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Medium of Instruction Policies: Turkish Cypriots and Their Reflections on Instructional Technologies

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ABSTRACT
Using the mixed methods approach this study examines Turkish Cypriots' medium of instruction policies from their settlement to Cyprus to now. Through the use of document analysis relevant studies have been examined. Findings demonstrate ideologies and methods of governance of nations that ruled Cyprus influenced the language policy. Though either Turkish, Greek or English was the official language of Cyprus, Cypriot Turks have always followed Turkey for their policy of medium of instruction. The language used in Turkey has always been the orthodox and respected language for Cypriot Turks. However, the medium of instruction in English brought on by the British during the colonial period has maintained its importance. Today, this is not due to a loyalty to Britain, but results from the desire to educate individuals for the global world.

Keywords: Cyprus, education in Cyprus, education policy, language education, language in Cyprus, language policy, medium of instruction, medium of instruction in Cyprus, teaching Turkish, Turkish

INTRODUCTION

Due to its geopolitical position, Cyprus has hosted various civilizations of different cultures. With the influence of their cultural assets and languages among which are Latin, Turkish, Greek, English, these nations shaped the language policies and the medium of instruction policies on the island. Hence, it is not possible to separate language policies in education from these historical periods.

The aim of this study is to examine Turkish Cypriots' medium of instruction policies from their settlement to Cyprus to now. The mixed method approach was used in order to determine Turkish Cypriots' medium of instruction policies. Simultaneous and Diachronic Document Analysis was carried out and studies conducted on this topic were examined. It is possible to study the medium of instruction policies of Turkish Cypriots from the time of the Ottoman Empire to this day because there were certain differences in the medium of instruction policies between the two periods. The medium of instruction policies of Turkish Cypriots from the Ottoman rule to present day can be classified as follows:

1. Medium of instruction polices from 1571 to 1878
2. Medium of instruction polices from 1878 to 1960
3. Medium of instruction polices from 1960 to 1974
4. Medium of instruction polices from 1974 to the present

Each of these periods is examined below.

Medium of Instruction Polices of Turkish Cypriots between the Years 1571- 1878

The island came under the Turkish hegemony for the first time (Gazioğlu, 1994) when the Turks took over Cyprus from the Venetians in 1571. They brought their educational system with them to the island. This dominance continued until 1878. During this period, although the official language on the island was Turkish, the Ottomans

Contribution of this paper to the literature

- This study is important in order to identify the medium of instruction policies of Turkish Cypriots.
- The results of this study show Turkey Turkish is considered as the superior language for providing information regarding the perceptions of Turkish Cypriots about the Turkish identity.
- Assessing how medium of instruction policies influence Turkish Cypriots in recent history leads to formation of education policies appropriate to the expectancies of the Turkish Cypriot community.
- This study is significant as it establishes connection between instructional technologies and medium of instruction policies.

did not interfere with the education of the people (Weir, 1952). An (1999) points out that though the official language was Turkish during the Ottoman rule, the Greeks were able to speak with the help of a "dragoman" when it came to official matters. This is not only true for Cyprus; the Turks also applied the same administration style in other places they conquered. An example of the representation of the ethnic groups in Cyprus during the Ottoman reign (An, 1999: 24) is how the church educated the Greek community at the schools they established according to the Greek culture and traditions (An, 1999: 25; Litvayalı, 1999). Additionally, the Turks could be educated at Greek schools and the Greeks could be educated at Turkish schools in the absence of their own schools where they were living.

When the Ottomans inhabited the island, the Turkish education system was carried to the island for the Turks and schools similar to those in Turkey were established in Cyprus. The first schools opened in Cyprus for the Turks during the Ottoman reign were *sıbyan* and *medrese* (Behçet, 1969; Süha, 1971: 222). The education at "*sıbyan*" schools was far from the language spoken by the people and was based on the Ottoman Turkish. At "*sıbyan*" schools, Turkish literature, the Koran, religious studies and mathematics were taught (Litvayalı, 1999: 245). The "medrese" schools established in Cyprus were at the level of secondary schools (Süha, 1971: 222-223). At these schools, Arabic and Persian were also taught in addition to grammar (Behçet, 1969: 32). Later, "medrese" schools were transformed to "*rüştiye*" in time and finally to "*idadi*" at the end of the Ottoman period and during the British reign. At "*rüştiye*" schools, in addition to Arabic and Persian, Turkish (Ottoman) was also taught (Süha, 1971: 224). During the British reign, English, Greek, Turkish, Arabic and Persian were present at "*rüştiye*" and "*idadi*" schools (Weir, 1952: 55-56; Behçet, 1969: 114). Additionally, while research was being carried out, it was discovered that some French lessons were taught during the 1890s at rüştiye schools.

