

REFLECTIONS OF ENDURING EDUCATIONAL INSTITUTIONS: VILLAGE INSTITUTES

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ABSTRACT

The Village Institutes are a major step forward in the Republican era for the development of the community as well as the education system. The students were educated in ways of vocational and technical aspects in mentioned institutions. For example; student haven't been only taking some theoretical lessons as it is today; it has been working in the school's field, beekeeping, raising chickens, and female students have been cooking. These lessons were given in the school curriculum have been doing as practical. In this way, both students have been fully being trained and the village's needs have been being provided and thus, these activities, which were carried out simultaneously, also have been serving social development.

It is seen that today's education system is formed in the following form: in the framework of a standard education program, independent of the students' abilities, it is based on a theory and based examination system and in the form of an institutional structuring which prevents them from thinking and pushing to rote learning.

Comparing the educational level of the Village Institutes with today's education level as much as possible and identifying the missing aspects of the current education system are the aims of this paper. At this point, one graduates from the Village Institutes was contacted directly and his opinions were consulted.

Key Words: Village Institutes, education, development

JEL Codes: A20, B30, N00

1. WHY ARE SO IMPORTANT THE VILLAGE INSTITUTES?

Village Institutes were schools founded according to law dated 17th April 1940 and numbered 3803 training the teachers to village schools and serve the development of the region (Bahadır, 2002: 23). However, it should not be understood from this the purposes of the *Village Institutes* is training only teacher. Because the only problem villages have that; there wasn't just school or just teacher in the village, in other way the aim of *Village Institute* wasn't train teacher for village schools. The villages also had other problems. Aim is adopting labour that will solve existing problems of villages with school, teacher, student, education and daily life.

One of the bases of social development is nationalism, being national. Being national is not only loving just contry and nation, keeping the streets clean, voting for citizenship. These are only necessities, not sufficient. Being sufficient had to made production and produced added value. The added value is the additional value, which is added on the previous value (Mehmet Zorlu Foundation Youth Summit, 2018). The aim of the *Village Institutes* is getting socio - economic added value in order to make easy struggle of the village with daily life. What is expressed by socioeconomic value-added in this is that kindness in the attitude and behavior and of people, ans also nobleness created in their manners, and new production techniques developed to enable the village to reach a more advanced level.

The word of “Payidar” which is the equivalent with rest, permanent or lasting and is the unique word, reveal that *Village Institutes* are still being talked modern day and there is an expectation about they will be talked in the future (Ötüken Turkish Dictionary, 2007: 3804). There are conclusions of the *Village Institutes* in the framework of education but also by serving social development. If these results are made applicable today, socio - economic development is provided. These expressed mentioned are the grounds that the word of payidar used in it's own.

Being still in a hurry to find answers to some questions like; How did the level of education in the *Village Institutes* affect society in the past?, Is this effect reflected to modern day?, If it is reflected, how was the result - positive or negative -? , Can there be an indicator to evaluate and plan the education system of tomorrow?; raises the idea that the *Village Institutes*, which have a history of nearly 80 years, are still active today. This idea is an indication of the immortality of these education institutions and also sufficient in point of showing that the reflections of the *Village Institutes* to the present are immortal, namely pâyidar.

2. HOW ARISE VILLAGE INSTITUTES?

The small towns and cities were at an advanced level compared to the villages, but something had to be done for the development of the villages. For this purpose, Social Development Projects were prepared and Village Education System was decided to be established. The aim here is raising awareness villagers the condition of education is basis, and then, providing social development of the village in this way.

There have been three successful initiatives called Village Training System, Training Courses and Village Teacher Schools to this aim. But they all had different missing ways. Hasan Ali Yücel the Minister of National Education established *Village Institutes* by law dated 17th April 1940 and numbered 3803 to overcome these missing ways. The most significant difference between the *Village Institutes* and the initiatives established before them was the word of “Institute”.

