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Ontology of Iranian-French Cultural Relations: With an Emphasis on Contemporary Iranian History Prior to the Islamic Revolution

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Abstract

Culture is one of the most prominent concepts that can also be the source of many changes in the range of action and application, in addition to its theoretical competence. One of the major outcomes of culture in contemporary history is its importance in international relations, insofar as these relations can broaden the level of relations or even create deep political or economic links between countries. In contemporary history, Iran began its experience of cultural relations with the West, especially France; Reza Shah, who put Iran's modernization at the top of his goals, pursued literacy and expanded academic circles, and in this regard, one of the most prominent of his plans was to send students to the West, especially to France, which also contributed to the expansion of the presence of French culture and language in Iran. The second Pahlavi era was accompanied by a change in some of the transboundary equations, including the emergence of the United States as a superpower, a special interest of Mohammad Reza Shah in the United States as well as Washington's agenda for the presence in Iran that slowly diminished French cultural influence in Iran, and the English language and culture were replaced. However, French ideas and thoughts still constituted a significant part of the educated layers of Iran given its strong presence in the Iranian academic circles in the past.

Keywords: Culture, Cultural relations, Iran, France, Reza Shah, Mohammad Reza Shah.

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I. Introduction

Culture as a factor of consistency of the community has always enjoyed a special attention from the perspective of sociologists, political scientists, and even psychologists. The term culture is defined in many ways. The Persian dictionary "Sokhan" defines the word culture as "a general and complex phenomenon of customs, traditions, thoughts, art and lifestyle that is formed during the historical experience of the tribes and is transmitted to the next generations" (Anvari, 2002: 65). The Persian Dictionary "Moein" provides the term culture with synonyms, including "politeness, education, knowledge, science, wisdom, and the collection of a group of people arts and education" (Moein, 1996: 25). Sociologists' efforts provide the term with the most precise definition, that by placing a kind of fluidity in their definitions of culture, in addition to disposing of the definitions of non-scientific dogma, it also expanded its conceptual circle, given that almost all the definitions are relative in modern sociology. In the mid-fifteenth century AD, and on the eve of the Renaissance in France, the term "culture" meant the cultivation of the land, and the term "cultura" also referred to the cultivation of land and agriculture, and in a virtual sense taking care and nursing, education, and respecting. The term was directly coined from Latin into European languages such as English. This term in English in the 1500s has a virtual meaning of education, right and educated, and since 1800s it has been used to mean the mindset of civilization. The Oxford English Dictionary defines the term culture as: "The arts and other manifestations of human intellectual achievement regarded collectively; A refined understanding or appreciation of the culture; the ideas, customs, and social behaviour of a particular person or society" (Rahmanzadeh Heravi, 2014: 64).

Culture also has several characteristics, and the language has a very important function and one of the most important cultural characteristics of each nation; in this context, language has been used in two ways:

1- The ability of humans to provide and implement a complex communication system, the use of a lot of vocabulary, writing techniques, grammar and sentence, and so on;

2. An authentic example of a communication system between humans. The language in human life is important and wide-ranging as borders may not be defined for and no one is certain about the exact number of spoken languages in the world, but according to the available statistics, it can be claimed that the number of about 5,000 languages are available (Camry, 2005: 7). According to other statistics, the number of languages excess 10,000 languages, but it should be cautious, because "what is considered by the linguists of a part of the world as separate languages, in the opinion of some other experts is taken as single-language dialects due to a huge similarity (Matthew, 2009: 72). One of the most important cultural manifestations contributes to its use in international relations; so that, the cultural relations underlie expanded political or even economic relations. The current paper aimed at studying the cultural relations between Iran and France during the Pahlavi era, first providing a comprehensive review of the background of these relations in the pre-Pahlavi period. The study questions are:

1- What was the basis for the cultural relations between Iran and France and what were the consequences?

2- What changes occurred in the relations between Iran and France during Mohammad Reza Shah's reign?

II. Research hypotheses

1- The basis of Iranian-French relations during Reza Shah reign was the exchange of professors and students; this exchange led Iran to become widely acquainted with the achievements of modern civilization in the field of culture and society;

2- In the second Pahlavi era, Mohammad Reza Shah's inclination toward the United States and Britain reduced the cultural relations between Iran and France, and the influence of English in scientific circles increased sharply, while the thoughts of French libertarians constituted a significant part of Iran's middle-class community.

