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A comparative analysis of the curriculum implemented in the village institutes

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Abstract

Village Institutes were educational institutions in Türkiye that were structured in line with the educational, economic, social and political needs of the period. They constituted an important dimension of the works carried out to develop the country economically propagate the newly founded republic and its basic principles to the public. These institutions aimed to train well-equipped village teachers to develop the villages and the villagers in every aspect. The teachers who graduated from these institutions also shouldered the task of strengthening the bond between the village and the villagers and the state and the republic. The curriculum that determined the education process of the Village Institutes was first put into practice in 1943. Educational activities were carried out in line with the "education in work, education for work, education with work" principle. The students were active and educational activities were done holistically in these institutions. Furthermore, the students had the opportunity to apply the knowledge they had learned in the culture courses for themselves and in the agriculture courses through technical courses. However, in these educational institutions, the curriculum diverged partially from this aforementioned main principle after 1947. In the 1947 curriculum, which was revised in line with the criticisms made for the 1943 program, the agriculture and technical courses were reduced, and the culture courses were increased. With the 1953 Teacher Training Schools and Village Institutes curriculum, the five-year education increased to six years and the technical and agricultural courses were greatly reduced. Since the Village Institutes were closed in 1954, this curriculum could not be implemented for a long time. For this reason, it would not be wrong to state that the 1943 curriculum was the curriculum which that was developed and implemented in such a way as to fully meet the basic aims and principles of the Village Institutes.

Keywords: Village Institutes, 1943-1947 teaching programs, 1953 teaching program

Introduction

Village institutes were educational institutions that came into operation 17 years after the establishment of the Republic of Türkiye and were structured in line with the conditions of the period to meet the teacher shortage. The nature of the country's population and the political, social and economic process that the country was going through have revealed the educational institutions that will operate as Village Institutes as a necessity. As a matter of fact, in the first years of the Republic, a large part of Türkiye's population lived in villages and there was a need for trained personnel to carry out education in these rural areas (See Table 1).

Table 1

City and Town/Village Population Between 1927-1945 (Doğan, 2011)

Years	City	Town/Village	Total	Ratio of Village Population to Total Population (Mean) (%)
1927	3.305.879	10.342.391	13.648.270	76
1935	3.802.642	12.355.376	16.158.018	76
1940	4.346.249	13.474.701	17.820.950	76
1945	4.346.249	14.103.072	18.449.321	76

Türkiye, which has suffered great material and moral losses in two great wars, needs to actively participate in production in every field in order to recover. Since the country's economy was based on agriculture in this period, almost all of the food products and the majority of the raw materials required by the industrial life were obtained from the villages. For this reason, it would be appropriate to take the first steps from the villages for the development of the country and the solution of the problems. As a matter of fact, Table 1 presents clues about where and how the newly established Republic of Türkiye will start its development project. Tonguç (2008) stated that the basic need for the development of the village in this period was the proper use of the rich land of the country. The way to use the land correctly depends on the strength of the people who will cultivate it. In this respect, the main task of education is to raise creative people who can establish sovereignty over nature.

Since most of the population that would ensure the development of the country in the newly established Türkiye lives in the villages, any organization that was not based on villages was not expected to be productive and beneficial for that period. It is very important to realize that a new civilization cannot be created without peasants. The village is an important and effective starting point not only for economic development but also for the establishment of the citizenship consciousness required by the newly entered political process. A republican ideology in which the villagers were not sufficiently conscious and new values were not spread among the villagers would not be able to go out of the city and take root (Can, 1980: 43). In other words, the rebuilding of the village should not be about economics but should also aim to spread the culture of the Republic everywhere because the village was the basic element that would ensure the solidity of the steps to be taken on the path of contemporary Turkish society (Kirby, 2010: 142).

One of the steps taken to ensure village development in the country and to spread the values of the Republic to the whole country was the enactment of the Village Law (18.03.1924). The articles

of the law reveal the desire of the state to bring the villages to the same level with the contemporary civilization. The overall development of the village, the main purpose of the Village Law, necessitated the transformation of agricultural activities into a mechanism with modern methods instead of traditional methods in the villages, the executives of the country's economy (İstanbul Vilayeti Köy Bürosu Neşriyatı, 1939). When the expected results could not be obtained from the technical agricultural schools opened for this purpose since the proclamation of the Republic, the idea that the villagers needed to be educated was strengthened. Indeed, Tonguç (2008) criticizes that this problem is not fully understood and states that in order to solve the problem, the problem must first be correctly identified. This necessity gave birth to the idea of the necessity of educating the peasants. However, political reasons also necessitated giving importance to village and villagers because a new state and regime was established in the country. Educating the generations who would undertake the preservation and defense of this state and regime that was established with great difficulties, erasing the culture of the caliphate and sultanate that had a place in people's minds, and infusing the ideology of the new regime to the peasants, who generally have a conservative mindset, were given importance. This is another reason that brought the necessity of educating the villagers. However, in the 1930s, there were factors that made the education of the villagers difficult, such as the illiteracy of up to 80% of the population and the low schooling rate compared to the number of students in the villages. (Apaydın, Aydoğan and Altunya, 2000:19).

In line with this need, plans were made to train villagers starting from basic education, that is, primary education, in order to have a qualified village. First, with the 1924 Teşkilat-ı Esasi Law (Constitution), primary education was made compulsory and free of charge. Second, according to the first Primary School Regulation of the Republic period, published in 1929, one of the aims of primary schools was young generation to grow up in an order that progresses according to their social power and ability from the first day they enter the school and gain the maximum qualification to adapt to the national society and the Republic of Türkiye in the most beneficial way mentally and physically (Kaplan, 2005: 186). Third, the same aim was also stated in the Village Schools Curriculum (Kültür Bakanlığı, 1938), developed in 1930, as “village children should be inspired by the ideals of the great Turkish revolution by taking advantage of every opportunity” (p. 4, 5). In this process, the enactment of the Law on Unification of Education, the alphabet reform, the opening of National Schools, and People's Houses aimed to achieve similar goals.

