

CHAPTER

8

SECOND CONSTITUTIONAL ERA: OVERSEAS SCHOLARSHIP STUDENT POLICY

Mehmet Göle and Yusuf Bahri Gündoğdu

8.1 INTRODUCTION

With the beginning of modernization efforts, the idea of transferring knowledge and technology from Europe to the Ottoman State—especially in the military field—emerged. For this reason, teachers were brought from the West to schools opened to provide modern education and students were sent to the West. This approach is generally known as a method applied by countries that are trying to modernize. In recent times, countries such as Japan, Russia, Romania, Egypt, etc. have thousands of students in various cities in Europe (Ergün, 2021, p. 533). It is also known that the Ottoman governor of Egypt, Kavalalı Mehmed Ali Pasha, sent many students to Europe to receive education in various professions before the Ottoman State in 1814 (Somel, 2019, p. 44). The Ottoman State could barely send students to Europe after 15–20 years later. Mahmud II sent 130 students from the Engineering School to Europe in the early 1830s; Under the leadership of these students, the military school was established in 1834, the civil servant needs of various

institutions of the state were met, and modernization efforts were carried out under the leadership of these students (Binbaşıoğlu, 2014, p. 73).

Although the number of students sent abroad decreased during the reign of Abdulhamid II due to criticisms that the desired level of benefit could not be achieved (Gençoğlu, 2020) and the negative propaganda of the Union and Progress Party abroad (Gençoğlu, 2014), the practice continued. According to the economic and political conditions of the period, students were sent to European cities such as London, Paris, Vienna, Berlin, and Liege to receive education in various fields. Although difficulties were experienced occasionally due to economic crises, the expenses of the students sent by the state were covered by the sending authority within the framework of a detailed expense list (Erdoğan, 2013). In fact, it is even seen that some of the students who went by private means were granted scholarships (Gençoğlu, 2014).

Until 1894, generally, students with the best academic grades received education abroad. On this date, the Meclis-i Kebir-i Maarif prepared the first known legal regulation regarding the sending of scholarship students abroad. The aim of this regulation was to require students to be graduates of the relevant secondary school. It was decided that the student selection exam of each state department would be conducted by a commission to be established by the Ministry of Education. In this regulation, it was stipulated that the students to go should be between the ages of 20–26, should be healthy, should have a clean criminal record, and should know Turkish well and French at an intermediate level. In addition, regulations were made regarding the monitoring of the student's development process in terms of education, discipline and morality, and the compensation of the scholarship given in case the student does not complete his/her education, is indisciplined or does not work for the state for ten years upon his/her return (Gençoğlu, 2014).

When the efforts to send students abroad before the Second Constitutional Era are evaluated:

- (1) There is no sign that the Ottoman administration made a distinction between Muslims and non-Muslims (Gençoğlu, 2020). It

is known that among those sent there are orphans and children from very poor socio-economic situations (Erdoğan, 2013). In other words, it can be said that the work carried out was not aimed at a certain group.

- (2) When we look at the departments that students sent abroad study in, we see a very wide range. This is a sign that an all-out modernization is being targeted.
- (3) From 1830 to 1894, without any specific legal regulation, each state institution sent students separately, and student expenses were covered by these institutions. As a result, the state did not have a general plan for education abroad.
- (4) The students sent are generally successful, and some of them are even scientists who make discoveries. However, when these people returned to Istanbul, they could not find a scientific environment, research centers, or laboratories where they could show the same productivity. Therefore, a system could not be established in which the scientific knowledge acquired through students educated in Europe would serve the production of technology and knowledge (Gençoğlu, 2014).

The method of sending scholarship students abroad, which started in the 1830s, is a widely used method. While this method aims to transfer science and technology on the one hand, it also aims to internationalize teaching. Therefore, it is thought that examining the problems experienced in the method of sending scholarship students abroad during the Second Constitutional Era, which was the kitchen of the Republic period, will contribute to increasing the quality of today's practices and the international quality of education. In order to achieve this goal, articles and newspaper news published on the subject during the Second Constitutional Era, as well as official letters and documents, were accepted as the universe of the study. It was thought that the method appropriate for the structure of the subject was the case study from qualitative research methods, and the data collection tool was document analysis, and the result was tried to be reached by using these methods.

