



Characteristics of Village Institutes as a Teacher Training Model for Modernisation in the 100th Anniversary of the Republic of Turkey

Türkiye Cumhuriyeti'nin 100. Yılında Bir Öğretmen Yetiştirme Modeli Olarak Köy Enstitülerinin Modernleşmeye İlişkin Özellikleri

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Öz

Köy enstitüleri projesi Cumhuriyet tarihinde kırsal kalkınma projesi olarak ortaya çıkmış bir eğitim girişimidir. Uygulanan eğitim programlarına bakıldığında her ne kadar köye öğretmen yetiştirme gibi bir amaç güdülse de sanatsal ve kültürel içerikli eğitimlerin programın önemli bir kısmını oluşturduğu görülmektedir. Bu açıdan bakıldığında köy enstitülerinin köyleri Cumhuriyet devrimlerini takip eden modern bireylerin yaşadığı ve kentlilik özellikleri taşıyan yerler olarak dönüştürmeyi amaçladığı söylenebilir. Köyden kente göçün hızlanması, sanayileşme ile iç göçün artması da köy enstitülerinin kapatılması dönemine denk gelmektedir. Cumhuriyetin kuruluş ve ilk dönemlerine ilişkin çeşitli eğitim ve sosyoloji araştırmaları yapılsa da köy enstitülerinin yetiştirmek istediği modern insan tipine ilişkin literatürde araştırmalar sınırlıdır. Bu çalışmanın amacı köy enstitülerindeki eğitim programı ve uygulamalarının çağdaş insan oluşturma bağlamında değerlendirilmesi ve Çifteler Köy Enstitüsü örneğinde öğrencilerin görev yaptıkları köylerinde yaşadıklarının incelenmesidir. Makale dökümana dayalı bir araştırma olarak tasarlanmıştır. Doküman incelemesi yönteminin basamakları ile verilen tematik analize tabi tutulmuştur. Köy enstitülerine ilişkin yapılmış lisansüstü tezler ve akademik makaleler arasından yapılan tarama sonucunda ulaşılan çalışmalar içerik analizine tabi tutulmuştur. Ayrıca Çifteler Köy Enstitüsü mezunu öğretmenlerin okul yönetimine yazdıkları mektuplar da yetiştirilmek istenen insan tipi bağlamında incelenmiştir. Köy enstitülerinde verilen eğitimin köy yaşantısını öğretmekle birlikte kentsel bilinci kazandırmayı hedefleyen pek çok sanatsal ve kültürel uygulamaya sahip olduğu, verilen eğitimin birlikte yaşama bilincine olumlu katkı sağlayacak öğeler içerdiği görülmüştür. Mezunların Çifteler Köy Enstitüsü direktörlüğüne yazmış oldukları mektuplarda ise görev yaptıkları köyde mutlu olamadıkları, okulda edindikleri yeni davranışları sergileyebilecekleri ortamlara ulaşamadıkları sonucuna ulaşılmıştır.

Anahtar Kelimeler: Köy enstitüleri, Kentleşme bilinci, Modernleşme

ABSTRACT

The village institutes project is an educational initiative that emerged as a rural development project in the history of the Republic. When we look at the education programmes implemented, it is seen that although the aim was to train teachers for the villages, artistic and cultural education constituted an important part of the programme. From this point of view, it can be said that the village institutes aimed to transform villages into places where modern individuals who follow the Republican revolutions live and have urban characteristics. The acceleration of migration from villages to cities and the increase in internal migration with industrialisation coincide with the period of the closure of the village institutes. Although various educational and sociological studies have been conducted on the founding and early periods of the Republic, research on the modern human type that the village institutes wanted to raise is limited in the literature. The aim of this study is to evaluate the educational programme and practices in the village institutes in the context of creating modern human beings and to examine the experiences of the students in their villages in the example of Çifteler Village Institute. The article is designed as a document-based research. The steps of the document analysis method were analysed. The studies obtained as a result of the search among postgraduate

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theses and academic articles on village institutes were subjected to content analysis. In addition, the letters written by the teachers graduated from Çifteler Village Institute to the school administration were also analysed in the context of the desired human type. It was observed that the education given in the village institutes had many artistic and cultural practices aiming to teach village life as well as urban consciousness, and that the education given included elements that would contribute positively to the awareness of living together. In the letters written by the graduates to the directorate of Çifteler Village Institute, it was concluded that they could not be happy in the village where they were working and that they could not reach the environments where they could exhibit the new behaviours they had acquired at school.

