

Foreign Schools in the Ottoman Empire and Persia (19th-20th Centuries)

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1. Introduction

The need for raw materials and markets increased in Europe as a result of the significant progress made along with the geographical discoveries, the Renaissance, reform movement, and industrialization. Thus, European states had become more engaged in colonial activities and achieved their goals by using various civilian means and military interventions. They also established schools in the areas they are economically interested.¹ Besides education, these schools aimed to make these regions and communities more conducive to economic infiltration. They achieved these goals by using the privileges they obtained from the states such as the Ottoman Empire and Persia.²

In the 19th and early 20th centuries, Ottoman Empire and Persia were considered lucrative markets for colonization such as their geographical location and potential for raw materials, since they were weakened states in all respects. When we examine these two states, we can say that they faced similar challenges in several areas including state administration, education, military, and the economy.³ Furthermore, they had also made similar efforts to cope

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1 Rifat Uçarol, *Siyasi Tarih (1789-1999) [Political History]*, (İstanbul: Filiz Kitapevi, 2000), 289-291.

2 Ebru Esenkal, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" [Schools Established by Foreign Countries in the Ottoman Empire], (Unpublished Master's Thesis, Trakya University, 2007).

3 Yılmaz Karadeniz, *Kaçarlar Döneminde İran (1795-1925): İdari, Askeri, Sosyal Yapı ve Toplumsal Hareketler*, [Iran during the Qajars Period (1795-1925): Social Movements and Administrative, Military, Social Structures], (İstanbul: Selenge, 2013), 166. Fahir Armaođlu, *19. Yüzyıl Siyasi Tarihi (1789-1914) [19th Century Political History]*, (Ankara: Türk Tarih Kurumu, 2003), 206.

with these problems. For example, both states acknowledged that they were lagging behind Europe and began their first reform movements within the military. Moreover, both states received technological support and humanitarian assistance from the West for these military re-arrangements. They also implemented administrative reforms to adopt more European-style ministries.⁴ Both the Ottoman Empire and Persia granted various concessions to foreign states, albeit for different reasons. The concessions turned the territories of these two countries into favorable markets, causing their already fragile economies to collapse even faster.⁵ Although these concessions given by the two states seemed like mainly economic privileges in nature, foreign states leveraged these concessions in all areas and especially used them to establish schools.⁶

This study explores the colonial policies implemented in the Ottoman Empire and Persia by focusing on the similar influences of foreign states on Ottoman and Persian schools. The second part of the study explains the historical background by giving more information about the education system in the Ottoman Empire and Iran together with the history of concessions. The third part provides detailed information about the foreign schools established in Persia while the fourth part gives information about the foreign schools established in the Ottoman Empire by revealing the scope, prevalence, and effectiveness of these foreign schools. The conclusion of the study compares the colonial policies of foreign states in these two countries in terms of established schools.

⁴ Yahya Akyüz, *Türk Eđitim Tarihi [History of Turkish Education]*, (Ankara: Pegem Akademi, 2011), 143-314.

⁵ Zekeriya Türkmen, "Osmanlı Devletinde Kapitülasyonların Uygulanışına Toplu Bir Bakış", [*An Overview on the Implementation of Concessions in the Ottoman Empire*] *Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi OTAM* 6, no. 6 (1995): 325-341.

Melike Sarıkçıođlu, "İran'da Nasereddin Şah ve Muzaffereddin Şah Dönemi'nde (1848-1907) İngiltere Rusya ve Fransa'ya Verilen İmtiyazlar" [*Concessions granted to the Great Britain, Russia and France in the Era of Nasereddin Shah and Muzaffereddin Shah in Persia (1848-1907)*], *History Studies* 5, no. 2, (2013): 397-410.

⁶ Ercan Uyanık, "Yabancı Okullarda Eđitim Gören Osmanlı'nın Müslüman Çocukları (1865-1908)" [*Muslim Children of the Ottoman Empire Receiving Education in Foreign Schools*] *Diyalektolog, National Journal of Social Sciences* no. 14 (2017): 2.

2. Education and Concessions in the Ottoman Empire and Persia

When we examine the history of education in these two states, we see a close resemblance brought by the Islamic civilization. Both states trace the start of their educational systems back to the period of the Prophet and claim to follow the common trajectory of Umayyads, Abbasids and Seljuks. Both states shared the same education system, curricula, and similar course contents. After a study on short sections of the Quran, the students would recite the whole Quran.⁷ Then the courses continued with written and oral information about the religious duties, moral rules and religious subjects, grammar and syntax, Islamic history, four basic math operations, writing and spelling, writing practices, Islamic law, procedures, religious doctrines, and natural sciences including mathematics, physics and, chemistry.⁸

The education systems of both states also showed similarities in terms of the deterioration of education and in their efforts to improve the education system. Both the education and the state systems had collapsed over time due to incompetent teachers who failed to raise skilled teachers and civil servants.

When the Ottoman Empire acknowledged its shortcomings compared to the West and introduced reforms in the field of education, Persia also began to make new arrangements, following the example of the Ottoman Empire. In the Ottoman Empire and Persia, new-style schools were established while the old school system (*madrasahs*) also continued.

“Dârülfünûn” (the school of sciences) was one of the new schools established in the Ottoman Empire and Persia which provided university-level education. Both Ottoman Empire and Persia sent students abroad especially in the fields of medicine, pharmacy, agriculture, mining, and various engineering fields in order to train teachers for this school. In addition, they also brought teachers from abroad to teach in these schools. Although both states tried

⁷ İkbâl Kasımipûya, *Medâris-i Cedide der Devrey-i Kacariyye*, (Tahran: Merkez-i neşri Danişgah, 1377).

