

**TÜRKİYE’DE YABANCI OKULLARIN ORTAYA ÇIKIŞI,  
GELİŞİMİ VE DENETİM ÇALIŞMALARI**  
**EMERGENCE, DEVELOPMENT AND SUPERVISION ACTIVITIES  
OF FOREIGN SCHOOLS IN TURKEY<sup>1</sup>**

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**Özet:**

Bu araştırma Türkiye’de kurulan yabancı okulların ortaya çıkışını, gelişimini ve bu okulları denetim altına alma çalışmalarını betimsel olarak incelemeyi amaçlamaktadır. Bu incelemenin odak noktasını yabancı okulları, ilk ortaya çıktıkları ve çoğaldıkları cumhuriyet öncesi dönem, bu okulların denetim altına alınma çalışmalarını içeren 1960’lara kadar olan dönem ve yabancı okulların dönüşümlerini tamamlayarak bugünkü şekillerini almaya başladıkları 1960-1980 arası dönem ve bu dönemlerde okulları denetim altına alma çabaları oluşturmaktadır. Betimsel yöntem kullanılarak yapılan bu çalışmada, veri toplama aracı olarak yazılı belgelerden yararlanma, diğer bir deyişle doküman incelemesi işe koşulmuştur. Araştırma sonucunda Osmanlı topraklarında hükümet tarafından tespit edilebilen Amerika, İngiltere, Fransa, Avusturya, Almanya, İtalya, Bulgaristan ve İran gibi ülkelerin açtığı yabancı okul sayısı 600 civarındadır. Ancak tespit edilemeyen, evlerde ruhsatsız olarak faaliyette bulunan yabancı okul sayısının bu rakamdan çok daha fazla olduğu düşünülmektedir. 19. yüzyılda misyonerlik ve sömürgecilğin bir eylem aracı olarak ortaya çıkan yabancı okullar, ilk etapta dini ve milli görünüşlerini geri planda tutarak bilim ve dil yönünden halkı kendine çekmiştir. Ancak Osmanlı döneminde herhangi bir denetim olmayan yabancı okulların eğitim-öğretimi konusunda cumhuriyet döneminde oldukça hassas davranılmıştır. Cumhuriyet döneminden itibaren uygulanan sıkı denetim ve kontrol mekanizması karşısında kurallara uymayan pek çok yabancı okul ya kendiliğinden ya da devlet tarafından kapatılmıştır.

**Anahtar kelimeler:** *Eğitim-öğretim, misyonerlik, yabancı okullar*

**Abstract:**

This study aims to descriptively analyse emergence and development of foreign schools founded in Turkey and supervision studies carried out to regulate these schools. The focus of the research is comprised of the pre-republican period when the foreign schools first appeared and grew, the period till 1960s which consists of the supervision activities of this schools, the period between 1960-1980

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during which the foreign schools completed their transformation and started to take their present shape and the efforts of supervising the schools during these periods. Utilization of written documents, namely document analysis has been used as the data collection tool in this study designed by descriptive method. The findings of the study show that the number of the schools founded on Ottoman’s land by countries like America, England, France, Austria, German, Italy, Bulgaria and Iran is determined as almost 600 by the government. However, it is considered that the number of unlicensed foreign schools which cannot be identified is far more than the determined one above. The foreign schools emerging as an action tool of missionaries and imperialism in 19th were firstly able to draw attention of the society from the point of science and language education ignoring religious and national opinions. Nevertheless, the matter of foreign schools’ education which had never been supervised in Ottoman period was approached elaborately in Republican period. Some of the schools closed on their own while some of them were closed by the government as they violate the rules according to regular supervision and control mechanism in Republican period.

**Keywords:** *Education, foreign schools, missionary*

## INTRODUCTION

Social structure is the real sociological basis of daily life, social habits and values. A proper investigation and observation of this structure makes it easier to understand cultural structure (Dogan, 2007, p. 123). To ensure the preservation and continuity of social structure central importance is attached to social institutions, especially education. From a sociological point of view, education is a mandatory tool both the homogenization of society and the provision of national unity and cohesion (Toku, 1999, p.173; Yildiz, 2006, p. 274, 288).

