore, they planned the procedures according to the answers they got from the Turkish Committee serving in Greece about the number and nature of people (their local areas, their jobs etc.) who were subject to emigration in Greece. The Government took measures in order to provide exchanged people's need. Almost all of the exchanged people's transportation was done by ferries belonged to "Seyr-i Sefain İdaresi". The ferries departed from Turkey took on the exchanged people from Salonika, Hania, Heraklion, Crete, etc. They were transported to the locations which had big ports like İzmir, İstanbul, Samsun and Trabzon. (*)

(*) Source: Ramazan Tosun, "Türk-Rum Nüfus Mübadelesi", *Türkler*, c. 16. s. 604. *İskan Tarihçesi*, Hamit Matbaası, İstanbul 1932.



■ Source 1:

A lot of health-related problems of immigrants had emerged in before the commencement of the exchange processes. A lot of people; elderly, babies and children died as a result of harsh conditions of road trip or the attacks on them until reaching ports. Some of them began to lose their health in these harsh conditions until reaching ports. For the people who were exiled from their hometown in a state of being sentenced to death, the troubles continued during the ship trip. The large number of people and the shortage of fresh water for cleaning and drinking had caused these troubles during this long and unhealthy ship trip. In addition, the elderly and children who could not stand ship trip lost their lives.

Gül KARACAER, *Türkiye Kent Yaşamı ve Mübadiller (1923-30)*, Unprinted thesis, İzmir 2006.

■ Source 2



www.lozanmubadilleri.org.tr

■ Source 3:

Account of an emigrant: My father used to miss our village and house in very much. He often used to talk aboutwhere he always wanted to go back. But we were not allowed. He got older in craving. For the first time in 1974, permission and visa were started to be given to the emigrants for going to..... My father said: "I've already got old. I can not go there now. You go. This is the address. These were our neighbours. Find our house and our homeland. Bring me a bag of garden soil and a bottle of water from our fountain if it is still there. Before I die, I want to kiss our soil and drink our water."

Kemal YALÇIN, *Emanet Çeyiz Mübadele İnsanları*, Birzamanlar Yayıncılık, İstanbul 2006.

■ Source 4:

Account of an emigrant: "I used to listen to the conversations beginning with "our homeland". They would say continuously 'in our homeland rain used to come on this side and rain like this... In our homeland spring waters used to flow like that...In our homeland mountains were not the mountains you know... They died saying our homeland, our homeland. Here now I was in our homeland,"

Kemal YALÇIN, *Emanet Çeyiz Mübadele İnsanları*, Birzamanlar Yayıncılık, İstanbul 2006.



■ Source 1:

Morgenthau, who observed the arrival of immigrants to the Port of explained his impressions as follows: "7,000 people had been filled in a ship which has a normal capacity of 2.000. State of these people packed like sardines in a deck was a human misery full of pain. They had been in the sea for four days, and they had neither a tiny space to sleep, a little food to eat, nor a place to meet the toilet needs. For four days and four nights, many of them had remained standing on the deck, drenched with rain fall. The cold night winds had sunk in to them, sunlight had blistered on their skin. They arrived to the shore in rags, hungry, sick, insects covered, sunken eyes and breathing in the smell of human feces their heads bent forward in despair.

Bariş DEMİRTAŞ, *Lozan Mübadele Sözleşmesi'nin Etkileri ve Sonuçları Üzerine Bir Araştırma*, Unprinted Thesis, Bursa 2008.

■ Source 2



www.lozanmubadilleri.org.tr

■ Source 3:

Account of an emigrant: explains: "I couldn't learn the language of this place, I can not speak or write in If I could go to our village now, I could find all the houses one by one. I don't forget any of them. I was 25-26 years old when I came here...I am older than 100 years but I couldn't learn the language. I never forget our village. We lived like brothers. If I go back now, I would find my house as if I put it with my own hands."

Kemal YALÇIN, *Emanet Çeyiz Mübadele İnsanları*, Birzamanlar Yayıncılık, İstanbul 2006

■ Source 4:

Account of an emigrant: tells his/her longing as follows: "We wish we could go and see our house. We miss it so much that we wanted to see it. Please tell present occupants of our houses to look after them well and keep them clean. We used to have lots of flowers. Please tell them to water those flowers".

Kemal YALÇIN, *Emanet Çeyiz Mübadele İnsanları*, Birzamanlar Yayıncılık, İstanbul 2006.



C

1. According to Source 1, what can you say about the conditions of the trip? (Write 3 sentences). If you were one of the passengers what would you feel? Write 5 words to describe your feelings.

.....

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2. Imagine yourself as one of the passengers in the photograph. What can you say about the conditions of your trip? If you were one of the passengers what would you feel? Write 5 words to describe your feelings.

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3. Based on the Source 3, write 1-2 sentences summarizing the perspectives of the emigrants for their former land.

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4. Based on the Source 4, write 1-2 sentences summarizing the perspectives of the emigrants for their former land.

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SALVATION CARRYING THE PEACE

→ How did Turkish and Greek friendship developed?

Dr. Ayten KİRİŞ*

In history text books, states are usually presented through allegories/personification. The institutional organizations making up the state such as public, pressure groups and their impacts on the functioning of the state are usually ignored. Just like the animals in the tales of La Fontaine, states think, want, worry, and seek for opportunities; usually they either get on well with their neighbors or fight with them. Because of this political simplification, history gains mono-dimensional and dogmatic characteristic. This leads to overlooking of all the relations except for war-related relations between the states. Innovative history teachers have a tendency to deal with all the dimensions of the relationships between the states. With the help of “Salvation Carrying the Peace” activity, students will be able to see Turkish-Greek relations from a different perspective and teach one another.

INTENDED LEARNING OUTCOMES

- **All students:** will realize the fact that Turkey provided help for Greek people when they were confronted with the threat of hunger during World War II.
- **Most students:** will be able to associate the incidence of hunger in Greece during World War II and humanitarian reasons leading Turks to help them.
- **Some students:** will be evaluate the political causes of hunger experienced in Greece during World War II and political and humanitarian outcomes of the help provided by Turkey.

Grade: 12

Time: 80 minutes.

Key Question:

How did Turkish and Greek friendship develop?

The Aim of the Lesson:

To evaluate the impacts of World War II on Greek nation and political and social aspects of Turkey's help to Greece.

Curricular links:

Students will evaluate the economic and social outcomes of World War II.

Preparation

- Make copies of Worksheet 1, 5 and 6 according to the number of groups.
- Make copies of Worksheet 2, 3 and 4 as many as quarter of the student in the class.

* Muğla University, Faculty of Education, Muğla

STARTER

1. Divide the class into groups of four and hand out **Worksheet-1** to all groups. Ask them to examine the photographs in section 1 and answer the questions. After listening the students' answers, ask them to read the information note and then answer the questions again in light of this note.

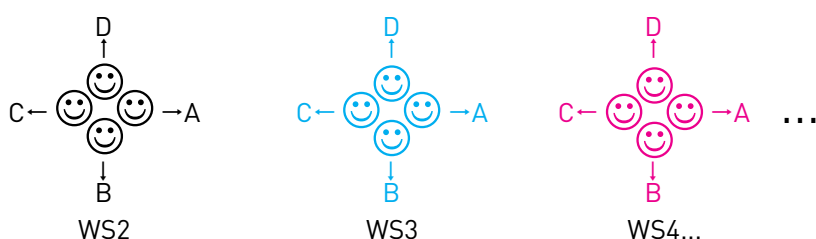
5 min.

2. The groups that are already formed will make up the main groups.



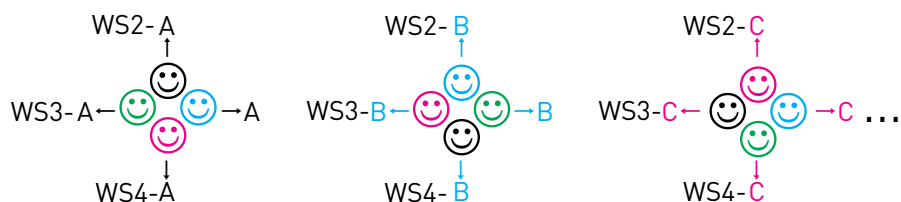
- Distribute **Worksheets-2, 3, and 4** to the groups. Each worksheet includes four pages as A, B, C and D. Hand these pages out to the students as shown below. The worksheet was abbreviated as WS.

15 min.



- Ask your students to examine their worksheets without showing them to their friends. Then draw their attention to the letter on their worksheet.
3. Ask students to find the other students having the worksheet with the same letter on and then make news groups which will be called expert groups consisting of the students with the same letter on their worksheets.

20 min.



- Ask the expert groups to examine their worksheets together with their group members and answer the related questions. Ask each student to take note of what they have learned from the students in their groups on their worksheets.
 - Then disintegrate the expert groups and make them go back to their original groups. Ask them to share their expertise with the other students in their groups.
4. Hand out **Worksheet-5** to the groups and ask them to do what is required them on the worksheet. Then ask them to share their results with the other students in the class.

20 min.

20 min.

time

LESSON PLAN

**Evaluation:**

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.

➤ Examine the photograph and answer the questions



1. What do you think the people in the photograph are doing?

.....

.....

2. What is the place depicted in the photograph?

.....

.....

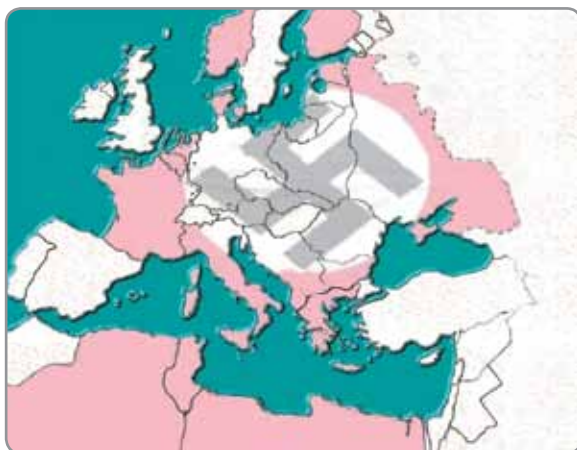
3. When do you think the photograph was taken?

.....

.....

INFORMATION NOTE

➤ Examine the map after reading the information note.



- Italy, under the leadership of Mussolini, wanted Greece to let Italian army proceed towards south on 28 October 1940. The Greek state rejected this request and Italy declared war against Greece.
- Greek army defeated Italians in Albania front and proceeded towards the inner parts of Albania.
- On 27 April 1941, Germany attacked Greece to help its ally, Italy. Despite the resistance of Greeks, Germany invaded Greece. Throughout the invasion, Greece was under the control of Italy, Germany and Bulgaria in succession.
- On 12 October 1944, the invasion came to an end. During the invasion, the food was distributed to Greek people through rationing. This period was called as "Great Hunger" in Greek history. During this period, many people died of hunger in Greece.



A

Source 1: The Salvation's journey to Greece and its return

"Salvation Boat"



To Greece



Return

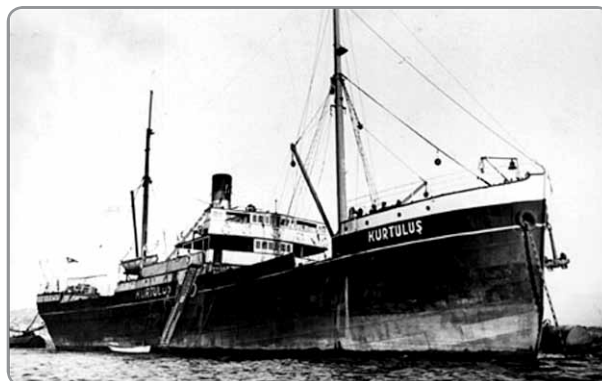
Akşam Newspaper, 21 January 1942

1. What are the loads of the Salvation Boat in its travel to Greece and return?

2. When the publication date of the pictures is considered, between which countries do you think this journey took place?

3. What can be the meaning of the boat for those waiting for it?

4. What is the impression created by the name of the boat depicted in the picture on you?



Salvation Boat



■ **Source 2: A newspaper report issued at that time**



Headline of the newspaper

Brought new news from the world hell. Salvation Boat has arrived. The angel of death is massacrating Greek people. The whole country looks like a funeral convoy.

■ **Source 3: Here comes the Salvation**

➤ Greek Red Cross gets nearly 40 emergency calls in a day. Even matches are distributed through rationing. Almost half of the courses at school are not taught. There has been no bread in Kikladhes and Mora islands. All the public transport vehicles are full because people are traveling from one place to another to find something to eat. There are long queues in front of tobacco shops. The removal men embarking on the boat stroked the dogs and cats here and said “we wish we were here instead of them”. We saw them trying to put the grains dropping from the bags into their pockets to take them to their hungry wives and children. As the crew of the boat felt sorry, they gave their own meals to them. German official were very helpful to us and welcomed us warmly.

Memories of the person who went to Pire on the Salvation on its third trip. This is from news published in Journal D’Orient on 21 November 1941.

Elçin MACAR, *İşte Geliyor Kurtuluş*, İzmir, 2009.

1. What can be the causes of starvation lived in Greece in the period called “Great Hunger” in Greek history?

.....

.....

2. What can be the reason for the Salvation Boat to be in Greece?

.....

.....

3. What is the place of the Salvation boat in the minds of Greek people?

.....

.....



■ Source 4: The Salvation Boat (Kurtuluş Vapuru)

➤ The boat was built as a dry cargo vessel in England. After serving under many different names and flags, it was purchased by Kalkavanzade brothers from Serbian state. As one of the first cargo vessels of Turkish Republic, it served in Turkish waters under the names “Teşvikiye” and “Bülent”.

The boat sold to Tavilzade brothers in 1934 was renamed as “Kurtuluş” (Salvation). Then in 1941, the Red Crescent organization hired the boat to use in food aid to Greece.

The boat embarked on its first journey on 13 October 1941. In order to complete its journey safely, the boat only travelled in day time and two days after its departure, it arrived at Pire harbor. It was welcomed with great enthusiasm and joy by Greek people.

When the boat embarked on its sixth journey to Greece, it was captured by a violent storm on 20 January 1942 and hit to racks in the region today known as “Salvation Bay” close to Aegean Island Saray Village and was swallowed by the waters at about 9:15. The crew was rescued.

Elçin MACAR, *İşte Geliyor Kurtuluş*, İzmir, 2009.

1. How do you think that the news about sinking of Salvation boat was reflected in newspapers? Write a newspaper headline.

.....

.....

2. Imagine that there is news under the headline. Imagine again that a person waiting for the Salvation to arrive at Pire harbour. What s/he would tell to a newspaper reporter when s/he hears the news that the boat sunk?

.....

.....

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.....



- **Source 5:** The letter written by Greek Prime Minister Venizelos on 30 August 1928 to address Prime Minister İsmet İnönü and Foreign Minister, Tevfik Rüşü (Aras).

[...].. I assure you that my greatest desire is the development of the relationships between two countries and establishment of a close friendship between our countries and this will be possible with the signature of the most comprehensive friendship, nonaggression and arbitration treaty. As I know very well that Turkey does not have any aspirations for our land, I constantly emphasized this fact during my election campaign.

Damla DEMİRÖZÜ, "Megali İdea'dan Ankara Antlaşmasına (1930) Eleftherios Venizelos", *AÜ Türk İnkılap Tarihi Enstitüsü, Atatürk Yolu Dergisi*, S. 35-36, 2005, p. 291.

1. Why Venizelos wrote such a letter do you think? Discuss it.

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.....

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2. In which direction do you think the relationships between Turkey and Greece might have developed after this letter?

.....

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3. Make an evaluation by considering the events taking place between the two countries during the Turkish War of Independence and the developments after the war.

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.....



A

■ Source 1: A poster



Here comes Salvation.

1. What figures, writings and pictures do you see in the poster?

.....

.....

2. What can be the purpose behind designing this poster?

.....

.....

3. What can be the headings of the topics mentioned on the other pages of this poster

.....

.....



■ **Source 2: Newspaper news from that period**



Hunger in Grece: The member of Great Hunger commitee gives particular thanks to interest Turkey shows to the incident.

1. On many parts of the Salvation boat, emblem of Red Crescent was stuck. Why do you think it was done so?
.....
.....
2. What type of formal procedures should be carried out to send such an aid in war time?
.....
.....
3. Imagine that one of your relatives is the member of crew in the Salvation boat. When the boat sets off for its journey go to Athens to help the people there, how would you feel? Write three sentences.
.....
.....
.....
4. Based on the newspaper news, what can you tell about the Turkey's approach to the situation in Greece?
.....
.....
.....
.....

**INFORMATION
NOTE**

PRESS RELEASE OF RED CRESCENT

Red Crescent regards itself responsible for the hungry people in Greece. Soon, it will send some committees there, be organized there and will send all the possible aid at its disposal and also accept the offers coming from the public. Moreover, it will assume responsibility for the proper distribution of the aids coming from all over the world across Greece.



