

Historical development of the school for deaf children which was opened in Cyprus under the British Administration

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Abstract In this paper, the School for Deaf Children that was opened under the rule of the British Administration in Cyprus is examined. The school was opened in the 1953–1954 academic year and became the second private education institution on the island. Additionally, it was a mixed school that served both the Greek and Turkish communities. Although the school was initially opened with contributions from the Rotary Club, it continued to provide educational services with funds from the British Administration, students' parents and voluntary contributions. During the period of mixed education, the school could not adopt a fully settled structure in terms of the building in which it was located and was moved to different areas during that period. In the period when the British government transferred responsibility for the education on the island to the Greek and Turkish communities, the school continued to provide services on a mixed basis. However, after the events of 1963, the Turkish teachers and students began to leave the school. Today, it continues its activities in southern Nicosia, whereas in the northern part of the island, the Lapta School for People with Hearing and Speaking Disabilities was opened in 1975 in order for Turkish students to continue their education. The present study is supported with information obtained from Education reports and Cyprus Gazette resources as well as national and international works and verbal resources.

Keywords Person with hearing disability · Mute · Special education · Cyprus · History of education

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1 Introduction

An individual is considered to have a disability when a certain part of the body or an organ cannot perform its functions adequately. Depending on the disability, an individual may not be able to hear, see or learn to the same level as other people. When these limitations restrict the social life of the individual (education or working life) the person not only has a physical impairment, but there are also barriers restricting their options in the society (Kırcaali 1998). Disabilities can be present at birth or can develop later in life due to an accident or disease (Çınarlı 2008). People with disabilities can find a role in society like other individuals through special education, which is a type of education designed specifically for people with disabilities and their different physical, mental and social characteristics (Kulaksızoğlu 2007). It is known that the situation of people in need of special education has changed in different periods throughout history and over time, the living standards of these people have increased and they have become integrated into society. However, there have been periods in history when people in need of special education were not given the opportunity to lead lives of high quality.

In primitive times, an individual could be accepted in the society based on his/her qualifications and the ability to live independently. In the past, individuals who were not sufficient in terms of maintenance and self-protection were excluded from the society and it was believed that they could not be beneficial to the society as they were not capable of living on their own and were dependent on other people (Aral and Gürsoy 2009). It is known that in the early ages, visually impaired people were excluded from society and were subject to unfavourable living conditions. In some ancient societies, children born with visual disabilities were even killed (Yücel 2011). The emergence and popularisation of monotheist religions encouraged people to perform good deeds and refrain from committing sins, as a result of which people began to show pity and offer protection towards people with disabilities. In sacred religious books in particular, the belief that acting benevolently towards the sick, disabled or poor people was the will of God was being promoted and tolerance was developed towards people with disabilities in the society, as a result of which temples became institutions that provided shelter such individuals in society. Thus, religious institutions began to establish care centres through foundations and donations (Aral and Gürsoy 2009).

In the light of these opinions, in eighteenth century Europe, schools were opened in different branches as a result of the progress in both theoretical and practical education. After this time, progress was made in overcoming the obstacles in front of people with seeing, hearing and speaking disabilities (Gündüz 2014). The first school for deaf and mute children in Europe was opened in France in 1755. The founder of the school, the Abbé Charles Michel de l'Épée, developed an alphabet consisting of hand and finger signs so as to ensure that mute people could communicate with their environment. The special education schools opened in France and Britain were soon followed by special education schools in Germany, Austria and Russia and the interest in special education accelerated rapidly throughout Europe (Aral and Gürsoy 2009; Yıldırım 1997).

In the Ottoman State, effort was paid to help people with disabilities based on the feeling of compassion. These people tried to earn their living with the help of their closest relatives, by begging or by performing folk songs at festivals or weddings (Gündüz 2014; Yücel 2011). In the Ottoman society, the situation for deaf and mute people was slightly different to that of other people with disabilities. The most fortunate deaf and mute people served the Sultan, members of the dynasty and statesmen at the court under the title

“*Bizeban*”. The deaf and mute people were preferred in the court as they were unable to speak with external actors about important issues discussed and the critical decisions that were made in the court. While performing these services, the mute people communicated with the Sultan and other statesmen with special signs and transferred orders rapidly to the required places. Additionally, it is known that mute people entertained the Sultan by acting as clowns just like the dwarves and also served as hangmen (Özcan 1994).

In the Ottoman State, it was not until the late nineteenth century that consideration was given to the education of people with disabilities. The first school for people with disabilities was opened in 1889 for educating deaf and mute people under the initiative of Ferdinand Grati, the principal of the Istanbul Hamidiye Trade School. In these schools, students were accepted without discrimination based on religion, nationality or gender, and courses were given on Turkish and French reading and writing, pronunciation of frequently used expressions, catechism, calligraphy, maths, geography, drawing, ethics and gymnastics. However, due to financial difficulties and state bureaucracy, these schools were forced to frequently change buildings and could not continue to provide education with discipline. In 1915, a regulation was enacted on the deaf, mute and blind people which was not successful; thus, the issue of special education remained unsolved until the period after the establishment of the Republic. In addition, in other areas of the Ottoman State, the Thessaloniki School for the Deaf and Mute and the İzmir School for Mute were opened towards the end of nineteenth century and education was given to people with disabilities (Ergin 1977; Günay and Görür 2013; Gündüz 2014; Yıldırım 1997; Yücel 2011).

