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Article

## 19<sup>th</sup> Century (1839-1923) non-Muslim educational buildings in Çatalca province and their current conservation conditions

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### ABSTRACT

In the 19<sup>th</sup> century, significant developments took place in the Ottoman State education system as a part of the modernization process. One aspect of the modernization of education can be found in non-Muslim communities, which were already modernizing education due to the various ideological influences. The number of non-Muslim schools increased rapidly and educational buildings became more visible, especially in Çatalca, Edirne, and Istanbul provinces. As a result of wars, migrations, and population exchanges that occurred in the region during early 20<sup>th</sup> century, these schools generally lost their original functions as the communities using them were no longer present. The article focuses on the development process, statistical information, and architectural features of 19<sup>th</sup> and early 20<sup>th</sup> century non-Muslim school buildings in Çatalca Province, where non-Muslims were densely populated. The study revealed that there were roughly 70 Greek Schools, one Armenian School, and one Bulgarian School in Çatalca Province in the 19<sup>th</sup> century, and only nine of them still exist. This article aims to shed light on the historical memory of the non-Muslim educational buildings in Çatalca Province, both extant and lost, with the aim of better understanding the shared heritage of the area. The conservation status and transformation process of these nine extant structures have been analyzed according to the holistic evaluation of the international charters. In conclusion, this article presents an evaluation and potential for the conservation of the extant school buildings with respect to their original architectural identities and cultural significance.

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### INTRODUCTION

The Ottoman Empire began efforts to modernize education during the 19<sup>th</sup> century, which were initiated by key reforms such as the Tanzimat Edict (1839) and the Reform (*Islahat*) Edict (1856). These reforms marked major turning points

in Ottoman political and social history. During this modernization process, non-Muslim communities in the empire, including Greeks, Armenians, Bulgarians, and Jews, established new schools at various levels to develop and maintain their own educational systems, particularly in Çatalca, Edirne, and Istanbul provinces. Non-Muslim

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educational institutions served as reflections of the Ottoman political and social spheres in the 19<sup>th</sup> century. Following the establishment of the Republic of Turkey in 1923, numerous interventions transformed these educational buildings in response to social changes, such as population exchanges and migrations.

This study examines the establishment and transformation of non-Muslim Christian educational buildings in Çatalca Province during the 19<sup>th</sup> century when it was predominantly populated by Christian<sup>1</sup> communities. By recalling the shared past of the Ottoman State, this research aims to contribute to future studies on the significant non-Muslim architectural heritage of the Ottoman Empire, which has received little attention so far. Specifically, this study seeks to analyze and document architectural features and current conservation conditions of 19<sup>th</sup> century non-Muslim educational buildings in Çatalca Province. The originality of this study is based on the use of Greek literature and Ottoman archival documents, many of which are referenced for the 1<sup>st</sup> time<sup>2</sup>, to reveal the architectural development process of non-Muslim educational buildings. In addition, in-depth archival research was conducted in Çatalca, Silivri, and Büyükçekmece municipalities and Conservation Councils, which has not been carried out in the region before, provides valuable original information and documents about the surviving non-Muslim educational buildings. Furthermore, field trips made significant contributions to the literature by determining and evaluating the current conditions of the surviving educational structures.

A total of 56 documents related to non-Muslim educational buildings located within the borders of Çatalca Province were examined in the Presidential State Archives (Table 1). The archive contained documents related to two educational complexes and 16 single-school structures built between 1839 and 1923 in the province. Based on the visual documents found in the archives, educational buildings were analyzed according to their year of construction, layout and spatial organization, dimensions, facade characteristics, architectural styles, structural systems, construction materials, and their architect/foreman.

Publications in the Fener Greek Patriarchate Library providing information about the educational system and the Greek schools in 19<sup>th</sup> century Çatalca Province were reviewed. 71 Greek schools, one Armenian school, and one Bulgarian school providing education at different levels to the province have been examined. Only nine of the identified non-Muslim educational buildings survive at the time of writing. The archives of Regional Conservation Councils contain documentation for these nine structures that were evaluated to gather information about their alterations and conservation processes. The evaluation has been made based on international charters and represented through six key concepts, which were selected as a result

of a holistic approach; compatible re-use, distinguishability, reversibility, addition/annex, integrity, and authenticity.

## **NASCENCY AND CONSTRUCTION OF NON-MUSLIM EDUCATIONAL BUILDINGS IN ÇATALCA PROVINCE IN THE 19TH CENTURY (1839-1923)**

### **Nascency of the Non-Muslim School System in the 19<sup>th</sup> Century**

The Ottoman State regulated the religious and administrative organizations of non-Muslims under the framework of the *millet* system following the conquest of Istanbul in 1453. This system divided subjects into *millets* (communities) based on their beliefs (Braude, 1982). Non-Muslim community schools originally followed a religion-centric education approach as they were managed by religious councils and churches (Somel, 2010). The modernization processes of Greek educational institutions in the 18<sup>th</sup> century and Armenian institutions in the 19<sup>th</sup> century began with the influence of ideological factors that became widespread in non-Muslim communities. Secular and Hellenic notions were the main fundamentals of the modernization process of the Greek education system (Somel, 2010; Tekeli, 1993).<sup>3</sup> The Ottoman administration also played a crucial role in the process through the regulations that introduced the Ottomanist ideology of the Tanzimat period (1839-1876), which were meant to regulate the nationalist movements that threatened the unity of the state (Fortna, 2002). The Tanzimat Edict (1839) was the first attempt to strengthen the social integrity and central authority of the Ottoman state by providing equal rights to all citizens regardless of their ethnicity or religion (Ortaylı, 2005; Kasaba, 2011). Nonetheless, the Ottoman State could not fully realize the extent of the Edict's promise of equality for all non-Muslim Communities (Shaw, 1985). Therefore, the Reform Edict (1856) followed by the Paris Treaty was promulgated under the influence of foreign states following the Ottoman Defeat in the Russo-Ottoman War (1853-1856) (Davison, 1963). The edict specifically let non-Muslim subject rights be re-considered and re-shaped in a modernizing, secularizing, and nationalizing process (Ozil, 2021). It specified that all non-Muslim communities were allowed to establish and (re)construct their own educational institutions for the 1<sup>st</sup> time, under the supervision of the State (Ergin, 1977). The Greek Society of Literature (*Elinikos Filolopikos Sillogos*) was founded in 1861 and recognized as one of the first organizations which pioneered the expansion of the schools (Somel, 2005). Greek Patriarchate Regulation (1862) and Armenian Patriarchate Regulation (1863) separated education and religion administrations with the secular and modern notions of this period (Clogg, 1982).

The first comprehensive law on education, the Regulation on Public Education (*Maarif-i Umumiye Nizamnamesi*, 1869), published by the Ottomans included the legal framework for the establishment of non-Muslim and foreign schools as private institutions. Article 18 specified the Ottoman State to open schools at the elementary level of *Sıbyan and Rüşdiye* for both Muslim and non-Muslim communities separately; however, it maintained both communities to receive mixed education at *Idadi and Sultani* levels (Koçak, 1985). The Ottoman Constitution (*Kanun-i Esasi*, 1876) made primary education mandatory for all girls and boys. Additionally, Articles 15 and 16 guaranteed the right to an education for non-Muslim communities, as long as it was monitored by the State (Akyüz, 2016). Whether these regulations on non-Muslims rights demonstrated the ideology of Ottomanism, it was affected by the Berlin Treaty signed after the Ottoman-Russian War (1877-78) which led to an increase of Islamism during the Hamidian Period (1876-1908) (Fortna, 2002; Somel, 2010). The Second Constitutional revolution (1908), which was begun by the Committee of Union and Progress (*İttihat ve Terakki*) administration, provided a more liberal education policy against non-Muslim communities similar to the 1839 and 1856 regulations that mainly aimed at bringing social equality to the society (Bozkurt, 1989). The noticeable increase in the number of reconstruction permits of the non-Muslim schools after 1908 can be considered as a reflection of this revolution (Table 1).

With the expansion of non-Muslim and foreign schools, particularly in Istanbul and Rumelia, notable regulations were issued since these schools were considered to spread nationalist ideas to non-Muslim communities (Sakaoğlu, 2003; Somel, 2005). Eventually, non-Muslim schools were placed under the authority of the Ministry of Public Education authorization according to the regulation of *Mekatib-Hususiye Talimatnamesi* (1915); however, it could not be implemented due to the emerged World War I (1914) (Kodaman, 1991; Somel, 2010). The Balkan Wars, World War I, the Turkish Independence War, compulsory population exchange, and migrations led to the non-Muslim educational buildings losing their original users and functions.

