



*Educational program entitled
"The life and times of Mohammed Ali"
(MOHA Research Center-Kavala)*

Cognitive objectives

The educational program aims at the systematic development of the museum's communication with students and teachers.

Aims to meet the specific characteristics of the site and to cultivate a stable and reliable connection that will cause their interest to visit the site more often.

More specifically:

- *the life, work and era of Mohammed Ali,*
- *the multicultural dimension of Kavala in the 18th century,*
- *the connection between the past and the present,*
- *the acquaintance of the students with the museum,*
- *the mobilization of senses and emotions,*
- *the program as a stimulus for future activities in the classroom and finally*
- *to be an occasion for personal reflection and targeting in the lives of children.*

Methodology

The program was designed according to the principles and applications of theatrical art in education (Theatre in Education and Drama in Education).

It is structured with clear parts-episodes, consisting of theatrical action, educational activities and reflection techniques, in order to achieve a complete experiential activity of cognitive and aesthetic character for the students.

The sequence of actions and the internal coherence of the parts help the children to connect persons with events and situations. Appropriate semiology, carefully selected symbolism and intertextual references intensify children's response both cognitively and emotionally.

Subsequently...

Wishing to go one step further than the expected outcome of the program, that is the highlightening of the character, work and era of Mohammed Ali, we sought his biography to act as a stimulus for children who are called to confront their own limits, their own desire for knowledge, adventure, life.

The transition to a personal level is facilitated by the program's animator portraying a role corresponding to their age, a boy called Naz (we borrowed the main character from Mike Kenny's play "The Boy with the Suitcase").

Children identify with Naz, who is the bridge between Mohamed and them, in the past and the present, highlighting at the same time universal and panhuman meanings.

Preparation at school before the implementation of the educational program

- I ask the teachers to share with some students 15 questions about the interview they will get from Mohammed Ali, the words of Fate (Mira) and the lullaby of Argyro with the aim of engaging all students.
- Also, I ask them to dedicate at least one teaching hour to the poem "Ithaca" by the Alexandrian poet Cavafis.

Reception of the class and acquaintance- memory game

The children form a circle and randomly choose one of the Arabic words we use up to date:

algorithm, algebra, coffee, sugar, lemon, tariff, gasoline, azimuth, elixir, alcohol, shop, monkey, parsley, musafir, donut, mummy, soda, tahini, apricot, cardigan, dice, syrup, ceiling, zenith, nadir, paper, bead.

Algorithm algebra, kafes, zahari, lemoni tariff, venzini, azimouthio, elexirio, alcohol, magazi, maimou, maidanos, musafir, loukoumas, zari, siropi, Tavani, zenith, nadir, harti, handra.

...συνέχεια

Μετά τα παιδιά ένα-ένα παρουσιάζονται με το όνομα τους και με την αραβική λέξη που επέλεξαν. Χωρίζονται σε δύο ισάριθμες ομάδες με ένα μπλε πανί ανάμεσά τους να τους κρύβει.

Κάθε φορά δυο παιδιά, ένα από κάθε ομάδα, πλησιάζουν το βεντόνι και όταν αυτό πέφτει και τους αποκαλύπτει, καλούνται να πουν το όνομα του αντιπάλου τους και την αραβική λέξη που έχει επιλέξει.





Before entering the museum, I remind the children of the theatrical character of the program and of how we will work. I take on the role of 12-year-old Naz.

(The situation in and out of character is signaled by wearing and taking off my fez) and I start the tour, as the **housekeeper**.

There has been prior communication with the accompanying teacher for the preparation of children for specific phases of interaction of the program.

Reception at the entrance of the house

- Welcome to the entrance of the house and a treat “pasteli” for the children's welcome. (theatrical monologue)



Reference to the statue of Zeus and the columns from the ancient temple of the Virgin that existed there and today constitute building material (spolia) in the house of Mohammed Ali.





Preparation for the visit to the upper floor of the house

- When the visitors of the museum enter the upper floor of the house, they wear plastic overshoes so as not to damage the wooden floor.

For this reason, children are given handmade "terlikia". On the one hand they reduce the use of plastic and on the other hand their 4 different colors help me to separate the groups that the children will work in during the activities.

- Brief promise
 - let no one perceive our presence
 - to be quiet and gathered
 - to step only where I step.



1st Activity

"Naz's treasure and the journey of products on the map"

- I have my treasures in a sack, they are gifts given to me by the musafirs of the house and I tell a short story about some of them and their journey on the world map.

Half of the children choose an item from the treasure bag, and the other half choose an information card.

