

**MODERN DIMENSIONS
IN
EUROPEAN EDUCATION
AND
RESEARCH AREA**

**Volume 11
2023**

**СЪВРЕМЕННИ ИЗМЕРЕНИЯ
НА
ЕВРОПЕЙСКОТО ОБРАЗОВАТЕЛНО
И
НАУЧНО ПРОСТРАНСТВО**

**Том 11
2023**

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**MODERN DIMENSIONS
IN
EUROPEAN EDUCATION
AND
RESEARCH AREA**

PROCEEDINGS

with Papers of the Seventeenth International Traveling Seminar of ULSIT

“Modern Dimensions in the European Educational and Research Area.

Bulgarian-Cypriot Cultural Communications”

30th – 31st May 2023

University of Cyprus, Nicosia

Bulgarian Cultural Center – Limassol

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WELCOMING ADDRESSES



РЕПУБЛИКА БЪЛГАРИЯ
Министър на образованието и науката

ДО

ПРОФ. ИРЕНА ПЕТЕВА

РЕКТОР НА

**УНИВЕРСИТЕТА ПО БИБЛИОТЕКОЗНАНИЕ И
ИНФОРМАЦИОННИ ТЕХНОЛОГИИ**

**УВАЖАЕМА ПРОФЕСОР ПЕТЕВА,
СКЪПИ КОЛЕГИ,**

От името на Министерството на образованието и науката и лично от мое име изразявам своята благодарност и високо уважение към всички, които участвате активно в образователния процес в България и изнасяте нашата наука извън границите на Родината. Вашата посветеност, усилия и ангажираност са от решаващо значение за успешното обучение и развитие на младите хора в нашата страна.

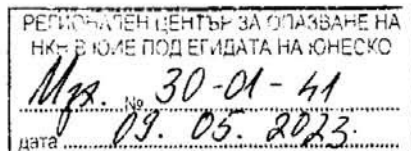
Аз съм убеден, че вашият традиционен Пътуващ семинар „Съвременни измерения на европейското образователно и научно пространство. Българо-кипърски културни общувания“ ще изпълни своята мисия за разкриване на нови възможности за академичен диалог, научен обмен и сътрудничество в областта на културата между Р България и Р Кипър.

Министерството на образованието и науката работи усърдно, за да създаде благоприятни условия за качествено висше образование и подкрепа за всички български студенти, докторанти и преподаватели.

Нека продължим да работим заедно, за да постигнем по-високи резултати и да осигурим бъдещето на нашата страна. Желая Ви здраве, щастие и успех във Вашето благородно начинание!

Успешен семинар в Република Кипър!

ПРОФ. САШО ПЕНОВ



**THE RECTOR OF
UNIVERSITY OF LIBRARY STUDIES AND
INFORMATION TECHNOLOGIES
SOFIA, BULGARIA**

**Subject: Greetings to the Participants of the 17-th International Traveling Seminar of
ULSIT**

Dear Esteemed Participants of the 17th International Traveling Seminar of ULSIT,

On behalf of the Regional Center for the Safeguarding of Intangible Cultural Heritage in South – Eastern Europe under the auspices of UNESCO, I extend my warmest greetings to all attendees of the 17th International Traveling Seminar on "Contemporary Measurements of the European Educational and Scientific Space: Bulgarian-Cypriot Cultural Interactions," which will be held in the Republic of Cyprus from May 28th to June 4th, 2023.

I am honored to promote this prestigious event, which provides a platform for academics, researchers, and professionals to discuss vital issues concerning the European educational, scientific and cultural landscape. This year's theme underscores the importance of fostering Bulgarian-Cypriot cultural exchanges, which serve as a foundation for building stronger ties between the two nations.

The Republic of Cyprus is delighted to welcome you and support the ongoing dialogue on educational, scientific and cultural advancements in the European context. We believe that through the exchange of ideas and experiences at this seminar, you can work together to identify best practices and drive further progress in our shared goals.

I hope that your stay in Cyprus will not only provide an enriching academic experience but also an opportunity to explore and appreciate the beauty and history of this island. May the bonds formed during this event contribute to the enduring friendship between Bulgaria and Cyprus.

I wish you a successful and productive seminar and an enjoyable stay in this beautiful country!