The nationalism of today was not seen in the Ottoman Empire until the second half of the 19th Century. Therefore, it is only natural that there wasn't a language policy based on nationalism in Cyprus. Furthermore, what the Ottomans understood from language policy did not rely on Turkish language spoken among the people. It was important to teach the Ottoman Turkish, which was regarded as superior. The language instruction in schools was not the spoken Turkish, but the Ottoman Turkish. İmer (2001: 40) points out that from the 16th Century to the Turkish Republic, the Turkish language developed in two different ways: 1. The superior Turkish (the Ottoman Turkish) was influenced by Arabic and Persian and was used in the palace, by poets and other literary men. 2. The inferior Turkish was less influenced by Arabic and Persian and was mostly carried on orally. Along with this, it was also important to teach Persian and Arabic together with the Ottoman Turkish. In a way, this was also true for the Turks in Cyprus. For example, we can see Turkish, Arabic and Persian among the basic courses in the curriculum of the "*medrese*" in Cyprus. What is more, Arabic and Persian literature were among the courses taught (Behçet, 1969: 32). Additionally, it is said that the Ottoman Turkish was difficult to be understood by Turkish Cypriot children since it was full of Arabic and Farsi words (Özmatyatlı, 2012: 113).

Medium of Instruction Policies of Turkish Cypriots between the Years 1878-1960

In 1878, Cyprus came under British dominance, which lasted until 1959. Together with the arrival of the British in Cyprus, English started to be spoken on the island, in addition to Armenian, Latin, Arabic, Greek and Turkish; thus, a fully multi-cultural/multi-lingual trend began in education.

When the British arrived on the island, they observed that the education of the Turks was far worse than that of the Greeks (Orr, 1972: 121-122). First, the British tried to increase the quality of the education by uniting education on the island (Weir, 1952: 24). The British government assigned the education councils of both communities and established village commissions. To oversee these councils with Turkish and Greek members, a British administrator was assigned. The duty of the education councils was to administer the education issues of the respective communities. The designation of the education programs, selection of the books to be used and courses to be taught were some of these responsibilities (Weir, 1952; Behçet, 1969; Süha, 1971: 226). During this period, the Turks also tried to follow the Turkish education system and brought the necessary books from Turkey. There were even times when Turkish and literature teachers were also brought from Turkey (Nesim, 1989). Accordingly,

Turkey had always supported those Turkish Cypriot students who were wishing to continue their higher education in Turkey. The situation of not bringing any limitations to the education of Greeks or Turks continued until the 1931 rebellion. The British followed different policies after this date which continued until 1948 (Behçet, 1969; Süha, 1971: 226-227).

During the British reign Turkish Cypriots always tried to follow Turkey in education (Weir, 1952: 80) by utilizing the books and programs from Turkey and choosing Turkey for higher education. For example, the alphabet revolution in Turkey, which involved official transfer to the Latin alphabet, was also immediately applied to schools in Cyprus (Fedai, 1993). Turkish books were also present among the books brought from Turkey. It can even be claimed that during the British rule, the freedom communities with regard to education prevented multi-cultural and multi-lingual characteristics (Özerk, 2001) making language and education a tool of Turkish nationalism (Kızılyürek & Kızılyürek, 2004; Özmatyatlı, 2012: 67-114). Turkish nationalism was reflected in education as follows: Turkish nationalism in education made a peak during the 1950s and spoken Turkish in Turkey was adopted. While Greek language courses were present at schools until the 1960s (Behçet, 1969: 114, 116), the teaching of Greek stopped due to Turkish nationalism. Although a unique Turkish Cypriot dialect was developed, Turkish was recognized as superior and was used in education. The importance attributed to the Turkish language in Turkey increased in schools. Cypriot Turkish folklore and literature were not taught in schools (Kızılyürek & Kızılyürek, 2004). The use of Greek words, which entered Cypriot Turkish due to the joint lives of Turks and Greeks, was prohibited. Within the scope of the "From Turk to Turk Campaigns" the students using such words were penalized by two shillings (Azgın, 1986: 120). Those arriving from Turkey were regarded as speaking the correct Turkish language (Caner, 1996). Turkish education system has fully dominated the Cyprus Turkish community by the end of the 1950s (Süha, 1971).