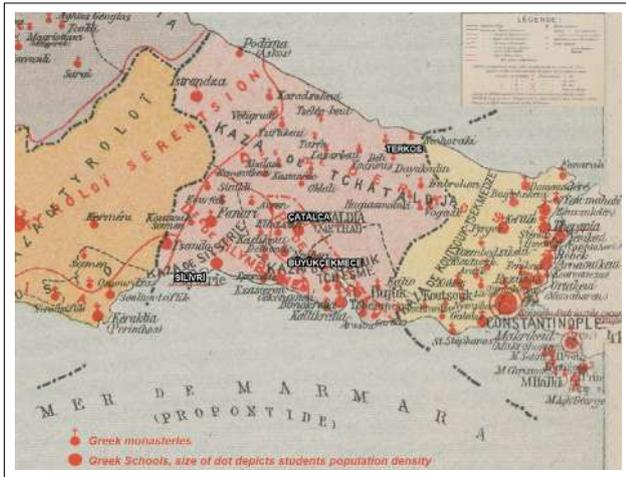
**Establishment of the non-Muslim Schools in Çatalca Province**

Çatalca Province was selected as the study area for three major reasons. First, it was dominantly populated by the Christian non-Muslim communities<sup>4</sup>, especially the Greeks, but also a small number of Armenians and Bulgarians, and surrounded by their religious and educational buildings until the population exchange and migrations (Figures 1 and 2). Second, Çatalca was an independent sanjak that the town included Çatalca,

**Table 1.** Analysis of construction activities of non-Muslim educational buildings between 1839 and 1923, based on archival documents (Authors, 2023)

Çatalca Province	1850		1860-1880				1890				1900				1910-1923								
	1856	1857	1861	1866	1869	1876	1885	1893	1894	1895	1896	1901	1905	1906	1907	1908	1909	1911	1912	1915	1917	1923	
Repair/Expansion Permits		I																					I
Requests for Construction		I									I		I				I						
Reconstruction Permits								I	I					I	II		III	IIII					
Construction Permits							I				I	I	I	I	III		I				III		
Construction Implementations								I			I	I	I	I	II						I		I

Notes: Each line depicts one archival document about construction activities. Bold italic dates indicate milestones in the development of the non-Muslim educational system.

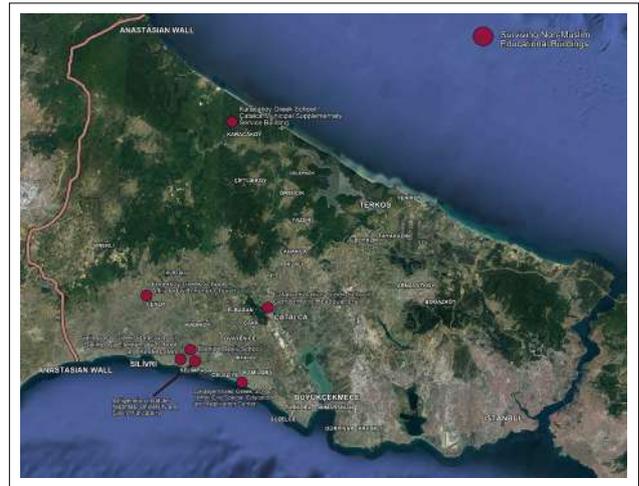


**Figure 1.** Greek religious and educational buildings in Çatalca Province in 1908 (Anonymous, 1908).

Büyükçekmece, Silivri, and Terkos in the western hinterland of Istanbul from 1888 to 1920 (Sezen, 2006), but was part of Istanbul from 1920 to 1923. Then it was purposely separated from Istanbul Province between 1923 and 1926 again to include Çatalca's Greek community in the scope of population exchange of the Treaty of Lausanne (1923). Third, Çatalca was one of the settlements where the Greek community left Eastern Thrace at a late stage of the population exchange period (Valsamidis, 2022).

The non-Muslim education system in Çatalca<sup>5</sup> was based on religious principles until the 1830s, except for a Greek School (1796) in Selimpaşa, two schools (1799) in Silivri, and another Greek School (1817) in Çatalca. After the 1830s, five schools were built in central Çatalca; (1) Greek Boys' School, (2) a Primary School, (3) Greek Girls' Primary School, (4) Fotakios School, and (5) a nursery school. The number of schools in Çatalca and its villages was documented in the reports of *Trakya Eğitim Sevdalıları Derneği* (Thrakika Filologikos Sylogos/1872) in 1872/1873, 1892, 1902, and 1910 (Valsamidis, 2007). The educational infrastructure in all of the villages of Büyükçekmece was significantly expanded with the establishment of modern school buildings, such as nursery schools, girls' and boys' primary schools, and mixed schools (Table 2).

The 1872-1873 report documents four Greek schools located in central Silivri; the exact year of construction is unknown for (1) the oldest building, while (2) a mixed school was built in 1838, (3) boys' school in 1858, and (4) girls' school in 1863 (Drakou, 1892). Ottoman archival documents also state that reconstruction permits were granted for a Mixed Armenian School (1909) and a Greek Secondary School (1912) in central Silivri (BOA, DH.MKT. 2811/53, 1327; İ.MF. 20/19, 1327). Selimpaşa (Epivati/Bigados) was one of the most important villages



**Figure 2.** Locations of educational buildings that have survived to date (Google Earth, 2023).

of Silivri and even Eastern Thrace in terms of education infrastructure. The Archigeneion Girls' School Complex of Selimpaşa was established in 1857 with the efforts of Sarandis Archigeneion (BOA, A.AMD. 80/28, 1273). Another school in Selimpaşa was the Greek Boys' Primary School, which was reconstructed in 1866 in the same place (BOA, C.ADL. 93/5536, 1283). The village of Celaliye in Silivri (Eksastron/Şastroz) had two school buildings in the 19th century (Çokona, 2016). In addition, a reconstruction permit was granted for a new Greek Mixed School in 1905 (BOA, I.AZN. 60/37, 1323). A mixed school was in the village of Kamiloba (Yaloz, Eyiali), while another school was constructed in 1872-1873 by Sarandis Archigeneion in Kumburgaz (Ikonomion) village (Drougka, 2011). One mixed school was in Ortaköy (Sürgünköy, Delliones) village and three were in the village of Fener (Fanari) in 1892. One of the schools in Fener was perhaps established in conjunction with the Church of St. Mary (BOA, I.AZN. 22/29). There was one school in each village of Terkos in the district of Çatalca (Celepköy, Yazlık (Lazarköy), Çanakça, Dayakadın, Boyalık, and Yeniköy) as well as a mixed school in Örencik (Tarfa) (Çokona, 2016). Permits were given for the construction of a Greek School (1896) in Oklalı and the reconstructions of Greek Schools in Çiftlik (1893), Karacaköy (1907), and Arnavutköy (1909) (BOA, I.AZN. 20/15, 1314; I.AZN. 5/30, 1311; MF.MKT. 1008/48, 1325; DH. MUİ. 49/7, 1325).

### The Architectural Characteristics of non-Muslim Schools in Çatalca Province

The construction of school buildings increasingly took place apart from the churches as a sign of the separation between secular and religious spheres throughout the 19th century (Colonas, 2005; Ozil, 2021). The Selimpaşa Archigeneion Institute (1857) was one of the earliest

**Table 2.** Statistical information on the schools established in Büyükçekmece and its villages (Valsamidis, 2007)

Settlement	1872/1873	1892	1902	1910
Büyükçekmece (Athyra)	Mixed-school (1) Girls' school (1)	Mixed-school (1)	Nursery school (1) Primary school (1)	Boys' primary school (1) (4 classrooms) Girls' school (1) (3 classrooms)
Gürpınar (Aresu/Anarşa)	School (1)	School (1)	School (1) (literacy education) Nursery school (1) Girls' school (1)	Mixed-school (1)
Kavaklı (Gardes)	Mixed-school (1)	School (1)	School (1) (literacy education) (γραμματοδιδασκαλειο)	Mixed-school (1) (3 classrooms)
Güzelce (Çöplüce/ Demokrania)	School (1) (literacy education) (γραμματοδιδασκαλειο)	School (1)	School (1) (literacy education) (γραμματοδιδασκαλειο)	Boys' primary school (1) (3 classrooms) Girls' school (1) (2 classrooms)
Elbasan (İlbasan)	-	School (1)	School (1)	Primary school (1) (4 classrooms) Girls' school (1) (3 classrooms)
Mimarsinan (Kalikratya)	Mixed-school (1)	Nursery school (1) Mixed school (1) Girls' school (1)	Nursery school (1) Girls' school (1) Primary school (1)	Boys' school (1) (7 classrooms) Girls' school (1) (5 classrooms)
Türkoba (Lagothira)	Literacy education in the church	School (1)	School (1)	Primary school (1) (3 classrooms)
Ovayenice (Neohori)	Primary school (1)	School (1)	Nursery school (2) School (1) (literacy education) (γραμματοδιδασκαλειο)	Boys' primary school (1) (4 classrooms) Girls' state primary school (1) (3 classrooms)
Tepecik (Playa)	Mixed-school (1)	School (1)	Nursery school (1) School (1) (literacy education) (γραμματοδιδασκαλειο)	Primary school (2)
Çakıl	Literacy education in the church	School (1)	Nursery school (1) School (1) (literacy education) (γραμματοδιδασκαλειο)	Mixed-school (1) (4 classrooms)

planned educational complexes (*külliyeye*) built in the Tanzimat Period in Eastern Thrace (Palazi, 2017). The education system became more organized through the diversification of education levels. The original girls'

primary, secondary, and teacher training school blocks were built in 1857 and the Church of the Forty Martyrs' and the Chapel of Saints Constantine and Helena were added in 1863. Elenion Boys' High School and Orphanage-