The word “institute was criticized by power after Hasan Ali Yücel. These criticism is encountered with the expressions like we also set up and better than and institute draught in sources. Hasan Ali Yücel's reply to criticism was as follows;

“... We did not say these foundations the village teacher school. Because there were foundations with this name before... These are brand new things... The reason for this is called the institute is that it has some number of workshops, that lead the student to work, to make an application and to give the angel an appreciation, and studyings. We did not see the Village Institutes as an institution that only did theoretical teaching. We didn't mention the name of the school because there were some works such as agricultural arts, forging, simple carpentry, we considered that it will be right to call it institute.”

The articles 1, 3 and 6 of the *Village Institutes* of Law, that they established by law numbered 3803, reveal establishments objectives of institutions:

Article – 1: *Village institutes are opened to train the village teacher and other profession for the village in the places suitable for agricultural works by Ministry of Education,*

Article – 3: *Healthy and suitable peasant children who have completed the full-cycle village schools are elected to the institutes,*

Article – 6: *Teachers who graduated from the Village Institutes have all kinds of works in the villages where they are appointed. They lead to the villagers with the facilities like field, vineyard, garden that formed by them in person and teachers provide villagers utilize this.*

21 *Village Institutes* were opened to serve the mentioned purposes above, the first in Eskişehir and the last in Van. Opened 21 *Village Institutes*; the names, the cities in which they are, cities from that taking students, years when they opened, names of directors worked firstly are shown in Table 1 (Aydin, 2007: 80).

Table -1. Village Institutes (1938 – 1948)

| Name | City in which they are | Cities from that taking students | Year | Names of directors worked firstly |
|-------------------------------|------------------------|----------------------------------|------|--|
| Çifteler | Eskişehir | Afyon, Kütahya, Uşak, Konya | 1937 | Remzi ÖZYÜREK, M. Rauf İNAN, Osman ÜLKÜMEN |
| Kızılçullu | İzmir | Manisa, Denizli, Aydın | 1937 | Emin SOYSAL, Hamdi AKMAN, Talat ERSOY |
| Lüleburgaz-Kepirtepe | Kırklareli | Edirne, Tekirdağ | 1938 | Nejat İDİL, İhsan KALABAY |
| Gölköy | Kastamonu | Çankırı, Çorum, Zonguldak, Sinop | 1939 | Ali Doğan TORAN |
| Akçadağ | Malatya | Tunceli, Elazığ | 1940 | Şinasi TAMER, Şerif TEKBEK |
| Ladik-Akpınar | Samsun | Amasya, Tokat | 1940 | Nurettin BİRİZ, Enver KARTEKİN |
| Aksu | Antalya | Muğla, Mersin | 1940 | Talat ERSOY, Halil ÖZTÜRK |
| Arifiye | Kocaeli | Bursa, Bilecik, İstanbul, Bolu | 1940 | Süleyman Edip BALKIR |
| Beşikdüzü | Trabzon | Ordu, Giresun, Gümüşhane, Rize | 1940 | Hürrem ARMAN, Osman ÜLKÜMEN |
| Cılavuz | Kars | Artvin, Ağrı | 1940 | Halit AĞANOĞLU |
| Hatuniye – Düziçi | Adana | Maraş, Gaziantep | 1940 | Lütfi DAĞLAR |
| Gönen | Isparta | Burdur | 1940 | Ömer UZGİL |
| Pazarören | Kayseri | Yozgat, Kırşehir, Niğde | 1940 | Sabri KOLÇAK, Şevket GEDİKOĞLU |
| Savaştepe | Niğde | Çanakkale | 1940 | Sıtkı AKKAY |
| Hasanoğlan | Ankara | Çankırı, Ankara | 1941 | Lütfi ENGİN, Hürrem ARMAN, M. Rauf İNAN |
| İvriz | Konya | Nevşehir, Niğde | 1941 | Recep GÜREL, İ. Safa GÜNER |
| Yıldızeli – Pamukpınar | Sivas | Erzincan | 1941 | Şinasi TAMER |
| Pulur | Erzurum | Bingöl | 1942 | Ahmet KORKUT, Aydın ANKÖK |
| Ergani – Dicle | Diyabakır | Urfa, Mardin, Bitlis | 1944 | Nazif EVREN |
| Ortaklar | Aydın | Denizli | 1944 | Hayri ÇAKALOZ |
| Ernis | Van | Hakkari | 1948 | İbrahim OYMAK |

Source: AYDIN, B. M., 2007, Köy Enstitüleri ve Toplum Kalkınması, Anı Yayıncılık, 978-944-474-19-1, p. 80.

