

# American Schools in the Region According to the Report of Jewett of the American Consul in Sivas and Comparison of these Schools with the Ottoman Educational Institutions<sup>1</sup>

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## Abstract

This study is based on the report prepared in 1887 by Sivas American Consul Henry Martyn Jewett about Kayseri Talas American High School and Merzifon American College operating in the region. The Consul evaluated both languages in terms of physical and educational possibilities and presented the report to the foreign ministry of his country. In his report, Jewett also gave a lot of general information about the Ottoman educational institutions in the region. The information about the courses in these reports was examined and compared with the lessons of the Ottoman educational institutions.

This study will allow researchers studying period and region to see the point of view and evaluation of foreign bureaucrat's education system. In addition, the study is also important in terms of evaluating the objectivity of a person who has the opportunity to come to the Ottoman State from the outside and look inside.

**Keywords:** Sivas, Jewett, American Collage in Anatolia, Education.

## Introduction

The meaning of education in the Turkish Language Association Dictionary is given as “direct or indirect aid in and out of school to ensure that children and young people acquire the knowledge, skills and understanding that is necessary to take their place in a society life, training”. Although it is a basic definition, it emphasizes the importance of education for the individual and the state together. People build a society by taking their place in the society. The qualified upbringing of the human factor, which is the foundation stone of the state, enables the states to have a say in the political, economic, military and many other inland worlds. For this reason, education has a very important place for the state continuity. Because a possible disorder in the education system spreads to all the organs of the state in the long run and prepares the collapse.

One of the important reasons of the decline of the Ottoman Empire is the problems experienced in the education system. In addition to the state's own education system, minority schools and foreign schools have been widely established and independently implemented their own organizations and curricula. So that the majority of these schools do not even have a license until the Maarif Nizamname issued in 1869. After this date, although studies were carried out on obtaining licenses, minority schools and foreign schools have continued to operate without a license. For example, the license date of Merzifon American College is March 1897 (Ortaylı 2001).

One of the most common foreign schools operating in Anatolia is those belonging to the Americans. Within the borders of the Ottoman State in 1890, when the nearest statistic was recorded, the number of iptidai, rüştiye, college and college-level school reached 813, the number of students reached 16990 (Ortaylı 2001). These schools were opened by a missionary organization called the American Board of Commissioners For Foreign Mission. In this period, there were about 64 different stations in the boundaries of today's Turkey (Strong 1910). Upon the increasing number of missionaries serving in the region, the United States began to open consulates in various parts of Anatolia. One of these consulates opened in Sivas. In this study, it will be tried to compare the public schools of the period with the American schools in the light of "Report on American Colleges in Anatolia" prepared by Sivas American Consul Herry Marty Jewett in 1887 and sent to his country.

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## Education in the Ottoman State

A very important part of the history of Turkish education and training was experienced during the Ottoman period. This importance is related both to the fact that the state has lived for so many years and to the developments in the name of science in the process that it has existed. In fact, it is a fact that even the medresses based on the Islamic history of origin have reached the highest level in the Ottoman period. It is not possible here to summarize the history of education of a state that lived for nearly six hundred years, but it would be useful to provide information on the period corresponding to the last quarter of the 19th century, which is the time limit of the study.

As it is known, Ottoman formal education begins with the receiving education of girls and boys between 5-6 years old in the classical period in the “sıbyan mektebi” which corresponds to the present primary school. In the Ottoman education life, the madrasahs are secondary education and higher education institutions, where they continue their education after the sıbyan schools. During the establishment and development of the madrasah organization in the Islamic world, the Great Seljuk State had a great share, but the madrasahs reached the highest level during the Ottoman period.

The number of officials and students in the madrasahs, which continue their existence with the revenues of foundations under the auspices of sultans, influential statesmen and the rich, varies according to the size of the institution. During the Ottoman period, important developments took place in madrasahs in terms of physical conditions, architectural features and curriculum. In this period, the madrasah was characterized by an educational institution which only Muslims study at due to its Islamic identity, which corresponds to secondary education, high school, college and university education after the sıbyan school (İpsirli 2003).

