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A Study on the Awareness of Reflective History in Education: The Case of Nicosia

Savas GUNGOR[1], Nuran OZE[2], Gokhan OKUR[3]

Abstract

This study was carried out in Nicosia to evaluate the society's awareness of history reflected in education. The research was conducted to determine the differentiated historical effects through education to create the city brand identity of, Nicosia, symbolising both the northern and southern parts. Semiotics and descriptive analysis techniques, which are among qualitative research methods, were used. The fact that there has been no research in terms of city brand identity reflected through education covering both the northern and southern parts of Nicosia makes the study unique. This research aims to promote interdisciplinary social representation that addresses the ways in which social and cultural respond to the needs of the people on the island as a whole after obtaining history lessons through education. Both Greek and Turkish society chosen randomly has revealed information about the city identity and brand identity regarding their history education. It was found out that all of the participants learnt the traces of many different civilizations dominated the island of Cyprus are the common intersection points of the city. Therefore, an integrated logo was proposed as a graphic design study for the city brand identity as a reflection of history teaching and learning, which may cover all of the northern and southern parts' cultural symbols of Nicosia.

Keywords: education, history, city brand, culture, logo, social action, social phenomenon, intercultural communication.

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Introduction

History Education is a social action that cannot be given up. Moreover, good history education promotes not only a good life opportunity but also a chance for understanding the World better, which is a significant need in our rapidly changing modern world. Hobsons (2011) asserted that the benefits of education 'are manifold and range from financial to cultural" (p.1). Therefore, the change in history education, which is an element of communal life, is essential in order to keep up with the great developments in the world.

Cyprus, the third largest island in the Mediterranean, has been the capital of sovereigns and states. Due to its strategic location, It is possible to find the traces of many different civilizations (Hittite Sovereignty, Ancient Egyptian Sovereignty, Assyrian Sovereignty, Persian Sovereignty, Ancient Greek (Helen) Sovereignty, Ptolemic Kingdom Sovereignty, Romans Sovereignty, Byzantine Sovereignty, First British Sovereignty, Lusignan Sovereignty, Venetian Sovereignty, Ottoman Turkish Domination, British Domination, Republic of Cyprus) (Nesim & Oznur, 2012, 35). The demand to gain control over the island's strategic importance came under the influence of a periodically strong dominant culture at certain periods. Nicosia, the capital, was a city surrounded by walls which has been a great of importance. The walls are star-shaped and are the symbol of both the Southern and Northern Nicosia municipalities and the city. The fact that the green line divides the old Nicosia in the middle of the city walls reveals the importance of examining the walled city.

According to chronological order, it is seen that Nicosia has been used as one of the centre spots for many sovereigns in Cyprus (Turkan & Ozburak, 2018: 430-443) so the city is blended with the cultural heritage and this is taught in history lessons both in south and north. The need of history learning brings out how a city can be reflected by using history, which can change the learning and teaching process according to the needs of the learners.

History and culture learning in cities describes the special relationship between human and matter in the ever-creative play of urban life (Harley, 1990). In particular, the sociology and history of space and the city, and cultural geography contribute significantly to the formation of an analytical and in-depth view. The intense historical architectural structures that have been preserved until today in the southern and northern parts of the Nicosia walled city resulted in a social and cultural brand city identity reflected by education of history, and a common urban brand identity proposal covering the whole Nicosia was designed.

Methodology

This study was conducted with both qualitative research techniques. A verbal survey was used to find out randomly chosen society's awareness of history lessons and which buildings are important to them. The survey was recorded and then code analysis was used to find out the most important historical buildings. Semiotics and descriptive analysis techniques were also used so this research studied the indicators or scientific examination of the indicators which are the results of the analysis of the meanings independent of their content (Yücel, 2014). In this study, semiotics was used to establish the methods of analysis and to perform the description and explanation of the society's awareness of history through education (Bayav, 2006). Within the framework of the research; cultural heritage, history education, environmental factors, municipal logos and brand identity elements, which have been introduced by local governments in the northern and southern regions of Nicosia under the name of urban identity and brand urban identity, were analysed. There are three stages in the program of creating and developing visual identity, and these were studied through semiotics syntactically, semantically and pragmatically. In the syntactic dimension, the relations of signs and symbols with other signs and symbols were examined within the framework of logic rules. In semantic dimension, the semantic relations of the message with the objects and concepts determined were discussed. In the pragmatic (beneficial) dimension of use, the symbols' relation to the context and suitability of purpose, and the people using them were evaluated (Satir, 2015: 654-672).