WARMEST REGARDS

**Mrs. Irena Todorova
Executive Director**





РЕПУБЛИКА БЪЛГАРИЯ

МИНИСТЪР НА ВЪНШНИТЕ РАБОТИ

На вниманието на:

**Проф. Ирена Петева,
Ректор на УниБИТ**

До:

**Участниците в 17-ия
Международен пътуващ семинар на УниБИТ,**

*Уважаема проф. Петева - Ректор на Университета,
Драги участници в Международния пътуващ семинар,
Скъпи гости,*

От мое име и от името на Министерството на външните работи на Република България изразявам най-сърдечни поздравления на всички участници в семинара „Съвременни измерения на европейското образователно и научно пространство. Българо-кипърски културни общувания“, който ще се проведе на територията на Република Кипър в периода от 28 май до 4 юни 2023 г.

Този престижен форум предоставя отлична възможност за академичен обмен, научни изследвания и професионално сътрудничество между университетски преподаватели и учени от двете страни в рамките на единното Европейско образователно, научно и културно пространство.

Министерството на външните работи на Република България подкрепя диалога за обмен на опит и добри практики

за насърчаване на мира и съвместното мирно съжителство
между народите на Стария континент.

Пожелавам спорна работа на Семинара!

На добър час!

София, май 2023 г.



ИВАН КОНДОВ
МИНИСТЪР



РЕПУБЛИКА БЪЛГАРИЯ
Министерство на културата

**ДО
ПРОФ. ИРЕНА ПЕТЕВА,
РЕКТОР НА УниБИТ**

**ДО ПРОФ. СТОЯН ДЕНЧЕВ,
ПРЕДСЕДАТЕЛ НА
СЪВЕТА НА НАСТОЯТЕЛИТЕ НА УниБИТ**

ДО УЧАСТНИЦИТЕ В МЕЖДУНАРОДЕН ПЪТУВАЩ СЕМИНАР

**Уважаема проф. Петева,
Уважаеми проф. Денчев,
Скъпи участници в 17-ия Международен пътуващ семинар
„Съвременни измерения на европейското образователно и научно
пространство. Българо-кипърски културни общувания“,**

От името на Министерството на културата на Република България и лично от мое име изразявам искрената си удовлетвореност от вашите усилия за създаване на качествено образование и наука и за запазване и отстояване на българската културна идентичност в страната и чужбина.

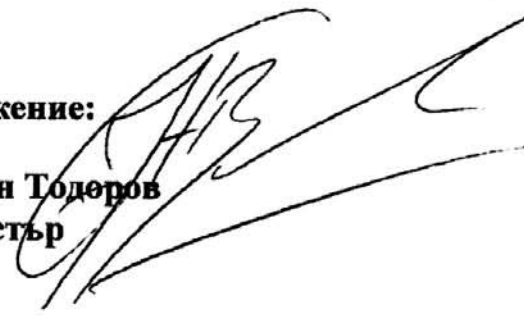
Пътуващият семинар на УниБИТ, през тези 17 години, се утвърди като престижно културно, образователно и научно събитие, което сближава общности и народи. Благодаря Ви за ангажимента и организацията на тази значима културна проява, която подчертава общите ни ценности и стремежи в областта на образованието, науката и културата.

Министерството на културата на Република България подкрепя подобни инициативи, които допринасят за развитието на академичните, научните и културни общувания, като същевременно насърчават международното сътрудничество и обмен на знания и опит.

Пожелавам на всички участници успех на форума. Нека изградените връзки и партньорства между участниците служат на дълготрайното приятелство и сътрудничество между народите на Р България и Р Кипър.

С уважение:

Найден Тодоров
Министър





**БЪЛГАРСКА БИБЛИОТЕЧНО-ИНФОРМАЦИОННА АСОЦИАЦИЯ
(ББИА)**

ДО

ПРОФ. ДН ИРЕНА ПЕТЕВА

**РЕКТОР НА УНИВЕРСИТЕТА ПО БИБЛИОТЕКОЗНАНИЕ И
ИНФОРМАЦИОННИ ТЕХНОЛОГИИ**

ДО

**УЧАСТНИЦИТЕ В 17-ТИЯ МЕЖДУНАРОДЕН ПЪТУВАЩ СЕМИНАР НА
УНИБИТ**

УВАЖАЕМА ПРОФЕСОР ПЕТЕВА,

УВАЖАЕМИ КОЛЕГИ,

Българската библиотечно-информационна асоциация (ББИА) поздравява и изразява своето уважение към всички участници в *17-тия Международен пътуващ семинар на УниБИТ „Съвременни измерения на европейското образователно и научно пространство. Българо-кипърски културни общувания“*.