Cahid Baltacı, *İslam Medeniyet Tarihi (History of Islamic Civilization)*, (İstanbul: M. Ü. İlahiyat Fakültesi Vakfı Yayınları, 2013), 113-197.

⁸ Dr. Sayyid Cemal Secadi, *Tarih-i Tahavvül and Ceryanha-yi Fikri Amuziş and Perverish-i Iran der Rugar Kacar*, (Tehran: Resaniş Nevin, 1391), 154,158. Kasımipûya, *Medâris-i Cedide der Devrey-i Kacariyye*, 52.

to establish new schools and provide good education all over their territories, their attempts failed.⁹

Powerful states concentrated their efforts on the Ottoman Empire and Persia, since they were both located on the roads to the East and the Far East while providing lucrative markets and raw materials. The powerful states of this period such as Great Britain, France and Russia obtained economic concessions from these two countries, which enabled them to use these territories both as markets and sources of raw material. For example, Great Britain managed to obtain concessions, which included quite severe conditions for the other side, by giving loans to Persia. In 1891, Britain received the concession of building the railway line from Tehran to the Persian Gulf and seized the route to India. Again, Britain consolidated its dominance over the Indian road by taking the concession of the telegram line to the Kabul Region of Persia and the overseas transportation line to Bushehri.¹⁰

Russia was also among the powerful states that had a great impact on Iran. Like Britain, Russia also managed to obtain concessions from Persia by lending money. Russia received the right to establish the 1875 telegram line of Odyssey-Tbilisi-Tabriz. Furthermore, in 1881, Russia obtained the right to inspect telegraph lines in the north and northeast region of Persia and to establish telegraph lines from Tbilisi to Berlin and London. In 1890, it also received the privilege of establishing a bank in Persia. Russia acquired the right to build and operate the Tehran-Kazvin-Hemadan railway line for 75 years in 1897-1898. This line was very important for Russia's trade with Persia. In 1898, Persia granted the Russians the concession of operating Karacadađ mines in Karabakh, Azerbaijan, for seventy years. It also gave its customs revenues as collateral for the second debt that Muzafferredin Shah received from Russia in 1901 for the second European trip. Then Persia was forced to make arrangements in its customs in favor of Russia and Russian goods filled the Persian markets.¹¹

⁹ Recai Dođan, "Osmanlı Eđitim Kurumları ve Eđitimde İlk Yenileşme Hareketlerinin Batılılaşma Açısından Tahlili" ["Analysis of Ottoman Educational Institutions and The First Reform Movements in Terms of Westernization"], *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 37, no. 1 (1997): 407-442.

¹⁰ Ali Asgar Şemim, *İran der-Devre-i Saltanat-ı Kaçar*, (Tahran: İntişârât-ı Sure, 1374), 31-311.

¹¹ Şemim, *İran der-Devre-i Saltanat-ı Kaçar*, 257-289.

As to the Ottoman Empire, the governor of Egypt, Mehmet Ali Pasha of Kavala, signed the Treaty of Balta Limanı in 1838 in exchange for British help in suppressing the rebellion in Egypt. This agreement provided privileges to Great Britain. However, in order to strengthen their hand, the Ottomans also granted the same privileges to France, Sweden, Norway, Spain, the Netherlands, and Belgium as well. As a result of this treaty, the Ottoman Empire opened its doors to European goods unilaterally. After export bans and state monopolies were abolished, foreign traders began to enjoy the same rights as domestic traders, and the production of processed goods had been replaced by raw material production and sales. Although the Ottoman Empire declared the Imperial Reform Edict of 1856 in an attempt to curb the influence of European powers on its internal affairs, the inclusion of the Edict of Reform as a part of the Treaty of Paris further allowed increased intervention from the European states.¹²

Foreign states that benefited from political and commercial concessions interpreted these concessions in their broadest form and established schools, hospitals and orphanages in the Ottoman Empire and Persia to prepare the ground for their further efforts to actually occupy these areas.

3. Foreign Schools Established in Persia

Not much later than the Ottoman Empire, Persia also acknowledged its backwardness and started its reform movement first in the military field at the beginning of the 19th century. I also established Western-style schools. Furthermore, Persia allowed foreign states to establish schools considering the quality of education they provided. Foreign schools, which were allowed with good intentions, made their own religious propaganda while ignoring the religious and social structure of the country. At first, these schools seemed like modern schools that would meet the needs of the country, while they kept their religious and political purposes hidden. They also tried to align with the local schools in order to prevent any reaction from the ulema (Muslim scholars) and the public. Since these schools

¹² Türkmen, "Osmanlı Devletinde Kapitülasyonların Uygulanışına Toplu Bir Bakış" ["An Overview on the Implementation of Concessions in the Ottoman Empire"], *Osmanlı Tarihi Araştırma ve Uygulama Merkezi OTAM* 6, no. 6 (1995): 325-341.

received all kinds of materials and support from the countries with which they were affiliated, they provided high-quality education compared to Persian national schools. Foreign states used these schools to serve their own interests in Persia, although these schools claimed that they were only established to provide education for the children of religious minorities in the country.