2 School for the deaf

Under the administration of the United Kingdom, the School for the Deaf was the second special education school opened after the St. Barnabas School for the Blind (Ozkul et al. 2017). Weir (1952) explained the general features of children with disabilities and reports in his work titled *Education in Cyprus*, revealing that children were separated into two general groups based on physical and mental disabilities. He conveyed his ideas on the type of school for disabled people and its teaching staff. According to Weir, the parents, teachers and school principals stated that a group of experts would be needed for children in need of special education. Weir continued as follows: *the opinions to be given by experts should be the final opinion about the type of school at which the disabled child will be enrolled, and examination and student evaluations should be made at required intervals in order to decide whether the environment of the student should be changed*. Additionally, Weir criticized the lack of any practices in the island for people with disabilities as follows: *In Cyprus, too little has been done to lay the grounds for determining the mental abilities of children. Examining a lot of, even thousands of cases, a number of mental tests were standardized but as the standard interval is very narrow, it cannot serve as the final test* (Weir 1952).

The education report for the 1952–1953 academic year includes information about people with hearing disabilities under the title “handicapped children”. According to this report, with the help of the Rotary Club, a male teacher was sent to England for training on the education of children with seeing and hearing disabilities. The teacher who was sent out for training later conducted a study in Cyprus, which concluded that 305 children were partially or totally deaf at birth and 51 students became deaf later in life. These findings that the number of people with hearing disabilities was so high

emphasised the need to open a school to provide education for such people in the society. Based on the contributions of the Rotary Club, the School for the Deaf was opened in Nicosia in 1953–1954 and started its first academic year (Sleight 1954). Another piece of information which can support this expression can be found in the 10 November 1953 issue of C.M.C. Welfare News Newspaper. In the newspaper, a news item was printed with the headline “*three deaf and mute children are going to the recently opened School for the Deaf from the C.R.C. mining area*”. In the content of the news, information was given on the students who would study at the school in the area and the contributors to the foundation of the school were mentioned along with information on the faculty members of the school. The content of the news is as follows:

Zenovia Haralambus (Karaku), Kemal Fehmi İbrahim (Karadağ) and Dimos C. Constantinu (Lefke) are going to the new school opened on November 2nd in Nicosia for the deaf and mute. Two of these three children are children of servants. Zenovia became deaf at the age of seven and he has been increasingly losing his ability to speak. Kemal and Dimos are deaf and cannot hear what others say; thus, they cannot speak. At this new school, speaking and understanding speech from mouth and lip movements will be taught. At the same time, most of the other courses taught at elementary schools will be taught. They will continue at this school until the age of 16. Between the ages of 16 and 18, they will work at the workshop.

The first initiative in the foundation of this school which responds to a significant need, came from the Nicosia Rotary Club, which is an international organization with the purpose of serving other people. Believing that there is a need for educating the deaf and mute people, the club donated a scholarship of 300 lb for the purposes of training of a teacher in England on the education of deaf and mute people.

A young and energetic elementary school teacher, Mr. George Marko was chosen with the help of Education Office who received education in English universities for a period of three and a half years. He is fully qualified for the principal position to which he has been assigned today. A Turkish man and a Greek woman are helping him. A total of 21 students have been enrolled from different areas of Cyprus and will be boarded. The Nicosia municipality has allocated a temporary building which was repaired with municipality and government funding. Most of the expenses will be covered by the Nicosia Rotary Club and the government. In addition, the Greek Mining Company will also provide some funding. The parents of all students will make payments for the subsistence of their children at the school based on their income.

Everyone from the C.M.C. area will share the happiness of Zenovia, Kemak, Dimos and their parents. When they finish the school and return to their villages, they will be able to speak in their own language and easily understand what they are told. At the same time, they will be prepared to live a normal life when they return to their village (C.M.C. Welfare News Newspaper 1953).

According to the newspaper report, the school had the capacity to provide boarded education to 21 students at the time it was opened. These students would receive their education at the workshop between the ages of 16 and 18. Again, according to the news published in the newspaper, there were two teachers and one director at the school when it was opened. In addition, most of the expenses of the school were funded by the Rotary Club and the government, whereas the remaining costs would be met by the Greek Mining Company and the students' parents.

In the first section of the 1953–1954 British education report, which bore the title *Handicapped Children*, it was reported that the School for Deaf Children was opened in January 1954. It was stated that the Nicosia Rotary Club concluded a contract of 3 years to found the school and maintain its buildings. The municipality donated buildings without requesting any rent, and the government provided all fixed assets, equipment and teachers. In addition to the foregoing, it was reported that the education staff consisted of two male and one female elementary level teachers (Sleight 1955).

