TOWARDS AN UNDERSTANDING OF THE BRITISH COLONIAL ADMINISTRATION'S APPROACH TO EDUCATION IN CYPRUS

RUMO A UMA COMPREENSÃO DA ABORDAGEM DA ADMINISTRAÇÃO COLONIAL BRITÂNICA À EDUCAÇÃO EM CHIPRE

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Abstract: *This retrospective literature descriptive study focuses on educational practices at the beginning of the British Administration in Cyprus, and the UK authorities' efforts to establish a teacher training school here. The data has been obtained by document analysis (documentary -screening) technique while studying the official English documents kept in the National Archives and Research Department in North Cyprus. The research revealed that, at the beginning of the period in question, education practices were not at the level that British officials desired, but they contributed to education even though Cyprus people was economically unimportant for the colonial authorities. Another important finding is that, contrary some claims such as 'The British wanted to create a human model which they (The British) wanted,' they considered education very important for only the Cypriots' welfare and living standards, were prepared to finance this endeavour and did not have the faintest intention of re-inventing the Cypriot population in their own image.*

Keywords: *British Colonial Administration; Cyprus; education; Teacher training; Turkish and Greek Cypriots.*

Resumo: *Este estudo descritivo da literatura retrospectiva enfoca as práticas educacionais no início da Administração Britânica em Chipre e os esforços das autoridades do Reino Unido para estabelecer uma escola de treinamento de professores aqui. Os dados foram obtidos pela técnica de análise de documentos (exibição de documentos) enquanto estudava os documentos oficiais em inglês mantidos no Departamento Nacional de Arquivos e Pesquisa no norte de Chipre. A pesquisa revelou que, no início do período em questão, as práticas educacionais não estavam no nível que as autoridades britânicas desejavam, mas elas contribuíram para a educação, embora o povo de Chipre não tenha importância econômica para as autoridades coloniais. Outra descoberta importante é que, ao contrário de algumas afirmações como 'Os britânicos queriam criar um modelo humano que eles (os britânicos) queriam', consideravam a educação muito importante apenas para o bem-estar e os padrões de vida dos cipriotas, estavam preparados para financiar esse empreendimento - e não tinham a menor intenção de reinventar a população cipriota à sua própria imagem.*

Palavras-chave: *Administração Colonial Britânica; Chipre; Educação; treinamento de professor; Cipriotas turcos e gregos.*

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Introduction

It is a well-known phenomenon that in the beginning of the 1930s, due to unrest among Greek Cypriots in their quest for ENOSIS which means union with Greece (Crawshaw 1987, p.18), the British Colonial Administration imposed some restrictions on education. However, less mentioned is the fact that, at the beginning of British rule on the Island the new administration saw education as a driving force in efforts to modernise and develop Cypriot society.

The aim of this research is to investigate the aims and methods of the British authorities in establishing the general educational level of the Island population, which mainly consisted of Muslim Turks and Christian Greeks. We propose to attempt to learn opinions concerning those who implemented the education of children in Cyprus, and to research into the first dispositions concerning teacher training. The research is based mainly on the examination of official documents of the British Colonial Administration, which are kept in the National Archives and Research Department in Kyrenia, a town on the northern coast of Cyprus.

The research is constituted in two stages. In the first stage, the general picture of education in the first years of British Colonial Administration in the Island is examined. In the second stage, the situation regarding teacher training is examined, along with recommendations in this respect in the 35th year of the British Colonial Era. The latter has been explained in reference to an important report in 1913, which has been used in this study firstly by us.

Methods

Cyprus is the third largest island of the Mediterranean, and throughout history its destiny has been largely determined by its geographical location. Its strategic significance has meant it has been interminably embroiled in the military and economic struggles of the Eastern Mediterranean region (Roberts, 2004: 388). However, at the same time it is a country where Asian, European and Egyptian civilizations met and interacted culturally. The Turkish and Syrian coasts can easily be seen with the naked eye from the eastern and northern coasts of the Island. Egypt is only 240 miles away, and the islands of Rhodes and Crete are easily reachable. The topography of Cyprus facilitates military landings. Therefore, the Island takes its place in history as a meeting place for war. Hittites, Arabs, Crusaders, Genoese, Venetians, Turks; Pagans, Jews, Muslims and Christians – all have left a mark on the Island (Gazioğlu, 1994: XV; Maier, 1968:15). Today the Island continues to be important both in terms of geopolitics and natural resources, a matter that concerns almost the whole world. Alasya (1988: xxi) describes Cyprus as an 'immovable aircraft carrier' that could control the oil fields of the Middle East and Turkey's supply lines. Towards the end of the colonial administration of the Island, Cyprus did indeed act as an "immovable aircraft carrier" when Eden sent British forces from the Island to Egypt to secure the recently nationalized Suez Canal (Carver, 1992, p. 45).