8.2 POLICY OF SENDING SCHOLARSHIP STUDENTS ABROAD DURING THE SECOND CONSTITUTIONAL ERA

With the declaration of the constitutional monarchy in 1908, the sending of students to Europe, which had been reduced to a minimum by Abdulhamid II due to the activities of the Committee of Union and Progress and other reasons, increased again (Kulaç & Özgür, 2017). Among the students sent in 1908 were students from Darüşşafaka and non-Muslim students (Ergin, 1977, p. 624). These students were sent to France and Germany for telegraph, wireless telegraph, telephone, electricity, medicine and pharmacy education.

In the 1909–1910 academic year, Dr. Nazım Bey, and later Monsieur Blondel, were tasked with the placement, supervision, oversight, and administration of students abroad. In addition, it is seen that four non-Muslim female students were sent for the first time in the same year to receive teacher training. According to an advertisement given in a newspaper by the Ministry of Education in 1909, it was announced that 70 students would be sent for medicine, pharmacy, teaching, natural sciences, fine arts, trade, chemistry, and religious sciences. In this announcement, it is seen that the age range was expanded to 17–28, when the 1894 regulation was taken into account, a document from the school the student graduated from stating that he/she was "of good moral character and hardworking" was requested, compulsory service after graduation was reduced to 5 years, the foreign language option was expanded to French, German and English, and regulations were made on how the selection examination boards would be formed (Tanin, 1909). This announcement can be considered an indication that more care was being taken in student selection in order to benefit from education abroad at a high level and that academic and moral competence were sought in the people to be selected. Again, during this period, Ahmed Muvaffak in Tanin writes that with the declaration of the constitutional monarchy, hundreds of Ottoman youth went to European cities such as Paris, London, and Berlin to study science, and

in his article, he provides information that can be a guide for those who are thinking of going to Paris. In addition, this article states that the "Ottoman Student Association" was established to serve as a guide for students coming to Paris (Muvaffak, 1909). Again, on March 17, 1909, a law student from Paris wrote to the magazine, explaining the superior features of the national library in Paris, that there was a library in every school, and the importance of these for a country (Sirât-ı Müstakîm, 1910a). It is seen that during this period, articles by students studying abroad or people who knew these places were published in various periodicals. These articles provide information about various cities abroad, the facilities such as universities and libraries in these cities, and the cost of living in the city. In addition, in their articles, they conveyed the beneficial practices they encountered in European states to the Ottoman people. Thus, the people learned firsthand about developed countries and educational opportunities abroad. In addition, some articles about students sent abroad reflect the reactions and demands of various segments of society. The following statement made in Sirat-ı Müstakîm, one of the important magazines of the period, can be given as an example: "Our patriotic readers want the administration to do what is necessary for the students sent to Europe for education to wear fezzes and behave in accordance with Islamic morality; they send letters to our magazine in this direction and request that our magazine publish articles on this subject." (Sirât-ı Müstakîm, 1910b). As can be seen, the magazine administration wants measures to be taken to protect the national and spiritual values of the students; it calls on the government to ensure that the students sent abroad wear fezzes and behave in accordance with Islamic morality. Another piece of information from the journals from this period gives the impression that some universities in Europe respected the diplomas of Ottoman schools. For example, according to another law student studying in Paris, the Paris Faculty of Law accepted the diploma of the Ottoman School of Law as an undergraduate degree and allowed to continue doctoral courses. However, the person who wrote this information noted that since some of the courses taught in Europe were not taught in the Ottoman School

of Law, he did not consider himself qualified for doctoral courses and continued in the first year of the Faculty of Law (Sirât-ı Müstakîm, 1909).