■ Source 3: The Salvation Boat (Kurtuluş Vapuru)



The salvation boat constructed in Caird Purdic shipyards in England in 1883 was a steam-powered dry cargo vessel. It was with the length of 76,5 meters, the width of 10,65 meters and the height of 6,43 meters. Its first name was "Euripides".

The vessel operated under different names with Brazilian, Italian, Russian, Greek and Serbian flags was used by Russian navy for logistics purposes throughout the war. It was purchased by Kalkavanzade brothers from Serbian state. As one of the first cargo vessels of Turkish Republic, it served in Turkish waters under the names "Teşvikiye" and "Bülent".

The boat sold to Tavilzade brothers in 1934 was renamed as "Kurtuluş" (salvation). Then in 1941, the Red Crescent organization hired the boat to use in food aid to Greece.

The boat embarked on its first journey on 13 October 1941. In order to complete its journey safely, the boat only travelled in day time and two days after its departure, it arrived at Pire harbor. It was welcomed with great enthusiasm and joy by Greek people.

When the boat embarked on its sixth journey to Greece, it was captured by a violent storm on 20 January 1942 and hit to racks in the region today known as "Salvation Bay" close to Aegean Island Saray Village and was swallowed by the waters at about 9:15. The crew were rescued.

Elçin MACAR, *İşte Geliyor Kurtuluş*, İzmir, 2009.

■ Rource 4: Poster



"They said that our day of arrival was a festival for them, many people despair of surviving felt happy about returning to life...."

Crew of Dumlupınar

1. What is the task of humanity mentioned in the poster?

.....

.....

.....

2. If you were the member of the crew on this ship, how would you feel? Why?

.....

.....

.....



Source 5: Tsouderos's telegraph

The Greek Prime Minister, Tsouderos, sent a telegraph from Alexandria to London on 21 June 1941 and said:

"There is a letter published in Times stating that Turkey is willing to help people who are starving in Aegean islandsAs can be understood clearly, in addition to many hardships experienced by our nation, we have also started to suffer from hunger. There is some rumor about the neighboring country considering itself a savior and even at time many gossips about it have been told from ear to ear, and there is a claim that the enemy intend to surrender this land to Turkey. Please report all these cordially to Foreign Office (Foreign Affairs Ministry of England).

Elçin MACAR, *İşte Geliyor Kurtuluş*, İzmir, 2009.

1. Why do you think Turkey' desire to help starving Greek people was worth being published as a news in Times Magazine?

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.....

.....

2. Why do you think the Greek prime minister has a negative attitude towards Turkey's offer to help?

.....

.....

.....

3. How do you think the Greek prime minister got rid of his suspicions?

.....

.....

.....



Source 1: Aid to Greece

With the decree of council of ministers dating to 9 December 1940, 15 tons of sugar collected from Greeks living in Turkey by "The Committee of Aid to Greek Soldiers" founded by the wife of Greek Ankara Ambassador; Mrs. Rafael, were allowed to be sent to Greece. As the war at Aegean sea was not so violent yet, it was possible to export some food from Turkey to Greece. For example, the Ministry of Transportation allowed the export of fishes in Dalyan to Pire on a Turkish boat with a decree issued on 20.12.1940. In 1940, Turkey sent 100,000 pairs of soldier socks, 7000 grenades and 1,5 tons of tin as a military aid to Greece.

...

For the organization of the distribution of the aids brought by the Salvation boat, an international Red Cross office was opened in Athena in October 1941. As soon as the boat arrived in Pire, the aid was unloaded and it went back to Istanbul for new journey. According to statements of the crew of the boat, the Greek people felt exhilarated. Even they said that a picture of the Salvation boat would be hung somewhere in the harbor. The food items brought were immediately loaded to lorries waiting on the harbor and then transported to be delivered to the needy people. When the boat came back to Istanbul, it was reloaded. In each of its of journey, nearly 2000 tons of aids were transported. The Salvation boat set off for its second journey on 27 October 1941. Among the food items loaded onto the boat are there foods essential for child diet such as rice flour and starch, bean, chickpea and egg etc. It was planned that the food would be delivered to Red Cross and then the boat would return on the same day.

Source: Bülent Bakar, "Good neighborhood example In bad times: Aids made by Turkey to Greece during the World War II", *Atatürk Research Center Journal*, Issue 71, Volume: XXIV, 2008

1. Which food items were mainly sent?

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.....

.....

2. Why do you think special aids were sent for children?

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.....

.....





■ Source 2: Tsouderos's Speech



"Tsouderos's speech on 13 November 1941",

In order to scientifically eliminate the Greek nation, invading country systematically keeps the people hungry. Hence, it seems to be an obligation to send our children to Middle East and other neighbouring countries to save our nation from disappearance.

Elçin MACAR, *İşte Geliyor Kurtuluş*, İzmir, 2009.

1. Why Tsouderos thinks sending Greek children to neighboring countries was indispensable?

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.....

.....

2. What kind of projects could have been developed concerning the Greek children in Turkey?


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■ Source 3: The Salvation carrying the peace

 A documentary of the Salvation boat sunken while carrying foods to Greece, which was invaded by Germany during World War II near Marmara Island was shot. The producers of the documentary stated during preparation and filming of the documentary:

When we reached to more detail, we realized that in most of the formal documents, it is stated that the boat was annihilated and even in the archive of Red Crescent, there are not any documents about the Salvation.

Moreover, the location of the wreck was not mentioned in any of the formal documents. It was not different in Greek documents. As the country was under the siege during the journeys of the boat, there were no documents available about the boat.

As a result of detail works carried out in newspaper archives, libraries and on formal documents in Ankara, Istanbul and Athens, we found some detailed information about the Salvation.

Yet, finding the location of the wreck was requiring expertise and technology.

On the other hand, our investigation team brought good news from Marmara Island. Elderly fishermen of the island remembered that a boat named "Salvation" had sunken near Northern rocks. The statements of the fishermen somehow confirmed the sinking story of the boat.

At the end, we went to mentioned location. Though the fishermen in Saray village located on the north of Marmara Island did not know the story of the boat, they knew the location of the wreck. However, the fishermen reported that the wreck was dismantled by scarp dealer in 60s.

The rocks seen in the last picture of the Salvation resemble to the place shown by the fishermen. The measurements performed with side sonar device confirmed the presence of the wreck there. Then dives were performed, and some images of the wreck were taken.

The actual place where the Salvation sunk was detected; yet, was it remembered in Greece? We went to Pire and Athens to find the living witnesses of the event and find answers to the questions we wonder about.

All the people surviving from the World War II remembered the Salvation.

Source: www.ntvmsnbc.com/news/384.389.asp

1. Why do you think such a documentary was shot?
2. What did the producers of the documentary do to collect information about the boat?
3. What type of challenges did the producers of the documentary encounter while shooting the documentary?



Source 4

While Greek Kingdom was established in 19th century, this was done by obtaining freedom from the Ottoman Empire. On the other hand, while Modern Turkish Republic was being founded in 1920s, its military struggle was primarily given in Greek front. While defining the present identities of the two countries, reference should be made to the other. That is, Greece started to gain its identity, while it was becoming independent from the Ottoman state, some part of Turkish identity was made up of its struggle against Greece. I think this is the main cause of the present-day conflicts between the two countries.

Source: Faruk SÖNMEZOĞLU, *Türk Dış Politikasının Analizi*, Der Yay., İstanbul, 2001.

1. It was stated above that the two countries need the other in order to define their identities. Do you agree with this viewpoint in the light of Turkish-Greek relationships? Why?

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.....

.....

Source 5: İsmet Paşa and the Child

In a country trip, a child come to Paşa and complains: "Paşa you left us without sugar". Pasha replies: "My folk, I left you without sugar but not without father."

Source: Mehmet METİNSOY, *II. Dünya Savaşı'ndaki Türkiye*, Homer Kitapevi, İstanbul, 2007.

1. In which year do you think this conversation took place?

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.....

.....

2. What can be told about the situation of Turkey during World War II?

.....

.....

.....



Instruction

As a Greek journalist working in Istanbul, you heard that the Salvation Boat would set off to carry aid to Greece. You prepared an aid package to be sent to your relatives in Greece. You think to include a letter in the packet. Write this letter below.

➤ Talk about the following issues in your letter.

1. Questioning whether the news coming from Greece is correct
2. Your economic status in Turkey
3. Turkey's approach to political events in Greece and in the world in general
4. Turkish-Greek relationships
5. The Salvation Boat and what type of aid activities are performed
6. The sink of the Salvation boat and preparation of Dumlupınar Boat
7. Suggestions for the things to be done to help them



1908: COUP D'ÉTAT OR REVOLUTION?

→ Is the Second Constitutionalist Period a revolution or a coup d'état?

Hasan SUNGUR*

How important is it to characterize a historic event? Naming the events that took place in 1908, in the Ottoman Empire as "Coup d'état" or "Revolution" is a standpoint and an evaluation problem. History classes are generally taught by way of reducing different points of view to one, and evaluations are carried out through ambiguous criteria. Innovative history teachers are aware of the need to find more evidence and the creation of more qualitative arguments in order to look at historical events from different points of view. These teachers know that the students are more capable of understanding different points of view than they are given credit for. They encourage their students to develop their arguments based on evidence and defend these arguments in a democratic framework. With the "1908" event, students will find the opportunity to have big group discussions in the light of above said criteria.



INTENDED LEARNING OUTCOMES

- **All students:** will identify the changes that the Second Constitutionalist Period brought.
- **Most students:** will understand the causes and results of societal and political changes resulting from the Second Constitutionalist Period.
- **Some students:** will evaluate the societal and political changes that were caused by the Second Constitutionalist Period from different perspectives.

Grade: 11

Time: 80 minutes.

Key Question:

Is The Second Constitutionalist Period a revolution or a coup d'état?

The Aim of the Lesson:

Using resources to evaluate the Second Constitutional Period from societal and political points of view.

Curricular links:

Students will understand the changes that occurred in the state organization during the Second Constitutionalist Period.

Preparation

Make copies of the worksheets according to the number of groups.



STARTER

1. Divide students into groups of 3-4 and hand **Worksheet-1** to each group. Ask your students to evaluate the chronology stated on the worksheet-1.

5 min.

2. Hand out **Worksheet-2** to groups. Ask them the difference between "revolution" and "coup d'état"?

5 min.

3. Hand out **Worksheet-3** to groups. Remind them that constitution was written in 1876, and was amended in 1909. Ask students to compare the First and Second Constitutionalist Periods in the light of given information. .

20 min.

4. Divide your class into two as "Government" and "Opposition". Tell them that the government will defend the Second Constitutionalist Period as "Revolution", and the opposition as "Coup d'état".

5. Hand out **Worksheet-4** to all groups and ask them to answer the relevant questions..

5 min.

6. Hand out **Worksheet-5A** to the government group, and **Worksheet-5B** to the opposition. Ask them to read the resources.

15 min.

7. Ask groups to choose a speaker. Then, ask the government representative to defend that thesis that the Second Constitutionalist Period was a revolution. The opposition representative should defend the thesis that the Second Constitutionalist Period was a coup d'état.

20 min.

8. Hand out **Worksheet-6** to the groups. Ask them to use the visuals on the sheet for supporting their theses.

10 min.

time

Evaluation:

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.

Chronology

- 31 August 1876:** Succession of Abdul Hamid II to the throne.
- 23 December 1876:** Declaration of the First Constitution.
- 24 April 1877:** Russo-Ottoman War.
- 22 May 1877:** Declaration of Independence of Romania.
- 13 February 1878:** Closure of the Assembly.
- 1881:** Capture of Tunisia by France.
- 15 July 1882:** Occupation of Egypt by the English.
- 18 September 1885:** Revolt of Eastern Rumelia.
- 21 May 1889:** Establishment of "Party of Union and Progress".
- 1890:** Establishment of anti-Ottoman "Committee of Macedonia" in Sofia.
- 1896:** Armenians captured Ottoman Bank in Istanbul, Revolt of Crete.
- 1897:** Greece landed troops in Crete.
- 17 April 1897:** Ottoman-Greek War, Ottomans won.
- 1900-1908:** Construction of Hejaz Railways.
- 23 July 1908:** Declaration of the Second Constitutionalist Period, Constitution came into force again.
- 1909:** Constitution was renewed with amendments.

Source: İ. Hakkı UZUNÇARŞILI, *Osmanlı Tarihi*, V. 8, pp. 579-584



Make a general evaluation of events that occurred prior to and after the Constitutionalist Period.





The constitutional amendments made during the Second Constitutionalist Period are considered to be a revolution by some historians, while others see it as a coup d'état. The definitions of these two terms are given below. After reading these definitions, evaluate the documents that will be given to you accordingly.

Revolution

Changing or rearrangement of the established social order; on contrary to evolution which is a slow process, this is a sudden, sweeping and essential change in societal and political order.

Coup d'état

Toppling of a government or overthrowing the administration in such a way that changes the regime by using pressure in a country, and/or forcing a government to resign.



■ Resource A: Some articles of the Constitution of 1876

Article 3- The Ottoman Empire and Caliphate are inherited to the oldest member of the Ottoman Dynasty.

Article 5- The personality of the Sultan is sacred and he is not accountable to anyone for his actions.

Article 7- Government is accountable to the parliament, but to the royalty. Sultan has the right to congregate and dissolve parliaments.

Article 12- Publications are allowed within the limits of law.

Article 53- Council of Ministers can send parliamentary bills and amendments, with the permission of the Sultan and within their authority, to the Senate and Council of Deputies, which then with the approval of the Sultan could be brought to the Council of the State.

Article 54- The parliamentary bills and amendments, after having passed through Council of the State, would need to be scrutinized and accepted by the Senate and Council of Deputies and depending on the Sultan's decision it would go into force.

Article 113- The administration has the authority to proclaim martial law in case of disorder in any part of the country. The Sultan could then decide someone as political offender after investigations and send him into exile.

(It has been simplified and reorganized.)

www.mimoza.marmara.edu.tr/.../anayasa/1876_KANUNI_ESASI.doc

■ Resource B: The Amendments Made in the Constitution of 1909

Article 3- The Ottoman Empire and Caliphate are inherited to the oldest member of the Ottoman Dynasty. The Sultan takes an oath to comply with the Constitution.

Article 7- The Sultan appoints the grand vizier and shaykh al-Islam, and approves the government that grand vizier selects. The right to timely commence and prorogue the General Assembly and to order its commencement during extraordinary situations is one of the sacred rights of the Sultan. The Parliament could be dissolved only if the vote of confidence cannot be attained. In case of dissolution, the country goes to elections within three months. Making laws and approval of treaties are under authority of the Parliament.

Article 12- Publications are allowed within the limits of law. Under no circumstances can there be any kind of investigation prior to publishing.

Article 30- Ministers are collectively liable for the policies of the government, and individually for the operations of their ministries to the Grand Assembly.

Article 53- The Senate and Parliament solely have the right to propose draft laws and make amendments.

Article 54- Draft bills, after having been scrutinized and passed by both the senate and the parliament, would be presented to the Sultan's approval. The laws would have to either be approved or sent back to be revised within two months. The returned laws must be re-debated and must have been passed with a two-thirds majority.

Article 113- The administration has the authority to proclaim martial law in case of disorder in any part of the country.

Article 119- Deposited documents and letters at post offices cannot be opened without a judge or a court order.

Article 120- So long it is not against the laws the Ottomans have the right of assembly. Foundation of associations that seek to harm the indivisibility the country, change the constitutional regime, act in violation of the Constitution, try to divide the members of the Ottoman Empire politically, behave against the general morality and customs, and secret associations is prohibited.

(It has been simplified and reorganized.)

www.mimoza.marmara.edu.tr/.../anayasa/1908_KANUNI_ESASI.doc



Study the resources above and compare the First (1876) and Second (1909) Constitutional Periods.





1. What do you think cutting down trees symbolize?
2. Who or what do the people in the picture represent?

3. What could the people in the picture be thinking about cutting down the trees?
4. In your opinion, does this cartoon symbolize a revolution or a coup d'état?

GOVERNMENT SOURCES: 1908 IS A REVOLUTION

Source 1: 1908 is a revolution

Before 1908 various ethnic groups living in Turkey were just subjects and were treated as second class people by groups holding state power. There were inequalities, unthinkable in a modern state, not only between the rulers and the ruled subjects, but also among the subjects themselves. For example, subjects of Albanian descent were exempt from taxation just because they were Albanians. Subjects classified as non-muslims were banned from right of serving in the military.

In short, people living under this non-modern absolutist state and subject to different legal rules and regulations were powerless with respect to injustices committed by the state either against themselves or other ethnic or religious groups. With the Revolution of 1908 this pre-modern conception of justice was replaced with a modern understanding, where the new constitution aimed to treat everybody as equal and first rate citizen before the law.