In order to develop the villagers and the country both economically and educationally, developing the villagers with the newly established educational institutions was considered as a necessity. For this purpose, a way that would both raise the awareness of the villagers and increase the efficiency in their economic activities was attempted to be found. Therefore, while some educators from Türkiye were sent abroad, educators from overseas were also invited to Türkiye (Altunya, 2010: 38). In addition to the overseas trips of Turkish delegations and educators, meetings on the subject were held in the country as well. In these meetings, decisions regarding the basic principles and ideology of national education were taken. A few days after the proclamation of the Republic, the National Education Pledge was published as a circular. The purposes of national education in the National Education Pledge was stated as, “To educate nationalist, populist, revolutionary, secular, and republican citizens, to generalize primary education practically, to teach everyone how to read and

write, to equip new generations with knowledge that will make them effective and successful in economic life, to establish real morality and virtue based on the compromise of freedom and order, and to take the Turkish nation to the most advanced level in civilization” (Özgen, 2002: 39).

In the Türkiye of that period, any organization that did not rely on the village could not be efficient. Without the peasantry, it would not be possible to create the civilization that would be shaped by the republic (Tonguç, 1998). With this in mind, it was decided to open the Village Institutes in 1940 after long research and studies. Considered as the founder of Village Institutes that was based on the “education for work, education in work, education with work” slogan, İsmail Hakkı Tonguç, in his First Review Report given at the end of his research on vocational and village education in Europe in 1925, stated that he took Kerschensteiner as reference (Koç, 2013: 191). According to Kerschensteiner, the purpose of education is to ensure that the individual realizes himself in his work by fusing the work he does in his spare time with the work he does for profit. Kirby (2010: 137, 139) expresses that this “work principle” defined by Kerschensteiner is not only a pedagogical principle, but also a principle that can be technically adapted to any ideology.

According to Tonguç, who adopted Kerschensteiner’s work principle, education that would serve the revival and development of villages could not be provided with teachers who were trained in classical teacher schools. Therefore, new types of teachers who would serve development should have been trained (Aydoğan, 2007: 25). Among the ideas that Tonguç put forward for the development of the villagers and solving the village education were (Koç, 2013: 195):

- Opening the ways of recruiting teacher candidates and other staff from the village,
- Making village schools, which were mostly three-year, five-year,
- Educating village youth who have completed five-year primary school and military service as teachers or professionals in line with the needs of the village, and
- Giving high school and higher education opportunities to village children.

In line with these ideas, during the establishment process of the Village Institutes, in order to solve the educational problems of villages and to make villagers active elements of the country, the training of educators for villages started with the Trainer Courses. After trainer courses, which can be considered as the prototype of the Village Institutes, educating the children living in the village both as individuals who are equipped with the principles stipulated by the republic and in the field of technique and agriculture emerged as a necessary for that period. In order to achieve these goals, in the Village Institutes that were structured for these purposes, three curricula were implemented in 1943, 1947 and 1953. Aiming to train teachers for the villages that adopted the principles of the newly established republic, these curricula were developed to cover general culture, general skills, technical, and agriculture courses. However, when the studies on the Village Institutes are examined, it is seen that most of them focus on the education and training practices in the Village Institutes, and there are not many studies on the curriculum. In the main sources on Village Institutes, it is seen that the need for Village Institutes and the reasons for the establishment of these institutions are focused on the political, economic, social and educational problems of the period (Arayıcı, 1999; Arman, 1969; Günyol, 1980; Kapluhan, 2012; Kayıkçı, 2005; Kirby, 2010; Koç, 2013; Köymen, 1934; Tekben, 2005; Tonguç, 1998; Tonguç, 2008; Türkoğlu, 2000; Tütengil, 1969). The most frequently encountered

research topic in the literature is the sources dealing with the education and training processes in the Village Institutes. Although some of these sources are memoirs written by institute graduates, there are also sources written by institute graduates at academic level (Altunya, 2000; Can, 1980; Fırtına, 2003; Gedikoğlu, 1980; Geray, 1980; Kirby, 2010; Koç, 2013; Makal, 2007, Makal, 2009; Şeren, 2008; Türkoğlu, 2000; Tekben, 1980; Kılınç, 2013). In addition to the studies conducted on the subject specific to an institute (Arslan, 2012; Çağlayan, 2014; Eyyupoğlu, 2017, Çetin and Kahya, 2017; Esen, 2007; Gümüšoğlu, 2017; Tinal and Bozdağ, 2017), art in institutes (Elpe, 2014; Ülkü, 2008; Tunç, 2009), teaching courses in different fields (Kocabaş, 2014; Mindivanli-Akdoğan, 2017; Güvercin, Aksu and Arda, 2004; Kabataş, 2017). However, it is seen that there are a limited number of sources on the curricula implemented in the institutes (Gedikoğlu, 1971; Gedikoğlu, 1980; Türkoğlu, 1980; Bozkaya, 2021; Demirbaş and Özalp, 2022; Çiydem and Kaymakçı, 2023), and it is understood that these sources are more of a general evaluation of the relevant program rather than a comparative analysis (except Gedikoğlu, 1971). The fact that there is no study that comparatively analyzes the curricula implemented in the Village Institutes and analyzes this comparison by supporting it with concrete content from the curricula refers to the importance of this study. Based on this deficiency in the literature, this study aims to examine the curricula implemented in the institutes comparatively and to determine the changes that occurred in the programs in the process. In line with this basic purpose, the research problems of the study are as follows:

1. What were the points taken into consideration while developing the curricula implemented in the Village Institutes?
2. How were the differences between the 1943 and 1947 programs implemented in the Village Institutes shaped?
3. What kind of content was created in the 1953 Teachers' Schools and Village Institutes program?
4. What kind of attitude was adopted while teaching culture courses in the Village Institutes?