As to why Cyprus was important for the British Empire, which held the Island for almost a century between 1878 and 1960, well, as prominent Cypriot historian Gazioğlu states, there were strategic reasons, such as keeping the fast route to her Indian 'jewel in the crown' and having forces to try to control the Middle East. Britain had already acquired majority shares in the Suez Canal due to a great coup on the part of Disraeli (Schama, 2002, p. 352), and this asset had to be protected. There was also strong motivation among the British to prevent Russia becoming a power in the region (Porter, 2004, p. 95). Cyprus's proximity to Egypt, which was occupied by Britain in 1882, was a further reason why Cyprus was so strategically important in addition to protecting the Canal. Using Cyprus as a military base in connecting Egypt and Syria to the British Empire and controlling matters in Asia Minor, and, indeed, controlling the Sultan, were prime factors in the British desire to hold the Island (Gazioğlu, 1960: 10-11, Gazioğlu, 1996, p. 4-5). In the 1950s, British Vulcan bombers used the Akrotiri airbase on the south coast of the Island to patrol the Middle East with live nuclear bombs to deter a Russian takeover of the Arabian oilfields (Malley et al., 2001, p. 6), also to prevent Russia from moving into the Mediterranean.

While the same historian argues that the Island was very attractive for the British economically with its silk products, various wines and the other sources of income (Gazioğlu, 1960,

p. 10), this argument does not seem to hold up to scrutiny. Although some local products were being manufactured in accordance with the geographical characteristics of Cyprus, this does not mean that the Island had a strong economy that was attractive enough to be a British colony for this reason. If so, the British Colonial Administration would not have expressed deep concerns (see below) about the low level of existence in Cyprus. In his research on strategic British colonies Galizia (2015, p. 1251) says '[Cyprus was] taken over for strategic—not economic--reasons. This is an important distinction.' In the same study, pointing to the work of Acemoğlu, Cantoni, Johnson and Robinson (2011), he states:

"If colonizers 'selected' colonies for their economic potential, as in most other cases, then the sample would be biased towards pro-development effects of colonization." These countries were targeted in response to rivals' expansionist aims: France with Malta, Russia with Cyprus, and Spain and France with Gibraltar.'

Clearly, in the case of Malaya, which Britain also sought to keep by military force, the huge economic benefits to be gained from the country were at the fore of thinking (Clark, 1998) With Cyprus, as we argue above, this was not the case. In fact, the British had to pay a sum of 100,000 pounds per year to the Grand Vizier for the privilege of running Cyprus -a huge sum- in the late 19th Century (Simons 2015, p. 30).

Opinions as to why Britain acquired Cyprus in 1878 are aired by historians constantly. This paper argues that the idea that the British wished to remodel Turkish and Greek Cypriots in their image, and to exploit them economically, does not hold up. 'The British wanted to create a human model which was behaving [sic] as they (the British) wanted' (Özmatyatlı & Özkul, 2013, p. 20; Persianis, 1996, p. 45-68; Perikleous, 2010, p. 315-28; Gregorius, 2016, p. 269-83) seems to the present writer, who is a Cypriot, as non-objective, indeed wrong-headed.

Alternatively, it can be argued that Britain genuinely desired to facilitate the welfare of the Cypriot people as part of the 'mission statement' (as we would call it today) of the colonial administration. In contrast to the rapacious ways of the German and Belgian Empires and indeed American ways in Vietnam, the British way tended to give importance to 'hearts and minds' policies (Healey, 1989, p. 289). Of course, as we said, as long as the Island was a British strategic asset.

In Cyprus today, practically every young person becomes a university graduate. We can say that there is almost no 'child left behind' issue educationally.

This is in stark contrast to the world's richest country, the USA. We would contend that this is a tangible product of the seeds sown by the erstwhile British Administration. Unfortunately, this is often obfuscated by the political uncertainties and bickering that we have to face here.

