

Education in the Late Ottoman and the Royal Eras in Iraq: A Comparative Study

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The study has considered the invasion of Baghdad by the Moghuls in 1228 AD/656 H, and the disturbance of the country during both the Royal and the Ottoman eras. This study is dedicated to the educational field during these periods of Iraqi history. Education in the Ottoman regime has not seen any development, but it has been based on the irregular (non-formal) ways of teaching, such as tutors and religious schools. Since Midhat Pasha claimed the throne from 1869–1872, Iraq has seen a wide range of development in every field. Education is one such field, in which Pasha introduced the Al-Rashidia Schools in both civilian and militant forms. As for the Royal period of Iraqi history, education has seen a huge development and new horizons have opened in terms of primary, secondary and preparatory schools, female schools, Jewish schools, Christian schools, private as well as foreign schools, and schools for craftsmanship.

Keywords: *Ottoman Era, Iraq, Education*

Introduction

Baghdad fell to the Moghuls in 1228 AD/656 H and through this regime, Iraq has not encountered any stability in all of its states, whether socially, economically or politically. The waves of occupation have continued until the Ottoman occupation, which was the last and endured for four centuries. Although it has been a long period since the Ottoman occupation of Iraq, Iraq has not seen any reforms or developments. However, the arrival of the Ottoman Wali resulted in changing the states by reformatory procedures, which have activated all aspects of general life. Education is among these aspects and the setting up modern schools constitutes a fair share. Pasha has opened four schools, The Civil Rashidiya School, The Militant Rashidiya School, The Preparatory Militant School, and The School of Arts and

Industry. These schools have considered the Turkish language as their formal language. However, basic education and primary schools have not seen any serious attention.

As for the second period, which is the Royal rule, education has taken steps that aim to elevate primary education, which is considered its corner stone.

This research contains three sections. The first section comprises the irregular (non-formal) type of education in the Ottoman era. The second section considers the systematic teaching in the Royal period, and the third section deals with occupational teaching for the other sects.

The researcher has depended on a group of substantial resources that discuss the education in Iraq. Such as, some of the books that major in the field of education and which are specific to the Iraqi context (e.g. Sabiha Sheikh Dawood, Abdulrazq Al-Hillaly, Sati' Al-Hasry), some of the basic Ottoman scrolls, and some of the Ministry of Interior documents of the Royal era.

The Problem of the Study

Education is considered the corner stone of all countries and the development of the people is measured by the education of the countrymen. From these notions, studies and research that deal with education and its significant importance include its serious impact on shaping the Iraqi society that the Government seeks to develop and take care of. The study needed to review several of the important resources that study the field of education and teaching in the Ottoman era and the Royal era. Some of the most important resources include: *The Development of the education* by Dr. Ibrahim Khalil Ahmed, *The Development of the National Teaching in Iraq & The Occupational Schools in Iraq* by Fu'ad Abdulrazaq Al-Dujaily, and *The Female Education in Iraq* by Dr. Satar Noory.

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The Importance of the Study

Education is considered as the corner stone for all people and it is the base of progress of the society and the development of the person, in every field. Therefore, without education, the society is considered underdeveloped and does not deserve to keep its existence.

Section One:

Education in the Late Ottoman Regime (1914–1969)

The Irregular (Non-Formal) Education

Katatib

Katatib (school) is a term that describes a group of people who teach reading, writing and reading the Holy Quran, in addition to some of the modern sciences and language. This word was derived from 'kitaba' in Arabic, which means writing. There are no absolute documented numbers of the Katatibs in the Ottoman era. Moreover, some statistics estimate that there was around 400 Katatibs in Iraq, and most of the pupils learned reading the Quran rather than writing, and those Katatibs were teaching without receiving any expenses. This type of teaching was common among the suburbs and the countryside, in which the tutor (or Mula) was not good at writing (Al-Bachachy, 1989: 19). The Katatibs and religious schools were considered as religious facilities, theoretically, and there were no requirements or rules for the types of the tutors in the Katatibs (Ahmed, 1991: 334).