It was written that there were 22 students at the school, which included both Turkish and Greek students. Some of the students who were totally deaf and suffering from mental problems reached the level where they could read a few sections from their books to the visitors who visited them at the end of the year (Sleight 1955). It is understood from the information given in the report that there were also mentally disabled students at the school. The exact number of Greek and Turkish students at the school was not given. In addition, it contradicts the newspaper report that stated that there were 21 students at the school in 1953. The report also informs that speaking, speaking-reading and language teaching were offered at the school. As understood from this information in the report, mentally disabled students were also educated at this school. Based on this information, it can be claimed that the education at the school was not only limited to students with hearing disabilities and that it also included children with mental and speaking disabilities. Another piece of information in the report is that the Amplivox Group¹ made contributions to ensure that the students could hear. In the curriculum of the school, drawing, handicrafts and physical education was provided. For students with fewer disabilities, maths was taught at normal levels similar to the teaching given to other elementary school students. It is written in the report that all students but two were boarded. Finally, the report informs that expert doctors visited the school on a regular basis. However, the exact number of doctors and the intervals between their visits are not provided (Sleight 1955).

Another piece of important information about the school is that in the document signed by the principal of the school for deaf children, G. Markou, it was reported that a Turkish teacher, Doğan M. Niyazi, began working as teacher at the School for the Deaf in September 1954. In the same document, it was also reported that Doğan Niyazi was liked by students and parents due to his benevolent, sympathetic and tactful nature. In addition, the school principle reported that more advanced education could be given to Doğan Niyazi about deaf teaching methods and that language standards in the Turkish section of the school could be raised (“Appendix 1” section).

In the 1956 Cyprus Gazette, it was reported that the students attending the school for deaf children had the right to free access to health services (Cyprus Gazette 1956). The English education report written by 1956–1957 Tudhobe states in the first section under the title “school for deaf children” that the school for deaf children was completely taken over by the Department of Education. The report also mentions that the number of students increased from 40 to 62 in that year, 55 of whom were females and 7 of whom were males. The school building was inadequate for such a large number of students, as a result of which, three ward buildings were rented from private persons. In addition, it was reported that the teaching staff of the school was increased from 3 to 5, and 1 principal and 4 deputy principals were actively employed. According to Tudhobe, due to the inadequacy of the

¹ Amplivox Group is still active today as a company producing hearing devices and sound systems for people with hearing disabilities (<http://www.ampli.com/>, accessed on 15.12.2015).

school buildings, it would be necessary to move the school for the deaf to a more favourable location the following year (Tudhobe 1957).

Under the title “tenders” title in the 1957 Cyprus Gazette news, it is reported that a tender was organized to purchase a washing machine and a sewing machine for the Nicosia School for the Deaf. The news mentions that the bidders could apply to the Nicosia Education Director at the Treasury before 10.00 on 9 November Saturday 1957 (Cyprus Gazette 1957). According to the health report published in 1957, it can be seen that Doğan Niyazi went to England (“Appendix 2” section). In addition, the interview held with the son of Mr. Niyazi’s son reveals that he received training on teaching deaf people at Manchester University (Jayde 2017).

The 1957–1958 British education report written by Lightbody (1959) stated under the title “School for People with Hearing Disabilities”, that as of the 1957–1958 academic year, the school had move to a new location due to an emergency. The reason for this necessity was explained in the 1957–1958 British education report as the insufficient infrastructure of the building in terms of accommodation and physical conditions. In addition, in the 1953–1954 British education report, it was stated that the school contract was made for 3 years in order to establish the school and to ensure that its maintenance requirements were met (Sleight 1954). It is also believed that after the school contract ended, the school had to move to another location. According to the 1957–1958 report, in February of 1957, the school moved to the Omorfo (Morfou) Teacher College, which was used as a teacher training school (“Appendix 3” section). The report also mentions that a new school was being built for the Omorfo Teacher College.² Furthermore, the report also mentions that the quality of the School for People with Disabilities improved after moving and states that in addition to the secondary level for students, departments with commercial value such as design, home economics, carpentry and tailoring could be opened within the school. In addition to the studies conducted on students with hearing disabilities, the report also informs that a board of consultation to act as the management team with one director and six managers was established in March of that year. Due to the positive results of the studies, the number of students enrolled at the school increased to 60 (with 36 males and 24 females) and the education staff consisted of 1 principal and 6 teachers. According to Lightbody (1959), the goal was to increase the number of students at the school to 70 in line with the prevailing financial conditions.