When we look at the foreign schools established in Persia, we can see that they were established in the Azerbaijani region predominantly. In 1834, the first Medaris-i America (American School), was established in Urumiye by a delegation of the American Protestant church during the reign of Mohammed Shah Qajar. In the first year of school, 70 students were enrolled. In 1938, they also established schools for the education of Christian girls. In 1840, the number of these schools increased in the villages and provinces, and they also started to enroll Muslim children. Between 1835 and 1851, the number of American schools in the villages around Urumiye was 58, while the number of Muslim and Christian students reached 1023. In 1895, the number of schools in Urumiye and surrounding villages increased to 117. 2410 children and young students were enrolled in these schools. The school continued its operations for 97 years and was closed in 1933. Another American delegation established the second American school in Urumiye in 1878 and it was called Madrasa-i Ali Tib. In total 29 students attended this school between 1884 and 1903. Another school established in Urumiye was the Madrasa-i Maarifet. It was founded in 1906 by American Protestants. This school provided education to Christians, Jews, and Muslims altogether.¹³

After the Americans, the Catholic French also exerted an influence in this region since the local Christians were mostly Catholics. France enjoyed the liberty of activity in 1839/40 under Mohammed Shah. They established schools in Christian villages in Urumiye and Selmas. The number of these schools increased over time, reaching a total number of 21. The number of students enrolled in the first schools in Urumiye and Selmas was 204. In 1863, a girls' school was established in Urumiye under the name San Vincent Duple. 150 students attended this school in 1867. There were also 26 schools

¹³ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 507-508.

in the villages of Urumiye, bringing the total number of students to 400 over time. In Selmas and Urumiye, the number of schools was increased to 84 in 1882. In Urumiye, Christian villages had two, three, or even four schools. In the 1906/7 academic year, Urumiye had 3 schools, 16 teachers, and 290 students. Jewish and Muslim children also received education in some of these schools. There were 49 schools in total. 965 girls and boys were enrolled in the schools in the villages around Urumiye. These schools continued their activities for the Christians living in the West Azerbaijan until the Reza Khan's reign, and they were closed in 1933 due to their negative impact on culture and society.¹⁴

The British groups constituted the third group of foreigners operating in the West Azerbaijan. The first group entered Urumiye in 1882 and the church began its missionary activities. By 1886, these groups first set up a printing press and printed religious publications for distribution. They also established a boys' school and a girls' school.¹⁵

Russians were the fourth foreign group operating in this region. In 1900, the first Orthodox delegation in Urumiye began its sectarian activities. The first school affiliated with the Orthodox sect was established in Shehr-i River, outside the city of Urumiye. The school continued its activities until the Constitutional Era. After the revolution, these schools were converted into public schools since Persia abolished all concessions granted to Russia and the church in 1917.

At the beginning of the 20th century, Germany established various institutions in West Azerbaijan where the Christians lived. However, these schools were also closed at the beginning of the First World War.

As to the American schools established in Tabriz, Madrasa-i Enas-i America was the first school established in 1874 by the Tabriz American Protestant delegation. As of 1927, the school had 325 students and 19 teachers. In the same year, 50 students attended the school with scholarships. Another American school, Madrasa-i Memuriyal, was established in 1884 by American Protestants in

¹⁴ Kasimpuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 517.

¹⁵ Kasimpuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 518.

Tabriz. Initially, the school provided education only to Armenian children. Later, Muslim children and young people were also enrolled in the school. The school had 403 students and 25 teachers in 1927. It was closed in 1939. Madrasa-i Advendis was established in 1921. The Ministry of Education's report of 1927 revealed that the school had an enrollment of 52 female students, 54 male students, and employed 8 teachers. 19 girls and 26 boys were on scholarships. Madrasa-i America was established by the American delegation before the Constitutional Era. But it closed shortly afterwards.¹⁶

The Russian Consulate established the Madrasa-i Ruşen in Erdebil in 1913. Some of the residents of Ardabil also sent their children to these schools for them to learn Russian. The school was closed shortly afterwards. Madrasa-i Susan Yance was established by the Russian consulate in Tabriz. After the constitutional revolution, the name of the school was changed to Madrasa-i Rûsi and Persian (Russian and Persian School).

In 1862, the French people established the Madrasah-i Saint Louis for boys in Tabriz. When the school first opened, 15 Muslim children were also enrolled in addition to the Christian children. In total, the school had 308 students and 15 teachers in 1918. As of 1923, the number of students reached 281 while the number of teachers increased to 21. In 1880, Madrasa-i Saint Joseph was established by the French in for girls. The school was located between Tehran and Kazvin. More than 200 students received education at this school. The graduates were able to speak French fluently. There were 66 girls and 46 boys on scholarships at the school. The school had 203 students and 13 teachers as of 1918. Madrasa-i Allianz (School of Alliance) was established in 1898 by Sneider, Muzafferredin Shah's personal physician and the head of Alliance's regional committee in Iran. The school started its activities in 1899 and accepted its first students in 1900. In the first year, only 8 students attended the school. In 1903, the number of students reached 80. In 1904/5, the number of students increased from 110 and to 125 in 1907. In 1908, the number of students reached 167 and it was 185 as of 1909. In 1910, 215 students were enrolled in the school. Nearly all of the students were Muslims and their ages were ranging from 8 to 40. Four or five Jewish and Armenian students also attended the school.

¹⁶ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 520-521.