The Mula (tutor) had very harsh punishments and procedures for ignorant pupils. These procedures were granted by the parents of the pupils. Mulas would take food and grains as their payment from the parents, and the parents were responsible for the Mulas' payments and salaries. Education was not fixed on males only, in which there were schools or Katatibs that could teach and provide education for females, but they were very narrow-minded and these Katatibs were taught by female tutors called Mulayas (Al-Diwachy, 1949).

As for the other sects, such as Christians and Jews, they had their own religious schools that focussed on their religious rituals and their affairs. In which, Jewish schools were called Midrash (Ragab, 1986: 21), and they taught Hebrew and other languages such as French and German (Al-Hilaly, 1935: 213). As for the Christian schools (Al-Oubaidy, 1997: 88), they were run by clergymen and priests (Ma'rouf, 1975: 77), who taught the Christian ideologies (Al-Hashemy, 1967; Ahmed, 1982: 27). Therefore, they taught their children the Roman history and the history of the Syriac language (Ibid: 88).

Studying at the Katatib commences at the age of six and has no limited duration. However, the duration will depend on the pupils' ability of memorising the Holy Quran and their

learning speed of writing. Therefore, the duration could take approximately from one to three years (Al-Hilaly, 1959: 47-51). Moreover, at the end of the study, the pupils would complete the Holy Quran, and a celebration would be conducted, which depends on the financial ability of the parents. In 1890, the number of the Katatibs reached around 287, of which 137 were in Baghdad, 54 in Basra, and 96 in Mosul (Al-Najar, 2001: 77-78).

Al-Rashidiya Schools

Pasha was the first to introduce these schools, starting the first Rashidi School in Baghdad in 1780 AD (Al-Azawy, 1955: 206; Byat, 1994: 34). The purpose of the school was to graduate officers for the Iraqi army, in which some of the students were graduates from the Katatibs. The duration of the study was three years (Al-Qysi, 1958: 45), although there are some resources that claim the duration was four years. In these schools, all subjects were taught in Turkish and Persian, including geography, mathematics, and other important study subjects, in addition to a brief overview of the Ottoman history.

Studying in Rashidiya schools was undertaken in the Turkish language and most of the teachers and lecturers were Turkish officers. The Iraqis' participation was huge (Byan, 1964: 34). Furthermore, the requirements to be accepted into these schools was to be a graduate of a Katatib or any other religious school (Jarian, 2003: 35).

The staff of the Rashidiya schools included a teacher or two, and an official who supervises the students (Ibid). The graduate students of these schools were assigned to one of the governmental offices. This action increased the attention to the Rashidiya schools, which in the end, increased the number of staff (Almanac of the year 1900 A.D. / 1318 H.: 402-433).

The increased numbers of staff led to the increase of the Rashidiya schools, which significantly increased to 24 by the year 1908. The Rashidiya schools were distributed among the three states, in which there were six each in Baghdad, Basra, and Mosul (Mustafa, 1967: 78).

In the years 1872–1874, the first preparatory school was founded in the era of the Wali Radif Pasha. Most students of this school were graduates of the Rashidiya schools or those who completed the Katatib. Furthermore, it chose the Rashidiya school, that was founded by Midhat Pasha, as its headquarters. In time, it acquired an independent building and continued its work until the end of the Ottoman rule (Jarian, 2003: 38).

In the Mosul state, the Rashidiya schools were turned into preparatory schools. As for the Basra state, the establishment of such schools had been delayed until World War I (WWI), in which all the teachers there were Turkish and especially, Turkish officers (Ibid).

Private and Foreign Schools in Iraq

Foreign schools in Iraq were called Altawaaf schools, meaning Schools of the Other Sects and Religions, Schools of the Religious Minority, and the Schools of the Religious Sects (Al-Oboudy, 1963, 468). As for private schools, they were established by the privileges for the European countries by the Ottoman Government, according to the rules and terms set by the Ottoman authorities on many occasions and in many conditions (Ibid: 145).

These schools are run and funded by foreigners, in which, France was the first to fund the foreign schools in Iraq, and most of the teachers and lecturers were Turkish. However, the Ministry of Education has worked on running and managing these schools in the years that followed World War II (WWII), so many teachers and lecturers have been employed and in different fields. However, foreign schools were established in the late Ottoman era.