Keywords: Village institutes, Urbanisation consciousness, Modernisation

INTRODUCTION:

The past 100 years have been a period of great changes for the Turkish nation. When we look at Turkey 100 years ago, we see a country where the majority lived in villages, the literacy rate was low, schooling was still backward, and teachers with pedagogical knowledge could usually be found in big cities. In this century, Turkey has urbanised, albeit with problems, and has solved most of its educational problems at least at the level of primary education. Progress in education has also played a key role in urbanisation and urban consciousness in Turkey. Filling the urgent need for teachers has always been seen as the key to this progress.

Sending teachers to the villages was a problem both in the Ottoman period and in the early years of the Republic. A small number of urban children who graduate from teacher training colleges do not see going to the villages as an option (Türkoğlu, 1997). The village of Zeyniler, where Feride worked in Çalığışu, one of the classics of Turkish literature, is 30 km from Bursa, one of the largest cities in Turkey. In one part of the novel, Feride talks about the difficulties she experienced.

This dilemma experienced by Feride actually stems from the long-standing difference between villages and cities in Turkey. The main problem in this distinction is that villagers do not have urban awareness. Being an urbanite does not only mean living physically in the city. Keskin, Sağocak and Arslan (2015) analyse being an urbanite under four main headings. Individuals who can develop themselves in these four areas, which can be summarised as awareness of the historical, social and cultural values of the city, feeling a sense of belonging to the city and embracing the city, taking initiative to protect, embrace and develop the city, and transforming themselves together with the city, can be considered as urbanites. At the end of the readings made on these concepts, it was revealed that there were four important titles emphasised. 1. To realise the history, cultural and social values of the city. 2. To love and own the city by feeling a sense of belonging to the city. 3. To protect and protect the city and to assume responsibility for its physical, cultural and social transformation 4. To experience a process of transformation and adaptation in the context of integration into urban life.

Yalçiner Ercoşkun, Öcalır- Akünal, Yenigül, & Alkan, 2016, 16) list the factors that constitute urban consciousness as follows: 1. *Urban culture, Socio-Cultural Life*; 2. *Belonging to the city, attachment to place, sensitivity to urban problems*; 3. *Participation, governance, the situation of migrants, the spirit of the community*; 3. *Facilities offered by the city, Rich Public Spaces, Important Landmarks*; 4. *Environmental Awareness, Use of Public Transport*

In accordance with the policy of raising educated citizens, which was necessary to eliminate this discrimination and accelerate the development process, a campaign was made to open schools in villages and send teachers to these schools in the first years of the Republic. Village institutes are educational institutions established to realise the ideas of training and sending students selected from villages as teachers in order to educate the rural population where most of the population lives in rural areas. They emerged as a result of İsmail Hakkı Tonguç's travels that enabled him to get to know the geography of Turkey very well (Kıvılcım Çorakbaş & Sümertaş, 2012). In the village institutes, it was aimed to raise conscious and self-confident individuals with a programme based on production from nothing and learning by doing and experiencing. A production-oriented and collective education

environment where students learn production methods specific to their region is aimed (Şimşek & Mercanoğlu, 2018).

It is not correct to consider the village institutes only as a project for the village. The aim was to reduce the rural-urban divide and eliminate the phenomenon of the villagers' confinement in the village by making them read local and foreign works through various courses, enabling them to play a musical instrument, creating a culture of debate and developing them through culture and art activities. From this perspective, it can be considered a social policy move (Babahan, 2009).

The aim of the village instructor courses and the village institutes was to reduce the distinction between rural and urban areas and to ensure that people living in rural areas have a modern profile similar to that of urban dwellers. The number of teachers in the villages was increased in a short period of time with this project, which was initiated to ensure rapid schooling and to overcome the obstacle of employing teachers who were few in number and trained in big cities in the villages. Thus, the long-standing project of educating the villagers was tried to be solved with the village's own means (Kaplukan, 2012). The characteristics of the teachers who were trained to meet the urgent need for teachers in the freshest period of the Republic, and the things that were tried to be done in the villages through them, fit the definitions in the above paragraph more than some of today's city dwellers. Although the word "village" is used in the name of the school in Turkey, one of the most remarkable and debated works of our recent educational history is the village institutes project. The aim of the establishment of the schools was for students to become well-equipped citizens and to transfer their knowledge and skills to other individuals in all areas of life. In order to achieve this, it was aimed to provide both theoretical and practical education during the education process (Ezer, 2020).