They look for their match, go to the map and connect Kavala with the distant places of their card, where the goods came from, via a colored thread.



Πιθανές θεματικές για δράσεις στο σχολείο: εμπόριο τότε-σήμερα, ελληνική διασπορά-Φιλική Εταιρεία, εμπορεύματα, ταξίδια, κίνδυνοι, καραβάνια, χάνια...

1st Activity

"Naz's treasure and the journey of products on the map"

Through a game of global geography, the children discover the enormous distances and difficulties faced by the merchants of that era.

The goods / treasures are the following:

Tobacco, cotton, muslin, silk, nutmeg, coffee, black pepper, apricots, marble, amber, wood, copper and cinnamon.

1st Activity

"Naz's treasure and the journey of products on the map"



2nd Activity

«smell and taste»

- Children smell and recognize the spices in the glass jars that exist in the guest room.
- (Mint, basil, lavender, rosemary, yolk, cinnamon, nutmeg, cloves, pepper, anise, mahlepi, cardamom, cumin, allspice, turmeric).
- While they smell the spices I give them some information about their use, their origin etc.
- **Ενδεικτικά: Κρόκος: Είναι το πιο ακριβό μπαχαρικό σήμερα, για μισό κιλό σαφράν χρειάζονται 200.000 έως 400.000 στήμονες ή περίπου 170.000 λουλούδια!**

2nd Activity

«smell and taste»

- Δυόσμος: Υπάρχει καλύτερο... τραπεζομάντιλο από το χυμό του δυόσμου; Όχι, κατά τους αρχαίους Έλληνες. Όπως λέγεται, όταν έστρωναν τραπέζι, πρώτα το αρωμάτιζαν τρίβοντας επάνω στην επιφάνειά του φυλλαράκια δυόσμου και μετά κάθονταν να γευματίσουν. Προφανώς το έκαναν για να τους ανοίξει η όρεξη (ο δυόσμος διεγείρει το πεπτικό σύστημα), για να ηρεμήσει το πνεύμα και να δημιουργηθεί κλίμα ευφορίας (από το γλυκό του άρωμα). Και ίσως για να κρατήσουν μακριά απρόσκλητους επισκέπτες, όπως μυρμήγκια, βαρνανταποδαρούδες, κουνούπια, και ποντίκια.
- Βασιλικός: Στην Ελλάδα το έφερε ο Μέγας Αλέξανδρος, όταν από την εκστρατεία του στις Ινδίες μεταξύ των άλλων έφερε και το του βασιλέως φυτό.

2nd Activity «smell and taste»



3rd Activity

«colors of nature»

After learning about spices, children use them to compose a seasonal pattern in color.



4th Activity

«bath preparation»

The children again divided into groups, through a game of hidden treasure, gather the materials for the preparation of the bath (loofah, soaps, aromatic oils, basin, jug and towels). They place them in the bath and grooming areas and at the same time get some information.

[Οι γυναίκες έτριβαν το δέρμα τους με λούφα, έλουζαν τα μαλλιά τους με κρόκους αυχών, βάζανε το ασπράδι γύρω από τα μάτια τους για να διώξουν τις ρυτίδες. Αλοιφές από αμύγδαλο και γιασεμί, μπαχαρικά και τριαντάφυλλα, σανταλόξυλο, μοσχολίβανο και μύρο αρωμάτιζε το σώμα τους ενώ ταυτόχρονα απέτρεπε το βάσκανο μάτι. Μπανιέρες δεν είχαν γιατί στο ακίνητο νερό ζούσαν ιφρίτ (διαβολικά πλάσματα). Περπατούσαν επάνω σε ξυλοπάπουτσα, έργα τέχνης διακοσμημένα με βεντέφια και πολύτιμους λίθους για να μη καίγονται τα πόδια τους από το καυτό μάρμαρο του λουτρού και να μη γλιστράνε προστατεύοντάς τες από τα ζηλόφθονα τζίνια που κρύβονταν στις μυστικές σκοτεινές γωνίες του χαμάμ). Για κάθε γυναικείο λουτρό καταναλωνόταν νερό που καθάριζε 100 άνδρες.]

4th Activity

«bath preparation»



4th Activity

<<bath preparation>>



5th Activity

The story «An unlucky person»

We enter the women's room so that the children can see the space and learn about its function. In this room used to be the women and children of the house. They slept, rested, talked, had fun with games, songs and stories.



As “Naz”, I narrate a story I heard at the house while at the same time I play the oud, a melody by Armenian composer Ara Dinkihian, entitled “Meeting my past”.

5th Activity

The story «An unlucky person»



A story from the
Mike Kenny's play
"The boy with the
suitcase".