Madrasa-i Allianz Zekuri Kelimi (Jewish) was established in 1898 by the World Jewish Union. According to the report of the Ministry of Education for 1927, the number of students was 545, of which 231 were on scholarships and the number of teachers was 18. Madrasa-i Allianz Enas Kelimi (Jewish Girls' School) was established in 1898 by the World Jewish Union. According to the report of 1927, the number of students of the school was 390, of which 138 were on scholarships and the number of teachers was 11. Madrasa-i Rishar Khan was established in 1906 by Rishar Khan, who was a teacher in Dar es Salam. It was under the protection of Alliance schools. Madrasa-i Franco Porsan was established in 1904. The school accepted 89 students in 1927, including eight students on scholarships.¹⁷

Madrasa-i Jeanne d'Arc was established in 1865 by Lazaristan Fransuva. It was later renamed Madrasa-i Saint Vincent Pol. As of 1927, the school had 33 teachers and 305 students, 65 of whom were on scholarships. Madrasa-i Kalej America was established by the Americans in 1873. Nasereddin Shah took over the school in 1887 and the school continued its education program with 6 classrooms and 50 students. In 1940, the school was completely taken from the Americans by Reza Shah and passed to the state. Madrasa-i Dohteran-i America was established in Tehran in 1875. The school had 29 teachers and 291 students in 1923/24. In 1927, the number of students and teachers reached 312 and 31 respectively. The school was converted into a public school in 1940. Madrasa-i Almanî was opened in Tehran in 1907 as a result of negotiations between the Germans and İhtişamı's Salta. After the First World War, the school continued its educational activities under the name of Madrasa-i Sanâi. Madrasa-i Rusha was established in Tehran. According to the report of the Ministry of Education in 1927, the school had an enrollment of 39 female and 102 male students, and all of them were on scholarships. The Madrasa-i English Peserani Kelimian (Jewish) school had an enrollment of 212 students and employed 9 teachers, according to 1923 report by the Ministry of Education. In 1927, the number of students reached 260. Madrasa-i English Dohteran Kelimian had an enrollment of 127 students and

¹⁷ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 522-526.

employed 9 teachers, according to the 1923 report of the Ministry of Education. In 1927, the number of students increased to 161.¹⁸

Madrasa-i Dohteran-i Rahbehai Saint Vincent Pol was established by the French in 1863 in Isfahan-Culfa, as a girls' school. Madrasa-i Peserani Lazeristha was also established by the French for Armenians in Isfahan in 1875. Medrse-i Dohterani Lazeristhay-ı Isfahan was a girls' school founded in 1875. Debistan-i Berus (Bruce) Memorial was established in 1875 by Dr. Berus, who had connections with the English Protestant Church. The Madrasa-i Dohterani Mission was founded by the Protestant British people. The school was among the most well-known schools in Persia. The girls' school converted to a public school in 1919. Madrasa-i Dohteran Catholicha was established in 1904 by Catholics in Isfahan. The school initially had an enrollment of 115 students. Madrasa-i Alyans Beni Israel was founded in 1900 by the World Jewish Union. The school had an enrollment of 500 students in 1905/6. Madrasa-i Enas-i Alyans Beni Israeliyat was established in 1900 as a single classroom within Madrasa-i Alyans Beni Israeliyat. The name of the school was later changed to Debiristan-ı İttihadi Nisvan. In 1906/7, the number of students was 200. Madrasa-i Stare-i Sabah was established in 1910 by the Catholic Delegation of Fransuva. The school opened its doors with 5 classrooms and 50 students. In the following period, the number of boys and girls of the school reached 250. The school remained open until the beginning of the First World War. Madrasa-i Peserani Catholic Culfai was established after two years as a branch of Madrasa-i Stare-i Sabah.

In Yezd, predominantly Zoroastrian schools were established. In addition to their schools, Madrasa-i Marselin(?) English School was established probably during the final stage of Nasereddin Shah's reign or in the early stage of the reign of Muzaffereddin Shah. Madrasa-i Israelayat-i Yezid school was established in 1905/6 by the World Jewish Union and had an enrollment of 200 students.

As to the schools established in Kirman; Madrasa-i Marselin(?) Kirman, Dohtera, was established in 1921 by a British missionary delegation. The school's expenses were covered by both this delegation and the British Welfare Institution. In 1927, the school had an enrollment of 106 students, 30 of whom were on scholarship, and

¹⁸ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 527.

it employed two teachers. As of 1927 the school had an enrollment of 67 students, 34 of whom were on scholarships, and 7 teachers were employed. The school was closed in 1938 by the decision of the Ministry of Education.

As to the schools established in Gilan, Madrasa-i America-yi Peseran was established by Lazarists in 1902. In 1927, the school had an enrollment of 103 students, 5 of whom were on scholarships, and employed 5 teachers. Madrasa-i Rûsi Reşt was established during the Constitutional Era. The school was later renamed Simun.¹⁹

As to the schools established in Mazenderan and Esterabad, Madrasa-i Rûsi Esterabad was established by the Russian consulate in Esterabad in 1914. Madrasa-i Rûsi Bendergizi opened its doors in 1924. In 1927, the school had an enrollment of 18 female students, 23 male students, and employed 5 teachers. All students were on scholarships. Madrasa-i Rûsi Barfuruş was located within the existing city of Babylon in 1925. In 1927, the school had an enrollment of 21 female students, 5 of whom were on scholarships, and 41 male students, 14 of whom were on scholarships.²⁰