Village Institutes, that exposed to heavy political charges by a group of Demokrat Parti the opposition party and Cumhuriyet Halk Partisi the government party, became forlorn in 1946 during and after the 1946 election. Because the Minister of National Education Hasan Ali Yücel (1897-1961), who was the main supporter of the project, was dismissed from the ministry position and also Ismail Hakki Tonguç¹ (1897-1960), the project's manager, was dismissed from his position as the General Director of Primary Education. They were closed in 1954 by turning Teacher Schools (Aytaç, 2017: 352). A lot of reasons like; having compulsory service period for 20 years, being together girl students and boy students, being worked students so hardly,² not to allocating enough money from the budget for education because of war,³ insufficiency of physical conditions, lack of sufficient staff to work in institutes, being contrary of teacher who come to the village with interests of village officials (ağa, bey, cult leader, landlord...), is encountered in sources about why *Village Institutes* closed.

3. WORKING MECHANISM OF THE VILLAGE INSTITUTES

In early republican period, 80% percent of the population used to live in rural areas. Therefore, the main concentration was on rural education and development. In order to develop new models in education, foreign education specialists were invited to the country. They were asked to examine the education system and to improve new educational practices. (Şahin, 1996: 80 – 172). While these investigations turned out to be superficial, some experts representing the government agreed on an idea that teachers should be educated to adapt the rural environment (Yıldız and Akandere, 2017: 278). For that purpose, a new law, numbered 3803, was enacted on 17th April in 1940 and *Village Institutes* established according to this law.

Village Institutes had to be established in places that had rural characteristics and were outside the main settlement areas, close to the main roads and water supplies with no transportation problems thus allowing the institutes to become a regional hub for nearby settlements.

Students were chosen according to a set of rules to the institutes. They had to be raised in a village and requires to be healthy, sturdy, hard working and energetic kids with an able-mind and enough knowledge and skills compared to their peers (Gediklioğlu, 1971: 57 – 58). Also, they had to pay 30 liras register fee to the institute (Dündar, 2000: 13).

Institutes were boarding schools with 5 years education. During their education, students were being sent to their villages to make an investigation and to create "Village Files" in order to apply their knowledge in their homes (Evren, 1998: 35). Students used to grow wheat, vegetables and raise cattles to produce their own milk, yoghurt and cheese. They also produced their own electricity and took care of water supply by themselves. In fact it reached to such an extent that a small scale of production revolution occurred in Village Institute of Eskişehir Çifteler. Seydisuyu river runs near the Institute. First the river got cleansed and rid of the flies, then a bridge was constructed over it. After that, the river brought closer to the Institute with the help of a 2 kilometers long canal and an embankment. Water demand of both the Institute and the village was met with the help of a turbine which also enabled the villagers to gain extra income by grinding their own wheat in a mill powered by the turbine. A total sum of 300 tons of wheat were produced during the time of the Second World War when people could only get 100 grams of bread with ration (Evren, 1998: 31 - 36). However, this production revolution disturbed some authorities causing hostility against the institutes. As a result of this hostility, a series of clearly planned incidents happened in order to shut down the institutes. Money embezzlement by the principle in Akçadağ Institute, mistreatment and loss of bulls in Hasanoğlan and destroying the books in the institutes were the most obvious ones. (Evren, 1998: 31 - 36).

In the *Village Institutes*, students were not only taught to read or write and do maths there were many other subjects concerning art, society, intellectual structure, personality, cleanliness, democratic education all of which were integrated into daily life and daily education program.⁴ Even in their leisure time, students had a book in their pockets, and a mandolin in their hands. In fact, most of the today's folk dances were originated in the Institutes. Students started the new day with folk dances like zeybek or halay. This would allow the students to feel more energetic throughout the day. A tiny little girl named Suna KAN who could play Vivaldi perfectly shows how the *Village Institutes* managed to integrate art into the society successfully (Dündar, 2000: 63).