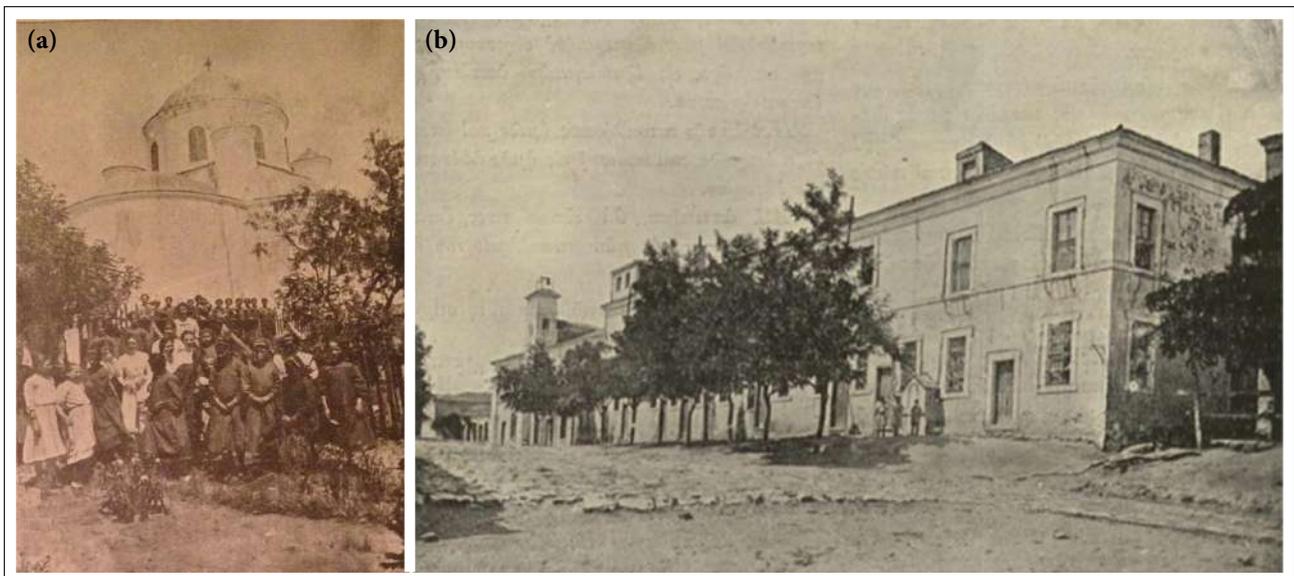
Boarding School (1863), Archigeneion Family Residence (Teacher's Residence), Girls' Orphanage-Boarding School (1872), and the Girls' and Boys' Nursery School (1873) were also added to the complex during the period (Figures 3 and 4). The author Aka Gündüz (1886-1958) praised the educational methods provided to the female students and the impressiveness of the complex's architecture in his article penned for the Tanin Newspaper (Gündüz, 1913).

Celaliye Greek Mixed School (1905) (Figure 5a), Çatalca Greek Boys' School (1906), Fotakios Greek School (1910) (Figure 6), and Mimarsinan Greek School (1911) (Figure 7)<sup>6</sup> had similar plans and can be considered as examples of

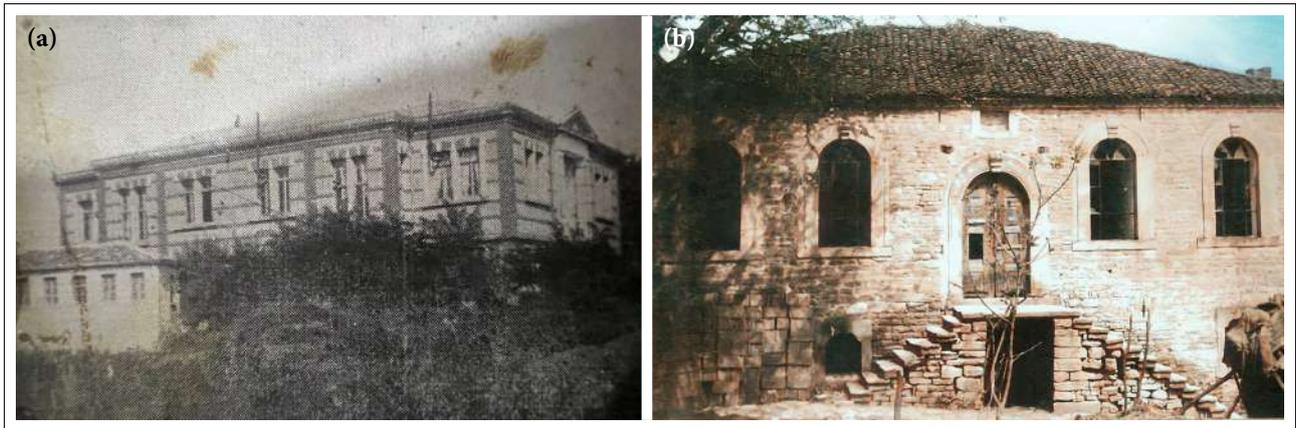
the most elaborate plan layout—a central-sofa type with a rectangular plan. Their spatial organization differed from other schools due to being larger in scale and having multi-purpose hall additions. The reason that these villages had such large-scale schools is related to their central locations, along with the population density and wealth of their Greek communities. The most common type of plan consisted of a square plan with an inner sofa. Examples of this type were Selimpaşa Greek Boys' Primary School (1866), Çiftlik Greek School (1893) (Figure 5b), Karacaköy Greek Boys' School (1907), Arnavutköy Greek School (1909), and Güzelce Greek Mixed School (1909). Çiftlik Greek School, Karacaköy Greek Boys' School, and Güzelce Greek Mixed School in particular were quite similar, each having two-



**Figure 3.** Digital reconstruction of Archigeneion Girls' School and Elenion Boys' School Complex (Palazi et al., 2015).



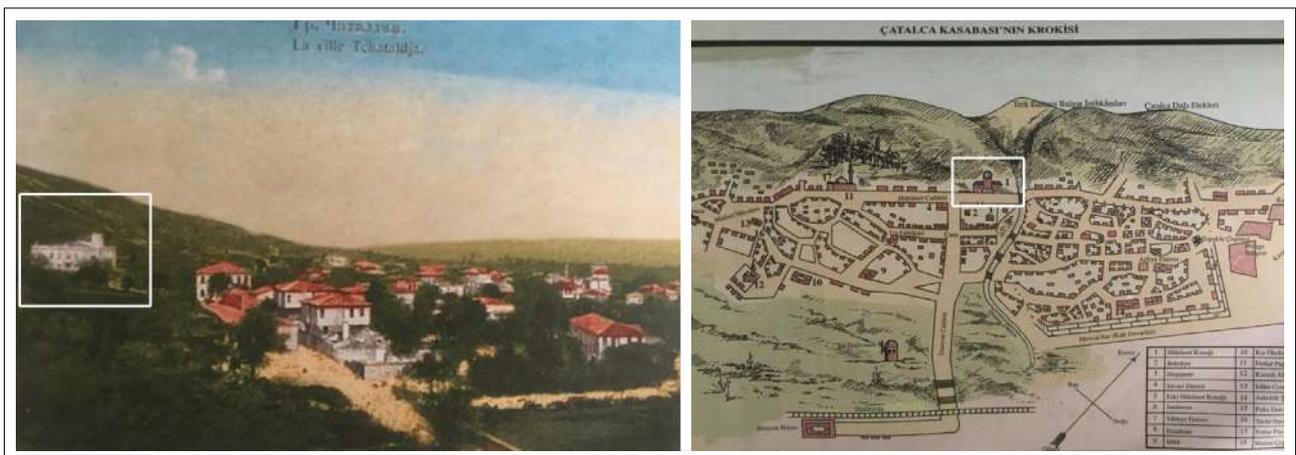
**Figure 4.** (a) Archigeneion Institute Girls' School blocks 1 and 2 (1909); (b) Church of the Forty Martyrs (1909) (Palazi, 2017).



**Figure 5.** (a) Celaliye Greek Primary School (Demirkan, 1941) (b) Çiftlikköy Greek School, before it was demolished (Kazantzakis, 1998).



**Figure 7.** Mimarsinan Greek School in the 1980s, which functioned as Mimar Secondary School in the Republican period (Vasiliu and Çelyos, 2000).



**Figure 6.** Çatalca Fotakios Greek School on postcards and map of Çatalca Province (Kayacan, 1925).

rooms, two-classrooms, and a plan centered on the entrance hall. They lacked interior stairs connecting the lower and upper levels, and access to the lower level was only possible

from the exterior. This organization suggests that the lower level was likely used for storage rather than educational purposes.