When Turkish social structure is investigated from the viewpoint of history, it is seen that Tanzimat era is a breaking point in terms of cultural values. One of the focus points of this breaking is foreign schools. The most important factor in the emergence and proliferation of foreign schools in the Ottoman Empire was the liberation of religion and conscience presented to non-Muslim communities such as Armenian and Jews after the conquest of Istanbul and the capitulations given to foreign states under the covenant for the protection of non- Muslims (Sisman, 2006, p. 9). These capitulations, first given to the French and then to other European states and America since 1535, have been renewed with various additions every time the sultans changed and put the empire under heavy responsibilities. The capitulations that the Ottoman State initially gave to foreign states as a gift were later interpreted as a natural right by these states and turned into pressure elements with various demands that they could not consider to implement in their own countries (Vahapoglu, 1997, p. 73). As Anderson pointed out

(2001/1966, p. 17), these liberties gradually began to make some regions of the State a European colony, especially France.

The foreign schools are the ones founded by the countries such as America, England, France, Austria, Germany, Italy, Bulgaria and Iran in Ottoman Empire since 1500s. The bases of foreign schools were founded by missionaries coming Ottoman Empire and these institutions maintained their development as an instrument of missionary activity (Polvan, 1952: 78–99). This educational series developing in the shadow of missionary activities in Ottoman period subsisted with a couple of transformations in Turkish Republic and started being perceived as secular educational institutes (Ertugrul, 2005, p. 32; Vahapoglu, 1997, p. 73).

Within this scope, it is possible to investigate the foreign schools in Turkey under the titles of pre-republic era during which they appeared and increased, the period by 1960 including the supervision studies of these schools and 1960-1980 periods during which the foreign schools completed their transformation and started taking their existing form. The aim of this investigation is to descriptively reveal the occurrence, development and supervision studies of foreign schools founded in Turkey.

### **1. METHOD**

It is aimed to investigate the occurrence, development and supervision studies of the foreign schools founded in Turkey by this study designed through survey model. Utilizing written records, meanly document analysis is used for collecting the data within the scope of the research. A part of the data collected order to find a solution for the research problem has been obtained from the board minute books in archives of MEB (Ministry of National Education) Board of Education and Discipline (TTKA), the rules and regulations published in different issues of the Official Gazette. In addition to this, beside of some documents in American Board –founder and bearer of the colleges in Turkey except for Robert College- committee archives, various foreign sources found in the library of same instate have been used as data source. In addition to all of these, local and foreign sources related to the problem and found in the literature, the published researches and memories of some missionaries who were founders or employees of American schools have been utilized. The data collected from the documentaries and forms have been analyzed and interpreted, then they have been synthesized by means of proposing a solution to the research problem.

## **2. FINDINGS**

In this section, the findings obtained from the written sources within the scope of the research were included in the interpretations and these findings were presented in subheadings in accordance with the sub-problems of the research.

### **2.1. Foreign Schools Before Proclamation of the Republic**

It is seen that the structure of Ottoman Empire, including only Turks at establishment period, involves Arabs, Iranians, Circassians, Albanians, Armenians, Greeks and Jews in later ages.

As Philipp (1984, p. 38) stated, Ottoman empire establishing its legal basis on Islam presented broad scope of rights to all minorities embodying it including managing themselves within the frame of their own religious legal rules and traditions beside of political ones and education was attached to these rules. Hence, each minority gained the opportunity of having its own educational institute.

Religion and ritual liberation given to foreign states with capitulations started to attract missionaries to Ottoman lands and on November 8, 1583, a Jesuit missionary committee of five people came to Istanbul. On November 18, 1583, these Jesuits who settled in Benoit Monastery and Church in Galata established a school here immediately. On July 7, 1626, three-person Capucin missionaries settled to Georges Church and the house next to the church. They began to teach the principles of Christianity and thereby activities for spreading Catholicism and they established a school in addition to the activities in the church (Polvan, 1952, p. 78–99). The missionaries who took the backing of the French consulates, interpreted the capitulations they obtained to serve their own purposes, as if the provision of "liberty" was included in schools, even though there was no clear provision concerning education and the number of schools they established by the year 1869 reached to 76. By 1905, the number of foreign schools opened by countries such as America, England, France, Austria, Germany, Italy, Bulgaria and Iran, which could be determined by the government in the Ottoman territories, was around 600. However, it is thought that the number of foreign schools operating in the houses without permission and not determined exactly is much higher than this number (Mutlu, 2005, p. 140, 199). For instance Sisman (1994, p. 67) states that only the number of American schools was 266 in 1903; Kocabasoglu (2000, p. 122) states that the number of these schools was 417; on the other hand Greene (1916, p. 108) states that the total number of American schools in all educational levels was 465.