Moreover, Jewish people have established Jewish schools, as well as the Christian schools in many of the Iraqi cities. In which, Al-Ilians primary and intermediate schools were established in Baghdad in 1864; the schools in Basra, and the Al-Ilians branch in Amara City, and the branch of Mosul in 1903; and the branch of Ragel Simon primary school for boys in 1909. All of these schools were built by the Israeli-French Association (Al-Barak, 1984: 27).

The curriculums at the time were only mere theories which were empty from any beneficial information that could help learners in their daily lives (Al-Hilaly, 1959: 117). Furthermore, these schools did not pay attention to anything other than transferring sciences (Al-Hasry, 1949: 3-4). Moreover, the schools did not sustain their ability to adapt to the sense of the century. It was quite the opposite; they retracted and fell back, especially in the late Ottoman era (Ez-Eldien, 1965: 3).

They did not have officials, fixed tuition fees or regular teachers, as well as, they had no base funding or balance of their own, and an unknown duration of the students' graduation. However, these schools had an important role — especially in Najaf, Mosul and Baghdad — in maintaining the Arabic language and the Islamic heritage (Ibid: 96-93) for their importance in educating and teaching people in the Islamic morality, teachings, and examples that are praised by Islam, so they are the basic source of the scientists, scholars, merchants and employees.

Primary Schools

Basic or primary education was established late to Iraq, even though, the rule number 11 in the Law of Knowledge states that the primary education is obligatory and free from expenses (Al-Hilaly, 1959: 157). However, this rule remained as just words on paper, because of the

financial and technical inability of the government and there were no instructions and notes on the teaching methods for the teachers and lecturers (Ibid).

In 1890, new primary schools were being established in Baghdad, like Hassan Pasha, Al-Hamadiya, Ottmaniya, and Karkh (Al-Raqib newspaper, 1909). The number of schools in Baghdad after 1900, increased to reach 17 schools (Al-Zubaidy, 1959: 2).

As for the state of Basra, the first primary school was established in 1883. In the state of Mosul, the first school was established during the rule of Adnan Pasha (1867–1861) in an area called Bab Lagash by Fahmi Mustafa Al-Umary, who was one of the wealthy people of Mosul at the time (Almanac of the year 1900: 191-190 cited in Al-Hilaly, 1959: 153). Mosul has witnessed a gradual development in primary schools, reaching 118 primary schools in 1892, and 51 schools in 1914 (Al-Hasry, 1967: 118).

Religious Schools

Religious schools have taken the attention of some of the rulers and sultans, in which they were only a continuation of the Arabic schools in the Islamic medieval eras (Al-Oubaidy, 1970: 32). However, they were called ‘scientific schools’ because of the teachings of the religious sciences, such as linguistics, morphology, philology, prosody, and grammar, in addition to the teaching of Hadith sciences such as narration, biographical evaluation and praise.

These sciences were taught in Masjids and Mosques and in the shape of seminars. Moreover, merchants and rulers were competing to establish new religious schools and they were funding the teachers and instructors of these schools (Ahmed, 1991: 335). This initiative comes from the idea of faith and as an offering to God. However, regarding the teaching and training methods, each instructor had his own way of teaching, methods, and curriculums (Yasieen, 1984: 4).

Religious schools were spread all around Iraq and mosques were considered as the schools during this period because of a lack of building facilities. In addition, Mulaly (Mulas) were considered as the instructors for the pupils. In Baghdad, the Mosque of Lady Adilah (Khatoon) and Al-Ahmedy Mosque were the first schools, and all the schools and mosques abided the religious traditions and teachings (Al-Mumaiaz, 1985: 96). This type of school has spread to all of the other Iraqi Cities, such as Basra, Mosul, Najaf, Karbala (Yaseen, 1984: 40). Furthermore, they have graduated so many scholars, scientists, philologists, and jurists, especially the school that is supervised by Al-Hawzah in Najaf (Al-Oubaidy, 1970: 90).



Therefore, the Government has benefited from those graduates by employing them in the regular and official schools in the twenties and thirties of the twentieth century. Among them is Sheikh Mohammed Habib Al-Oubaidy (1880–1960) and Sheikh Othman ibn Mohammed Oubaid Al-Joubory (1909–1984) (Ahmed, 1991: 335-336; Yaseen , 1984: 40).

