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**The preparation of elementary teachers during the early years of
the Turkish Republic**

Yilmaz, Ali, Ed.D.

Lehigh University, 1994

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The Preparation of Elementary Teachers
During the Early Years of the Turkish Republic

by

Ali Yilmaz

Presented to the Graduate and Research Committee
of Lehigh University
in Candidacy for the Degree of
Doctor of Education
in
Foundations of Education

Lehigh University

May 1994

Approved and recommended for acceptance as a
dissertation in partial fulfillment of the requirements for
the degree of Doctor of Education.

Robert L. Leight

Dr. Robert L. Leight
Dissertation Director

May 18, 1994

Accepted Date

Committee Members:

Robert L. Leight

Dr. Robert L. Leight
Committee Chair

Warren R. Heydenberk

Dr. Warren R. Heydenberk
Committee Member

Herbert Rubenstein

Dr. Herbert Rubenstein
Committee Member

F. Erdogan

Dr. Fazil Erdogan
Committee Member

Acknowledgements

I would like to thank, first and foremost, Dr. Robert L. Leight, my adviser who has given special attention to this study. I value his professional help and enthusiasm throughout the study. Sincere appreciation is also extended to Dr. Herbert Rubenstein for providing guidance and encouragement. Many thanks go to Dr. Fazil Erdogan and Dr. Warren R. Heydenberk for their valuable comments and criticisms. Thanks also go to Dr. Ingrid H. Parson who was kind enough to edit the manuscript and served as the outside reader for the oral defense of the dissertation.

I should like to acknowledge the benefit of helpful information from Mr. Cavit Binbasioglu and Mr. Veysel Uysal with whom I interviewed during the Summer of 1991.

A special word of thanks is due to my beloved wife, Hanife, for her constant encouragement and patience. Last but certainly not least, my three loving children, Nejla, Sinan and Enes Ammar for allowing so much time to be deprived from them while daddy has to work.

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ABSTRACT

This study analyzed the development of elementary teacher training during the late Ottoman era and establishment years of the Turkish Republic. Historical and political aspects of the elementary teacher training institutions, including the Village Institutes movement were considered as the focus of the study. Three attitudes, Westernism, Islamic-traditionalism, and nationalism were analyzed as ideas influencing the reform movements during the late Ottoman era. The influence of the Kemalist ideology on teacher education institutions was investigated. The influence of Professor John Dewey of Columbia University on the educational system of Turkey in general and teacher education in particular was considered.

After the proclamation of the new republic in 1923, the illiteracy rate among the Turkish people was very high. It reached 98 percent in rural Turkey. As the founder of the country, Mustafa Kemal saw a close relationship between economic development and education. He emphasized education as the driving force for modernization and perceived teachers as the agents of the intended reforms to the masses. In order to solve the rural illiteracy problem and to extend the Kemalist revolution to the villages and in accordance with Dewey's recommendations, rural normal schools, (the Village Institutes) were established in the

early years of the republic. They were successful as a total of 17,000 village young men and women were educated in these institutions to be village teachers. After democratization as evidenced by multi-parties after 1950, these schools were abandoned, mostly because of politics, and integrated with the normal schools.

In 1974, an attempt was made to provide for a two-year higher education training program for elementary teachers. After 1982, a four-year university based program was instituted in the Universities.

Chapter I

INTRODUCTION

A- Introduction

The preparation of teachers remains central to a country's well-being. In their distinguished study, Arthur W. Combs and others (1974) write that "some improvements in education can be brought about by spending more money, by building better schools, and by introducing new courses of study, new standards, or new equipments. But really important changes will come about only as teachers change". (p.1). Those in education have known this reality since the seventeenth century, but, at least in Turkey's case, those in power did not.

This study deals with elementary teacher education in Turkey during the early years of the republican regime, including analysis of the historical political aspects of organizations and institutions of elementary teacher education.

B- The Research Problem

The ideology, or ideologies that one country chooses to follow influence not only its political, social, and economic spheres, but also its educational one. The dominant

ideology in one country, in one way or another, determines almost all of the educational policies and practices which that country proposes to implement. These ideological influences vary from country to country. In countries where there is a centralized educational system, as is the case in Turkey, the official ideologies find more suitable conditions to influence the direction of education. These ideologies enter into educational policies, curricula, textbooks, and even into classrooms. Indeed, in such a country, even teacher education is also subject to these influences. Whether these official ideologies find enough supporters from the public or not, they survive until the power structure of that country changes.

It is impossible to consider teacher education on a foundation different from the one which is created, shaped, and controlled by the dominant ideologies of a country. Teachers always make a difference by carrying these ideologies to the masses and to young generations who are those who will provide a future for these ideologies. Therefore, it can be easily said that teachers and their education are always subject to an ideological orientation. Whether it is desirable or not, teachers are the carriers of these ideologies. They are mediators between those who produce these ideologies and the future generations.

The education which a nation provides for its teachers

is integrally related to the nature of its society and the functions and responsibilities that the society assigns to its schools. The policy makers know very well that the beliefs and practices in the classrooms are central to the culture, politics, and economy of a country. Programs of teacher education, like the systems of education they serve, therefore, can rarely be imported; instead, they are indigenous to the cultures they represent. It can be concluded that, any cultural revolution is the ideological reflection of the political and economic revolutions and must be at their service.

No case can be more appropriate than Turkey's to illustrate the influence of dominant ideology on teacher education. Since the early years of the republic, teachers have been seen as the builders and carriers of the official ideology (Kemalism). In other words, teacher education institutions and programs were connected closely with the six principles of reform constituting the basis for the Kemalist ideology which was developed between 1921 and 1923. A long series of attempts has been made in Turkey to bring about universal education and to develop a teaching force large enough and good enough to achieve the goal of establishment of the Kemalist principles. These Kemalist Principles will be discussed separately and in detail later.

The teacher training institutions of Turkey and their

programs have been considered as an arena of the dominant ideologies since the formative years of the republic. This research is an analysis of the development of elementary teacher training during the early period of the Turkish Republic. The study mainly examines the historical and political aspects of how elementary teacher preparation evolved during the formative years of Turkey. Because of their importance in establishing the Kemalist principles, the focus is on the **Turkish Village Institutes** which were established in 1937 to train the village teachers who served as agents of change in the villages during the early years of the republic. Their origins, foundations, political orientations, and ideological implications are discussed in detail. In other words, it is described how the Village Institutes were created, which ideologies or theories were effective in their establishments, how they were organized and functioned, and what were the reasons and results of this movement partly built on the precedent of the urban normal schools. In addition, the present teacher preparation programs and organizations are briefly examined. Key political, economic, social and educational factors affecting teacher education against a historical background are also investigated.

C- Research Questions and Related Sub-questions

From a historical perspective, the field of teacher preparation in Turkey needs to be researched and examined to achieve an appropriate linkage with the effectiveness of the whole educational system. Moreover, a historical study of issues and problems of teacher education provides a good perspective on the present situation. The research questions and related sub-questions for this study are:

1- What were the social, economic and political conditions of the country during the late Ottoman Era that affected education in general and teacher education in particular?

1.1- What kind of educational institutions existed during the late years of the Empire? What were the educational conditions of the country?

1.2- What kind of educational reforms were attempted and in what aspects were the attempted reforms related to elementary teacher preparation?

2- What were the social, economic, and political conditions which influenced the elementary teacher preparation programs of Turkey during the early years of the republican regime?

2.1- What was the economic situation of the country right after the collapse of the Ottoman Empire?

2.2- What were the educational conditions of the whole country in general, and the village people in particular?

2.3- How the economic and social conditions of the country effected education of the villagers?