As to the schools established in Kirmanshah and Kurdistan, Madrasa-i Allianz Israel was founded in 1900 by the World Jewish Union. In 1936, the name of the school changed to Debistan-ı Ittihadîye. The school had an enrollment of 200 students in 1905/6. Of these, 75 were Jewish girls. Madrasa-i Allianz İsrailayat Kirmanshah was established in 1902 by the World Jewish Union. Besides Jews, Muslim children also attended this school. The school enrollment exceeded 250 students in 1905/6. It shared the same curriculum with other Alliance schools. In 1905/6, the number of students in the school was 150. Madrasa-i Allianz İsrailayat Kasr-i Shirin was also established as an Alliance school in Kirmanshah. The school was closed shortly afterwards due to the lack of students.²¹

Schools established in Hemadan, Kazvin, Burucerd, Melayir and Arag were as follows. Lazarist Hemedan of Madrasa-i America was established in 1919 by the American Sectarian Delegation; Madrasa-i Allianz İsrailiyat Peseran was a well-known school in the region, which was founded in 1900 by the World Jewish Union. The school

¹⁹ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 530-537.

²⁰ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 541.

²¹ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 542.

had an enrollment of 200 students in 1905/6. In 1927, the school had an enrollment of 475 students and 12 teachers, including 159 students on scholarships. Madrasa-i Allianz Israeliyat Dohteran was a well-known school established by the World Jewish Union in 1900. The school had an enrollment of 300 students in 1905/6. However, in 1927, the number of students of the school decreased to 259. 75 of these students were on scholarships. The number of teachers was 8. Madrasa-i Allianz Israeliyat Burucerd was established by the Jewish Union. Madrasa-i America Melayir was established in 1916 by American Christians.²²

In Shiraz and Bushehri, Medaris-i Allianz Israel was established in 1902 by the Jewish World Union. The number of students in 1905/6 was 400. Of these, 150 are Jewish girls. Madrasa-i Ibn Sina was founded in 1921 by the Shiraz Jewish school. The school was closed in 1933 due to the conflict between Jews. Madrasa-i Protestanthai Bushehri was one of the schools that provided education in French. The school was supported by the French Delegation. Madrasa-i Bushehri was a French school established after the closure of the Protestant school. The school had an enrollment of more than 25 students in 1908.²³

Qajar Dynasty's attitude towards these schools remained unclear. Although the statesmen were aware of the secret activities of these schools, they kept their silence, thinking that the schools would be beneficial to Persia in terms of western languages, science, and technology. In addition, the lack of regulations to control these schools allowed them to spread throughout the country as they wished. The schools established by the USA, Britain, France, and Russia had also rivalries among themselves. In Persia, the number of these schools consistently increased starting from 1860. These countries transferred funds to these schools that enabled them to serve for their own religious, political, and commercial interests. The province of Azerbaijan was the area where the Americans and Europeans operated the most. The British Empire, on the other hand, mostly operated in southern cities such as Isfahan, Kirman, Yezd and Shiraz. The students of these schools were mostly Persian

²² Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 543.

²³ Kasimipuya, *Medâris-i Cedide der Devrey-i Kacariyye*, 544.

Christians and Jews. The number of Muslim students enrolled in the French schools was also quite high. Despite serious opposition to these schools in Persia, they continued their operations throughout the 19th century and until the beginning of the 20th century.

4. Foreign Schools Established in the Ottoman Empire

In the Ottoman Empire, foreigners gained the right to teach in the churches as a result of religious concessions given to Catholics and Orthodox by Sultan Mehmet the Conqueror. The first school was Fener Rum School established in 1454. The number of foreign schools in the Ottoman Empire gradually increased in the 1840s, proliferated and reached large numbers in the 1860s. In order to control these schools, the Ottoman Empire issued the Regulation on Education in 1869. In addition, non-Muslims in the Ottoman society started to open schools under their patrons with the support of these colonial states and conducted activities against the state.²⁴

The schools established in the Western Anatolia region of the Ottoman Empire: Istanbul Girls' School established by the American had an enrollment of 268 students, Adapazari Girls' High School had an enrollment of 293 students, Bursa Girl High School had an enrollment of 169 students, Izmir American Collegiate Institute for Girls had an enrollment of 301 students, International College had 380 students, Kayseri Talas Boys School had an enrollment of 147 students, Talas Girls School had an enrollment of 126 students, Sivas Girls High School had an enrollment of 726 students, Merzifon Anatolia College had an enrollment of 280 students and Anatolia Girls College had an enrollment 250 students. Established in Eastern Anatolia, Harput Euphrates College had an enrollment of 200 students, Girls High School had 395, Diyarbakir Protestant School, Mardin Teachers School, Girls High School had 39, Bitlis Girls Boarding School had 41, Van Girls School had 484, Boys School had 325, Erzurum Girls Boarding School had 200 and Boys Boarding School had 90 students. Antep Central Turkey College For Boys, established in South Anatolia, had an enrollment of 247 students, Seminary For Girls had 156, Marash Central Turkey College For Girls had 118, Adana Seminary For Girls had 180, Khakjin (Saimbeyli)

²⁴ İlnur Polat Haydaroglu, *Osmanlı İmparatorluğu'nda Yabancı Okullar* ["Foreign Schools in the Ottoman Empire], (Ankara: Ministry of Culture Publications, 1990), 95.