According to news in the Cyprus Gazette in 1958, 4 female or male teachers would be recruited to work at the school. The salary for these positions was determined to be £426, which would be subject to £24 to £642 increase annually. The salary would be determined according to the annual inflation rates and it was stated that the inflation rate that year was 25 percent. According to the news, the tasks and responsibilities of the teachers who would start working for the school were to educate and supervise the students, perform administrative tasks and, when needed, stay at the school. The news reported that the desired qualifications were a valid teaching certificate, experience in teaching deaf students and British citizenship. In addition, the teacher candidates were

² A new school was built in the south of Nicosia in 1958 with the purpose of serving the female and male students of both communities. However, due to the incidents in 1958 between two communities, it became impossible to provide education to Turkish and Greek students together. For this reason the new building was totally given to the Greeks and a new building was allocated to Turks in terre santa close to Paphos Gate. Accessed on 1.2.2016. <http://www.aoa.edu.tr/page.aspx?id=125>.

urged to file their application with the Head of Department of Government Organization by 27 December 1958 (Cyprus Gazette 1958).

According to Behçet (1969), the number of students in the 1958–1959 academic year increased to 65, with 50 Greek and 15 Turkish students. A news item in the 1959 Cyprus Gazette revealed that a vacancy was opened for recruiting staff to the school. In the news, it was stated that the salary of the staff to be recruited at the Morphou School for People with Hearing Disabilities was set at £354, which would increase by £18 to £426 and £24 to £522 with annual increases thereafter. The inflation difference would be paid in ratios approved by the government and the existing ratio would be 28.5% of the salary. The qualifications sought in the staff to be recruited were education, institutional management education and knowledge of principles. The responsibilities expected from the staff were being de facto responsible for the health of the students and staff of the School for Deaf, supervising clothes, laundry and food, dealing with minor disturbances and dealing with minor illnesses, providing first-aid when necessary, supervising the purchase of food and being responsible for the store and clothes. In addition, the news also reports that the deadline for filing an application with the Director of Education was 11 July 1959 and public servants were advised that their applications should be sent via the Head of Department (Cyprus Gazette 1959).

Another piece of news in the Cyprus Gazette of 1959 was about a tender opened for purchasing an electrical washing machine for the Morphou School for the Deaf. The details of the tender indicate that bids had to be delivered to the school principal before 10.00 on 21 February 1959 (Cyprus Gazette 1959).

According to the translation by Feridun (2011) of the education report written by the British education director Lightbody in 1958–1959: *The 1958–1959 academic year was like no previous years in the records of the Education Department. This year was full of terrorist attacks and inter-community tensions, so it was difficult to believe that education would continue under such unimaginable circumstances. But it did.*

The British government wanted to establish three education departments, namely the Cypriot Greek Education, Cypriot Turkish Education and Secondary Education Services Departments. It is seen that this initiative was taken after the London Agreements signed in 1959. Indeed, it can also be seen that that the Secondary Services Department took the Turkish-Greek mixed schools in Cyprus under its protection. In this sense, the school for the visually impaired (Saint Barnabas) and the school for people with hearing disabilities were placed under the authority of the Secondary Education Services Department (Feridun 2011).

Doğan M. Niyazi, who was teaching at the Omorfo School for the Deaf, wrote a letter to the Turkish Education Directorate on 4 February 1961 about the general conditions of the school and the separation of the school building. On 22 February 1961, the Turkish Community Council Chairman R. R. Denктаş sent a letter to the Republic of Cyprus Vice President, Dr. Fazıl Küçük, stating that the school should be separated into a different building. From these letters, it is possible to obtain information on the general circumstances of the school during that period. In particular, this knowledge is provided by the letter from Doğan M. Niyazi dated 4 February 1961, which was attached to the letter by R. R. Denктаş sent to Dr. Fazıl Küçük.

In Doğan M. Niyazi's letter dated 4 February 1961 to Turkish Education Directorate, he stated that a separate Turkish school had to be founded due to the following reasons:

- (a) To be able to read the lip movements of hearing people,
- (b) To be able to speak and understand each other,
- (c) To be able to use what they have learned among both hearing and non-hearing people.

These are surely impossible at schools where Greeks and Turks are taught together. Young children do not pay too much attention to religious and national differences and feel the need to play together, as a result of which Turks and Greeks are playing. And we are letting them, as it is not true to discriminate at school where they are together. However, as the majority are Greeks, Turkish children are consorting and learning their language, as a result of which the Turks are suffering more harm.

2. We are obliged to follow the Greeks at this school who are different from us in terms of religion and language.
 - (a) Holidays are arranged according to the feasts of the Greeks.
 - (b) Our national days are not determined.
 - (c) In the sleeping quarters where Greeks and Turks are mixed, there are crosses or images of Jesus above the beds of the Greek children.
 - (d) The carpenter and tailor who are employed to teach art to the children are Greek. Thus, Turkish children receive almost no benefit from them.

3. Turks mixed with Greeks cannot provide any social benefits. There is almost nothing in Omorfo that interests Turks.

In cinemas: movies are shown in Greek and English.

Sports matches: between two Greek teams.

In the market: contact is only with Greek people.