During the British reign, the most important difference regarding the medium of instruction was the introduction of the English language into schools. This was because English had become the official and primary language. Initially, laws were prepared in English (Yolak, 1989). Turkish Cypriots were required to know Greek and English in order to take up a post at government offices (Yorgancıoğlu, 1986: 66; Özmatyatlı & Özkul, 2013). As of the 1932-1933 academic year, teachers were required to successfully pass the "Ordinary" and "Distinction" exams to continue their job (Behçet, 1969: 172-173). During 1938-1943, many teachers had to leave their jobs because they did not know English. The 1935 education law necessitated elementary school headmasters to be competent in the English language (British Government, 1936).

The English language entered educational institutions in two ways. First, English became a part of the curriculum (Weir, 1952: 36). Then, mixed schools (Turks and Greeks) were established with English as the medium of instruction. The British government strived for education in English to spread on the island. The schools and courses adopting English as the medium of instruction were supported by the government for years (British Government, 1934-1935). The 1934-1935 education report stated that English had become part of many elementary schools. By 1936, the English language was found in the programs of 114 comparatively larger elementary schools (Weir, 1952: 36). Behçet (1969) states numerous small institutions provided English language courses as well. Within the scope of the regulations regarding the elementary school programs in 1949, the English language was given priority (Weir, 1952: 36). English was not only present in elementary school programs, but also at the secondary, i.e. "*idadi*" school programs. The contribution of the state to English was as follows: a) salary raise to English speaking teachers. , b) increased the English lessons in all schools and opened new English-instructed schools., c) Made English language a precondition to be employes as a teacher. (Weir, 1952: 58).

Apart from introducing English into the school programs, the British also established schools with the English language as the medium of instruction to spread the language all over the island. Most of these schools were mixed schools. First, The English School (currently active in South Cyprus) was established. Among the other mixed schools was The American Academy of Larnaca, American Academy for Girls, Boy and Girl Teacher Colleges, and Forestry College. Behçet (1969: 157) states the aim of The English School was as follows: "1) to render the achievement of education level required by the government for civil servant posts (including the post of elementary school teacher as well), 2) to provide an education level for the students that will enable them to enter universities in England." Apart from the mixed schools, a college was established within the structure of the Turkish Lycee during this period where the medium of instruction was English (Behçet, 1969: 223).

During the British reign, the medium of instruction in higher education for Turkish Cypriots was English with the Boy and Girl Teacher Colleges being the only higher education institutions during this period. These mixed schools followed their curricula in English. Hence, although Turkish Cypriots were following Turkey in the field of first language education during the British rule, the policy towards the English language was not the same. English language teaching improve due to its being an English colony, but in Turkey, with the influence of globalization, this has started to change in the 1950s.

Medium of Instruction Polices of Turkish Cypriots between the Years 1960-1974

The Republic of Cyprus was established in 1960. The language of this new state was designated as Greek and Turkish as was also stated in Article 3 of the Constitution (Kıbrıs Cumhuriyeti Anayasası, 1960). With this article, English was not the primary and official language in Cyprus any more. Both the English language education at schools and the schools where the medium of instruction was English continued to exist in Cyprus. Therefore, it cannot be claimed that the effect of English in education had diminished. The English School was transferred to the Cyprus government. By 1963, when conflicts among the Turks and Greeks started, the Turks established their own English School with the objective of preparing students for the English GCE exams. English literature was among the courses given—despite the end of the British reign on the island (Behçet, 1969: 292).

The effects on education of both the colonization policies and the use of the English language in Cyprus were minor in comparison to similar policies implemented in other colonial countries such as South Africa ((Heugh, 2004, 449-475; Orman, 2008, 91-94; Murray, 2004: 436-445; Reagan, 2004, 426-428; Kamwangamalu, 2004, 197-281). As a result, Turkish Cypriots did not experience significant linguistic problems during the formation of the Turkish Republic of Northern Cyprus. English is still the dominant language in South Africa (Djité, 2008, 60).