Also, the collected qualitative data helped the researcher to find the thoughts of the citizens after history education and so qualitative method was used to interview these Cypriots to trace some aspect of history education. Literature was reviewed to analyse the history, cultural structure, urban sociology and urban brand identity of Cyprus and Nicosia and to evaluate all the factors that caused its formation. Before creating a city brand identity and city brand logo for a city, brand cities and brand identity studies that were made and applied were examined. Urban brand identity studies conducted before were evaluated, and values specific to the city of Nicosia were determined.

Refection of History Education through Urban Brand Identity

Identity is a social phenomenon derived from the Latin word "idem" (identical) and is the basic identifier of existence. In order to develop the identity in a society, the identities of different societies must be examined. In order to talk about the identity belonging to a city in the formation of urban identity, the existence of history and history education are needed. For this reason, it can be observed as all of the meanings and values of that city that distinguishes a city from other cities. The concept of culture and history education can be accepted as all kinds of

material and spiritual characteristics that a society produces, builds and transmits from generation to generation in the historical process. Culture forms the identity of a society, a city and a country which makes it different from others. It generally consists of two elements. The first is the tangible Cultural Items such as Buildings, all kinds of equipment, tools and clothes; and the second is the intangible Cultural Items, such as beliefs, traditions, customs, norms and ways of thinking all of which are reflected via education.

A successful, urban identity and branding are largely composed of the city's distinctive features so focused dynamic assessment, brand values and local planning should be included for urban identity and branding (Yang *et al.*, 2019). Brand cities are also a complete set of activities aimed at creating and maintaining a positive city image and transferring this information into different target groups through materials and activities of various scales (Vanolo, 2008: 370-382).

The most important feature that makes city brands are the capacities to preserve their current values such as human profiles, history, education, culture and natural characteristics, and transfer them to future generations. Therefore, efforts to protect and develop cities with their cultural, natural and historical identities should turn into a vital duty nowadays. Historical settlements are gradually losing their identities as a result of population growth, distorted urbanization and wrong planning decisions, by the decision-making mechanisms (municipalities, etc.) that are responsible for the development of the city socio-economically. City brand identity study is only possible with an integrated study that covers the entire city. In other words, the teaching and learning process of history should be integrated by making citizens as elements of that city since there has been a need to incorporate learning styles into the formation of logos. During the city branding activities in Amman in 2002, the people living in the city were excluded from the process, and the focus was on the perception of the city by the people of the regional Arab countries, USA and Western Europe. At the end of the study, city brand could not be achieved because the urban identity was not accepted in the minds of Amman (Khirfan & Momani, 2012: 49-65).

History Education and, Urban Identity

Cities are human artefacts that define civilization. All the achievements and defeats of humanity are found in the cities. Public buildings, archives, monuments and institutions have become milestones that have transferred our cultural heritage from generation to generation (Reader, 2004). The common areas in the cities are one of the indicators of the formal structure of the city where the environment-human interaction is formulated. Traditional history lessons help learners to reflect their knowledge to improve the quality of life in common areas in cities.

It was found out that architectural structures and geographical features appear as an important factor on the identity of the city and history lessons help to reinforce. The architectural structures, that form the texture of the city and which

are accepted as the mirror of the social culture and history with its education, are known as the most basic elements.