Foreign schools, which emerged as a means of action for missionary and colonialism in 19th century, attracted the people in science and language by holding back the religious and national appearances in the first place. Initially, these schools mostly favored by non-Muslim students did not attract much attention of the Ottoman government. Over time, as Muslim students went to these schools and some of the undesirable effects began to appear, the government tried to take various measures to prevent the adverse effects of these schools (Ergun, 1996, p. 385, 388). The first regulation on the establishment of foreign schools in the Ottoman State started with Maarif-i Umumiye Nizamnamesi (statute on general education) in 1869. Foreign schools were tried to be controlled by the 15th and 16th articles of Kanun-i Esasî on 23 December 1876 and for this purpose Mekatib-i Ecnebiye and Non-Muslim Inspectorate were founded in 1886 within the Ministry of Education. (Kilic, 2005, p. 264). However, various measures to be taken in this direction were not effective in controlling foreign schools until the republican period.

## **2.2. Foreign Schools in the Republican Period**

The harmful activities of foreign schools in the Ottoman Empire and the War of Independence were closely seen by Atatürk and his friends. Therefore, they immediately started to take precautions in order to avoid repetition of such bitter experiences in the Republic of Turkey.

Hence, the legal arrangement for the foreign schools in the country during the Atatürk period was started with the Treaty of Lausanne for the first time and the lack of control on this matter in the last period of the Ottoman Empire was desired to be abolished (Kılıç, 2005, p. 264).

As a result of long negotiations at the Lausanne Conference, the presence of institutions owned by foreigners in Turkey was recognized on the condition that they comply with the law and do not express religious indoctrination. After signing the Treaty of Lausanne, Ismet Pasha's letters to the representatives of Italy, England and France also included provisions for recognition of religion, education, health and aid institutions of these states (Ergun, 1997, p. 66; Vahapoglu, 1996, p. 199; Sezer, 1994, p. 27). As the United States has not joined the Lausanne Treaty as a participant state, there is no provision in the treaty provisions relating to American institutions. However, as Vahapoglu (1996, p. 199, 203, 205) also states, according to the agreement in 1921 in Ankara with the French in French education, health and aid agencies to continue their presence in Turkey was accepted while it was notified that American school would be allowed to be open on the condition that they acted in accordance with Turkish government

regulations. Additionally, Republic of Turkey was insisting on that all of the schools within its borders would be impartial and carry the national character. Therefore, Turkey accepting closing their own madrasas for this purpose did not want to exclude Christian schools from this implementation. Accordingly, all schools in Turkey were connected to a single center by 3 March 1924 Unification Law. By a following circular foreign schools were forbidden to perform an education based on religious principles, to use religious symbols in the school building or outside the temple and to keep the pictures of elders of Christians in the books. It was also forbidden for Muslims and other sectarian students to participate in religious ceremonies at schools (Ergun, 1997, p. 66, 67).

By circulars announced on 26 September 1925 and 7 February 1926, the Turkish language taught in foreign schools, the content of the lessons about Turkish culture and history were taken under control (Ergin, 1977, p. 2086–2089), with the Law No. 1778 dated March 23, 1931, Turkish children were allowed to start elementary school only in Turkish schools. These developments resulted in the spontaneous closure of a large number of foreign and minority schools reaching 300 (MEB, 2011, p. 10). In the 1920s, about 7297 students studied at various levels in 87 foreign schools where 824 teachers worked while in the 1932-33 school year, about 3144 students were trained in 15 middle schools and 13 high schools with 668 teachers in Turkey (Sezer, 1994/ 2014, p. 188).

It was decided that the holiday dates of Turkish and foreign students would be regulated by the Foreign Schools Directive dated 1935 and Turkish students would take cultural courses from Turkish teachers on holidays foreign students (Sezer, 1994/ 2014, p. 53). With the Circular No. 542 dated 1938, Turkish lessons and explanations about the preparation criteria foreseen for these courses were introduced while The 1938 dated and 660 numbered circular had the provision that no foreign school could open branches again. By the law No. 6581 dated 1955, it was ensured that Turkish and culture lessons in foreign schools would be taught by teachers appointed by the Ministry of Education, and the personal rights of these teachers (Vahapoglu, 1996, p. 226, 227).