6th Activity

«The interview of Mohammed Ali»

We enter the men's chamber
(andronitis for the children to see the
space and to learn about its function.

[...] Here in Andronitis, Selamlık,
men used to gather to discuss, to set
the price of tobacco, to smoke, to have fun.
Some also brought with them beautiful
cards from foreign countries[...]



[...] Εδώ ανακάλυψα και μια φορεσιά του Μοχάμετ, τη φορούσε πριν φύγει από την Καβάλα με τους στρατιώτες του για την Αίγυπτο. Άκουγα τόσες ιστορίες γι αυτόν και τις κατακτήσεις του. Τα έργα του στην Αίγυπτο που την κάνανε σπουδαία.

*"...I secretly wear these clothes and pretend to be like him [Mohammed Ali]. May you help me get dressed?"
I introduce myself, pretending to be Mohammed Ali and the children ask me:*



6th Activity

«The interview of Mohammed Ali»

-1η ερώτηση: Πού γεννήθηκες;

Στην Καβάλα

-2η ερώτηση: Πότε;

Το 1769 στα χρόνια που οι Έλληνες τα έλεγαν τουρκοκρατία

- 3η ερώτηση: Ποιος ήταν ο πατέρας σου;

Ο Ιμπραήμ, ήταν ο υδρονόμος της πόλης. Κρατούσε τα κλειδιά του υδραγωγείου για να φτάνει το νερό στις βρύσες

- 4η ερώτηση: Αδέρφια είχες;

Ήμουν το τελευταίο παιδί της μάνας μου, 17 όλα

- 5η ερώτηση: Από τη μάνα σου τι θυμάσαι;

Τη μάνα μου την έχασα νωρίς, λίγα ξέρω, όσα μου εξιστόρησαν. Μα χαράχτηκαν βαθιά στο μυαλό και την ψυχή μου.

(Σιχομουρμουρίζω) “Την ώρα που γεννιόμουνα σχολάγανε οι μοίρες...” Πρόφτασε μια μοίρα και όρισε το μέλλον μου:

ΣΗΜΕΙΩΣΗ: Καθώς απαντώ σε αυτή την ερώτηση, μόλις πω τη φράση ... Πρόφτασε μια μοίρα και όρισε το μέλλον μου...

The interview continues...

the children pretend to be Fate and say all together:

“Insatiable is your hunger to learn and do everything./ To irrigate deserts, to connect rivers./ To build cities, to bring good life to the people./ To banish the pain of the body./ With glory to rise to higher positions./ To become Great”

I was really scared, who am I, little Mohammed who will one day become Great? But the dream, that they say my mother saw before she gave birth to me, came and comforted me. She saw a huge phoenix, with its thick wings open. And under his wings, I, Mohammed, the little one, the Great one, was safe. And I believed in my kismet, my destiny.

-6th question: Who raised you?

- My father, Ibrahim, looked for a nurturer, a woman, that is, to feed me with her milk. He did not care if she was a Muslim, a Christian or an Armenian, as long as she had children of her own and a surplus of milk in her breasts for me as well. He trusted the peaceful face of Argyri, who lived in Rachoni of Thassos. And so, he handed me over to the milk of a Christian.

The interview continues...

-7th question: Did you love Argyri?

ΣΗΜΕΙΩΣΗ: Καθώς απαντώ σ' αυτή την ερώτηση, μόλις πω τη φράση ...Με νανούριζε μαζί με τ' άλλα της παιδιά... the children sing with any melody they want (from a familiar lullaby or their own rhythm) the following lullaby:

“Με λογάκια νανουρίζω
το μωρό μου το σταρένιο
γλυκόν ύπνο να χορτάσει.
Για τον ύπνο σου μωρό μου,
δυο βειρές φλουριά σου τάζω.”

-8th question: Did they not laugh at your dark skin? Did they not hate you for being a Turk?

We all lived together, Muslims, Jews, Christians, Armenians. Races, religions and languages, all mixed up. We believed that God is one and all people are his children. We played together, we argued, we made up again from the beginning.

The interview continues...

- 9η ερώτηση: Τι παίζατε;

Τα παιχνίδια μας μοιάζανε με τις ιστορίες των ναυτικών που μιλούσαν για άγνωστα μέρη, μακρινές θάλασσες, παράξενους ανθρώπους. Θέλαμε να γίνουμε σαν το Σεβάχ το θαλασινό που έκανε εφτά ταξίδια στη θάλασσα. Παίζαμε και τους εμπόρους και κότσια και τζαμί και πόλεμο καβάλα στα άλογα.