In the Ottoman Empire, alternative schools were added to Madrasahs that was at the centre of the education in the Tanzimat period. These institutions, which correspond to the secondary education, are called Rüşdiye, İdadiye and Sultaniye (Görür 2015).

### Rüşdiye (Secondary Schools)

The grounds were prepared to open Rüşdiye essentially at the end of the II. Mahmud period. So, the Meclis-i Umûr-ı Nâfiâ, which was established in 1838, offered to open “selatîn-i izam mektêpleri” on the Sıbyan Mektep in order to educate students for higher education.

For this purpose, despite the establishment of Mekâtib-i Rushdiyye Nezaretî at once, a positive result could not be obtained and only Mekteb-i Maârif-i Adliyye (1839) and Mekteb-i Ulûm-i Edebiyye (1839) could be established to educate civil servants to the Bâbiâli bureaucracy.

An important step was taken to open the Rüşdiye with the Rescript of Gülhane (Tanzimat Fermanı). The Muvakkat Meclis-i Maârif, established in 1845, proposed the establishment of a three-tiered education system, as it was in Europe, which consist of sıbyan, rüşdiye and darülfünun in a report presented in 1846. In order to carry out this project, the Council of Ministers, which was a consultative and decision-making body, and the Council of Ministers, which would implement the decisions of this Assembly, were established. The first Rüştiye was opened in 1847 at the Dâvud Pasha Mektebi in Istanbul. The next year the Rüştiyes were increased to five. In 1848 Dârülmualimîn-i Rushdî was opened in Istanbul Fatih. These new schools, which also met the needs of teachers, started to open in the provinces. Graduates from here began to meet the needs of the Ottoman State in many areas. As a matter of fact, the military idadi which the palace and the Bâbiâli set great hopes on, the civic middle and higher education institutions which started to be opened since the Tanzimat period used this source. Moreover, the difficulty of those who graduated from rüşdiye to adapt to the education of military schools obliged Babiâli to open military rüşdiyes for military idâdîs, and from 1875 military rüştiyes were established in Istanbul and in the provinces (Öztürk 2008).

In the Ottoman Empire, girls were able to get a chance to continue secondary schooling with the opening of the rüşdiye while they were not involved in formal education after the sıbyan schools. Cevri Kalfa Mektebi, the first girl rüşdiye, was opened in 1859, during II. Abdulhamid period, and there had been a considerable increase in the number of rüşdiye especially in the provinces (Görür 2015).

The opening principles and programs of the rüşdiyes had been rearranged with the Mairif-i Umumiyye Nizamnâmesi of 1869. According to Nizamname, Male Rüşdiyes could be established in provinces whose number of house was over 500. Female Rüşdiyes would be opened in the city centres for the time being, and then in big cities. The schools whose construction costs and teacher salaries were to be covered by the education fund were arranged as four years after the Sıbyan schools (Akyüz 2010).

According to Nizamnâme the program of Male Rüşdiye was as follows:

Mebâdî-i ulûm-i dîniyye, lisân-ı Osmânî kavâidi, imlâ ve inşâ, kavâid-i Arabiyye ve Fârisiyye (to tertîb-i cedîd), tersîm-i hutût, mebdâdî-i hendese, the bookkeeping procedure, târîh-i umûmî, târîh-i Osmânî, geography, gymnastics, local language (the language of the majority of the people where the school is located), French (at fourth year for successful students whose school were in trade centres) (Akyüz 2010).

According to Nizamnâme the program of Female Rüşdiye was as follows:

Mebâdî-i ulûm-i dîniyye, lisân-ı Osmânî kavâidi, imlâ ve inşâ, mebdâdî-i kavâid-i Arabiyye and Fârisiyye, muhtasar history and geography, müntehabât-ı edebîyye, account and bookkeeping procedure, painting (to help embroidery), amelîyyat-ı hiyattîyye, tedbîr-i menzil, musical (not obligatory). As is the case with male rüşdiyes, religious courses of girl non-Muslims would be given by teachers appointed by the relevant religious authority according to the religious affiliation and their own languages would be taught instead of Mebdîdî-iqâdîd-i-ibiyâya and Fârisiyye. Nizamnâme ruled that the teachers of female students were women, however old men were allowed to appointment as teacher until sufficient number of woman teachers were raised (Öztürk 2008).

