

ISRG Journal of Arts, Humanities and Social Sciences (ISRGJAHSS)



ISRG PUBLISHERS

Abbreviated Key Title: ISRG J Arts Humanit Soc Sci

ISSN: 2583-7672 (Online)

Journal homepage: <https://isrgpublishers.com/isrgjahss>


Volume – II Issue-II (March – April) 2024

Frequency: Bimonthly




A Brief Evaluation on Robert College, Its Establishment, Development, Educational Purposes, Values and Principles

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| Received: 31.03.2024 | Accepted: 01.04.2024 | Published: 02.04.2024

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Abstract

Founded in 1863 by Cyrus Hamlin and Christopher Robert, Robert College developed and flourished in a short time and successfully became the best school established in the Ottoman lands, and shortly after the Ottoman Empire collapsed, it became one of the most well established and successful schools not only in Turkey, but also in the Middle East and the Balkans. The college is believed to have the same reputation today. The college's reputation, which continues to this day, is primarily and fundamentally due to its approach to education. This approach, which can be summarized as developing human character physically, mentally, and spiritually together and at the highest level, has deeply put a great deal of impact on the development of the college. The school has gradually increased its popularity since its establishment and has become a well-established institution. Therefore, in this article, the establishment and development of Robert College with its compelling background, the education, educational purposes along with the activities and principles that the college embraced, the impact of the college on the Ottoman Empire and its activities within the state are briefly summarized.

Keywords: Robert College, America, Education, American Missionaries, Ottoman Empire

The Establishment of Robert College

Istanbul was of great importance for the American missionaries because it hosted many nations and religious beliefs. The fact that Istanbul was the capital of the Ottoman Empire made it a politically important centre, and therefore, it became the focus of the attention of the missionaries (Erdoğan, 2008). The missionaries who came to Istanbul in the 1830s opened many schools to educate the minority children living in the Ottoman Empire. One of these schools is Bebek Theological School, set up by Cyrus Hamlin.

This school, which was at a secondary school level, was transformed into a high school level and then into Robert College, and over time, it has occupied an important place in terms of the missionary activities in Turkey (Kocabaş, 2002).

Bebek Theological School was established in Bebek in 1840 with two students under the direction of Cyrus Hamlin. This school was subjected to the reaction of the patriarchate in 1841 and was

closed, but as a result of the efforts of Cyrus Hamlin, it was re-established in 1842 with 22 students. The school moved to Çelebi Yorgaki's house in Bebek in 1843 (Kocabaşoğlu, 2000). Robert College was established on September 16, 1863, by Dr. Hamlin and Mr. Robert with 4 British and American students. In the year it was established, all of the students were British and American. The founder and the first principal of Robert College, the first American college with the missionary activities, was Cyrus Hamlin. Hamlin, a well-educated missionary, also assumed the identity of a good administrator. With Hamlin's efforts and Robert's financing, the college first began its education in the Bebek Theological Seminary and continued its existence in this building. The main building of the college next to Rumeli Fortress was completed in 1871 and moved its campus here. In 1873, an additional building was built for the college. Mr. Christopher Rinlender, one of the New York merchants of the French family, provided the necessary financial support to Robert College and bequeathed that one fifth of his fortune be given to the college. Robert College was officially established independently of the American Board of Directors. However, its founders and most of the teaching staff are the members of this organization, and the organization provided a great deal of diplomatic support to the college. When the college was founded, Mr. Robert and Hamlin wanted the college to be a Christian school, but to have a secular appearance rather than being affiliated with any denomination. Thus, they aimed to establish good relations with the Christian states and receive their support in order to first westernize and then christianize them by benefiting from their ideas (Yıldız, 2011).

After the decision to establish the college was taken, the issue of where it would be established kept C. R. Robert and Hamlin very busy. It was decided that the most suitable place for the college was the land next to Rumeli Hisari. This place chosen for the college belongs to Paris Ambassador Ahmet Vefik Pasha. To acquire the land, the United States Secretary, Mr. Brown was appointed. However, Ahmet Vefik Pasha refused to sell the land. For this reason, a land was purchased in Kuruçeşme village for the college. In 1861, Ahmet Vefik Pasha agreed to sell the land next to Rumeli Hisari. The first part of the land was purchased for 16,000 pounds and the second part was purchased for 18,000 pounds in the name of Hamlin's wife, who became a Turkish citizen. In the sales contract of the land, there was a provision that the money would be paid when the permission was received for the construction of the college. The college has overcome serious challenges since its founding. The inability to obtain the necessary funds for the opening of the college from the establishment phase was an obstacle to the opening of the college. The support and intervention of the American and British governments were required to obtain the essential permission to establish the college (Tozlu, 1991).