- 3- How did elementary teacher preparation evolve in Turkey during the early years of the republic?**
- 3.1- What kind of social, economical, and political reforms were taking place right after the establishment of the republican regime?
- 3.2- How did these reforms affect the elementary teacher preparation programs?
- 3.3- What roles were given to the teachers during the establishment of the new regime?
- 4- How should the Village Institute Movement of Turkey, as a model of elementary teacher preparation program, be evaluated?**
- 4.1- What was the main philosophy under the establishment of the Village Institutes?
- 4.2- What social, economic and political conditions made necessary the establishment of the new type of elementary teacher preparation institutions?
- 4.3- What were the early criticisms of the Village Institutes?
- 5- What were/are the effect, if any, of John Dewey's recommendations on teacher preparation programs in general, and on the Village Institute movement in particular?**
- 5.1- What educational recommendations were made by John Dewey, and in what aspects were these recommendations related with the elementary teacher preparation programs, and institutions?
- 5.2- Have John Dewey's recommendations affected the Turkish educational system in general, and the teacher preparation programs in particular?
- 6- What were/are some major approaches in elementary teacher preparation institutions and programs in Turkey?**

- 6.1- What type of teacher preparation programs were in use before the establishment of the Village Institutes?
- 6.2- What kind of educational institutions were established after the abolishment of the Village Institutes Movement?
- 6.3- What are the current situations of elementary teacher preparation programs and institutions?

D- Definitions of the Terms

Formative years: The years between 1919, in which the war of Independence had started, and 1946, which was the end of one-party regime.

Higher medreses: The term higher medreses is used for the Ottoman higher education institutions under the control of religious authority.

Medreses: Religiously oriented secondary education institutions during the Ottoman Empire.

Mektebs: The elementary schools based on religious education during the Ottoman time.

Sibyan schools: Interchangeable used with the word "mektebs".

The Ministry: In this study, the word "Ministry" is used for the Ministry of National Education of Turkey.

Village: The term, village, is used for the rural settlements of the Republic of Turkey.

Village Institutes: Teacher training institutions which were used to prepare the village elementary school teachers between the years 1937-1950.

E- Limitations of the Study

Although the problem under investigation in this study is really a huge one, there are many limitations that the present study has. There is no doubt that the preparation of teachers has many facets. The first limitation of the present study is that it deals only with the preparation of the elementary teachers during the early years of the Turkish Republic. Even though the late Ottoman era is included in the boundaries of the study, the focus is on the formative years of the republic, from the convening of the Grand National Assembly in Ankara in 1920 to early 1950's. The programs and institutions for preparing secondary, vocational-technical, and higher education teachers are not included in the present study.

Chapter II

REVIEW OF RELEVANT RESEARCH AND THEORY

A- Introduction

This chapter analyzes and reviews the related research and theory. General characteristics of the Ottoman Empire and its brief history of education were investigated. Attention was given to the late Ottoman period and educational institutions during that era. The attempted reforms and their effects on the educational institutions, and the educational institutions' effect of these reform movement is investigated. Educational events during "Tanzimat", "Mesrutiyets" and "Young Turks" periods were examined. Economic, social, political, cultural as well as educational conditions of the War years also are investigated. The collapse of the Ottoman Empire and the establishment of the new Turkish state, the possible effects of Turkish teachers on the effectiveness of the Turkish revolution were discussed. Information on general educational conditions of the country were analyzed. Available sources on the Turkish educational system in general and teacher education in particular were collected and analyzed in this chapter.

B- Education During the Ottoman Empire:

In order to understand modern Turkey better, one should have some basic knowledge about the Ottoman Empire which was founded in 1299 as an Islamic state in Anatolia. In the hundred years or so between the conquest of Constantinople in 1453 and the death of Suleiman the Magnificent in 1566, it reached its highest glory (Kazamias, 1966).

Here we will highlight the educational institutions, practices and traditions of the Ottoman Empire for the sake of better understanding the educational concepts, policies and institutions of the early years of modern Turkey.

Firmly ensconced on three continents (Europe, Asia, and Africa) the early sultans developed a governmental system with an unusual power structure by making education an important criterion for selection, social advancement and occupational placement. Educational services for the highest ruling administrators (kapi kullari) were partly provided by the Palace School (Enderun Mektebi) which was primarily a secular institution under the control of the state. The primary purpose of that unique school was to train the ablest children for leadership positions either in the state or in the military organizations. Selection at all stages before entering the school, and while in school, was done by highly trained officials (Akkutay, 1980).

Regarding mass education, Kazamias (1966), pointed out

that:

The responsibility of providing an education for the people was left to private initiative and to religious agencies in the society. In addition, Ottoman society being Islamic, assigned major roles to religious functionaries in education, government, and the administration of justice. Ottoman Islam provided a popular education for the masses and a more specialized education for various members of the religious hierarchy, interpreters of the shariat, and prospective teachers of the Empire. (p. 31)

Basgoz and Wilson (1968) wrote that "there was no nationally devised system of school districts or any established method of supervision. The schools existed in considerable number, however, in the larger cities, and fairly extensively in the smaller communities". (p. 2).

As pointed out by Suleyman (1934), public education during the imperial era can be divided into three epoches:

- a. **The Scholastic period**, beginning from the foundation of the Empire moved slowly towards a period of reform which is called "Tanzimat" in Turkish history.
- b. **The Period of Tanzimat, or Reform**, progressed towards the period of the Turkish Constitution, which is named "Mesrutiyet".
- c. **The Period of Constitution, or Mesrutiyet**, continued until the proclamation of the Turkish Republic in 1923.

The scholastic period in the Ottoman education lasted from the thirteenth century to the beginning of the nineteenth. After the settlement of the Ottoman Turks in Asia Minor and after the formation of an independent state in that section, the Ottomans, acting upon the example of the Seljuc Turks, introduced the Persian educational system of "medreses," the universities of that time, and primary schools, "mektebs", or sibyan schools. Usually located around the mosques, and available in most places for any parent who wanted his child to profit by it, the public schools, namely "mektebs" were free but not compulsory and not available to all children. The children could begin at these schools at the age of five or six. In mektebs, the instruction was essentially limited to teaching and learning the Kor'an, and the fundamentals of the established religion, Islam. The curriculum was under absolute control of the religious authority.

These public education organizations were the only institutions for providing popular education, and they operated as a function of the religious institutions. Popular education in Ottoman society was not a function of the state. In other words, the state did not have any responsibility for providing popular education. Mektebs or sibyan schools were not nationwide. They were developed under the individual patronage of a wealthy philanthropist

who established an endowment for the support of the school (Basgoz & Wilson, 1968). Those founders of the sibyan schools were free to hire and fire the teachers for the schools and able to determine the amount of salary paid to the teachers. However, the founders of the schools could not interfere with the type of instruction. As was mentioned above, the curriculum was under the control of the religious authorities.

Mostly the urban population had opportunities to have these very limited educational services. In fact, the greater part of the rural population had never been subjected even to these very limited educational services of the Ottoman-Islamic system. These schools were co-educational, in general, although there were separate schools for boys and girls in the larger cities.

The basic objective of the sibyan schools was Islamic religious instruction. The basic knowledge of principal prayers and skills for the Koran recitation were the main classroom activities. Very little writing activities were performed but consisted of copying chosen Arabic texts in an elegant style. Most of the instructional time was allocated for reading and memorizing the Koran in Arabic.

Regarding the preparation of the teachers to the mektebs, Basgoz and Wilson (1968) wrote the following:

The teacher in a primary school was in theory a

graduate of the secondary-level medrese. Indeed, Fatih Sultan Mehmet (1451-1481) established the separate courses in the medrese for prospective teachers, and made the completion of these courses a requirement for anyone who wished to teach in the elementary schools. This requirement was never enforced, for at no time were all the sibyan schools staffed by fully-trained medrese graduates. A pupil, having completed the first lessons in a medrese might be given permission by his teacher to teach in a sibyan school. Islamic priests, imams, who could read and write, and older villagers who knew the Koran and prayers also served as teachers. The natural result of the lowering of the teaching requirements was the existence of many teachers within the system who could neither read nor write.