In order for the deaf children to be raised normally, it is essential that they mix with people who can hear. Otherwise, this emphasises their deficiencies and they develop a feeling of inferiority, which, in turn, suffocates them in their loneliness. In order to prevent this situation, organizing ball games, tea parties etc. with other schools will be extremely helpful for the deaf children to grow normally. Unfortunately, this cannot be done in Greek circles.

4. The Turkish teacher who is working under the Greek Head teacher has no influence at all, which has a psychological impact on parents in regard to their children. As the Turkish child notices this problem, he feels responsible towards the Greeks more than Turks. When the future of our children is put in the hands of a Turkish teacher, only then their parents can live in peace. Many Turkish parents have refrained from giving them to the school as there were Greeks in attendance; they doubt that their children will fully benefit at a school where Greeks and Turks are mixed.
5. Greeks who are in the majority are always thinking about their own interests and show complete neglect towards Turkish children and people as a whole
 - (a) Hearing devices purchased for the school are used only by Greek students.
 - (b) Some jobs are given to some female students attending the school who work in the kitchen, cleaning, laundry and ironing. Quite a lot of Greeks are allocated to this kind of work, whereas not a single Turk is employed.

- (c) The writing notebooks procured for the school are printed in Greek printing houses. Although the scripts on these notebooks are in Greek, Turks are also using the same notebooks.
 - (d) The thousands of liras allocated to the school by the government are utilized only by Greek businessmen. All kinds of materials, food etc. needed by the school are procured only from Greeks. The situation was pretty much the same when the school was in Nicosia.
6. There are only 15 Turkish students at the school unfortunately, 9 boys and 6 girls. Their number could be much higher, but Turks are definitely prevented from increasing in number (T.C.M, 1961).

These claims made by Doğan M. Niyazi, a teacher at the Omorfo School for Deaf, show that deaf and mute children from the different communities were unable to obtain a favourable education under the same roof. In the 1960s, the majority of the island was Greek; Doğan Niyazi's report thus displays that the majority of the deaf and mute students at the Omorfo School for Deaf were Greek. Doğan Niyazi also claims that due to the fact that the majority of students at the school were Greek, the Turkish students were forced to adapt to the Greek students in terms of education. As stated by Doğan Niyazi, some problems were caused by the fact that in the Omorfo region during that time, the Turkish population was in the minority. Greek culture and language was dominant in social life, which served as an obstacle preventing the Turkish deaf and mute children from integrating with the society. According to Doğan Niyazi, another important issue was the discrimination between the Greeks and Turks at the school. Among the reasons for such discrimination was that the Turkish students were mostly assigned to support services. In this letter with which Doğan Niyazi discussed the problems faced by Turkish students, it can be observed that there were 15 Turkish students at the school, 9 of whom were males and 6 of whom were females.

The July 1962 staff list of the Republic of Cyprus gives information about the teachers who were employed at the deaf school. Accordingly, it can be seen that the principal of the school was G. Markou, who was born on 25.12.1924. It is stated that he was educated on teaching blind and deaf people. He was the highest paid member of staff at the school, earning 1020 Cypriot Pounds. Another educationist at the school was deputy principal, D. Niyazi, born on 20.2.1929, who reportedly also received education on deaf people. It was reported that he was the second highest paid teacher at the school with 666 Cypriot Pounds. Other teachers were Mrs. Persefone Pantelidou, deputy teacher, whose date of birth is not given, and A. Markides, born on 21.2.1938. Both teachers received a salary of 570 Cypriot pounds (Staff List 1962). There were four members of staff identified on this list, only one of whom was Turkish.

Behçet's 1969 dated study states that there were no students at both schools at time (Behçet 1969). It is therefore believed that after the fall of the bi-communal Republic of Cyprus founded in 1960, Cypriot Turks refrained from sending their children to mixed schools due to the events in 1963. The lack of Turkish students in both schools can be attributed to this reason.

The school moved to a new building again in 1970 and moved to the Alayköy (Gerolakkos) region. The current website of the school indicates that there were also wards and workshops in the Alayköy building (http://eid-scholi-kofon-lef.schools.ac.cy/data/uploads/documents/School_for_the_Deaf_Small_Booklet.pdf. Accessed on 20.1.2017).

In the 1975–1976 academic year, the Lapta School for Deaf and Mute was opened with 16 staff members. Children at the age of 7–18 received education at this school (Türk Öğretmen Koleji 1983–1984 Yıllığı (Turkish Teachers College 1983–1984 Almanac) 1984). Doğan Niyazi continued teaching at the Lapta School for the Deaf (Müdüroğlu 2017). Doğan Niyazi was even assigned as the head teacher on 18 October 1978 (“Appendix 4” section). Today (2017) there are seven special education institutions operated by the government in the Turkish Republic of Northern Cyprus. In addition, there are nine special education schools operated by private persons or institutions.