Female or Girls' Schools

In the Ottoman rule, female learning was forbidden except for the wealthy families, who wished for their daughters to join schools and Katatibs. This was in contrast to the Government issuing that learning was obligatory for both boys and girls, however this rule remained as just words on paper. In 1896, the first regular girls' school was established in Mosul during the Khuzam Campaign. It is one of the Al-Rashidiya Schools and it teaches the same learning curriculums that are used in the boys' schools, in addition to some subjects that are specialised for girls, such as sewing, embroidery, cooking and other house chores (Jarian, 2003: 19-23).

The schools that were in Mosul received their funding from the French Government, which encouraged female learning in Mosul. The teachers in these schools were Turkish women, because there was no Iraqi female teachers (Nawar, 1983: 280), and the enrolment of girls was very low, because of the social habits and traditions that forbid girls and women from learning. Thus, the number of girl students was around 20 students. It increased to around 107 students in 1907 (Jarian, 2003: 23).

Baghdad had its own girls' schools — the same case as in Mosul and Basra — of which the first school was established in 1898, in the Al-Saif quarter, and in the Basra City centre in the same year (Ibid: 29). Moreover, in the Al-Ashar quarter, a school was established in which the staff of the later included of two teachers (Almanac of the year 1900: 231), and the first girls' teacher was Madame Sabilah (Khanem).

The first girls' school was established thanks to the well-known Iraqi poet, Jamil Sidqi Al-Zahawi. Al-Zahawi made a request of Namik Pasha (1819–1902), the ruler at the time, asking to establish schools for girls' and the request was accepted by the Ministry's members (Joudah, 2010: 231).

Although, it was delayed because they wanted the place of the establishment to be appropriate, which should not be near public squares, to not be disturbed by boys. Nevertheless, Al-Zahawi was one of the committee members of the Ministry. He remained quiet and did not respond until all the members had stated their ideas. Then, he answered "This procedure is with the local bathrooms in Souk Al-Ghazel," the committee laughed and understood what Al-Zahawi meant. After the audience, they agreed upon the houses in Al-

Maidan square in Baghdad to be the headquarters for the other girls' schools in the future (Joudah, 2010: 70-69).

In 1899, the first girls' school was built in Al-Maidan square and called the Rushdi Maktabi School for Girls, and the number of students was 95 students (Al-Hilaly, 1935: 214-213). The number increased to 137 after five years. As for the number of teachers, there were only four teachers and one schoolmistress, who was Madame Ameenah (Khanem) (Al-Hilaly, 1959: 160).

The subjects that were been taught in these schools were the Holy Quran, religion, Ottoman history, Ottoman geography, mathematics, house-keeping, sewing, writing, drawing, handicrafts, etc. The number of schools until 1908 was four schools, which were spread around the large states of Iraq, Baghdad, Basra and Mosul (Byat, 1994: 46). Furthermore, the Christian sects established a girls' schools in Baghdad. During this period, the number of schools in Baghdad did not increase over five schools, and nine in total, in all of Iraq (Al-Hilaly, 1975: 18), and 13 schools in 1913–1914 (Jarian, 2003: 38).

According to what is mentioned during the late Ottoman era, it is obvious that the number of girls' schools in Iraq were significantly low, which were around 13 schools. Thus, these numbers are relatively good for the reserved and closed Iraqi traditions and customs. The following table shows the numbers of the girls' schools (Al-Hasry, 1967: 118):

State	City	Schools	Teachers	Students
Baghdad	City Centre	4	15	433
	Karbala	1	2	39
	Diwaniyah	2	5	68
	Total	7	22	540
Mosul	City Centre	2	5	147
	Kirkuk	2	1	38
	Sulaymaniyah	0	0	0
	Total	4	6	185
Basra	City Centre	1	2	11
	Amarah	1	2	20
	Al-Muntafik	0	0	0
	Total	2	4	31
Total		13	32	756

All these schools had been established in the late Ottoman era, i.e. before WWI, in which the other non-Muslim communities, like Christians and Jews, had similar teaching facilities that were equal to the Muslim Katatib in terms of their purpose. Whereas, the Jewish schools

were called Midrash, and they were similar to the Muslim ones in terms of the teaching methods. They accepted students from all the other religions and sects, whether they were Muslims, Christians or of another religious belief. The midrash schools had benefited from the facilities and the new methods that were proposed by the foreign funders. The foreign associations that fund schools in Iraq had contributed to the development of education in Iraq during this period, that is, without taking their ideologies and agendas into consideration. Therefore, those schools could be considered as the first actual modern schools in the late Ottoman era (Al-Mosuly, 1925: 100).