Като организация на библиотеките, на библиотечните и информационните специалисти ние високо ценим образованието, което спомага за европейската и глобалната надпревара за знания, предприемачество, материален просперитет и духовен напредък на новите поколения. Ние високо оценяваме и наложения от Вас академичен обмен и научно сътрудничество с колеги от Кипър, защото това показва стремежът Ви към единство в културния, образователен и научен диалог в обединена Европа.

Пожелаваме Ви ползотворна работа и незабравими преживявания!

Успех!

С уважение,

Анета Дончева

Председател на ББИА



София 1000, ул. „Христо Белчев“ 2, ет. 5, офис 16;
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PLENARY SESSION.

**BULGARIAN-CYPRIOT CULTURAL
COMMUNICATIONS**

LOOKING AT BULGARIA FROM CYPRUS: PERSPECTIVES ON CULTURE, DIPLOMACY & SECURITY

Lambros G. Kaoullas

Education of Police Cadet Constables, University of Cyprus

Abstract: *This paper is a first attempt in weaving an overarching Cypriot-Bulgarian narrative. Its working hypothesis is that the contemporary Cypriot-Bulgarian relationship stands on two main pillars: On one hand, is the Orthodox Christian background, and on the other, is the Socialist background. With the end of the Cold War, the Fall of Communism and the subsequent accession of both countries in the European Union, the traditions of these two socio-political currents have both served in further enhancing the relations of the two nations. Taking into consideration the cultural, diplomatic and security fronts, the paper furnishes the narrative with autobiographical stories in order to highlight the manifestation of these multifaceted relations.*

Keywords: *Cyprus, Bulgaria, Greece, Balkans, Eastern Mediterranean, Orthodoxy, Socialism, People-to-People Diplomacy*

Introduction

Dear delegates,

Do you believe in fate? Luck? Coincidence? Spiritual or cosmic “conspiracies”, perhaps? How did I end up here, standing before you?

A few weeks ago, the Associate Professor of History Giorgos Kazamias reached out to me and passed on an invitation that he had received about representing the University of Cyprus at this event.[1] You see, 11 years ago, 2012, as an early doctoral candidate at the time, I worked with Professors Giorgos Georgis and Giorgos Kazamias in a research programme named “Eurodaktylios”. That forward-looking project, funded by the Ministry of Foreign Affairs of the Republic of Cyprus, was a bold Cypriot experiment in cultural diplomacy. [2]

When our great team was working on the volume *Linked by History – United by Choice: Cyprus and its European Union Partners*, [3] there was a small subchapter that someone had to undertake – it was the section on the diplomatic relations of Cyprus with Bulgaria. There was so much workload, so, as I was a newbie at the time, I volunteered and undertook it. I knew very little about Bulgaria, but that little I knew emerged from some beautiful, sweet memories. Not mine. They were my mother’s memories from her study years in Sofia. So, in order to explore a bit my mother’s favourite foreign country, I decided to undertake this small project, do the research and write the subchapter titled “Cyprus-Bulgaria: Diplomatic Relations and Official Visits”. [4]

Little would I know that since 2012, I would have created such strong personal links with Bulgaria, which culminated even in me being here and giving a lecture in such an event, and, in some way, representing that very element of cultural diplomacy that Professors Kazamias and Georgis struggled to bring to the fore.

The reason I start with this very personal introduction is – of course to capture your attention – but also – beyond that – to highlight how the multifaceted current relations between our countries have been forged. This event serves as an exceptional opportunity to weave an overarching Cypriot-Bulgarian narrative, at least the Cypriot perspective of this narrative. My working hypothesis is that the Cypriot-Bulgarian relationship in modern, current times, stands on two main pillars: On one hand, is the Orthodox Christian background, and on the other, is the Socialist background. With the end of the Cold War, the Fall of Communism and the subsequent accession of both countries in the European Union, the traditions of these two socio-political currents have both served in further enhancing the relations of the two nations.