### **2.3. Foreign Schools Between 1960-1980 Years**

With the establishment of Republic of Turkey, foreign schools were attempted to be taken under strict control by the implemented measures while this determination manifested itself in later years. Article 21 of the Constitution of 1961 states that "Education and training are liberalized under the supervision and control of the state". The principles on which private schools are affiliated are regulated by law in accordance with the level

required to be attained by public schools." (Official Gazette, 1961) and it is stated that the foreign schools evaluated within the scope of private schools are under state control. Some articles related to foreign schools of the Law on Private Education Institutions numbered 625, which were published in the official gazette on 18.6.1965, but which were abolished or amended in 1983 and 1984, are as follows (Resmi Gazete, 1965):

Article 5. Foreign real or legal persons, nationals of the Republic of Turkey in their name or on behalf of a natural or legal person, no matter by what means each private education institutions in Turkey cannot open again.

Article 20. The branches of the private education institutions opened by foreigners before the enforcement date of this law cannot be extended, duplicated, branches cannot be opened; the buildings cannot be built again and cannot be acquired or rented in any way, in lieu of existing buildings of these institutions.

Article 25. The schools which are available on the date of the publication of this law and which are of interest to the schools concerned of the 40th and 41st articles of the agreement depending on the law, dated 23 August 1923, are identified by the Statute.

The Statute shall be prepared taking into account the relevant legislation and practices of the countries concerned. In the cases not specified in the Statute, official schools regulations are applied.

Many foreign schools that do not comply with the rules including the strict supervision and control mechanism applied beginning from the Republican period were closed by themselves or by the state. The numbers of the foreign schools that could be expressed with hundreds or even thousands were not fully known even by the state before the republic, but the number of foreign schools fell to teen numbers (Sezer, 1999, p. 177-178). The foreign schools operating in this period are as follow:

Robert College belonging to the American, Uskudar American College for Girls, Tarsus American and Izmir American Colleges; British Boys' High School, British Girls' High School; St. Joseph (Istanbul and Izmir), St. Michel, St. Benoit, Notre Dame de Sion, St. Pulcherie belonging to the French; Private Sankt Georg Austrian High School for Boys and Trade School, Private Sankt Georg Austrian High School; Private German High School belonging to Germany; Private Galileo Galilei Italian High School, Private Italian High School, Special Italian Mother and Elementary School. In addition, two Bulgarian schools and an Iranian school are among the schools that continued to operate. The numerical distributions of the schools

are as shown in Table 1. (Buyukkarci, 1999, p. 166, Sezer, 1999, p. 178-179, MEB Özel Öğretim Kurumları Genel Müdürlüğü, 2011).

**Table 1:** The Distribution of Foreign Schools in Turkey after 1930s

Country	Elementary	Middle School	High School	Total
America	-	5	5	10
England	-	2	2	4
France	3	7	7	17
Austria	-	2	2	4
Germany	-	1	1	2
Italy	5	2	2	4
Bulgaria	-	1	1	2
Iran	1	-	-	1
<b>Total</b>				44

When Table 1 is examined, France with 17 schools in various grades ranks first, followed by the USA with 10 schools. The country with the few schools in Turkey is Iran. While most of the American, British, Austrian and German schools are in middle and high school, the majority of Italian schools are in primary school. As you can see in Table 1, two English schools remained in Istanbul in 1964. Other British schools were handed over to the Ministry of National Education in the amount of 19.700.000 Turkish lira as Anatolian high schools according to the letter of MEB (Ministry of National Education) dated 29.11.1962 and numbered 420. 4-4366 and the administrators of these schools, the teaching staff and all the documents were sent to England. In fact, the British Embassy wanted to impose the requirement that the principals of these schools and the eligible teachers be British citizens during the transfer of the schools to the Ministry, but this was not accepted (Büyükkarci,1999, p. 167; Vahapoğlu, 1996, p. 166).

American Schools except for Robert College were established by the American Board of Commissioners Foreign Missions, the oldest and largest of the Protestant missionary organizations in the United States. In 1960, due to financial hardship that began in 1954, the American Board of Commissioners for Foreign Mission was left to the Winder Church Ministries of the United Church of Chris, so the responsibility of American



colleges was also transferred to the organization. In 1968, the American Board left all of its powers and obligations to the Health and Education Foundation (SEV), which was established under the leadership of graduates of Izmir American College, Tarsus American College and Uskudar American High School affiliated to the American Board (Johnson, 2006b, p. 20, 34).