The island of Cyprus is roughly divided into North and South. The Turkish Community lives in the North and the Greeks largely in the South. In order to facilitate a partial convergence between the two communities, in 2003 the Green Line (a militarized method of division) was opened for the first time since 1974. From then on, in the field of education as in all fields, a rapid transformation has occurred, reflecting also the transformation of the wider world. Our guide through an uncertain world must be an understanding of the past as well as a comprehension of present realities. Of course, many civilizations have influenced Cyprus, but above all this has been the case with the British. This influence is still going strong. In this context, the problem of this study is to ascertain the educational level of Turks and Greeks on the Island at the time of this study. In particular, we are interested in what effect the opening of a teacher training academy had in this respect.

Results and Discussion

From the beginning of the British Administration the cultural, historical, religious and (perceived) ethnic differences between the Muslim Turks and the Christian Greeks had to be taken into account. Of course, the British were not starting from scratch, but were developing the existing educational system. In this newly joined member of the British Empire, the schooling of children was the first educational matter to be addressed. C.W.Orr (1972) emphasizes

that these attempts were not across the board, were locally implemented, and yet were considered as very important by the British. The author asserts that, besides supporting education as it already existed, the British administration also made efforts to establish a more organized education system (Orr, 1972, p. 121-32)

The earliest historical information on education during the British Administration Period is an 1880 Report prepared by the High Commissioner, Robert Biddulph, to be sent to Lord Salisbury, then Conservative leader in the House of Lords. It is a 297-page report. This report provided information on the management system, roads, public security, health, various public services, postal services etc., which existed in the first year of the British Administration. In addition, a one-year plan was proposed to improve the efforts of the new administration in relation to these matters. Sir Robert refers to education, and gives the following information (Cyprus [No:2-1880] Report by Her Majesty's High Commissioner For The Year 1879, p. 23):

"The state of education in Cyprus must be considered to be at a low level if judged by modern standards. The majority of the agricultural population has received little or no education. In many villages not a single person can read or write, and the education of women is almost entirely neglected. School statistics are being collected, and I hope shortly to be able to submit a report on this important subject. Meanwhile a great desire has been expressed by the inhabitants, both Christian and Mahometan, of the larger towns that the English Government should aid them in establishing good schools and especially that the English language should be taught in them."

One year on from the beginning of the British Administration in Cyprus, in his book, which includes his observations on the administration of the Island, Sir Samuel White Baker mentions the low incomes of the Cypriots, and concludes that this was a factor in the low level of education (Baker, 1879, p. 423):

'Should schools be established and education should become general throughout the Island, the result will probably have exhibited by a corresponding advance in wages, as individuals will estimate their value at a higher rate. At present there is no organised system of education for the peasantry, and the few schools are confined to Nicosia, Larnaca, Limassol, Paphos, and Morphu, all of which are supported by grants, voluntary contributions, the payments of pupils, and by certain sums annually provided by the bishops and monasteries.'

As we have seen in the preceding paragraphs, in their approach to educational levels and living standards in the Island, Robert Biddulph and Sir Samuel White Baker followed, whether consciously or not, conduct consistent with Schultz's classical theory of Human Capital which Gilead (2012, p. 113-31) propounds. Contrary to the belief that all investments of the new British administration were intended to exploit Cyprus, the Administration's dispositions should be seen as highly humanistic in their nature.

Another example of the desire to address the low level of education and to further the welfare of the Cypriot People in the early years of the British Administration can be seen in the Spencer Report, compiled in the third year of the British Colonial Era. Mr. Spencer, as the first Director of Education, expressed concerns about the less-than-perfect provisions for Muslim children's schooling and for their teachers. These concerns were reflected in his 1881 Report cited below (Cyprus Report by Her Majesty's High Commissioner for 1881):

"...It is impossible to speak of the Moslem village schools as anywhere satisfactory, though the masters are in most cases diligent and laborious teachers of the very hard lessons the children are required to learn from their earliest years. They begin at the wrong end in their teaching, and as most of the children are taken away at an early age to work with their parents, the result is that many of them never arrive at the beginning, never learn to read and write Turkish at all. I have pointed out everywhere that to spend a portion of the day in learning to read and write their own language would be a help and not a hindrance to the children in mastering the lessons which at present occupy all their time. The task of committing to memory words which convey no meaning to their minds is too prolonged and severe, and would it be more quickly accomplished if they had from time to time the relief of a lesson that they could understand, and which would interest them. Several of the masters have listened to this advice, and in some cases, improvement has resulted."