### **İdâdî (High School)**

İdâdî were education institutions equivalent to the present level high schools and they were opened to prepare Rüşdiye graduates to higher schools (Öztürk 2008). The idâdî which were opened as a high school were divided into two parts in terms of their activities for raising students to military and civil (civil) schools. Until 1844, since there was not a secondary education institution that prepared students for military institutions, it was decided to open a school in 1845 upon the proposal of Emin Pasha, who was the head of the school. In the same year, Meclis-i Maârif-i Muvakkat was established and it was wanted to carry out some reforms in education. The decision was made to open schools in twelve places in the name of Mekteb-i Fünûn-ı İdâdiyye for vocational training at military schools, preparation for lessons and teaching of other courses. The former Military Academy in Maçka was allocated for the first military idâdî and was transferred to the Mausoleum of Beşiktaş Coast Palace along with the Military Academy of Harbiye Mektebi for a period of time because the building was in need of repair. Beyond Istanbul, military idâdis were also opened (Öztürk 2008).

In 1869, with the preparation of the Maârif-im Umîyye Nizamnâme, civic idâdis were opened to prepare students for higher education by training upper than rüşdiyes. Regardless of the difference between the Muslim-non-Muslim, it was desired to establish an institution in which both of them could continue, and it was envisaged to open schools with named idâdî under the sultanis (Akyüz 2010). According to the Nizamname, each of the idâdî would have six teachers with their assistants selected among the ones graduated from Dârülmualimîn-i Âliye in İstanbul and appointed there. Students would complete their teaching in three years, and unsuccessful students would continue to study for one year (Öztürk 2008).

With the same Nizamname, the curriculum of the idadî is determined as follows:

Turkish kitabet ve Building, French, Kavanin-i Osmaniye, Logic, Mebaid-i İlm-i Servet-i Milet, Geography, Tarih-i Umumi, İlm-i Mevalid, Algebra, account and bookkeeping procedure, Hendese and İlm-i Mesaha, Hikmet-i Tabiiyye, Chemistry, art (Akyüz 2010). According to the curriculum prepared in September 1873, the main courses that was taught in idadi were: Kavâidi Osmâniyye, Arabî, Fârisî, kıraat ve kitâbet-i Türkî, târîh-i umûmî-i Osmânî, perfect account, cebr-i âlî, coğrafya-yı umûmî-i Osmânî, gymnastic, perfect hendese, müsellesât-ı müsteviyye, art, French, German, English (Öztürk 2008).

### **Sultani**

One of the schools opened by the Ottoman State in the western style for renovation was the sultani. 1869 Maarif-i Umumîyye Nizamnamesi envisaged the opening of these schools in the provincial centers to constitute the upper echelon of secondary education and set the duration of education as 6 years after rüşdiye. It was decided that the first three years the idadi lectures would be taught and the last 3 years, Literature and Ulum lessons would be taught (Akyüz 2010).

The first sultani was opened in Galatasaray Building on 1 September 1868 (Ergin 1977). Apart from this school, no Sultani was opened in another province for many years. According to the 1869 Nizamname, although one provincial sultani was planned in every province center, it could not be opened anywhere except Istanbul and Crete until the II. Constitutional Monarchy. It is seen that because idadi had been transformed into sultani especially between the years 1910-1914, there was an increase in the number of these schools which started to be opened with the II. Constitutional Monarchy (Demirel 2007). The curriculum of sultani was as follows:

Lisân-ı Osmanî (Ottoman Turkish), Tevârih-i Osmaniye and Umûmiyye (Ottoman History and General History), General Geography and Memâlik-i Mahrûse-i Şâhâne'nin Ziraat ve Sinâat ve Ahvâl-i Mülkiye Geography (General Geography and Ottoman Geography), Riyâziyât-ı Âdiye ve Âliye (Maths), Accounting and Book Keeping and Mevâdd-ı Ticaret Lectures, Hikmet-i Tabiiye and Kimya (Physic and Chemistry), Cerr-i Eskâl