Cultural perspectives

Both our peoples share a rich Christian Orthodox heritage. In the aforementioned volume, in the chapter titled “The Relations Between Cyprus and Bulgaria Through the Centuries”, Ioannis Theocharides undertook a painstaking endeavour to explore and document any direct contact between Cypriots and Bulgarians. [5] The first contact he found was in 1156, regarding titles and title holders between the churches. During the years of the Latin Catholic occupations of Cyprus, Bulgarians are found on the island, who seem to have reached it as slaves. [6] The trend continued with the Ottoman Islamic takeover in 1570s, which now included Bulgarian janissaries. [7] Theocharides also notes Cypriot volunteers fighting with Bulgarians during the Greek Revolution or War of Independence of the 1821. [8] According to the same author, the Cypriot Church tried to avoid getting too involved in the question of the Bulgarian Exarchate and he notes Cypriot monks and clerics who were active, often with leading roles, in Bulgarian monasteries, irrespective of other political developments and general relations between Greeks and Bulgarians. [9]

Many rebels of the Bulgarian April Uprising of 1876 were sentenced to imprisonment or exiled to distant districts of the Ottoman Empire. Nicosia was included in these places of exile. [10] In his published memoirs, Bulgarian rebel Atanas (Tancho) Shabanov writes on how he was among 43 people exiled in Cyprus as prisoners for their role in the revolution against Ottoman. According to Shabanov’s account of Nicosia life, prisoners were locked up in the Sarai square area. Some people “started making English penknives, others knitted bags, someone knitted socks, I put together bags from cannabis and painted boxes,” wrote Shabanov. “We had a nice time in this prison because they would lock us up at night and during the day we would sit in the courtyard,” Shabanov said. The Bulgarian prisoners remember were greeted very hospitably by the Cypriots. “The courtyard was large. In this prison there were about 400 people. It had three nice coffee shops and two or three kitchens. [...] The Greeks brought us five or six quilts, gave us some shirts and underwear, and a little money. On Christmas they gave us money again, and the same during Easter.” [11] The exiled rebels were released under the provisions of Article 17 of the Saint Stefano Treaty that provided for the immediately and full amnesty for all Ottoman citizens imprisoned or exiled because of their rebellious acts. In a highly dramatic scene, when the Bulgarian exiles were released in Nicosia they asked the Cypriots to open the closest church for them to pray. It was opened immediately, the bells started to sound and mass was celebrated. Cypriot youth collected money to help the Bulgarian exiles, who were then taken to Larnaca where they had to wait for three days until the ship departed for Constantinople. As there was no resting place in town, the local Cypriots, having learned that the men are Bulgarian, they led them to the 9th century Church of Saint Lazarus, opened it for them and gave them rooms to sleep in. [12]

Whatever the past, the Autocephalous Church of Cyprus and the Bulgarian Orthodox Church (Bulgarian Patriarchate) are in faithful and canonical unity, prayer and eucharistic communion, along with the other Orthodox Churches. That forms a strong, everlasting spiritual bond between our people. A plethora of magnificent, ancient churches and monasteries adorn the landscapes of our countries, serving as sacred sanctuaries where countless faithful gather to pray and venerate the same saints.

Interestingly, despite Cyprus being an island and the Bulgarians a traditionally very continental nation, the cultural ties extend beyond the non-existent land borders of the two countries. This connection is indirectly established through Cyprus’ shared national and religious heritage with Greece, Bulgaria’s seafaring southern Balkan neighbour. The Hellenic and Orthodox identity of the majority of Cypriots kind of extends “Balkanism” to the far stretches of the Eastern Mediterranean and makes us Cypriot islanders always feel very comfortable with Bulgarians.

On the other hand, while animosity and conflict more than often marred the mainland Greek-Bulgarian relationship on the land borders, the Cypriot Greeks have been unaffected directly of these conflicts and uninvolved. However, with the advent of mass press, the approach towards Bulgaria and Bulgarians in Cyprus was fluctuating between hostile, neutral or positive, and this was intrinsically tied to political developments in Greece, the country with which the Cypriots struggled to unite as part of their own national liberation aspirations. Three events are worth noting, as they underline this point. The first, is the incorporation of Eastern Rumelia to the Principality of

Bulgaria, which caused mass rallies and condemnation in Cyprus. [13] The second, is the period of the Macedonian Question when Cypriot volunteers fought in the Balkan Wars, first as allies, then as enemies, with the Bulgarians. The third, is the 2nd World War, when Bulgaria participated in the Triple Occupation of Greece by the Axis Powers (1941–1944). [15]

Diplomatic perspectives

So the focus today is on Cypriot-Bulgarian relations, specifically. The Berlin Treaty of July 1878 affected both Bulgaria and Cyprus, the former by cancelling the Saint Stefano Treaty, the second by ceding Cyprus from the Ottoman Empire to Great Britain. [16] So beyond the Orthodox Christian, there is also an Ottoman background and influence that we have in common. [17]

Cyprus gained independence in 1960, after the armed national-liberation revolution of EOKA against British colonialism, between the years 1955–59. The aim of the revolution was *Énosis*, that is Union of the island with Greece which was considered the Cypriot manifestation of the Right to Self-Determination. This was supported by both the Church and the nationalist EOKA, as well as the large communist party, AKEL, despite the bitter internal disputes between the two camps. Eventually, and with the steadfast rejection of *Énosis* by the Turkish-Cypriots, the geopolitical compromise between Greece, Turkey and the United Kingdom created the independent, sovereign Republic of Cyprus.