In the first phase, the construction permission was not given by the Ottoman State for the opening of the school. A place was purchased for the construction of the new buildings, but after a 7-year struggle, from the Turkish government, the building's permit was obtained. According to the documents examined, it is thought that these obstacles were caused not only by the Turks but also by the Jesuit and French ambassadors. The US government requested a permission to set up the college, and the British government supported it. But Ali Pasha resisted all the pressures. Mr. E. Joy Morris and Lord Lyons endeavoured to resolve this issue. Mr. George D. Morgan was interested in this situation during his visit to Istanbul and reported the situation to Mr. Seward. He wanted Seward to deal with this situation. When Admiral Farragut visited

Istanbul, Farragut was informed of this situation, and he had an impact on the solution of this problem. In 1868, a will was given for the establishment of the school. With the will of the Sultan on December 20, 1868, a license was issued stating that the building's features, dimensions, the price of the land and the plan were approved. The college also gained the right to fly the American flag unlike the other schools. In 1869, the college had a professor. However, he also resigned. There were also some American teachers and 4 assistant teachers. The majority of the students at the school were the Bulgarian ones. Since the school's resources were insufficient, the donations were accepted. After the new buildings in the Citadel were completed, the college moved to the new buildings. The college was established on the 50 acres of the land. The school had 7 buildings on campus. There were also some residences for the professors. The buildings were made of stone. It was prepared for a number of 500 students from 19 different nations. Most of the faculty members, including professors, teachers, and administrators, were the famously distinguished people who stood out with their talents and achievements. The school was a fee-paying school. Mr. Seward later attended the opening ceremony of the new college building on July 4. The cornerstone of the college was laid by American Minister Mr. Morris on July 4, 1869. At the opening, the representatives from a variety of nations made numerous speeches in different languages. The speakers talked about the extremely interesting history and the location of the institution. During his preparations to capture Istanbul, Mehmet II had a fortress built on the Bosphorus. The college was founded next to this fort (Ertuğrul, 2010).

The missionary schools were a tool used by the Western imperialists to realize their ambitions, and they were known to have used them effectively to destroy the Ottoman Empire. Among the foreign schools, Robert College was the most emphasized school due to the damage that it caused to the Ottoman Empire. One of the most important damages that Robert College inflicted on the Ottoman Empire was that it supported the Bulgaria's uprising to gain independence, and most of those who led the uprising were the Bulgarians, who were the graduates of this college. The Bulgarians generally constituted the majority of the college's student population. The Bulgarian students were brought to the college by the missionaries and these young people became the pioneers of the Bulgarian nationalism and uprising. The young people who supported Bulgaria, which was liberated from the Turkish rule in 1877, were educated at Robert College. The fact that most of the people who led and supported the Bulgarian uprising were the Robert College students reveals that the college had a mission to disrupt the integrity of the Ottoman state and pave the way for the disintegration of the state. One of the minority groups influenced by the missionary schools was the Armenians. The educational activities carried out by the American missionaries for the Armenians were more effective than the other minorities in the Ottoman Empire. When we look at the students enrolled in these American schools, it is understood that the Armenians constituted the majority. The missionaries always kept their success in the Bulgaria's independence in mind and instilled in the Armenians the confidence that they would also achieve their ambitions. The Bulgaria's independence was considered to be a work of Robert College, and this kept the Armenians' expectation of establishing a state alive. The American missionaries regarded the Armenians as friends and established good relations with them through Robert College. The Americans tried to prepare an area of activity for themselves in the east by spreading the Protestantism

among the Armenians, and Robert College became an important factor in these activities (Jenkins, 2008).

The American missionaries influenced the Armenian people with some eye-catching promises. They enabled the Armenians to go to America and receive education there, and in this way, the Armenians who went to America became the biggest helpers and supporters of the missionaries in the efforts that they initiated among the Armenians to disintegrate the Ottoman Empire in Anatolia in the following years. In addition, the missionaries established some unions to protect the law and the interests of the Armenians in the Ottoman lands and to collect aid for the Armenians in Anatolia (Alan, 2007).