City Identity through History Education and Culture

Not only for the reasons mentioned above but also for a better quality in history education it should be emphasized that history and its education are vital needs to make cities more active and developed. The common orientation of a society causes individuals to gather under a common culture through its history and education. It is not possible to talk about an uncultured society or an uncultivated culture. Both are concepts that create each other. Culture and history are the representation of the ongoing common habits and values of individuals in society. It is also the culture of a society; both intangible - the beliefs, thoughts and values that make up the content of culture, and the symbols, generations or technology that represent this content from a material perspective (Güzel, 2005). The feature of thinking and creating, that distinguishes man from other living creatures, brought along the anxiety of reaching the beauty in the process of creating living spaces, creating the beauty, so that in time, societies transferred their historical and cultural accumulation to the city squares with different architectural arrangements and artistic practices. Today, these practices in developed modern cities are accepted as the mirror of the city culture after history learning and teaching. For example, Brandeburg Gate, one of the famous historical buildings and cultural heritage in the east during the east-west division of Berlin, which was the divided capital of the past, became the symbol of free Berlin after the merger and this is reflected through history lessons. In addition, the Brandeburg Gate for Berlin has been transformed into a graphic form for the city brand identity logo and is still used by the local government today (Figure 1). It appears that city brand logos play an important role in brand strategy as visual presentations of brands (Park, 2013: 180-187).

Figure 1. City brand identity of Berlin (source: www.berlin.de/)

The fact that history teaching can bring positive reflections to the city brand identity. Therefore, culture and history appear as two of the most important elements reflecting the values of the city within the scope of city brand identity.

Brand City Logos Reflecting History Education

We see that the remarkable cities in the world are brand cities. Brand identity, which is very important for a city to become a brand city, has become one of the works representing the settlement where it is located. These all reflect the history

of the country and these all are taught in history lessons. London, New York, Hong Kong, Dubai, Berlin, Mexico City, Paris, etc., are among the main brand city examples (Rokou, 2017). In this context, the Dragon symbol on the brand logo of the city of Hong Kong, represents the legendary symbol of China. While the blue and green stripes from the dragon symbolize the blue sky and the silhouette of the "Lion Rock" mountain symbolising the red ribbon represents the "can-do" spirit of the people of Hong Kong. As a slogan for the city, Asia's Word City has been identified (*Figure 2*) (Brandhk, 2020).

Figure 2. Hong Kong city brand logo (Brandhk, 2020)

Greek and Turkish Society in the Framework of Education in Cyprus

Increasing intercultural communication with technological advances reduces vital differences between societies, but the negative level and quality of societies are also an important indicator for preserving cultural values or keeping them alive on the basis of modernity. Education is known in the broadest sense as the development of personality. In other words, education can be considered as the action of the whole community. According to the results of the Household Labour Force Survey conducted by the Turkish community living in the northern part of Cyprus in October 2016, the total number of employment is 118,387. Within this framework, 31.3% of those employed are high school and equivalent graduates. It was seen that these are faculty or college of 28.6%, 19.8% graduated from primary school and 11.9% from secondary or equivalent. While the rate of graduate education was 3.2%, the rate of those at primary education level was 3.1% (State Planning Organisation, 2017). As the period 2011-2012, Kei's based on a survey of the Republic of Turkey 62.4% of students in universities located north of the island, 21.5% Turkish Cypriots and 16.2% third world countries citizens while 95% from different countries. It is published that it is from students from the country. Countries with the highest number of students other than Turkey is Nigeria (27%), Iran (17%), Azerbaijan (12%), Pakistan (8%), and Jordan (5%), with lower rates of Palestine, Iraq, Russia, Turkmenistan and Cameroon respectively (Kendirci, B. et.al., 2018). The educational status of the society living in the south of the island

was given in *Table 1*. The list of foreign countries as an international student between 2014 and 2015 was given in *Table 2*.

Table 1. List of education level of individuals over 15 years old in the southern part of Cyprus

Level of education (% of population aged 15 and over)	
Never attended school	0,8
Not completed primary	3,5
Primary	14,7
Lower Secondary (Gymnasium)	12,2
Upper Secondary (Lyceum/Technical/Vocational)	36,4
Post-secondary - Non Tertiary	3,8
Tertiary - Non-University	6,5
Tertiary - University (first degree and post-graduate degree)	19,7
Tertiary - Doctorate	0,5
Not stated	1,9

Note: (Source: Ministry of Finance, (2018).