In 1910, students went to countries such as France, England, Italy, Switzerland, and the USA (Erdoğan, 2013, pp. 230–326). It is understood that in addition to these countries, students also went to Japan in the same year, either at their own expense or through wealthy benefactors (Sirât-ı Müstakîm, 1910c). The records of the meetings of the Meclis-i Mebusan during this period provide important information. The Minister of Education stated that there was no official record of students who went abroad "from their own pocket" for educational purposes in the Ottoman authorities and that the state was unaware of this; if it is seen that non-Muslim deputies even opposed the issue of informing the official authorities. It is discussed that some students in education abroad are lazy and indulge in dissoluteness, that we do not have enough students abroad compared to our population, and that some young people go to education abroad to avoid military service (Meclis-i Mebusan, 1326). It was stated in another session that the exams held for student selection were not announced on time, that there was corruption in the exams, that the academic levels of the students sent were low, and that many students were accepted to schools as "listener" rather than "student" (Ergün, 2021, p. 535).

One of the journalists of the period, Ahmed Mithad, in his article in Sabah Newspaper on May 18, 1910, stated, "As I have always said, I am repeating here that our government has done quite good things since our happy revolution. Among these works (...) one of the most worthy of mention was the fact that last year, from the various departments, hundreds of students were sent to Europe for various purposes (work, benefits, etc.). Every year, that number or even more will be sent to European schools, and 7–8 hundred students will be found in European schools, and after 3–4 years, they will return one hundred or one hundred and fifty and start teaching their citizens." (Ahmed Midhat, 1910). He expressed his expectations from education abroad and attributed Japan's success to this in his article. However, in the same

article, he says that the current situation is dire, that many of the students who go to Europe are lazy and deceive the authorities by forging class attendance lists, diplomas, and certificates; and he suggests that these students be put through exams at the end of each year to solve the problem. During this period, it is seen that the modernization process of Japan was constantly brought to the agenda by Ottoman thinkers. Hasan Fehmi, who was a student in Tokyo, made important observations about the Japanese and said in his article dated April 27, 1910, "We were examining the developments of the Japanese and were looking with amazement at the successes of this nation, which preserved its nationality in detail and never delayed in applying all the developments in science and technology to its country, considered its Eastern-Asian nature as an honor and never got tired of working for this... Primary school education was extended to the coachmen and servants, in short, to those who were considered to be at the lowest level. The coachmen and servants spent their free time reading newspapers or biographies of famous people. The seventy-year-old old maid next to us was busy reading newspapers and books every day." (Hasan Fehmi, 1910). Hasan Fehmi's views on the fact that primary school education in Japan was widespread among a large part of the country's population, that the habit of reading was clearly prominent among people, and that they made great efforts for the development of their country are important.

Again, Çerkeşseyhi-zâde Halil Hâlid, who wrote from London on May 15, 1910, in his article titled "About Sending Students to Europe"; he states that the success achieved by the Japanese in the modernization process could not be achieved in the Ottoman State and examines the reasons for this situation. He believes that the employment of students who were educated in Europe and return to the country is the most important issue. Because there is no developed field of finance, industry, trade, or agriculture in the Ottoman State where such a well-educated person could work. According to the author, there is a lack of planning in the process of sending students to Europe. As evidence of this, he points to the fact that those who were sent the previous year had to wait

for days in a hotel in Paris. He believes that the number of Ottoman students who were educated in Europe who were hostile to Islam and had bad morals was not small. He expressed his concern by saying that "if materialistic desires prevail over spiritual values, a corrupt generation will grow up among the young people sent to Europe" and declared that the government was responsible for this matter (Çerkeşseyhi-zâde Halil Hâlid, 1326). In another article dated June 23, 1910, the author's name was kept secret, and it had complained that some students in Europe were behaving in a manner unbecoming of Islam and the morality of our nation, and it was requested that the government take serious measures in this regard. It was stated that the solution to this problem could only be possible by reforming Ottoman schools, paying attention to religious lessons, and selecting teachers from qualified and moral people (İmzâ Mahfûzdur, 1326).