Starting from the months leading up to 1908 and culminating within a few years after the Revolution, the established institutions of the ancien régime were attacked by a wide encompassing coalition of different classes or various ethnic groups acting in unison despite the subversive efforts of those groups who had held power and benefitted from the absolutist regime. The aim was to smash and get rid of the ancien régime and the pre-modern state, not to 'save' it.

Source: Aykut KANSU, *1908 Devrimi*, İletişim Yayınları, 2006, İstanbul, Page 360-361.

1. What evidence does the author use to support his opinion?
2. In which way does the 1908 period criticize the previous one?



A

GOVERNMENT SOURCES: 1908 IS A REVOLUTION

■ Source 2: Popular Uprising in Macedonia (A Newspaper Article)

Extraordinary Scenes

As will be remembered, it was only after all the cities in Macedonia joined the ranks of the revolutionary movement and declared the constitution that the Sultan involuntarily accepted the Constitution coming into force again. Reuters' reporter, before the Sultan had gone down in defeat, on 24 July [Friday] described the recent situation as such: Yesterday afternoon—[23 July] on Thursday—Thessaloniki witnessed a peaceful and bloodless revolution. People here already knew that peoples of Monastir, Skopje, Serres and other places had declared the constitutional regime. Rumors has it that the reason why Thessaloniki was the last city in which the constitution was declared was so that they would be ready for an incident that could be used as an excuse for foreign involvement. In addition to that, it was said that the army now was under complete control of the Young Turks—and there was enough evidence for this. But it should be noted that even the most optimistic were surprised at how easily the victory was won. In the afternoon, military officers along with the elected civilian representatives went to the municipality, government office and other government agencies informing them of the newly established constitutional order and taking oath of allegiance from them. Representative of the revolution were met with enthusiasm wherever they went. It was stated that today [24 July, Friday] the declaration of the revolution would be announced in all mosques as well. And on Saturday [25 July] in all governmental agencies the followers of the constitutional regime will take over.

Source: *The Manchester Guardian*, 29 July 1908, p. 7.

1. With regards to the news article, the Second Constitutional Period is depicted as whose victory?
2. In your view, how does the newspaper label 1908?





GOVERNMENT SOURCES: 1908 IS A REVOLUTION

■ Source 3: An Ottoman Pasha's Article Published in a French Newspaper

To Mr. Gaston Calmette,

My dear friend,

Finally! It happened: We have it—our dear Constitution! You should see how we are celebrating it, how we are caressing it, and how we have been washing the crying mold on the old calendar pages with our tears since the very day of its birth. You should witness how the Turkish people are embracing their rights with wisdom, greatness and nobility today! It is our duty to admire this people who have never doubted the virtues of this constitution. Despite the allegations of fanaticism, you should see how this people are treating their non-Muslim countrymen!

Thousands of people from all races and all religions are enjoying this constitution plentiful. Streets, boulevards and squares of Istanbul, Pera, Bosphorus and Prince Islands are filled with people, who are thirsty for justice and freedom. Mullahs, priests, dervishes are hugging the Turks, Albanians, Greeks, and Armenians. Kissing, hugging, and shaking of hands, everybody is united in the face of this happiness! After being divided for such a long time ruthlessly, they are singing, dancing and celebrating. As you know I have devoted myself to this happiness with a deep passion, and the role of our dear army! Such admirable people! There is neither ugly outcries, nor fighting!

Everybody is feeling that their wounds are healing under the shining skies of their nation.

What an awakening! What energy!

I want to apologize to my countrymen for thinking that they were asleep for a second!

The thing I see is both brilliant and great: When the time of nation has come to the moment of freedom, all the extraordinary citizens, respectable journalists, authors, orators started appearing from everywhere. But where were my dear citizens, who love their motherland passionately hiding? Under the coat of the Sultan! Our emperor is the fieriest of liberals, because when he accepted our demands he did not show any bad intentions.

Forward! Forward! Now we have legs: Let's walk! And we will walk and you will see! You, at the highest level of the Parisian press, will see that a people like us will break its fetters and get rid of the parasites that suck its blood, that it will succeed this! There are some who cry among us in these moments of excitement and joy: informer spies and the ignorant. Our awakening is as great as theirs is terrible. Dear Calmette, as someone who knows how hard I work for my country's happiness and suffer as a result, you understand jubilant happiness.

Dear France is also happy, because we took the first rays of freedom from her! I am sending kisses on behalf of my citizens!

With all my friendship and sincere wishes.

Izzet Fuad Pasha
Istanbul, 30 July 1908.

Source: *Le Figaro*, 1908, Friday, p.2

1. What kind of a meaning does Izzet Fuat Pasha attribute to the Constitutionalist Period?
2. According to IzzetFuat Pasha, how will Constitutionalist Period affect the relation between the state and the people?

A

GOVERNMENT SOURCES: 1908 IS A REVOLUTION

■ Resource 4

The politically themed words that were banned to be used in the printed media during the reign of Abdul Hamid:

Revolution, tyranny, reform, oligarchy, parliamentary regime, parliament, association, public, republic, freedom, democracy, democrat, dictator, censorship, censor, people, senate, grand assembly, absolutism.

Source: François GEORGEON, *Yasak Kelimeler*, pp.192-193.

1. Why would Abdul Hamid be troubled with these words?
2. Which of the above words could be categorized as impartial descriptions?
3. Which of the above words have propagandist attitudes?



OPPOSITION SOURCES: 1908 IS A COUP D'ETAT

■ Source 1: A Newspaper Article

That some researchers are naming the Second Constitutionalist Period as a popular revolt by highlighting the taxation uprisings does not reflect the reality. Firstly, the events with big masses, which paved the way for 1908, were confined to Macedonia. The revolts of Eastern Anatolia were under control of Jeune Turks. Hence, Jeune Turks had to cooperate with the local Dashnaks to satisfy their needs. Secondly, what the Jeune Turks understood from revolution was not any different from what Janissaries did during the Ottoman history or what the civilian and military bureaucracy that forced Abdul Hamid II to declare the First Constitutionalist Period in 1876. In other words, what 'revolution' meant was the exchange of power in the state system. Thirdly, for the Unionists this 'constitutionalist revolution' was important for preventing ethnic conflicts and separatist movements, and for reviving the glorious past, not for 'individual and citizen rights' and 'freedoms'. In the end, Union and Progress Party started out to 'restore' the present state. Therefore, though the executives of '1908' relied on philosophy of the 'Enlightenment', this was not an 'Enlightened' revolution; rather it was a 'restorationist' movement that carried the 17th century connotation of the term. Because the Unionists had sacrificed the rights and freedoms of the individual and citizenry for 'national rights', they were not 'liberal' either.

Lastly, It was not as though the Unionists were liberal at the beginning and became conservative over the time. On the contrary, this was an intentional decision taken before 1908.

Source: Ayşe HÜR, "Sources of Inspiration for the 1908 Revolution", *Taraf*, 20 July 2008.

1. According to the author, why 1908 is not a revolution?
2. How does the author define those who declared the Constitutionalist Period?
3. Has the author provided evidence to support her claims?



OPPOSITION SOURCES: 1908 IS A COUP D'ETAT

■ Resource 2: Popular Uprising in Macedonia

There is a new trend that started recently in Turkey. That is to turn 1908 into a some kind of 1789 [French Revolution]. However, when we investigate the documents of the Union and Progress, we see that such a thing does not exist.

1908 is not a civilian movement. On the contrary, when we compare it with the tax revolts that started in Trabzon, Erzurum, Van and other Eastern regions, the 1908 movement does not voice any collective demands. When the social requests are brought up the Union and Progress positions itself against this. "Everybody mind his own business, we are governing a state here" is the answer they give. When some people in some regions said, "we are not going to pay taxes" they would inculcate them by saying, "Don't do this. There is freedom but if you don't pay taxes how are we going to bring service?" Let alone encouraging these kinds of people, they were trying to stop it. In my view, we are making a mistake by trying to turn 1908 into a popular revolution. Even though, the Union and Progress wants to join these movements, they do not succeed. Secondly, as it is clearly demonstrated by all the documents of the Union and Progress, it was a revolution that was done by an armed group—military officers—that was organized like Tashnagtsution—Armenian Revolutionary Federation.

Source: Interview with Şükrü Hanioglu, Mostar Magazine, v. 43, September, 2008.

1. How does Şükrü Hanioglu describe 1908?
2. When the authors talks about 1908, what does he say about the popular support behind it? What does this piece try to prove?
3. Has the author presented evidence to support his view?



OPPOSITION SOURCES: 1908 IS A COUP D'ETA

■ Source 3: Abdul Hamid's Thoughts on Constitutional Monarchy

I said it, I will say it again, I explained it and will do so again. Didn't they know that the Ottoman Empire is consisted of many nations? In such a country Constitutionalism means death for the dominant/sovereign constituents. Was there ever an Indian, African, or Egyptian member of the English Parliament; Was there ever an Algerian member of the French Parliament that they are asking us to have Greek, Armenian, Bulgarian, Serbian and Arab members in the Ottoman Parliament ... I had seen, during the conference the Great Powers had in Istanbul, that their true intentions was not, as they claimed, to guarantee the rights of Christian subjects. Rather, they want to encourage the autonomy first and then provide independence for these regions, which would pave the way for the destruction of the Ottoman Empire. They are trying to achieve this in two ways. First, they want to cause the Christian communities to revolt, create disorder and support them... Secondly, by bringing Constitutionalism they want to divide us within ourselves too.

Source: Durmuş YILMAZ, *Osmanlının Son Yüzyılı*, Çizgi Kitabevi, Konya 2004, pp. 186.

1. What reasons does Abdulhamid bring up to oppose Constitutionalism?
2. What are the real motives of the European powers that support Constitutionalism in Abdul Hamid's view?



B

OPPOSITION SOURCES: 1908 IS A COUP D'ETAT

■ Source 4: Constitutionalism in Sait Halim Pasha's View

The political events in the West have occurred under the feudal system for centuries. This inegalitarian system has created the political parties. Political parties, after having struggled for centuries, were able to establish constitutional regimes. For this reason, political parties in regards with their roots and goals, in the West, are the natural pillars of constitutional regimes. If we had political parties for the same reasons, no doubt they would have had the same effect. Even though, these reasons did not exist here, by founding parties for no good reason we demonstrated that we do not understand the necessities of our day and our past, which was full of solidarity and camaraderie. In the West, the deputyship system was founded thanks to the parties. We, on the other hand, tried to create parties from deputyship system. Thus, we made a big mistake.

Source: Prens Sait Halim Paşa, *Toplumsal Çözülme, Buhranlarımız*, Burhan yayınları, İst. 1983, Edited by: N. Ahmet Özalp, Summarized from the pages of 43-44.

1. What is the origin of the political parties in the West in Sait Halim Pasha's view?
2. What does Sait Halim Pasha think about the political parties that came into existence with the constitutionalism?





Use below visuals to support your arguments.



Balance of the constitution
The writing on the boy: "The New Turkey", Writing on the book: Kanun-i Esasi (Constitution)
Kalem/4.9.1908/l.3, p.10



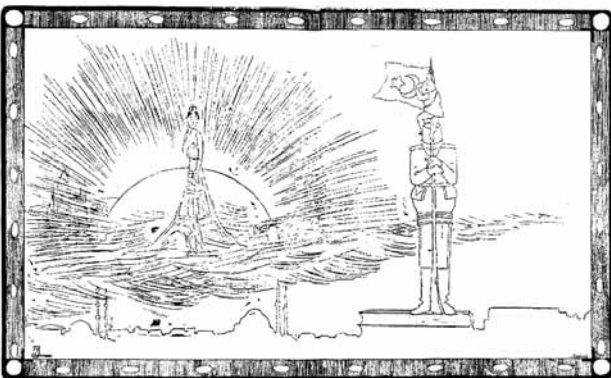
An Anatolian Villager
Looooooooooooong liiiiiiiiiiiiive Constitution
1909



Moving towards a moment of freedom and then health
Boşboğaz ile Güllabi/24.7.1908/l.13, p.1



Oh, Equality. Be with us for a while...
Kalem/16.10.1908/l.9, p.16



GREAT FIRE OF İZMİR

→ Who burnt İzmir?

Hakan HERDEM*

Controversial issues are debated even if we don't attend the debate. Individuals do not simply give up the habit of evaluating events from their own perspectives. Innovative history teachers are aware of the fact that it is richness for their students to be informed about all perspectives. "Great Fire of İzmir" activity includes analysis of different explanations and claims resulting from different perspectives in the context of Great İzmir Fire who took place in 1922 just as Greeks were leaving İzmir. Students will calmly face provocative claims and investigate them in detail. They will realize that history is not only conclusive answers but also investigation and debate. Then, they will construct their own justified perspectives about an event.



INTENDED LEARNING OUTCOMES

- **All students:** will realize that there are various perspectives for a historical event considering the example of İzmir Fire.
- **Most students:** will critically evaluate different evidences and perspectives considering the example of İzmir Fire.
- **Some students:** will evaluate controversial issues considering the example of İzmir Fire.

Grade: 11

Time: 80 minutes.

Key Question:

Who burnt İzmir?

The Aim of the Lesson:

To evaluate evidences and perspectives about controversial issues considering İzmir Fire example.

Curricular links:

Students gain an understanding of the signing and application process of Mudros Armistice.

Students evaluates the important role played by the victories of Battle of Sakarya and Great Attack during National Liberation War.

Preparation

Make copies of the worksheets according to the number of groups. The video for this activity could be downloaded from the website of EUROCLIO: <http://www.euroclio.eu>

* Gazi University, PhD Student in History Education, Ankara



STARTER



1. Divide the students in groups and hand out **Worksheet-1** to the groups. Ask students to answer the questions on the basis of the video clip. Play Great İzmir Fire video clip. (The video clip is provided on the EUROCLIO's website).
2. Inform your students that Great İzmir Fire took place between 13 and 17 September 1922. Then, read **Worksheet-2** out loudly to your students and address the following question to your students: Who burnt İzmir?
3. Hand out **Worksheet-3** to the groups. Ask them to study perspectives about Great İzmir Fire and answer the questions related to the sources.
4. Hand out **Worksheet-4** to your students. Ask them to evaluate the claims that are blaming Turks and write to the attached space. Then, ask them to create their own perspective about the event and write to the attached space.
5. Distribute **Worksheet-5** to your students. Ask them to evaluate the claims that are blaming Greeks and Armenians and answer attached questions.
6. Then, ask them to make final analysis of the sources that are blaming Greeks and Armenians given in Worksheet-4 and write to the attached space.
7. Distribute **Worksheet-6** and ask them to read it.
8. Establish two groups and organize a debate about who to blame for the İzmir Fire.

10 min.

5 min.

20 min.

5 min.

20 min.

5 min.

5 min.

10 min.

time

Evaluation:

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.

➤ Fill in the blanks on the basis of the video clip.

1. What is the extent of the fire?

2. Who has been living in the city before the fire?

3. Who has been escaping from the city during the fire?

4. Who did stay in the city after the fire?



➤ SELECTIONS FROM THE PRESS DURING THE TIME OF THE EVENT:

Le Figaro (France)

İzmir is burnt by Turks...

New York Times (USA)

Turks burned the city for revenge...

Temps (France)

Greeks burned the city...

Times (United Kingdom)

Greeks are responsible...

Le Matin (France)

Armenians burned the city...



■ **Source 1 : ETHEN MAHÇUPYAN, Turkish-Armenian journalist and writer**

Turkey is not brave enough to leave history to historians. It is not only about Armenian issue; we have an understanding that bitterly protects formal views of the state in terms of whole contemporary history. Eventually, honesty must be shown up in front of historical facts...

...For instance, it needs to be confessed that İzmir is not burnt by the Greeks; fire has started after 4 days of their withdrawal and only Greek and Armenian districts suffered... It is not plausible to expect 'proper' behavior while denying a fact that is known by the whole world.

Source: Zaman Daily Newspaper, 11 June 2006

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?

■ **Source 2 : ETHEN MAHÇUPYAN, Turkish-Armenian journalist and writer**

Why did Armenian gangs burn their own districts instead of Turkish districts? Falih Rifkî Atay, a close friend of Atatürk has confessed that the city was burnt by Turks in his book Çankaya.

Source: Zaman Daily Newspaper, 11 June 2006

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?

■ **Source 3 : Falih Rifkî Atay, close friend of Atatürk**

Why were we burning İzmir? Were we afraid of the possibility that we could not get rid of minorities if Kordon mansions, hotels and outdoor cafes exist? In the First World War, we have burned all the districts of Anatolian cities and towns during Armenian emigration because of the same fear...

Doubtlessly, Nureddin Pasha, whom I regard as annoying demagogue, took strength from the anger and revengeful feelings of his officers and soldiers that witnessed weepy people on their way whose towns ruined by Greeks.