(Science that investigates the relationship between machinery and forces and movements arising from these forces), Hukuk-ı Nâs ve Hukuk-ı İdare-i Mülkiye (Law), Fransız Lisâmı (French), Kavânin-i Umûmiye ve Tıp ve Eczacılık fenlerinin tahsiline lazım olacak kadar Latin lisânının Mebâdisi (Introduction to Latin as much as necessary for general laws and medicine and pharmacy science), İştikakât-ı Yunaniye (Etymology of Greek), Servet-i Mîlel (International Economy), Resm-i Hattî ve Sanat-ı Resim (Hatt and Painting Courses), iyâziyât-ı Bedeniye, Nebâtât Fenleri (Demirel 2007).

As it is understood from the information tried to summarize so far, during the years in which 1887 report was presented, some changes were wanted to be made in the Ottoman education system and it was aimed to educate the non-Muslims in the same way with the Muslim children. Moreover, while classical madrasah education continues, it is understood that a new western education system is tried to apply to newly opened schools. Information such as which schools were located in Sivas and how many learners were located there can be found in the Sivas annuals of 1886 and 1887, almost in the same years as Jewet's report. According to these annuals, the schools in the province of Sivas are as follows:

Table: Number of Schools, Students and Teachers According to 1886 Sivas Province Annual (Yücel 2008).

Name of Town and Sub-district	The Number of Teachers at Mekteb-i Rüşdiye-i Askeriye	The Number of Students at Mekteb-i Rüşdiye-i Askeriye		The Number of Teachers at Mekteb-i Rüşdi-i Mülkiye	The Number of Students at Mekteb-i Rüşdi-i Mülkiye
		Muslem	Non-Moslem		
Sivas Center	10	169	33	4	154
Koçgiri Town	-	-	-	1	55
Gürün Town	-	-	-	2	-
Darende Town	-	-	-	2	-
Amasya Sanjak	-			3	105
Maden-i Sim Town Hacıköy	-	-	-	1	50
Maden-i Sim Town	-	-	-	2	25
Ladik Town	-	-	-	2	-
Köprü Town	-	-	-	2	55
Mecidözü Town	-	-	-	1	-
Tokat Sanjak	-	-	-	4	-
Zile Town	-	-	-	3	-
Niksar Town	-	-	-	3	-
Karahisar-ı Şarki Sanjak	-	-	-	3	-
Hamidiye Town	-	-	-	2	-

Table: Number of Schools, Students and Teachers in 1888 Year Sivas Province Annuals (Yücel 2008)

Name of Town and Sub-district	The Number of Teachers at Mekteb-i Rüşdiye-i Askeriye	The Number of Students at Mekteb-i Rüşdiye-i Askeriye		The Number of Teachers at Mekteb-i Rüşdi-i Mülkiye	The Number of Students at Mekteb-i Rüşdi-i Mülkiye
		Muslem	Non-Moslem		
Sivas Center	8	280	9	4	154
Koçgiri Town				1	
Gürün Town				2	
Darende Town				3	
Amasya Sanjak				2	
Sivas Center				4	
Merzifon Town				3	
Maden-i Sim Town				3	
Ladik Town				1	
Köprü Town				3	
Mecidözü Town				1	
Tokat Sanjak				3	
Zile Town				2	
Niksar Town				3	
Karahisar-ı Şarki Sanjak				3	
Hamidiye Town				1	

After the information given so far, it is advisable to give information about the report which constitutes the originality of the work. As it is known, by the end of the 19th century, the Anatolian lands had become a field of activity for every denomination, with so many missionaries as to be expressed by thousands. One of the most important missionary communities operating in Anatolia was the American Board Of Commissioners For Foreign Mission called ABCF. These missionaries identified health and education services as their main activity in order to be able to integrate with the people and gain their trust. The United States has opened consulates to various parts of Anatolia in order to protect these growing missionaries and to make them more comfortable in their activities. Except for important trade centers such as Istanbul and Izmir, US consulates in Anatolia were generally chosen from the children of missionary families. Although US law states that missionaries are forbidden to serve in consulates, the fact that the appointed consuls come from the missionary family led to the establishment of organic ties between them. One of the places where missionary family children served as consuls was the US Consulate of Sivas.