What is conspicuous in the all statements above is that the British Administration in Cyprus recognized education as the most important factor in the development of the country from the start of their rule here. In the present writer's experience, conversations with Cypriots over the age of seventy tend to reveal a very positive attitude to the British time. They note that the colonial administration implemented a system of education which was very highly organized, relevant to the actual needs of the people, and geared to their welfare. The legacy of these times can perhaps be seen in the younger generation too. Although there are over 20 universities in the North of the Island today, the first choice for young people is UK universities (present writer's own experience).

It seems that the British Administration was deeply concerned about the quality and quantity of the practitioners of the teaching profession as much as it was about the general character of education. A clear example of these concerns can be found in the education section of the Paphos Civil Commissioner Arthur H. Young's 5th December 1879 report (Cyprus [No 21880] Report by Her Majesty's High Commissioner for the Year 1879,188):

'This [education] has been sadly neglected in Papho district; at present there are 8 Christian and 11 Turkish schools. In the Christian schools, about 230 boys and girls are taught, and of these about 120 can read and write. Only two of these schools are well looked after, have proper schoolmasters. One of these is at Ktima, the other at Cataega. The remainder are taught by the priests.The Turkish schools contain about 210 scholars, they are all taught by Hodjas [Muslim clerical teachers].Most of the scholars can read, and a fair amount can write. Only the Koran and religious books are used.'

The above statements provide us with two important clues. The first is that even in the most populous areas of the Island, almost all of the schools were characterised by being either Muslim or Christian; there was religious education, and the practitioners of the teaching profession were the hodjas or priests. The second point is that the Christian Greeks were always ahead of the Muslim Turks in terms of educational attainment and, particularly when it came to secularism, and they used this for their political aims. J.E. Talbot and F. W. Cape's report (which we shall discuss below) also make this clear:

'We were assured over and over again that the Greeks would sooner dispense with State aid altogether than surrender to an alien Government the control of the teachers which they have always possessed, alike under Turkish and British rule, and which they deem to be vital to their political aspirations. Mr.Theodoton, who is perhaps the most prominent and certainly one of the ablest Greeks in Cyprus, put this point to us with uncompromising candour at our last conference with the Greek Board of Education. "We cannot den. that school teachers are factors in the country, socially and politically. No one could deny this or that the teachers have helped us in our controversies with the Government…The teachers in our hands are weapons difficult to fight against, and we don't want to hand them over to the [British] Government"'(National Archives and Research Department, Report On Education in Cyprus 1913, p. 15).

Ionnidau (1997, p. 395-407), discusses in detail the fact that Greek Cypriot educational practices have been shaped by political and ideological factors more than pedagogical factors from the beginning of the British Administration to the present day.

The British Administration formalized its ideas and efforts to improve the qualifications of teachers who were to serve in primary schools in Cyprus in the first educational law created in the 17th year of British rule in the Island. The Education Law of 1895 (3rd June) introduced a requirement that teachers who would be assigned to the schools under the auspices of the British Government should be assessed by an examination board assigned by the High Commissioner, the highest authority of the Island at this time, and they had to submit a certificate showing they had the qualifications necessary to teach. Nevertheless, the institution that would train the first truly and specifically qualified teachers in the Island was not established until 1937. The first clues as to where and to what extent they were educated within the last 17 years from the beginning of the British Administration to the time of the first educational law can be adumbrated from the legislation and rules in respect of education in Cyprus. According to The Education Law of 1895, the teachers who would serve in the Muslim schools were

restricted to those who graduated from Rushdié (high school) in Cyprus or the l Mekteb-iİdadi (secondary school) or Darul Muallimin (teacher training institute) in the Ottoman Empire. Similarly, those who would serve as teachers in Christian schools were required to have diplomas or certificates that showed that they were successful in all courses from the teaching branch of the Cyprus High School or from another approved teachers' academy (The Education Law 1895, p. 2839-40).