Now, AKEL, the leftist and communist party of Cyprus, after the candidate it fielded in the first presidential elections lost to Archbishop Makarios the III, in a realist turn it became a political ally of the first Cypriot President and leader of the Church. It was not part of the Makarios nationalist-conservative government, and despite being treated with caution and suspicion, it managed to strategically situate itself very close to the decision-making centre. Despite the Cypriot Greek internal disagreements and conflicts, and with Cyprus choosing to join the Non-Aligned Movement, AKEL served as a useful geopolitical gateway for the nascent Cypriot State into the socialist countries of the then Eastern Bloc.

So when the new Republic of Cyprus was born, Bulgaria was already a socialist state. The diplomatic relations between the countries started on a clean slate, established immediately, just two months after Cyprus declared its independence. From an early stage, the two countries developed a close relationship in all fields, particularly those of education and culture. The first Bulgarian Ambassador to Cyprus was Zdravko Zelenogradski. [18]

There were many official visits and the bilateral relations on the commercial, tourist, cultural, religious, educational, scientific, artistic, sport and health fronts, and those blossomed. A peruse in the press releases of the Cypriot Press & Information Office (P.I.O.) contains myriads of such examples, many included in my aforementioned chapter “Diplomatic Relations and Official Visits”. Additionally, in the chapter “Literary Trails: Bulgaria in Cyprus and Cyprus in Bulgaria”, Demetra Demetriou describes the long lasting historical and spiritual bond between Cypriots and Bulgarians, especially poets, many featured in the magazine *Nea Epochi*. [19]

When in July 1974, the Colonel’s dictatorial regime of Greece carried out a military coup d’état of against President Makarios, it was followed by the Turkish invasion and ongoing occupation of the northern part of the island. [20] Bulgaria diplomatically has stood by the side of Cyprus on the preservation of its independence, integrity and sovereignty. [21]

In all these years, cultural festivals, peace conferences and exchanges, with a socialist tinge, took place, and in parallel there were visits and exchanges on a spiritual level, such as the visit of Patriarch Maxim of Bulgaria in Cyprus in 1980. [22]

In this context, here’s the first personal story: My mother was one of the many Cypriot students that received a Bulgaria state scholarship to study in Sofia in 1983. The scholarships were awarded to youth who excelled at school but were too poor to study abroad, at a time when Cyprus had no universities. This process was facilitated by AKEL. This is how my mother had the opportunity to study in Bulgaria, along with many other Cypriots, where she learned the Bulgarian language which she can speak to this day.

When the Fall of Communism was taking place, the then Bulgarian Minister of Foreign Affairs Boyko Georgiev Dimitrov visited Cyprus, in January 1990. He stated in his meeting with his Cypriot counterpart, George Iacovou that the changes occurring in Bulgaria would not influence the traditional ties and the close working relations between the two countries. For historical reasons, he stated that Bulgaria extended its solidarity and affirmed that it would continue to support the people of Cyprus in their struggle for a fair solution to the Cyprus Question. [23] Cyprus reciprocated with humanitarian aid in food and medicine. [24]

At this cusp of international history, the President of Cyprus was George Vassiliou, elected with the support of AKEL. In an official visit in May 1992, Bulgarian President Zhelyu Zhelev stated that the journey towards democracy, a free-market economy and the construction of a new Europe, was something which Cyprus and Bulgaria could use to generate new co-operation, preserving the good ties that traditionally existed. In his toast, he stated the following: “Here in Bulgaria, the island of Aphrodite is famous for its natural beauty and its rich heritage and culture, which the diligent people of Cyprus have preserved since ancient times”. [25] In his response, President Vassiliou spoke of Bulgaria’s beauty, its rich history and Orthodox tradition that is people proudly maintained. He added that Cyprus observed closely and with great interest the Bulgarian effort in the transition to a free market economy, something which Cyprus could help with. Referring to global developments, he added that the international community had a duty to enforce a new world order, combat the rise of national conflicts and demand strict attachment to democratic principles and procedures, referring simultaneously to the Cyprus Question. [26]