III. The history of Iran-France relations

The official relationship between Iran and France in the political, commercial and cultural dimensions dates back to the beginning of the seventeenth century, because at the beginning of this century, France was involved in European wars and, therefore, the country's economy was severely weakened, and politically it was disturbed and it did not allow for the development of relations with non-European countries, and the Ottoman Empire was the only independent geography that France had found the opportunity to establish relations with. With the extinction of the Valois dynasty in 1598 and the establishment of the Bourbon dynasty, France's expansionist policy to the east intensified, while France, at the same time also took steps to expand ties with the Ottoman Empire as the closest Muslim empire. This effort was to establish a relationship with a rich, cultured and populous empire such as Iran, as a strategic and political base for regional influence, as well as a bridge to gain influence over India. In 1610, in coincidence with the Safavid era in Iran, a French monk named Saint-Just from The Society of Jesus in France, traveled to Iran, and even visited Isfahan and visited Shah Abbas. He spoke with Shah Abbas about the greatness of France and the greatness of the court of Henry IV, the king of that country, providing information to Shah Abbas and encouraging him to establish relations with France, and Shah Abbas was also interested in establishing this relationship. He sent a letter to Henry IV with the aforementioned minister, but he did not accompany him with a special ambassador, but Saint Just arrived in Paris at a time when the king of France had already been assassinated by one of his opponents, and the political situation in the country was disturbed; so the letter did not arrive in the kingdom, and there is no information about what happened to the letter. However, attempts to establish a relationship between Iran and France continued, until the early eighteenth century, the young incompetent noblemen, Mohammad Reza Beg, were the first Iranian ambassador to France; he served as the official ambassador of Shah Sultan Hussein Safavi, the last king The Safavid and arrived in France with the last months of Louis XIV, and his main mission was to promote Iranian-French relations from the cultural and religious level to the level of trade and military relations. Before the deployment of Mohammad Reza Beg to France, the Shah of Iran sent letters to the king of France for the purpose of establishing diplomatic relations between the two countries and spoke of his intention to establish diplomatic relations between the two countries.

The main goal of Iran was to acquire modern and advanced weapons in order to resist and suppress pirates of the Persian Gulf, mainly from Muscat. Therefore, in the letters sent, the Shah of Iran officially, called for military assistance from France, and called for the establishment of official political relations between the two countries to be seriously considered by France. The king of France, Louis XIV, who, in competition with other European nations, was seeking to develop relations with Iran; he welcomed the issue and sent Ambassador called Faber to Iran with an official letter. Faber finally arrived in Yerevan after a lot of fighting between his team, but died there due to the illness (Lockhart, 1911: 212-213). Following Faber's death and after much conflict, the young mistress of the deceased ambassador, "Mary Patti", took the chair of the group and continued to move to Isfahan, but the first French embassy in Iran did not succeed due to Mary Patti's lack of awareness of the work of international diplomacy and politics, and for this reason, another ambassador, Michel, was sent to Isfahan, and finally, in 1708, an official contract between Iran and France was signed. Interestingly, this agreement, although openly in favor of the French, providing them with many privileges, including five-year customs clearance and trade freedom in Iran was ignored by skeptical French businessmen and the passage lasted six years.

At the Afsharid dynasty, a large number of Frenchmen traveled to Iran for business, trade, tourism, and military purposes, but because of the permanent and long-standing foreign and domestic wars of that period, the conditions were not such that a formal contract was concluded between the two governments, but the French attended by the court so that there was a French physician whose father was also a renowned French physician in Iran among the physicians of Nadir Shah Afshar. Cyril Elgood writes: "apparently it was Joseph Herriot who had been sent to serve the Shah's camp. He was a French physician and one of the two sons of a French physician residing in Iran who had married in Iran and died in Iran. The King was satisfied with his medical work and gave him tokens" (Elgood, 1973: 594).

There was no formal and planned relationship between the two countries until Zandieh's time, but when the Iranian forces conquered Basra, the French consul in Bahrain contacted Abu al-Fattah Khan Zand and called for commercial privileges in favor of French businessmen in the island of Kharq, but later on and with the death of Karim Khan, the country was indulged in a riot that lucrative commerce was not possible for any country.