The *Village Institutes* were pioneering actors in democracy. Students who failed to meet the necessary requirements to become a teacher for various reasons (due to failure or incompetence) were guided to other professions such as craftsmanship, girls could become a nurse and boys a health clerk (Yıldız and Akandere, 2017: 294 - 295). This indicates how much importance a democratic education gives to people. Every saturday a meeting was held in order to discuss the current problems in the institute. Students, teachers, the principle and other managers shared their concerns in a respectful and measured way in order to find solutions to the problems. In a way, these meetings helped raise local intellectual leaders. Violent acts like beating up a student or stabbing a teacher were out of question. In the institutes people were occupied with doing various activities. They worked and produced, they spared time for art, they got cultural nourishment through reading. In other words, there was such a delicate balance between two sides. As a result, a high quality generation was being raised in the institutes which would also lead to a high quality society. But things got changed when the institutes shut down.

Conditions of the teachers in the institutes were much different than today's teachers. They didn't have long holidays for 3 or 4 months. They didn't get any wages from the government. They only had an allowance of 20 turkish liras. Such conditions put off teachers' enthusiasm for teaching. Therefore, authorities decided take some some measures to keep teachers' motivation high. They rose their salary,⁵ handled the accommodation issues, provided health insurance for teachers and their families, provided discount in public transportations and so on (Şahin, 1996: 221).

The Institutes had their first graduates in 1942. Among these graduates, a High Village Institute was established within the Institute of Hasanoğlu. And this Institute accepted successful students with an entrance exam. It was the only higher education option for Institute graduates (Aydoğan, 2007: 42; Bahadır, 2002: 284). Objectives of the High Village Institute were; to raise teachers for *Village Institutes* and travelling teachers and headteachers for regions where the Institute graduates would work, to raise County Inspectors for elementary schools, and to train *Village Institute* teachers through various courses, and to get the coursebooks prepared in a certain time and finally to solve the problems the Institutes faced (Pazar, 2001: 65 – 66).

4. THE METHOD OF THE STUDY : CONVERSATION WITH HALİL ÖZKAN

In the content of the study, Antalya /Korkuteli Büyükköy Primary and Secondary School was selected as a sample. The aim of this study is to evaluate the present education system according to the *Village Institutes* education system. During this evaluation the director of Büyükköy primary and secondary school Timuçin Tunç contacted with Halil Özkan who is a graduate of Aksu Village Institute and made a short conversation with him on the date of 15/16.04.2019. As a result of the conversation all the information about *Village Institutes* and Halil Özkan was shared in the text:⁶

“I was graduated from Aksu Village Institute in 1946.

My first school I worked was Korkuteli / Sülekler primary school.

I was the mayor of Korkuteli between 1974-1978 years.

The graduates of the Village Institutes were almost elected in their own villages. Because the person who was elected in his / her own village had a lot of information about the village.

We invited the people who were at school age to the village square in an enjoyable way. I thought the song to my students which was taught us at Aksu Village Institute;

‘Goodbye brothers and sisters, God speed you

Hope,enthusiasm and joy fill your heart

We lived five springs, five winters together

The flow of this life, we are leaving’

All of our students came to school. Anyway as the graduate of the Village Institute worked in his/her own village ,he/she knew the children who were at school age and whereat enrolled them to the school.

When I was a student at school, our teachers always told us a sentence: “You came from your village, these poor people fed, dressed up and taught you. Your duty is to wake up, brighten and improve your village. You are responsible for his. Even if all the children know reading, writing or are very well at mathematics, only this is not enough! You need to take care of their health and support their abilities about agriculture and farming. While doing this you must be on the side of the person who is right, powerless and honest. You have to improve your village. Only teaching is not a success for you.”