In the above context, and with both countries now on the road of European integration within the EU, the relations, diplomatic but also social, continued to blossom. In 2008, Demetris Christofias became the President of Cyprus, the first General Secretary of AKEL to be elected to this position. He visited Bulgaria in October of the same year, upon the invitation of his counterpart Georgi Parvanov, who emphasised the strong bonds linking the two countries, also making reference Cypriots who had worked and studied in Bulgaria. [27]

I believe that the late President Christofias’ response – who was himself a refugee from Dikomo – succinctly summarised the endurance of the relationship between Cyprus and Bulgaria, despite the difficult years of 1974 and 1991 respectively. He said: “Life is give and take. In 1974 under severely tragic circumstances for Cyprus, Bulgaria offered to absorb a few thousand Cypriot workers. It rejuvenated us, as 60% of the workforce was unemployed after the Turkish invasion. Cypriots will never forget this beautiful and noble gesture from the Bulgarian government and its people. The fact that today [15 years ago] 30,000 Bulgarian guest workers are in Cyprus, is but a small return for that wonderful Bulgarian gesture.” [28]

Now here’s the second personal story. When in late 2013 I returned to Scotland to complete my PhD in Criminology at the University of Edinburgh, I was discussing with my supervisors my adventures during fieldwork, which included interviewing Cypriot paramilitaries and police who had been active in the 1963–64 Greek-Turkish strife on the island. [29] The difficulties I described resonated with them. Andy Aydin-Aitchison advised me to go find one of his other supervisees, a certain Mihail Petkov, who was having similar problems when conducting elite interviews with Bulgarian politicians.[30] When I met with Mihail, the flow was natural. We realised that the social, historical and political milieux of our countries, made research such as ours difficult. Our intellectual discussions resulted in a paper published in 2015 in the Qualitative Research journal, titled “Overcoming respondent resistance at elite interviews using an intermediary”. [31] You can go read it for all of our adventures, and see our advice in overcoming such difficulties!

Security perspectives

The cooperation between Bulgaria and Cyprus continues to this day and it covers the sectors of energy and security, as well as countering hybrid threats. Two interesting episodes in this regard, that I covered during my short stint as an investigative journalist: [32]

1. During the Bulgarian Presidency of the “Three Seas Initiative”, an initiative of the

countries that cover the triangle Adriatic Sea – Baltic Sea – Black Sea and includes projects on infrastructure, energy, research and technology, commerce and green and digital economy, aiming to make central Europe the backbone of European resilience, Bulgarian President Rumen Radev suggested that Greece and Cyprus should be invited to contribute. [33]

2. Cyprus, Greece and Bulgaria also cooperate on the realm of European justice and security. In October 2019, the three countries asked for European solidarity in addressing the illegal migration flows with the Eastern Mediterranean Migration Route Initiative. More recently, in April 2022, Nicos Nouris was the first Cypriot Minister of Interior in an official visit in Bulgaria. Nouris consulted Bulgaria on lessons-learned in managing the illegal migration flows, including the construction of a fence along the Bulgarian-Turkish border. The Cypriot Minister underlined to his counterpart, Boyko Rashkov, the intention of Cyprus in becoming a hub of civil defence and firefighting, as well as assisting European citizens during crises and emergency situations in the Middle East that require evacuations. [34]

Bulgaria and Cyprus cooperate on security and defence issues, with bilateral agreements. They also cooperate through the EU institutions, especially in capacity-building in countering hybrid threats and information warfare. There is also police cooperation, as for example through Europol. [35] Bilateral commerce has increased by 45% (to the tune of €190 million) according to latest figures. Tourism with 25,000 Bulgarian arrivals in Cyprus and 45,000 Cypriot arrivals in Bulgaria before the coronavirus crisis, is also on the ascendance. [36]

Coming to a conclusion, the collaboration between the two countries rests on strong foundations. The communities of students and workers in both countries thrive. [37] In an era where there is much talk of multiculturalism, which more than often remains in the realm of theory, bordering on utopianism because of emerging local conflicts, the Cypriot-Bulgarian experience on the island stands as a shining example of a real, tangible, and time-tested case-study of harmonious coexistence. So perhaps, the most important aspect, is the emergence of what can be best described as an example of “People-to-People Diplomacy”, [38] diplomacy based on human connection and human understanding. Either through Orthodoxy or Socialism, or a hybrid overlap of the two, our peoples have forged and maintained strong bonds that strengthen the diplomatic relations.