The teacher was rarely an outsider, nor was teaching his only responsibility. He was intimately involved in the life of the community. He was a leader of prayers at the mosque, presiding at the ceremonies of marriage, birth and death, and serving under Seriat laws as an arbitrator of village dispute. He shared in the economic life of the village, usually farming his own plot of ground. Where there were no governmental regulations, the teacher decided when the school term began and ended, and how the daily schedule was to be arranged. These decisions were closely related to the economic needs and cycles of the community. Some schools were open only during the morning hours so that the boys could help their fathers with the chores in the afternoon. (p. 3-4)

Above the mektebs were the medreses, and at the top, the higher medreses or law schools, which were more of university rank (Kazamias, 1966). The first Ottoman medreses were opened just a few years after the establishment of the Empire, and reached the peak of their development during the sixteenth and seventeenth centuries. These educational institutions played a very important role in the educational

history of the Ottoman Empire, and maintained their importance down to the birth of the Republic. They disappeared from the historical scene with the establishment of the Turkish Republic.

The medreses were the most influential and most distinctive educational institutions for providing advanced religious instruction. They were also located around mosques, free of charge, and not compulsory. Students to the medreses were chosen from all classes of society on the basis of their ability. Room, board, free food and a small amount of pocket money were provided to the students during the school terms.

Regarding to the curriculum, Basgoz and Wilson (1968) wrote the following:

Traditionally the greatest part of the curriculum was devoted to Islamic studies. It comprised the Koran, Arabic grammar and syntax, logic jurisprudence based on Islamic law, theology, the religious traditions and religious commentary. In addition, such sciences as medicine, astronomy and mathematics were included in the medreses programs, particularly in their earlier and freer periods. (p.10).

The teachers for the mektebs, and even for the Palace School, and all the scholars of the society were trained by the medreses and the higher medreses. Moreover, the Seyh-ul Islam as chief justice, the kadis and muftus who dispensed justice in the cities and towns, the learned men and

writers, all came from the same educational institutions.

It would, however, be a mistake to limit a description of education to the mektebs and medreses, unless one meant formal education in the strictest meaning of the term. There were many other educational activities carried on outside the schools, in informal educative agencies.

As pointed out by Suleyman (1934), during the first quarter of the eighteenth hundreds, there were several attempts to modernize all social institutions, including educational ones. The modernization movement during the eighteenth and nineteenth centuries was largely founded on the development and expansion of education which, particularly during the reign of Mahmut II (1808-1839), was regarded as the basis for social change and economic growth (Binay, 1992). Several attempts to reorganize the medreses failed in the first quarter of the eighteenth hundreds. In 1824 an edict was proclaimed by which elementary education was considered a function of the state and made compulsory for all children. These new trends were impeded in their progress by internal conflicts, by powerful reactionary forces, and by foreign invasions (Suleyman, 1934, p. 6).

When Mahmut II replaced the Janissary Corps with a new type of army in 1826, his act created a need for schools capable of teaching military science, engineering, and medicine (Stone, 1973). In 1827, a medical school was opened

in Istanbul to train doctors for the new army. In 1831, the Imperial Music School (Mekteb-i Mizika-i Humayun) was opened to provide the new army with drummers and trumpeters, and, in 1834, the school of Military Sciences (Mekteb-i Ulum-i Harbiye) was opened to train the officer corps (Binay, 1992). All of these schools were created as a result of the military crises threatening the Empire. The establishment of these military schools not only added a new group of institutions to the Empire's educational system, but also provided a stimulating influence on educational thinking in general (Basgoz & Wilson, 1968). Most significantly, these changes in the higher levels required much more primary preparation than was provided in the mektebs. Therefore, the government attempted to establish a new school system, and opened the new schools, rustiyes, far from the control of religious authority, in 1839.

By the mid-eighteen hundreds, there were serious efforts for progress in the field of public education. It was believed that, in the absence of education, no society could establish either a sound civil service or a viable economic and social infrastructure. In spirit and aim, public education was to become westernized and to be democratic in forms and ideals. Elementary education was again proclaimed obligatory and free for everybody. A system of secondary education was also established and attendance

at these schools was made compulsory. In addition to the modern military schools, the new Civilian Schools were opened to educate new personnel in modern methods for the civilian bureaucracy and governmental offices. During the last sixty years of the nineteenth century, many new institutions for teaching modern techniques, and later modern sciences, were established independently of the traditional and religious educational authorities (Berkes, 1960). This was a significant event in the history of Turkish education. For the first time in Ottoman history, educational institutions free from the control of religious authorities became an accepted element of social life.

According to Suleyman (1934), these regulations represented the first systematic organization of education. This organization provided for:

1. Primary Schools or Rusdiyes
2. Secondary Schools or Sultanis
3. Universities or Darulfunun (p. 7).

Despite the slow and sometimes painful development of education in the early to mid nineteenth century, a new educational elite emerged from these schools and colleges to fill posts of responsibility in government, business and the civil services.

Regarding higher education, Binay (1992) wrote the following:

In higher education significant achievement were made during the reign of Abdulhamid under the wise and careful guidance of the Grand Vezir Mehmet Said Pasa who firmly believed that education was an essential prerequisite for economic, social and political development. In 1877, the Mulkiye School, which had been established in 1859 as a training center for civil servants, was reorganized and expanded especially in the senior classes- the curriculum modernized and boarding facilities added for students from the provinces. This school, the first purely civilian institution for higher education in Turkey, remained even under the pressures of the later Hamidan regime, an important intellectual center. (p. 4).

In spite of all these changes, as all other social institutions, educational organizations were still somehow under the influence of religious authority. The masses were reluctant to follow these reforms which were proposed by the graduates of newly established modern army and civilian schools. Official education was imbued with the fanatical spirit of the old medreses and inspired by old methods and ideals.

There was a great effort by the military class in the first decade of the twentieth century to free the nation from an absolute autocratic government and to establish a new regime. Finally, in 1908, the Committee of Union and Progress (Ittihat ve Terakki Party) came to power through a revolution. Concerned with public education, it was true that an entire new era was beginning. Berkes (1960) wrote the following:

Consistent views concerning the Turkish educational problems began only after the Constitutional Revolution of 1908. It was in this period that the real foundations of a modern teaching profession were laid. The educationist or "pedagogue" appeared and acquired authority only at this time. Furthermore, it was at this time that the Ministry of Education gained importance as a coordinating rather than simply as an administrative agency. (p. 77).

The leaders of the new government began to analyze the very nature of an educational system which could serve their society. There was a tendency for a movement toward Europeanization and Westernization of the social institutions including the educational one. There was a search for a theoretical framework for the educational system. That is, in the long history of the Ottoman Empire, an unusually great amount of attention was given to the educational issues and problems. As pointed out by Basgoz and Wilson (1968), political and intellectual leaders such as Ziya Gokalp, Abdullah Cevdet and Prince Sebahattin and such educators as Sadrettin Celal, Sati (bey) and Ismail Hakki Baltacioglu developed new ideas and theoretical justifications for new methods and experiment in education (p. 24).

The leaders of the revolutionary government were, however, confronted with numerous problems such as finance of public education, the organizational structure of educational institutions, the selection, preparation and employment of teachers, and implementation of these new

educational ideas.

Prior to the Constitutional Period (1908-1914), there were several unsuccessful attempts to make primary education free and compulsory for everybody. Indeed, primary education was a private and religious matter of no real consequence to the state or nation. It was the first time in Ottoman history that the state was concerned with financing public education. The constitutional government intended to leave building the public schools as the responsibility of local people; however, there was another concern that was affecting the administration as much as building the schools, if not more: salaries of the teachers.

Related with these two problems, Ergin (1977) wrote:

...The first problem of school organization is to determine who is to build the school buildings, the government or the people? The answer is very easy. The school buildings should be built by the people...But, the salaries of the primary school teachers should be paid by the government because they are appointed and dismissed by the government. They are public servants. They are accepted as civil servants who enjoy the privileges of state functionaries. It is necessary that their salaries be met, like those of others, from the state budget.

But, the state budget is composed of two types of expenditures. The one covers the administration of secondary and higher education which contribute to the national welfare. This constitutes the basic expenditure of the state budget.