Another important aspect worth being mentioned is that Abdulhamid II always examined this college with suspicion and was concerned about its existence. This concern stemmed from the thought that the students might fall under the foreign influence and that the Muslim students might drift away from their religion and nationality. During the reign of Abdulhamid II, there were only two Turkish students at Robert College. The American missionaries accustoming the Muslim Turks to the Christian civilization through education, and the teachers, engineers, and doctors that he brought from Germany for the civil and military schools opened by Abdulhamid II instilling European ideas and thoughts, caused the Sultan to prevent the Muslim Turks from going to the foreign schools. The American missionaries regarded Abdulhamid II as a significant obstacle. During this period, very few girls attended the foreign schools because Abdulhamid II clearly stated that he did not find it necessary for the girls to go to these foreign schools (Tozlu, 1991).

The years 1968-1969 were difficult for the college due to the student movements and the financial fluctuations. The deficit in the school budget caused the school to fall into the financial depression. A variety of ideas were put forward to help the college escape the financial crisis. One of these was the idea of the chairman of the board of the trustees, James F. Lawrence, to close the college section, which was the part of the college that required the most funding, within four years. However, this idea was not accepted by the other members. Another idea put forward for the salvation of the college was the liquidation of the engineering department, which required more expenses than the other departments. However, this idea received a great reaction from the faculty members of the engineering department. It was stated that the engineering department at the college played a major role in gaining a university status and that the most successful students preferred the engineering department. According to the decision published in the Official Gazette on January 7, 1971, the Constitutional Court found some private higher schools to be in violation of the Article 120 of the Constitution and decided to liquidate them within six months at the latest. Following this decision, an attempt was made to convert Robert College into a university within six months (Kuran, 2002).

Şinasi Orel, the Minister of National Education of the period, J. F. Lawrence, the chairman of the board of the trustees of the college, came together with the college's deputy principal, Aptullah Kuran to discuss whether the transfer of the school to the Ministry of National Education would be possible or not. The board of the trustees also made some requests in return for the buildings used by Robert College and the furniture, equipment, and books in the buildings to be delivered to the Ministry. Some of these requests are as follows;

- a. The Bebek Campus will be given to the use of an independent university. If used for another purpose, the ownership of the campus will revert to the Board of the Trustees.
- b. The university will recognize the agreements made by the Robert College administration with the faculty members, staff, and civil servants, as well as the Collective Agreement covering workers, and will fulfil its conditions until the end of their terms.
- c. The university will take over the severance pay of all of the personnel included in the collective bargaining agreement.
- d. In return for the two buildings (Theodorus Hall and Anderson Hall) on the Bebek campus used by the Men's College, the necessary permission will be given for the construction of two buildings of the same size on the Arnavutköy campus, and 6,600,000 liras will be paid for their construction.
- e. The ownership of three pieces of the real estate belonging to the college (farm and triangle parcels) located on the Etiler road, west of the Bebek campus, will remain with the college, and if the university needs it in the future, it will purchase these lands from the college.
- f. The name of the new institution will be "Robert University".

The article regarding the contracts of the faculty members and other employees and the issue of the severance pay were accepted by the ministry, but the disputes arose on the other articles. Regarding the name of the college, the name, Robert University was not accepted by the minister, and the board of the trustees gave up this name in order not to waste any more time. The Ministry agreed to pay the said amount but asked for the lands called Çiftlik and Üçgen in return. As a result of the long discussions and negotiations, the minister gave up the land called Üçgen and the board of the trustees gave up the land called Çiftlik and a compromise was reached (Kuran, 2002).

Boğaziçi University draft law was accepted in September 1971. It was combined as a co-educational high school on the Arnavutköy campus of ACG and Robert College. It was decided that the upper part of the college would continue its existence as Boğaziçi University in Bebek (Yıldız, 2011).

The Values and Educational Principles of the College

Robert College was primarily a Christian missionary school and was the work of the American missionary, Cyrus Hamlin and New York businessman Christopher Robert, who supported the missionaries. The idea of establishing a school across the Atlantic, in lands far away from America, seemed impossible at first. There was no example of such a school. The college would be a primary school established by America outside its own territory, in a transoceanic country. The initiative was wanted to be successful and set an example for the similar schools. This could only happen with a sense of faith and dedication. These values of the founders turned into the values of the college over time. The college's greatest value was "faith and dedication." The college was primarily a work of faith: it was the belief that people would be enlightened through education that brought together those who contributed to its founding and development. This could only be