Epilogue

Interesting to note, until 2009, Cyprus was diplomatically represented in Sofia by the Cypriot Ambassador in Athens. In an interesting twist, the last Ambassador of Cyprus to Greece, and thus Bulgaria, was Professor Giorgos Georgis, who had been one of the two editors of the said volume, along with Professor G. Kazamias.

I close with a third and last personal story. With Mihail Petkov we did not just stay good colleagues, we also became very good friends. I visited Bulgaria a few times, one for his unforgettable wedding. I remember a lot, but there's a lot I don't remember, because of their homemade rakia. I can't forget the tours at the Horseman of Madara with the text in Medieval Greek, and the unbelievable monument to the 1300 Years of Bulgaria. In August 2018, Mihail's wife gave birth to their first son. Here came the highest of honours: Mihail offered me to baptise their son, Presian, in Shumen. My mum was also there. Mihail's parents do not speak good English, but it didn't take any time to communicate with my mum, as they conversed in Bulgarian, which she learned during her time as a socialist student. Needless to say, it became family gathering. There are a few things in my life that I can remember with such dignity, humility and pride at the same time, as reciting the creed (Символ на вярата), the “Πιστεύω εἰς ἓνα Θεόν, Πατέρα, Παντοκράτορα...” [39] in the Greek language – to the advice of the Bulgarian priest-, inside a Bulgarian Orthodox Church. Presian's baptism, my friends, will remain my eternal, spiritual and human, bond with Bulgaria.

May this 2-day event illuminate the depths of Cypriot-Bulgarian relations and inspire us to forge even stronger ties between our countries and our educational and academic communities.

Ευχαριστώ! Благодаря!

NOTES & REFERENCES

- [1] The text of this publication is based on the presentation delivered at the 17th International Travelling Seminar of ULSIT, 30th – 31st May 2023 at the premises of the UCY Library in Nicosia and supported by the Bulgarian Cultural Center and PEO Organisation of Limassol. Very minor alterations have been made in the text for purposes of clarity and the provision of additional contextual information, as well as footnotes.
- [2] “Eurodaktylios” was a Cultural Cooperation Program between the Ministry of Foreign Affairs of the Republic of Cyprus and the University of Cyprus. It was implemented by the Department of History & Archaeology. The aim of the program, which was launched in 2010, was to create a databank on the relations of Cyprus with all EU member states. As former Minister of Foreign Affairs Erato Kozakou-Marcoullis said, during the presentation of “Linked by History – United by Choice”, the book “has been widely distributed during the Cyprus Presidency of the Council of the EU and was presented by the President of the Republic, Demetris Christofias, to his European counterparts, as well as by all Cypriot Ministers to their European colleagues”. She added “that furthermore, the Embassies of Cyprus in the member-countries of the EU have presented it to officials of the countries to which they are accredited, as well as to the members of the European Parliament and other EU institutions in Brussels.” Cyprus News Agency, FM presents book on Cyprus – EU member states relations. 12 Feb. 2013. For more information on the “Evrodaktylios” Programme and the published volumes, see <https://demetrioudemetra.wordpress.com/evrodaktilios/>.
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- [5] **Theocharides, I.** The Relations Between Cyprus and Bulgaria Through the Centuries. In: *Linked by History – United by Choice: Cyprus and its European Union Partners*. Nicosia, En Typois, 2012, pp. 107–125.
- [6] **Theocharides**, ref. 5, pp. 109–110.
- [7] **Theocharides**, ref. 5, p. 111. The author notes that janissaries of Bulgarian origin came from many places of the country and writes and were a product of mass kidnapping of children (*devşirme*) and forced conversion to Islam that was imposed in all Christian populations of the Balkans.
- [8] **Theocharides**, ref. 5, p. 111. The author highlights “the fact that some Cypriots served under the commands of Bulgarian cavalry Commander, the legendary Hadjichristos”.
- [9] **Theocharides**, ref. 5, pp. 111–112, 117, 119.
- [10] **Theocharides**, ref. 5, p. 113. The author notes that after the creation of the Bulgarian state, many rebels applied for a “rebels’ retirement pension” citing evidence of their exile in Cyprus.
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- [13] **Theocharides**, ref. 5, pp. 115–117.
- [14] **Papapolyviou, P.** Η Κύπρος και οι Βαλκανικοί Πόλεμοι – Συμβολή στην ιστορία του κυπριακού εθελοντισμού [Cyprus and the Balkan War – Contribution to the history of Cypriot volunteerism]. Nicosia, Kentro Epistimonikon Erevnon Kyprou, 1997. **Papapolyviou, P.** Υπόδουλοι Ελευθερωταί Αδελφών Αλυτρώτων – Επιστολές, πολεμικά ημερολόγια και ανταποκρίσεις Κυπρίων εθελοντών από την Ήπειρο και τη Μακεδονία του 1912–1913 [Enslaved Liberators of unliberated brothers – Letters, ward diaries and correspondence of Cypriot volunteers in Epirus and Macedonia in 1912–1913]. Nicosia, 1999. **Theocharides**, ref. 5, p. 118.
- [15] **Theocharides**, ref. 5, p. 118.
- [16] “The initiators of the Congress were Austro-Hungary and England, who spoke against the strengthening of Russia's position in the Balkans and the formation of a large Slavic state – Bulgaria. Russia, under the threat of a new war, weakened by the just-ended war with Turkey and not supported by Germany, was forced to agree to the convening of the congress. [...] The treaty was signed July 1 (13). It consisted of 64 articles and significantly changed the terms of the Treaty of San Stefano. Under the new agreement, Bulgaria was divided along the Balkan mountain range into two parts: the northern one which was declared an autonomous principality, paying tribute to Turkey; and the southern (Eastern Rumelia) – it remained under Turkish rule on the conditions of administrative autonomy. Macedonia, which under the Treaty of San Stefano was making part of Bulgaria, was also given to Turkey. Territories of Serbia, Montenegro and Romania, which remained independent, were reduced. Bosnia and Herzegovina found themselves in the zone of occupation by Austria-Hungary. Russia retained the mouth of the Danube, in the Caucasus - Kars and