The French ambassador, Eliyo, was commissioned in 1796 to provide the ground for the unification of Iran and the Ottoman Empire against Russia by concluding an alliance with the Iranian king. Also, William Kay, the English historian in the book *History of the Wars of Afghanistan*, refers to the French's attempt to encourage Aqa Mohammad Khan Qajar to seize Basra and Baghdad and to help Tiposlatan in the uprising against Britain (Mahmoud, 1988: 56).

Qajar having gained the reign and the assassination of Aqa Mohammad Khan Qajar in a riot, during the first round of Iran-Russia wars and the fiasco of Iran from a prominent and modern country such as Russia, Fath Ali Shah sought to compensate for the damages and repair and restore the Iranian army in a modern way. And through Davood the Caliph, he discovered the existence of France and the power of Napoleon, and sent a letter to the court of Napoleon through the same Armenian caliph (Shamim, 1963: 61). Napoleon, thrilled by defeating powerful European countries, responded positively to his request and sent his secretary, Pierre Amédée Emilien Probe Jaubert, to Iran. Napoleon was aware of the context of the society and government of Iran of that period, and in his letter he pointed out to the tribal and outcast Iranian society, Fathali Shah had warned that he will not survive with this regime and the tribal system in the modern world of the nineteenth century, and thus demands the modernization of society and the fabric of government deeply and fundamentally (Reza Gholli, 2008: 91).

Jaubert arrived in Tehran passing through many dangers and discomforts that took place in Ottoman, and at a place near Tehran, he presented Napoleon's letter to Fath Ali Shah Qajar, which was considered so dear to the Shah of Iran that he would immediately open the gate for further relations between the two countries, and sent one of the court's figures, Mirza Shafi Mazandarani, who later became the Chancellor, to Europe.

A while later, the French military delegation headed by Juan de plan arrived in Iran, and assumed the mission of military training and modernization of the army (Shamim, 1963: 221). Interestingly, the Iranian army was first taught by the French and the British, and Russian fugitives and European mercenary soldiers also participated in their training (Avery, 2008: 206).

During the Qajar period, Nasser al-Din Shah also travels to France three times and allows French nationals to travel freely in Iran, trade and religious freedoms to French Catholics. In Iran, the physician of Nasir al-Din Shah was the French Dr. Fouvarie; in the years after the opening of the Dar Al Fonon Academy, most of his professors were French, and the Iranian scientific language was French. Some Frenchmen in Iran also set up modern schools that include the Vincent Duple sisters and the French school of Lazaistes in Isfahan, interestingly, these schools even received financial assistance from the Shah of Iran.

Iran's embassy in Paris was founded by Farkhahan Amin. After the collapse of Napoleon III and the proclamation of a republic in France, relations between the two countries remained friendly, and Nasser al-Din Shah, who was seeking to expand relations with Europe, traveled to Europe in the second half of 19th century, a visit at the request by Hussein Khan Moshir al-Dawlah Sepahsalar, aimed at transforming the Shah mind by presenting him the advent of the scientific, industrial, and intellectual civilized world (Navae, 1987: 464).

Many travel literature appeared with the onset of these journeys and facilitating transportation, and one of the most important European travel literature of this period is an Austrian travel book by "Pollock", English James Frazier travel book, French Madame Diolafova, Italian Madame Carlosena, "Cant Diego Binho" (French ambassador to Tehran), Gaspar Drew Weil travelogue by a French Colonel in Iran, and British Edward Brown.

Iranian-French cultural and political relations continued to be strong until the late Qajar era. In the First World War, Iran declared its impartiality, but was violated by the interests of the states involved in Iran's impartiality, after the end of the war and at the time of the Treaty of Versailles meetings Iranian sent representatives to Paris and demanded compensation, at that time, Moshaver Al- Mamalek Ansari, Iran Foreign Minister wrote in a letter to French Pishon: "With full confidence in the support of the French government, and given that the peace conference will be held soon, it is proud to provide you with the list of Iran's claims" (Bozorg Mehri, 2004: 74).