Table 2. Number of Foreign Students in Erasmus Programmes, Coming to Cyprus, By Country of Education Level, 2014/2015

Level of Study	Undergraduates		Postgraduates		Doctoral		Total		
Country	Men	Women	Men	Women	Men	Women	Men	Women	Total
Austria	1	3	1	0	0	0	2	3	5
Belgium	9	22	3	1	0	0	12	23	35
Bulgaria	1	0	0	0	0	0	1	0	1
France	29	33	3	0	0	0	32	33	65
Germany	16	32	3	5	0	0	19	37	56

Denmark	10	8	0	0	0	0	10	8	18
Greece	13	33	1	0	0	0	14	33	47
Estonia	1	5	0	0	0	0	1	5	6
United Kingdom	13	24	0	0	1	0	14	24	38
Ireland	3	3	0	0	0	0	3	3	6
Spain	13	12	1	0	0	0	14	12	26
Italy	11	22	6	6	1	0	18	28	46
Latvia	3	9	0	1	0	0	3	10	13
Lithuania	10	36	0	1	0	0	10	37	47
Lichtenstein	1	0	0	0	0	0	1	0	1
Luxembourg	1	0	0	0	0	0	1	0	1
Netherlands	3	10	1	3	0	0	4	13	17
Hungary	8	3	0	2	0	0	8	5	13
Ukraine	1	0	0	0	0	0	1	0	1
Poland	36	46	2	11	0	0	38	57	95
Portugal	4	4	0	0	0	0	4	4	8
Romania	0	2	0	0	0	1	0	3	3
Slovakia	0	4	0	1	0	0	0	5	5
Slovenia	1	1	0	0	0	0	1	1	2
Czech Republic	12	23	1	1	0	0	13	24	37
Finland	3	13	0	0	0	0	3	13	16
Total	203	348	22	32	2	1	227	381	608

Note: (Source: Ministry of Finance, (2018).

History Education Reflecting Nicosia's Urban Identity

Each historical building in Nicosia has a history. However, the ones chosen for the logo have a great effect not only on the history but also on culture of the city and its society. After the survey with both citizens, the participants revealed that the below buildings had an impact on them through history education and should be used for the logo. Therefore, a short information about each building would be helpful to create the image reflected by citizens through their history education.

The Walled city, which is the richest cultural heritage site of Nicosia, has been designated as a brand identity to represent all the colours and values of the city as the starting point. In this context, the most remarkable and key points in the

northern and southern parts of the Nicosia Walls were observed. The walls and gates of Nicosia, Archangel Michael Trypiotis Church, the Big Khan, Panagia Faneromeni Church, Famagusta Gate (Porta Giuliano), Arapahmet Mosque, Mevlevi Tekke Museum, Archbishop's Palace, Sarayönü Mosque were used as brand values.

During the Venetians sovereignty (1489-1571), Nicosia's present bastions and gates were built by Giulio (Jelius) Savorgnano between for strategic reasons. In 1567, in order to protect the city, Venetians shrank the city area with more durable walls. There are now eleven arrow-shaped bastions and three entrance gates in the Venetian Walls surrounding Nicosia (Arslangazi, 2007, 87). These signs are known as Quirini, Barbaro, Roccas, Tripoli, Mula, D'Avila, Constanza, Caraffa, Podocataro, Loredano, and Flatro (Gürkan, 2006). The gates used to enter Nicosia were referred to in different periods as Porta di San Domenico (Paphos Gate) in the southwest, Porta Giuliano (Mağusa Gate) in the east and Porta Del Provveditore (Governor's Gate / Kyrenia Gate) in the north. Today, Nicosia is in the category of star-shaped cities with eleven bastions and gates. These are all used by both societies as a symbol for meeting point, giving directions and tourism (Cyprus Tourism Organization, 2010, 143).
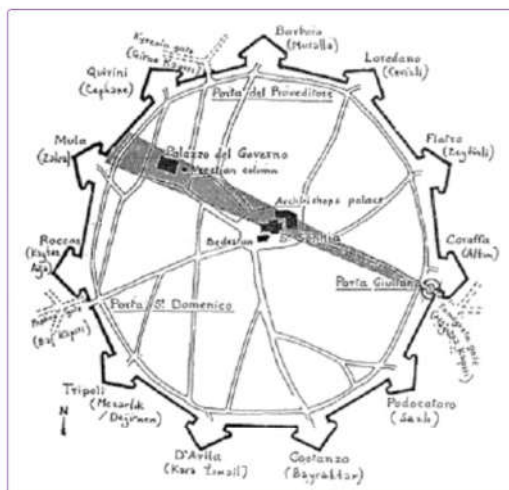