These records from 1910 generally reveal some problems. It is seen that the director of the Dârülmualimin at the time, Satı Bey, who experienced these problems within the institution, examined the issue of sending scholarship students abroad in detail and presented a report to the Minister of Education, Emrullah Efendi, in which he expressed the problems and suggested solutions. As someone from the inside, his ideas and criticisms can be considered more valuable and realistic. Satı Bey describes the student selection process held in 1909 as a job done hastily and without serious planning. He says that the aptitude and readiness of the selected students for the profession were not considered, only their ability to use French was measured, and that was not even fully achieved. He even states that the students sent to become teachers were sent to a school that was not suitable for this purpose and that in his interviews with these students, he determined that most of the students went abroad for other purposes (Satı Bey, 2010, pp. 86–88). In order to make the process of sending scholarship students abroad more beneficial, Satı Bey recommends that a general and detailed program be prepared, the purposes of education abroad and the conditions sought in students be stated with clear and definite expressions, students be sent to applied sciences and vocational training more, students' tendencies be taken into

consideration in student selection, exam announcements be made a few months in advance so that students can prepare, and no more than 4–5 students be sent to the same city (Satı Bey, 2010, pp. 92–100). Again, in the same draft, he states that it would be beneficial for the country to allow people who have completed higher education, have been involved in social life, and have personally acquired a certain research discipline to go. In the selection of schools for students sent to Darülfünun, he recommends that institutions that combine free work and work under supervision be chosen. Because, according to him, in the West, "Dârülfünuns are essentially institutions and guides that serve personal study discipline; in order for those who attend them to benefit fully, "they must have learned the self-study method and acquired the habit." (Satı Bey, 2010, p. 100). In other words, he is of the opinion that since Ottoman students did not have the habit of self-study, they should choose a school accordingly in Europe. He also believes that it would be more beneficial to first bring teachers from Europe and establish laboratories in Istanbul for the reform of higher education and then send students.

According to Ergün, in 1911, the number of students studying abroad was 185 according to official figures and over 1000 including those who went unofficially, and the students who were officially sent were in France, Germany, Switzerland, America, Hungary, Italy, Belgium, and Russia (Ergün, 2021, p. 541). Along with these countries, it is understood that students still went to Japan to receive education. Because in the *Sebilürreşâd* magazine dated October 3, 1912, it is seen that an Ottoman student studying in Tokyo under the name of Abdürreşid İbrahim oğlu wrote an article describing the history of Japan's modernization (Ahmed Münir, 1328). According to a news report published in 1914, the "Asian Progressive Students Association" was founded in Tokyo under the presidency of the above-mentioned student, with the aim of contributing to the moral, intellectual, scientific, physical and economic development of Asian students (Sebilürreşâd, 1914).

In parallel with the policy implemented by the government in these years, periodicals continued to publish articles supporting education abroad. It can be said that such articles had an effect that increased the appeal of receiving education abroad. Articles describing the physical conditions and facilities of universities abroad can also be counted among these. For example, in an article published on September 4, 1913, by a writer named Ferid titled "European Letters: 4 Switzerland's Leniency, Umran and Progress", he described the Darülfünun in Lausanne as follows: "Education is an extraordinarily developed, integrated system. I visited the Darülfünun in Lausanne. Classes were suspended. However, the administration of the Darülfünun was discussing how education should be. Especially the location of Bern Darülfünunu was so beautiful, its building so aesthetic, that I cannot describe it. The building was in a large garden at a high point of the city. The order in the garden arrangement and the care taken for its preservation left no words to say... Through the doorman's help, I saw a few of the Darülfünun's classrooms, the rooms belonging to the principal and teachers. When you see that state, you understand what Darülfünun means. The room reserved for the teachers was as orderly and magnificent as a cabinet of ministries room... I was ashamed to step on the floor. Because the boards were like a shiny mirror. Everything in its place, everything sufficient. One cannot come across even the slightest inconsistency or irregularity. In short, Darülfünun was a palace worthy of kings, indeed. The attire and manners of the man who showed me around are also worth mentioning. I thought this man was one of the administrators of the Darülfünun... He said he was the doorkeeper of the Darülfünun!" (Kam, 1913). The physical facilities of the Darülfünun and the seriousness of the staff described by the author can be evaluated as data showing the importance given to education in Switzerland. Such writings have been a factor that strengthened the desire of young people who want to study and have the opportunity to go to countries like Switzerland for educational purposes.