Method

Research Pattern

The study employed the qualitative research method. Document analysis, one of qualitative research methods, was used since it offers a deeper and more detailed analysis of the obtained data. According to Bowen (2009), document analysis can be considered as a method in studies in which documents are the only valid source, as in historical and cross-cultural research. Since the data and analyses were made using documents within the scope of the study, the document analysis method was preferred. Document analysis involves the analysis of documents containing information about the study subject (Cansız-Aktaş, 2015: 363). In qualitative research, document analysis is frequently used as a method when direct observation or interview is not possible or sufficient (Yıldırım and Şimşek, 2005).

The study was not conducted with any group of people or animals. Ethics committee approval is not required as the study was prepared entirely on the basis of documents.

Data Collection Tools

In the study, documents were used as the data collection tool. Document refers to any resource available before the research (Merriam, 2013). Documents that provide access to a lot of data without interviewing and observing in the study also provide many conveniences to the researcher (Yıldırım and Şimşek, 2005). In the present study, documents were used as the data collection tool due to the study subject. Thus, curricula from written sources is the main data collection tool of the study. The 1943, 1947, and 1953 curricula formed the basic documents of the study. Personal (memoirs, research books on the subject) and institutional (works and documents published by official sources) documents were used for the analysis (Corbetta, 2003).

Data Analysis

The study data were obtained from documents. Both the academic resources related to the Village Institutes and the primary sources of that period were used as the primary element in the collection and analysis of the data. Within the scope of the study, the 1943, 1947, and 1953 curricula used in the Village Institutes were used as the main source, and supported by other sources, the data obtained from these sources were presented holistically. The findings obtained in the study were structured by examining previous research, reviewing the literature and incorporating this information into the research appropriately. This involves an analytical method. It involves finding, selecting, interpreting, evaluating and synthesizing the data in the documents (Kıral, 2020). This analytical method applied in the research was made in the form of a comparative evaluation in the section on the 1943 and 1947 programs. In the other sections, the findings are presented by systematically compiling the data obtained from the relevant personal and official documents to form a meaningful whole.

Results

General features of Village Institutes programs

Village Institutes did not have an existing curriculum at the time they were established. Until 1943, the institutes were managed according to the instructions from the Ministry of Education and the General Directorate of Primary Education. While the basic points were specified in these instructions, the applications specific to the institutes were left to the authority of the principals. In addition, from the enactment of the Village Institutes Law No. 3803 in 1940 until 1943, the institutes developed their own curricula by making use of secondary schools and different secondary education programs (especially primary teacher's training schools, vocational and technical schools). In this trial phase, especially in general culture lessons, the education curricula of the teacher's training schools and high schools of those days were used. While each institute developed its own curriculum, they took into consideration certain educational criteria. These criteria were: "the subjects being appropriate for the grade and student level, the subjects being related and complementary to each other, the selection of subjects that develop and strengthen students and give a personality to them, the information given being useful, the selection of subjects that instill love for work and help students gain a business character, the subjects that develop national and human qualities, the subjects that form social behaviors and habits, the subjects that will increase the love of nature, forest, animals and plants, and the subjects that give positive habits, the subjects that make students gain the habits of

research, experiment, observe, compare, self-study, making decision, working on a task till the end, and the subjects that strengthen the nervous system” (Özgen, 2002: 72,73).

Although the Village Institutes Curriculum was quite different from the traditional teacher’s training school programs, the approach that guided the practice was the attitude of Tonguç and his staff, and the Prospectus of the Village Institutes Organization Law No. 4274 (Altunya, 2010: 58). The Village Institute system was made up of a continuous series of experiments. For this reason, the regulations and programs of the system were not published in a book for a long time but were experimented. In this experimentation phase and during the implementation, the main frameworks were drawn, and broad authorities were given to the institutes in the organization of the details and the way of implementation. Institutes had wide powers in teaching the local business and agricultural professions and compiling and processing authentic culture. On this subject, Tonguç expressed, “Instead of pre-written prescriptions, they found it appropriate to research the subject, make surveys about it, and write the prescription themselves according to the principles they got from these surveys. As new studies based on experience, examination and research emerge, necessary changes will be made in this program (...)” (Altunya, 2010: 54, 55) and stated that the program would be structured based on experience.

Hasan Ali Yücel also stated that "the programs of the institutes including the course distribution schedules and curriculum were determined by taking advantage of the five-year experiments, taking into account the principles of national education and general education" (Başaran, 2010: 67). He mentioned the first Village Institutes Education program that took effect in 1943 as the program that fully and accurately reflected the Village Institute system for those who attend, manage and research the Village Institutes and teach at them.

After the three years of experience that came after the establishment of the Village Institutes, it is understood that the 1943 curriculum was intended to be based on the learning by doing (work education) system. Education with work was attended to be placed on scientific foundations. For this reason, it was emphasized that "to do" means "to know", but "to know" often does not mean "to do".