achieved by creating an excellent educational institution. For this, a sense of dedication and constant fighting spirit were required. So much so that its founder, Christopher Robert, made so many spiritual sacrifices in addition to the financial expenses that his friends said that this sacrifice shortened Robert's life. The other founder, The American missionary, Priest Cyrus Hamlin, devoted the best and most experienced years of his life and the best of his energy to the college. While the teachers who participated in the college education were carefully selected, a great care was taken to ensure that they were faithful and self-sacrificing. Thus, the college was founded on the "faith and devotion" with the participation of the people of faith, and continued to do so, instilling this belief in its students and the world around it. The belief of those who founded and managed the college was also reflected in their students. The beginning of the belief was perceived as "thinking", and the students were taught to believe through thinking. Thinking was important in terms of moral values as well as education and life and was one of the values that the college instilled in its students. For this reason, it was taught to students as the best rule/golden rule (Büyükkaracı, 2004).

Since the "humanist theory" from which the college education was inspired predicted that human faculties, abilities, and character could be changed through education and because of that, every effort should be made to educate the students in moral and religious values as well as good manners. The educational principle of the college was that the students should learn the most perfect knowledge and express themselves in the most beautiful way, as well as learning "usul etiquette" and developing good attitudes. In the early days of the college's opening, it was observed that a little attention was paid to "usul etiquette" and that the students lacked good manners. A campaign was launched in 1916 by Dr. Watson, one of the college teachers, to teach the students good manners. During this period, a lecture on the "good manners" was even given by Dr. Gates. However, these efforts did not yield very good results because the years in question were the troubled times that coincided with the World War I (1914-1918); therefore, the subject was not emphasized much. Now, 1919 was the time to make a fresh start. The war years were now behind him, and he had overcome the troubles of the college. It was believed that the place to develop good behaviour and learn good manners was family and school. It was not possible to learn these in society. In this sense, the college had to do its part. Through a set of certain social activities such as receptions, concerts and picnics, the students learned how to behave well in society and how to behave when they met a new person, accompanied a lady, or went to a dinner or a concert. These were taught as the compulsory subjects in most of the colleges in Europe. Why shouldn't it be taught at Robert College? Additionally, a person's inner beauty and honesty should be reflected in their behaviour. This could only happen with education. In addition to the social activities mentioned above, the rules regarding how students should behave in various environments of the college were developed and hung on the walls and the doors. The best example of these was the Library Constitution. Closing the door slowly; On rainy days, take off your boots, put them in a bag to carry with you, put on slippers and enter the library like that; the books should never be dropped on the floor and returned on time; Never laugh in the library, never sit in the corners, etc. The library was one of the rules of the Constitution. These rules, along with good behaviour, were an integral part of the college education (Ghicades, 1919).

Education and Educational Purposes at Robert College

Robert College was primarily a Christian missionary school. Most of the schools established in Istanbul at that time openly declared that they were the atheist. In the face of this undesirable situation, the college was regarded as a bulwark in the fight against the atheism, and especially the senior clergy of the Eastern Churches understood the importance of the college in this sense and supported it. Thanks to the education that it provided, Robert College was known not only in the Ottoman Empire but throughout Europe as a successful institution that represented America and tried to disseminate the America's influence in the East. It gained a great deal of respect and trust in Europe, the Ottoman Empire, Iran, and Russia, and even in the countries of south-eastern Europe. It was wholeheartedly supported by the presidents of the leading colleges in America, the American ambassador to the Ottoman Empire, the missionary organizations in the east, and the clergy of different beliefs. It started out with a very modest budget in the beginning and had financial difficulties from time to time. However, the college managed to survive as a monument of faith, sacrifice, and dedication, and went even further, becoming one of the rare educational institutions that has successfully continued its existence until today. The educational policies followed, the education and training methods applied, the curriculum, the world-class teaching and administrative staff, and the recruitment of the talented and intelligent students were among the factors that put a strong impact on the success of the college (Kaçmaz, 2014).