It is known that the economic difficulties of the Ottoman State increased in 1912–1913 with the Balkan Wars and the Tripoli War. For

this reason, complaints about students not being able to receive their scholarships increased and sometimes caused serious grievances. However, despite all the difficulties, students continued to be sent. It can be said that the economic difficulties reached much more serious dimensions with the start of World War I in 1914. During this period, a large number of students were sent to Germany in the industrial and military fields due to the cooperation with Germany until the end of the war (Erdoğan, 2013, pp. 256–257).

It is seen that education issues were still on the agenda in 1914, when these economic difficulties were experienced and war conditions were dominant. The "Regulation on Students to be Sent to Foreign Countries" was issued under these conditions. This regulation made it mandatory for the student selection exam to be announced in newspapers, requested that the exam be held in two rounds, written and oral, provided the opportunity for doctorates to those who graduated from abroad with the highest degree, required success in the "competency exam" to be held at the end of school, and paved the way for those who went as unofficial students and had economic difficulties to be accepted as official students. It also introduced a procedure for students' academic success and moral status to be reported to the ministry of education by inspectors every 3 months (Takvim-i Vekayi, 1914). Another legal regulation prepared under war conditions regarding education abroad was the "Law on the Allocation and Travel Allowances of Naval Officers to be Sent to Foreign Countries for Education" in 1916. It is seen that in this law, both domestic salaries and scholarships for education abroad were given to military students sent abroad for education and that even the smallest expenses of the students were considered. During the discussions of the law in the Chamber of Deputies, requests were expressed to abolish the proficiency exam applied to students who completed their education abroad and returned to the country. In the speeches in response to this, there were claims that "some schools in Europe did not give normal diplomas to Ottoman students, but issued a diploma specific to Easterners" (Meclis-i Mebusan, 1332).

Again in 1916, in the journal "Genç Yolcular", Mehmet Servet mentions that a regulation that reorganizes the issue of sending scholarship students to Europe is in the preparation phase. He thinks that this regulation that he received reluctantly accepted that mistakes had been made in the selection of students and the branches to which students were sent. In the prepared regulation, he praises the arrangements that prioritize students with low socio-economic status and make student selection more carefully. In addition, he finds the arrangements for the employment of students who graduate and return home to be insufficient and deficient (Servet, 1918).

Regarding the policy of sending scholarship students abroad at the time, Prince Sabahaddin said, "Almost all educated people are getting by on the salaries they receive. They are not producers. Even the young people we send to Europe return as consumers. However, there is no need to go to Europe to become a good civil servant or teacher. If the textbooks are corrected, that would be enough. Of course, we should send students to Europe. However, they should return from there as producers. They should return with an education that will develop individualism." (Ergün, 2021, p. 164). According to him, there should be a change in mentality in Ottoman education through the students sent to Europe, and it should move from "consumerism to production". Again, Said Halim Pasha, one of the grand viziers of the time, said, "Many of the young people who went to Western countries for education or as civil servants on ambassadorial duty returned having adopted foreign morals and lifestyles." (Said Halim Paşa, 1975, p. 177), with his words, he points out the cultural and moral crisis experienced by students sent for education abroad. Ergün, who examined the period, states that during the Second Constitutional Era, each ministry had its own legislation, sometimes a suitable job could not be found for those who completed their education and returned, and that, as in every field, confusion and unplanned Ness prevailed in the field of education (Ergün, 2021, pp. 542–546).

8.3 RESULT

Considering the above information, it can be seen that during the Second Constitutional Era, the Ottoman State aimed to transfer Western science and technology by sending scholarship students abroad. However, its policy regarding overseas education has not reached a coherent and comprehensive state in terms of legislation and planning. Because it is seen that different ministries send students separately with different legislations, and there are problems in the employment of graduates. It is also seen that there are various irregularities in the implementation of existing regulations. At the same time, the government's policy of sending students abroad to receive education was discussed freely in the press in all its aspects.

It is seen that students sent abroad sometimes face a cultural and moral crisis and that administrators are concerned about this issue. Therefore, monitoring the morality and behavior of students has an important place in the regulations. This situation is a clear indication that the state only wants to transfer science and technology from the West with education abroad, aims for the material development of the country, and has no demand for culture and morality, that is, for the spiritual realm. Due to the concerns mentioned above, it is seen that some groups send their students to Japan for education, which they see as a "country that both preserves its values and develops."