In the case of the 1919 contract, Böhne also spoke of Ahmad Shah interest in France. In a meeting between French ambassador and Ahmad Shah, the king asked France to send a delegation from France to Iran to settle the Iran issues. Böhne suggested to Paris that, in a way that would not trigger the reaction of England, France would withdraw from neutrality over Iran (Bozorgmehri, 2004: 81). In Paris, France's Minister of War Albert Thomas declared in a speech: "Despite its special interest in the British government, the subject of the 1919 contract is more severely criticized and British politics is in conflict with the principles of the community of nations" (Sheikholeslami, 1989: 75).

IV. Cultural and literary cooperation between Iran and France throughout history

It is impossible to find a precise and scientific history for the beginning of the cultural and effective relations between Iran and France given the lack of documentation and the disappearance of many. Some of the reports and documents know the French cultural influence in Iran from the late Safavid period and the presence of French Cappuccino minorities in all parts of Iran in the late 17th and early 18th centuries, and the subsequent presence of The Society of Jesus in the period of Afshar and Zandiah.

The last Shah of Iran, in his last years of reign, during a ceremony held at his reception at the Palace of the Municipality of Paris described the history of Iranian-French cultural relations at the age of 300, and emphasized that these relations have expanded with the development of transportation vehicles since the beginning of the Qajar period.

The Qajar era the influence of French culture and civilization in Iran intensified as a result of the opening of the French missionary and modern schools in several cities of Iran, in particular Tehran, and the growth of state-run clinics and hospitals, the publication of modern newspapers and magazines, the establishment of modern dormitories in Tehran and Tabriz, translation of French books in Farsi and their publication, the establishment of the Academy of Sciences and the Department of Foreign Affairs and the presence of French professors in them, and finally the growth of the travel of Iranians as ambassadors, businessmen and students to France (and Europe). Besides this could have made the Iranians more familiar with French culture.

The use of European languages, especially the French language, increased in Iran and the European vocabulary, especially English and French were coined in Persian, and even the influence of the French language was such that we borrowed the name of many European countries such as Finland, Norway, Sweden, Germany, etc. pronunciation from French.

In the Nasser period, more French schools were established in Tehran and the number of Iranian students of these modern schools increased. Interestingly, even some of these new schools founded by foreign missionaries received money from the Shah of Iran. For example, the schools of "Vincent Duple" sisters who taught Iranian girls were one of them who received a hundred Toman a year from Naser-i-Din Shah (Delirish, 1996: 128).

Later, more French schools were set up in Tehran, one of them being the Alliance School of Paris. This school was run by French Jews and was celebrated in Tehran of that time. The renowned French schools of the late Qajar period included Saint Loui, French Lyceum, and Jeanne d'Arc.

Thanks to the expansion of modern and national schools in the post-Constitutional Revolution, French language teaching also increased in public schools in Iran. These schools were mostly established by Qajar aristocratic figures (male and female) and patriotic great families taught children modern and non-religious textbooks and foreign languages, especially France.

During the Ahmad Shah Qajar period, new high schools were established, including the High School of Medicine and Law School.

French schools in the Pahlavi era witnessed a dramatic expansion; including French schools in the Pahlavi era in Tehran are "Madame Marica", "Tarane No", "Mademoiselle Marseille", and "Jeanne d'Arc", as well as Razi boy school and French nursery school. At the same time, the French cultural embassy in Tehran also had centers for teaching the language and broadcasting of the film.

The University of Tehran and other institutes of higher education in Tehran, such as the Department of Education, followed the French model and operated in their teaching and training programs in accordance with French academic and cultural centers. Many of the professors working at Tehran University were French in the reign of Reza Shah Pahlavi, and numerous magazines and books were sent from France to Iran (State Department documents, 1940. Code 26, p. 8), and Iranian academics and culturalists used the material contained in these books to complete their knowledge. The pattern of education in the University of Tehran was based on the principles of French higher education and therefore, for example, disciplines such as history and geography was a unitary discipline (Sefatgol, 2008: 24).

The scientific and cultural cooperation between Iran and France continued in the Pahlavi course, and in the Reza Shah Regim, about two-thirds of Iran's expatriates to Europe traveled to France. This was coincident with the expansion of French cultural relations with the outside world in the twentieth century, as the number of French teachers outside of France increased over the years after the Second World War and from about 3,000 in 1960 to approximately 4,400 people in 1980. During this period, the France was ranked third in the world in the number of foreign student's resident in, after the United States and England.