Source: Çankaya, 1958 edition, Dünya Press, pp. 212-213.

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?



■ **Source 4 : Şevket Eygi, journalist**

It is alleged that Armenians are blamable for Great İzmir Fire that started (or that was started) after 3 days of 9 September 1922. In my opinion, it was started by Nureddin Pasha's chaps. As a Muslim, I do not appreciate this fire.

Source: Milli Gazete Daily Newspaper, 08 APRIL 2010

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?

■ **Source 5 : 16 September 1922, London Times, Newspaper:**

...Fire was started by Turkish gangs before the arrival of the standing armies...Turkish efforts came up short in getting rid of the fire.

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?

■ **Source 6 : Djagatamart (Front War), Armenian Newspaper, 19 September 1922**

In the afternoon of the 9th September, Turkish cavalier entered to city from the Kordon district at a gallop with their swords in their hands. While Turks were entering to city Greek people were trying to escape with fear. Greek soldiers were also escaping and trying to get rid of their uniforms and weapons. In the night, Turkish soldiers and gangs started to arrest whom they came across and took them to uncertain place. In Sunday morning, gangs and soldiers attacked the bazaar, plundered and took everything they acquire with their carriages and horses. They were forcing into the houses and plundering everything by reason of investigation. In Tuesday morning strong wind started to blow from the south to the sea. Smoke rose from an Armenian house which is in front of the Basmane Station. Fire grew and spread over Armenian district and the church.

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?

■ **Source 7: Ereskoviç, eyewitness of an event**

Great fire has started at an Armenian district in the morning of 13 September 1922. Fire has started at a house next to the Armenian Church and spread so quickly. At the same time, fire started at an Armenian Church and it was followed by other fires at another Armenian residence in Basmane, then in Soğuk Çeşme. In the meantime at least 25 Armenian residences were subject to fire. While fire brigades were struggling with these fires, another fire has started at Peştemalcıbaşı and spread all over the city.

Source: Mustafa TURAN, *İstirdatta İzmir Büyük Yangını*, p.214, 220 Medrese Kitabevi, Afyon, 1995.

1. Is it obviously stated that Turks are responsible for the fire?
2. Is the claim that blames the Turks supported with evidence?



Turks are responsible!	Greeks or Armenians are responsible!
Perspectives	Perspectives
Consistency of the Perspectives	Consistency of the Perspectives
Evidences	Evidences
Consistency of the Evidences	Consistency of the Evidences
My Perspective	My Perspective



■ **Source 1: 30 September 1922 L'illustration, War Correspondent G. Ercole**

In the afternoon around 2:00pm, an intensive smoke is heading up over Armenian district. In addition, this fire is not spreading and likely to die down. However, people are in panic and gathering at the waterfront. An American boat has to move away since people are in panic and jumping into the sea in order to get into the boat.

In the meantime, two new fires have started at Armenian district. The situation is becoming serious because of the wind from the south that is blowing away the fire to French district. I hear gunfire and grenade explosions. Armenians who prefer to die instead of living under Turkish rule are burning their residences. They are fighting against Turkish soldiers. Armories are exploding with an incredible noise. It is 9:00pm now. We passed from day to night without notice. The sky is like a fire cloud.

Source: Oktay GÖKDEMİR, "Fransız Kaynaklarının Işığında 1922 İzmir Yangını", ÇTTAD, VI/15, (2007/Güz), pp. 14-15

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?

■ **Source 2: 21 September 1922, Le Levant, French newspaper of İzmir**

We have already reported that İzmir Fire is provoked by Armenians and now explicit declarations verify it... The first fire is seen at a residence 100 meter away from Armenian Church. This first attempt is counteracted by fire brigades. In a few hours explosives around the church caught fire. Simultaneously Armenian residences at Basmane, Soğukçeşme caught fire and it is followed by other residences at Ayavukla, Ayaparaskeri, and Kireçağırı. Before the fire, all Armenian residences are locked and there was no clue of life in them. Armed Armenians appeared with the fire. Besides, we have seen an Armenian who set his own residence on fire. It was observed that there were several tatters in the residences that urged the fire. People in Armenian district shoot up the fire brigades who were trying to counteract the fire.

Source: Oktay GÖKDEMİR, "Fransız Kaynaklarının Işığında 1922 İzmir Yangını", ÇTTAD, VI/15, (2007/Güz), p. 8.

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?

■ **Source 3: JUSTIN McCARTHY, Historian**

I wonder whether there is any other similar irrational event in the course of Turkish Liberation War. Was Mustafa Kemal a sort of person who could allow the burning of a productive Anatolian city just because of increased number of Greek settlements during the invasion?

Source: Justin McCARTHY, *The Ottoman Peoples and the End of the Empire*, London:2001, Arnold, p.145-146.

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?



■ Source 4: MARK P.PRENTISS, an American Engineer working in İzmir

An important fact that may attract honest historian's attention is that a few people were blaming Turks during the fire or in the following weeks. Everybody knows that Turks can be blamed because of their negligence. On the other hand, I did not come across any clue that can be proving Turkish soldiers or civilians burned the city on purpose.

Source: Yaşar AKSOY, "İzmir'i Ermeniler Yaktı", *Aktüel*, 8-14 Eylül 1994, p.15.

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?

■ Source 5: MAYNARD BARNES, İzmir Consulate General of USA

Most of the Americans in the city believe that Armenians are responsible for the fire.

Encyclopaedia Britannica, 1970 edition, Great Fire of Smyrna

Source: Heath W. LOWRY, "Turkish history: Or whose sources will it be based? A case study on the burning of İzmir", *Osmanlı Araştırmaları*, İstanbul, 1989 p. 16

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?

■ Source 6: FERDİNANDO STANO, Eyewitness

In that night, fire started at Gazi Boulevard. Children, my mom and daddy were all at home. We took a blanket without knowing where to sleep. Going deep into Anatolia...? No vehicle, no car, nothing... Armenians were the first to blame for the fire. There were some Greeks fighting against Turks. Turks were beyond... at Eşrefpaşa. Armenians and Greeks were fighting side by side. They fired İzmir when they realized that Turks would be able to go down from Eşrefpaşa to İzmir.

Source: Pelin BÖKE, "İzmir 'Felaketi'ne dair...", Edited by: Arus Yumul ve Fahri Dikkaya, *Avrupalı mı Levanten mi?*, İstanbul 2006, Bağlam Yayınları, p. 148.

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?



■ **Source 7: FALİH RIFKI ATAY, close friend of Atatürk**

In the meantime, Armenian gangs who wanted to cause a trouble fired the city. A strong wind spread the fire. In two days districts of Christians and other minorities burned from end to end.

Source: Falih Rifki ATAY, *Babanız Atatürk*, İstanbul: 2006, Pozitif Yayınları, pp. 92-93.

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?

■ **Source 8: LETTER FROM MUSTAFA KEMAL TO DEPUTY PRESIDENT OF THE RED CRESCENT**

We need to address a speech about İzmir fire as seen below... Our army took measures to prevent city from all sorts of accidents. However, Greeks and Armenians have already planned to burn the city with a pre-established group. Burning İzmir was a seen as a holy duty.

Source: Yaşar AKSOY, "İzmir'i Ermeniler Yaktı", *Aktüel*, 8-14 September 1994, p.17.

1. Is it obviously stated that Greeks and Armenians are responsible for the fire?
2. Is the claim that blames the Greeks and Armenians supported with evidence?



■ Source: A Court Decision

December 1924, London. There was an interesting case at Superior Court of Justice. Claimant was American Tobacco Company. Defendant was Guardian Insurance Company. Tobacco Company was demanding compensation for damage made by İzmir Fire. Insurance company was using war conditions as an excuse in order to avoid any sort of payment. Demanded compensation was around 600.000 dollars and it may set a precedent for other cases which may get through to 1.000.000.000 dollars...

It was huge amount of money and it means that first legal showdown for İzmir Fire would be in London.

Parties invite several witnesses from different nations to the court. Chester Griswold, an American employee, has stated that he has not seen any sort of violent event before or after the fire. Rene Guichet, French engineer has stated that he has only seen a few fireworks for celebration and nothing else. Mr. Archbell, Director of the Tobacco Company, has stated that he has only seen a single fire and the wind spread it. As a result, Justice Rowlandi judge of the court has admitted that İzmir Fire was the most equivocal event that he has seen in his career.

The situation was really complex. There were various statements that blame Greeks, Armenians or Turks but which one is right? Finally, at 19 December 1924, judge declared the decision. Insurance Company won the case. Tobacco Company could not get any compensation. According to the decision there was not any deliberate action and it was impossible to reveal the real responsible and their aims under war conditions.

Marjorie Housepian 'in Smyrna 1922: The Destruction of a City (Londra 1972, Faber&Faber, p. 230).



CRITICAL READING OF HISTORICAL SOURCES

→ Who won the Battle of Kadesh?

Dr. İbrahim Hakkı ÖZTÜRK*

"What we see" in history depends on "the perspective we look from". Innovative history education should enable students evaluate historical events from different points of view. This is not only important for a better history education but also for the development of critical thinking and respect for different points of view and different ideas among students. In history classes, studying sources including different points of view to any historical event is an indispensable opportunity to develop students' thinking abilities. These types of activities extend students' comprehension and enable their intellectual skepticism to develop.

In this activity students will analyze the sources of Battle of Kadesh from both sides and understand the shortcomings of "believing one without listening to the other". The activity aims at comparing primary historical documents reflecting the perspectives of two sides of the battle and enabling students to write a text about a historical event based on these documents.



INTENDED LEARNING OUTCOMES

- **All students:** will reach the information of main events and facts about the Battle of Kadesh from primary sources.
- **Most students:** will question the reliability of claims about the Battle of Kadesh written in different sources.
- **Some students:** will evaluate opinions related to different points of view about the Battle of Kadesh.

Grade: 9

Time: 80 minutes.

Key Question:

Who won the Battle of Kadesh?

The Aim of the Lesson:

To be able to analyse critically the sources of Battle of Kadesh from different perspectives.

Curricular links:

Students explain the political, cultural, social and economic structure of early civilizations in Anatolia.

Preparation

Make copies of worksheets for each group.

* Çanakkale Onsekiz Mart University , Çanakkale



STARTER

1. Divide your students into groups of 5-6. 5 min.
2. Hand out the **Worksheet-1** to the students and ask them to answer the questions. 8 min.
3. Explain the political and diplomatic context of the Kadesh Battle to the students by using the information and the map on The Information Note. 7 min.
4. Hand out the **Worksheet-2**. Ask students to study the text and the visuals on the worksheet and answer the questions. Then discuss who won the battle according to Egyptian sources
5. Hand out the **Worksheet-3**. Ask students to study Hittite texts and answer the questions. Then discuss the differences between Egyptian and Hittite sources and if their previous opinions about the winner of the battle have changed or not. 20 min.
6. Hand out the **Worksheet-4**. Ask the students to read the text taken from a research paper and answer the questions. Then discuss if there might be other perspectives about the result of Kadesh Battle different from that historian's point of view. 15 min.
7. Hand out the **Worksheets-5** and **6**. Ask students to work in groups and write a historical text about how the Battle of Kadesh took place and who won the battle in the end by using the documents in these worksheets and the documents previously studied. 25 min.

time

Evaluation:

Ask your students to come up with three questions about what they have learned in this class, and answer one of these questions.

Dear...

As “The Voice of the Past” we are planning to publish a special issue about Hittites. We kindly request you to contribute to this issue as a professional historian specialized in ancient ages. It is a well-known fact that the Battle of Kadesh and the Kadesh Treaty signed as a result of this battle have a great importance for both Hittite history and the world history in general. We are planning to publish an article on the Battle of Kadesh in this special issue.

As you know there are certain rules to be followed in historical research. It is necessary to follow these rules for the articles written for our journal. The research is required to be based on primary sources written in those times when the historical event took place. Using sources that belongs to only one side of the war may cause misleading results. Therefore, it is necessary to use sources that reflect all parties’ viewpoints and to compare them with each other. These sources should be evaluated as objectively as possible and necessary inferences should be made.

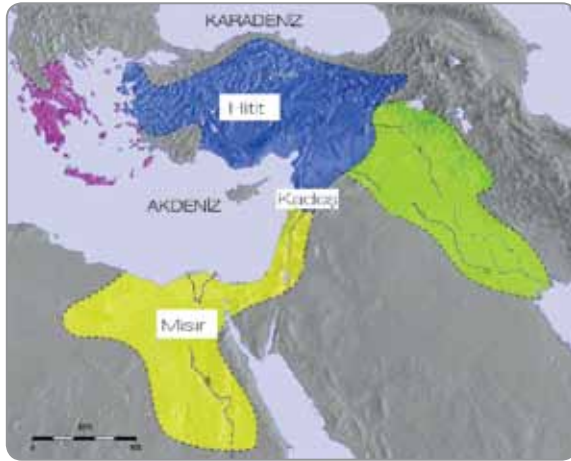


1. What does the letter ask you to do?
2. What are the rules that must be followed in historical research according to the letter?



INFORMATION
NOTE

■ HITTITE – EGYPTIAN CONFLICT



There was a violent struggle going on between Hittites who established a powerful state in Anatolia and Egyptian Kingdom which was another powerful state in the mid-13th century B.C. for the annexation of the land of Syria today. This territory was particularly important for the control of trade routes. The City of Kadesh was strategically significant for this reason. Kadesh is in the west of Syria, by the Orontes River. In those times the area where the City of Kadesh was located was called Kingdom of Amurru named after Amurru people living there. During the 13th century B.C. this city changed hands several times between Egyptians and Hittites.

In 1274 B.C. Egyptian Pharaoh Ramesses II and Hittite King Muwattali II confronted each other near the City of Kadesh. The war which is called the Battle of Kadesh is one of the well-known wars of the ancient times. This is because the war was pictured on the walls and described in written records in detail especially in Egyptian sources. The treaty signed between Egyptians and Hittites after the war in 1269 B.C. is the first written international treaty known in history.

Ramesses II also known as Ramesses the Great reigned between 1279 B.C. – 1213 B.C (for 66 years) in Egypt. Muwattali II reigned the Kingdom of Hittite from 1295 B.C. to 1272 B.C.



■ **Source 1: An extract from the Poem of Pentaour***

The King (Ramesses II) had armed his people and his chariots. He arrived as far as Kadesh. And when the King approached the city, the miserable King of the hostile Hittites had arrived. He had assembled with him all the peoples. Their number was endless; nothing like it had ever been before.

*They (Hittites) stood in ambush northwest of the town of Kadesh. Then they went out from Kadesh, on the side of the south, and threw themselves into the midst of the legion of Ra**, which gave way, and was not prepared for the fight. There King's warriors and chariots gave way before them. The King had placed himself to the north of the town of Kadesh, on the west side of the river Arunatha. Then they came to tell the King the attack of the Hittites.*

Then the King (Ramesses II) arose like his father Monthu. He seized his weapons and put on his armor. The King had quickened his course; he rushed into the middle of the hostile hosts of Hatti. All alone, no other was with him. When Pharaoh had done this, he looked behind him. He was surrounded by two thousand five hundred pairs of horses. His retreat was beset by the bravest heroes of the miserable King of the people of Hatti.

(The King says):

"Not one of my princes, not one of my captains of the chariot, not one of my chief men, not one of my knights was there. My warriors and my chariots had abandoned me. Not one of them was there to take part in the battle. I had met two thousand five hundred pairs of horses. I was in the midst of the charioteers, but they were dashed in pieces before my horses. Not one of them raised his hand to fight. Their courage was sunken in their breasts, their limbs gave way, they could not hurl the dart, nor had they the courage to thrust with the spear. I made them fall into the waters just as the crocodiles fall in. They tumbled down on their faces one after another. I killed them at my pleasure, so that not one looked back behind him, nor did another turn around. I killed them; no one escaped me."

When the earth was again light in the morning [Savaşın ikinci gününde], the King arranged the hosts of his warriors for the fight. He stood there prepared for the battle, like a bull which has whetted his horns. The King had power over the enemies and slew them without their being able to escape. As bodies tumbled before his horses, so they lay there stretched out altogether in their blood.

Then the King of the hostile people of Hatti sent a messenger to pray piteously to the great name of the King (Ramesses II), speaking thus: "Better is peace than war. Give us freedom."

The King assembled all the leaders of the army and they were permitted to hear the contents of the message which the King of Hatti had sent to him. When they had heard these words, they answered to the King: "Excellent, excellent is that!"

Then the King went in peace to the land of Egypt with his princes, with his army, and his charioteers, in serene humour, in the sight of his people. All countries feared the power of the King, as of the lord of both the worlds.

* This text is taken from an Ancient Egyptian source known as Poem of Pentaour. The Poem of Pentaour, written or dictated by Ramesses II, takes place in most of the temples and monuments built in that period. The text below is abridged and adapted from this poem.