It was difficult for the girls to go on education at school .But those years, contrarily to the idea “Girls can not go to school” which is common in Turkey, there wasn’t any girl who didn’t come to school. However there was a person whose story that I can not forget. One of the three sisters married with an imam in Sülekler village. Then, the couple went to pilgrimage. When they returned from the pilgrimage, I and my wife visited them. The woman who was my student hugged and kissed me and said “teacher you enforced my father to allow me to go to school. Thankfully I can read and write. I took the advantage of being literate at pilgrimage.”If this method didn’t work we sued the fathers of the students. These fathers stayed in prison 15 days and with the help of law we provide the students come to school.

We brought the water of Por where was an area at Alaaddin neighbourhood, to Sülekler village with the help of students. We used a method that I learned at Village Institutes and improved until now. The method is: we brought the water to Sülekler both under and over the soil. We used the water that came over the soil for garden and the water that came under the soil for drinking (We made the water go in a conduit which was made from soil).

I continued my education as a student who was responsible from agriculture at Aksu Village Institute for two years. Although my main graduation field was being a blacksmith. I studied on agriculture lessons for two years at school.

The first person who taught budding in Sülekler was me. I started the growth of cherry by planting two cherry saplings in the school garden. Then the growth of cherry began to spread in the village and the villagers began to ask for idea from me. We got cherry saplings, made budding and by this way I taught the villagers budding. The growth of cherry developed so much that many factories began to buy cherries from here. It means that there was a cherry sale from the village.

When I worked in the village, there was a headlose problem for a period. I brought a medicine from Yelten village called DDT. I asked for help from my friend who worked in the same village as a teacher .He went to the Yelten village on a horse, bought DDT and brought it to our school. I told hoe to use DDT to my students an the women on laundry day. DDT is so effective that the things that were washed with it didn't get headlose for five years. So we got rid of headlose.

We made a health bag in our school in case every kind of health problem. The people who cut his/her hand or who had an injury came to school and we helped them.

It was decided to build a mosque near the school in the village. The mufti determined the direction of the mosque. On friday pray, the mufti wanted met o hammer the piles and said "if somebody is against the teacher he/she was....." The mufti smiled. Ömer İşlek who is the present mayor of Korkuteli is this mufti's grandson. Moreover this mufti was near Atatürk and battled with him at the Victory Battle.

There wasn't any brine cheese in our village. I taught a shepherd who had many goats how to make brine cheese. And then this shepherd made five big tins of brine cheese and I told him to sell it at the bazaar. He sold four tins and gave one of the tins to me and my friends. After this period the villagers started to make brine cheese.

Some hives were given to Karataş village in order to start the beekeeping for the first time. But as the villagers didn't know beekeeping they refused the hives. Deputy counselor offered me these hives and I accepted his offer. I took the hives and put them in the school garden. I asked for people in other villages for beekeeping. I got bee swarms and transferred them into the hives. After the start of these villagers who were interested in beekeeping came to school, tried to understand the method, asked for my ideas and more villagers started beekeeping.

The shepherd who learned how to make brine cheese was interested in beekeeping very much. He brought a carpenter from Yelten and I told the carpenter how to make a hive. The carpenter made 50 hives for the shepherd. I transferred bee swarms from my hives in the school garden to shepherd's hives. Thanks to shepherd beekeeping was started to be made in Yelten too.

I was appointed to Alaaddin neighbourhood in 1954.

Village Institutes were different from present schools. My friend and also a retired teacher Hüseyin Köken wrote a poem about why were the village institutes closed and he gave it to me:

WHY DID THEY CLOSE THE VILLAGE INSTITUTES ?