3 Conclusion

In the 1952–1953 education report, it is stated that with the help of Rotary Club, a male teacher was sent to education in England to receive advanced training on the education of children with sight and hearing disabilities, which is an indicator that the school was built on sound foundations in educative and administrative terms. In addition, the support provided by Rotary Club at the opening of the school was not negligible. The school began its education life in 1953–1954 years, and students belonging to both Turkish and Greek communities received education in a mixed manner, which is the greatest indication that the school was not intended to serve a single community.

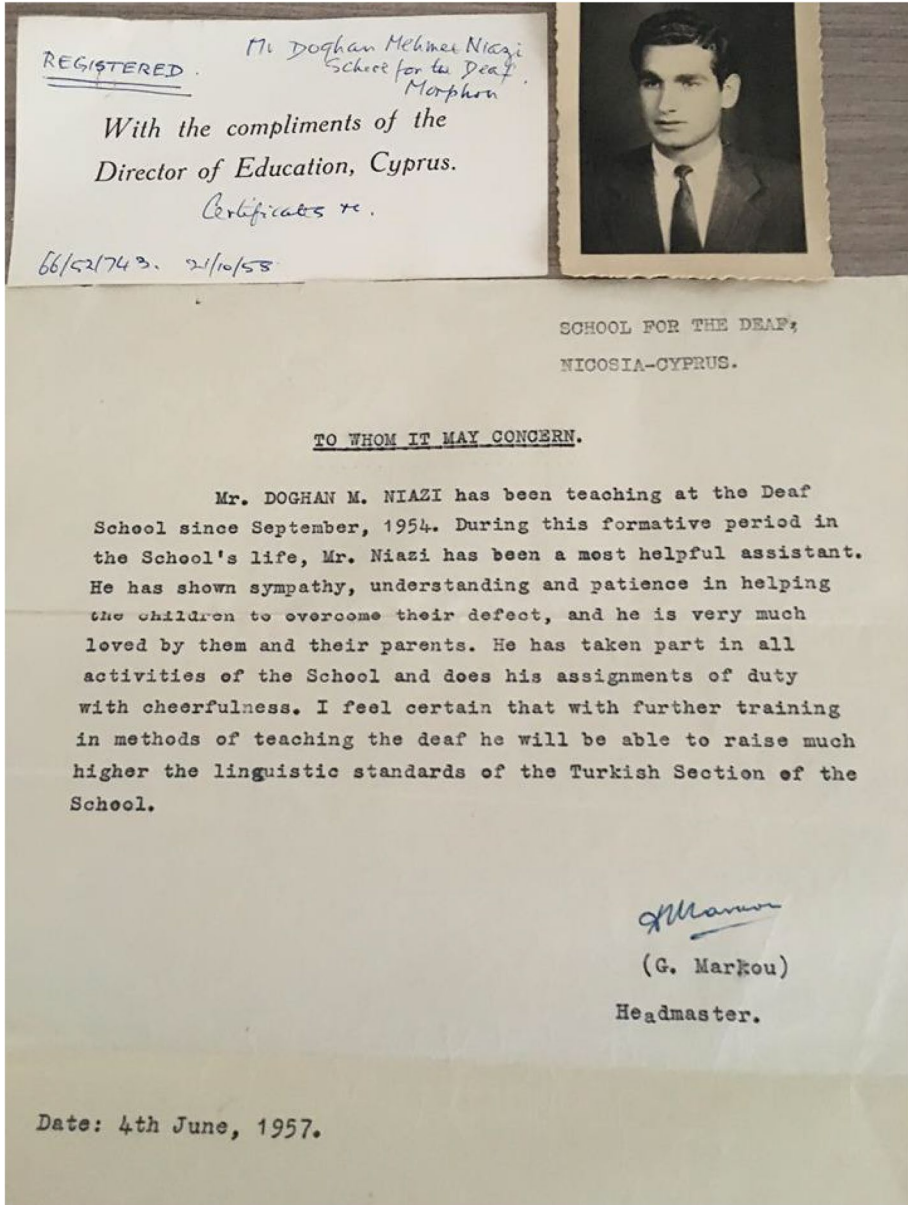
In addition, when the reports and newspaper news from period when the school was opened are examined, the ratio of Turkish and Greek students among the 22 students studying at the school was not stated. In addition, it conflicts with the newspaper news which gives the number of students as 21 in 1953. The number of students at the school increased to 62 in 1956 and 65 in 1959. The reports also state that speaking, speaking-reading and language education was offered at the school. This piece of information in the report makes it evident that students with speaking disabilities were also educated at this school. Based on this premise it can be claimed that the education was not only provided to students with hearing disabilities, but also to students with mental and speaking disabilities. An overview of the general curriculum of the school shows that there were drawing, handicrafts and physical education classes in addition to maths classes, albeit for students whose disabilities were less severe. In addition, the school did not refrain from acquiring the equipment needed to increase the education quality of the disabled students and the school students also had free access to health services.