- Ardahan; Batum became a free port for trade. As to Alashkertskaya valley and the city of Bajazet, Russia returned them to Turkey. The definitions of the Treaty of Paris of 1856 and the London Convention of 1871 regarding sea straits remained unchanged. England, which had concluded a secret agreement with the sultan, received Cyprus for its help to Turkey.” See: Treaty of Berlin 1878 concluded. Boris Yeltsin Presidential Library [viewed 31 Jul. 2023]. Available from: <https://www.prilib.ru/en/history/619381>.
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- [22] P.I.O. Press Release No. 8 (26 Apr. 1980), cited in **Kaoullas**, ref. 4, p. 136.
- [23] P.I.O. Press Release No. 11 (10 Jan. 1990) and No. 7 (11 Jan. 1990), cited in **Kaoullas**, ref. 4, p. 139.
- [24] **Kaoullas**, ref. 4, pp. 139–140.
- [25] P.I.O. Press Release No. 14 (28 May 1992), cited in **Kaoullas**, ref. 4, p. 140.
- [26] P.I.O. Press Release No. 15 (28 May 1992), cited in **Kaoullas**, ref. 4, p. 141.
- [27] **Kaoullas**, ref. 4, p. 142.
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[38] According to the Oxford International Encyclopedia of Peace one of the objectives of “People-to-People Diplomacy” is “transboundary people-to-people exchanges or twinning of communities or projects internationally are designed to supplement government-level exchanges and to serve as confidence-building measures at various levels of the state as well as in society in general. These contacts or networks are informal and sometimes replace or substitute for the absence of official contacts, and they may survive and persist despite political impasses.” See: **Young**, N. J., ed., Oxford International Encyclopedia of Peace. Oxford, Oxford University Press, 2010. Also see: **Mcfadden**, D. W., Origins of People-to-People Diplomacy, U.S. and Russia, 1917–1957. London, Routledge, 2022.

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ПОГЛЕД КЪМ БЪЛГАРИЯ ОТ КИПЪР: ПЕРСПЕКТИВИ ЗА КУЛТУРА, ДИПЛОМАЦИЯ И СИГУРНОСТ

Резюме: Тази статия е първи опит за съставяне на всеобхватен кипърско-български разказ. Неговата работна хипотеза е, че съвременните кипърско-български отношения се крепят на два основни стълба: от една страна е православната християнска основа, а от друга – социалистическата основа. С края на Студената война, падането на комунизма и последвалото присъединяване на двете страни към Европейския съюз, традициите на тези две социално-политически течения послужиха за по-нататъшното укрепване на отношенията между двете нации. Като се има предвид предвид културния, дипломатическия фронт и фронта на сигурността, документът оборудва разказа с автобиографични истории, за да подчертае проявлението на тези многостранни отношения.

Ключови думи: Кипър, България, Гърция, Балканите, Източно Средиземноморие, православие, социализъм, дипломация между хората

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