Eighteen years after the implementation of the first Primary Education Law (dated 3rd-June 1895) teacher training on the Island was formalised. This fact was summarized in the J. E. Talbot and F. W. Cape's 1913 Report. The Report's aim was, as stated by the British authorities *to deal primarily with questions of administration and finance, and only to a lesser degree with the teaching actually given in the schools*. Yet, it is of vital importance to the subsequent launching of teacher training or the professional development of existing teacher. The two authorities say that:

"The immediate occasion of our inquiry lay in the decision of the Secretary of State for the Colonies, pronounced as long ago as 1910, not to sanction any increase in the annual appropriation of grant in aid of elementary schools without a report from an independent person on the state of education in Cyprus... The real question at issue was the demand of the Greek elected members of the Legislative Council of Cyprus that the people should be entirely relived of any direct financial responsibility for the maintenance of the schools, but should at the same time retain the direct control and management of elementary education vested in them by the existing law" (Report on Education in Cyprus 1913, p. 5).

We would contend that this Report of 1913 is of supreme importance to us – the Cypriot people. Therefore, we would like to put our attention to this Report in some detail.

Report on Education in Cyprus, 1913 and the Teacher Training Process

The 1913 report which, according to the extensive review of literature, was not analysed previously, is organized as 46 pages and 15 sections and it has important clues in terms of general education organizations and educational policies of Turkish and Greek Cypriots in the Island, and besides, the British authorities' observations and proposals in relation to teacher training as a precondition of a better education system during the era.

In here, the important subheadings of Section 11 which titled "Higher Education and the Training of Elementary School Teacher" will be discussed in terms of general image of education and the emphasis on the importance of teacher training. Let us start with the nature of the existing facilities for both Muslim and Greek Cypriots at that time.

According to the report, there was at the time in question no independent provision for the training of teachers in Cyprus apart from that afforded in the higher classes of the secondary schools in Nicosia. Moreover, it was only in the two Greek secondary schools, the Cyprus Gymnasium for Boys and the Phaneromeni Girls' School, that any specific instruction was given with a view to preparing students for the teaching profession. Even in these two schools the instruction was mainly theoretical; comparatively little opportunity was given in either school for practice in the art of teaching. For prospective Moslem teachers there were only the Idadi School for Boys and The Victoria Girls' School, both in Nicosia; but neither of these offered anything more than a certificate of academic attainments, which was accepted as qualifying the holder for a post in a Moslem elementary school. The Idadi School, which was mainly supported by the government under an obligation inherited from the Turkish regime, had, at the time of the Report, 81 pupils ranging in age from twelve to seventeen, and supplied annually about six elementary teachers. The yearly output of girls from the highest class of the Victoria Girls' School who were eligible to become teachers was from four to eight out of a total number of twenty-eight pupils.

Here, two things are remarkable. First, while only an academic qualification was required to be able to teach in the Muslim elementary schools, a more specialized education on the teaching profession had been applied in the upper classes of the two Greek secondary schools.

As already mentioned, this may have been due to the fact that the Greek Cypriots and the people of Greece were always very close, and both considered education as a tool for use in their mutual political aims. The second thing to remark on is that the authors of the report (Talbot and Cape) did not seem to be very pleased that teaching practice which is seen as vital for Başt ürk (2016, p. 109), according to a huge body of one of his researches was largely absent in the education of future teachers in Christian schools, and was entirely absent in the instruction of future teachers for Muslim schools.

Of course, at present the Atatürk Teaching Academy in Nicosia accords great importance to teaching practice. Every student delivers 100 hours of lessons (theoretic), and undergoes 250 hours of classroom observation in four years. In the last two years, there have been moves to increase contact hours from 100 to 132 in terms of teaching practice, and from 250 to 360 for the observations. These person hours are separate and in addition to *School Experience Courses*. Students receive support and guidance from their mentors. As the reader now understands, we contend that this is the rich fruit of the founding principles of the Teaching Academy instituted 80 years ago.

What follows are containing what the 1913 Report which reflects the observations and researches of Talbot and Cape puts forward about the status and "development suggestions" of teaching profession after 35 years of the beginning of The British Administration and the present reader should see the views expressed below as those of the Report's compilers. At the beginning of the study, we talked about the weak position of the teaching profession among both Turks and Greeks; and the report demonstrates that the two major communities did not do a great deal in relation to education in the thirty-five years between the beginning of the British Administration and the 1913 Report. But also it proves that Greek Cypriots were more developed educationally than the Turkish Cypriots.