V. Iran-France Cultural Agreement

With the reign of Pahlavi, relations between Iran and France were expanding; during this period, the French military delegation acted actively in the Iranian military. When the Iranian government abolished the capitulation, the French government was the first government to bring this action to recognition in the decade that Iran signed a cultural treaty with France on June 30, 1929, in order to restrict the role of

Britain, the choice of France as the first foreign country to sign a cultural agreement led to a series of measures to expand cultural relations with France (Shakibmehr, 2005: 25).

VI. History of Iranian Studies in France

In France, some cultural institutions were also engaged in studying, teaching and researching Persian culture and language. During the reign of Louis XIV, the first Persian Language School was founded in Paris. Langhelle was the first professor of Persian language and the eastern languages of Paris, and translated "Shahnameh" into French. After the French Revolution, and the quantitative and qualitative growth of educational, cultural and research institutions in France, the Paris School of the Advanced Studies in 1868 was headed by Victor Neuer, the Minister of Education of Napoleon III, and was one of the most important research institutes in the social sciences. History and international studies were held in Paris. "Darmstrom" the famous ancient language professor also taught at this school. In 1892, he published a complete transcript of the Avesta, and his successors were Gauthiot, Milne, Beneveniste, and Gilbert Lazard respectively. In the 20th century and in 1947, the Iranian Studies School at Sorbonne began its work. The purpose of this institute was to expand and support research on Iran and to study the history, literary, religious and cultural resources of Iran, and to study the state and economy of Iran throughout history, especially in contemporary times, in order to obtain suitable quantitative and qualitative information and data for recognition of the political, cultural and historical presence of Iran to scholars and statesmen of France and the West. The institute sought to study the past Western European resources and, in particular, French-speaking sources to correct and revise French-language thoughts and perceptions of Iranian civilization, culture and language, and to give a thorough understanding of the history of Iranian culture and ethics throughout history.

In Iran itself, from the Pahlavi era, the French embassy in Iran had a part called Iranology. The French archeology team in Iran, which started its work in January 1897 with the privilege of Mozaffar al-Din Shah Qajar for Jacques Dormagen, merged with the French Institute of Iran Studies and created a new institute called the French Research Institute in Iran abbreviated as IFRI (Journal de debat, 1987: 54).

IFRI is a cultural institution under the auspices of the French Foreign Ministry to carry out humanatry, social and archeological research in Iran. Famous IFRI presidents include Henry Carbon, Foch KO, Henry Orkad, Remy Buscharella and Christoph Ballet.

With the development of modern education in Iran, the increasing level of interaction between the country and Europe, and the importance of French documents being equated in Iranian schools, learning French has become an important part of one of the tasks of the Iranian scientific community (French documents, 1899).

This necessitated an increase in the importance of knowing French among the masses of people, especially the great families of urban people with the development of French language and its literature teaching. The artistic, industrial and literary France impact on Iran and the growth of modernization in Iran during the Pahlavi era and the profound transformations that took place in Iran and the region led to the need for more acquaintance with the rational and logical philosophy of France and, on the other hand, continuing to study in France, along with improving accommodation facilities in the country, has led to a comprehensive learning of French language and its mastery.

Given the advent of the modern government of Pahlavi and the beginning of a major modernization in Iran, the improvement of the financial situation of the country and the rapid growth of modern knowledge and arts in the world of the twentieth century, the education and transfer of art and technology became more and more important, and the constitutional age policy continued with the huge

funds; whereas the Pahlavi government issued permission to send about 570 scholarships abroad in the year 1927.

Table 1. The number of students deployed abroad in 1927:

No.	Country	No.	%
1	France	245	42.9
2	Germany	57	10
3	Belgium	53	9.3
4	Russia	41	7.2
5	England	39	6.8
6	Lebanon	28	4.9
7	Turkey	24	4.2
8	The U.S.	22	3.7
9	Switzerland	21	3.2
10	India	15	2.7
11	Other countries	26	4.7
		570	100%

Source: Nassefat and Joy, 1976

According to the Table 1., France has the highest number and highest percentage of Iranian student recruitment at the beginning of the Pahlavi reign, and in fact there is a significant difference in the number of students between France and Germany. There is also a number of European French-speaking at the table with the official language of the Franch known as Franco phone. These countries, including Switzerland and Belgium, have accepted totaling 74 Iranian students, which if we sum students admitted at French, we will reach a total of 347 students. This number accounts for about 61% of all scholarship students, and this is significant in terms of qualitative analysis.