**Table 3.** Evaluation of the general attributes and architectural features of non-Muslim educational buildings in Çatalca Province (Authors, 2023)

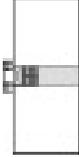
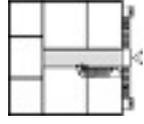
General Attributes		Architectural Features					
Buildings (Original Status)-Const. Date	Spatial Organizations	Structural Dimensions (m)	Facade Characteristic	Arch. Styles	Structural Systems and Construction Materials	Architect/Foreman	Planar Organization
Selimpaşa Silivri	2 Independent structures, 6 rooms on each floor	width: 11.60 length: 41.20 height: 8.45 width: 9 length: 26.30 height: 6.85	Eave and band molding, cut-stone covered, with elevated clock tower	Neoclassical	Rubble masonry construction, masonry ground floor slab, wooden first floor slab (1st block), Jack-arched first floor slab (2nd block), traditional barrel tile roof covering	Nikolakis Tzelepis	 Side sofa (rectangular)
Archigeneion Institute Girls' School (3rd Block) (1872)	2 Rooms on each floor	width: 10.50 length: ~ 24.50 height: 7.90	Eave and band moldings, cut-stone covered	Neoclassical	Masonry construction, masonry ground floor slab, wooden first floor slab, traditional barrel tile roof covering	Unknown	 Inner sofa (rectangular)
Archigeneion Institute Nursery School-(1873)	Unknown	Unknown	Eave and band molding, cut-stone covered	Neoclassical	Masonry construction, traditional barrel tile roof covering	Unknown	Rectangular
Eleni Boys' High School (1868)	Unknown	Unknown	Eave and band molding, cut-stone covered	Neoclassical	Masonry construction, traditional barrel tile roof covering	Unknown	Rectangular
Teachers' Residence (1863)	Unknown	Unknown	Eave and band molding, cut-stone covered	Neoclassical	Masonry construction, traditional barrel tile roof covering	Unknown	Rectangular
Greek Boy's Primary School (1866)	4 Classrooms on each floor, 2 teacher rooms, 2 rooms	width: 16 length: 16 height: 11.50	Profiled-eave molding, band molding, facade without plaster, staggered quoins, balcony on the middle axis of the facade	Neoclassical	Masonry construction, masonry ground floor slab, wooden first floor slab, traditional barrel tile roof covering	Unknown	 Inner sofa (square)

Table 3. CONT.

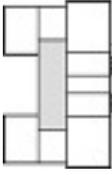
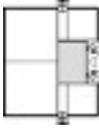
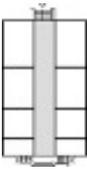
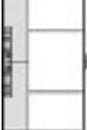
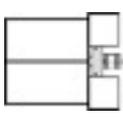
General Attributes		Architectural Features					
Buildings (Original Status)- Const. Date	Spatial Organizations	Structural Dimensions (m)	Facade Characteristic	Arch. Styles	Structural Systems and Construction Materials	Architect/ Foreman	Planar Organization
(Colored depict buildings that do not survive to date, gray hatch on the drawings indicates sofa)							
Fener Silivri	Greek School (affiliated with Fener Church) (unknown)	Unknown	Band molding, staggered quoins	Neoclassical	Rubble and brick masonry construction	Unknown	Rectangular
Çatalca	Fotakios Greek Boys' School (1910)	width: 19 length: 30 height: 10,95	Triangular main entrance pediments, elevated clock tower, profiled eave and band molding, staggered quoins, stone ornaments	Neoclassical	Masonry construction, masonry ground floor slab, wooden first floor slab, traditional barrel tile roof covering	Georgios Kotopoulos, Theoklis Anastasios Kalfas	 Central sofa (U- shaped)
Karakaköy Terkos	Greek Boy's School (reconstruction) (1907)	width: 13 length: 15 height: 6.25	Profiled eave and band molding, staggered quoins, double entrance stairs	Neoclassical	Masonry construction, masonry ground floor slab, wooden first floor slab	Unknown	 Central sofa (Square)
Silivri	Greek High School in the courtyard of Metropolitan See (1912)	width: 14,75 length: 27 height: 10.5	Main entrance linear stairs, eave and band molding	Neoclassical	Masonry construction, traditional barrel tile roof covering		 Inner sofa (rectangular)
Silivri	Armenian School for Girls and Boys (reconstruction) (1909)	width: 10,60 length: 19,70 height: 9	Profiled eave and band molding, cut-stone- covered slab on grade, Plastered-corners	Neoclassical	Mixed construction (masonry & timber)	Unknown	 Side sofa (rectangular)
Çöplüce B.Çekmece	Greek School for Girls and Boys in the church courtyard (reconstruction) (1909)	width: 14,70 length: 17 height: 6	Main entrance linear stairs, profiled eave and band moldings, cut-stone-covered slab on grade, metal ornaments	Art-nouveau	Timber construction, marseilles tile roof covering	Çatalcalı Dimitri Yani Kalfapulos	 Sofa (ent. hall) (rect.)

Table 3. CONT.

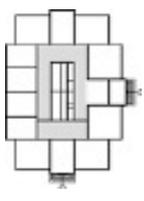
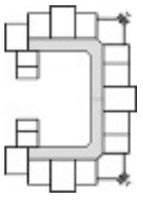
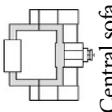
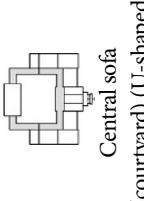
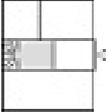
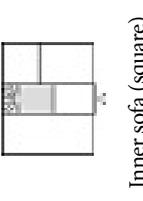
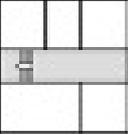
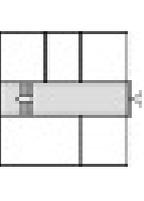
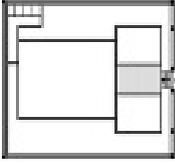
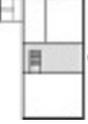
General Attributes		Architectural Features						
		(Colored depict buildings that do not survive to date, gray hatch on the drawings indicates sofa)						
Buildings (Original Status)-Const. Date	Spatial Organizations	Structural Dimensions (m)	Facade Characteristic	Arch. Styles	Structural Systems and Construction Materials	Architect/Foreman	Planar Organization	
Celaliye B.Çekmece	Greek Mixed Primary School and Nursery School (reconstruction) (1904)	9 Classrooms (dershane), 2 Break rooms, 2 Restrooms	width: 21 length: 28.75 height: 8.25	Entrances with triangular pediments, rubble stone covering, profiled eave and band moldings, plastered-corners	Neoclassical	Masonry construction		 Central sofa (U-shaped)
Mimarsinan B.Çekmece	Greek School (reconstruction) (1911)	11 classrooms, 2 Restrooms, 2 Management rooms	width: 27.75 length: 37.5 height: 6.75	Profiled eave and band molding, cascaded blocks	Neoclassical	Masonry construction		 Central sofa (courtyard) (U-shaped)
Çatalca	Greek Boy's School (reconstruction) (1906)	8 Rooms, 2 Restrooms, hall	width: 22 length: 41 height: 7	Linear main entrance stairs, profiled-eave molding and band molding, cascaded blocks	Neoclassical	Masonry construction		 Central sofa (courtyard) (U-shaped)
Arnavudköy Terkos	Greek School for Girls and Boys (new construction) 1st proposal (1909)	2 Classrooms (dershane) 2 Teacher's rooms	width: 9.75 length: 12 height: 7.5	Profiled eave molding and band moldings, plastered entrance and corners	Neoclassical	Mixed construction (masonry & timber) traditional barrel tile roof covering		 Central sofa (courtyard) (U-shaped)
	Greek School for Girls and Boys (new construction) 2nd proposal (1909)	4 Classrooms, (dershane) restroom	width: 9.75 length: 12 height: 7.5	Profiled-eave molding and band moldings, cut-stone-covered slab on grade, plastered-entrance and corners, wooden ornaments	Neoclassical	Mixed construction (Masonry + Timber)		 Inner sofa (square) Inner sofa (square)

Table 3. CONT.

General Attributes		Architectural Features						
Buildings (Original Status)-Const. Date	Spatial Organizations	Structural Dimensions (m)	Facade Characteristic	Arch. Styles	Structural Systems and Construction Materials	Architect/Foreman	Planar Organization	
Çiftlikköy Terkos	Greek School (reconstruction) (1893)	Classroom, Teacher's room, dining hall (taamhane), restroom	width: 11.25 length: 15 height: 9	Linear entrance staircase main entrance with triangular pediment on the level of parapet, profiled eave molding, plastered-entrance and corners	Neoclassical	Masonry construction	PD. Fotiyadis kalfa	 Without sofa (inverted T-shaped)
Oklalı Terkos	Greek School (reconstruction) (1896)	Dershane (classroom) teacher's room	width: 7.5 length: 12 height: 7.5	Eave and band molding	Without any concept of an architectural style	Masonry foundation, Mixed Buildings (Masonry + Timber)	Unknown	 Without sofa (rectangular)
Elbasan B.Çekmece	Greek School (reconstruction) (1901)	Dershane (classroom) 5 rooms, Restroom	width: 7 length: 12 height: 6	Eave and band molding	Without any concept of an architectural style	Masonry foundation, mixed construction, (masonry + timber) tile roof covering	Unknown	 Inner sofa (rectangular)
Alkören Terkos	Greek School (reconstruction) (1885)	Unknown	width: 13.5 length: 18.75 height: 6	Unknown	Unknown	Unknown	Unknown	Unknown