Here is the gist of the substance under the subheadings of Section 11 which deal with the teaching profession:

The authors (Talbot and Cape), in the first two subheadings of Section 11, presented their suggestions of the teaching profession, after they provided their information on the schools' existing teaching programs for the Muslim boys' and girls' schools separately (Idadi School For Boys and Victoria Girls' School for girls). According to this, the programme in Idadi School was designed to train male students to Costantinepol University. There were no specific lessons for the teaching profession. Their recommendation was that the classes would be divided into two; for those who would go to the university and those who would stay at the Island and teach for the children at primary school stage. In the girls' school, it was stated that, the lessons were more supportive of a good home management. It is understood that, female students were being educated to be good housewives. However, according to Talbot and Cape, the students in here should also be taught specific lessons on teaching skills and knowledge. It will be useful to give a short excerpt here from the relevant part of the report (Report on Education 1913, p. 25):

"in the interests of future Muslim schoolmistresses, that they should follow a greatly simplified course of studies designed mainly to fit them for their careers. They should certainly learn by actual practice in the art of teaching. In the course of their period of training they should actually be called upon to teach. Prominence should be given to needlework of a much more practical character than the elaborate but educationally unprofitable embroidery and fancy-work which is so much a feature of Turkish girls' schools."

Similarly, the 3rd, 4^{th,} 5^{th,} and 6th subheadings of Talbot and Cape's report, evaluates the programs which applied in The Cyprus Gymnasium and the 7th and 8th subheadings in The Phaneromeni School for Girls in terms of teaching profession. The first of these schools was for the Greek boys, and the second for the Greek girls as can be understood. There were totally six subheadings explaining the Greek education programs which applied in terms of teaching profession in the report.

There are two significant cases arise here. The first one is the fact that, The Christian Greeks were accepted as the main elements of the Island people, and the Muslim Turks as the second. Another is, unfortunately, the examination of the educational institution of the Muslim

Turkish element and explaining their situation might not have been very difficult for them due to the simplicity of practices.

Indeed, when the educational aspects of the report have been carefully reviewed, the two authors point out that the curriculum of Christian schools was more qualified in terms of the teaching profession. As an example, at this point, it is appropriate to include the following sentences of the authors in relation to the two Greek schools (Report on Education 1913, p. 25-27):

"The Cyprus Gymnasium, founded in 1893…There are in all eight classes, two of which were entirely composed of prospective schoolmasters. The lower of the two 'training classes' are usually taught in the highest class of the Gymnasium proper, and the whole course for prospective teachers, therefore, lasts seven years. Students enter the 'training classes at the age of seventeen or eighteen, and they have to before doing so, pass through five classes of the Gymnasium…The course of instruction is indeed interesting, for it shows that the Greek Christians realize more fully than Moslems the need to make the teachers proficient in the more practical subjects of the elementary school curriculum…A good deal of specific instruction is given in the principles of teaching, but…In the Phaneromeni School the course of instruction ranges over a very wide variety of subjects. It includes two foreign languages, English and French……On the other hand, a comparatively large proportion of time is devoted to needlework and dressmaking, and in the higher classes one hour a week is given to domestic subjects, which include cooking and laundry work…."

Because of the aim of this study is to present a pioneering study which will shed light on what the Turks and Greeks education practices at the beginning of the British Administration Era were, and what the British policies on the development of the teaching profession were. Therefore, the part of the report related to education is tried to be summarized very briefly. But, if we examine all the subheadings together we understand clearly those persons who would be teaching the children in primary schools were being trained at secondary schools, and that there were no institutions which specifically carried out teacher training. Besides this, there are some important points which come to mind. Firstly, it seems that both primary and secondary education was more successful in the Christian section of society, and that there was better provision for teaching the teachers than in the Muslim section of Cypriot society. This, as has been mentioned above, may have been due to the fact that the Greeks regarded education as a locomotive in the direction of their political aims. Yet, another reason for this situation may be as some Turkish authors contend (Gazioğlu, 2000) that Cypriot Muslims had difficulty in overcoming the shock they had experienced with the transfer of the Island to the British Empire in 1878 without asking or consulting them. Under the British Empire they were fairly secure, but already had been so under the control of a Muslim polity. Now they went through a kind of social paralysis. Also, as mentioned above, there was dissatisfaction among the Turkish-speaking populace in relation to the allocation of teaching facilities and personnel. Moreover, education for girls seemed to be, in the present writer's opinion, geared to prepare them for lives of meek domesticity.