In the curriculum, being scientific was brought to the fore and scientific thinking, scientific thought and scientific research were followed. However, this understanding was not reflected in the textbooks. In fact, until the end of 1947, textbooks specific to the institutes could not be written for various reasons. The development of the 1943 curriculum was based on a certain view. On the basis of this view lies an education understanding that can be expressed as “education in work”, "education based on skills and work", and "education arising from reality". In these teaching processes, learning processes such as examination and discussion were given a wide place. With these features, the curriculum will keep students away from rote learning and encourage them to think, investigate, and search for truth and facts in a rational way. In addition, the lessons were based on students working on their own and thinking independently. As a natural result of this, an absolute connection was established between courses and work in the Village Institutes (Özgen, 2002: 81). The activities at the Village Institutes can be evaluated in three phases:

1. Agriculture courses,

2. Culture courses,
3. Technical courses and applications.

Every student, male or female, was obliged to attend the agriculture and culture courses. Culture lessons were taught by making use of the characteristics of the environment in which the institute was founded, and by supplementing the agriculture courses offered to the students and the work done in the workshop courses. The fact that education can be done in this way made it compulsory for the institutes to remain open all year. The teachers and students could only take 45 days of alternate vacation per year (Altunya, 2004: 97). In order to make comparisons, it is important to examine the curricula, in which culture, agriculture and technical courses form a whole and support each other in terms of learning, according to their content. For this reason, the 1943 and 1947 curricula were compared and examined as they were developed only for the institutes. The 1947 curriculum was revised taking into account the criticisms made to the 1943 curriculum. Since the 1953 curriculum was a joint program with primary teacher's training schools, it was analyzed by separating it from the other two curricula.

Comparison of the 1943-1947 Village Institutes curricula

Sufficient hours for culture, agriculture and technical courses were allocated in the institutes. These course hours were arranged as half day, full day, week and out of the ordinary conditions. It is left to the discretion of each institute to choose the appropriate one among these hour arrangements. Culture, agriculture and technical courses and the total course hour distribution of these courses are given in Tables 2, 3, and 4.

Table 2

Annual Course Hour Distribution in the Village Institutes According to the Field (MEB, 1943)

Courses	Week
Culture Courses	114
Agriculture Courses and Works	58
Technical Courses and Works	58
Five-Year Continuous Vacations	30
Total	260

Table 3

Culture Courses in the Village Institutes (MEB, 1943)

Culture Courses		
Turkish	Foreign Language	Pedagogical Knowledge: a) Sociology b) Work Education c) Child and Work Psychology d) Work Education History e) Special Teaching Methods Agricultural Business Economy and Cooperatives
History	Penmanship	
Geography	Art	
Civics	Physical Education and Folk Dance	
Math	Music	
Physics	Military	
Chemistry	Home Education and Childcare	
Nature and School		
Health		

Table 4

Agriculture and Technical Courses in the Village Institutes (MEB, 1943)

Agriculture Courses and Works	Technical Courses and Works
Field Agriculture	Village Blacksmithing (Farming, motoring)
Horticulture (Hazelnut growing, fruit growing, viticulture, vegetable growing)	Village Carpentry
Industrial Crops Agriculture	Village Construction:
Zootechnics	a) Brickwork and Tile Making
Poultry	b) Stonemasonry
Beekeeping, Sericulture	c) Limemaking
Fisheries and Aquaculture	d) Masonry and Plastering
Agricultural Arts	e) Concrete Making
	Village house and crafts for girls:
	a) Sewing-cut, embroidery
	b) Knitting and Weaving
	c) Agricultural Arts

The culture courses in the 1947 curriculum were comprised of courses with almost the same names as in the 1943 curriculum, under the name of “general knowledge courses”. The 1947 curriculum did not go into as much detail as the 1943 curriculum. “Agriculture courses and works” were offered under the name of “Farming courses and practices”. These courses were into sections as field agriculture, horticulture, zootechnics, agricultural business economics and practical works. Technical courses and works were offered under the name of "art" courses and “workshop”. These were “blacksmithing”, “carving”, “building and masonry” and “practical electricity” for boys and "laundry", "embroidery", "saw-sewing", "housekeeping", "cooking", "childcare" and "weaving" for girls. There were differences between the 1943-1947 curricula in the culture courses to be taught in each grade within five years and the course hours to be allocated to these courses in the institutes.

Table 5

Distribution of Culture Courses Hours by Grades in the 1943 -1947 Curricula (MEB, 1943; MEB, 1947a)

Courses	In the 1943 Curriculum						In the 1947 Curriculum					
	1 st Grade	2 nd Grade	3 rd Grade	4 th Grade	5 th Grade	Total	1 st Grade	2 nd Grade	3 rd Grade	4 th Grade	5 th Grade	Total
Turkish	4	3	3	3	3	736	4	4	4	4	4	920
History	2	2	1	1	1	322	2	2	1	1	1	322
Geography	2	2	1	1	-	276	2	2	1	1	1	322
Civics	-	1	1	-	-	92	-	1	1	-	-	92
Math	4	2	2	3	2	598	5	3	3	3	-	644
Physics	-	2	2	1	1	276	-	2	2	2	-	276
Chemistry	-	-	2	2	-	184	-	2	2	1	-	230
Nature	2	2	2	1	1	368	2	2	2	2	-	368
School Health	-	-	-	-	-	-	-	-	-	-	1	46
Pedagogical Knowledge	-	-	-	2	6	368	-	-	-	-	-	-