## THE ARCHITECTURAL USES AND TRANSFORMATIONS OF EXTANT NON-MUSLIM EDUCATIONAL BUILDINGS (AFTER 1923)

The population exchange agreement of the Lausanne Treaty (1923), which was signed by Turkey and Greece, was one of the largest “compulsory” population exchange movements of the 20th century (Arı, 2000). The Lausanne Treaty defined non-Muslims as “minority,” while non-Muslim schools were defined as “minority schools.” The right to education was given only to the minorities concentrated in regions such as Istanbul, Gökçeada (Imroz), and Bozcaada (Tenedos), which were outside of the scope of exchange (Somel, 2010). On the other hand, regions included in the scope of exchange lost their non-Muslim communities and they had to abandon their educational buildings. Especially in small and medium-size regions, non-Muslim school buildings were demolished, reallocated, handed over to the State Treasury, reused, and or underwent various interventions without central regulation (Ozil, 2019). Conversely, some cases were handled and managed according to local needs.<sup>7</sup>

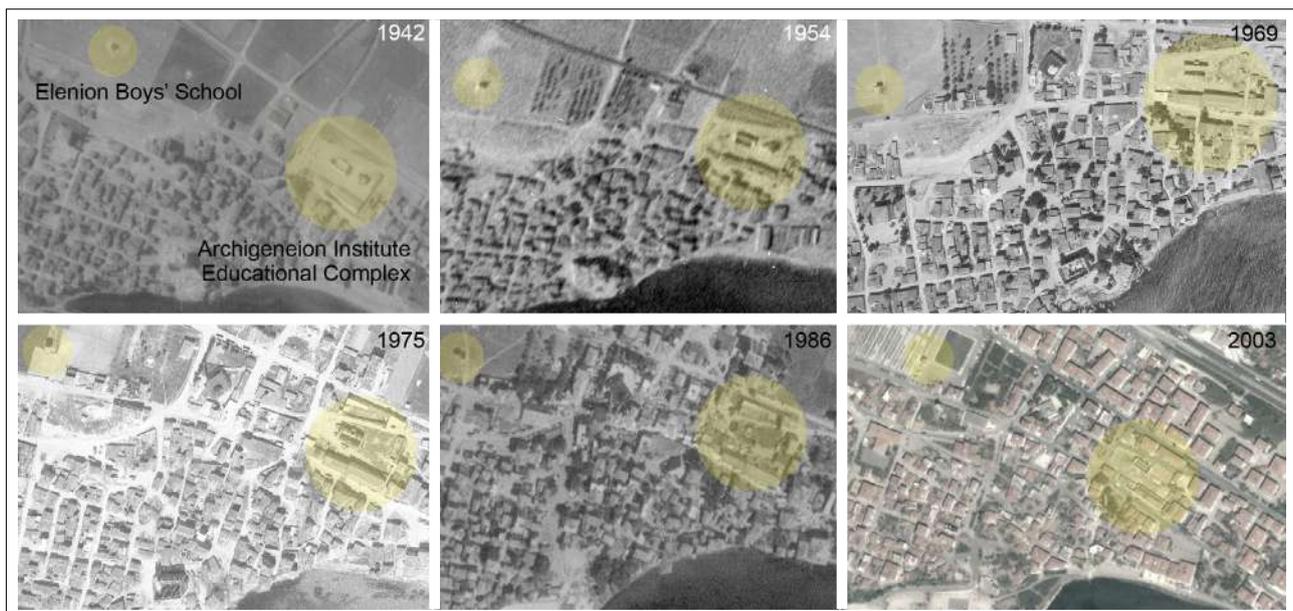
The compulsory population exchange had a dramatic effect on the Greek population of Çatalca Province and this can be associated with the decision of excluding Çatalca Province from Istanbul before the agreement (Tevfik, 2023). The Bulgarian and Armenian populations, which were considerably less than Greeks, had to leave the region during the Balkan Wars as well as World War I. 50,611 non-Muslim (Greeks: 43,925, Armenians: 993, Bulgarians: 5,693) lived in Çatalca Province according to the state census of 1915 and it was reported as only 940 as per the 1927 census (Tevfik, 2023). The number of non-Muslim

schools in Çatalca drastically decreased at the same time and out of nearly 70 known schools, only nine of them survived to date. These nine extant school buildings consist of four educational complexes, one partial complex affiliated with the church, and four separate schools. According to the title-deed registry records that date back to the 1970s, the Archigeneion Institute Complex, Fener Greek School, and Karacaköy Greek Boys’ School are owned by local administrations, Selimpaşa Greek Primary School, Çatalca Fotakios Greek School, and Celaliye Greek School are owned by the State Treasury and currently allocated to other state institutions. All of these buildings have been registered by the Regional Conservation Councils and are protected by the state under law no.2863 (Table 4).

### Archigeneion Institute Complex

The complex maintained its function as a whole until 1922, after which different sections of the building underwent changes, in terms of function and condition. Aerial photographs from 1942 indicate that the teachers’ residence was destroyed and the Elenion Boys’ School lost its spatial integrity due to reductions from the west and south before World War II (Figure 9). Today, the structure is in ruins while it is disconnected from its historical context due to the transformation of its surroundings (Figure 10).

The Girls’ School (Block 1–2) was used as barracks during World War II when the first structural alterations occurred (Conservation Council Archive, 04.07.2002-6407). In the 1980s, the Girls’ School was used for commercial purposes and the blocks were extensively altered and damaged, as its walls were demolished to create larger interiors and sizeable exterior openings. (Conservation Council Archive, Survey



**Figure 9.** Alterations of the Archigeneion Institute Complex between 1942 and 2004 (Archive of the General Directorate of Mapping).

Table 4. Comparison of general attributes, functions, ownership, and registration status of the extant non-Muslim educational buildings (Authors, 2023)

Buildings/Original Functions	Location, Block/Parcel	Construction Date/Period	Former/Previous Functions	Current Functions	Property Owners	Registration Number/Date
Archigeneion Institute Girls' School (1 <sup>st</sup> block)	Selimpaşa -/6286-6287	1857	Dârûl-eytâm Military barracks, Machine shop, Carpenter's shop, Boathouse,	Nişantaşı University and Silivri Municipality Fine Arts Academy	Silivri Municipality	Istanbul No.2 Regional Council for the Conservation of Cultural Properties decision no.2773 dated 10.12.1991
Archigeneion Institute Girls' School (2 <sup>nd</sup> block)		1872				
Archigeneion Institute Girls' School (3 <sup>rd</sup> block)			Silivri Municipality Supplementary Service Building			
Elenion Boys' High School	Silivri/Selimpaşa 6963/1	1868	Storage	empty		
Fener Greek School (Affiliated with Fener Church)	Silivri/Fener 3430/1	unknown	Primary school	empty	Silivri Municipality	Istanbul No.1 Regional Council for the Conservation of Cultural Properties Greek Boys' decision no.6310 dated 21.03.2002
Primary School	Silivri/Selimpaşa 322/3	1866-1870	Primary school	Selimpaşa Nursery School	State Treasury (allocated to Ministry of Education)	Istanbul No.2 Regional Council for the Conservation of Cultural Properties decision no.2773 dated 10.12.1991
Fotakios Greek Boys' School	Çatalca 306/12 (66/133)	1910	Government Building, İmam Hatip School, Prison (on the basement floor)	Çatalca District Gendarmerie Headquarters	State Treasury (allocated to Gendarmerie Headquarters)	Supreme Council for Immovable Antiquities and Monuments (GEEAYK) decision no.13723 dated 09.04.1982
Greek Boys' School	Çatalca/Karakaköy -/1636	1907	Primary school Police station Government Building Municipality Supplementary Service Building	Karakaköy Municipality Supplementary Service Building	Karakaköy Municipality	Istanbul No.2 Regional Council for the Conservation of Cultural Properties decision no.4243 dated 05.09.1996
Greek Mixed Primary School/ Nursery School	B.çekmece/Celaliye -/1118	1904	Primary school	İsmail Çile Special Education and Application Center	State Treasury (allocated to the Ministry of Education)	Istanbul No.2 Regional Council for the Conservation of Cultural Properties decision no.1557 dated 05.09.1989



**Figure 10.** Surviving northwestern section of the Elenion Boys' School; kitchen and library.

Report). In 1997, Silivri Municipality decided to utilize Block 2 as the Municipal Supplementary Service Building. The restoration of Block 2 involved reconstructing the roof by using a steel structure, repairing the jack-arched flooring system with reinforced concrete supports and steel beams, and reinforcing the original brick walls (Figures 11 and 12). The restoration process of Blocks 1 and 3 began in 2005 and involved the reconstruction of the destroyed clock tower and roof by using steel construction and the replacement of the wooden flooring with reinforced concrete. Sidewalks neighboring Block 3 were raised during the adjustment of the ground level of the complex and the original staircase

was converted into a balcony (Figure 13 and Table 5). Once the Municipal Services left, private universities applied to include the blocks as part of their campuses (Conservation Council Archive, report dated November 20, 2017). The blocks remained empty until 2021, and have been used by Nişantaşı University and Silivri Municipality since then.