New and modernised methods of teaching had been included to the curriculums, which as a result, increased the numbers of students, even for those students who were from religions other than Jewish.

After the Ottoman coup in 1908, the lawyer Suliman Al-faidh, who was a well-known figure from Basra, had established the first private Iraqi school. It was located in Bara, and it was equal to a preparatory school (Ibid: 101-102).

Education in the Royal Era

Education during this period was based on the ideologies of the Royal Court in Iraq, of which, it was following the modern sciences at the time. However, the process was extremely slow because of the difficulties that it had been facing. Such difficulties including a lack of the teaching staff, a limited number of buildings that can facilitate teaching, and a lack of curriculums and stationery.

In addition, the offices of the ministry of education were in four major states (Al-Baghdady, 2015: 207). The first is Baghdad, that includes Baghdad, Diyala, Kut and Dulaim (Anbar). The second is Basra, that includes Basra, Muntafik and Amarah. The third area is Mosul, including the city centre, Al-Amadiyah, Duhok, Zakho, Tal Afar, Sinjar, Tikrit and Akre. The last area is Kirkuk, that includes the city centre, Arbil and the Office of Inquisition. Inquisitors were divided into two sections; the first section comprised the people who were working directly in the Ministry of Education (Da'irat Al-Ma'arif), and the second section consisted of the people who were in the offices outside the Ministry (Al-Badrany, 2002:698).

Section Two: The Establishment of Modern Schools

The Ottoman Government had paid close attention to regular education, especially in the rule of the spirited Walis. In 1900, the Ottoman Government had developed Rashidiya schools to produce a new generation that can work in the offices of the Government. In Baghdad, the number of schools reached 19 schools (Hassan, 1975: 120) and in Mosul, there were around



six to 14 schools. After the coup in 1908, The Committee of Union and Progress (Jame'iyat Al-Etihad wa Al-Taraqi) had focussed on education and spread the ideologies of the committee, such as justice, equality and freedom (Ahmed, 1991: 340).

Regular Elementary Schools

The main purpose of the elementary education is to provide basics in reading, writing, health, culture and patriotism, as requirements, and to ensure that the pupils are supplied by the basics of general education. Furthermore, ensuring to produce well mannered, body fit and intelligent citizens (Almanac of the year 1900: 246). Another purpose is to discover the pupils' potentials and abilities, and directing them to what suits them. Until the twentieth century, elementary education had faced a great expansion (Al-Oubaidy, 1970: 104). However, a lack of teaching staff, no diversity in the teachers' specialisations, and a lack facilities had led to the decreased numbers of both teachers and students (Jirjis, 1975: 189).

Education remained to suffer because of those shortages, in which, most schools were run by just one teacher, which disturbs the learning and teaching processes. In the Federalists period, the number of modern schools had increased and more concern had been raised by the committee members, in which, Turkish teachers were employed as members in the committee to teach the curriculums in Turkish, as well as teaching the history of Turkey.

Thus, schools became popular in Iraq, including in Mosul, where the number of schools reached around 130 (Abbass, 1992: 71). Nonetheless, any pupil who passed the final exam in the primary school, would join the Rashidiya Schools, the first of which was established in 1870 by Midhat Pasha. The curriculums of the Rashidiya Schools included religion basics, Turkish grammar, Arabic grammar, mathematics, Persian language, basics of geometry, general history, Ottoman history, writing and composition.

Education in the Royal Era

The educational system in Iraq was based on the ideologies of the Royal court. Likewise, teaching was in accordance with the modern methods at the time. Hence, it was slow because of the difficulties and shortages of the teaching staff, facilities and curriculums. More attention has been given to female teachers. In brief, the Ministry of Education bureaus were spread into the regional states of Baghdad, Basra, Mosul and Kirkuk. Further, these offices were divided into two types. The first comprised the general inspectors, who were directly related to the Ministry. The second type consisted of the inspectors who were related to the bureaus. The study duration was six years, which was divided into terms; the first was four years, and the second was two years (Almanac of the year 1923: 231, 233).