Robert College is known as one of the Turkey's well-established educational institutions. This institution, the roots of which date back to the 19th century, has been attaching a great deal of importance to the education and training activities for many years. This article aims to evaluate the education and educational activities carried out at Robert College in the context of its historical development. The changes in the social life that came with the Tanzimat Edict brought to the fore the need for more qualified education. With the Tanzimat period, the missionary organizations, especially the Catholics, entered into a competition in the field of education, and this forced the American missionaries to attach importance to education. According to the American Board Organization, the function of the missionary schools was to teach the reading of the Bible. The duty of the missionaries was not education. Despite these views of the mission, Cyrus Hamlin followed a path contrary to these thoughts and achieved success in line with his wishes. Cyrus Hamlin gave importance to teaching English language in education and aimed to provide vocational training as well as theoretical lessons. It provided opportunities for the students to meet their own needs through some industrial studies (Washburn, 2011).

An intensive curriculum was designed to provide a good education at Bebek Theology School. The comprehensive courses on mathematics, physics, chemistry, natural philosophy, and moral philosophy were included. The Bible lessons were included in the school's program. The history and geography lessons were not neglected in the school program. Hamlin regarded teaching English as an important tool for the teaching profession since it was the mother tongue of the majority of the missionaries. He also described this language as the key to the Christian thought and philosophy. The fact that most of the missionaries spoke in English and that English had spread over a wide area made this language even more vital for Hamlin. In addition to the English language

lessons, the Armenian lessons were also given great importance, and there was always a teacher competent in the Armenian language and literature at the school. The school tried to provide education according to the nationalities of the students, the publications were made according to the languages of the nations, and the books were published in the Bulgarian, Armenian, English, and Turkish languages. The students from different nationalities and religions studied together at the school. When we look at the student profile of the school, it shows a multinational structure. Raising self-sufficient, leader-spirited students was among the aims of the college. The students were expected to take the lessons seriously and show due diligence. (Stone, 2011).

Furthermore, it is significant to mention that the scholarships were provided to some students at the college. It was decided to provide the scholarships to be paid regularly to the talented young people with a high sense of religious and moral values and it was ensured that the number did not exceed 6 from each nation living in the Turkish State. In addition to these decisions, it was decided in 1867 to obtain a signed guarantee from the students who would be accepted for the scholarships. According to these decisions, the students were required to continue their studies and attend the courses prescribed for them for not less than three years. In 1868, one quarter of the students benefited from these scholarships. It should also be known that the school based itself on the principle of dealing with each student individually. Hamlin aimed to control and direct the students' lives by getting to know them closely. The successful students were rewarded. The weekly and monthly reports on the college's activities were sent to Mr. Robert, and the students were informed, and their opinions were sought. Apart from the classroom system, the conferences, sermons, books, and articles were also used in teaching. The college was in good condition in terms of equipment and laboratories. Additionally, the college had valuable collections on the subjects such as geology, zoology, and botany (Tozlu, 1991).

It is of high significance to mention that very careful attention was paid to the selection of the teachers to be employed in the school, and a set of certain characteristics were sought in the teachers such as being between the ages of 22-26, having a missionary spirit, being hard-working, harmonious, never giving up, determined, ready to do all the work assigned and being highly successful. The teachers were also expected to be healthy, prudent, disciplined, be open to communication and objective. They should also be able to determine the underlying purpose of education and educational activities, be systematic, and were expected to graduate from university with a good degree. They should also be successful, willing, and diligent in their profession. They should be able to encourage the students to learn, to make them work systematically, and punctual. Additionally, the teachers should not engage in any other outside work to earn additional money. Another considerable thing to know is that the college has had a group of quality staff since its establishment. The teachers from various nationalities worked at the college, which had an international character in terms of its teaching staff. (Greenwood, 2003).

It is also significant to lay an emphasis on the fact that the college continued its existence during the First World War and the War of Independence. The Tevhid-i Tedrisat Law, enacted in 1924, was an important step in regulating the activities of the foreign schools. The college continued its existence according to the Unification of Education Law. When we look at the student distribution of the school after the Tevhid-i Tedrisat law, it is evident that the Turkish

students were in the majority. In the 1928-1929 academic year, there were a total of 717 students at the college, 366 of whom were Turkish. As very carefully stated before, the college has given importance to modern sciences since its establishment. It is clearly seen in the 1962 curriculum. The 1962 curriculum of School of Science and Foreign Languages Department at the college was as follows: Fine Arts, Chemistry, Composition, Education, French, German, Greek, History, Humanitarian Sciences, Latin, Linguistics, Literature, Mathematics, Music, Natural Sciences, Philosophy, Physics, Speaking, Turkish. In addition, the college offered many courses in different fields, from the positive sciences to the social sciences and language education. When we look at the curriculum, it is understood that the school attached importance to the language education. In addition, the art classes were also included in the college. Based on these facts, it can be said that the modern sciences were given importance at the college. The college has overcome the difficulties encountered since its establishment and has established itself as a leading educational institution in Turkey, which has provided education to a large number of students and continues to do so. This school, which is still active today, was taken over by the Turkish Government in 1971, and Robert College students moved to the Arnavutköy Girls' College Campus. It became a mixed school by moving and merging two schools (Yıldız, 2011).