#### Selimpaşa Greek Boys' Primary School

The other extant school in Selimpaşa is the Greek Boys' Primary School has continued to function as a school since the population exchange. Its northern facade was



**Figure 11.** The original south facade of Blocks 1 and 2 of the Girls' School, before and after the restoration (Sakkidu, 1938; Silivri Municipality Archive).



**Figure 12.** Reconstruction of the roof and floor systems during the repair of Block 2, consolidation of the brick walls, and the present state of the conserved marble inscription (Hanart Architecture Archive).



**Figure 13.** Block 3 entrance facade: the original and after restoration conditions, conserved marble inscription (Sakkidu, 1938).

completely blocked by a two-story, reinforced concrete building that was built after 1970 adjacent to it. The structure underwent a restoration process between 2003 and 2007 and serves as Selimpaşa Elementary School and Nursery School since then. The building's original features, such as a load-bearing system made of masonry walls and wooden slabs, still exist. Its original interior layout, featuring classrooms that open to an inner *sofa*, and the wooden interior staircase were mostly preserved (Figure 15). The most distinctive exterior alteration was

the replacement of the original balcony with a reinforced concrete staircase providing access to the upper floor, while the door on the ground floor was walled up. This staircase was replaced with a monumental double staircase during the recent restoration process (Figure 14 and Table 5). Furthermore, the inscription above the upper-floor entrance has been covered, and the Greek text on the interior wall above the entrance was plastered over during the restoration process (Figure 16).



**Figure 14.** South facade of the building before and after the restoration (Hanart Architecture Archive, 2003).



**Figure 15.** Upper-floor plan survey drawing, interior sofa before and after the restoration (Hanart Architecture Archive, 2003).

Table 5. Analysis of the early and recent period interventions on the extant structures (Authors, 2023)

Settlement	Extant Structures	Recent Interventions (2003-2018)										
		Early Interventions (After 1923)	Consolidation	Steel Reinforcement	Integration	Reinforced Concrete Additions	Removal of Improper Additions	Repair & Maintenance & Replacement of Building Elements	Additions/ Annexes	Renovation	Restoration Date/Period	
Silivri	Selimpaşa Archigeneion Institute Girls' School (1 <sup>st</sup> block)	alterations to the original plan layout	√	√	√	-	-	-	√	-	√	2005-2011
	Selimpaşa Archigeneion Institute Girls' School (2 <sup>nd</sup> block)	additional concrete interior stairs	√	√	√	-	-	-	√	-	√	2003-2005
	Selimpaşa Archigeneion Institute Girls' School (3 <sup>rd</sup> block)	alterations to the original plan layout	√	-	√	-	-	-	√	-	√	2005-2011
Çatalca	Selimpaşa Elenion Boys' High School	unknown	-	-	-	-	-	-	-	in ruins	-	No recent restoration
	Selimpaşa Greek Boys' Primary School	unknown	√	-	-	-	-	-	√	√	-	2003-2007
	Fener Greek School (Affiliated with Fener Church)	unknown	-	-	-	-	-	-	-	in ruins	-	No recent restoration
B.Çekmece	Fotakios Greek Boys' School	alterations to the original plan layout additional spaces additional concrete interior stairs	-	-	-	-	-	-	-	-	√	2018 (simple repair)
	Karacaköy Greek Boys' School	alterations to the original plan layout additional concrete interior stairs alterations to the original plan layout additional concrete interior stairs alterations to the roof structure	√	√	√	-	-	-	√	√	√	2018-ongoing
B.Çekmece	Celaliye Greek Mixed Primary School and Nursery School	additional interior concrete walls and stairs, alterations to the roof structure	√	-	-	-	-	-	-	-	√	2009-2012



**Figure 16.** Greek text on the wall, presently plastered (Hanart Architecture Archive, 2003).

### Çatalca Fotakios Greek Boys' School

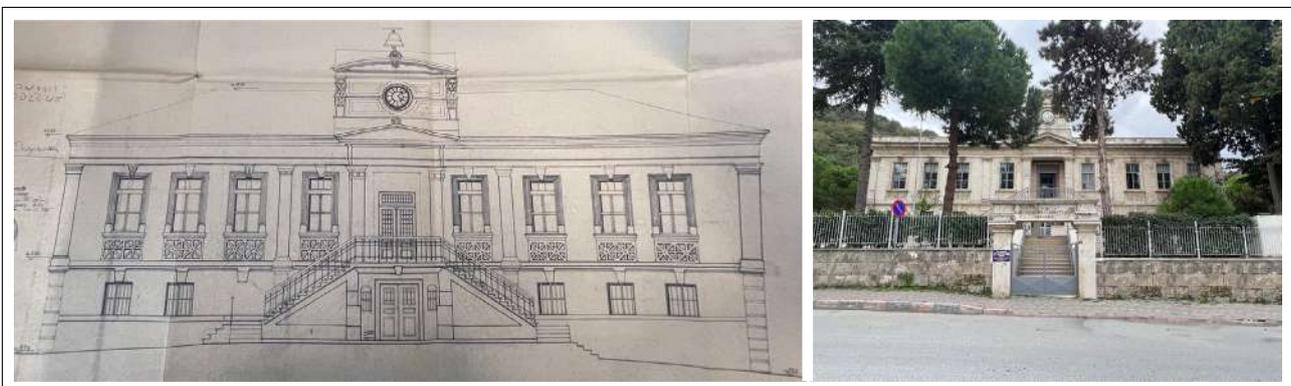
Çatalca Fotakios Greek Boys' School is the only example of an extant school structure in central Çatalca. It sustained damage during the Balkan Wars and underwent repair in 1914, then became the Town Hall until 1940 (BOA, MLEEM. 1204/17). It appears that it was also used as an *Imam Hatip* (religious vocational) high school and a prison until 1982 (Conservation Council Archive, 26.03.1982-905). Reports dated 1985 mention the demolition of the building's interior to transform it into gendarmerie housing and barracks (Conservation Council Archive, 27.09.1985–1383). Despite this process was halted by the Town Council, the original interior walls and floor slabs were demolished according to the document of 11.10.1985-7622. The issue was brought to the attention of the High Council, which determined the building's registration status as Grade II and required the preparation of an architectural survey and restoration project (Conservation Council Archive, 18.10.1985-1523). The restoration project prepared between 1985 and 1988 determined that only the external facades would be

conserved and separation walls and flooring should be reconstructed with reinforced concrete, and the building was opened as the Gendarmerie Headquarters in 1988 accordingly (Table 5). Another restoration project was prepared between 2012 and 2018 in response to the need for repairs but was never implemented. A comparison between the two projects revealed several conditions: (1) the original masonry east and west facade walls and cut-stone clad north facade wall have mostly been preserved (Figure 17). (2) The addition to the south facade altered the original design. (3) The reconstruction of the new interior walls to create small office spaces destroyed the original plan organization (Figure 18). (4) All wooden-joisted flooring was replaced with reinforced concrete (Figure 19), with the exception of the jack-arched flooring at the north of the clock tower.

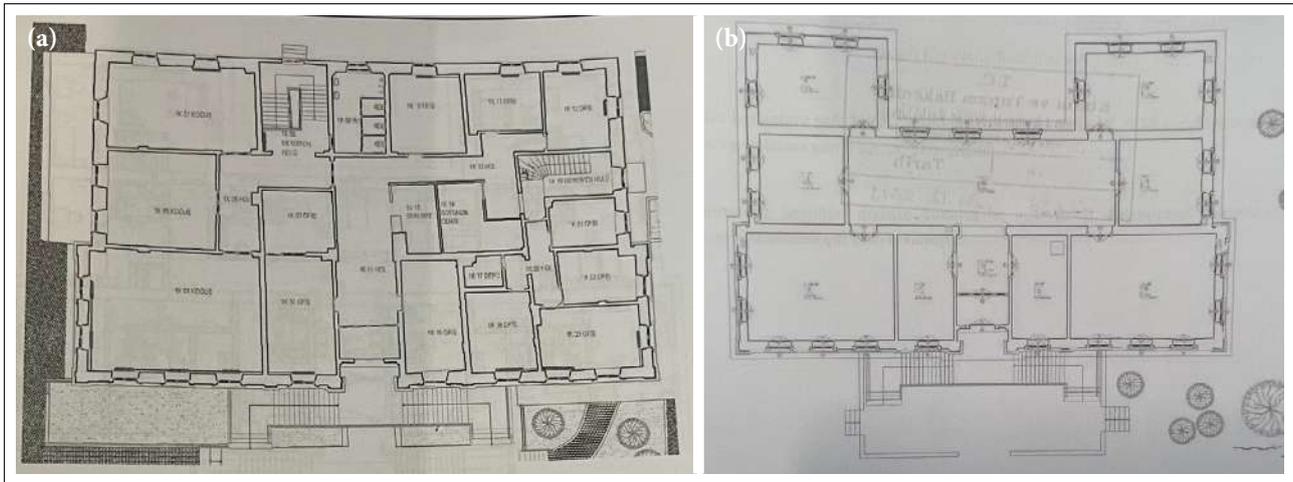
### Karacaköy Greek Boys' School

Karacaköy Greek Boys' School is an extant school structure in Karacaköy village, and it has been undergoing restoration since 2018 at the time of writing and will serve as the Karacaköy Municipality Supplementary Service Building after its completion. The building was previously used as an elementary school as well as a town hall after the population exchange. The registration document mentions that the building was being used as the Town Hall at the time of writing, and it was repaired during its transformation from a school building (Registration slip, 1996, Conservation Council Archive). Reports included in the restoration projects indicate that two fires destroyed the building's wooden flooring and roof, which were replaced by reinforced-concrete roofing and flooring in addition to the interior being rebuilt (Restitution Report, Conservation Council Archive).