Another important piece of information about the school is that a Turkish teacher, Doğan M. Niyazi, began working at the school for the deaf as teacher in September of 1954. The manner in which Turkish students received education in the absence of a Turkish teacher at the school for students with hearing disabilities is a subject of interest.

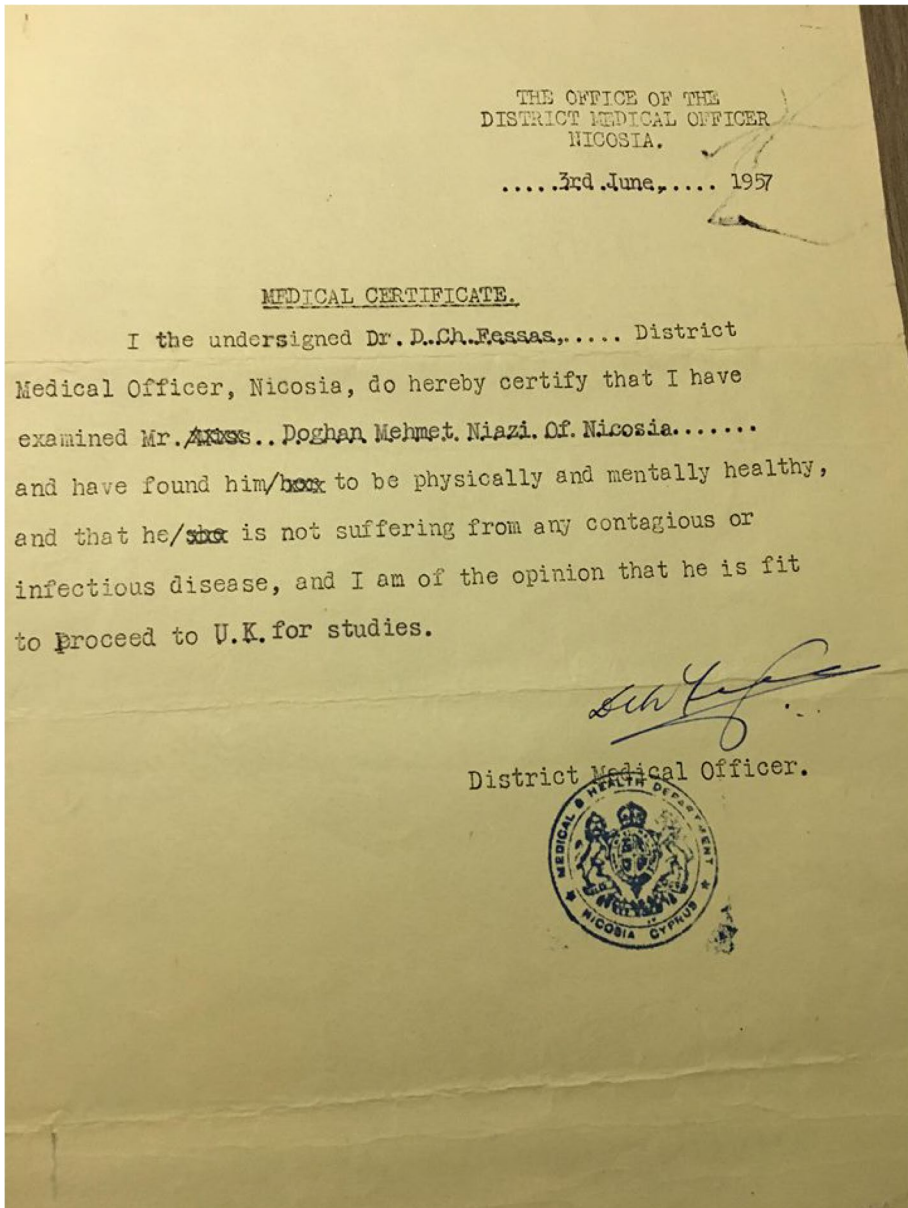
In February 1957, the school moved to Güzelyurt College, which was used as Teacher Training School. In 1970, it moved to the Alayköy (Gerolakkos) region. This shows that the school could not be located in a single building for an extended period. In addition, the obtained written and printed resources show that different names are used for the school. Accordingly, the school was called the Handicapped Children, Deaf Children or Morfou Deaf School at different times. Finally, after the education services were transferred by the British to the Greek and Turkish communities on the island, the school for students with hearing disabilities was operated as a mixed school. After 1963,

when problems arose between the two communities, the Turkish students left the school and the school remains active today in Southern Nicosia.