General Psychology	-	-	-	-	-	-	-	-	-	2	-	92
Child and Adolescence Psychology	-	-	-	-	-	-	-	-	-	-	1	46
Educational Sciences	-	-	-	-	-	-	-	-	-	1	1	92
General Teaching Method	-	-	-	-	-	-	-	-	-	2	-	92
Special Teaching Method and Practice	-	-	-	-	-	-	-	-	-	-	6	276
Sociology	-	-	-	-	-	-	-	-	-	-	2	92
Education History and Organization	-	-	-	-	-	-	-	-	-	-	1	46
Foreign Language*	2	2	2	2	1	414	-	-	-	-	-	-
Penmanship	2	-	-	-	-	92	1	1	1	-	-	138
Art	1	1	1	1	1	230	1	1	1	1	1	230
Business	1	1	1	1	1	230	-	-	-	1	-	46
Physical Education and Folk Dance	1	1	1	1	-	184	1	1	1	1	1	230
Music	2	2	2	2	2	460	2	2	1	2	1	368
Military	-	2	2	2	2	368	-	-	1	1	1	138
Home Education and Childcare	-	-	-	-	1	46	-	-	-	1	1	92
Agricultural Business Economy and Cooperatives***	-	-	-	-	1	46	-	-	-	-	1	46
General Culture Courses Total	22	22	22	22	22	5060	20	24	22	26	24	5244
Farming Courses and Practice	11	11	11	11	11	2530	10	8	9	6	7	1840
Art Courses and Workshop Works	11	11	11	11	11	2530	9	7	8	7	8	1794
General Total	44	44	44	44	44	10.120	39	39	39	39	39	8878

* Optional in the 1947 curriculum

** In the 1947 Curriculum, one hour each in the 4th and 5th grade was added to the main course hours of these classes.

***In the 1947 Curriculum, this course was given under the name of "Cooperatives and Cooperative Counting".

As seen in Table 5, culture courses, which were given 22 hours a week in the 1943 curriculum, were increased in the 1947 curriculum (average of 23.2 hours). While the culture courses were reduced by two hours in the 1st grade, it remained the same in the 3rd grade and increased in the other grades. There were significant changes in Farming courses and Practice between the two curricula. The course hours were reduced from one hour to four hours. The same was true for Art Courses and Workshop Works. In terms of weekly course hours, there was an 11.4% reduction in course hours in the 1947 curriculum compared to the 1943 curriculum.

In 1943, Culture courses constituted 50% of the weekly course hours in all courses, while farming and art courses accounted for an equal 25%. However, these ratios changed in 1947 and the weight of the culture courses was increased. For example, in the 4th grade, 66.6% of the courses were Culture, 15.3% were farming practices, 17.9% were technical/art courses. Ratios were similar in other classes.

Agricultural and technical courses, which were taught as 11 hours per week in all grades in the 1943 curriculum, were arranged as eight hours per week for agriculture courses and 7-8 hours per week for technical courses in the 1947 curriculum. Also, the weekly total of 44 hours in the institutes in the 1943 curriculum was reduced to 39 hours in the 1947 curriculum.

In the 1943 curriculum, the teaching of the courses was explained in detail. For almost every course, the course objectives, method and the topics to be covered in every subject were given. In this way, what they needed to do and the goals they had to achieve were clearly shown to the teachers. Necessary place and importance were given to the principles of relativity to the environment, from near to far, vitality and work rules in the selection and ordering of the courses and work topics as in the experimentation years. Hours were 45 minutes, and the recess breaks were 15 minutes. However, the course could last two hours depend on the attractiveness of the subject.

In the 1947 program, the teaching and objectives of the courses were also provided. The subject headings of the courses were determined according to grades. The education principles taken into account in the 1943 curriculum remained valid for the 1947 curriculum as well.

1953 Joint Program of Teacher's Training Schools and Village Institutes

The Ministry of Education developed a common curriculum for the Village Institutes and Primary Teacher's Training Schools in 1953. This curriculum was different from the 1943 and 1947 curricula that were developed before, in terms of both content and purposes. First, the goal of this curricula was not to teach students the content by learning by doing. The students tried to learn the information in the classroom environment, not in the work. The course hours and contents also differed in this program. In addition, in this curriculum, the course distributions were organized as Type A for boys sections of the Primary Teacher's Training Schools and Village Institutes (boys with 6 grades), Type B for girls sections of the Village Institutes, Type C for City Boys' Teacher's Training Schools and City Girls' Teacher's Training Schools, Type D1 for Istanbul Teacher's Training School Music Branch, and Type D2 for Istanbul Teacher's Training School Art Branch. An example curriculum for Type A including the Village Institutes Curriculum is presented in Table 6. Furthermore, the 5-year education in the Village Institutes was increased to 6 years.

Table 6

Joint Teacher's Training Schools and Village Institutes Course Distribution Schedule-Type A Village Institutes Boys with 6th Grades (MEB, 1953:31)

Courses		1 st Grade	2 nd Grade	3 rd Grade	4 th Grade	5 th Grade	6 th Grade
Vocational Courses	Introduction to Psychology	-	-	-	2	-	-
	Educational Psychology	-	-	-	-	2	3

	Teaching Method and Practice	-	-	-	-	2	6
	Educational Sociology	-	-	-	-	1	2
	Organization and Management	-	-	-	-	-	1
	Seminar Studies	-	-	-	-	1	2
Turkish Language and Literature	Reading	3	2	2	1	1	-
	Grammar	1	1	1	1	1	-
	Composition	1	1	1	1	1	1
	Turkish Literature History	-	-	-	1	1	-
	Children's Literature	-	-	-	-	-	-
Social Studies	History-Geography-Civics	4	4	4	-	-	-
	History	-	-	-	2	2	1.5
	Geography	-	-	-	1	1	1.5
Nature and Science	Nature and Science	3	4	5	-	-	-
	Physics	-	-	-	2	2	-
	Chemistry	-	-	-	3	-	-
	Biology and Health Sciences	-	-	-	-	2	2
	Math	4	4	4	4	3	-
National Defense	National Defense	-	-	-	1	1	1
Religion	Religion	-	-	-	1	1	-
Physical Education	Physical Education	2	2	2	2	2	2
Fine Arts	Music	2	2	2	2	2	2
	Art and Penmanship	3	3	3	2	2	2
	Business	3	4	4	3	3	3
Farming	Farming	4	4	4	4	3	3
	Free Studies	3	3	3	3	3	3
	General Total	33	34	35	36	37	37

As seen in Table 6, the total course hours in the 1953 curriculum were reduced again compared to the 1943 and 1947 curricula. Weekly course hours varied between 33 and 36 hours depending on the courses. Another striking difference in this curriculum is that farming and work hours were considerably reduced. History, geography and civics courses were combined in the first three years of this curriculum under Social Studies, while they were offered only as history and geography in the 4th, 5th, and 6th grades.