Figure 3. Venetian Dungeon/Gate Names at Nicosia (Source: Newman, 1985)

Famagusta Gate or Porta Giuliana is a gate located in the city walls of Nicosia. During the Venetian period, the roads coming from Larnaca, Karpaz, Famagusta and Limassol intersect at this gate. The gate was called Porta Giuliano because it was made by Count Giulio (Giuliano) Savargnano. It was also known as "Porta di Sotto" (Low Door) among the people in Venice period. Later, it was referred to by the Ottomans as "Taht-el kale" (Alçak Hisar). It was written in 1821 on the

door. There is an inscription which is the monogram of Mahmud (Keshishian, 1978). Today, the Magusa gate, which is located in the south of Nicosia and closed to prevent vehicle traffic from entering, is used as a cultural centre affiliated to Nicosia Municipality.

On the one hand, *Archangel Michael Trypiotis Church* has a three-domed basilica structure with an almost square plan. It was built using smooth porous stones. The church was built on donations by Priest Iakovas and Christian communitarians during the Ottoman Period in 1695 (Cyprus Tourism Organization, 2010, 144). Also, *Panagia Faneromeni Church* is the most important Byzantine church in Nicosia and is dated to the only middle Byzantine period that could be in the medieval town. Panagia Faneromeni Church was built in 1792 on a monastery area (Cyprus Tourism Organization, 2010, 143).Both are important religious symbols for Greek society. On the other hand, *Arapahmet Mosque* was built in the 16th century. It was named after the commander of the Ottoman army, who conquered the island in 1571. The importance of this mosque is a medium-sized work that belongs to the group of single domed mosques of Classical Ottoman Architecture. The mosque is one of the most important works emphasizing the Turkish architectural character in Nicosia. There are gravestones of important people in the garden of the mosque (Badr, 2016, 83). Also, *Sarayönü Mosque* is in the style of Arab architecture, Sultan II. It was built by Mahmud (Nesim & Öznur, 2012, 36). Since it was ruined by the 1890s, it was rebuilt in 1902 by the English architect Fenton Atkinson and the Evkaf Department. Today's mosque was built upon the demolition of the old one in 1902 (Arslangazi, 2007, 161). Today, the Sarayönü mosque is located in the Walled city in the north of Nicosia. It reflects the history of Nicosia. Both mosques are important religious symbols for Turkish society.

Besides, *The Big Khan* was built in 1572, one year after the conquest of Cyprus by the Ottomans. It is known that it was built by the first Ottoman Governor of Cyprus, Beylerbeyi Muzaffer Pasha (Morris, 2002, 301). It is the biggest and most important of the inns that has managed to reach today (Oktay, 1975, 16), *Mevlevi Tekke Museum*, one of the most important structures of Cyprus during the Ottoman period, is located just ahead of the Kyrenia Gate in Nicosia. It is estimated that the dervish lodge was built in the 17th century (Tassos, 2008, 47).

Mevlevi dervishes performed the whirling rituals in Tekke until 1952. In 1960, a cinema building and shops were built in front of it. In 1963, it was used as a homeless children's dormitory (Nesim & Öznur, 2012, 37). Today, the lodge is used as a museum, and the Mevlevi dresses, musical instruments and ethnographic materials are exhibited.

Moreover, *Archbishop's Palace* was built in the Byzantine style by Archbishop Makarios III between 1956 and 1960 and is home to the Byzantine Museum and Archbishop Library. While the building was designed by George Nomikos in Athens, Nicholas S. Roussos and John Pericleous from Limassol were responsible for all architectural works (nicosia.org.cy).