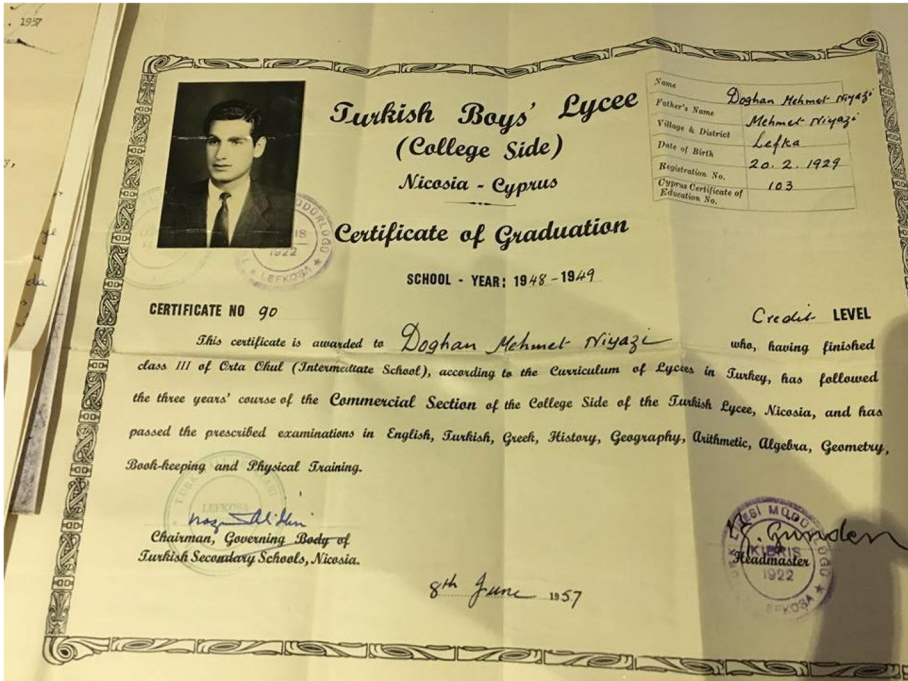
Appendix 1



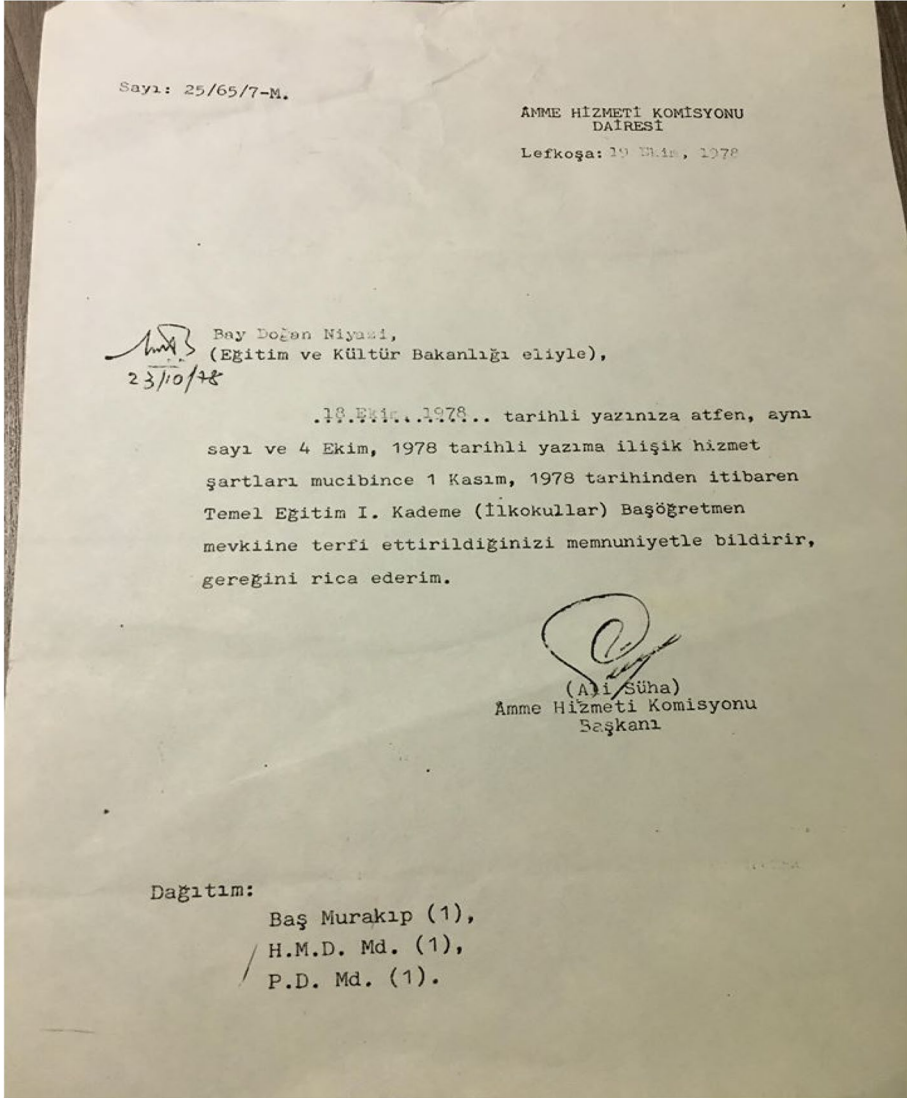
Appendix 2



Appendix 3



Appendix 4



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