The second is the expenditure for primary education which belongs to local regions and, in fact, should be supported by the local regions. The state treasury has to collect additional taxes from the people for these expenditures. As the people are already prima-

rily responsible for primary education, they cannot object to this." (Preamble to the Tedrisat-i Ibtidaiye Kanunu).

The problem described above brought another problem: the problem of organizational structure of educational institutions. Regarding this problem, there were two opposite views. One was in favor of the decentralized educational organization while the other was for centralization. Because the tradition of the Ministry of Education was a bureaucratic tradition, it was easy for the advocates of governmental centralization to win the battle against the advocates of governmental decentralization.

In the Ottoman administrative system, the Ministry of Interior was the most powerful factor after the Military as the support of Ottoman rule (Berkes, 1960). This organizational structure affected the role of the Ministry of Education and empowered non-educators to hold majority control over education. The following quotation is a good example for this situation:

In administrative affairs... such as the appointment and discharge of elementary school teachers or directors and teachers or directors of normal schools, they (provincial director of education, Maarif Muduru) were able to act only with the approval of the governor of the province (vali) or county governor... (kaymakam) These provincial directors of education, moreover, were a part of the elementary educational committees of the province, or in a township, of the township educational committee, or of town committees or boards of aldermen of villages. These committees were occupied with

matters pertaining to the education of their locality, supervising the application of programs and methods and the regular activities of inspectors, overseeing the application of regulations, and expressing opinions as to reforms which they considered necessary from the point of view of elementary education. (Baltacioglu, 1932. p. 387-8).

As a result, as pointed out by Berkes (1960), the educators and the Ministry of Education were confronted with the duty, but not the authority to carry out reforms.

Among the problems mentioned above, the most important one was the provision of competent teachers which involved the problems of selection and recruitment of candidates, the establishment of appropriate training facilities, and the employment of the graduates.

Neither the salaries nor the working conditions were attractive for teaching positions. Because of its financial situation, the ministry was able to offer neither job security nor compensatory support, nor the modest standard of living enjoyed by other state servants. This brought many difficulties in finding enough qualified candidates. Berkes (1960) wrote:

Because they had very little to offer to a graduate, the normal schools could not compete with the academic secondary schools leading to a clerkship or to more prominent government positions. Those applying for entrance were the drifters, the orphans, and the poor who had once entered into the religious institutions of learning and were still in search of a refuge. Many were barely literate as they were products of the poorest among the traditional religious schools. To secure even these, the normal schools of-

ferred free room and board, clothing, pocket money and a staff of menials. While students, the candidates were "kings." Then the lucky few drew assignments in "heaven," Istanbul, while the remainder went to the "gallows" of some provincial town. (p.88).

To sum up, during the period of the Ottoman Empire, which lasted more than six hundred years, education underwent some changes, but its general character, spirit and tendency remained unaltered. The new era in Turkish education did not begin until the powerful impulse of national spirit awakened by the aftermath of the first World War swept away the old system.

B- The Establishment of the New Turkish State And the Role of Turkish Teachers in Building a New Nation:

The Ottoman Empire, which had lasted over six hundred years and occupied a vast territory stretching from Vienna to Saudi Arabia, was on the losing side at the end of World War I. In four years of war, the Empire had mobilized 2.8 million men of whom 325,000 were killed in battle. More than 2 million civilians died in the war and war-related causes (Nyrop, 1980). Being on the losing side, the state signed an Allied-dictated armistice at Mudros on October 30, 1918. The armistice permitted the Allied troops to intervene in areas where their interest appeared threatened. The land of the Empire was divided among the victorious states. The Allied powers -British, French, Italian, and Greeks- occupied

Istanbul immediately after the signing of the armistice. In a very short time, Anatolia was almost totally invaded with the exception of only seven independent cities in Central Anatolia. The War of Independence started from this area in 1919 under the command of Mustafa Kemal in 1919. "Some of the invaded territories were recaptured and by October 1923 there was proclaimed a Turkish Republic with roughly the present boundaries of the country." (Yilmaz, 1977).

As mentioned above, upon the signing of the armistice, the considerable large parts of the country had been taken under a temporary occupation. In the regions under the Allied powers' control, they armed the native Greeks and Armenians and disarmed the Turks. As Suleyman (1934) mentioned, this gave an opportunity to these minorities, confident of the powers behind them to express their natural dislike of the Turks. Worst of all, the Allies revived an attempt to create a Greek empire in Turkey. The plans of the Allies were to give to Greece Thrace up to the very outskirts of Istanbul (Constantinople) and a section of Asia Minor around Izmir (Smyrna).

After the defeat of the Ottoman Empire, the leaders of the ruling party, the Union and Progress Party, (Ittihat ve Terakki Firkasi) who had been responsible for entry into World War I, had left the country. The management of the country was in the hands of the commanders of the Allied

powers. Finally, the Western politicians prepared a treaty of peace at Serves which was signed by the Turkish delegates in August, 1920. According to this treaty the Ottoman Empire was to be deprived of approximately two-thirds of its territory and three-fourths of its population.

Fortunately, "the national forces which arose in the Interior of Turkey" under the command of Mustafa Kemal "made the Allied powers realize that there was something more to reckon with than the shell of the old Ottoman government" (Suleyman, 1934. p. 19). Thus the clauses of the Sevres Treaty remained on paper only.

The existing tragic condition of the country disturbed some patriotic commanders of the Ottoman army and elites as well as the Anatolian peasant. Under these circumstances, there was no way to endure the existing situation. In May 19, 1919, Mustafa Kemal and his small staff landed at the Anatolian city of Samsun to start the national movement. In a very short time, he and his staff organized the weary Anatolian peasant to resist the Allies and Greek army, which was backed by the British. Within weeks a national congress was summoned at Erzurum and later at Sivas to organize the National Defense Movement (Milli Mudafaa Hareketi). Mustafa Kemal was organizing an army pledged to national independence.

Behind the meetings in Erzurum and Sivas, a National

Council of Representatives was formed with Mustafa Kemal as president. The representative council decided to convene a new National Assembly in Ankara and establish a new government. The condition of the city of Ankara during that time was described by Basgoz and Wilson (1968) as following:

As a medieval town, Ankara had been self-enclosed and self-sustaining in its ancient citadel, but the economic collapse of the nineteenth century and the years of war had reduced the well built city to a local market and a minor provincial capital. During the years that the Party of Union and Progress controlled the government, an attempt was made to move the city from its mountain citadel down onto the plain, where a railway station marked an important junction point. Three buildings were built there, one of which was still only half finished in 1920. These were a hotel, a Teacher-Training School for men and the club quarters for the Ankara Committee of Union and Progress. When the National Assembly convened at Ankara, sleeping quarters for the delegates were so scarce that even the school building had to be used. Except for two small coffee houses and a few kebab shops, there were no places to eat.

There was no suitable meeting place for the Assembly itself except the unfinished Union and Progress building. The roof was completed as soon as possible with materials donated by the people of Ankara. School benches were brought into the Assembly room, and a kerosene lamp was borrowed from one of the coffee houses. Even so, the supply of kerosene was so limited that most of the night sessions of the Assembly had to be conducted by candlelight. Only wrapping paper could be found on which to keep the record of Assembly meetings. The delegates were unsure of the extent of the allegiance to their cause; it was uncertain as to which provinces stood with Ankara and which with Istanbul. They had to conduct a war in which the battle lines came perilously close to the capital. The Greek army as well as troops of the Caliph threatened the city. On occasion, the Assembly met within the sound of cannon fire. (p. 33-34).

Luckily, for modern Turkey, neither the Caliph's forces nor the Allied powers nor the Greek army were able to stop the revolutionary movement.

On April 23, 1920 the Grand National Assembly, the new Turkish parliament, convened under the presidency of Mustafa Kemal and declared the Assembly as the only lawful government of Turkey, vested with full executive, legislative and judicial power. After the establishment of the new government, the Grand National Assembly decided for military operations against the Allied powers and Greece. The same year, in 1920, the national forces began their military operations which ended in a victory over Greece, and indirectly over Greece's backers.