All these buildings formed the history and culture of the city besides many others. These are the most highlighted buildings reflected by the citizens as a result of their history education. According to the participants, as a result of their history education, these historical buildings have become the symbols of culture, history, religion and social interaction.

Greek and Turkish Society in the Framework of Culture and History in Cyprus

After the survey, it was also revealed that until the Lusignan period, there were no walls in the city of Nicosia except for an inner fortress (Arslangazi, 2007, 87). It is known that the city walls of Nicosia were built for the first time during the Lusignan period. A bird's eye view of these walls is seen in Figure 4. The walls that have not reached the present day have no original plan (Keshishian, 1978, 32).
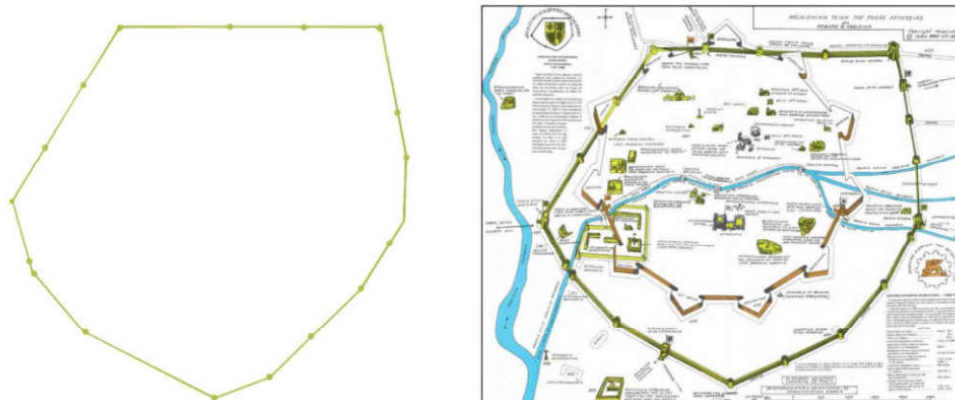
Figure 4. The first walls of Nicosia built during the Lusignan period between 1192 and 1489 (Source: Keshishian, 1978, 32)

Venetians made the city smaller with more durable walls in order to protect it in case of a war. The eleven arrow-shaped bastions and three entrance gates in the Venetian Walls surrounding Nicosia (Arslangazi, 2007: 87) were used as symbols by Venetians.

Figure 5. St. Mark Venice Lion inside the Walls of Venice (Source: Keshishian, 1978)

Along with Valletta in Malta and Palmanova in Italy, Nicosia is considered a useful example of an ideal Renaissance city. Therefore, the round city form of the Renaissance period was adapted to Nicosia (Keshishian, 1978). In this context, the mentioned buildings have become an important, cultural and valuable graphic form for the brand identity of the city over the cultural heritage of Nicosia.

As culture and history are known as the expression of the whole lifestyle of a community from past to present, the 300-year-old Turkish and Greek common history, culture and history were used as a representation of the city and its society. All participants stated that most of their knowledge was through history education.

As Hall said, different cultures can change the conceptual map of culture by differentiating their thinking and classification on the world at different historical moments. Moreover, culture always varies from culture to culture and from one historical period to another (Hall, 1997). The positive or negative effects created by language, religion and race differences have been used for political interests and have created distinctive features for the Greek and Turkish communities that lived together for many years in the past and have similar cultural habits reflected through their history and education. According to Papadakis, who argues that Greek Cypriots have cultural similarities with Turkish Cypriots, tries to give common history information through the culture and traditions of Cyprus and states they will definitely help to bring Turkish Cypriots and Greek Cypriots together in Cyprus, because a common history that has become invisible has emerged (Papadakis, 2005).

It appears that the separation of the two communities is based on both ideological and historical conditions which are taught in history lessons.