Hadjin Home School For Girls had 267, Urfa Industrial Training School, Tarsus Saint Paul's Institute For Boys had 170 students.²⁵

In 1908, the Alliance Israelite schools in Edirne, Kavala, Istanbul-Balat, Kuzguncuk, Galata, Goldschmit School, Hasköy, Ortaköy, Rabbin Seminar-Dimetoka, Gallipoli, Yanya, Monastery, Preveze, Rhodes, Tekirdağ, Thessaloniki, Serez, Uskub, Aydın, Bursa, Turgutlu,²⁶ Canakkale, Manisa, Nazilli, Izmir, Syria-Aleppo, Beirut, Haifa, Damascus, Naffah, Jerusalem, Safed, Sayda, Tuberia, Iraq-Baghdad, Basra, Hille and Mosul had 13.351 students in total.²⁷

Austrian-Hungarian schools included Shkodra Beraş-ı Bâlâ Mah. Collegium Pontificium Albaniense, Collegium Francisco-Xaverianum, Gjuhadol Franciscan Boys' School, Gjuhadol Soeur Stigmaties Girls' School, Shiroka Paruvas School, all affiliated with Shkodra Shiroka Soeur Servites Sibyan School, Barbaluş Paruvas School, Daychi Paruvas School, Sila Paruvas School, Daychi Paruvas School, Troshan School, Kalmeti Soeur de Charité Girls' School, Troshan Franciscan School, Orosia School, Sipaci School, Kaçinyeti School, Miloti School, Reşeni School, Draç Catholic Boys' School, Draç Soeur de Chatié Girls' School, Tirana Catholic Boys' School, Prezrin Soeur de Chatié Girls' School, Prezrin Catholic Boys' School, Zoci School, İpek School, Yakova School, Üsküb School, Üsküb Soeur de Chatié Girls' School, Üsküb Shimendifer School, Yanya School, Letnika Schools and Edirne Province Karacabevvab Soeur de Chatié Girls' School, Istanbul Province Beyoglu Paruvas School, Dersaadet Austria-German Jewish School Tom Sktom. Austrian School, Istanbul Province Galata Boys' School, Aydın Province Izmir Santamarya Church Monastery and School, Burun-âbâd Santamarya Church and School, Manisa Santamarya Church and School, Izmir Mihitarist Mission Church and School, Aydın Mihitarist Mission Church and School, Kuds-i Sharif Banner Lamel School.²⁸

²⁵ Haydaroğlu, *Osmanlı İmparatorluğu'nda Yabancı Okullar* ["Foreign Schools established in the Ottoman Empire"], 100.

²⁶ Haydaroğlu, *Osmanlı İmparatorluğu'nda Yabancı Okullar* ["Foreign Schools Established in the Ottoman Empire"], 103.

²⁷ Haydaroğlu, *Osmanlı İmparatorluğu'nda Yabancı Okullar* ["Foreign Schools established in the Ottoman Empire"], 103-104.

²⁸ Ebru Esenkale, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" ["Schools Established by Foreign Countries in the Ottoman Empire"], (unpublished master's thesis, Trakya University, 2007), 85-86.

The schools established by the Italians in the Ottoman Empire included Thessaloniki Metropolit Mah. 1901, Shkodra 1902 Italian School of Industry (Carpentry, Blacksmithing), Drac 1903 Italian Girls – Boys School, Hims 1903 Boys' School, the addition of the girls' section to Derne 1903 Girls' Primary School Izmir, Rum Orphanhâne Mah. II.Quay Cad. Italian School of Industry Karamizan, Italian Agricultural School Beyt-i Cemâl, Italian Agricultural School Istanbul, Yedikule, Hacı Huseyin Agha Mah. Câmi-i Sharif Sk. 1884 Italian School, Edirne 1911, Soeurs Franciscain Del Cilyo School instead of Mineurs Conventuel School in Urfa in 1910, Italian Girls Embroidery School Antalya Rum Mah. 1914, Italian School Adana, Salcı Mah. Abidin Pasha Cad. 1914, Sinâi and Commercial Italian Boys' School Kadıköy, Fashion 1912 Italian Girls' School, Feriköy 1903 Bartolome Giustiniani Institute.²⁹

Russia established the following schools in the Ottoman Empire: Bursa 1304 Russian School, Istanbul Beyoglu 1891 Russian School, Beyoglu Russian School, Russian Pastoral School, Russian schools in Gibraltar, Jerusalem 1898 Russian School, Jerusalem Bethlehem 1900 Russian School, Jerusalem Bethlehem 1900 Russian School Supply-i Palestine and Jerusalem Bethlehem-Sahûr Village 1887 Russian School.

German schools established in the Ottoman Empire included Izmir German School 1853, Izmir German Orphanage School 1866, Izmir Austrian School 1846, Aydin Austrian School 1850, Beyoglu German School 1868, Jerusalem, Bâbu'l-halil German School 1852, Jerusalem Bâbu'l-halil German Industrial School 1860, Yafa German School 1870 German School 1871 Jerusalem, out-of-wall German School 1871 Jerusalem, Bethlehem-lahm Town German School opened in 1864. Also Amasya, Atabey Farm German Agricultural School, Marash German Boys' Iptidai School, Marash German Rushdie-Idadi Boys' School, Marash Honbetan German Rushdie-Idadi Girls' School, Van German Orphanage, Mush German Boys' Iptidai School, Mush German Girls' Iptidai School, Malatya German Orphanage, Mamuratülaziz Arapkir German School and Hospital, Urfa Orphanage School, Urfa Syrian German School, HaleBabü'l-Ferc Girl-Boy School, Aleppo German School, Aleppo German Kindergarten, German Girls' School,

²⁹ Esenkal, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" ["Schools Established by Foreign Countries in the Ottoman Empire"], 90.