- 10η ερώτηση: Ποια νιώθεις πατρίδα σου;

Η Καβάλα με γέννησε, η Θάσος με ανάθρεψε και στην Καβάλα, όταν επέστρεψα, έγινα άντρας.

- 11η ερώτηση: Στην Καβάλα πώς ξανάρθες;

Όταν πέθανε κι ο πατέρας μου, ο θείος μου, Τοσδούν μπέης, φρούραρχος της Καβάλας, με πήρε προστατευόμενό του, σε αυτό το σπίτι, για να αποκτήσω οικογένεια μουσουλμανική και να εκπαιδευτώ στις τέχνες του στρατού. Για δασκάλους και γράμματα ούτε σκέψη.

- 12η ερώτηση: Σχολείο δεν πήγες;

Τα γράμματα δεν κάνουν πολεμιστές, έλεγε. Έμεινα αμόρφωτος και το 'χα καημό.

The interview continues...

-13th question: Who was your hero?

Alexander the Great. The shoemaker, old- Nicholas, used to tell us stories about his conquests, how he connected the West with the East and the many Alexandrias he founded.

-14th question: What will you become when you'll grow up?

A king.

-15th question: How will you become a king?

With my horse and my sword!

[The cane (kalami) in the Byzantine years was a popular game, a training for horse riding. A long reed was uprooted, the roots of which symbolized the head and the foliage the horse's tail.]

out of character...

Taking off the fez I give them information about the adult life of Mohammed Ali

Ο Μοχάμετ μεγάλωσε, ασχολήθηκε με το εμπόριο καπνού και τριάντα χρόνων ο Σουλτάνος τον έστειλε στην Αίγυπτο να πολεμήσει τους Γάλλους. Άντρας γενναίος και φιλόδοξος, αναδείχτηκε σε μεγάλη πολιτική προσωπικότητα. Πήρε τον τίτλο του βαλή, Αντιβασιλέα της Αιγύπτου. Εκπαίδευσε το στρατό του κατά τα ευρωπαϊκά πρότυπα, έφερε το βαμβάκι στην Αίγυπτο, έφτιαξε κανάλια για να ποτίζονται τα χωράφια, αναδιοργάνωσε τη γεωργία, προώθησε και βοήθησε το εμπόριο και τη βιοτεχνία. Στήριξε την ιατρική, τα γράμματα και τις τέχνες. Τονίζουμε το ανεξίθρησκο και καινοτόμο του χαρακτήρα του. Ευνόησε ιδιαίτερα τους Έλληνες εμπόρους της Αιγύπτου και συνέβαλε στην ανάπτυξη των ελληνικών παροικιών. Μην ξεχνώντας τη γενέτειρα του, την πατρίδα του την Καβάλα, έδωσε εντολή και χρήματα να γίνουν επισκευές στο Υδραγωγείο της Καβάλας, τις γνωστές μας Καμάρες, αλλά και να χτιστεί το Ιμαρέτ. Το 1846 ήρθε στην Καβάλα, εδώ στο σπίτι των νεανικών του χρόνων.

7th Activity -evaluation «the suitcase»

We present a suitcase, the one that Mohammed took with him leaving for Egypt.

We ask the children to put in the suitcase something from the house that they would take with them tangible or intangible (memory, smell, image, little Zeus etc) as if they were leaving for the long journey.