One of the Ottoman reconstruction permit documents contains a drawing of the school, which features a recessed double staircase in the middle of the main facade that leads to the entrance to the upper floor (Figure 20a). Therefore, it is assumed that the present double stairs and the soffit



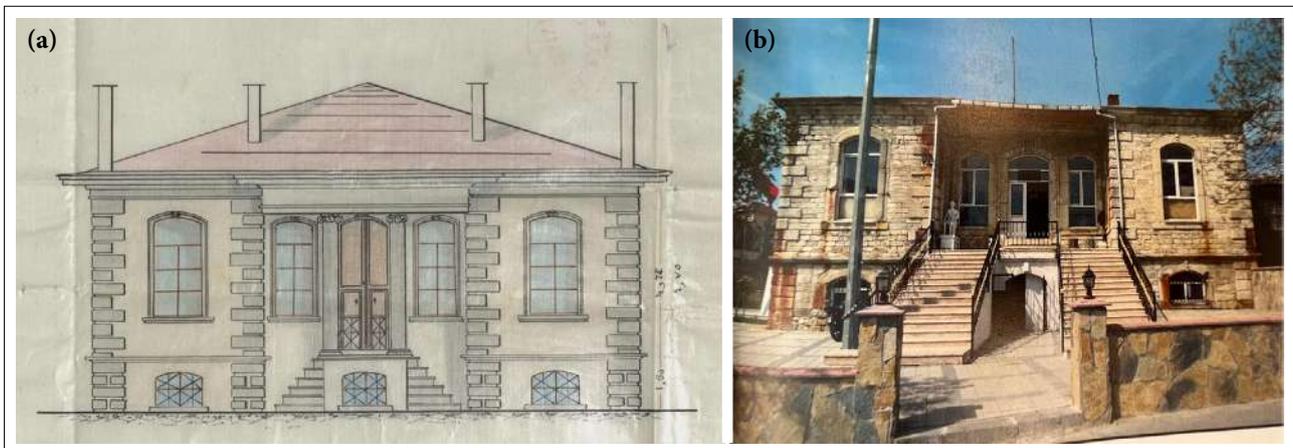
**Figure 17.** South facade in the survey drawing dated 1985, Architect: Hamdi Göytan (Conservation Council Archive), South facade.



**Figure 18.** (a) Ground floor plan survey, 1985; Architect: Hamdi Göytan; (b) Ground floor plan restitution drawing, 2013, Detay Architecture (Conservation Council Archive).



**Figure 19.** Dismantled wooden slab of the upper floor (Conservation Council Archive), Interior was reconstructed using reinforced concrete.

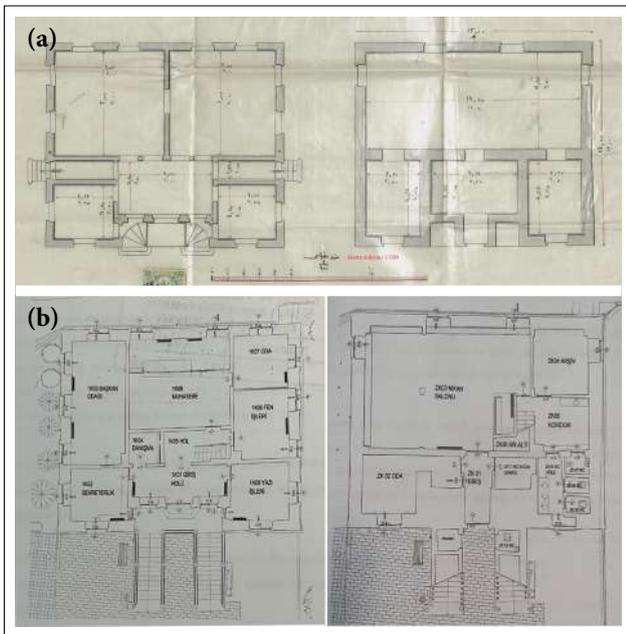


**Figure 20.** (a) Karacaköy Greek School facade drawing (BOA, I.AZN. 71/43), (b) Facade before the restoration; Detay Architecture, 2013 (Conservation Council Archive).

above them are later additions (Figure 20b and Table 5). The original planar organization was also considerably affected by the additional interior walls (Figures 21a and 21b). The ongoing restoration project involved the removal of all reinforced concrete slabs, stairs, and separation walls, which have structural issues with the remaining original building components.

#### Celaliye Greek Mixed Primary School and Nursery School

It is the only extant school structure in Büyükçekmece, which was able to remain as a school after the population exchange (Demirkıran, 1994). It was abandoned from the 1990s to 2008, reopened as the Special Education and Application Center following the restoration implementation (2009-2012) (Conservation Council Archive, May 03, 2012/23463). It is noteworthy that Ottoman archival documents and the present plan have similarities (Figures 22a and 22b). The layout of the central sofa was slightly altered following the expansion of the southeastern room and the addition of an internal staircase, which was covered by a skylight right after the population exchange (Figure 23a). Simultaneously, the roofing system was also repaired. The load-bearing system, original masonry exterior and interior walls, and wooden flooring have been consolidated and preserved. The northern and western exterior staircases were previously altered, which are the only observed interventions to the well-preserved original building facades (Figure 23b and Table 5).



**Figure 21.** (a) Karacaköy Greek School original plan drawing (I.AZN. 71/43); (b) Floor plans before and after the restoration (Detay Architecture, 2013, Conservation Council Archive).

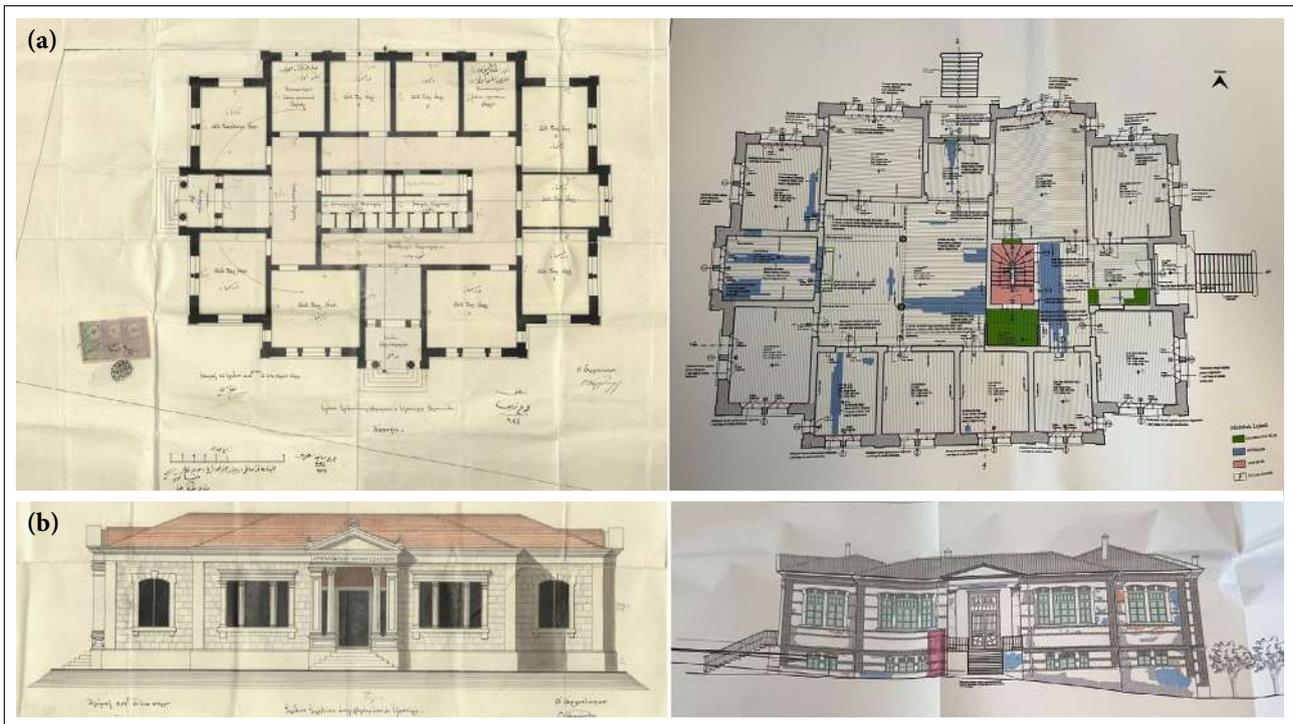
## EVALUATION

The conservation status and transformation process of these nine remaining non-Muslim educational structures have been evaluated based on the international charters and presented through six key concepts: The concept of “**compatible re-use**” emphasizes the impact of the re-use on the building’s original architectural identity (ICOMOS Charter-Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage, 2003, Article 1.4, The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, 2013, Articles 1.10, 1.11, 7.1, 23). It is noticeable that the schools that maintained their educational function could retain their architectural identities, unlike those that were repurposed and lost their original identities.