Results and Discussion

Nicosia's Urban Brand Identity Reflecting History Education

When looking at the historical buildings in Nicosia, it is seen that each of them reflects the periodic dominant style and the cultural traces of the civilization of that period to the island. According to the survey, these were all taught during their history education, however, these are the most remarkable ones. It was revealed that the historical buildings gained value as time passed and had the characteristics of being able to highlight the region, city and country with its value. Through history education the participants learned that many historical structures of Venice, Lusignan, Ottoman and British Sovereignties were preserved in the southern and northern parts of Nicosia, and have survived to the present day. The social, cultural and economic structure of the current period connected with the history education is directly related to the level of development and also contributes to the formation of a city brand identity (Coşkun, 2008). It was also determined that the historical buildings, which remain in Nicosia, as the structures symbolising the sovereignty that reigned on the island of Cyprus and have universal values, are used by local governments both as a symbol of promotion and the city. For example, the official logo of the Municipality of Nicosia, which serves the southern part of Nicosia today, and the Nicosia Turkish Municipality, which serves the northern part of Nicosia, consisted of eleven star-shaped bastions and castles located in Nicosia (*Figure 6*).

Figure 6. From the left, a bird's eye view of the Nicosia Walls region, (Source: Google Maps), the logo of the Nicosia Turkish Municipality (www.lefkosabelediyesi.org), the logo of the Nicosia Municipality (Source: www.nicosia.org.cy) respectively

There was a need for a city brand logo that would embrace the past culture, communities and common motifs that have come across all the borders of Nicosia reflecting the history taught trough history lessons. When talking about any city, what is most apparent in the people's mind is actually the symbol of that city and history given through education. Urban brand identity is not a constantly changing

formation and should be as a reflection of history given through education. Today, visuals and videos of almost every city can be accessed through the Internet. However, it is important for the designer to make observations on-site in order to reach its history and these should be taught through history lessons.

Conclusion

Some implications were drawn from the survey; history education reflects the image created in the minds of the citizens so it should be important to note that. Even if it was not the same in every class, history textbooks remain as important references. North and south of Cyprus differ in many different ways of management, vision, economics and politics. However, they have a common history and a common history education reflecting for the past 300 years. if the logo of Nicosia is mentioned in the city brand identity in Cyprus; it is necessary to reflect the rich history and culture of the city taught during their education. At this point, Nicosia City Walls area, which is one of the richest settlements of the island in terms of history, can be used as a ground. The city of Nicosia is the last divided capital of the world, and instead of consolidating this division, a proposal was made to develop an integrative and unifying city brand identity logo reflecting its history given through education. In this context, the walled city, which has a common cultural texture and history, has been identified as the starting point to create the city brand identity of Nicosia. As some of the participants revealed there are eleven bastions and three gates in the Walls of Nicosia should be reflected. These bastions and gates are located in the southern and northern parts of Nicosia. As Nicosia walled city locate in the Star Shaped City and reflect many historical elements, cultures and textures, it values etc., accordingly, the abstraction of the castle with eleven bastions and graphic symbols of the dome, cross, crescent and window types in historical buildings were used as the dominant stain. (Figure 7). In this context, the cultural heritage factor taught during education was used for the creation of the city brand logo.

Figure 7. Alternative city brand identity logo design for Nicosia (Güngör, 2017)

It was attempted to create a graphic format representing the bastion castles by analysing the bird's eye view of Nicosia. In addition, the domes of Mevlevi dervish lodge, Archbishop Palace Nicosia, Sarayönü Mosque and Big Khan's windows, the crescent in the ablution of the Arab Ahmet Mosque, the gate of Famagusta Gate, the cross in Archangel Michael Trypiotis, and the Church of Panagia Faneromeni. Motifs were stylized and colour experiments were used in the city brand logo. Within the scope of the research, in order to represent the entire Nicosia region and to ensure long-term symbolisation of the identity while creating the city brand identity logo, attention was paid to ensure that the historical districts preferred within the framework of the cultural heritage factor are equally located both in the north and south of the island reflected in history lessons.

Therefore, in order to reflect the history education of Nicosia, the last divided capital of the world, and to make the city brand logo integrated, common values were brought together and the symbols of two different societies reflected by its citizens were created within the scope of the research with graphic motifs. In this context, an integrated city brand identity logo proposal was presented for Nicosia in case of a possible solution in Cyprus. The brand identity logo designed for Nicosia within the scope of the research is thought to be an original example according to the city brand identity logos created in the world reflecting history education.

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