Mamuratülaziz Center German Elementary School, Mamuratulaziz Center German Rushtiyeh School, Mamuratulaziz Center German Darülmualimini, Mamuratülaziz Center German Girls' Primary School, Mamuratülaziz Center German Girls' Rush, Mamuratulaziz Center German Darülmualimati, Adana German Boys' School, Baghdad German Girls' and Boys' Elementary Schools.

Schools established by the French in Istanbul: 1583 Saint-Benoit French School, 1629 Saint-Georges French School, 1629 Beyoglu Saint-Louia College of Language Boys, 1745 Saint-Georges College of Language Boys, 1803 Galata Saint-Benoit Boys' College (Continuation of Saint Benoit French School), 1839 Saint Benoit Providence French Establishment, 1842 Galata Saint-Pierre French School, 1844 Pangaltı Notre Dame de Sion French Girls' High School, 1846 Sainte-Pulcharic French Girls Secondary School, 1853 Taksim Saint-Vincet de Paul French Institution, 1853 Baby Saint-Joseph French Establishment, 1856 Pangaltı Notre Dame de Sion French Establishment, 1857 Sisli Notre Dame de la Paix French Establishment (previously established but formalized in 1857), 1863 Kadikoy Notre Dame de Sion French Girls High School, 1864 St. Joseph Boys' College (Kadıköy), 1864 Saint-Pulcherie Jesuit Boys' College, 1870 Beyoglu Saint-Michel French College, 1870 Taksim St. Jean Baptiste French School, 1871 Pangaltı St. Esprit French Boys' School, 1871 Pangaltı Saint-Esprit French Girls' School, 1872 Beyoglu Sainte-Elisabeth French Boarding School, 1872 Beyoglu Sainte-Elisabeth French Free School, 1878 Frerés Kadıköy Boys' Primary School, 1882 Beyoglu Saint Louis French Seminary, 1882 Kumkapi Ste. Jeanne d'Arc French School, 1883 Büyükkada Saint-Antoine French School, 1883 Kumkapi Assomption French College, 1886 Fenerbahce Ste. Irene French School, 1894 Uskudar Immaculeé Conception French College, 1895 Haydarpassa Sainte-Euphémic French School, 1896 Feriköy St. Jean Chrysostome – Ste. Jeanne d'Arc French College, 1896 Baby Saint Gabriel French School 1898, Haydarpassa Saint-Louis Boys' College, 1909 Bakırköy Notre Dame du Rosaire French College and 1910 Yeşilköy Sacré Coeur French School. In 1913, Ottoman Empire officially recognized the following numbers of French Schools: 16 schools in Adana, 6 in Diyarbakir, 36 in Aleppo, 2 in Erzurum, 7 in Edirne, 7 in Algeria-i Bahri Sefid, 12 in Ankara, 69 in Jerusalem-i Sharif Banner, 4 in Baghdad, 3 in Konya, 8 in Basra, 15 in Mamuratül Aziz, 84 in Beirut, 7 in Mosul, 1 in Biga Banner, 22 in Sivas, 5 in Bitlis province, 33 in Izmir, Bursa (in

Hüdavendigâr), 5 schools in Trabzon, 2 in Kastamonu, 6 in Van, 76 in Istanbul, 1 in Yemen, 62 in Syria and 504 schools in total.^{30 31}

British schools officially recognized by the Ottoman Empire in 1903 and their opening dates are as follows: Antakya School and Church established in 1886, Beirut Industrial School in 1868, Beirut Boys' School in 1865, Beirut Girls' School in 1866, Haifa Girls' School in 1883, Haifa School of Girls, Nablus Boys and Girls Schools in 1856, Rafıdyâ Boys and Girls Schools in 1860, Zibabde Boys and Girls Schools in 1874, Nisf-ı Cübeyl Boys' School in 1874, Burka Boys' School in 1874, Guburi Boys' School in 1874, Nasıra School, Haifa School, Akka School, Sıfa Ömer School, Kefer Yasif School, C. Lebanese Ayn Zahle School in 1865, Yekfaye School, Muhtara School (2 bab) in 1886, Zahle School (2 bab) 1865, Shamlan School in 1859, Brommana School in 1873, Shuyfat School in 1886, Ayn Anub School in 1884, Damascus-i Sharif School in 1871, Sat Girls' School in 1880, Al-husn Boys' School in 1884, Al-Husn Girls' School in 1884, Cedide Boys' School in 1884, Merca' Seminary in 1890, Salabecan Seminary and School in 1890, Kuds-i Sharif Girls' School in 1888, Kuds-i Sharif School in 1899, Kuds-i Sharif Industrial School in 1839, Kuds-i Sharif Boys' School in 1857, Yafa Clergy School in 1844, Kuds-i Sharif Boys' School in 1876, Kuds-i Sharif Girls' School in 1876, Gaza Boys' School in 1868, Gaza Girls' School in 1868, Jubily Boys' School (2 bab) in 1860-1865, Fa School 1890, Ramle Boys' School in 1860, Ramle Girls' School in 1860, Lide Boys' School in 1860, Lide Girls' School in 1860, Ramallah Boys' School in 1878, Tayyibe Boys School in 1878, Tayyibe Girls' School in 1878, Cifne Boys' School in 1880, Bî'rû'z-zeyd Boys' School in 1880, Bî'rû'z-zeyd Girls' School in 1880, Abud Boys' School in 1878, Izmir Commercial and Sana'at School in 1872, Izmir School of 1899, Izmir School in 1898, Izmir School in 1858, Birunabad School 1895, Birunabad School 1885, Buca School in 1894, Kumkapi Boys and Girls School in 1906, Istanbul School in 1898. Babu'l- Amüd Elementary School in Jerusalem, Jerusalem Haretu'n-nazareth Day Girls' School, Jerusalem Bethlehem-lahm Sibyan School, Beirut Kontari Neighborhood School, Beirut Zuveyz Boys' School, Beirut Cebel Nisf-ı Cübeyl Girls' School, Beirut Akka Nazareth Girls' School, Beirut Taberya Shicre Village Girls' School,