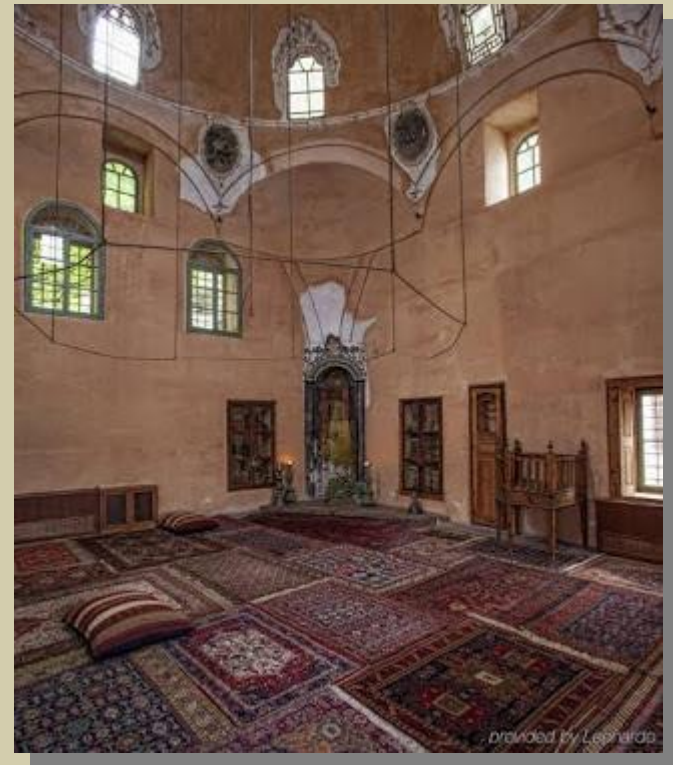
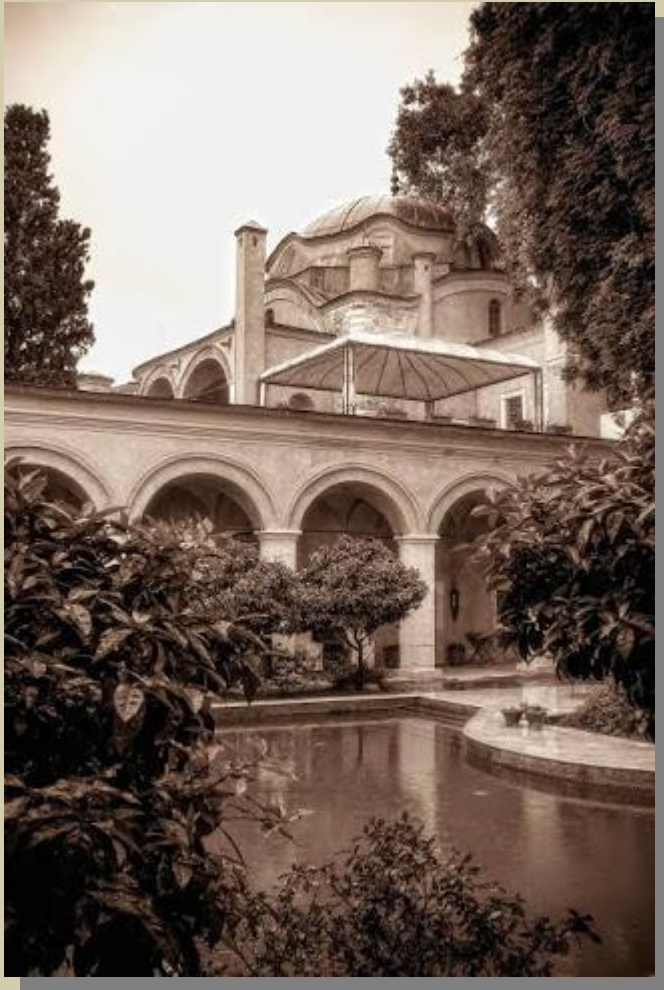
They write it on a piece of paper and ritualistically place it inside the suitcase.



In character again...

- When I was 12 years old, Mohammed, the Regent, they said, of Egypt, came to Kavala. And I met my hero, the man who changed my life. My eyes were strangely looking for him everywhere. I was following his movements, hearing every word. He noticed me and asked to know about me. In my story he also recognized his own childhood. Both orphans, raised on the milk of a Christian. In our minds mixed forms of saints and verses from the Koran, Byzantine psalms and amanedes, frankincense and hookahs, Greek, Turkish, Albanian and French words.
- He was moved by the flame of my soul for knowledge and traveling, for the stories of the merchants. An invisible hand secretly united our lives, saw me as a consolation. So, he took me from the house where I worked as a housekeeper and put me in Imaret to study and, if my kismet wanted it, to become great too.

IMARET



8th Activity

«the corridor of consciousness»

Cavafi's poem "Ithaca"
is heard

We connect the life of Mohammed Ali
with the life journey described in the
poem.

The poem's prompt applies to young Naz
and consequently to the children
themselves.



8th Activity

<<the corridor of consciousness>>

The children are divided into two equal groups which are set up facing each other, leaving a corridor to be crossed by Naz. At the end of the corridor is the sea (the blue fabric we used at the beginning of the program) that now symbolizes life, travel, knowledge.

One group urges Naz to live, to dream, to dare, to travel, to learn, and perhaps to become great. The second group points out his weaknesses, the dangers, what he should be afraid of, what he leaves behind...

What will the Naz choose, will he travel or not? It's up to the children's arguments what Naz will decide about his life.

This activity also marks the transition from Naz to the personal level: "Would you make this journey?"

Those children who decide to travel should walk over the blue fabric that symbolizes the sea.

8th Activity

«the corridor of consciousness»



Reflection

We sit on the fabric and discuss, depending on the age of the children, the issue of personal choices and goals in life.



Project team:

- Scenario, program design:

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