The insistence of Talbot and Cape establishing the teacher training school, which is completed its 84th anniversary today as the oldest and the only higher education institution from the British Administration period is taking place under the 13th subheading. So it is useful to transfer it as it is in the report (Report on Education, 1913, p. 28):

"We think, however, that sooner or later the work of training elementary school teachers should be taken out of the hands of the secondary schools, and provided for in separate institutions exclusively designed for this purpose. Accordingly, the suggestion which we have just made for the modification of the secondary schools' curriculum, and for the increase of the Government grant, must be regarded merely as an attempt to furnish a temporary solution to the problem. We hope that in the near future the Government may find it possible to devote some of the surplus fund at its disposal for establishing training colleges, providing a normal course of two years for Muslims and Greeks of both sexes. In Cyprus, indeed, as elsewhere, there is no more fruitful or deserving object to which public money could be devoted than the preparation of those who will dedicate their lives to the education and general development

of the children of the community."

Not So Fast Forward to The Ataturk Teaching Academy

From the year 1913 (when the Report summarised above was written) to the year 1935 many official documents emphasized the necessity of opening a training facility for the teaching profession (Colonial Reports Annual, 1931). The first concrete step of the British administration was to send two persons for education, to Britain's Exeter University College on condition that they would be employed at the teacher training school (Colonial Reports Annual, 1931). Duly, in 1937, not lightning speed, the school opened in Omorfo. Its name was the Government Normal School. Over time, the name of the school changed to "Teacher's College". Initially this facility was for both Greek and Turkish trainees; however, during the run up to the establishment of the Republic of Cyprus, in other words, independence from Britain, the academy was split in two, with separate buildings for Greek and Turkish trainees. At first, the period of study was two years and shortly increased to three. In 1989 the period of study rose to four years. In 2001 the facility was renamed the Atatürk Teaching Academy.

On a personal note, the present writer would like to say something about her own workplace. The Ataturk Teaching Academy is a fine and successful institute which we regard as a wonderful legacy from the British Era. Secular, liberal, modern, this Academy has produced excellent teachers down the decades. There are sometimes moves afoot to get rid of it, just because of some economic reasons in favour of some universities, and to put the responsibility for teacher training into their hands. We believe that this would be a terrible mistake. Not only do we contend that the dedication and the quality of the Academy would be hard to replicate, but we also assert that such a move would be a wilful destruction of a very precious part of our national heritage. From July 2017 some protests have been initiated against the closure – well-attended protests. We are lucky that, due to the current minister of education of the government believes in the existence of this school, these initiatives are currently deferred. We strongly contend that the Academy should not be closed, but rather should continue to flourish in the service of the people, and in the service of the coming generations. The unbroken line from the British time.

Conclusion

In the last quarter of the 19th Century, the British period in Cyprus began. We have discussed it. The significance in relation to science and technology perhaps we have not discussed so much. Certainly, in the wider world, industrial progress was rolling on, and in our Island Home it came to us little by little. In terms of education, the modern world came to Cypriots also little by little in separate ways, with Turkish and Greek speakers going down different roads in their schooling. There was, and is, such an enormous influence from the 'motherlands' that this factor was inevitable. Educational arrangements were made largely by the two main communities without British interference, but certainly with their funding. This should be regarded as most laudable on the part of the UK. There is an inescapable sense of humanistic values in the UK's approach to these matters. While the Island could not yield largess for the colonial power due to a fairly low economic situation, the occupying power nevertheless poured resources both human and material into her development.

As we have argued above, education was seen as the key to development. Until 1931, when elements in the Greek-speaking population revolted, we were left alone to pursue the issue of schooling along (perceived) ethnic and religious lines. Then, when violence erupted, the British authorities finally intervened and took a more proactive approach to the provision of education. As we say, this field was highly politicised by the Greek part of the Cyprus population, abetted by Greece. Teachers were seen by Greek nationalists as political tools, while the Turkish-speaking part of the commonality lagged way behind in this respect. Perhaps, rightly so, as Turkish Cypriot children were not taught to be against their compatriots. It had led the British Colonial Administration leaving some restrictions on education such as covering the

Atatürk's pictures on the history books with black colour, or not teaching the Turkish history. It was of course same for the Greeks themselves. The nearly sixty-year delay in providing a teacher training academy for the Island may seem strange. In any event, as things stand now we have a highly literate and dynamic population, and we will continue to be so. This is in the tradition of the British: a legacy.

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