Since the proclamation of the Republic of Turkey, over the years, Robert College which graduated the leading names in Turkey in various fields, two prime ministers, several ministers, MPs and ambassadors as well, (İstanbul Amerikan Kolejleri Mezunları Derneği, 1985) and his sister organization Istanbul American Girls' College, mixed education at the American Girls' College buildings in Arnavutkoy in 1971, continued education and training under the name of Special Robert American High School as Ministry of National Education affiliate. At the same time, Robert College's higher education department was transferred to the Turkish government and Bogazici University was established in Robert College's settlement (Jenkins, 2008, p. 19).

Between the years 1960-1970 in various degrees of foreign schools in Turkey, students who attend these schools and numerical status of teachers in these schools are given in Table 2 (Okan, 1971, p. 14-16).

*Table 2: Distribution of Foreign Schools, Students and Teachers between 1960-1970*

Years	Preschool			Elementary Schools		
	School	Student	Teacher	School	Student	Teacher
1960/61	8	241	8	17	708	81
1961/62	8	212	9	17	553	89
1962/63	8	187	8	14	562	77
1963/64	8	246	8	14	486	44
1964/65	8	84	7	14	327	10
1965/66	8	84	5	8	246	20
1966/67	7	238	7	8	249	19
1967/68	7	145	7	11	252	53
1968/69	7	151	9	11	263	46

1969/70	5	65	6	9	222	54
1970/71	5	88	7	7	195	51
<b>Years</b>	<b>Middle school</b>			<b>High schools</b>		
	<b>School</b>	<b>Student</b>	<b>Teacher</b>	<b>School</b>	<b>Student</b>	<b>Teacher</b>
1960/61	21	5803	382	13	2373	325
1961/62	21	6550	395	13	2877	333
1962/63	20	6424	327	13	2927	448
1963/64	20	5017	239	13	2670	526
1964/65	20	5925	350	13	2883	370
1965/66	18	5170	350	14	2616	370
1966/67	18	5170	356	14	2613	370
1967/68	18	6132	374	14	3073	360
1968/69	19	5181	584	14	2917	388
1969/70	19	4857	469	14	3349	358
1970/71	19	5876	411	14	3343	426

Table 2 shows that there is a decrease in the number of foreign preschools, elementary schools and middle schools in the ten-year period. On the other hand, it is noteworthy that this decline is reflected not only in the number of schools but also in the number of students and teachers of these schools. On the other hand, there is an increase in the number of foreign schools at the high school level on behalf of students and teachers. It can be said that the foreign high schools increased the demand and the foreign schools at the other level decreased the demand in accordance with the data. Among the main reasons for the increase in demand for high schools from these school levels, there were various advantages that they provided to the students in transition to higher education. For example, Robert College success rate was 59% in 1967-68 university entrance exam, while Saint Benoit French Boys High School and Istanbul Italian High School were 50% and Istanbul German High School was 42% (Okan, 1971, p. 17). On the other hand, graduates of these schools were also able to easily obtain university education in countries where these schools were affiliated. Kilic (2005) points out that the main reason for Turkish families to demand

foreign schools is that their children cannot be taught foreign language that they will need in future ages adequately in Turkish schools.

Students who attended foreign schools in the period until the declaration of the republic, the establishment of foreign schools in Turkey generally had made up of Muslim and foreign, but Turkey could not be adequately represented in these institutions. After 1908, the acceptance of Turkish students to foreign schools and the decrease of Greek and Armenian population in the country during the republic period also changed the student profile of foreign schools. For example; Robert College, one of the most important foreign schools, accepted teaching for thousands of Bulgarian, Armenian and Greek students in the first forty-three years, but only 143 Turkish college students attended and only 1 of these Turkish students graduated. After 1930s, Turkish students created the majority of college students. In Istanbul American College for Girls, which had been combined with Robert College in 1932 administratively and started coeducation in 1971, about 25 Turkish girls were taught in 1891-1902, while the number of Turkish students reached 46 in 1912-1913 and this number continued to increase in the following years (Bicer, 2010, p. 242, 244).