³⁰ Esenkal, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" ["Schools Opened by Foreign Countries in the Ottoman Empire"], 106-107.

³¹ Esenkal, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" ["Schools Opened by Foreign Countries in the Ottoman Empire"], 105.

Beirut Taberya Kefr Kena Village Girls' School, Beirut Taberya Reyne Village Boys' School, Reyne Village Girls' School, Beirut Taberya, Fa Village Girls' School, Beirut Taberya Ma'lule Girls' School, Beirut Taberya, Mecdel Boys School, Beirut Taberya Ablin Boys and Girls School, Beirut Akka Accident Kefr Yasif Village Boys' School, Beirut Akka Town Girls' School, Beirut Akka Town Boys' School, Akka Banner Haifa Accident Girls' School in 1895, Van, Sandıklıyan School, Hakkari Koçhane Village School in 1870, Syrian Hums Town Boys and Girls School, Syrian Rashia Town Boys and Girls School, Syrian Kheder Town, Sadat Boys and Girls School, Cebel-i Lebanon Derkoyel Day School, Cebel-i Lebanon, Beyt-i Meri Day Boys' School, Cebel-i Lebanon Beyt-i Meri, Haret-i Beytü'n-neccar Day Girls School, Cebel-i Lebanese Rumi Village Day Boys School, Cebel-i Lebanon Day Boys and Girls School, Cebel-i Lebanon Hamana Day Boys' School, Cebel-i Lebanon Ayn Dare Day Boys' School, Cebel-i Lebanon Abidiye Day Boys and Girls School, Cebel-i Lebanon Arsun Day Boys and Girls School, Cebel-i Lebanon Saliha Day Boys and Girls School, Cebel-i Lebanon Intellectual Haretu'l Women's Day Boys School, Cebel-i Lebanon Al-cedide Day Girls' School, Izmir School, Aydin School, Aleppo Antakya School (1881) and Izmir Day Girls' School (1887) are also British schools.³²

The United States also established schools in the Ottoman Empire: in 1893, they established 186 Protestant schools including 19 schools in Adana and surrounding area, 6 schools in Aydin province, 2 in Bursa, 3 in Diyarbakir, 23 in Erzurum province, 9 in Ankara province, 4 in Van province, 22 in Aleppo province, 37 in Beirut, 1 in Konya, 23 in Bitlis province, 22 in Syria province, 2 in Jerusalem, 2 in Izmit, 2 in Manastır, and 2 in Istanbul,³³

When we examine these foreign schools established in Ottoman Empire, we can see that they were located in geostrategic places such as Istanbul, Diyarbakir, Erzurum, Aleppo, Beirut, and Jerusalem. Moreover, these were the areas where the differences among communities, ethnic groups and religious minorities were more sharply felt. These differences were also heightened due to the education provided by foreign governments via these schools.

³² Esenkal, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" ["Schools Established by Foreign Countries in the Ottoman Empire"], 140-141.

³³ Esenkal, "Yabancı Ülkeler Tarafından Osmanlı Coğrafyasında Açılan Okullar" ["Schools Established by Foreign Countries in the Ottoman Empire"], 114-117.

Each state tried to establish its dominance in the region by making connections with the communities that they felt close with.

5. Conclusion

Foreign states leveraged the various concessions, which were granted by the Ottoman Empire and Persia for economic and political reasons, to establish schools in the Ottoman Empire and Persia.

When we examine the schools established in these two countries, we can see that they had a lot in common. In terms of their locations, we can also see that these schools were mostly established in strategic places, areas with large Christian and Jewish populations, and where the religious differences between the religious sects had been felt sharply.

The number of schools established in the Ottoman Empire and Persia accelerated after 1860. It is also worth mentioning the reasons why these schools proliferated exactly at the same period in both countries. It is possible to say that this proliferation reflected the struggle for dominance of the powerful states over the territories of the Ottoman Empire and Persia. The schools established by these powerful states also competed with each other.

Institutions that established schools in both states were also similar. In other words, their goal was the same and they aimed to gain more power over the territories of both countries. Since no regulation controlled the activities of these schools established in the Ottoman Empire and Persia for a long time, they found the opportunity to spread their branches freely. Furthermore, both Ottoman Empire and Persia were in a weakened state when they introduced the relevant regulations, so they failed to control these schools effectively.

We can say that these schools served as missionaries in both countries. They tried to exert their dominance in the region by attracting Christians to their sects, especially in the areas where they were established. Since powerful states supported these schools both financially and with other means, the schools provided high-quality education and Muslim children also attended these schools, although their number was small in both countries. These schools also aimed to spread racist and sectarian ideas through education, and establish their dominance in the region.

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