Under the Qajar reign until the Reza Shah Reign, and even years after, until the early days of Mohammad Reza Shah's rule, French was taught in Iranian schools as the second language, and the extent and timing of the teaching and use of this language had become distinct among the Iranians, as the international language. It made Iranians familiar with western literature, culture and history, and this became a landmark for the expansion of scientific and cultural relations between Iran and the countries of the French-speaking Europe, especially France. Thus, until the middle of Mohammad Reza Shah Pahlavi reign, the largest number of scholarship students was sent to the West to France.

Table 2. The number of scholarship students admitted at foreign universities in 1961

No.	Country	No.	%
1	France	537	46
2	Lebanon	163	13.9
3	Belgium	137	11.7
4	Germany	114	9.7
5	The U.S.	70	6
6	England	33	2.8
7	Switzerland	31	2.6
8	Other countries	80	7.3
Total	-	1165	%100

Source: Foreign Affairs State Department Documents, 1962: 35, p. 38

Notably, during the Reza Shah period, not even a scholarship student was sent to England, but during the period of Mohammad Reza Shah, student missions to the UK increased, while the number of students enrolled to the United States also experienced a three-fold increase.

VII. France and medicine in Iran

Nasir al-Din Shah's specialist physician Dr. Joseph Désiré Tholozan was among the oldest French physicians in Iran. He was very loyal to the Shah, and although Nasseraddinshah was murdered by Mirza Reza Kermani in 1896, he did not leave Iran and served the court. However, the following year, according to the French Embassy, died on July 29, 1897, in Tehran (Letter from the French Embassy in Tehran, p. 16-23).

Dr. Shindar was a Frenchman who came to Iran on the orders of the Shah and he is one of the famous physicians of the period of Mozaffaroddin Shah (Letter dated August 17, 1900, from Sohar, French Minister of the Interior).

Doctor Kupaen served Mohammad Ali Mirza the crown prince in Tabriz, and since his salary was not paid on time, at his request, Atabak Azam, in a telegram to the Crown Prince, sought to address this matter so that he would remain in Iran (Telegraph of 27th Sha'ban, 1900).

Generally speaking, the position of the specialist physician of the Qajar king was something that the French strongly insisted on and the change in status was a deep concern of the French, and even the French embassy at the time of Mozaffaroddin Shah's announced readiness to replace the physician.

Iran suffered from a shortage of medical, health and medical facilities at the rise of the new royal family and the people of the city and the countryside suffered from many diseases such as salmon, trachoma,

tinfoil and lice, cholera, typhoid and tuberculosis. And even in many cities of Iran, people were named after the diseases they had. During this period, the Shah of Iran was encouraged by numerous letters from the French government to improve Iran's health affairs (Abrahamian, 2008: 153-154).

VIII. French pioneering schools in Iran

Mirza Hassan Khan Roshdieh relatives wrote the history of the establishment of the first bilingual and modern Iranian school on November 1887 (Rushdieh, 1984: 31). Mirza Hassan Khan Roshdieh, under the influence of the French School of Education in Beirut, used a new voice alphabet and taught reading and writing with new principles and the "voice alphabet", and perhaps had learned the alphabet in Yerevan (Afshar, 1989: 30). This method was very effective, and it was based on the principles that the most mundane children took up reading and writing for 60 days (Rushdieh, 1984: 24).

Despite the great achievements and peoples' interests to the school faced with pessimism and hostility by the old-timers and clerics in Tabriz, this school was subjected to a slander against religion (Nategh, 1996: 65-66), but Kasravi considered these allegations to be in vain; he praised amended the letters of the alphabet by Roshdieh and considered the school and his students to be free of any charges (Kasravi, 1977: 21). Mehdi Bamdad believes: "The first person who wanted to correct the Persian scripture and convert the current Iranian script to the simple western alphabet was Akhundzadeh Tabrizi, and thus Roshdieh was considered of his followers. This great man was very diligent in helping intellectuals and elites, and his favorite field was participation in the establishment of modern education centers in Iran, and helped others even more than Mirza Hassan Khan Rashdieh (Bamdad, 1996: 107).