Katatib

As previously mentioned, Katatib is a term derived from the Arabic word “Kitaba”, which means writing. Katatibs were considered as basic or primary schools, in which those schools were located in mosques and masjids, and sometimes in the Mula’s house. Katatibs were considered as a type of religious school, which had been teaching students by focussing on the theoretical side. However, they did not show any interest in the practicality or usage of any of their teachings. They did not have any qualifications for the instructors who taught in them. Individuals, such as merchants and wealthy class people, had funded the Katatibs, however, they did not receive any funding from the Government (Al-Oboudy, 1963: 467).

The instructors were called Mulas. They had outrageous authorities over the students; those authorities were given by the parents. Teaching was not restricted only to boys, girls were also allowed to study in the Mulayas’ (female Mula or instructor). The ways of teaching were inefficient, in which the Mula would read and the students repeat without any simple understanding (Al-Najar, 2001: 72). Other religions, such as Christianity and Judaism, had their own schools as well, in which Jewish schools were called Midrash that taught Hebrew, and Jewish rituals. As for the Christian schools, they were mostly run by priests and monks, who were spreading and preaching the Christian ideologies, in which they taught Roman and Syraic history (Jarian, 2013: 5).

Thus, there are no specific and known statistics on the number of Katatibs in Iraq. However, some statistics claim that there were around 400 Katatibs in Baghdad (Al-Badrany, 2002: 696). The activity of the Katatibs had been increased during WWII, in which children from low and poor classes were transferred to Katatibs for a certain period before they joined the primary education. The Katatibs were spread among the common areas and suburbs, thus, they were ineffective, and their numbers were varied. Some reports that are related to the Ministry of Education in 1944–1955 have indicated that the Ministry had paid attention for the systematic procedures of the Katatibs. The reports have shown that the Ministry, also, had set specific terms to establish Katatibs, especially regarding the identity of the instructors and the health conditions (Al-Bandawi, 2003: 208-209).

Primary Education

As it is known that primary education is the keystone in the education process, in which it will not succeed if it is not built on strong bases, primary education presents these bases (Kashif Al-Ghita’, 1951: 24). The main purpose of primary education is to provide general basics in reading, writing, health and patriotism for everyone. This is in addition to equipping the pupils with the basics of education and culture, and making them intelligent, well-mannered and fit citizens. Furthermore, discovering their abilities and talents and directing

them to what suits these talents. Schools at the time were houses, which were rented by the Government and were not independent buildings. Therefore, the need to build new schools had arisen.

Primary schools were separated into two categories. The first was for the underage children, in which these schools were run by female teachers. Moreover, English was not taught in these schools. The second category was boys only schools. These were run by male teachers. Nevertheless, they were divided into three types of civic, rural and evening schools. In these schools, the English language was taught in the fourth grade (Al-Hasry, 1967: 193). Education was suffering from the lack of the necessary equipment and facilities that ensure its success. Those shortages were varied from a lack of buildings, the inexperience of the teaching staff, and the few numbers of teachers (Al-Bandawi, 2003: 210-211).

During WWII, education, especially elementary education, had suffered from several problems that had represented the educational disruption because of the political instability of the country. In the years between 1931–1945, the Ministry of Education office was held by thirteen ministers. That had taken into consideration the problems of education, especially the primary one (Jarian, 2013: 83). After WWII, the Ministry of Education showed a great interest in the primary education and in the ways of developing it. In which, it had made modifications and changes to its structure, by forming scientific committees and workshops, and setting rules and frameworks that are related to primary education.

Moreover, the Ministry had established a directorate for educational affairs in 1945, in which it helped to increase the number of schools in Iraq because of the people's awareness to the importance of education. Therefore, this had led the families to encourage their children to join the schools. The number of regular primary schools increased from 41 to 247, from 1944–1957 (Al-Bandawi, 2003: 212).

Primary Schools

Since the beginning of the twentieth century, primary education had been developing. Although, the shortage of teachers was a great obstacle, in which many schools were run by only one teacher. This, in return, would disturb the learning process because of the variable classes and the different lessons. This can indicate that the number of the domestic arts schools in Iraq reached eight schools in the years 1957–1958, which included three in Baghdad, and one each in Mosul, Basra, Kirkuk, Arbil and Sulaymaniyah. Each one of those schools had 363 girl students and 85 teachers (Jarian, 2013: 105-106).