The presence of Dârüßsafaka students, non-Muslims, and women among those sent for education abroad can be considered an indication that, despite the problems in student selection, the student selection was inclusive.

It is seen that there are complaints about the readiness of the students sent. However, when we look at the legislation regarding student selection, it is obvious that the academic success and diligence of the students to be selected are important. Therefore, this situation can be considered a sign of two things: Either the level of education in Ottoman high schools was generally low or the irregularities mentioned in student selection were widespread.

When we look at the discussions in the House of Representatives regarding education abroad, we see that there are many students abroad unofficially, that non-Muslim deputies cannot internalize the central state structure, and that some educational institutions abroad do not treat Ottoman students equally and give diplomas with labels such as "listener, participant, or special to the east."

As a result, the application of sending scholarship students abroad, which started with the military field, reached a wide scope and contributed greatly to the modernization of the state structure and the field of education. Because the students who graduated and came took office in various fields. Among these students, scientists with inventions were also raised. However, the lack of laboratories and research centers in the Ottoman State obstructed the transfer of the scientific mentality and "scientific research methods" that needed to be taken from the West and also obstructed the qualified human resources from being utilized at the desired level.

REFERENCES

- Binbaşıoğlu, C. (2014). *Başlangıçtan günümüze Türk eğitim tarihi* [History of Turkish education from the beginning to the present]. Anı Yayınları.
- Çerkeşseyhi-zâde Halil Hâlid. (1910, May 15). Avrupa'ya talebe i'zâmı hakkında [Regarding the sending of students to Europe]. *Sırât-ı Müstakîm*, 4(89), 188–191.
- Erdoğan, A. (2013). *Yurt dışı eğitim ve Türk modernleşmesi* [Education abroad and Turkish modernization] [Doctoral dissertation, İstanbul Üniversitesi]. İstanbul Üniversitesi.
- Ergin, O. N. (1977). *Türk maarif tarihi* [History of Turkish education]. Eser Neşriyat.
- Ergün, M. (2021). *İkinci Meşrûtiyet devrinde eğitim hareketleri (1908–1914)* [Educational movements during the Second Constitutional Era (1908–1914)]. Pegem Akademi.

- Gençoğlu, M. (2014). *Sultan II. Abdülhamid'in yurt dışı eğitim politikası* [Sultan Abdulhamid II's study abroad policy]. *Kırıkkale Üniversitesi Sosyal Bilimler Dergisi*, 4(2), 33–73.
- Gençoğlu, M. (2020). *Osmanlı Devleti'nde yurtdışı eğitimin öncüleri (1830–1839)* [Pioneers of overseas education in the Ottoman Empire (1830–1839)]. *Eskişehir Osmangazi Üniversitesi Tarih Dergisi*, 3(2), 6–22. <https://doi.org/10.47437/esogutd.823957>
- Hasan Fehmi. (1910). Mekâtüb: Tokyo'dan [Correspondence: From Tokyo]. *Sırât-ı Müstakîm*, 6(138), 125–127.
- İmza Mahfûzdur. (1910, June 23). Avrupa'da talebemiz, İstanbul'da tesettür-işret-i aleniyye [Our students in Europe, veiling and public drinking in Istanbul]. *Sırât-ı Müstakîm*, 4(94), 281–282.
- Kam, F. (1913, September 4). Avrupa mektupları: 4. İsviçre'nin letâfeti, umrân ve terakkîsi [European letters: 4. The beauty, civilisation, and progress of Switzerland]. *Sebîlürreşâd*, 10(260), 416–418.
- Kulaç, O., & Özgür, H. (2017). Sending scholarship students abroad in Ottoman Empire. *European Journal of Contemporary Education*, 6(4), 830–836. <https://doi.org/10.13187/ejced.2017.4.830>
- Meclis-i Mebusan. (1910, January 9). *Meclis-i Mebusan zabıt ceridesi: 27 Kanunuevvel 1326* [Minutes of the Chamber of Deputies: 27 December 1910] (Devre 1, Cilt 2, İçtima Senesi 3, 23. İnikad). Türkiye Büyük Millet Meclisi. <https://www5.tbmm.gov.tr/tutanaklar/TUTANAK/MECMEB/mmbd01ic03c002/mmbd01ic03c002ink023.pdf>
- Meclis-i Mebusan. (1916, November 24). *Meclis-i Mebusan zabıt ceridesi* [Minutes of the Chamber of Deputies] (Devre 3, Cilt 1, İçtima Senesi 3, Dokuzuncu İnikad). Türkiye Büyük Millet Meclisi. <https://www5.tbmm.gov.tr/tutanaklar/TUTANAK/MECMEB/mmbd03ic03c001/mmbd03ic03c001ink009.pdf>
- Midhat, A. (1910, May 18). Avrupa'daki talebemiz [Our students in Europe]. *Sabah*.
- Münir, A. (1912, October 3). Japonya muhâbir-i mahsûsumuzdan: Japonya Mikadosu Mutsuhito [Our special correspondent in Japan: The Japanese Emperor Mutsuhito]. *Sebîlürreşâd*, 9(213), 96–98.