The establishment of the Cyprus Republic is important from the viewpoint of the Turkish Cypriots because Turkish again became an official and primary language as it was during the Ottoman reign. At the same time, the Turks and the Greeks were again independent in education. Even though the state was Unitarian and joint, communities became responsible for their own education (Kıbrıs Cumhuriyeti Anayasası, 1960). Thus, the Turkish Community Assembly was authorized regarding the school curricula. During this period and afterwards, the Turkish administration—being under the influence of the Turkish nationalism movements commencing in the 1950s—thus obtained the opportunity to fully comply with education in Turkey. On this subject, after mentioning that for the first time the 1960 Republic's Constitution gave the Turks the authority to establish their own education system, Süha (1971: 228) continued by saying that "Despite the fact that the Turkish Community Assembly is completely free in designating the school curricula, it is in collaboration with the Turkish Republic Ministry of Education."

The strongest Turkish and Greek nationalism movements marked the 1960s. During this period, due to conflicts between the Greeks and the Turks, education of the two communities was frequently interrupted. With the influence of Turkish nationalism, the opinion that the Turkish spoken in Turkey was superior also continued during this period (Kızılyürek & Kızılyürek, 2004).

Medium of Instruction Policies in Turkish Cypriots from 1974 to the Present

Following the Turkish–Greek conflict, the Turks established their own administration in the north in 1975 and 1983. During this period, a new education law was passed and the Turkish Ministry of Education was established. Within the scope of the 1985 Education Law, the medium of instruction as well as the official language was designated as Turkish (Milli Eğitim Yasası, 1985). The removal of Greek from the school programs continued until 2005. In the constitutional charters of both the Turkish Federate State of Cyprus founded in 1975 and the Turkish Republic of Northern Cyprus, there is no mention of the languages of the minorities (Greek and Aramaic) (Kıbrıs Türk Federe Devleti Anayasası, 1975; Kuzey Kıbrıs Türk Cumhuriyeti Anayasası, 1985). In 2004, a Greek secondary school was established in the Karpaz region where courses were taught in Greek for the first time since the war.

In education, a complete parallelism was observed with Turkey, the motherland (Çağlar & Reis, 2007: 224, 261). Thus, commitment to the motherland in education was sustained as a principle (Milli Eğitim Bakanlığı [MEB], 1999: 1). Books and the programs were brought from Turkey. Within the scope of the programs, only one course regarding the Turkish Cypriot community was introduced, which was Turkish Cypriot History. This course, in return, was either not taught or was taught superficially (Pehlivan, 2007). In 1985, Standard Turkish was proclaimed as the official language of Northern Cyprus (Demir & Johanson, 2006).

Nevertheless, the college-type secondary schools and lyceums with the English language as the medium of instruction from the time of British administration continued to exist. These were so widespread that at least one could be found in every region. These schools were regarded as the schools providing the best education by society (Uys at al., 2007: 69).

Until the 1990s, English History, English Geography and English Literature were taught in these schools. During the Second National Education Council held on 17-21 June 1991, however, these courses were removed (MEB, 1991). Furthermore, it was decided that the social courses were to be taught in Turkish from then on. Thus, for the first time Turkish Cypriot History, Turkish History, Turkish Geography and Turkish Literature courses began to be taugh in college. The number of schools providing education in English in 2016 was 13.

In addition to selective Governmental Colleges in North Cyprus, Private schools that give education in English began to be established in early 1990s. Students who were not accepted to the Governmental Colleges started to

attend these private schools in order to be educated in English. Consequently, children whose families could afford these schools began to be educated in English instead of Turkish. Nevertheless, today, there is no relation between English tradition and willingness to be educated in English. The reasons for preferring these schools are believing that: a) these schools provide better education, and b) being educated in English provides certain advantages because English is the global means of communication.

During the years 1975-2016, there were certain developments in the country regarding higher education. Two laws and several regulations on higher education were passed and the number of higher education institutes increased to fourteen. Within the scope of first higher education law and regulation, the medium of instruction in English—except for some departments—became compulsory in higher education institutions. Within the scope of the latest higher education law, this regulation was slightly softened. At the latest law: "The language of instruction is English in higher education institutions", but "the program/programs and/or courses designed by the board of trustees or managers can be conducted either in Turkish or any other language upon Higher Education Planning, Accreditation and Coordination Council approval" (Kuzey Kıbrıs Türk Cumhuriyeti YükseköğretimYasası, 2005). However, it cannot be argued that the reason why the medium of instruction in universities is English is related to a tradition remaining from the British rule. This is mostly related to the efforts of the universities in North Cyprus to attract foreign students and to attain a universal quality.