*They didn't want the bright to overwhelm the dark,
They didn't want the civilization fire in the village,
They didn't want to remove bigotry,
Because of this reason they closed the Village Institutes.*

*They didn't think the future of our country,
They always thought their own benefits,
They didn't want the village children to get education,
Because of this reason they closed the Village Institutes.*

*They always obtain something without giving,
They always told lies,
"Girls and boys can not get education together" they said,
Because of this reason they closed the Village Institutes.*

*They didn't want ability and knowledge in the village,
We are here!"No need to others" they said,
If they go to school communism comes to village,
Because of this reason they closed the Village Institutes.*

*If it wasn't closed there wouldn't be villages without school,
There wouldn't be a serious education problem in our country,
There would be a powerful and independent republic of Atatürk,
Because of this reason they closed the Village Institutes.*

*The aghas were afraid of the earth law,
Bigoted people were afraid about their positions,
Politicians were afraid the villagers sentence,
Because of this reason they closed the Village Institutes.*

*My Dear Friend
Retired Teacher
Hüseyin KÖKEN / 2012"*

By virtue of the interview with Halil ÖZKAN. We had the opportunity to comprehend the outputs of *Village Institutes* directly. Consequently, it has been seen that a successful system that made a great contribution to community and created a well qualified task force was set up owing to the *Village Institutes*.

Students studying in *Village Institutes* were exposed to real life skills in their education. They were actually involved in the process of working. By this way they learnt through experience. They were painting or repairing their school themselves. They even knew how to prepare cement mortar. By this way, they could be integrated to daily life easier. It can be explained best by the 'Pythagorous theorem' example. In today's modern education system; students only have the knowledge of internal angles of a triangle related to Pythagorous theorem and they can merely solve a few problems through this knowledge said Emin GÜNEY, one of the former students of *Village Institutes*. He continued his speech by indicating

the fact that a student in a *Village Institutes* had the ability of digging out a foundation by using the principles of Pythagorous theorem (Dündar 2000:38). In this day and age, students' education life is confined to the curriculum and exams which students are compelled to pass. Moreover considering the present curriculum no matter how well your educational attainment is. It is slightly possible that you will confront real life situations by using your educational background. Being literate or solving difficult math problems is not enough to supply the needs of daily life.

The students of the *Village Institutes* in the related term were working, producing and doing something. In this process, the institutes also cared about offering their students the best opportunities. In a society where no one knew how to hold spoon and fork, the students were eating with metal spoon, and similarly, in a society that was unaware of what a bed was, the students were sleeping on beds. These two examples are enough to show how high the quality was in the institutes with their standard of living⁷ and thus education and production processes. Similarly, the programs of the institutes program was suitable for culturally feeding the students and each student had to read 25 classical works per year. The book was considered the same with bread in the institutes.⁸

Village Institutes were sociologically alienating the style that people had adopted in the social structure. When the letters sent to Hasan Ali Yücel by the graduates of the *Village Institutes* are examined, it can be seen that the addressing styles were respectful and naive. My dear colleague, My dear teacher, My dear elder, Dear Mr. Hasan Ali ... (Yücel Eronat, 2006). A similar example of this situation is the expression of 'my dear friend' used in the poem written by Hüseyin ÖZKAN when it was sent to Halil ÖZKAN. *Village Institutes* crystallize the social roles of the individuals and puts the social relations into a healthier, quality and kindness. One of the reasons for this may be the existence of a generation that grows with fine arts in the *Village Institutes*. They were playing flute, mandolin, and they were going to picnics by playing music. As well as the fine arts, sport was also important in the *Village Institutes*. Many national and international contenders were trained by the *Village Institutes*. However, such activities are carried out as socializing courses outside the school within the framework of the education system imprisoned in today's curriculum.

Each country has its own values. It is not a different case for Turkey. Such as not to step on bread, to kiss elder ones' hands, staying away from violence or not to throw trash on the floor. All these values are tried to be given to the students within the scope of a education program called "Values Education" in the primary schools which are the first stage of the education system. However, values must be taken into account in order to make these values permanent although the school takes a preliminary step for this. For example, while trying to teach the students to stay away from violence within the framework of "Values Education" course, in the evening, a series of violent content or news are watched by the students. At this point, the sociological gains of the *Village Institutes* emerge. Values that maintain a country should be established by setting a social standard. If staying away from the violence is what adds value to the human being, both its education should be given and the social conditions must be prepared accordingly. *Village Institutes* were one of the rare educational institutions that standardize this association and apply them simultaneously in the society. The students contributed greatly to social development by claiming all these values and at the same time transferring this value education to the next generation by using the expression of my dear friend while beekeeping, tailoring, feeding chicken, playing musical instrument or writing a poem. In other words, the formation and transfer of cultural capital to the next generations can be possible with the *Village Institutes*.