- Muvaffak, A. (1909, July 14). Paris'te talebe hayatı [Student life in Paris]. *Tanin*, 2.
- Said Halim Paşa. (1975). *Buhranlarımız* [Our crises] (M. E. Düzdağ, Ed.). Tercüman.
- Sebîlürreşâd. (1914, May 7). Asyalı terakkî-perver talebe cem'iyeti [Asian progressive students' association]. *Sebîlürreşâd*, 12(295), 163.
- Servet, M. (1918). Avrupa'ya talebe göndermek meselesi [The issue of sending students to Europe]. *Genç Yolcular Sanat ve İlim Mecmuası*, 43–44.
- Sırât-ı Müstakîm. (1909, December). Paris'ten mektup: Paris (Bir hukuk talebesi) [Letter from Paris: Paris (A law student)]. *Sırât-ı Müstakîm*, 3(69), 271.
- Sırât-ı Müstakîm. (1910a, March 17). Paris'ten mektûb-ı mahsûs: Paris mekteb-i hukuk'unda usûl-i tedrîs (Paris'te bir hukuk talebesi) [Special letter from Paris: Teaching methods at the Paris Law School (A law student in Paris)]. *Sırât-ı Müstakîm*, 4(80), 29.
- Sırât-ı Müstakîm. (1910b, November 30). Berâ-yı tahsîl Avrupa'ya gönderilen talebenin âdâb-ı şer'iyye'ye riâyeti lüzûmu [The necessity of observing Islamic etiquette among students sent to Europe for education]. *Sırât-ı Müstakîm*, 3(57), 80.
- Sırât-ı Müstakîm. (1910c, November 24). Devlet-i Osmâniyye: Japonya'ya talebe i'zâmı [Ottoman Empire: Sending students to Japan]. *Sırât-ı Müstakîm*, 5(116), 208.
- Somel, S. A. (2019). *Osmanlı'da eğitimin modernleşmesi (1839–1908): İslâmlaşma, otokrasi ve disiplin* [The modernization of public education in the Ottoman Empire, 1839–1908: Islamization, autocracy and discipline] (O. Yener, Trans.). İletişim Yayınları.
- Takvim-i Vekayi. (1914, May 31). Memâlik-i ecnebiyeye gönderilecek talebe hakkında nizamname [Regulation concerning students to be sent to foreign countries]. *Takvim-i Vekayi*, (1833), 1–3. <https://dijital-kutuphane.mkutup.gov.tr/tr/periodicals/catalog/issue/31496>
- Tanin. (1909, August 17). Avrupa'ya talebe i'zâmı [Sending students to Europe]. *Tanin*, (344), 4. <https://dijital-kutuphane.mkutup.gov.tr/tr/periodicals/catalog/issue/101790>

Ünal, U., & Birbudak, T. S. (Eds.). (2010). *Mustafa Sâh Bey ve eğitime dair lâyhaları (Osmanlıca–Türkçe)* [Mustafa Sâh Bey's educational memoranda (Ottoman Turkish–Turkish)]. Murat Kitabevi.