Although there are foreign students, it cannot be said that there is a specific policy on teaching Turkish as a foreign language or as a second language in North Cyprus. The government does not have any politics on Teaching Turkish as a foreign or second language to foreigners. There are some applications only in England to teach Turkish to Turkish Cypriots who live abroad. Teachers and course books are sent there to teach Turkish at weekends.

Especially since the early 2000s, it can be said that perceptions on education policies have started to change in North Cyprus and nationalism in education has started to be discussed. Although official Turkish spoken in Turkey was previously accepted as the superior dialect, the status of Turkish Cypriot dialect has started to change among Turkish Cypriots. The dialect has started to be used as a tool to create an identity separate from Turkey.

In 2003, a coalition government of the right wing and the left wing parties was formed. Following the elections, the new government started to carry out new amendments on the policy of language and its instruction. This attempt was never approved by the opposition parties.

This new ideology in North Cyprus has affected education. First, localization became the primary goal in the textbooks to be used at schools. Second, the Greek language has been included in the curricula for the first time since the end of the war. Third, not the teaching of English, but the medium of instruction in English language has been weakened in the schools. In the previous ideological framework, the compatibility with Turkey was the principal aim, both in governmental policies and in education language policy to be used in North Cyprus (Kızılyürek & Kızılyürek, 2004). However, compatibility with Turkey, procuring peace in Cyprus, bringing the Turkish Cypriot culture forward, and accession into the EU have become the official policy in the new ideology. Accordingly, new ways of developing a Turkish Cypriot identity in society through education have been sought. To this end, Turkey has been recognized as one of the neighboring countries (MEB, 2005-a: 18), whereas in the previous educational program, local values were neglected. The rightist parties never supported the new government's policy changes in education, adhering to the old educational policies. Such views can be seen in the 4th National Education Council, which was organized to restructure education (MEB, 2005-b, MEB, 2005-c). Some groups within the council who did not support the EU or the new educational policies emphasized protecting the Turkish national values and increasing the quality of teaching. This debate is still going on.

Because of the aforementioned national policies, curricula and textbooks were identical to those used in Turkey. The textbooks are still brought from Turkey; however, endeavors to prepare local books have increased to realize ideals such as "the acquisition of Turkish Cypriot identity and cultural values." For the sake of localization in education, in the 2004-2005 academic year, apart from the Turkish Literature course, the Turkish Cypriot Literature (TCL) course was taught in lyceums for the first time in grades 9-10. It can be said that the changing ideology has been effective in the inclusion of the TCL course (Pehlivan 2007). These change attempts are reported in a document showing the views of the largest partner of the government (the left winged party), which covers the changes in the curricula and the inclusion of local literature and artwork in education. In the document, it is also stated that, "The preparation, printing and distribution of textbooks with new contents to our schools must be realized" (MEB, 2005-b: 32).

The fundamental objectives of the TCL course can be summarized as follows: the TCL course will introduce students to Cypriot Culture and Literature; the course will contribute to the recognition of Turkish Cypriot values; the course will demonstrate the similarities between TCL and Turkish Literature; and the course will contribute to the students' ability to realize the differences between the Turkish Cypriot dialect and the Turkish spoken in Turkey (MEB, 2005-d).

Preparing the beginner Turkish textbooks to be taught in the primary schools to 1st to 5th graders was another change made in the field of mother tongue education. These were prepared by the Turkish Cypriot Ministry of Education for the first time. These books covered some local texts, and the contents included subjects about Cypriot life, vocabulary of Turkish Cypriot dialect and geography of Cyprus.

The other change realized in the new education system was about the Greek language. The Greek language was not included in the instructional programs of any Turkish schools from the mid-1960s up until 2005. Even more, as mentioned earlier, in the years 1950-1960, speaking in Greek and using Greek words were strictly forbidden. On the other hand, in 2005, the importance of educating individuals with the mindset that the Greek language is the '*neighboring community language*' has been added to the fundamental educational objectives. It should be noted here that the Greek language is beginning to be taught as an elective foreign language course in some universities along with some secondary schools and some private institutions in North Cyprus. In addition, in the Karpaz area, a Greek school has been established in which the courses are taught in Greek for the first time since the war.

Though Greek Cypriots living in the North were provided with the right to be educated in their native language, it is not possible to talk about similar regulations for other minorities. Maronites who are bilingual or trilingual local minorities (Aramaic and Greek; a limited number of Maronites can also speak Turkish) now runs the risk of losing their native languages and continue education in the South (Bielenberg & Constantinou, 2010).