The course distribution schedule developed for the Type B Village Institutes Girls with 6 Grades was the same as Type A. Only Business courses were arranged as Work and Home Education and the hours of the course were increased.

In the course distribution schedule for the City Girls and Boys Teacher's Training Schools (Type C), the first three grades were not included and a weekly 35 hour schedule including the same courses as the A-type lesson distribution schedule was made starting from the 4th grade. Another difference of this curriculum is that there was no "business" course.

Teaching Culture Courses in Village Institutes

In line with the positivist-progressive philosophy and taking into account the aims of national education stated above, culture, agriculture and technical courses were offered in the Village Institutes that aimed to provide education based on “education in work, education for work, education with work” principle. Culture courses were mathematics, physics, chemistry, biology, history, geography, civics, sociology, nature and school health, foreign language, penmanship, art, physical education and folk dance, music, military, home education and childcare, agricultural business economy and cooperatives. As mentioned above, 50% of the curriculum in the Village Institutes was made up of the culture course. The main purpose behind these courses was the same educational principle. Teaching culture courses in contact with the work life, environment and various activities in the institutes was given great importance (Altunya, 2004: 99). As a matter of fact, the student putting out lime in the garden while conducting experiment in chemistry and the student using the measurements made in geometry on the foundation while construction makes the application of this experiment for practical life and can be given as examples to the applying the experiment and the measurement in daily life.

The teaching of the culture courses and the language, history, geography and civics courses included in these courses is of great importance for the newly established Republic of Türkiye because, as in all states, the Republic of Türkiye also wanted to convey its ideology and culture at every stage of education and to identify the society according to the requirements of the new management style by "spreading its ideological symbols, signs and language to the society through education". One of the main goals was to instill national consciousness in individuals through compulsory education, which was carried out according to the curricula developed centrally. For this reason, language, history, geography and civics formed the basis of the curriculum in compulsory education. In this way, they aimed to give the "homeland" and "historical unity" ideas to individuals who they wanted to transform into citizens (Şimşek et al., 2012, 2813,2814). Thus, the importance of the education given to Village Institute teachers who were trained to educate approximately 75% of the Turkish society increased. Based on this idea, effective teaching of the history and civics courses in educational institutions of the Republic period was of great importance. “National history” and “revolution history” also became an area of special importance in order to make students resistant to negative spiritual effects and to develop national consciousness (Koç, 2013: 259-260).

Among the culture courses, history and civics courses had a great role in realizing the main goals of national education, creating a national consciousness, and disseminating the principles and reforms of the newly established republic to the public. For this reason, the methods and techniques used in other courses were also followed in the teaching of the history and civics courses in the curriculum. The aim was to provide a more effective and permanent education (Koryürek, 1991).

While giving the culture lessons in the Village Institutes, some difficulties were experienced especially during the establishment period. Since the buildings where education will be given in the institutes were not ready yet, priority was given to living quarters. Each institute had given priority to construct its buildings with its students because many institutes (Akçadağ, Pular, etc.) were founded in tents. The necessity to prioritize to the buildings caused a significant disruption in the culture courses during the foundation years. Once the institute buildings began to and the needs for teachers and qualified instructors were met, the institutes returned to the education processes appropriate for their programs. As a matter of fact, Emin Soysal claimed in his parliamentary speech dated 24.12.1946 that the students who graduated in the first two years did not take mathematics courses and that some courses could not be held because there were no teachers (TBMM ZC, 24.12.1946).

Textbook were not published for the courses to be given in the Village Institutes. Until 1947, the textbooks used in other middle schools, high schools and teacher's training schools that aligned with the curriculum were selected and used in the Village Institutes. The name list of the textbooks to be taught in the Village Institutes since the 1947-1948 academic year was included in the Journal of Announcements. In this period, the textbooks were also chosen from the books taught in other middle schools, high schools and teacher's training schools of that period. Of course, the important thing for institutes was to plan how the information in these textbooks in the most effective and permanent way, rather than the textbooks themselves.

The examination of the Journal of Announcements published from 1943 to 1954 shows that the textbooks used in the institutes were almost the same, especially in terms of culture lessons. Table 7 shows the textbooks used for culture courses taught in the Village Institutes and other educational institutions in the 1947-1948 academic year.