Although the US Consulate of Sivas began to operate previously, it was officially recognized on February 20, 1887, and Henry Martyn Jewett (Gül 2017) was certified as the first Consul (BOA, MV, 17/28). He served this duty until June 30, 1892. During his tenure, he prepared 120 reports and shared them with his country. The contents of these reports are intended to introduce the region to the US in general and to inform US traders and businessmen about trade opportunities in the region (DFCUS T681).

The report, which is the subject of the research, was prepared by Henry Jewett on 15 September 1887 and has a title of "Report on American Colleges in Anatolia" (DFCUS T681).

The report, which has a total of 11 pages, provided information about the American Educational Institutions in the region, and later shared information about Merzifon American College and Kayseri American High School, which were taken as examples.

According to the report;

The most prominent educational institutions in Turkey are American schools founded by American communities, supported by the American community and taught by American teachers.

Almost all of the state schools supported by the Turkish state have very low qualifications. There is no more than to teach reading, writing and memorizing the Qur'an. The most importance is given to the latter. The quality of the schools even in the big cities, where there are many students, is quite low.

In Sivas, where there is a population of 40 000-50 000 in the center and 850 000- 900 000 in the whole province, there are only 9 sibyan school (primary schools) with a total of 937 students. Higher institutions consisting of normal schools have 60, military schools have 202 and lastly, 104 students are studying at high schools.

For better cultural and educational means, the combination of local desire and American aid has resulted in the opening of American primary schools, high schools and colleges in every part of Anatolia. These schools are an example for local schools with their success they reached, both for their own students and for local schools in terms of developing better methods and having better standards.

The American community sends about \$ 200,000 annually through the American Board of Foreign Missionaries to support these institutions.

There were three American colleges in Anatolia and these were Ayıtap College in Antep, Fırat College in Harput and Anadolu College in Merzifon.

### **Merzifon American College**

Henry Martyn Jewett selected Merzifon American College as an example for the way that other colleges work.

According to the Consulate report, the college was an institution had ties to the Turkish State. Institutional supporters in America were only connected to the education sector of multi-faceted system. It was founded by the *American Mission Board* in 1863 as an educational institution. The cost of the buildings including the college and the theological department was about 7000 dollars. The cost was met by the American Council. \$ 4400 was from local sources and the rest from the American Board, total \$ 20,000 was then allocated to spend on needs.

Even if it was established to teach theology, there were both theological and scientific instructors. As time goes by, its scientific side was developed more and developed into as a college and self-completed itself without changing its ties with the state.

Despite having foreign and local contributions, the institution maintained its existence with its institutional ideals without losing its original status. The institution, which was governed by its own rules, provided the necessary mental and scientific education for those studying in the theological department. The part that was entirely scientific was separated into high school form in 1881. In 1886 it developed into a college form.

The school had a capacity of 170 students, 125 of which were boarding students. A total of 135 students were enrolled in the school in 1887, 37 from Merzifon, 30 from Sivas Province, 20 from Trabzon Province, 36 from Ankara, 6 from Kastamonu, 3 from Istanbul, 1 from İzmir, İzmit and Konya. 108 of the students were Armenians, 27 were Greeks.

The college had important equipment for education. There were hand tools, philosophical, astronomical, geological documents as well as chemical apparatuses for experimental purposes. College also had a library of 2000 volumes, most of which were in English, Armenian, Greek, and a few in French and Turkish.

College income sources were not limited to donations from missionaries alone. As of 1887, students were required to pay 9.5 Lira (\$ 41) per month for accommodation, 6.5 Lira for accommodation, 1 Lira for extra French lessons and 2.5 Lira for other expenses. This payment included all kinds of educational activities and accommodation.