The village institutes are an idea that emerged with the coming together of individuals who knew this country well and were among the founding cadre. Although its subsequent implementation was a matter of debate, it was a formation supported even by individuals such as Emin Sazak, who later became opponents of the village institute. The biggest brain behind this project is a well-educated teacher with an urban consciousness. It is accepted by both supporters and opponents of the village institutes that İsmail Hakkı Tonguç was a successful educator in making observations and establishing models. He understood that the energy required for modernisation and urbanisation could be provided by teachers as a result of his observations of teachers during the War of Independence (Tonguç, 1998).

It is seen that teachers graduated from village institutes were not only responsible for educating students. Village teachers also carried out duties such as village expert, adult educator and health worker at the same time. Article 10 of the Law No. 4274 states that the duty of the village teacher is to ensure that the village people are trained according to modern living conditions, to be with them at every moment, to improve the economic life of the village, to raise individuals who can hunt, ride or ski according to environmental conditions (Toprak, 2008).

Çukur (2008), in his research in which he analysed the studies on village institutes, explains the agreed opinions on the main objectives of village institutes as follows. Village institutes aimed at the development of the country together with the villagers, and wanted to create the type of people who would lead the village. It aimed to teach the principles of the country's regime to people living in rural areas. Social change and transformation of the village were aimed. It was aimed to create a basic education mobilisation in the country, to raise the awareness of the peasant class and to ensure their existence as a class.

The village institutes, which had been the subject of debate since their foundation, were transformed into primary teacher schools in 1957. The justification for this decision was that the administration of

the period did not fulfil the main purpose of the teachers graduated from the village institutes, which was the education of the village people and the training of village teachers. Reports prepared by Turkish and foreign experts and the political atmosphere of the period were influential in this decision (Arslan, 2021).

Today, the village institutes have become a material for active politics. However, the educational basis of these debates is very weak. The biggest reason why the village institutes project was not successful was that the villagers, who were attached to their religious beliefs and traditional values, did not accept the new practices of the institute graduate teachers. The society rejected a teacher model that was not in line with their values, even if it was suitable for their needs (Elçi, 2021).

The main purpose of this research is to evaluate the profile of the village teacher who is desired to be trained by the village institutes in Turkey in terms of having urban consciousness. For this purpose, answers to the following questions will be sought:

1. What kind of characteristics related to modern life are given to students during education in village institutes?
2. Which acquisitions related to modern life are included in the curricula.
3. What kind of problems do teachers graduated from village institutes face after graduation.

METHOD

This study was designed as a document-based research using the document analysis method. The documents to be subjected to systematic analysis can take many different forms. They may be electronic or printed, and may consist of many different types such as advertisements, diaries, diaries, participation documents, books, brochures, diaries and letters (Bowen, 2009). Documents are very powerful when a researcher is trying to understand the background of a phenomenon. According to Karppinen & Moe (2012), documents are not just instrumental tools used by self-interested actors in pursuit of their goals; documents and the ideas, concepts and beliefs conveyed in them influence the range of policy options considered by actors, as well as actors' perceptions of their interests.

Karppinen & Moe (2019) suggest the following three steps for conducting effective document based research: 1: designing the research and identifying relevant documents; 2: Accessing, collecting and sampling them; 3. Analysing them and writing Implications

Subaşı and Okumuş (2017) state that the data collection process in such studies is directly proportional to the competence of the researcher. The data collection process is not standardised, questions need to be asked and answers need to be interpreted correctly. The researcher needs to be free from his/her own ideological ideas and be flexible to new situations. In this study, data were collected using documents. Graduate theses related to Village Institutes registered in the YÖK National Thesis Centre Database and academic journal articles registered in the Dergipark system were used as documents. In addition, the documents belonging to Çifteler Village Institute exhibited in Eskişehir- Mahmudiye Yunussemre Vocational and Technical Anatolian High School Museum were also used as documents.

The documents collected during the research were analysed by thematic content analysis. Based on the research problems, 1. educational settings and procedures, 2. student qualifications, 3. curricula

were determined as themes and the contents of the documents were analysed according to these themes.

FINDINGS

It is thought that these themes will explain the modern human profile that the village institutes tried to raise and will explain the efforts to eliminate the sharp distinction between the village and the city and to give the villagers an urban consciousness.