** Egyptian army consisted of four large troops: the army of Ra, the army of Amun, the army of Set and the army of Ptah. When the Hittite attack started these four armies were situated far from each other.



THE BATTLE OF KADESH ACCORDING TO EGYPTIANS

■ Source 2



■ Source 3



1. According to Source 1 how did the Battle of Kadesh progress? Write the important steps of the battle.
2. Draw a portrait of Ramesses according to the sources:
 - What are the five adjectives (qualities) that describe Ramesses II in source 2 and 3 best in your opinion? Discuss what these pictures are trying to tell based on the adjectives you chose.
 - Are the things explained in the texts in accord with the pictures? Try to find expressions corresponding to the five adjectives (qualities) you chose for Ramesses.
 - Ramesses II painted the pictures and wrote the texts in these documents. Why do you think Ramesses had these paintings done?
3. According to these sources who won the battle?

THE BATTLE OF KADESH ACCORDING TO HITTITES

➤ **Note:** Unlike the ancient Egyptian sources, there is no detailed description of Kadesh Battle in the extant Hittite sources. However in Hittite sources there is a small amount of information about the battle. Below there are extracts from two Hittite sources and a Hittite relief explaining The Battle of Kadesh.

■ Source 1

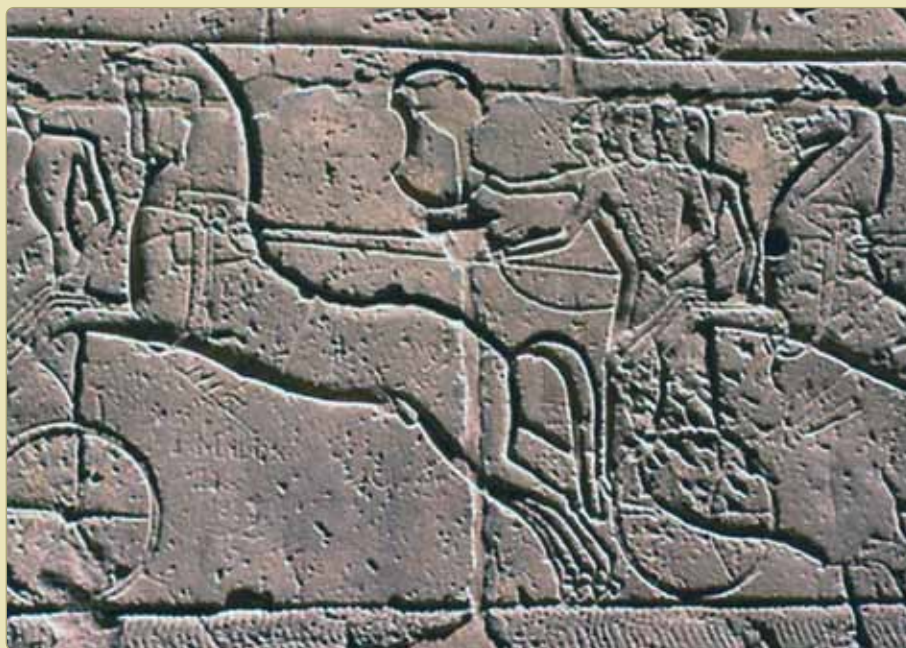
When Muwattalli (...) became king, the people of Amurru [name of the region, in this historical period, including city of Kadesh] broke faith with him, and had this to say to him: "From free individuals we have become vassals. But now we are your vassals no longer!" And they entered into the following of the king of Egypt. Thereupon Muwattalli (...) and the King of Egypt did battle with each other over the people of Amurru. Muwattalli defeated the king of Egypt and destroyed the Land of Amurru with his weapons and subjugated it.

■ Source 2

[This text is taken from a letter of Hattusili, the brother of Muwattalli] Because my brother Muwattalli campaigned against the king of Egypt and the king of Amurru, when he defeated the kings of Egypt and Amurru, he went back to Aba. When Muwattalli, my brother defeated Aba, he ... went back to Hatti (...).

Source: Trevor BRYCE, *The Kingdom of The Hittites*, 2005.

■ Source 3



1. Is there a contradiction between the information given in Hittite sources and Egyptian sources? If so what is it?
2. Which of these two sources is more reliable than the other? Why?
3. How do you think the Battle of Kadesh ended? Evaluate Egyptian and Hittite sources and write your own comment.



THE BATTLE OF KADESH ACCORDING TO A HISTORIAN

Source: Who won the Kadesh Battle?

Both sides claimed victory. The Egyptian records clearly depict the battle as an overwhelming triumph for the pharaoh. On the other hand our Hittite records, while they contain no surviving account of the battle itself, represent the outcome as a victory for Muwattalli. The likelihood is that after a desperate rally from Ramses and the forces immediately at his disposal, the Egyptian army was saved at the eleventh hour from a devastating defeat, and the battle itself ended in a stalemate; both side sustained heavy losses and neither emerged as the decisive victor.

In the longer term, however, Muwattalli was the ultimate victor. After fending off the Hittites onslaught, Ramesses promptly withdrew his forces far to the south. Not only had he failed to regain for Egypt Hittite subject territories north to Kadesh, but his retreating forces were pursued by Muwattalli into Egyptian-held territory, as far south as the Land of Aba (region of Damascus). [...] For Muwattalli, the most important sequel to the battle of Kadesh was his recapture of the kingdom of Amurru. Control of this kingdom was of critical importance to the security of Hittite rule in Syria.

Source: Trevor BRYCE, *The Kingdom of The Hittites*, 2005.

1. Who won the battle according to the writer? What are the long-term results of the battle?
2. In your opinion, can the writer's inferences be regarded as exact knowledge or just comments?
 - i. Is there any direct evidence that supports the writer's inferences?
 - ii. Can you say that the writer is certain about his/her inferences by analyzing the language of the text?
3. Do you agree with the inference of the writer about the result of the battle? Is there a possibility of making a different inference?



- **Note:** The Treaty of Kadesh, the earliest peace treaty known in history, was concluded between the Hittite and Egyptian empires in 1269 BC, five years after the Battle of Kadesh. Muvattalli II, the King of Hittites, died after the battle and the treaty was concluded between Hattusili III, the following Hittite king and the Egyptian king Ramesses II. The clay tablet containing the text of this treaty, that was found at Boğazköy (Turkey) in 1906, is exposed in Istanbul Archaeological Museum.

■ **Source:** An extract from the Peace Treaty of Kadesh



Tablets containing the text of the Treaty of Kadesh

It is concluded that Reamasesa-Mai-amana (Ramesses II) , the Great King, the king of the land of Egypt, with Hattusili, the Great King, the king of the land of Hatti, his brother, for the land of Egypt and the land of Hatti, in order to establish a good peace and a good fraternity forever among them.

If domestic or foreign enemies marches against one of these two countries and if they ask help from each other, both parties will send their troops and chariots in order to help. If a nobleman flees from Hatti and seeks refuge in Egypt, the king of Egypt will catch him and send back to his country. If people flee from Egypt to Hatti or from Hatti to Egypt, those will be sent back.

Source: <http://www.istanbularkeoloji.gov.tr> (Official web site of Istanbul Archeological Museum)



■ You can write your article about the Battle of Kadesh below.



OTTOMANS IN TUNUSIA THROUGH THE EYES OF OTTOMANS AND SPANISH

→ How can we develop arguments from historical sources?

Dr. Yasin DOĞAN*

People have a tendency to believe that their point of view reflects absolute right. The most important reason for such tendency is that people are not aware of the existence of other perspectives. Many issues in history are controversial because when looked at from a different perspective, one can reach different conclusions. "The presence of Ottoman in Tunisia" is also a controversial issue. Innovative history teachers know that the best way to teach about controversial issues is to bring the different ideas of different persons to classrooms and get them discussed in the class objectively. In this activity, students will analyze the positions of different parties, their perspectives and the factors leading to their respective perspectives. They will make justified explanations about how thoughts and evaluations differ depending on the perspectives both sides hold.



INTENDED LEARNING OUTCOMES

- **All students:** will suggest theses based on the sources telling about the capture of Tunisia by Ottoman.
- **Most students:** will put forward arguments to support or disapprove the theses suggested by her/himself and others.
- **Some students:** evaluate the arguments which was developed earlier about the capture of Tunisia by Ottoman.

Grade: 9

Time: 80 minutes.

Key Question:

How can we develop arguments from historical sources?

The Aim of the Lesson:

To suggest and evaluate arguments based on the different sources focusing on the relationship between Ottoman and Tunisia.

Curricular links:

Students inquire the different point of views about a historical event, fact and object using evidence and data.

Students evaluate the impact of political and military activities' of the period of Suleyman the Magnificent to Ottoman Empire in terms of being a world power.

Preparation

Make copies of the Information Note, Worksheet-1 and 2 according to the number of students. If you have more than 30 students in the class, you may want to do pair work.

* Adiyaman University, Faculty of Education, Adiyaman



STARTER

Ask your students to read the Information Note

8 min.

1. Hand out **Worksheet-1** to students. Tell them that the worksheet contains sources that includes two different perspective about the Ottoman-Tunisia relations. Ask them to read the sources.

15 min.

2. Hand out **Worksheet-2** and tell the students that they are going to make a simulation in which they are required to be a prosecutor. Their task is to make a case for the capture of Tunisia by Ottoman. You can give the following as an example:

Example: According to the King of Spain, the capture of Tunisia by the Ottomans is an unjust situation for Tunisians.

- Ask your students to write their cases in the allocated space of Worksheet-2. Ask them to read a few examples.

15 min.

- Ask your students to find evidence from the sources to support their cases. These evidences should be put on the relevant space in Worksheet-2 (the first column). You can give the following example.

Example: In his letter to Tunisian élites, the King of Spain explains the condition using evidences such as...

3. your students to swap court records with each other and read what others have written.

- Ask your students to think themselves as a defense lawyer. They now have to refute the arguments/evidences put forward before by the prosecutors. They should fill the second column of the Worksheet-2.

Example: The case and evidences put forward by the prosecutor is disapproved by Barbaros as he wrote in his journal that...

15 min.

4. Ask your students to swap court records with each other and read what others have written.

7 min.

5. Ask your students to imagine themselves as a judge now. Their task is to make decision about the case taking into account the perspectives which are in favour and rejection. They should write their decisions at the bottom of Worksheet-2 into the allocated space.

- Get them to share their justified decisions with the rest of the class.

20 min.

- You can evaluate your students by using the Evaluation Form.

time

Evaluation:

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.

INFORMATION
NOTE

I. Tunisia went under the Ottoman domination in September 1534 for the first time. Upon the invitation of Süleyman the Magnificent, Barbaros Hayrettin Pasha became the general commander of the Ottoman navy. On his first expedition, he forced the King of the region, Mevlay Hasan, out of the region and he conquered the city of Tunisia. He also captured the Halkulvad Castle which had an strategic importance because it controlled the access to the harbour.

II.

A year later, Şarklen, the Emperor of the Roma-Germen, came to Tunisia with the crusades' navy in order to reestablish the rule of Mevlay Hasan and to end the Ottoman domination in Tunisia for which he was successful. Mevlay Hasan gave the Halkulvad Castle to the Emperor Şarklen for his help. Emperor set a military force here. So, the importance of the Halkulvad Harbour and Castle was increased, because it became one of the biggest and strong bases of Spain in Mediterranean Sea.

III.

Although Uluç Ali Pasha, Judge of Cezayir, took Tunisia under the Ottoman domination again in 1569, he did not manage to get the Halkulvad Castle. It stayed under the control of Spanish forces.

In 1573, it was decided that, Kılıç Ali Pasha, should go to Tunisia. However, Kılıç Ali Pasha, could not make it to Tunisia and had to return İstanbul, because the weather conditions was getting harsher. In 1573, Spain gave Tunisia to a local administrator.

IV.

The Ottoman government put the military campaign, which was once cancelled because of the weather, down on the agenda again. They really wanted to get back Tunisia so this time even a bigger campaign was planned. This duty was given to Koca Sinan Pasha.

The Ottoman navy came in front of the Halkulvad Castle and fired its canons on 14 July 1574. The Spanish forces responded with canon fires as well. Sinan Pasha first managed to capture Gumrukhane Citadel located on the right side of the Halkulvad Castle. The castle was captured totally on 24 August 1574. In order not to be rebuilt again, the castle was destroyed totally.

Therefore, except for Morocco, all North African shores entered under the control of Ottoman.

Erhan AFYONCU, "The countries occupied by Ottoman" *Today's Newspaper*, 18 September 2011-12-11
(The original manuscript is shortened).

Source1: The Condition Of Tunisia According To Barbaros Hayrettin Pasha

..... I entered Tunisia. I settled down in the palace of fugitive Tunisian Lord. Tunisian soldiers and people came from all over Tunisia and congratulated and applauded me for three days. All people were pleased and went on their routines. However, insurgents were executed. I invited the people and soldiers of Tunisia and had a meeting with them. I said:

"If you cannot get along with each other well, I don't take any responsibility for the consequences. You have to be united like siblings". After that I wrote letters to Arab Sheikhs who live outskirts of Tunisia. I said:

"You feel safe as nothing is going to change. You live as you have always lived. But I want something from you. If the fugitive and traitor Lord of the Tunisia come to you, you don't accept him".

When they received and read the letters, they wrote back to me saying that: **"Mr. Pasha, we took your gifts, thank you very much. We are the sons of Sheikhs since our ancestor and before. We receive many aids every year from the Lord of Tunisia with Sultan's permission. If you do not neglect to sent us aids, we obey all your rules with our heart and soul. We are at your service".**

I responded their letter as follows: **"We will treat you as you have always been treated. Be relieved and at ease. When you receive my letter, go to the Sahra deserts and inform the people. Do not ever give them hard time".** All Sheikhs came together, and they liked my response. They all came under my domination except for two or three of them. The fugitive Tunisian Lord was given haven among them.

Memoirs of Barbaros Hayrettin Pasha. Volume II. pp: 132

Source 2: Condition Of Tunisia According To The Letter Of The King Of Spain Who Sent It To Some Tunisian Lords

On Behalf of the Great God:

I am the Emperor of Christians and the King Spain, Carlos, who lives for god's sake and mercy. Although I do not know you in person, I am well acquainted with you due to your great and good reputation for which I am writing this letter to you. I learned that the cruel king of [Süleyman the Magnificent] Turks sent one of his captains with his navy to Tunisia. Having driven away the king of Tunisia feloniously, he killed notables and knights of the city without any reason and declared himself as the master of the city and the kingdom.

As a fair king, I find impossible to accept this. Since I respect the king of Tunisia and since they are neighbor of our Kingdoms of Sardinia, Sicilia and Napoli, I am ready to give him help though sea or by land whenever he asks for it without asking anything in return. It is not right and fair for such an old and virtuous king to lose of all of his knights, lands and reputation. You are the noblemen of Tunisia and you must not be the prisoners of the cruel, arrogant and repressive Turk. For this reason, I ask from you, as the real noblemen and knights of the kingdom of Tunisia, to not accept such a vulgar situation and stand by and defend your king. For noblemen as you are, to die for liberty is more honorable than to live as prisoners.

For all these reasons, I decided to send my ambassador who has taken this letter to you to your country. If you require any wish from me or my kingdom, you are ensured that it will be provided with pleasure.

Madrid, 14th day of December of 1534. Me the King

To honorable and honest Sheikh Bedia and Muratib

Muzaffer Arıkan, P. Spanish Documents about Our Toledo Marine History I.



THE CASE OF THE PROSECUTOR: "
.....
..... "

As the Prosecutor please put your evidence to support the above case	As the defence lawyer please put your evidence to disapprove the above case
1. Because	1. Because
2.	2.
3.	3.
4.	4.

JUSTIFIED DECISION OF THE JUDGE

Evidences are examined and the court has reached the following decision:
.....
.....
.....



	Adequate	Less than adequate	Inadequate
S/he wrote the case sentence correctly.			
S/he made use only his/her own sources in order to support the case.			
S/he made use only his/her own sources in order to disapprove the case.			
S/he quoted directly from his or her own sources in order to support the case.			
S/he quoted directly from his or her own sources in order to disapprove the case.			
S/he interpreted the sources in order to support the case.			
S/he interpreted the sources in order to disapprove the case.			
S/he used his/her prior knowledge to support the case.			
S/he used his/her prior knowledge to disapprove the case.			
S/he supported the case objectively.			
S/he disapproved the case objectively.			
S/he quoted directly from the sources in order to decide.			
S/he interpreted the sources in order to decide.			
S/he evaluated the evidences of two sides in order to decide.			
S/he pointed out the contradictions in sources.			
S/he decided objectively.			



ANATOMY OF A CONCEPT

→ How many different meanings can a concept mean throughout time?