There are two types of minorities in North Cyprus with a first language other than Turkish: Maronites, English and Greek Cypriots who have been on the island for centuries and living in the North; and minorities who migrated to the island at a later date, particularly since the referendum following the Annan Plan, majority of whom are from England (6476), Bulgaria (1963) and Turkmenistan (1795). According to the latest census, there are 21409 migrants who moved to the island at a later date (Devlet Planlama Örgütü, 2011). The children of those who live on the North attend Turkish state schools or schools where the medium of instruction is English. This may lead to a number of problems and might negatively influence academic performance.

In the new education system, there are arrangements about instruction in the English language. At the beginning, an effort was made to minimize the impact of English, but eventually, this faced strong opposition by the society and parents instruction in English was not abolished, but limited in schools. This was implemented as follows:

- instruction in the English language is prohibited for grade 6 in secondary schools.
- there are limitations for the medium of instruction in the English language for grades seven and eight.
- the 'college' system in high schools is sustained.

The coalition lost the last election held in 2009. The largest opposition party, which has a more nationalistic philosophy, won the election. Therefore, the new government made some changes in education. The old "college" system was brought back. Schools providing education in English were formed again for grades six to eleven. Efforts of localization in textbooks were ceased. However, textbooks of the mother tongue which were written in the previous period are still being used today. The new government did not change the TCL course, leaving it as it was before. Greek courses were continued in some secondary schools during the new government.

In the period from 2009 to 2013, Turkish nationalism regained importance with the new government, but it can be questioned whether this is reflected in the policy of medium of instruction in an organized manner. The new arrangement brought to the foreground instruction in English just as before; the mother tongue, Turkish, was not reflected into localization.

The notion of Cypriotism as an ideology was mentioned again in the 5th National Education Council leading to a number of decisions particularly with regard to first language education (Milli Eğitim Bakanlığı, 2014).Today, disputes about the degree of localization of education in North Cyprus or the adaptation to Turkey still continue. As these disputes continue, a new step was taken in 2013 in Cyprus for the first time. First time in history, Turkish Cypriots ran a project to prepare their own curriculum. With the previous attempts at localization confined to text books and syllabi only, to date Turkish Cypriots did not have a full curriculum covering all courses. Within the framework of *Temel Eğitim Programları Geliştirme Projesi* (Elementary Education Curriculum Development Project), all programs and syllabi were localized. The project is currently at the piloting stage. With the aim of finding a solution to the problem of identity and localization, active citizenship was integrated into the programs with equal emphasis given to localization and harmonization to Turkey. Raising awareness for other cultures and languages was also among the main priorities of the program (Milli Eğitim Bakanlığı, 2015).

Medium of Instruction Policies in Turkish Cypriots and Instructional Technologies

There is no doubt that technological developments have an impact on the life order and education systems of societies. The education enriched by information and communication technologies contributes to changes in the learning perception and behaviours of students (Yang, Yu, Gong, & Chen, 2017) in addition to the development

and dissemination of language policies. Moreover, printed materials are important tools for coding, adopting and disseminating the official language (İmer, 2001). From that perspective, instructional technologies are then considered to be an important tool in the dissemination and adoption of medium of instruction policies among the Turkish Cypriot community. Consequently, the fact that various authors state the influence of Turkish media on the standardization of the Turkish Cypriot dialect supports this conclusion (Caner, 1996; Pehlivan, 2009). It should be noted here that the concept of instructional technologies in this study are mostly handled in terms of instructional material used in education.

During the Ottoman Empire period, a unique education system could not be established on the island due to the influence of Turkey (Litvayalı, 1999). The development of instructional technologies in the Turkish Cypriot community is dependent on Turkey. During this period, generally textbooks and other instruction materials came from İstanbul. Since the early times of the Ottoman period until the mid-18th century, the education at elementary schools and *medrese* was established on the basis of teacher oriented methods and completion of textbooks. Tables, writing sets, inkbottles, and pencils made of straw, paper and ink were the main course materials (Göktaş, Gedik, Karoğlu & Çağıltay, 2009). The instructional materials of the Ottomans were written in Ottoman Turkish. During the British administration period, the Turkish Cypriot community followed the developments in Turkish education; the principals and some teachers were appointed from Turkey; Cypriot teachers were trained in Turkey; the instructional materials were brought from Turkey; all of which indicate that similar developments were experienced in Turkey in terms of the development of instructional technologies in Cyprus.