Educational Settings and procedures

Village institutes were planned as a self-sufficient living centre where single-storey buildings were preferred. Within the institute campus, an appropriate structuring has been made for individuals to shelter, to carry out social and sportive activities, to perform art and cultural activities, and to benefit from health services. It is seen that structures such as bakery, electricity generator, barn, poultry house, machine garage for agricultural tools are also appropriately placed on the campus. These settlement projects aim to provide students with urban life gains (Çetin & Kahya, 2017; Hızlı Erkilic, 2013).

İsmet İnönü was a politician who served as the head of state during the beginning and development periods of the village institutes and took part in active politics during their closure. One of his visits to the institutes was to the Çifteler Village Institute. Here, he was impressed by the way the students were raised, the education level of the school director Rauf İnan and the teachers. He was also interested in the orchards and health facilities within the institute campus (Gülen, 2022).

It is difficult to say that the school administrators had a full say in the management of the village institutes, contrary to the traditions of the time. All teachers and students have a say in all administrative matters, thus preventing any single group from establishing hegemony (Öztürk, 1961).

Student Qualifications

When the Village Institutes were opened, the aim was not only to provide education to village children, but also to start a development mobilisation in the villages. These schools, which cannot be considered only as academic education institutions, were a kind of public education where vocational training was also provided along with education (Ezer, 2020).

In the field studies conducted with the students of the village institute, it is seen that the students were enrolled in the institute by their families with the goals of finding a job at the state gate, having a good future and most importantly being an educated individual (Karakuş, 2017, Türkoğlu, 1997). Karakuş (2007) sees applying for a job that requires 20 years of compulsory service in the village in order to save their children from the village as a contradiction experienced by the villagers. The fact that the educated child would not want to stay in the village is a phenomenon that is also encountered in Kemal Tahir's novel "Çekirdek in the Steppe" (Toprak, 2008).

After graduating from the institute system, students who receive basic education in village institutes have radical changes in their values and habits. A concrete example of this is the graduation programme of Hasanoğlan High Village Institute (Akay, 2017).

1. İstiklal Marşı (Turkish National Anthem) (chief: Fahri Yücel)
2. Speech (Health branch graduates)
3. Marches and Folk songs (Akın Marşı ve Halay Başı)
4. Poem (Abdullah Uludağ)
5. Theatre Play (Arpazlı ve Bico)
6. Poem (Mustafa Yılmaz)
7. Mandolin concert (Arılar, Sivrihisar Koşması, Semada Yıldızlar)
8. poem (Mehmet Ertekin)
9. Marches and folk songs (Vatan Marşı ve Ördek isen Göle gel Türküsü)
10. Theatre play (Bengi ve Dağlı)
11. Violin concert (Nonts from Mozart) Chief Teacher. Mehmet Örtekin
12. Poem (Mehmet Başaran)
13. Choir (Asker Dönüşü, Köy Okulu, indim Dere Beklerim, Çoban)
14. Theatre play (Proposition: A.Çehov)
15. Speeches and diploma ceremony
16. Anthem in Chorus

Table 1. Graduation Ceremony (Akay, 2017, s.30)

As can be seen in Table 1, the graduation ceremony both serves the local habits of the students, such as the folk songs they sing in their villages, and provides the opportunity to exhibit the qualities of a teacher who graduated from a village institute, such as acting in theatre and playing a musical instrument.

This change in the students caused them to argue with the village leaders in the villages they visited and to criticise people in the Ministry's departments. In one of the regular correspondence with the directorate of the institute, teacher Lütfi, who was working in Gediz, Kütahya, wrote the following (N. Lütfi, personal letter, 10.10.1945):

" ... unfortunately, you have not taken any measures to replenish the diminishing moral strength of the teachers of this homeland, despite the insults to their lives, insults to their persons, and abuses to disrupt their duties by the relentless headman and the villagers who are suffering under heavy burdens... "

Although the response of the institute administration is unknown, considering that the village institutes acted like a regional directorate in their regions, it is seen that the teachers reached the maturity to hold their superiors to account. In another letter dated 9 September 1945, a teacher from the village of Suvermez informs the institute director about his disagreements with the village people (Abdullah Altıntaş, personal letter, 09.09.1945):

"Mukhtar (Governor of the village) is an egotistical man who lives the Ottoman spirit and does everything the way he wants. I am friendly with the mukhtar, but it is good if my friendship goes the way he wants. When it comes to my school work, everything disappears. This man has always had his own way of doing things and has never heard a word from the villagers; he thinks my ideas are wrong. What's more, he doesn't finish the teacher's house quickly and incites the village to revolt."