Dr. Hasan SUNGUR*

Such amazement of a history student proves the significance of the concepts of “change and continuity” for history classes. These concepts are so important that history can be defined as the examination of what has changed and continued throughout time. Concepts and the meanings we attach to them change. Innovative history teachers are aware of the significance of the varying meanings that a concept conveys through time which is an invaluable source for history teaching. They also know that it is a remarkable intellectual endeavor for students to capture the meanings of a concept through time. In this activity, you will see that the “the wall” is a very appropriate concept for such an endeavor through which you will get your students to understand the concepts of change and continuity, two of the most important goals of history education.



INTENDED LEARNING OUTCOMES

- **All students:** will know/learn about the meaning of the concept of “the wall.”
- **Most students:** will know/learn about different uses of the concept of “the wall.”
- **Some students:** will know/learn about the references the concept of “the wall” makes, and will be able to comment on these references on a chronological foundation.

Grade: 9

Time: 40 minutes.

Key Question:

How many different meanings can a concept mean throughout time?

The Aim of the Lesson:

To get students to understand change and continuity by examining how the meaning attached to the concept of wall has changed through time.

Curricular links:

Students gain an understanding for the aims and benefits for learning history.

Preparation

Copy the cards provided on Worksheet-1 so that every group will have a set of cards (in total each set have 32 cards). Cut the sheets into playing cards and place the cards in envelopes for each group. Make copies of Worksheet-2 according to the number of students. The video for this activity could be downloaded from the website of EUROCLIO: <http://www.euroclio.eu>

* TEV Inanc Turkes Ozel Lisesi, Kocaeli



STARTER

1. Focusing on the discipline of history, ask your students whether they know a concept that is used commonly in different disciplines. You can give examples to help them. For example: the concept of “the door,” as in “the door to Anatolia,” “the door to innovation,” and “the door to chaos.” You should not give them any clue about the concept of “the wall.”

3 min.

2. Divide your students into groups of six. Give each group a set of cards containing the copies of all 32 cards. Ask them to figure out which discipline or concept the cards are related with.

5 min.

3. Ask the students the common points of all pictures in the whole set and whether each card has a certain connection with one another.

4. Ask the students whether the cards are referring to any historical event. Ask them to group the cards according to particular historical events they are referring to.

12 min.



5. Show the video about the concept to the students (the video is provided on the EUROCLIO's website). After watching the video, ask your students to create a chronological timeline with the cards they have.

15 min.

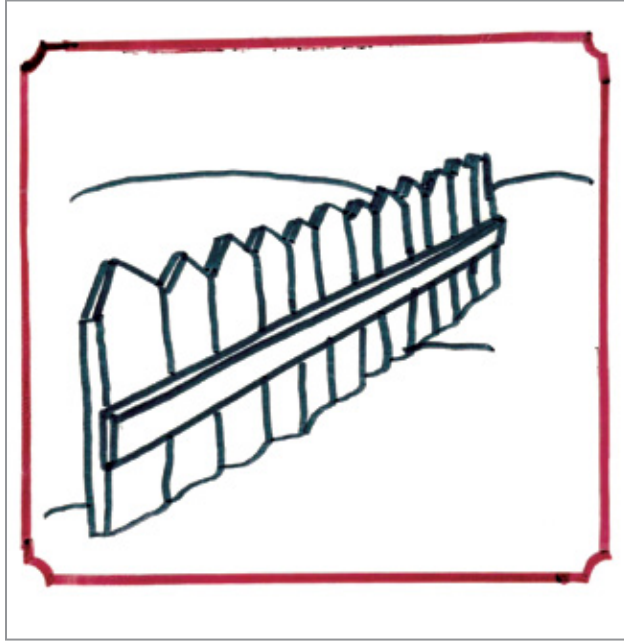
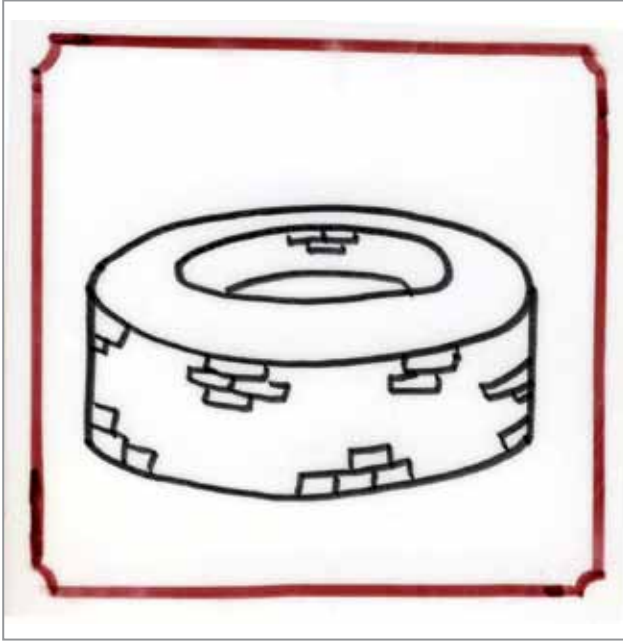
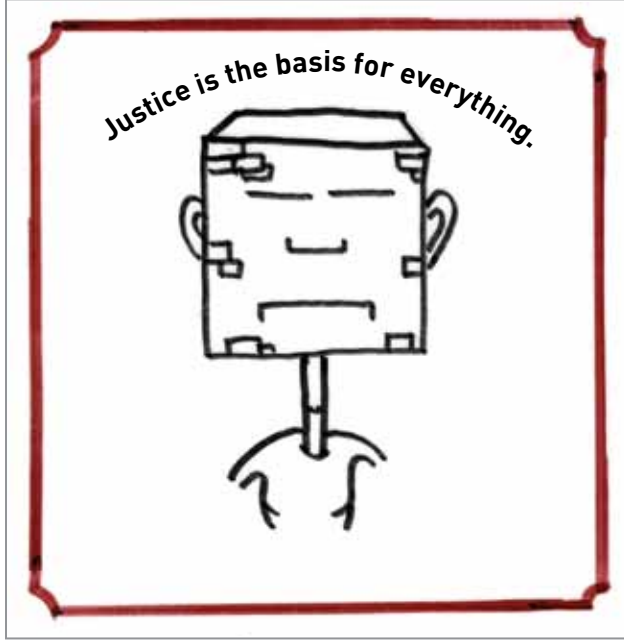
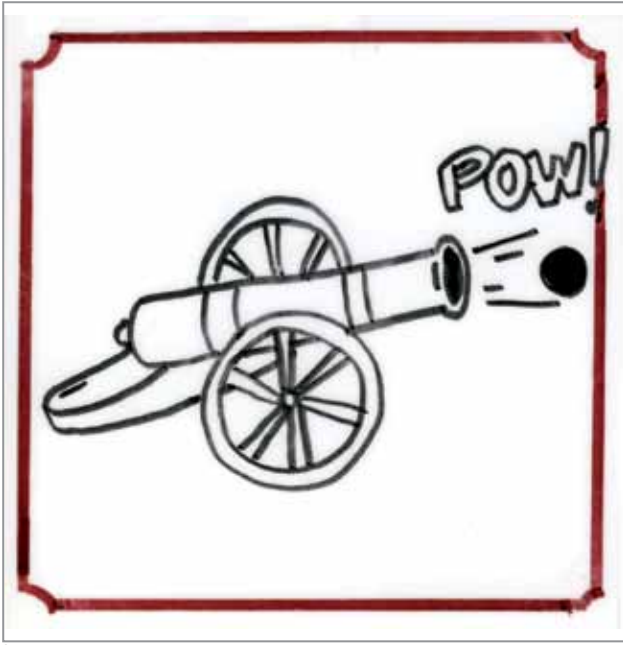
6. Hand out **Worksheet-2** to the students and ask them to answer the questions on the worksheet. Discuss the answers given afterwards.

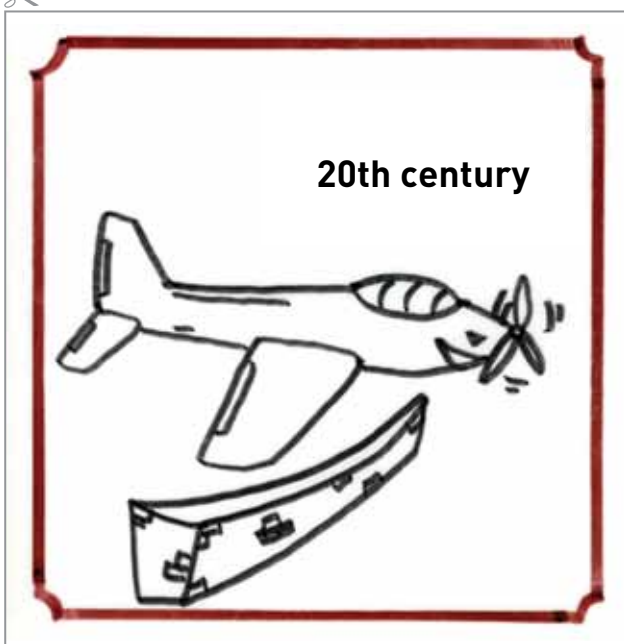
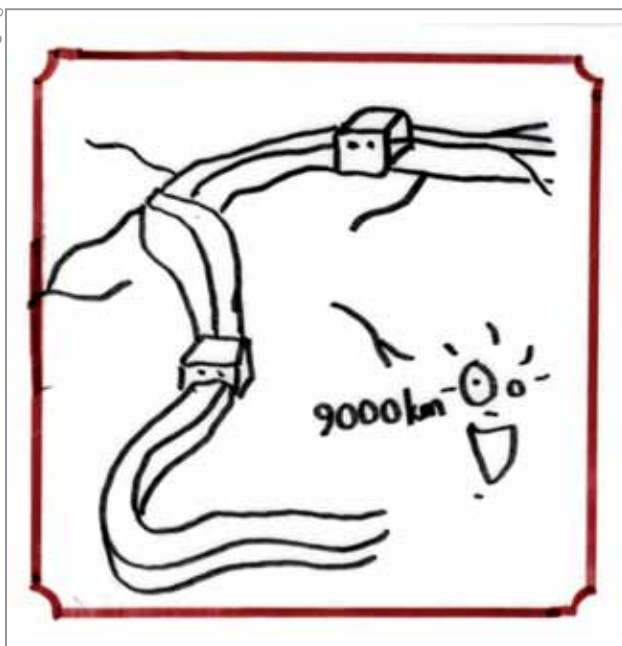
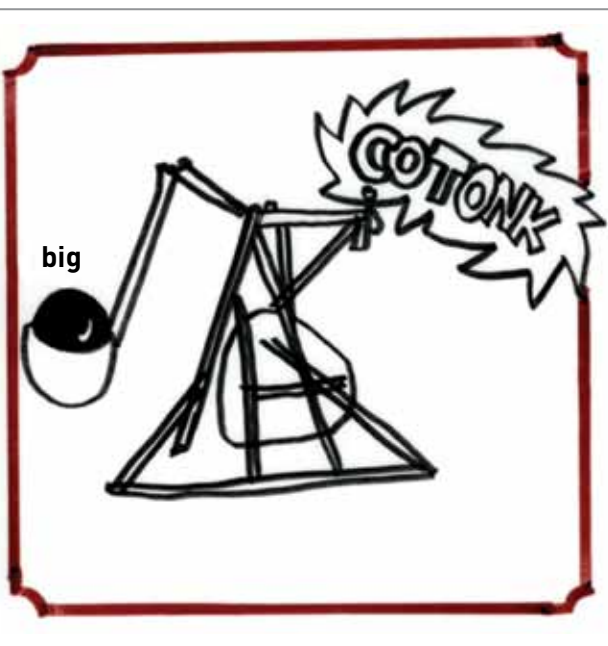
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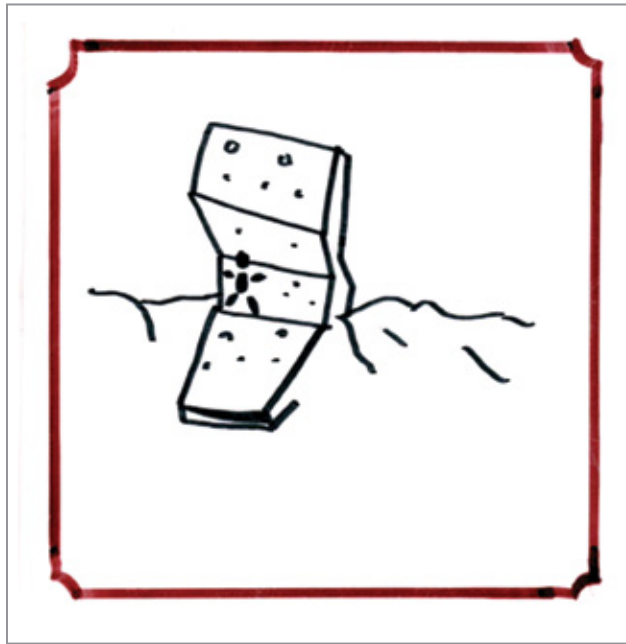
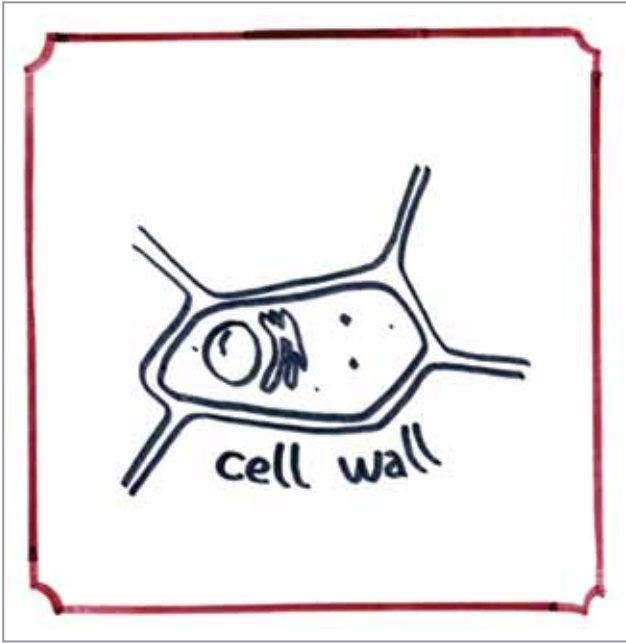
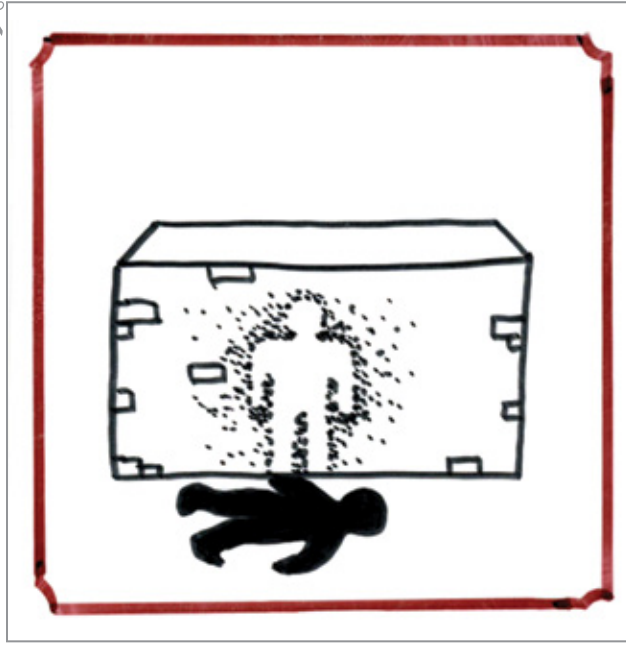
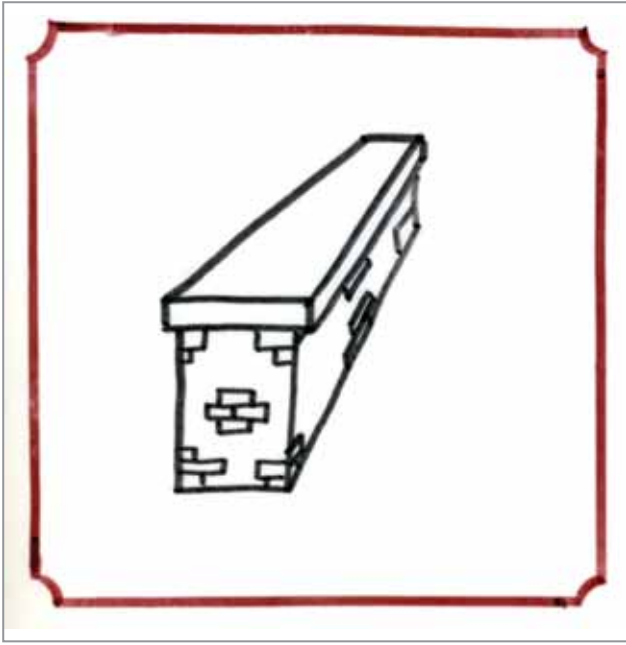
time