In the 18th century under the Ottoman Empire, developments in science and technology were not reflected in education. The same situation was also observed in the Turkish Cypriot community. When the British arrived on the island, they found that the developments in science and technology which occurred in the 18th century, were not reflected in education. Such findings were found in the education reports that they wrote. For instance, Talbot and Cape (1913) noted in their reports that there was a lack of main subjects such as arts, music, physical education and so on. At the Turkish Cypriot primary schools and the education was insufficient in terms of both theoretical and practical aspects.

In the late 18th century a number of changes were made in terms of education in the Ottoman Empire. The efforts towards the modernization in education were reflected by the methods and techniques used, as well as the course materials. The innovations introduced in the instruction methods were comprised of aiming to avoid memorization, applying research based instruction methods and using blackboards, benches, dictionaries, maps and globes as the course materials (Göktaş et al., 2009). Cyprus was mainly under the administration of the British during that period. However, the developments in education and instructional technologies were applied in the Turkish Cypriot education system, even if it was late (Özkul, Tufan & Özsezer, 2017). During the years that the Ottomans in Turkey followed modernization in instructional technologies, the Turkish Cypriot Council, under the British Administration decided to use textbooks brought from Turkey in schools. Although some local teachers wanted to write textbooks, such demands were rejected (Behçet, 1969: 86).

During the years in which the Republic of Turkey was founded, efforts to adapt the changes of medium of instruction policies in Turkey were reflected in Cyprus as well, regardless of being under the British Administration. At that time, the biggest revolution regarding instructional technologies in Cyprus was the use of textbooks written with Latin characters in schools (Behçet, 1969; Özkul & Akcansoy, 2008). Accordingly, it was noted that the introduction of textbooks written with the new alphabet was very popular and teachers were providing courses concerning on this reform at that time (Özmatyatlı, 2012: 83).

The British encouraged the bringing of instructional technologies from the Ottomans and the Republic of Turkey, since such philosophy existed as to develop the Turkish education system and instructional technologies specifically served the efforts of Westernization. However, it would be wrong to consider the modernization in education during the British administration as a result of the modernization efforts, only in relation to the Ottomans and then the Republic of Turkey. Özkul et al. (2017) emphasize the significance of adding modern subjects to the primary school curricula, applied by the British in terms of the modernization of education in Cyprus. In that period, the difference to Turkey with regard to instructional materials was that books were brought from England both for English learning and education in the English language. The British brought textbooks from England in order to use them at school, providing medium of instruction in English and English lessons (Behçet, 1969). Consequently, this situation may have contributed to the popularity of English among Turkish Cypriots. In addition to this, there were also some efforts for the preparation of local books in Cyprus. The writing of a Cyprus geography textbook in Cyprus is an example of this struggle.

Due to the nationalism movements in Cyprus, from 1931 the bringing of books from Turkey was prohibited by the British administration.

By the end of British administration, the introduction of instructional technologies from Turkey and harmonization with Turkey in terms of instructional technologies had become much more liberated. This fact might be also understood from the decisions of the Education Council. The practices in instructional technologies in

Turkey were adopted in the same way, and in addition to the textbooks, laboratory equipment and books for libraries were brought (Behçet, 1969).

The 1960s and 1970s saw a period of change in Turkey with regard to the development of instructional technologies (Akkoyunlu, 2002; Turkmen & Pederson, 2005). The 1960s and 1970s coincide with the years of war and the efforts to establish a new state in Cyprus. During this period, although the dependency on Turkey was the major axis of the medium of instruction policies in the Turkish Cypriot community, developments in instructional technologies in Turkey were not completely adopted in Cyprus. During those years, it was difficult for the Turkish Cypriot community, who were deprived of educational opportunities, to adopt the instructional technology developments in Turkey on the island. Efforts such as the use of television as an educational aid in Turkey during the 1970s (Akkoyunlu, 2002; Turkmen & Pederson, 2005), had not reached the island.

In the 1980s and 1990s, computers, and later in this period the internet, started to be used widely in primary and secondary schools in Turkey respectively (Akkoyunlu, 2002; Turkmen & Pederson, 2005). However, such developments were not reflected in the primary and secondary education of Cyprus. Such a reflection of computer technology in education was realized later on. The education was textbook oriented (Çağlar & Reis, 2007) and books came from Turkey, except for local issues such as the history of Cyprus.