5. CONCLUSION

Village Institutes are the origin of a project for aiming social development. Social development of the villages has been aimed with this project. Training of teachers in villages, meeting the needs of the village and preparing students for daily life while meeting these needs are among the establishment reasons of institutes.

Village Institutes, which offered peace, welfare and quality labor training, - from 1938 to 1948 - served many purposes in the short-term they were active. If their life last long, the effects they created were featured of developing a nation by fluctuating in terms of economically and socio-culturally. Because education is a system that provides the development of a society in all respects and contains common worths. If this groundwork isn't well-built, the buildings built on it will also be so unhealthy. That's exactly what happened, not expected. *Village Institutes* were closed.

There is a poem mentioned above written by Mr. Hüseyin KÖKEN. This poem denote how the *Village Institutes* affect society in that period they were active and how the authorities of the period they were active closed the *Village Institutes* by taking the smell of danger from this interaction.

A quality education system that could become the symbol of civilization and an advanced standard of living that might appear as an extension of it frightened the authorities. Because the *Village Institutes* had been active in education life for a longer period; there won't be even a person who illiterate, Turkey will being not to know concepts of bigotry, fanaticism and obscurantism, so-called democracy will be lived in real life and individuals can have a character to decide on their own principles. The most important that modern Turkey wouldn't have education problem.

Village Institutes were protecting community dynamics through the education system. Because, after the closing of the *Village Institutes*, the students were graduated from them, had different jobs in the future and have formed the intellectual section of the country for a certain period of time.

Education is a system that develops societies, forces them to think, makes comments, and become individuals within their own free will. If education is conscious; production and consumption becomes conscious; If production and consumption are conscious; development becomes inevitable; if there is development, society reach socio - economic peace and welfare. The Minister of National Education and policy makers as politically, authorities and teachers working in the education sector as administratively and families and students as socially, should be conscious and should be made conscious from this cycle of view. And all this must be done within the framework of conscientious responsibility. Thus, the social development, which is the origin of the *Village Institutes*, can become functional in the current education system.

The more right the views that refer to the history of the economy to the "Agricultural Revolution", the more right the real that the village oriented "Production Revolution" that realised for social development by *Village Institutes*, is core of a independent, democratic, productive, art-loving and noble nation.⁹

It is of course not possible to apply the education system at *Village Institutes* in today's education system. When they compared, the education system at *Village Institutes* is more mobile, modern and advanced than today's education system. However, *Village Institutes* are important because of being a directory to that education system is the most important problem of today's Turkey when considering the education structure of the years 1935 – 40. And to a lot of problem can be find solution integrating, similar of implementations in the *Village Institutes* to modern Turkey education system.

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APPENDİXES

APPENDİX – 1: A photo of Halil ÖZKAN



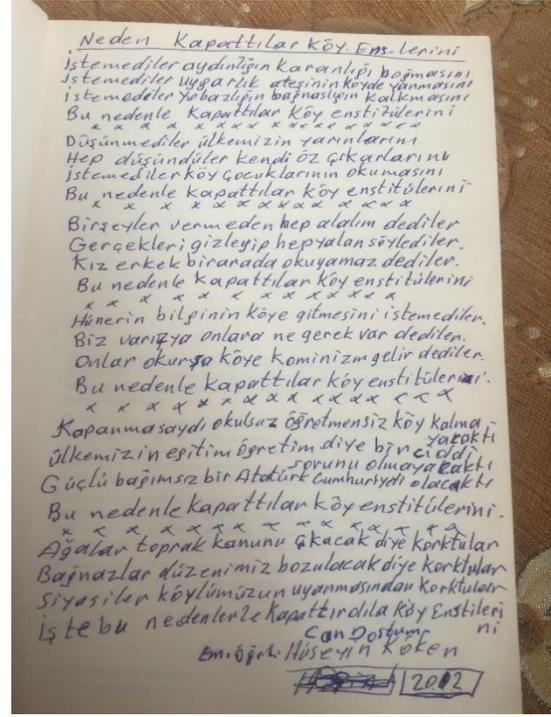
APPENDİX – 2: A memory from the Halil ÖZKAN's interview