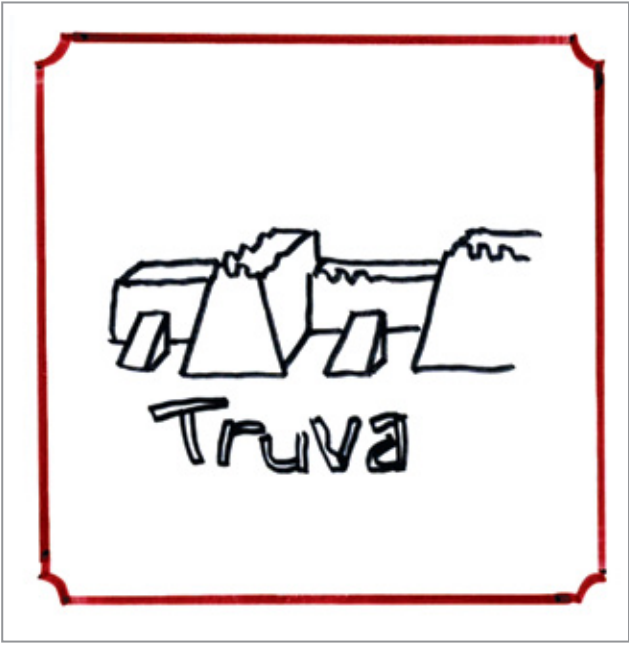
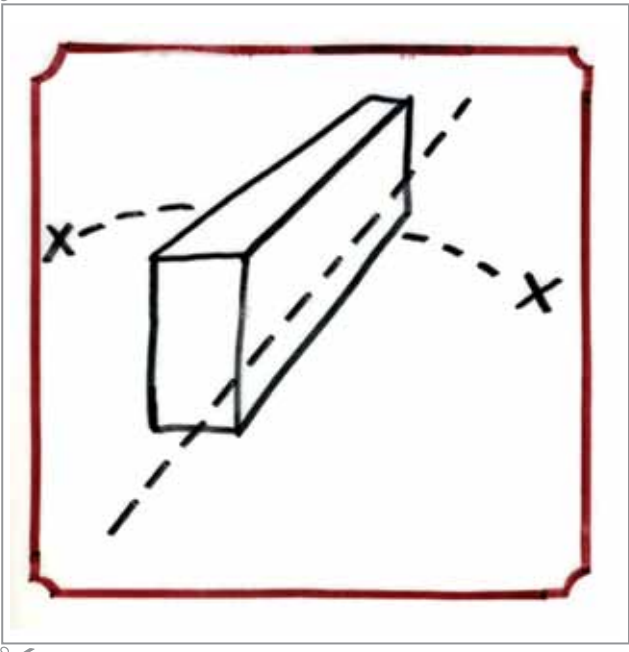
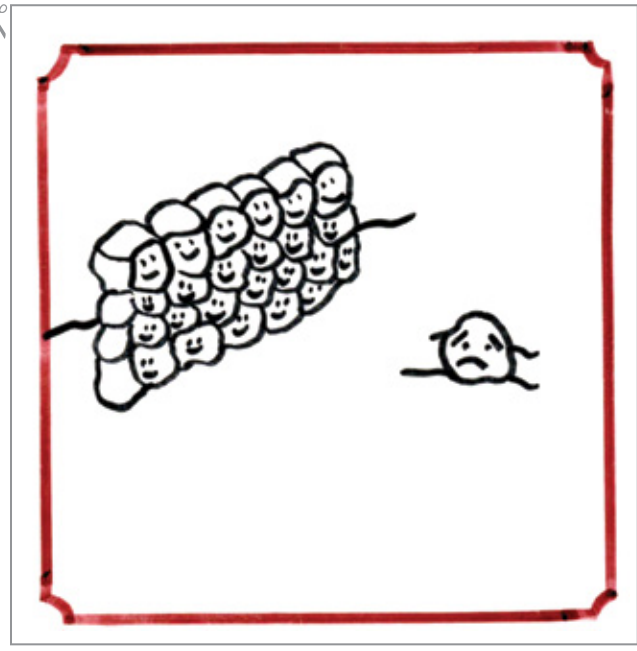
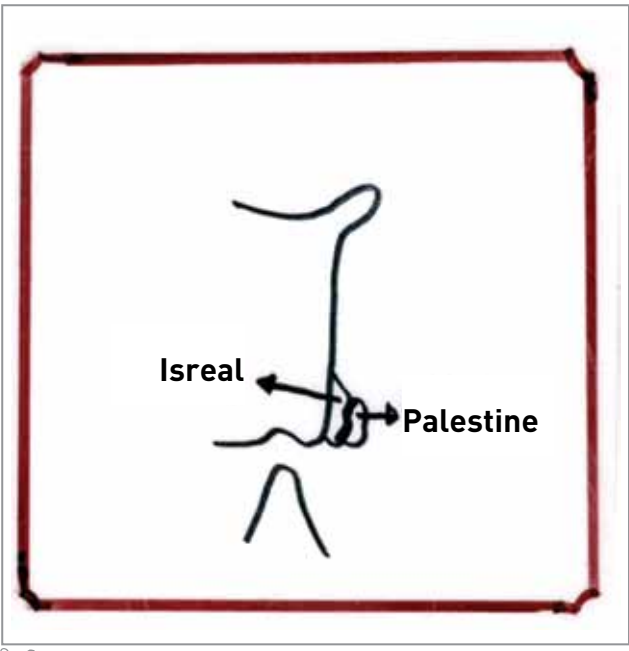
Evaluation:

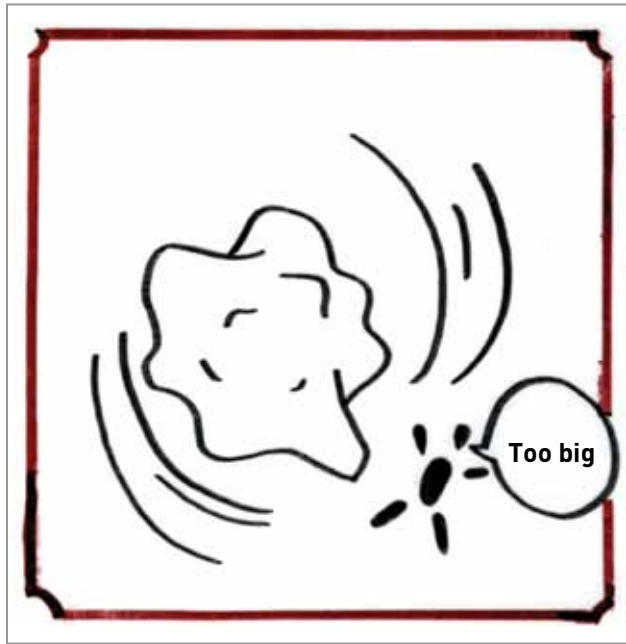
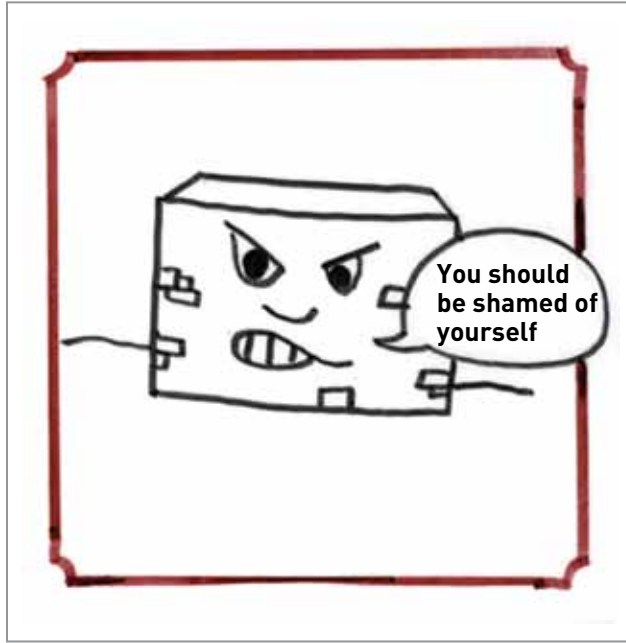
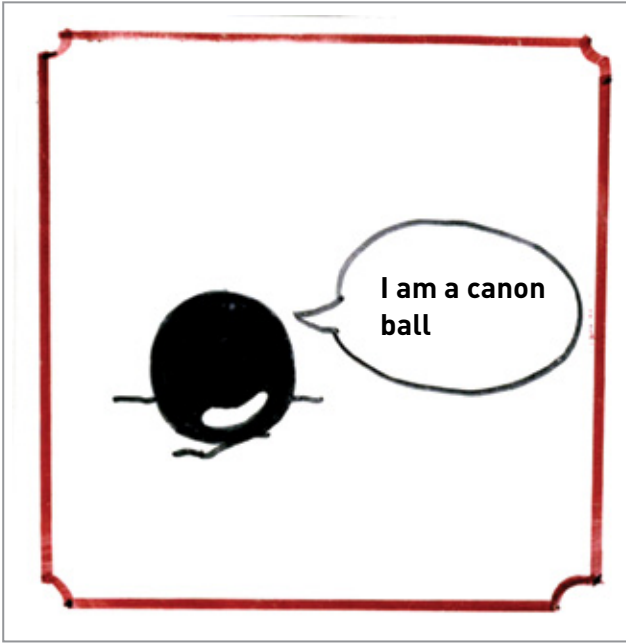
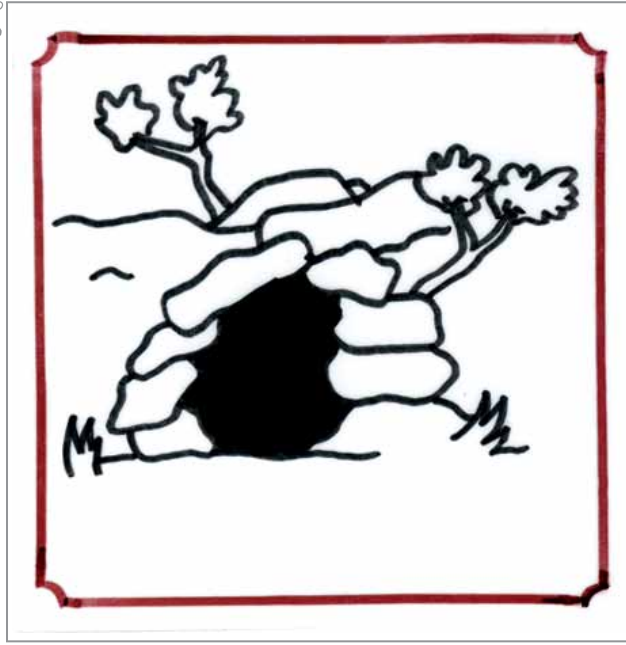
Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.













What has wall meant?	How has it changed?
In the Antiquity	
In the Middle Ages	
In Modern Times	
In the 20th. Century	



HITTITES

→ How did Hittites live?

Dr. Gülin KARABAĞ*

I *Imagine of a vase covered with cracks and motifs. It might seem strange to you but try. If you want a clue look at the picture on the board. Think about it. Imagine. 3000 years ago you were made in Boğazköy. You have been living long, very long... You are still alive today. Amazing, isn't it? The wheat you stored was produced in the King's field. The figures on you tell about the lifes of the people who made, shaped, fired, used and protected you. You have seen what they did at the births, deaths and weddings. The voices of all the people of Hittites were stored in your memory; you slept for thousands of years. They released you from the soil. They wiped, cleaned and repaired you. You are ready to talk. We wonder what you are going to tell us. We call this skill as historical empathy. If you find emphasising not easy, you can animate the figures on the vase. While doing this, you witness how the history will come alive.*



INTENDED LEARNING OUTCOMES

- **All students:** will describe the basic features of Hittite culture by using evidence.
- **Most students:** will draw inferences regarding the structure of Hittite society and culture.
- **Some students:** will build links between Hittite culture and our cultural features today based on the evidence.

Grade: 9

Time: 80 minutes.

Key Question:

How did Hittites live?

The Aim of the Lesson:

To draw inferences about the social and cultural aspects of Hittite Empire using historical evidence.

Curricular links:

Students describe the political, social, cultural, economic structures of first civilizations lived in Anatolia and their interaction with the surrounding civilizations.

Preparation

- Print out the visuals in colour that are provided on the website of EUROCLIO (<http://www.euroclio.eu>). It is advised to use as many visuals as possible because you are going to create a museum within the class.
- Pay attention to make the visual of İnandık Vase greater than the others. The visual of the İnandık Vase is provided in Appendix 1.
- Write in capital letters at the top of the board, "CLASS MUSEUM: HITTITES". Put İnandık Vase in the middle of the board and tape the other images that reflect Hittite culture to different parts of the board.
- Make copies of 1st, 2nd, 3rd and 4th friezes, which is provided in Worksheet-2A, 2B, 2C and 2D respectively, by the number of students. [According to the physical situation of the class, students will be grouped of 4 or 8. Adjust the number of copies. If you have a group of 4, give one frieze for each student and if you have a group of 8, give one frieze for two in each group].
- Copy the assessment page for each group provided in Worksheet-1.

* Gazi University, Gazi Education Faculty, Ankara

STARTER

1. Take students in class in order and tell them: "Welcome to our class museum. Please examine all visuals and choose one of them. Do not tell what you choose to anyone. Keep in mind your object and the related information under the object and then please sit your place".
2. Tell your students that you have also chosen one object and you will show them the object by imitating it without saying a word (using body language). Then imitate the shape of İnandık Vase with your body. Ask them to guess which object you have chosen. If they cannot guess, show the visual of the object (İnandık Vase).
3. Ask your students to do the same. They should mime their objects like you did in front of the class. If necessary, they can ask their friends for help to do their acting. While one student imitating his/her chosen object, ask other students to predict the object. If they cannot predict, ask the student to tell what object s/he has been imitating.
4. Having finished the activity, address the following question to the students: "What can you say about the Hittite culture so far? How do you think they lived and what do you think about their way of living?" Write the answers on the board.
5. Divide the students into groups of 4 or 8. Hand out **Worksheet-1** to the groups and have it filled out by showing İnandık Vase visual in the middle of the board. You may want to project the visual on the board using beamer.
6. Have their answers to the questions on the Worksheet-1. If necessary, complete the missing information and correct the wrong information. Required information about the vase is provided in "Information Note".
7. Hand out the **Worksheet-2A, 2B, 2C, 2D** to the students as explained under the title of preparation above. These worksheets contains enlarged photocopies of the figures on the vase. Ask your students to examine the figures that s/he gets and answer the questions provided on the worksheets.
8. Answer each question on the worksheets by discussing it with relevant group of students and the whole class.
9. Ask students to emphasize with İnandık Vase and write a text addressing what it could have seen during its lifetime.

8 min.

7 min.

15 min.

5 min.

20 min.

10 min.

15 min.

time

Evaluation:

Ask your students to come up with three questions about what they learned in this class, and answer one of these questions.

INFORMATION
NOTE

According to the written sources, in the last stages of the Colony Age, Anitta, the son of Pithana, united the city states and established the first central state in Anatolia. Hattusili moved the state capital from Nesa (Kültepe-Kaniş) to Hattusa (Boğazköy). This period is known as the Old Hittite Kingdom and the art in this era was, to a large extent, bound up in the Anatolian tradition as especially revealed by the excavations of Boğazköy, Alacahöyük, Eskişehir and Masathöyük. Today, we know that the tradition of making a vase with relief existed in the Colonial Age and this tradition continued in Old Hittite Period. The best examples were uncovered in Eskişehir, İnandık and Bitik. İnandık Vase is one of the best examples of this type. Large-sized bull rhytons and the bath wares, the flask-shaped containers, the filter pots and the beaked jugs are the major works of this period.

İnandık vase was found during the excavation of a tumulus in İnandıktepe in Çankırı. This name was given to the hill because it is located near to İnandık village. The vase is currently in the Anatolian Civilizations Museum, Ankara. It is the only Hittite vase found intact. The vase was found in a temple along with other findings in the tumulus. The pictures on the famous vase depict the marriage ceremony of the Gods. When the embossed and colored motifs on the vase are examined one by one, each figure and motif complements each other in a way that it reflects a sacred marriage ceremony. Almost all of the figures on the vase are doing something for the ceremony.

If we examine the vase from bottom to top, the first frieze contains a male figure making pottery, a God figure and figures of people who are praying. This indicates that they had a certain belief system. Furthermore, a male figure playing lyre and female figures preparing meals could also be observed. Based on the figures in the first frieze, it could be argued that there was a division of tasks between men and women. Looking at Frieze II, a statue of a bull and a male figure stabbing the bull can be seen. It is an important detail in terms of showing that sacrificing animals during ceremonies is a tradition coming from those times. Second Frieze also features the God and the praying figures. By examining the figure, a man offering a drink to the God by holding beaked jugs, it could be also said that they decorated their cups with animal figures.