The birth of Turkey as a nation-state is inextricably bound up with Mustafa Kemal, a military revolutionary, nationalist, and Westernist. Mustafa Kemal's and the Turkish leaders' primary goal was to build an ethnically and culturally homogeneous modern Turkish nation-state based on Westernization, entailing such concepts as the following Kemalist Principles: **secularism, nationalism, republicanism, etatism, revolutionism (Reformism)** (openness to new ideas) and **populism** (state exists for the people).

On October 23, 1923, when the independence of the nation was declared, the country was facing a great number of radical reforms. As the first president of the country,

Mustafa Kemal began to implement various types of reforms. The first reform was to establish a new regime which was a republic. In other words, the country was transforming itself from an autocratic state to a democratic regime, from a strong militarism to vigorous nationalism and Westernization. The republican regime meant shifting the power from the hands of the Sultan into the hands of the people. Theoretically, the responsibility for national leadership was given to the nation itself. The main mission of the republicans was to create a new society and to fulfil all its requirements. This was not easy one, and to be a real republic, radical changes were needed. The fulfillment of this task depended not only on the earnest desire of the common people to take part and contribute towards the national advance but also on the functional knowledge of how to participate and how to contribute.

Secondly, there were some social changes occurring in the country. The state was moving from the social and religious ideas of Islam to secular ideas of the West. Of course these changes were not happening overnight. The process of Westernization of the Turkish society had been under way for a long time. As pointed out by Brickman (1985), even "three-quarters of a century before the Young Turk Revolution of 1908, the government began to look to Europe for ideas and models for modernization" (p.4). There

were some efforts to educate the able students, especially the military men, by sending them to Western Europe and by bringing teachers from there. This was an important factor to accelerate social changes. As a result of doing so, some European conceptions were replacing the Islamic-Arabic vocabulary. After the establishment of the new regime, social changes were coming one after the other. Shortly after the establishment of the new republic, for instance, the Arabic alphabet was replaced by Latin characters, and the Moslem Friday, keeping its own name however, was replaced with the Christian Sunday.

The social status of Turkish women was changing gradually. It was a new concept to consider that no nation can progress spiritually and materially unless its women are considered to be equal to men. Prior to this, the Turkish woman was considered as of secondary importance in the society. "From the moment, when the birth of a boy was greeted with a joy, and that of a girl accepted as an unpleasant but inevitable fact, her place in the world was assigned to her" (Suleyman, 1934. p. 31). When she grew up and came to school age, a standard suggestion to her parents was that; "she is a girl, education is of no consequence to her".

These inferior positions of the Turkish women, together with many other aspects, were changing rapidly after the

revolution. Wilson (1928) pointed out these changes as follows:

The veil of the women and the seclusion of which it was a sign disappeared. The fez, old forms of salutation, many commonly used Arabic and Persian words and phrases, Turkish time including both clock and calendar, the harem, the eunuch system, polygamy, easy divorce- all have vanished (p.602).

And finally, there were serious economic changes. As outlined by Suleyman (1934), the economic condition of Turkey in 1923 was almost hopeless. The total railway mileage was approximately 2,000. Highways and roads were scarce and in poor condition. They were entirely inadequate to the needs of the country. In regard to the industrial development, the lack of native capital, dearth of the means of transportation and communication, and the concessions granted to foreigners under the names of capitulations created a situation which stifled all possibilities of industrial initiative. Very few factories existed, and various industries were carried on in a primitive way and on a small scale. Despite the fact that the chief industry of the country was agriculture, only 18 per cent of the total area was under cultivation, and primitive methods of agriculture were in use (Suleyman, 1934). Right after the declaration of the republic, however, the Turkish economy was changing from an economy based on primitive agriculture to one based on modern agriculture, European methods of

transportation, trade and manufacture. The government encouraged the people to use modern methods of agriculture by providing the duty-free importation of agricultural machinery and other raw materials necessary for the advancement of agriculture.

Facilitating all of these changes, however, depended upon having educated human power. Therefore, the leaders of the new regime wanted to establish a new educational system which would transform the people's attitudes, beliefs, and values. They considered education indispensable for the achievement of political, economic and social changes. Thus, the leaders of the new Turkish Republic conceived education as the most important and most emergent problem to be solved. This was urgently necessary to establish the Kemalist principles as an official ideology which will be discussed later in this study. They were looking to establish a system of education that would subordinate the nation's economic objectives to its political goals.

Mustafa Kemal made several statements on the important role assigned to education. As pointed out by Kazamias (1966), in 1921, he said that "our national system of education should be something different from the old and something that grows our own nation... and national genius can only be developed through our national culture". Another time, he made a statement that "education makes a nation

either free, famous and enlightened or poor and under the domination of others" (p. 115).

In a sense the entire modernization movement in Turkey was a grand experiment in educational reform involving not only schools but also all social and cultural institutions (Kazamias, 1966). Wilson (1928) wrote about the belief of the Turkish leaders on education as follows:

Education is being reformed and developed with amazing enthusiasm and intelligence. Like the other new republics, Turkey recognizes its supreme creative and unifying power, and so they have made it a fundamental concern of the nation, an important function of the government. The new schools already are influencing the economics and social development of the whole country (p. 602).

Since the very establishment of the new Turkish republic, teachers have been seen as the builders of a new nation which is nationalist, Westernist, and secular. They have been considered as real agents of change of the country which was moving from an Islamic and Ottoman past to a modern nation.

The Kemalist ideology, which was formulated by Mustafa Kemal, after the Independence War was won in 1923 has become not only a political, social and economic doctrine, but also an educational one. The new teacher training institutions as well as all the other educational organizations which were established by the new government began to stress explicitly these six objectives known as Kemalist principles. (The

Kemalist principles are discussed in detail later.) The pedagogical objectives, however, were not ignored but they were integrated into the teaching of the dominant ideology.

During the establishment years of the new Turkish republic, the teachers were given various missions, most important of which was to carry out the Kemalist ideology and interpret those reforms, which were brought by the new regime, to the masses of the nation in such a way that they might understand and value them.

Another important role assigned to the Turkish teachers under the new regime was to uproot the vestiges of the sultanate and its ruling group and familiarize the masses with the ideas of democracy. To play this very important role, their mission was to educate individuals to become intelligent participants in the present republican system and train them to become future builders and supporters of the newly established social order. Therefore, the teachers of the new regime were expected to enlighten the Turkish villagers so that they could achieve necessary social, political, cultural, and economic development. So, the other role to be handled by the teachers was to overcome the illiteracy of the Turkish people.

The Turkish leaders knew that only in this way could the changes be assimilated and could be really established and effective (Suleyman, 1934). They were very well aware

of the fact that the political, social and economic revolutions they were proposing could not be of permanent value and could not be established as a basis for further progress unless they were made significant to the public. They also knew that only through the intellectual cooperation of the public could their purpose be achieved.

This was the first time, indeed, in the history of Turkey that the only possible solution to the problem was believed to be educational rather than military. As a result, the faith in education in general and in teacher education in particular as a means to progress and as a basis for building up national unity permeated the whole attitude of the government towards the educational system with a spirit, interest and direction which had been entirely lacking in the Ottoman Empire (Basgoz and Wilson, 1968).

Mostly because of the republic's new educational ideal, the famous American educator, John Dewey, was invited to Turkey in 1924 for his advice (Brickman, 1985). He stayed two months studying and observing the existing educational system. Dewey prepared two reports for the Ministry of Education which contain a number of proposals for new education policies.

It was in Dewey's work, Democracy and Education, that Turkish educators found the best interpretation of their

aspirations, education for democracy. On this basis, Dewey recommended that the Ministry of Education undertake leadership toward making the public schools modern, progressive, efficient, and responsive to the needs of the nation. Specifically, he recommended such steps as translation and dissemination of foreign books and periodicals in practical pedagogy, the transformation of teachers' reading circles and discussion groups, the establishment of "traveling libraries" to provide home reading materials for pupils, the preparation of instructional materials in the schools, the providing of school buildings and equipment which make possible "progressive methods" of teaching, the arranging of study abroad and foreign school visitations, the development of post-primary school facilities for the pupils not going to a higher education. (The Dewey Report, 1960).