#### **2.4. Instruction Programs of Foreign Schools**

The curricula of foreign schools are approved by MEB and the programs that are not approved by the Ministry cannot be applied. The curriculum and course schedule must be appropriate to the level that is intended to be achieved at the same school level in terms of education and training of the school concerned. Foreign schools prepare a curriculum for the courses which are not taught in equivalent official institutions, and the objective of this program is to comply with the general objectives of the other courses (Vahapoglu, 1990, p. 168-169).

According to the 6th article of Law No. 5580 and 59th-60th of Private Education Institutions Regulation, the schools established by foreigners apply lessons taught in official schools, teaching programs and course distribution charts according to their teaching levels. However, various programs approved by the Ministry of National Education can also be implemented in these schools by examining the application that the institution will make and attached program (Resmi Gazete, 1985; 2007)

While the curricula of foreign schools and the course distribution charts are sometimes approved together by the Ministry, sometimes only course distribution charts are approved (TTKA,1961, Karar No: 137; 1962, Karar No: 54; 1964, Karar No: 155, 194, 255; 1965, Karar No: 13; 1972, Karar No: 280; 1978, Karar No:326; 1980, Karar No: 122). In addition, the

addition of new courses to course distribution charts (TTKA, 1961, Karar No:190; 1967, Karar No: 346) or the changes about lesson hours are approved by the ministry (TTKA,1963, Karar No: 119).

When the curricula of foreign schools are examined, It is seen that the culture of these countries was taught to the students in the courses such as English Composition, English Literature, Modern English and American Novel (American schools), Italian, Italian History and Geography, Italian and Informal Latin Information (Italian schools); Bulgarian, Bulgarian History, Bulgarian Geography (Bulgarian schools), German and Literature (Sankt Georg Austrian schools) (TTKA, 1960, Karar No: 177; 1961, Karar No: 137; 1964, Karar No: 194, 255; 1965, Karar No: 13; 1969, Karar No: 340; 485).

## **2.5.Course and Supplementary Textbooks**

According to Article 29 of the Law No. 625 on Private Education Institutions, the selection of textbooks to be taught in private education institutions and all kinds of supplementary books and tools to be used is subject to the permission of the Ministry of National Education (MEB) in accordance with the procedures applied to official schools (Official Gazette, 1965). Vahapoglu (1990, p. 171) states that the most common situation for textbooks in foreign schools is the books they want to bring from abroad for lessons taught on foreign languages, and those sent by organizations they are affiliated abroad. However, Article 60 of the Regulation on Private Education Institutions states that "... in these schools programs developed with ministry approval and books selected in accordance with these programs can be read. It is also up to the ministry's permission that institutions can use books and tools other than course materials and supplementary course books and lesson materials for ministry lists for schools. "

## **2.6. Instruction Language**

Another issue that foreign schools focused on during the Ottoman and republican era was language education and training. As Ertugrul (2005, p. 252) emphasizes, "These schools have been struggling to build a society that thinks and lives like them by carrying their own culture and beliefs with the language channel." As the individual indigenizes all the values of his / her own cultural world and transfers all the values of the cultural world to the new generation through language since the first years of the life.

The instruction language of foreign schools composed of their own language such as English, German, French, Italian, Bulgarian and according Article 6 of Mekatip-i Hususiye Talimatnamesi, published in 1915 and applied in the republican period for a long time, the Turkish, Turkey history and geography (Sezer, 1994/ 2014, p. 47), in the foreign schools directive of 1935, Turkish culture lessons consisting of Turkish and history, geography, country knowledge and sociology were taught by Turkish teachers determined by the Ministry in Turkish (Tebliğler Dergisi, 1941, p. 26-27). Law No. 625 related to teachers of Turkish and Turkish culture lessons as follow (Resmi Gazete, 1965):

Article 24 - The directors of the private schools which are teaching foreign languages and who are opened by foreigners, propose to the Ministry of National Education one of the teachers who are teaching Turkish or Turkish culture lessons and who knows the language of instruction as a Turkish chief deputy of Director.

In case Turkish and Turkish culture course teachers cannot be found in, the teachers who have special education in the school's instruction language, Turkish origin and nationality of the Republic of Turkey can be given this task.

Turkish chief deputy of director is selected and employed by Ministry of National Education among the teachers described above if the schools do not do the suggestion in spite of the warning.