To this letter, which can be seen as an example of the fact that teachers graduated from the institute could not work harmoniously and successfully in the village and that they could have problems even with the village headman, the director of the institute, Osman Ülkümen wrote a reply saying that he would visit the village. In the letter, the director of the institute motivates the teacher by stating that "you are the most intellectual and intelligent man in the village" (Osman Ülkümen, personal letter, 12.09.1945):.

The type of people targeted to be raised in the village institutes was to raise individuals who were active, selfless, creative, responsible, self-confident, productive, critical thinkers, researchers, brave, thrifty, healthy, and not alienated from their own existence. In addition, awareness of collectivity/partnership, solidarity and tolerance have been developed. As can be seen, this type of human being has opposite qualities compared to the human type formed by the village system (Çukur, 2008).

Curricula

When the curricula of the village institutes are examined, it is seen that it is aimed for teacher candidates to take cultural courses, to be successful in agriculture and animal husbandry courses and to have pedagogical field knowledge. When we look at the courses included in the village institute diploma, we see that there are academic courses such as Turkish, history, geography, psychology and sociology; pedagogical formation courses such as special teaching method, educational science, history of pedagogy; art courses such as painting and music; courses related to the qualifications that teachers are thought to have such as home management, co-operatives, health knowledge and military service; and agricultural courses such as zootechnics, field agriculture, agricultural technology, agricultural management and economics.

The courses planned to be taught in the village institutes for 5 years and their duration are given in Table 2 (Ministry of Education, Village Institutes Curriculum 1943, Schedule 5, p. 5 cited. Burgaç, 2003)

Lesson	Total Lesson Hours
Turkish	736
Mathematics	598
Music	460
Foreign Language	414
Military Service	368
Nature and School Health Knowledge	368
Teaching Methods	368
History	322
Geography	276
Physics	276
Artwork	230
Chemistry	184
Physical Education and Folklore	184
Handwriting	92
Household Management and Childcare	46
Agriculture, Economics & Cooperatives	46

Table 2. Lessons and Total Lesson Hours in Village Institutes

When the curricula are examined, it is seen that Turkish and mathematics education occupy an important place in the total duration of education. When combined with other academic subjects (History, Geography, Physics, Chemistry, Physics, Chemistry, Foreign Languages), the total number of hours is 2806. This is followed by culture and arts courses (music, art, handwriting, folklore). The total number of hours for these courses was 966. Due to the Second World War and the fact that the students of the institute were reserve officer candidates, 368 hours of military training were included in the program. Teachers' professional field knowledge is 368 hours, while the knowledge they need to use in the village (agriculture, economy and cooperatives, housekeeping and childcare, health knowledge) is 368 hours. 460 hours are provided. This information is also provided to students through the implicit program throughout the teaching process.

Teaching methods are important indicators that explain how students will acquire the contents to be prepared in accordance with the objectives of the programmes. In the village institutes, it is seen that many different methods and techniques are applied to students to make them active. Especially in the 1943 programme, it is seen that travel observation, discussion, examination/research and project-based approaches are recommended (Gülyüz, 2020). Such methods and techniques are recommended to be used in the field of educational sciences today as they support high-level thinking skills.

DISCUSSION

The process of urbanisation is only possible if the people in that urban environment assimilate the values of urban consciousness, are willing to develop them and accept to behave in accordance with those living habits (Şengün, 2020). From this point of view, the fact that the values of the teachers who graduated as a result of the education given in the village institutes and the values of the people in the village are in conflict is due to the lack of this adoption.

With the proclamation of the Republic of Turkey, the founding will gave special importance to the development of the peasantry in order to ensure the social legitimacy of the state. To achieve this, it is essential to raise a peasant class that has embraced the state's westernization and modernization efforts. For this purpose, a programmed education initiative has been initiated. He also saw the modernization of the peasantry as inevitable, especially the large part of the society, where, unlike European states, the majority of the population lived in villages and had a traditional lifestyle. Village institutes are the product of such an effort (Anık, 2006).

It is clear that the village institutes were trying to train a new and modern type of human being. This human model will be able to comprehend the requirements of the modern world and will be able to live in the village like an urban dweller. Erkiş (2013) defines the human profile to be raised in village institutes as individuals who know the conditions of Turkey and especially village life, who live in accordance with the traditions of the village, who are loyal to the principles and reforms of Mustafa Kemal Atatürk, who have democratic attitudes and behaviors, who are versatile, modern, who take an active role in culture and art life, who attach importance to the equality of opportunity and opportunity of the individuals around them, who have scientific thinking skills and who think production-oriented. In addition to being teachers, graduates of the village institutes played important roles in the cultural life of the country as valuable writers and painters, even if they were in different professions (Ülkü, 2008).