Dewey was also asked for his advice in training of new Turkish teachers. In his report which included a number of concrete suggestions for the improvement of Turkish education, he focused on the problem of teacher education in Turkey. Better education, he insisted, depended upon "improvement in the preparation of the teachers" (p. 14). He advised the Turkish educational leaders to educate teachers both in scholarship and in acquaintance with the most progressive and efficient pedagogical methods in use in

other parts of the world (Brickman, 1985. p.10-11). He recommended "normal schools" for preparing the elementary teachers and "higher normal schools" for secondary teachers, principals, administrators and supervisors.

Contrary to the new government's notion of teacher training, Dewey's suggestion was to give the greatest priority to intellectual and pedagogical knowledge instead of ideological and political orientations. The new government saw the aim of the Turkish teacher as to distribute the dominant ideology to the masses and to indoctrinate the new generations into the nationalist, secular and Western ideas of the new regime. The leaders of the new republic thought that the Turkish teachers would be the means of forging a politically independent, secular, modern and Westernized nation. This was necessary for the survival of the newly established political and social order. Implementing the republican ideal needed to be direct, simply by indoctrinating the people into the dominant ideology rather than what Dewey suggested as first creating a democratic school environment where individuals thought freely and participated cooperately, and then expecting that the society be transformed as a democratic state. Equating a republic with a democracy, Dewey was saying in his report: "methods of education, arbitrary control and mechanical obedience do not fit pupils to be

citizens in a democracy". While refraining from recommending "a definite scheme of pupil government", Dewey was arguing that pupils "should recognize and assume responsibility for advancing material and intellectual as well as moral welfare of the school" (p. 24-25). For a newly established country which strived to survive, in the domain of democracy, as Dewey must have recognized it, this suggestion would appear to have been too broad and general.

Dewey's visit had some good consequences, however. One consequence was that a significant number of his writings were translated into Turkish, and many teachers and educators had a chance to read them. Wilson (1928) writes that: "Every Turkish teacher knows something about John Dewey. Many of them can discuss intelligently his educational philosophy" (p.602).

Another important result of Dewey's visit was that it made the government direct its attention to some of the issues raised by Dewey. Following Dewey's suggestions, the government did send some teachers and educators abroad to observe foreign educational practices although the number was very limited.

According to Dewey, not only the elite but the mass of citizens have to be educated. Schools should exist for everybody. They should become centers of community life, center of recreation and physical exercise and above all

center of vocational, agricultural, commercial and industrial training.

C- General Conditions of Education And Teachers In the Early Period of the Turkish Republic:

Although the importance of education in implementing new reforms was stressed by the new government, the existing system of education was neither structurally organized nor personally capable to conduct such a task. Physical facilities and human resources were totally inadequate. The overwhelming majority of the population was illiterate, and the structure inherited from the Ottoman Empire was of limited utility for national building and development. There were a lot of difficulties even for describing the existing system. There were no official statistics to be interpreted. On the basis of very limited data, the new government estimated in 1921 that, in 39 provinces under its jurisdiction, there were 2,345 primary schools of which 581 were still closed. In these schools, there were 2,861 teachers, 2,384 of whom were male and only 477 were female. Only 875 out of 2,861 teachers were graduated from the teacher training schools. The rest of the others had insufficient, inadequate education to be teachers. They only had temporary certificates to offset their lack of training. According to the 1927 census, there were approximately

46,000 villages in all of the country. If we divide this number into the number of provinces, which were 39 at that time, we could get the approximate number of villages in each province. That is, there were approximately 1,179 villages in each province, approximately 1,120 of which did not have schools. We can easily conclude from these numbers that 98 percent of the villages were without formal educational facilities during the establishment years of the republic (Statistics were taken from Basgoz and Wilson, 1968.) Because of the continuing war (1919-1923) the educational picture was rather chaotic. There was no administrative coordination among the educational institutions and administrative bodies.

As all other ministries of the new republic the Ministry of Education was suffering a great financial problem. As pointed out by Basgoz and Wilson (1968) "the general budget for 1920 was only 56,000,000 Turkish liras. This was but little more than a million pounds and scarcely sufficient to run an average sized business corporation" (p. 34). It must be remembered that the ministries did not have separate budgets other than the general budget that the government had.

When the republic came to the year of 1940, the population of Turkey was over 16 million. About 80% of this population was living in villages, and almost 90% of the

village population over the age of 6 was illiterate (Akyuz, 1982).

In order to pave the way for a new state and society, it was necessary to reconstruct the entire system, to provide a more effective administrative machinery, more teachers in number as well as in quality, to organize a graded system of schools and teacher training institutions, to change the curriculum, to vest educational authority, supervision and control in the hands of the state, and generally to provide more and better educational opportunities for the people.

While the War of Independence was continuing all over Anatolia, the Grand Assembly of Turkey which was convened in Ankara in April 23, 1920 established the Ministry of Education on May 2, 1920. The Ministry of Education began to establish an integrated system of education which could serve as the mainspring for the drive toward modernization. Several attempts were made to formulate the government program in education. In 1921, for example, a national congress, which was attended by representative teachers, administrators and distinguished educators, was convened in Ankara to make an analysis of the educational situation and to find possible solutions for existing problems. Because of the severe war conditions, the council could not continue its meeting and disbanded prematurely.

By a law passed in 1924, the Islamic educational system was abandoned and religious instruction in all the nation's schools was abolished. In 1925, a law was passed making the Ministry of Education responsible for the teacher-training institutions. According to Basgoz and Wilson (1968), by the end of the year 1925, there were 24 teacher-training institutions in operation, some of which were located in the poorer and more remote provinces. However, each of these schools was very small, enrolling only about 100 to 150 students. All of them together could graduate only 300-400 students each year. The need for teachers was so great that some school authorities even tried to secure ordinary lycee (high school) graduates to fill their vacancies.

In 1927, there were basically four types of teacher-training schools in Turkey: (1) village normal schools, for training elementary school teachers; (2) elementary normal schools, for training elementary school teachers; (3) middle normal schools, for training middle school teachers, principals, and inspectors; and (4) higher normal schools, for training lycee (high school) teachers. The term of instruction in village normal schools was three years after elementary education whereas it was four years in elementary normal schools (Baltacioglu, 1927).

In the village normal schools, four periods of instruction were given every morning and two hours in the

afternoon devoted to practice and application. These practical lessons were as follows: (1) activities relating to agriculture; (2) shop activities (handicraft); (3) nature study walks and visits to various institutions; (4) games, sports, physical training; (5) elementary health precautions.

Students in these schools were taught in a large number of subjects from history, sociology, civics to agriculture, zoology and anatomy. One of the characteristics of the curriculum followed in these schools was that it included a lot of subjects in almost every field. It had almost every subject in social sciences and natural sciences. Furthermore, it included subjects such as foreign languages, courses in arts and vocational and technical education. This is still one of the basic characteristics of Turkey's present curriculum. The teacher training institutions presently attempt to teach everything without giving much emphasis to specialization in some particular subjects. In Turkey's elementary education institutions, we do not have departmental divisions such as math education, science education, reading education and so on. This situation, no doubt, prevents students' specialization in one particular area.

There was a lack of provision for training teachers to work successfully under the conditions of village life. The

teachers who came from the cities were at a particular disadvantage, because their training did not give them insight into the characteristics and problems of the people who lived in the rural areas. Moreover, those teachers who came from the cities were not willing to work in the villages. The reason for that was the very tragic conditions of Turkish villages during that time. Both the villages and the entire country was economically depressed.