APPENDIX – 3: Halil ÖZKAN's diploma



APPENDIX – 4: Original of the poem written by Hüseyin KÖKEN, who is close friend to Halil ÖZKAN ve a photo of Hüseyin KÖKEN



NOTES

- ¹ İsmail H. Tonguç graduated the Darülmualimin and then sent to Germany twice to research in his education field and also to improve his education. He recognized new reform schools. He returned to Turkey by being affected from Business Schools, Rural Education Dormitory and Production Schools particularly. First he worked as a teacher, then he became the General Manager of the Ministry Education (Aytaç, 2017: 353).
- ² There are some sources claiming that some students are disabled and some of them die during intensive work tempo. For further information, look: Nihal YILDIZ and Osman AKANDERE, 2017, Ideological Structure of Village Institutes, Journal Of Modern Turkish History Studies, XVII/35 (2017-Autumn), p. 286.
- ³ Seeing the amounts transferred from the state budget to education, look: Mustafa ŞAHİN, 1996, Türkiye’de Öğretmen Yetiştirme Uygulamalarında Yabancı Uzmanların Yeri (1923 – 1960), PhD Thesis, Dokuz Eylül University, Institute of Atatürk İlkeleri ve İnkılap Tarihi, p. 222 – 223.
- ⁴ For detailed information about what are the courses taught in the institutes at educational process and this lessons taught in which class, look: Şevket GEDİKOĞLU, 1971, Evreleri, Getirdikleri ve Yankılarıyla Köy Enstitüleri, İş Matbaacılık ve Ticaret, p. 86 – 90.
- ⁵ Seeing the salaries of teachers working in institutes, look: Mustafa ŞAHİN, 1996, Türkiye’de Öğretmen Yetiştirme Uygulamalarında Yabancı Uzmanların Yeri (1923 – 1960), PhD Thesis, Dokuz Eylül University, Institute of Atatürk İlkeleri ve İnkılap Tarihi, p. 224 – 225.
- ⁶ Halil ÖZKAN, has experienced hesitation or forgetting during the conversation at times because of being old. The book called Karanlık Sokakta Aydınlanma: Aksu Köy Enstitüsü (2013): 240 – 244 was used to transfer the events to reader clearly.
- ⁷ There was poverty because of war. There was neither a tool (adze, saw, etc.) to make agriculture in the villages, nor a master who could solve this problem if a problem occurred in this tool. Villagers had to go to the nearest township in such a situation.
- ⁸ Mehmet BAŞARAN who is a student of Kepirtepe Village Institutes: Pasha is snuggling to the girl and saying ‘What is there in your bag my daughter, can we see?’. The girl is saying ‘You can see my Pasha’. The girl withdraw one quarter meatball hero and a book that printed newly from the classics called Antigone from her bag. İnönü is returning to entourage, is saying ‘Are you seing?, book and bread is being considered equal in Village Institutes’. When everbody from general to soldier, from normal citizen to president of republic can bring together with their mouths, Turkey will be develop. Full independence will come true at that time. Village Institutes are giving way to this (Dündar, 2000: 37).”
- ⁹ İ. Hakkı Tonguç has adopted a socialist approach in Village Institutes and expressed this situation with the concept of “Production School” (We have used the concept of “Production Revolution” in our study). For further information, look: Sıdika ÇETİN ve Ahmet KAHYA, 2017, Kırdı Bir Modernleşme Projesi Olarak Köy Enstitüleri: Aksu ve Gönen Örnekleri Üzerinden Yeni Bir Anlamlandırma Denemesi, METU JFA, 2017 / 1, (34:1), p. 133-162.