The weekly lesson hours of Turkish and Turkish culture lessons in minority primary schools cannot be less than the official primary schools. The number of weekly course hours of Turkish and Turkish culture courses in foreign schools is determined separately by MEB (TTKA, 1961, Karar No: 28).

In Article 61 of the Regulation on Private Education Institutions, "Teaching language in private education institutions is Turkish. Existing schools which have been allowed to teach another language from Turkic continue teaching in their own statutes. However, inter-national schools where foreign children will continue are beyond this rule."

On the other hand, on the complaints about the teaching of Turkish and Turkish culture in foreign schools and different applications in class passing and examinations, in order to provide the necessary significance for Turkish and Turkish culture courses and consensus about promotion and examination of the courses it is emphasized in the foreign language schools mentioned in Article 25 of the Law on Private Education Institutions No. 625 that the

history, geography and citizenship lessons taught in the middle parts of these schools should be considered separately (TTKA, 1969, Karar No: 305). It is understood that there are various problems in the application of the provisions related to Turkish and Turkish culture courses in foreign schools and it is understood that these classes are not given the necessary importance.

### **3. CONCLUSION AND DISCUSSION**

The foundations of foreign schools were laid by the missionaries coming to the Ottoman Empire and these schools continued to develop as a means of action for the missionary institution. The number of foreign schools established by countries such as America, England, France, Austria, Germany, Italy, Bulgaria and Iran, which can be determined by the government in the Ottoman territory, is around 600. However, it is thought that the number of foreign schools operating in the houses without permission is much higher than this number.

Foreign schools, which emerged as a means of action for missionary and colonialism in the nineteenth century, attracted the people in science and language by holding back the religious and national appearances in the first place. In the beginning, these schools, which were mostly favored by non-Muslim students, did not attract much attention of the Ottoman government. Over time, as Muslim students went to these schools and some unwanted influences began to appear, the government tried to take various measures to prevent the adverse effects of these schools.

The first regulation concerning the opening of foreign schools in the Ottoman State was started in 1869 with the Maarif-i Umumiye Nizamnamesi. Foreign schools were requested to be controlled by the 15th and 16th articles of Kanun-i Esasî on 23 December 1876 and for this purpose Mekatib-i Ecnebiye and Non-Muslim Inspectorate were established in 1886 in the Ministry of Education.

Foreign schools were approached very sensitively during the republican period in the selection of curricula and textbooks that they applied without any supervision during the Ottoman period. In Ataturk era legal regulations for foreign schools in the country, started for the first time the Treaty of Lausanne, with 3 March 1924 Law on Unification of all schools in Turkey were linked to a single center. Immediately afterwards, it was forbidden to carry out a religious education based on a circular, religious symbols in school buildings, and pictures of Christian elders in the books except for the temples.

In the following years, by the circulars published on September 26, 1925 and February 7, 1926, Law No. 1778 of March 23, 1931, Law of Foreign Schools of 1935, Circular No. 660 of 1938, Law No. 6581 of 1955 and Law No. 625 on Private Education Institutions, these supervisions continued being arranged. In the face of this strict control and control mechanism implemented since the Republican era, many foreign schools that did not comply with the rules were either closed by themselves or by the state.

As stated by Kocabasoglu (2000, p. 20, 21), foreign schools were seen by those who founded these schools as an instrument that transcended religious dimensions of penetration with economic, social and cultural dimensions, and in this frame attempted in an effort to create a living space in the country where foreign schools operated. The language is the most effective tool of this effort. Therefore, foreign language and culture lessons in foreign schools' curricula can be regarded as a result of this effort.

The positive contributions of foreign schools, which can be described as the first examples of private schools in the Turkish education system, such as the establishment of new school systems in addition to the education and training practices which are not in compliance with the state policy and the encouraging of the Turks to open private schools can also be mentioned (Uygun, 2003, p. 112-113). During the republican period, these schools, had important effects on socio-cultural dissolution in the pre-Republic era, continued to be strictly controlled until the 1980s. However, the Basic Law of National Education No. 1739 (Official Gazette, 1973), which was enacted in 1973, which provides all the schools with binding provisions in the framework of the Turkish education system and provides foreign schools with no official exceptions thereby they are not different from Turkish schools in terms of teaching levels, school stages, programs, basic principles and objectives any more.

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