What the country needed was a more realistic teacher education program which would serve the majority of the population that lived in villages. That is, rural development by the enlightenment of Turkish villagers was emphasized, as had been advised by John Dewey years before. Dewey stressed the importance of the quality of teacher training, and professional improvement of teachers by in-service education. He also indicated the need for differentiation of types of normal schools and of courses within them. He wrote:

It is not enough to have training schools for both elementary and secondary schools. There must be distinct types of normal schools for the training of rural school teachers, with especial reference to the needs of the tillers of the soil who are the mainstay of Turkish life. Unless there is especial attention given by the schools to the interests of the peasants and farmers, there is considerable danger that the establishment of universal education might actually result in social harm.... Moreover, the development of the national prosperity of Turkey depends so closely upon improvement of agricultural processes that the most important question with

respect to instruction is the development of a type of elementary and secondary schools in which the subject-matter of the studies will be so connected with rural needs (p. 15).

Dewey was also concerned with teachers' status in Turkey. Without mentioning specific amounts, he had suggested that "salaries should be raised promptly and to a very considerable extent....to permit the teacher to provide a suitable standard of living for himself and his family" and to eliminate the existing "evils" in Turkey, particularly "starvation wages". (The Dewey Report, 1960. p.10-11). There was no doubt that the issue of salary scales as it is in the present was a central question during the establishment years of the republic. The government was aware of that. However, because of the general economic conditions of the country, they could not give a salary increase to the teachers. Instead, they began to be motivated by a more powerful incentive; awakening a national feeling in them to serve their country whatever their job conditions were. (Baltacioglu, 1927)

As it was seen by Dewey during his stay in Turkey, "the payment of salaries to the primary school teachers was one of the most pressing problems of this period" (Basgoz & Wilson, 1968, p. 40). Paying the salaries of the elementary teachers was the responsibility of provinces, and because of their chaotic economic conditions, the provinces had not

been able to pay the teacher salaries for nine, ten months, or even a year. As quoted by Basgoz & Wilson (1968), from a governmental publication, (Cumhurbaskani, Basbakan ve Milli Egitim Bakanlarinin Maarifle Ilgili Soylev ve Demecleri, v.1, p. 158-59), a group of elementary school teachers was complaining about this particular problem by saying:

We have not received our salaries for ten months. We shall no longer be able to endure the physical and moral pressures of poverty. This situation has caused some of our distinguished colleagues to leave the profession. Those of us who would not abandon our beloved field have sold household and personal effects we had worked for years to accumulate. Since this has not enabled us to discharge our debts, we have lost dignity and prestige. Other government employees are paid regularly on the 22nd of each month. Why are we forced to go hungry during this holy month of Ramadan. (p. 40)

D- The Need For the Village Institutes

Today, when we are just on the threshold of the twenty first century, social philosophers, economists as well as educators have been preaching that education is one of the most effective means by which the developing nations can be helped. There is a considerable belief that the growth of education and the growth of economy are strictly bound to each other. When we look at the history of education, the developed countries have made educational development a prime target at one time or another. Most of these

countries gave higher priority to raising the educational level of their people and providing a great deal more formal schooling than was available in the past (Yilmaz, 1977).

The idea of improving village conditions spread quickly among intellectuals. The general opinion was that as long as the Turkish villages were not rescued from their miserable conditions and Turkish villagers from their ignorance, the reforms of the revolution could not be expected to succeed. Studies aimed for the progress of villages were, at first, impotent and very limited in their span and number, and they had no positive results at all (Elmas, 1976). Reasons for the failure can be traced back to lack of knowledge about the villagers' way of life. These problems were later admitted by the government. Therefore, Mustafa Kemal and the Turkish leaders needed to extend educational opportunities into hitherto largely neglected rural areas. In his presidential address on the first anniversary of the republic, Mustafa Kemal proclaimed:

The real owner of the country is the villagers. We have been sending, for many centuries, villagers to the four corners of the world for fighting. We have shed their blood and even left their bones in the foreign lands. For all this time, we have used up what was achieved by their sacrifices and hard labour and in return we paid them back with hatred and humiliation.... So much so that we degraded them to servants' level by flourishing impudence and ingratitude against them. It is time, gentlemen, to understand and to take our real position before the true owner of the country, the villager. (Yilmaz, 1977. p.74).

As the state began to take an increasingly active role in economic self-development in the 1930's, the leaders began to realize the importance of peasantry and rural development. Mustafa Kemal's address which quoted above "the real owner and the master of the country is the peasant" was restated more and more frequently after 1930 in the press, which supported the Republican People's Party (CHP), in the speeches of public figures and in the publication of the intellectuals.

Consequently, under the leadership of the Minister of Education, the Village Affairs Commission was convened in 1933. This commission emphasized the need for a new type of teacher for rural areas. Teachers should be trained not only in traditional pedagogy, but also prepared to serve as agents of change for the community. The ideal teacher would, in addition to educating children, replace traditional ideas and practices with the new ideology and modern ways and act to raise the community's standard of living. According to this view, Turkey needed new village teachers who were trained in special colleges to import both the revolutionary ideology and modern technical skills into the villages (Basgoz & Wilson, 1968, p.136).

This idea of linking education to villages became a common feature in virtually all of the educational theories proposed in the early 1930's. Writers of contrasting

political and economic views such as Yunus Nadi, Hifzirrahman Rasit Oymen, Hilmi A. Malik, Halil Fikret Kanad, and Ismail Hakki Tonguc all argue that the teacher should be made a part of the village economy by assigning a plot of land to him. (Basgoz and Wilson, 1968, p. 137)

Nusret Koymen, another Turkish intellectual proposed that village education be linked to a new system for the distribution of products. Stores would be established where the peasants could sell their goods at full market value, eliminating their exploitation by intermediate agents. The stores would be managed by specially trained village educators capable both of teaching children and guiding the economic reconstruction of the village. Moreover, the stores would serve as local post offices and would ensure a supply of magazines and books for villagers. Koymen urged the opening of a school in Istanbul to train such teachers. (Koymen, 1960) The proposed teacher model was not only an attempt to modernize the beliefs of the peasants and their social institutions but also to change the material and economic life of the village itself. The most progressive school would be ineffectual in a village unless the economic level was not equally progressive. It was clearly seen that the improvements in economic life of the villages were closely connected with an improvement in their educational level. In this concern, the Village Institutes movement of

Turkey was intended to change social life of the villagers. According to Ismail Hakki Tonguc (1938), a well known educator who established the first village institute in 1937, the Village Affairs Commission in 1933 issued a statement describing the ideal teacher. That teacher should be able:

1. To modify the beliefs of the villagers by introducing the principles of reformism, secularism, and republicanism.
2. To modify the social life of the village by ensuring the application of the Republic's civil code in the villages, and its introduction into family life and individual relations, thus paving the way for the code's essential aim, the development of a more modern way of life among the villagers.
3. To modify the material and economic standards of the village by introducing advanced agricultural methods, a wider range of goods and adjusted marketing conditions.
4. To be an intellectual, that is, to serve as a well-trained teacher able to keep abreast of new educational development. (Tonguc, 1938, p. 157).

E- Establishing the First Village Institute For Preparing Teachers:

It is well known in Turkey that Ismail Hakki Tonguc (The General Director of Elementary Education and the founder of the Village Institutes) and Hasan Ali Yucel (the Minister of Education during the establishment years of the Village Institutes) were the main supporters of the Village Institutes and the war against illiteracy. These two educators developed the concept and identity of the Village Institutes, and labored to bring them to use.