Table 7

Culture Course Textbooks for the 1947-48 Academic Year (1st Grade Example)

	Textbook	Authors	Institution Taught
Turkish	Turkish I Grammar I	Belir Göğüş/Kemal Demiray H. Onan, A. Başman, M.S. Sander, T.N. Gencan	Middle School 1 st Grade, Village Institutes 1 st Grade
HISTORY	History for Middle School I	Faik Reşit Unat	
Geography	Geography Business Atlas Geography I Applied Geography Lessons Geography Notebook No:1-7	F. Sabri Duran H. Sadi Selen F.S. Duran	
NATURE	Nature I	Komisyon	
Math	Math Courses I Math Exercise Book I	Komisyon İ. Öztopçu, M. Gültekin	
Music	Solfeggio lessons Musical Alphabet Middle School Music Book	M. Sadi Eğemen M. Ataman F. İlmi Atrek	

(MEB, 1947b: 60-73)

History and civics courses, which were among the culture courses in the Village Institutes, were carried out in two stages. These lessons were taught theoretically during class hours and were practiced through field trips, activities at the institute (meteorology station, student elections, etc.), visits to historical sites in the immediate vicinity, interviews with historical witnesses, and activities in the students' own villages (preparing a village file, interviewing village elders on historical issues, etc.) (Kepenek, 2001: Koryürek, 1991). The activities for the practice of each course were carried out

in the field to the maximum extent. Students had to work in their villages even during the annual vacation period of 45 days. They collected these works they did in their villages, especially for history, geography and sociology courses, in the Village File.

Conclusion

Village Institutes were educational institutions designed and implemented to meet the special needs of the period in which they were founded. The inclusion of agriculture and technical courses in addition to culture courses in the institute curricula supports this idea. In fact, these curricula developed for that institutes would reveal their main difference at the level of application because especially the culture courses were similar to a large extent to the curricula of other schools.

Healthy and fit village children who had completed full-term (five years) in village schools and who were under the age of 18 were selected and enrolled to the Village Institutes, pursuant to Article 3 of Law No. 3803. For this reason, education in the Village Institutes starts at the middle school level and lasts for five years. In Table 7, 1st grade textbooks of the Village Institutes, which correspond with the middle school stage, are given. The textbooks were almost the same as the ones taught in middle schools at that time (small differences were seen in the supplementary books). This similarity of the institutes at the course and resource level differs in the teaching process of the courses. As a matter of fact, Tekben (1980: 62) states that courses at the institutes were not given with the methods of the old schools, and that the subject, plan, methods and tools of the courses were prepared and implemented with the cooperation of students and teachers. In addition, he emphasizes that the information obtained in the lessons was through observation, examination, research and work, and that students were learning the subjects themselves under the guidance of the teacher.

The main reason why more emphasis was placed on culture courses in the Village Institutes curricula in 1947 compared to 1943 was the effect of the criticisms about the Village Institutes that they did not attach sufficient importance to the culture courses. In particular, the fact that all of the institute buildings were built by students and teachers, as well as other construction works of the institute (supplying water to the institute, establishment of power plants, etc.) were carried out by the students led to the intensification of criticism that the culture courses were interrupted for these reasons. As a matter of fact, the American educator K.W. Wofford's report supported these criticisms. The report recommended that institute students be freed from their applied work in agriculture and workshop classes, such activities be reduced, and simple tools that would be only used in lessons be made (Wofford, 1952: 108). In the 1947 meeting held for the re-development of the curricula of the institutes, there were those who argued that one square meter of plaster could be used to learn the plastering craft, and any more than that would be just unnecessary fatigue. Authorized professionals also believed that that digging, hoeing and plowing in agriculture will be a laborer's job, and that it would be unnecessary to give more time to such works. In line with these beliefs, the necessity and meaning of vocational and technical agricultural education in the Village Institutes was eliminated with the Law No. 5129 (Kirby, 2010: 482). The reflections of these ideas can be seen in the 1947 and 1953 curricula.

As it can be understood from the information above, in the 1943 and 1947 programs, subjects such as how the courses would be taught in the institutes, which principles would be taken into account, and the distribution of the course topics according to the grade were given in detail. Thus, a unity was achieved in the general coursework in the institutes (Maarif Vekilliği, 1943; MEB, 1947). Although the 1943 and 1947 curricula clarified the principles of the courses to a great extent, there were many debates regarding this process. In particular, there was much debate in the parliament about the agricultural and technical courses in the institutes. Trabzon MP Mustafa Reşit Tarakçıoğlu criticized the teaching of technical and agricultural courses in the institutes with the following words: "... There will be blacksmiths, no sir! Everywhere in the world, a man called a teacher dictates and teaches. ... We will get only one thing from them. They should educate peasant children well and teach them their nationality, teach them our national history, teach them their language. This should be the character of the village institutes." Stating that the physiology and psychology of the students studying at the Village Institutes were not suitable for vocational training, Tarakçıoğlu stated that agriculture and technical courses (blacksmithing, carpentry, etc.) were very difficult fields for students. As a matter of fact, İsmail Hakkı Baltacıoğlu also made statements in support of this view. In the same session, Nurettin Ünen stated that the program of the Village Institutes should be completely revised and more competent teachers should be appointed to the Village Institutes. Emin Soysal, on the other hand, expressed the opinion that the principle of work training was applied in the form of manual labor and in a non-pedagogical sense (TBMM ZC, 24.12.1946). A similar debate took place at the III National Education Council, where it was argued that it was not necessary or possible for institute students to be adequately trained in both culture and agriculture and technical fields (Kepenek, 2001). One of the debates in the parliamentary sessions was the insufficiency of staff to teach agricultural and technical courses in the institutes. Reşat Şemsettin Sırer, the then Minister of National Education, stated that necessary work was being carried out to overcome this deficiency (TBMM ZC, 29.08.1947). In the 29.08.1947 parliamentary session, R.Ş. Sırer also stated that a commission was formed based on the experiences gained and that this commission started to prepare a new Village Institutes Program in line with the needs. He also announced that new textbooks would be prepared in the relevant fields within the scope of this new curriculum (TBMM ZC, 29.08.1947). While there were discussions about changing the programs of the institutes and the fact that the technical and agricultural courses offered in these institutions were too heavy for children, official records show that İsmail Hakkı Tonguç, the founder of the institutes, and Hasan Ali Yücel, the Minister of National Education at the time of their establishment, were not involved in these discussions. The reason for this is that İsmail Hakkı Tonguç and Hasan Ali Yücel left office in 1946. However, at the III National Education Council, Tonguç, while still in office, explained the process to be followed at the Higher Village Institute in order to train teachers for the institutes and stated that this deficiency would be overcome in a short time for both culture, agriculture and technical courses (MEB, 1943).