While developments in computer technologies and the internet were not reflected in the primary and secondary education in the 1980s and 1990s, efforts such as the use of computer and the internet, distance learning and so on in Turkish universities (Akkoyunlu, 2002; Turkmen & Pederson, 2005) were followed in the higher education sector of North Cyprus. Following the establishment of the Anadolu University Open Faculty in Turkey, an office for the Open Faculty was also opened in Cyprus. In Cyprus, the internet was first used by the Eastern Mediterranean University at the end of 1980s.

The use of technology had become one of the basic skills of the education programme launched in Turkey in 2004 that takes the constructivist education approach as its foundation. During that time, localization efforts were introduced in the education system of Cyprus. In 2003, the primary schools textbooks were printed in Cyprus as a result of localization policies; yet no other material was prepared other than those textbooks. Moreover, this authenticity has not been reflected in other education levels. There were complaints about the insufficiency or lack of laboratories for physics, chemistry, biology and science in addition to the insufficient infrastructure of technology in vocational schools (Devlet Planlama Örgütü, 2005). Although the primary school textbooks were written in Cyprus, the textbooks for the secondary schools were from Turkey. In Cyprus, the non-adaptation of instructional technologies written with methods suitable for the constructivist approach created inconsistencies in education. For this reason, it can be said that book-based education, which is based on memorization, continued until the last term in North Cyprus (Milli Eğitim ve Kültür Bakanlığı, 2017).

The non-adaptation of world developments in primary and secondary education on the island had caused a need for modernization in the instructional programmes and technologies. Consequently, new primary school programmes and associated course materials were prepared within the framework of the Basic Education Programme Development Project in Cyprus. Computer and Communication Technologies were one of the six basic skill fields of the New Basic Education Programme (Milli Eğitim ve Kültür Bakanlığı, 2017). In parallel with this, the textbooks and teacher guidelines were prepared and applied at the existing schools. On the other hand, the adaptation of recent information and communication technologies (ICT) in Turkey such as the Fatih project (ICT) into the education system (Aydin, Gürol & Vanderline, 2016) could not be properly integrated into Turkish Cypriot primary and secondary education. Tezer and Karasel (2009) point out that, according to the teachers, the deficiency of technological equipment in the primary schools of North Cyprus is the most important factor that affects the process of technology integration into education. Consequently, the Ministry of National Education and Culture should provide the necessary technological equipment and personnel to repair equipment and provide training for the use of technology.

Consequently, the degree of harmony between education in North Cyprus and Turkey has been increasing to date. Since the 1970s, such harmony, in terms of the instructional technologies, had been limited with the supply of textbooks, laboratory equipment and so on in Turkey for primary and secondary education. Modern instructional technologies, such as the use of computers in education, computer assisted education, distance education, the use of the internet and so on, were not reflected in the primary and secondary education systems as should be.

CONCLUSION

From the time when Turks settled on the island to this day, a miscellaneous medium of instruction policies have been applied in relation to changes in rule or governments. From time to time, either Turkish or English has been in the foreground as the official language. However, Cypriot Turks have always followed Turkey for their policy of medium of instruction regardless of different perspectives. The Turkish of Turkey has always been viewed as the orthodox and prestigious language for Cypriot Turks (Hadjioannou, Tsiplakou & Kappler, 2011). From that

perspective, instructional technologies are then considered to be an important tool in the dissemination and adoption of medium of instruction policies among the Turkish Cypriot community. Even during the British rule, the effort of the people of Cyprus to shut down the lyceum English section (Nesim, 1986: 359) is an indication that Turkish is the preferred language. Nonetheless, the medium of instruction in English brought on by the British colonization system and the prestige of such schools has not lost its importance. Naturally, this is not due to loyalty to Britain in Cyprus, as is made clear by the fact that since the early 1990s, courses related to British culture have been done away with. Currently, the rationale for the medium of instruction in English in North Cyprus is to raise individuals who can keep in step with globalization.

In fact, when such developments in Turkish Cypriot's educational system are considered, similarities with some colonial countries like Taiwan, Singapore and Hong Kong can be seen. Most likely, the authorities in these countries have changed their educational policies, programs and course books due to their location and their policy of dedication towards their motherland. Through different policies, there have been modifications in the content of the language and literature courses (Tan, 1997; Adamson & Lai, 1997; Williams, 2006; Law, 2002). Therefore, today, the consistency of the educational policy of the Turkish Cypriot community is still an issue of debate. As seen in the countries mentioned above, consistently changing authorities can create new modern policies or can revert to traditional systems. Undoubtedly, for North Cyprus, this remains to be seen.

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