The concept of “**distinguishability**” (explicitness of alterations) underlines that any new intervention should be identifiable and should not harm the originality of the building (ICOMOS The Venice Charter, 1964, Article 9-12, ICOMOS Charter-Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage, 2003, Article 3.11). For example, the Archigeneion Institute Girls’ School buildings were extensively restored due to their dilapidated condition. The replacement of missing parts of the original plan layout and facade were re-integrated based on earlier documents. Since the applications were not supported by the contemporary design approaches or the information panels, the interventions made were not clearly distinguishable from the original features (Figure 24).

The concept of “**reversibility**” emphasizes that any intervention should be reversible, allowing for future developments, and that it can be removed and replaced (ICOMOS Charter-Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage, 2003, Article 3.9; The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, 2013, Article 15.2). It is observed that due to the use of non-reversible intervention techniques and materials, such as the use of reinforced concrete, the original structural systems were severely affected in all of the extant structures.

The concept of “**addition/annex**” states that any new intervention should respect the cultural significance, authenticity, and architectural identity of the structure (ICOMOS The Venice Charter, 1964, Article 13; ICOMOS The Washington Charter, 1987, Article 8). The original entrance stairs, which can be considered a typological facade element, were demolished and replaced with additional larger-scale stairs in all of the extant structures, resulting in significant negative effects on the originality of the facades (Figure 25).



**Figure 22.** (a) Celaliye Greek School plan and front elevation archival drawing (BOA, I.AZN. 60/37); (b) Floor plan and elevation survey drawing, Anfora Architecture, 2009 (Conservation Council Archive).

The concept of “**integrity**” defines architectural heritage as a complete entity and considers the continuity of buildings in terms of their architecture, structure, and relationship with their surroundings (ICOMOS The Venice Charter, 1964, Article 6; ICOMOS Charter- Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage, 2003; UNESCO World Heritage Operational Guidelines for the Implementation of the World Heritage Convention, 2021). For instance, the Selimpaşa Elenion Boys’ High School and Fener Greek School lost their structural integrity since they were partially destroyed and disconnected from their historical context (Figure 26).

In addition to all of these concepts, “**authenticity**” is defined as a characteristic that an architectural property

must truthfully represent and embody cultural heritage values as a whole (Rössler, 2008). It considers the attributes of “form and design,” “material and substance,” “use and function,” “traditions and techniques,” “location and setting,” “spirit and feeling,” and other internal and external factors (UNESCO World Heritage Operational Guidelines for the Implementation of the World Heritage Convention, 2021, ICOMOS The Nara Document on Authenticity, 1994). It can be clearly stated that functional changes have a significant impact on buildings’ planar organizations, structural systems, and facade characteristics, as well as their intangible features. The Selimpaşa Archigeneion Institute Girls’ School Complex, Çatalca Fotakios Greek School and Karacaköy Greek Boys’ School buildings lost their original plan layouts and inner structures, and could



**Figure 23.** (a) Views from the east; (b) Timber structure of the Sofa, Additional staircase covered with skylight, wooden ceiling at basement floor.



**Figure 24.** The clock tower of the Archigeneion Institute Girls' School buildings before and after the restoration.

only sustain their facade. On the other hand, the Selimpaşa Greek Mixed State School and Celaliye Greek Mixed School could remain their inner sofa/centered sofa plan layouts and facades. Today, none of the extant buildings can represent the attributes of “spirit and feeling” or recall their original users as well as the potential of a place to witness past human activity, therefore, the past and the present are not connected to each other.

## CONCLUSION

This article is predominantly based on archival documents, literature review, and field studies conducted in Çatalca Province. The study revealed that there were nearly 70 Greek Schools, one Armenian School, and one Bulgarian School in Çatalca Province in the 19th century. As a result of the wars and migrations that occurred in the region at the beginning of the 20<sup>th</sup> century, these school buildings have mostly lost their users and original functions. Though, the conservation issue of these non-Muslim educational buildings is crucial for preserving the cultural heritage and architectural legacy of the region. These buildings not only provide insights into the educational and social history of the area but also serve as a tangible reminder of the multicultural past of the province.

Since the end of the 20<sup>th</sup> century, there have been debates about how society interacts with the past and how this/it

can shape future issues. Within the current conservation paradigm, it is widely acknowledged that preservation efforts are fundamentally concerned with the human experience and that any conservation endeavor constitutes an integral component of our collective history (Loulanski, 2006). In this manner, cultural heritage serves as a repository of the collective memory, preserving the legacies of the past generations and transmitting them to the future ones. Whether it is about demolition or destruction, these structures should still be considered objects of conservation, even if they have lost their integrity or originality. These buildings can transfer memories to the new users by being repurposed and transformed (Holtorf, 2014).

This article aims to shed light on the historical memory of the Christian non-Muslim educational buildings, both extant and lost, with the aim of better understanding the shared heritage of the area. Ottoman non-Muslim community educational buildings are to be considered a part of modern Turkey’s cultural wealth and significant historical assets. It is important to take into consideration the key factors mentioned in the international charters for heritage conservation, such as reversibility, integrity, and authenticity when developing conservation strategies. Adherence to these principles ensures that any intervention made to these buildings should be done in a way that respects their historical and cultural significance and that their essential qualities should be preserved for future generations. One of the key challenges facing heritage conservation professionals is balancing the need to preserve the past with the demands of the present and the future. In this case, it may be solved by finding sustainable and creative ways to adapt these structures for new purposes, while still retaining their architectural and cultural identities. By integrating these key principles into a holistic approach to heritage conservation, the non-Muslim school buildings in Çatalca Province can be protected and sustained for future use and appreciation.

The surviving late-Ottoman period educational structures may become symbols of international tolerance and peace. At the same time, they can also be considered as



**Figure 25.** Additional exterior stair examples; Karacaköy Greek School, Celaliye Greek School, and Selimpaşa Greek School.



**Figure 26.** Abandoned school buildings; Fener Greek School, Selimpaşa Elenion Greek School.

“Transboundary Serial Heritage” under the “Building Types” category since they reflect continuity beyond today’s political borders (UNESCO World Heritage Operational Guidelines for the Implementation of the World Heritage Convention, 2005)<sup>8</sup>. Even if they are not defined as a World Heritage Property, they can still promote collaborative preservation practices between the neighboring countries due to their Transboundary Serial Heritage potential. To have a comprehensive understanding of shared heritage, it is also essential to continue such studies in Thrace and the Balkans beyond Çatalca that they were once part of the Ottoman Empire, even though they now belong to different nations today. This article also emphasizes the necessity of utilizing archival documents from the Late Ottoman period as a crucial resource in preparation of any architectural survey, restitution, or restoration project. By presenting innovative methods in conserving the authentic values of the region, this study will undoubtedly serve as a valuable resource for future academic research and restoration projects.

## NOTES

<sup>1</sup>Ottoman Jewish community education buildings are not included in this study as they did not experience a modernization process similar to the Ottoman Christian community during the late Ottoman period (Somel, 2010).

<sup>2</sup>Arama (2019) conducted a classification of a portion of the archival documents in a master’s thesis.

<sup>3</sup>Regarding the Armenians, American missionaries who appeared throughout the Ottoman Empire began to influence the modernization process of the Anatolian Armenian education system at the beginning of the 19th century (Somel, 2010). Bulgarian schools received a legal and institutional framework by the official foundation of the Bulgarian Exarchate in 1870 (Somel, 2005).

<sup>4</sup>According to the census of 1881/1882, the Muslim population in Çatalca Province was 15,091, the non-Muslim population (Greek: 35,848, Armenian: 889, Bulgarian: 5,586)

was 43,299 and in the 1906/1907 census, the total population was 97,072 including 59,304 Greeks, 17,028 Muslims, 8,058 Bulgarians, and 929 Armenians (Karpat, 2003).

<sup>5</sup>It is noted that the Muslim education system in Çatalca was carried out in mosques until 1878; however an Idadi Mektebi, a Girls’ Rüştiye Mektebi and a Mekteb-i İptidai were built during the modernization process of the Hamidian Period (Gökçen, 1994).

<sup>6</sup>In the 1980s, the building could not meet the educational demands of the local community and was demolished accordingly (Vasiliu and Çelyos, 2000).

<sup>7</sup>The decision to allocate the Archigeneion Institute Complex to the immigrants who arrived at Çatalca during the population exchange or reuse the Çatalca Fotakios Greek Boys’ School as the Government Building after the Balkan Wars (1913) are the two cases made to meet the local needs (BCA, 272-0-0-11, 17-75-10, 1924; BOA, DH. MB.HPS. 28/69, 1333).

<sup>8</sup>In this context, there is a wide variety of cultural assets between Turkey and neighboring countries, such as caravanserais along historic routes, clock towers, churches, and monasteries that also have the potential to be transboundary serial heritage (Akçaboza Taşkıran and Binan, 2020).

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