Nonetheless, every graduate of those schools could occupy in many jobs and vacancies, moreover, of being a successful school-keeper. For example:

- Taking care of children in the kindergarten and the nursery.
- Working as a tailor.
- Working in primary education or social services to be a teacher or instructor for the future housekeepers.

Kindergarten or Nursery schools

The Ministry of Education had cared about spreading the primary education, in which, it had established schools for young children. They were for a four-year period, and the teachers were females. The Ministry had joined them to the primary schools because of the difficult economic conditions, in which Iraq had suffered from during the war and its aftermath. This had led to the establishment of nursery schools. The Ministry of Education had begun to implement this type of early education in the year 1938. In these schools, the staff were only female teachers, and most of them had four classes. After the experiment of the nursery schools, the Ministry of Education had noticed an increase of families who wanted their children to be educated. Therefore, this had encouraged the Ministry to increase their numbers and supply them with the necessary equipment and stationery. The number of nursery schools had increased to 34 schools consisting of 4,009 students in 1938–1939, and to 68 schools comprised of 12,423 pupils, 5,223 boys and 7,200 girls and 545 teachers in 1948–1949 (Ibid: 83-84).

After the war, the duration of the secondary education had remained as it is, which is five years. The students spend three years in the intermediate grade and two years in the preparatory grade. However, the teaching of girls was limited for the districts and suburbs, especially the secondary schools, in which their number had increased from 18 schools in 1944 to 50 schools in 1955. This increase was nothing compared to the increase of primary schools, which reached 270 schools in 1955–1956. The Ministry had cancelled the Baccalaureate exam. Moreover, the school became responsible for the examination of the third grade. The certificate that is given by the school allows the graduate to join the vocational and other schools, except the secondary schools.

The first rule of the law had indicated the following:

“No one shall be accepted in the secondary school unless they have passed the examination of the intermediate school or what equals it and it is recognized by the Ministry of Education, and they are holding a degree of intermediate school. Moreover, anyone who wants to join

either the scientific or the literary departments must pass a set of exams commenced by the Committee of Education” (Jarian, 2013: 92).

Section Three: Schools of the Other Religions and Vocational Schools

Private and Foreign Schools

The Iraqi Government had embraced many private and foreign schools that were supervised by foreign and private institutions, which had been established for mercantile or cultural reasons. Later on, the number of private schools had increased in Iraq. In which, the number had reached around 73 schools in 1939, and they had accommodated 1,955 students (Teaching & Education, 1928: 387-388). Private schools were restricted only for the wealthy individuals.

Christian Schools

Christian schools were based on evangelising missions. Those schools were accepting of every religion. Moreover, the Ottoman Government had given permission to foreign countries, which used them to spread their culture and rituals in all of the Iraqi states. The main purpose of those missions was spreading Christianity, especially Catholicism, among the Christian people in Iraq. The missions had provided great services for the Christian people, such as building orphanages and households for homeless people. Moreover, they had established clubs, associations and hospitals. They were funded by foreign countries such as Great Britain and France, in order to support Christians in Iraq.

Vocational Education

In Midhat Pasha’s rule, many changes and reforms had been implemented for many fields, especially education. Pasha also paid attention to vocational education, which could help in providing the basics for people who wanted to work in the Government, as well as, opening other perspectives.

Conclusion

The researcher has concluded the following:

1. Education in Iraq was presented by the religious establishments such as Katatib, Religions Schools, and Foreign Schools.
2. Most of the curriculums and methods of teaching were basic and traditional. Thus, they had been developed in the late Ottoman era, especially in Pasha’s rule.
3. The Ottoman Government had not paid any attention to primary education, even after Pasha.



4. Education had been developed and became systematic in the Royal era.
5. Primary education grabbed the attention of officials in the Iraqi Government during the period.
6. The interest in vocational schools and domestic art schools.
7. The establishment of girls' schools.
8. Education in Iraq was obviously related to the political, economic and social development of the Iraqi society. Therefore, all of these factors had dictated the numbers of teachers, schools and students.



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