The Loghmaniyah School was opened in Iran under the auspices of the French embassy and with the help of Rattle, the French ambassador to Mozafar al-Din Shah. At the opening ceremony, Logman Al-Molk officially called it the French Primary School (The French Alliance Bulletin, 1903: 224). This school included religious lessons in its program to prevent the opposition of the clergies and the traditional classes, and Thursday afternoon was dedicated to the recitation of the Quran and the learning of religious issues from "the Jamea Abbasid" Book (Regulations on the Establishment and Opening of the School of Loghmaniyah and the Education Association, 1899, No. 14), but later on, the school was closed as a result of the sedition of Mohammad Ali Mirza. The school had 76 students in 1903 (The French Alliance Bulletin, No. 93: 225) and was closed with the crown prince's intrigue. However, in the same year, the French Alliance School opened in Tabriz, and Logman Al-Molk help in any way possible. And since Allians had no fixed place, Logman Al-Molk provided them with the Loghmaniyah School Hall (Ibid. 226). The Allians later, with the help of the French ambassador, was allowed to reopen the school.

IX. Jewish Alliance School and Iran Jews

The modern French school, which went on to exert a great deal of influence in Iran, was the branch of the Israel Allians, which was founded in 1860 to sympathize with the Jews and to address their concerns around the world. Its center was in Paris and their founders were Adloul Karneau, and several Jewish French intellectuals and educators. Their aim was to assist Jews anywhere in the world and prevents Jewish abuse. They were a group of liberators who were loyal to the achievements of the French Revolution and the principles of freedom of opinion and expression, and paid great respect for the French Revolution because of the recognition of the rights of the Jews (Nategh, 1996: 115).

The first Allians school in Iran was conducted in July 1872 in Paris and was the fourth school in the Islamic countries founded by this foundation. In the first trip to Paris, the Shah attended Karimou by Malkum Khan, and he was able to receive permission of the Shah of Iran to establish the school. Nasser-ed-Din Shah himself was the promoter of this issue and believed: "The only way for the Jews of Iran is to

establish schools with the help of the western teachers (Notice sur La situation des Artsites en Perse, 1874: 72).

The establishment of the Allians schools in Iran, however, was opposed by the British and did not go too far. Prior to the founding of the Allians a group of Protestant teachers taught Iranian Jewish children, and one of them was a man named Mirza Baba, who, after long talks in Paris managed to receive Naser al-Din Shah permission to establish a small school, the school was opened in Tehran in 1875. A few years later, the second school of this kind was opened in Isfahan in 1899, the founder of which was a Jew converted into Protestant (Nategh, 1996, 129). The same person founded two other modern schools in Tehran and Hamadan for the Jews. But this was a fate from the English in Iran, and the Jews did not delight in the influence of the British, so they made every effort to establish the Allians School.

X. Conclusion

Cultural relations between Iran and France began to unfold with the dawn of modernity in the West, and at the same time, with the attention of Europe to the nations of the East, their attention to Iran increased and they found expansion of influence and presence in the territory of Persians in line with their interests; such an event triggered the journey of the Shah of Iran to West to become familiar with their culture and followed by the trend of Iranian statesment to take advantage of the modern manifestations of Western civilization; among them the French, due to their cultural and, of course, attitudes, sent doctors, teachers and professors to Iran, whether in the court or among the social strata that led to a slow paced cultural upheaval in Iran. The rise of the Pahlavi Dynasty and the modernist measures of Reza Shah provided the ground for the widespread cultural presence of France in Iran; besides, the ground for student deployment to France was also provided; in fact, what Iran's and France's cultural relations achieved during this course is like a monologue only the French voice is heard, and it seems that Iran did not do any worthwhile activity, despite its very limited efforts in Paris to hold up some Iranian studies. Following the start of the reign of Mohammad Reza Shah and his special attention to Britain and the United States, gradually the presence of France reduced and the ground was provided for the increasing presence of the United States and Britain in Iran, while the educated classes, especially intellectuals, were strongly influenced by French liberators such a texture of cultural and political attitudes, in turn, created a new chapter in Iranian history and the upcoming events.

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