Comparing the 1943 and 1947 programs, Gedikoğlu (1971) states that the way agricultural courses were handled and named in the two programs revealed a difference of opinion, although there was no major difference in form except for the decrease in technical and agricultural courses. According to him, in the 1943 program, lecture, work, theory and practice were intertwined, while in the 1947 program, theoretical knowledge gained weight and lecture and work were handled separately from each other. While in the 1943 curriculum, students in technical courses were divided into fields

in which they were better after the first grade and specialized in that field, this practice was terminated in the 1947 curriculum and male students participated in all technical courses from the first grade to the last grade (MEB, 1947) Gedikoğlu (1971) stated that "students will acquire knowledge in all branches of art piece by piece, but they will not be able to deepen and do serious and planned work" and that the 1947 curriculum departed from the principle of work education, technical courses shifted from work to theory and a non-productive attitude was adopted. For this reason, the 1943 curriculum is accepted as the program that reflects the basic functioning of the institutes.

In the 1953 program, agricultural and work hours were considerably reduced. History, geography and civics courses were also combined in the first three years of this curriculum under social studies, while in the 4th, 5th, and 6th grades they were given only as history and geography. These changes made in the 1953 curriculum largely coincide with the views of the American educator Wofford (1952) given in his report on village primary schools. In his report, Wofford suggested that the first three grades should include preparatory classes and that the course hours should be reduced in these classes and that history, geography and civics courses should be given under the name of social studies (p. 104,105). The examination of the 1953 curriculum shows that the curriculum had a significant departure from the Village Institute education approach. For this reason, it would not be wrong to suggest that the Village Institutes did not have any practical application area, even if not officially, after this curriculum. As a matter of fact, in the parliamentary debates held until 1947, discussions on the improvement of the Village Institutes intensified. After 1947, especially with the intensification of allegations of communist propaganda, the view that these institutions should be transformed and eventually merged with other teacher training schools was intensely voiced. Especially from 1951 onwards, the opinions presented were in favor of restructuring the Village Institutes as other teacher training schools. In addition, there were many discussions and solution proposals in this period about the inadequacy of the teachers graduated from the Village Institutes and the need for in-service training. However, as of 1951, it is seen that the issue of transformation rather than correction was seriously discussed. For this reason, it would not be realistic to say that the curricula, which were implemented as a draft in 1952 and came into force in 1953, fully reflected the Village Institutes. As a matter of fact, Tekirdağ MP Zeki Erataman, who directly expressed his opinion on the closure of the institutes as of 1951, stated that he wanted the institutes to be liquidated as soon as possible and teacher schools to be increased. İlhan Dizdar (Sivas) stated that "The Village Institutes, which inculcated the idea of class and caste, materialism and determinism in the Turkish peasantry, were tried to be matured under the mask of national education". Based on this idea, he expressed the opinion that the institutes should be merged with teacher training schools. At the same day's meeting, Minister of National Education Tevfik İleri stated that "we regret that many of our precious children were wasted" in the institutes and signaled that the institutes would be closed (TBMM ZC, 25.02.1951).

When the examined curricula are evaluated in general, it be argued that the 1943 curriculum is the curriculum that served the main purposes and principles of the Village Institutes the most. The fact that this curriculum was shaped after about three years of experience (between 1943 and 1943) is the reason behind this result. As a matter of fact, the proportional distribution of culture courses, technical courses and agriculture courses, and the fact that these courses were associated with each

other in practice in the process helped to train well-equipped teachers in every field, which was the main goal of the Village Institutes. As a matter of fact, Tongu (1998) stated that education that is not based on scientific principles and the realities of the country will be shaped in line with personal wishes and explained that the teacher training institutions established at the time of the establishment of the republic could not fully achieve success because they were not based on realities. He stated that students could not enter the school's laboratories; they learned about lime, iron, cement and their properties from books, but they could not go to the construction site next to the school to observe and apply them and explained that teaching was always incomplete for this reason. Tongu's view constitutes the intellectual foundations of the work principle applied in the Village Institutes. For this reason, it is thought that an institute in which work is not learned on the job would not reflect the system that was tried to be created.

Tongu (2008) states that education in the village cannot be successful only with the education to be given to children. Because for the development of the village, he emphasized the importance of raising personnel who would be effective in educating the family, guiding them and influencing the villagers. When Article 10 of the Law on the Organization of Village Schools and Institutes dated 1942, which supports Tongu's idea, the duties of village instructors and teachers are discussed under two headings. The first of these covered the works related to the school and courses, while the second one was about educating the village people. It was expected that the teacher, who would train primary school students in the education and training process, would also lead the villagers at other times and fulfill the duties of raising the national culture of the village people and improve the economic life of the village (Maarif Vekaleti, 1942). The realization of these goals by the teacher was possible by structuring his/her own education process in accordance with this goal. For this reason, the 1943 curriculum is considered important in terms of the basic functioning of the Village Institutes.

As a result, the study revealed the curricula changes in the Village Institutes during the process and evaluations were made. In line with these evaluations, it is believed that it is important to compare these programs with today's curricula. Examining these educational institutions, which actively continued their activities for 14 years in Trkiye and whose influence has been recognized by many educators (John Dewey, and others) by considering all aspects and adding new information to the history of education are also considered important in terms of guiding today's education system.

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