Many criticisms have been made about the practices of the Village Institute. Although it is outside the scope of the political articles, İsmail Hakkı Baltacıoğlu's criticism in particular is worth mentioning. Although Baltacıoğlu accepts village institutes as a very valuable practice, he cannot find the right profile of a teacher who is competent in every subject in village faculties. He does not think it is right to keep the institutions separate from society; in his opinion, the actors should be in contact with society while they are growing up. However, it is not right to divide the courses into cultural and economic courses (Aytaç, 2017).

It can be said that village institutes are compatible with Dewey's ideas in the world in general and with Prince Sebahattin's ideas in our country (Özveren, 2008). There are those who argue that the human profile that the village institute tried to raise was aimed at eliminating the issues that caused the peasants to fall behind in the analyzes made by Prince Sabahattin on the Turkish peasantry. According to Prince Sabahattin, Turkish peasants could not switch to commercial agriculture due to family ownership of land and lack of education, which caused them to lag behind (Karakaş, 2003). However, the village institutes model may not be seen as a suitable tool for raising the peasant model he wanted. Because Ege (1977) argues that Prince Sabahattin's idea that the children of well-to-do families should become entrepreneurs who could make good use of the country's resources would overcome this deficiency (as cited in Karakaş, 2003). In other words, according to Prince Sebahattin, the peasantry is

unable to realize its productive capacity. However, the institutions that will ensure this cannot be considered as village institutes.

While the buildings of the village institutes were being constructed, accommodation, food and beverage, sports and social activities, institute grove, agricultural buildings, stables and warehouses, facilities for health services were built with the help of students (Küçükcan, 2022). From this point of view, it can be seen that educational campuses have spread across Turkey. Çelik and Güleç (2014) compared school buildings and campuses in Finland and Turkey. They concluded that school buildings in Turkey are open to discussion in terms of urbanisation consciousness and that one of the components of educational reform is educational environments. The students who studied in these schools aimed to establish similar educational environments when they went back to their villages as teachers.

As can be understood from the letters sent by the institute students to their principals, teachers experience social exclusion in the village as an urbanite. Social exclusion is not a problem faced only by villagers living in urban areas. By definition, it refers to the process by which people are pushed out of society -due to discrimination- and prevented from participating in social life as they wish (Ministry of Public Works and Settlement, 2009). From this point of view, it can be considered that teachers will be alone in the village.

CONCLUSION

Turkey has tried many new things in the past 100 years. These attempts were always aimed at "catching up with the age". In the last 100 years, many initiatives have been taken as a country, some of them have been continued, some of them have been abandoned. Village institutes were one of these projects. What makes it special is that it was conceived and adapted for this country, received great support when it started, was affected by the internal and external debates of the period, and continued to be the focus of debates even after it was transformed.

In the founding years of the Turkish Republic, the overwhelming majority of the population lived in villages and could not receive education due to insufficient schooling. This situation deepened the rural-urban divide. The founding cadres of the Republic, who wanted to base the Turkish revolution on the village, wanted to find a solution to the education problem in the village, which had already been identified by sociologists such as Prince Sebahattin, by training teachers from the village and teachers for the village.

In the isolated environments where the students live and study, a 5-year education is given with educational practices, curricula and educational environments that are suitable for village life but will provide urban awareness. The aim here is not to turn the village into a city, but to provide an urban consciousness that will reduce the deep gap between the village and the city.

Many studies have been conducted on village institutes in Turkey. These studies have concentrated on the opening processes of the village institutes, the educational programmes and teaching methods applied in the institutes, and the political debates that took place during and closing of the institutes. The aim of the institutes was to transform society starting from the village. The idea of training teachers from the village did not only include pedagogical formation education and training in agricultural subjects, but also aimed to train teachers who would transform the village and give it modern urban characteristics. This is where the debates emerged.

The fact that the teachers sent to the villages became individuals who thought differently from the individuals in their villages, and who had different needs and tastes, became a source of conflict. This education model, which Turkey has adapted to itself, is still a subject of study in many aspects. It is thought that researchers from other fields of social sciences examining this model, which has been researched by educational scientists and educational historians, will bring different perspectives to this subject.

Compliance with Ethical Standard

Conflict of Interests: There is no conflict of interest.

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