The serving of the drink to the God shows that the drink has a sacred importance. The god and goddess figures sitting on a sacred marriage bed in Frieze III prove that the reliefs on the vase reflect the sacred marriage ceremony. The mud brick temple on the Frieze gives us an idea in terms of the architecture of the time. In this frieze, the male figures holding sabre can also be observed. This indicates that the defense is also important. In the last frieze, several acrobats engaged in various demonstrations. This is an indication of how much attention is given to entertainment. In the same way, the figures that play lyre and cymbal in all of the friezes show the importance of music and entertainment in those times.

In the transition to the Era of Assyrian Trade Colonies, İnandık Vase represents a typical example of the life style of the Old Hittite Period and subsequent age. From a single object, we could draw some arguments about the faiths, cultures and life styles of people lived then. In this sense, this is an important discovery.

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OBJECT EXAMINATION FORM**Description:**

1. What is the object? What does it look like? (Shape, color, structure, weight, volume, etc.).

.....

2. What was the object made for?

.....

3. When was it made? Which period does it belong to?

.....

4. Where was the object made?

.....

5. Where was the object found?

.....

6. How was the object found?

.....

7. Why was it named like this?

.....

Analysis:

8. How was the object made of?

.....

9. Who could have made this object?

.....

10. Who could have own this object at that time?

.....

11. How was this object used?

.....

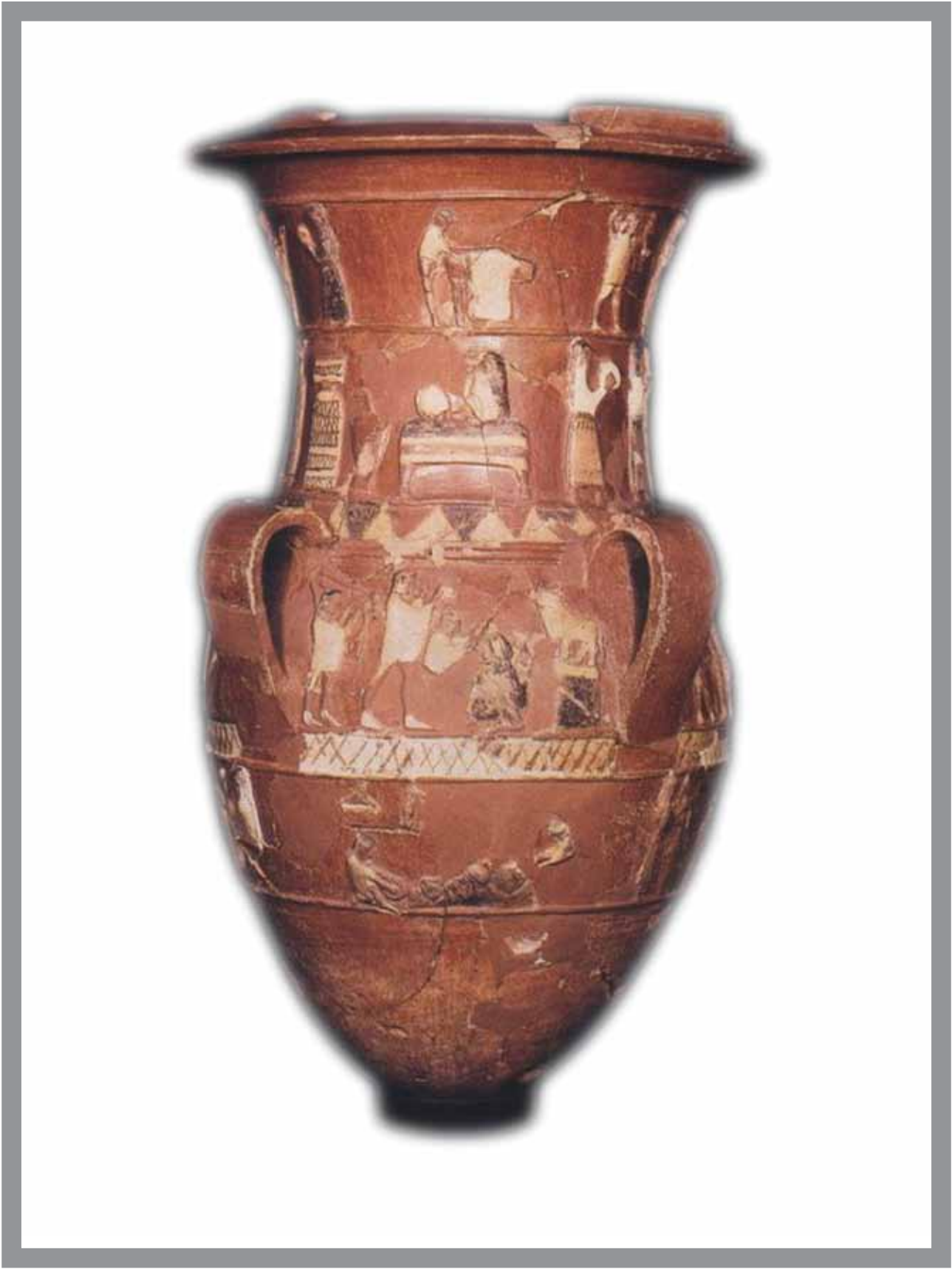
12. What is meant by the figures on the object?

.....

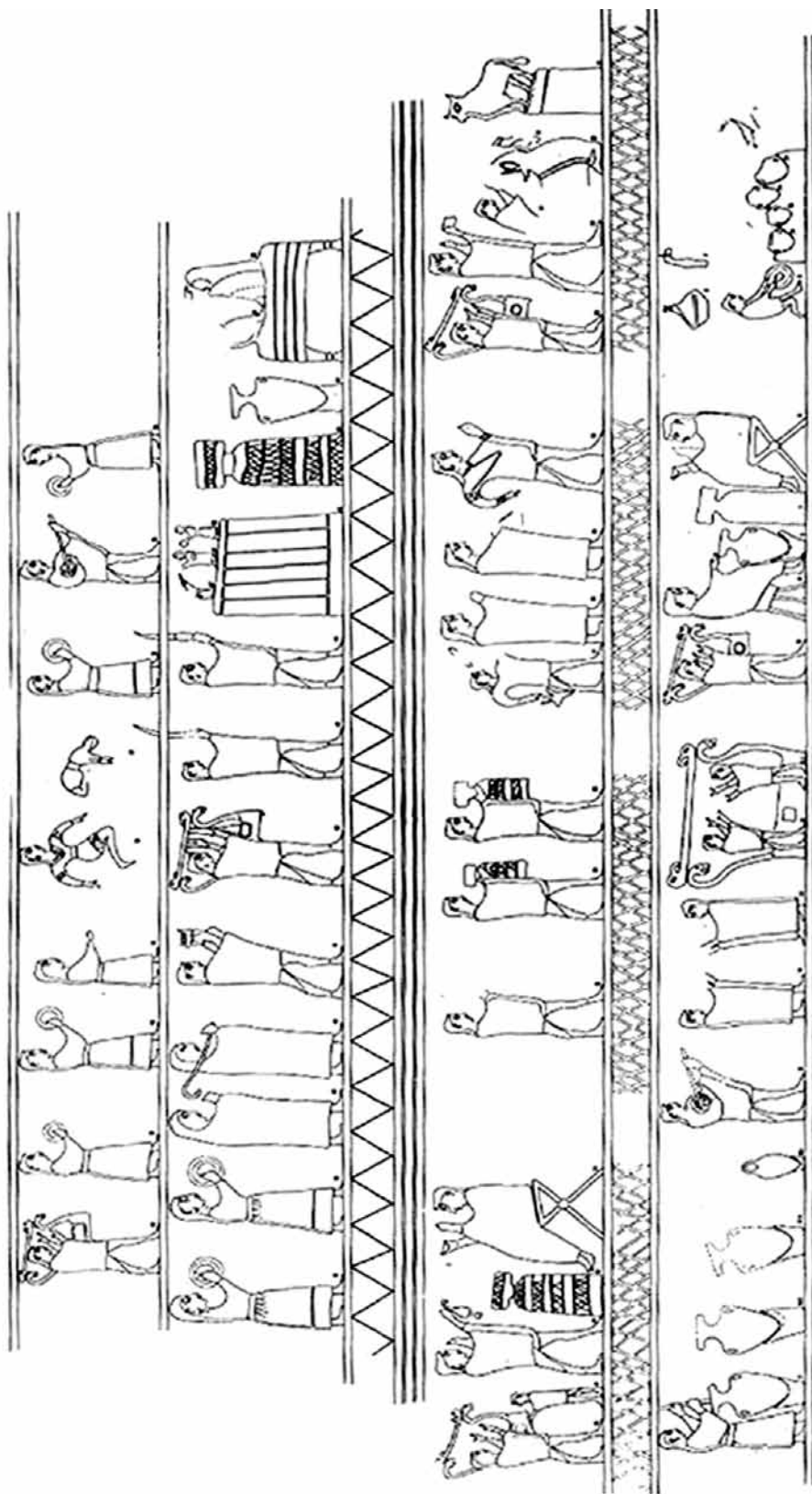




PHOTO 1: İNANDIK VASE 1600 BC



PICTURE 1: FRIEZES ON İNANDIK VASE



INFORMATION
NOTE

■ EXPLANATIONS OF THE FIGURES ON THE VASE

İnandık Vase**Frieze 1:**

- A male figure making pottery and hanging pots for the ceremony.
- A figure of two Gods sitting on both sides of the altar.
- Male figure playing the lyre (there are duck figures on the upper ends and lion figures on the lower ends).
- Two male figures standing facing one another and playing a big lyre (there are duck figures on the upper ends and lion figures on the lower ends).
- Two figures standing facing one another and praying (priest and nun).
- A tall male figure with earrings standing and playing instrument.
- The three pots (amphora) prepared for the ceremony on the pedestal (these are the same pots used for ceremony in Frieze 3).
- A female figure preparing food for the ceremony and mixing something. (cereals, butter or buttermilk) in churn with a stick held by both hands.

Frieze 2:

- Bull statue on the pedestal (it symbolizes the God of Storm and this shows that İnandıktepe is the city of the God of Storm).
- A figure of kneeling male preparing the sacrificial bull in front of the altar.
- A male figure holding a knife in his hand and preparing to sacrifice the bull.
- A male figure presenting bull's blood with rhyton (holy drinking vessels) with one hand and praying with the other hand (the priest).
- A male figure playing the lyre.
- A figure (priest) praying with one hand and bringing three men from the behind by extending his right hand backward. The last man is holding a rhyton.
- Male figures holding altars in their hands.
- A god sitting on stool and holding a cup.
- An Altar.
- A figure (priest) with earrings serving drink to God with the beaked jugs (the same within the temple).
- A figure playing lyre with his both hands and a small figure holding this lyre in the bottom.

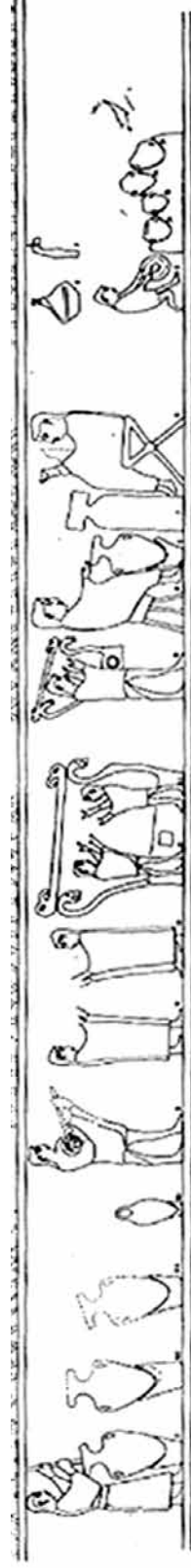
Frieze 3:

- An altar in front of the bed and a large altar.
- A temple made of mud brick, a man standing and playing an instrument, two female figures playing cymbals on the roof.
- Two men figures holding swords (rapier) in their hands (the swords that extending over the frieze show that they are long) followed by the procession going to the temple. These are the Gods of Sword (Rapier).
- A man figure playing a lyre and people who brought gifts to ceremony behind him (gifts on a heavy tray and a scepter).
- Two figures involving the ceremony procession by playing cymbals.

Frieze 3:

- A female figure playing cymbals.
- A male figure with earrings playing an instrument.
- A female figure with earrings playing cymbals.
- One large and one small (shows that he is in the air and out of sight) athletic male acrobats
- A female figure playing cymbals and a male figure playing a lyre.

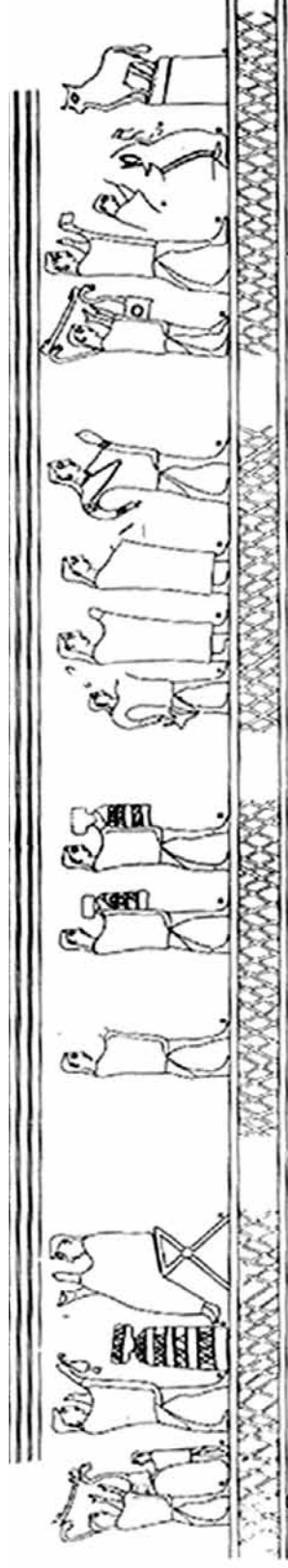
FRIEZE 1



➤ Please answer the following questions by examining the figures on the frieze:

1. What do you see on this frieze? Describe the figures you see.
2. What can and cannot we learn about the culture of the Hittites from this frieze?
3. Do you think that the cultural aspects that are seen on the object are similar to today's cultural aspects? Why?

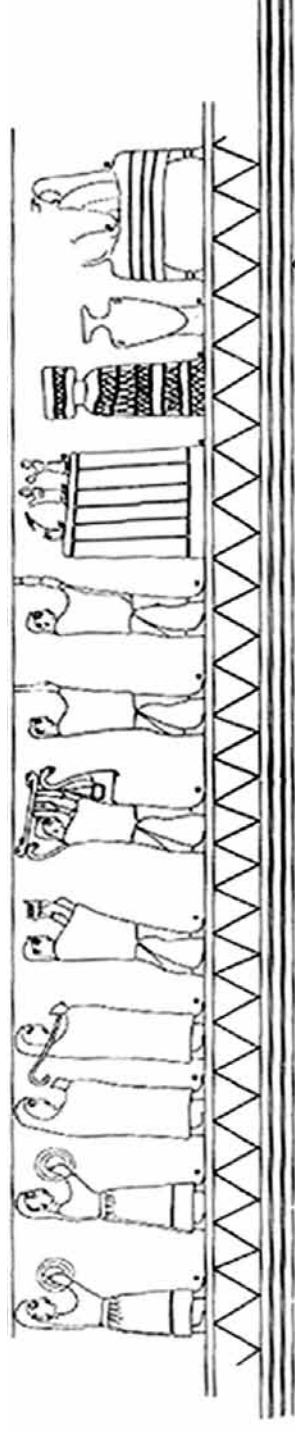
FRIEZE 2



➤ Please answer the following questions by examining the figures on the frieze:

1. What do you see on this frieze? Describe the figures you see.
2. What can and cannot we learn about the culture of the Hittites from this frieze?
3. Do you think that the cultural aspects that are seen on the object are similar to today's cultural aspects? Why?

FRIEZE 3



➤ Please answer the following questions by examining the figures on the frieze:

1. What do you see on this frieze? Describe the figures you see.
2. What can and cannot we learn about the culture of the Hittites from this frieze?
3. Do you think that the cultural aspects that are seen on the object are similar to today's cultural aspects? Why?

FRIEZE 4



➤ Please answer the following questions by examining the figures on the frieze:

1. What do you see on this frieze? Describe the figures you see.
2. What can and cannot we learn about the culture of the Hittites from this frieze?
3. Do you think that the cultural aspects that are seen on the object are similar to today's cultural aspects? Why?

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