Conclusion and Discussion

As a result, the American missionaries settled in the Ottoman lands in the 19th century with the aim of disintegrating the Ottoman Empire and established many foreign schools in this region, the number of which was rapidly increasing. The biggest factor in the rapid increase in this number was the rapid weakening of the Ottoman Empire in the military and economic fields at that time. It is known that the states such as America, Germany, France, England, Russia, Italy, Australia, Bulgaria, and Iran set up some foreign schools due to the processes of the westernization and modernization within the Ottoman Empire. As it is known and as we have stated in our article before, the most common and world-famous among these foreign schools were the American schools. Because during this period, America settled in the Ottoman lands primarily through the commercial relations, and through the missionaries, it advanced this relationship to include education, culture, and various organs of the state. The America's attempt to show its international power to the other world countries was accompanied by the missionary activities. In addition, the American missionaries tried to spread their activities mostly among the minorities within the Ottoman Empire. These minority groups were the Armenian, Greek and Bulgarian. The American missionaries influenced these groups and increased their activities very quickly. It should not be forgotten that the Tanzimat Edict published by the Ottoman Empire in 1839 contributed to the increase of these activities, and later, with the Reform Edict published in 1856, the American missionary activities reached their peak very quickly. This trend could not be stopped, but in order to control these activities, the activities of the foreign schools were taken under control, at least to some extent, by the General Education Regulation in 1869.

As we have stated in our article, Abdulhamid II did not favour these schools in any way. He could not establish a good relationship with the missionaries and was always suspicious of them and the foreign schools that they established. At the same time, he believed that these schools would be a risk to the state in

the future. For these reasons, Abdulhamid II wanted the foreign schools to be obliged to obtain the official licenses for the inspection. As it is known, the American missionaries set up foreign schools in many cities in Turkey such as Istanbul, Izmir, Bursa, Antep and Mersin. However, among these schools, Robert College, established in Istanbul, had a very different importance for the American missionaries. The American missionary, Cyrus Hamlin set up Bebek Theological School in Istanbul in 1840 and was able to start his activities here. Later, in 1863, with the financial and moral assistance of another American merchant, Christopher Rhineland Robert, and under the chairmanship of Cyrus Hamlin, Robert College, which continued its existence in the Ottoman Empire and later in the Republic of Turkey, was established. Since its establishment, the College has managed to maintain its existence in our land with success but also with ups and downs. Although the opening phase was a bit problematic, the college was founded on a land next to Rumeli Fortress, independently of the American Board Organization. The college also existed independently of the American Board of Directors. However, it should also be known that although the college was independent of the American Board Organization, it was always in interaction with the other foreign schools.

One of the most important parts of our article is the activities of Robert College that affected the existence and integrity of the Ottoman Empire and whether these activities really had an impact on our state or not. Our study has shown us that the uprising that Bulgaria launched to gain its independence and that most of those who started this uprising were the students who graduated from Robert College. At the same time, as we have emphasized before, another target of the American missionaries was the Armenian minorities. The missionaries established lodges for the benefits of the Armenians. When the activities of all these missionaries are examined, it is understood that all of these activities had a mission that would pave the way for the disintegration of the Ottoman Empire.

If we discuss the educational activities carried out in the college, as mentioned before, an intensive religious education was also given in the college along with the theoretical courses. The main reason for this is the missionaries' aim to spread the Christianity. In addition, a great deal of special importance was given to the foreign language education, especially English, at the college. The school administration paid close attention to the students, made this a principle, and also gave scholarships to some students. In the following years, Robert College also gained popularity among the Turkish students. As we have emphasized before, the college adopted first the westernization and then the Christianization as its main goal, and its existence was established and developed on these two principles. In the following years, the college continued its existence in accordance with the 1924 the Tevhid-i Tedrisat Law, and with this law, it operated both an American model education system and a dual education system according to the Tevhid-i Tedrisat Law. The college was later taken over by the Turkish Government in 1971. The institution where Robert College was born continues to exist today as Boğaziçi University.

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