Teachers' fees were determined according to their branches. According to this; French and Armenian Professors \$ 44, Greek Teachers \$ 26.40, Mathematicians \$ 22, French and Armenian Assistants \$ 17.60, Turkish teachers \$ 13.20 and Physicists \$ 26.40.

Besides College had its own management rules, it also had its own educational system. It had four grades as Freshman, Sophomore, Junior and Senior. Lessons were given in English, except for a few courses. Lessons that students had to take according to periods were as follows:

<b>First Grade (Freshman Year)</b>	
1. Term	Geometry (Eng.)
2. Term	..... “..... (Eng.)
3. Term	Trigonometry (Eng.)
<b>Second Grade (Sophomore Year)</b>	
1. Term	Literature (Eng.), Astronomy (Eng.)
2. Term	Measurement (Eng.), History (Eng.)
3. Term	Plant science
<b>Third Grade (Junior year)</b>	
1. Term	Accounting (Eng.), Chemistry
2. Term	Physic (Eng.), Good writing speech (Eng.), Chemistry
3. Term	Physic (Eng.), Animal Science (Eng.) Logic (Eng.)
<b>Fourth Grade (Senior Year)</b>	
1. Term	Armenian, Mental Philosophy and Greek Philosophy
2. Term	Armenian, Mental Philosophy and Greek Philosophy, Proof of Christianity, Political Economy (Eng.)
3. Term	History of Philosophy, Philosophy of Morals, International Law

In his report, the Consul also included a comparison of the college and the Ottoman schools. According to him, even though the number of schools was high, the quality was low. With the opening of American schools, the state felt obliged to make an effort to raise the quality. This contributed to revitalization of public schools. However, there were some cases that the institutions felt jealous each other.

The consul believed that the success of schools was also influential on relations with the administrators. In its own words, “*Merzifon associations (between the Management and the Missionaries) have been the most polite since the opening of the college*”. Even the governor of the city donated college.

#### Kayseri Talas American High School Curriculum

The Consul selected Kayseri Talas American High School as an example to give information about American High Schools in Anatolia. It was accepted that there was no difference of importance between high schools which spread to many places of Anatolia and their colleges.

In the report college curriculum is as follows:

<b>First Year</b>	
Department	
English	Cards *, first reading *, Turkish grammar and Armenian characters
Turkish	Grammar, reading Arabic symbols
Armenian	Grammar, second reading
Science	Arithmetic, Geography
<b>Second Year</b>	
English	Grammar, second reading*
Turkish	Arabic symbols, Ottoman History
Armenian	Grammar, Third reading *, History
Science	Algebra, Physiology
<b>Third Year</b>	
English	English Grammar *, Third reading *
Turkish	Telemagne *, Turkish Writing
Armenian	“.....”, Grammar
Science	High Algebra *, Geometry *, Physical Geography *
English	Shakespeare's Venetian Trader *, General History
Turkish	Law, Spelling
Armenian	Grammar and Reading of Ancient Languages
Science	Trigonometry, Astronomy, Nature Philosophy, Good Speech,
If it is possible	Moral Science, Logic, Accounting

\* The textbooks of those are English.

## Conclusion

As it is seen, Hery Martyn Jewett compares the student capacity of schools opened by Ottoman schools and American missionaries. However, it is understood that Jewett does not have enough knowledge about this. It is understood from the information given above and from annuals, which are official records of the State, that there were many more students in the Ottoman schools.

If we make a comparison in terms of the lessons; there is no obvious difference between missionary schools and public schools in the field of positive sciences. Furthermore, it has been found that there are practical lessons in Ottoman schools which include practical information for practice, such as tailoring for girls and gymnastics for men.

It is understood that the Ottoman Empire was in search of new sources due to the inadequacy of the existing education system at the time when the report was written. Jewett's claim in his report that the state schools are trying to raise the quality of education by taking American schools as an example is essentially related to this situation of the Ottoman State.

On the other hand, it is also noteworthy that the schools opened by the missionaries and serving in the direction of their understanding of religion are opened so easily in the Ottoman geography.

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