It is not clear who ancestorred this concept, but The Village Teacher Schools (Koy Ogretmen Okullari) and The Educators Schools (Egitmen Kurslari) that formed the basis for the movement, were started during the ministry of Saffet Arikan, in 1936. However, during the Constitutional period of the Ottoman era (1908-14), Ismail Mahir efendi, Ethem Nejat, and few other thinkers put forward some interesting views about educating the village teachers. In 1914, under the Constitutional Monarchy, Ismail Mahir efendi introduced a proposal for "education in villages". His proposal, indeed, consisted of some pragmatic, practical, and financially feasible suggestions:

At this slow pace, our educational system will not be established even within the next 150 years. I am proposing something which is similar to things accomplished by other countries. We have 70 educational districts. In each province or district let us

build, either on established farms or on government-owned land, two large elementary boarding schools, one for girls and one for boys. We can then recruit as pupils boys and girls from the villages, according to their population. In the school for girls, we can teach courses in weaving, cooking, sewing, and poultry-raising. For the boys, we can concentrate on teaching farming. Let us give them a four-year elementary education along these lines, and then provide three years of additional education in teacher-training school. One further year of practical or apprenticeship training would make eight years in all. During the eight years, all the villages should be required to construct school buildings and living quarters for the teachers. Some of these teachers may even be man and wife, who would go as a village family and work for two liras a month. The teacher could get this pay partly from experimental fields in the villages. Do not think school such as I propose would be costly. The teachers will live like villagers, needing only a pair of shoes, homewoven woolens, and a villager's blanket to cover them at night. (Basgoz and Wilson, 1968. p. 28-29).

According to Acikgoz (1991), Ethem Nejad tried to apply these principles in a school in Izmir. Another example is the experimental farm in Edirne.

In the first years of the republic two foreign educators, J. Dewey (1924) and Kuhne (1925) gave proposals for possible solutions of the problems of the Turkish educational system which also included the subject of village teacher education. Similar ideas about the subject also came from some domestic educators, and there were even some experiments to put these ideas into practice (Akyuz, 1982).

The most important of these programs took place in 1927

and in 1937. In 1927 while Mustafa Nejjati was the Minister of Education the Male Teacher school in Denizli was changed to a Village Teachers School, and in Kayseri another Village Teachers School was opened. However, the curriculum of these schools was identical to those founded and operated elsewhere during the Constitutional Period of the Empire. In 1932 the school at Kayseri and in 1933 the one in Denizli were closed by the Ministry.

In 1935, Ismail H. Tonguc became the General Director of Elementary Education and began to implement his ideas. Thus, the idea of the Village Institutes for the training of new Turkish teachers was carried to fruition through the efforts of Ismail Hakki Tonguc. Tonguc was a teacher of drawing and handicraft who was sent by the Turkish government to Germany to study the methods of teaching drawing, handiwork and sports. While he was in Germany, he had a chance to study the educational philosophy of famous German educator Kerschensteiner. He was impressed especially by his practical educational philosophy. He also studied Pestalozzi and Dewey while he was in Germany. When he came back to Turkey, he was a realist who envisaged a synthesis of Kerschensteiner's practical philosophy and Mustafa Kemal's Kemalist ideology. As pointed out by Basgoz & Wilson (1968), he clearly saw that the improvements in economic life of the villages were closely connected with an

improvement in their educational standards. The most progressive school would be ineffectual in a village unless the economic level was equally progressive. A school alone was not enough, but a school in a contextual constructive relationship suited to the needs of its students and their families could accomplish a great deal. Tonguc saw the school as a partner in the building of a new social order. He used the term 'educator' rather than 'teacher; saying:

The question of village education and schooling assumes a very different aspect when considered within its real context, especially if one takes into account those many villages remote from all normal traffic roads and market in centers. In these villages such vital needs as increasing production, elimination of living assume first place among the problems of education. The traditional school program, with lessons in reading, writing, arithmetic and nature study should become a means to an end in dealing with these problems. The adoption of an educational policy which disregards this will result in the schools having no influence on the village's traditional and static way of life. That is why the teacher of the future must be an 'educator', capable of coping with all matters that pertain to teaching, training and family. (Tonguc, 1938, p. 208)

One of Tonguc's most important contributions was development of a program for training village educators, egitmen. This was a major and constructive attempt to introduce primary education into all small villages and to change the role of the teacher from that of an outsider to that of an active participant in the economic life of the

village. (Basgoz & Wilson, 1968). In Tonguc's opinion, the Village Institutes were not to be simply rural teacher training schools. Rather, he intended them to produce effective agricultural, health, production and sanitation leaders for the villages; as well as a new type of rural educator drawn from among the peasants. (Berkes, 1960)

In 1937, during Saffet Arikan's term as the Minister of Education, an Educators School (Egitmen Kurslari) was opened in Eskisehir. The main purpose of this school was to re-educate military conscripts who had served as sergeants or corporals and send them to the villages as teachers to the "three year elementary schools" in order to ease the teacher shortage. In the same year two more such schools were opened in Izmir and Eskisehir: Later on these were changed to Village Institutes. That is, basically there were some experiences and ideas about educating the village teachers before the Village Institutes were established.

In 1937, the first two Village Institutes were opened and in 1940, The Village Institute Law (Law #3803 dated April 17, 1940) passed. The Minister of Education, Hasan Ali Yucel and, the General Director of Elementary Education, Ismail Hakki Tonguc had made important contributions to their establishment. These schools, established away from cities in rural areas, eventually numbered 21. Their locations (according to the year they were established)

were:

Opened in 1937

1. Eskisehir-Cifteler 2. Izmir-Kizilcullu

Opened in 1940

3. Luleburgaz-Kepirtepe 9. Kars-Cilavuz
4. Kastamonu-Golkoy 10. Bahce-Duzici
5. Malatya-Akcadag 11. Isparta-Gonen
6. Antalya-Aksu 12. Balikesir-Savastepe
7. Ladik-Akpinar 13. Kayseri-Pazaroren
8. Adapazari-Arifiye 14- Vakfikebir-Besikduzu

Opened in 1941

15. Ankara-Hasanoglan 16.Konya Eregli-Ivriz

Opened in 1942

17. Yildizeli-Pamukpinar 18. Erzurum-Pulur

Opened in 1944

19. Ergani-Dicle 20. Aydin-Ortaklar

Opened in 1948

21. Van-Ercis

Another school, Higher Village Institute, was established in Hasanoglan-Ankara in order to provide teachers and inspectors for the Village Institutes.

The first official educational program of the Village

Institutes is dated 1943. According to this, the Village Institutes educate students for five years after elementary school, and during this time a total of 114 weeks of cultural, 58 weeks of agricultural, and 58 weeks of technical courses and activities take place. Distribution of the clusters over a week is: 22 hours of cultural courses, 11 hours each of agricultural and technical courses. (Akyuz, 1982).

Village Institutes programs were altered in 1947. In this alteration, "cultural cluster" was renamed "general knowledge cluster", and more time was allocated to it. Also technical classes were renamed as "art classes and shop activities", and agricultural activities were increased. The 1947 alterations are sometimes referred to as the first deviation from the philosophy of the Village Institutes. The programs again were altered in 1953.

Village children who completed elementary school were accepted to the Village Institutes after a general exam. There was no segregation of sexes, (although after 1950 two schools were converted to girls only) and most of the schools were built by the students. Village Institutes employed a vigorous labor inclined education method. Mahmut Makal, a 1947 graduate of Konya-Ivzir Village Institute, relate the difficulties he had to face:

We had class for three months during the winter,

rest of the year we worked like common laborers. In three years we built a total of twenty five buildings. I don't want people to think that I am against working but with just four olives for breakfast and rice for lunch it was not easy. We had an insufficient library, most of us could not read, and even if we could there was never time to. (taken from, The Results of The Village Institutes' Questionnaire, 1950. p 98).

The establishment Code for the Institutes states that the teachers for the Village Institutes would be provided from Universities and especially Gazi Educational Faculty. There have been many valuable teachers assigned from these sources, but during the shortages caused by World War II, teacher qualifications were not taken seriously; as a result there have been some unqualified people who were appointed to positions in the Institutes. In 1946 there was a total of 620 teachers working in the Institutes.

Village Institutes had, in some form or another, social, cultural, and economic influence in the area they were located in. For example they usually introduced new farming techniques, new products, and new ideas. Village Institutes graduates also had some important influences all over the country. These might be concluded as:

1. They formed a journalist group who knew the realities of village life, and published many works about it.
2. They helped in formation and operation of the teachers'

professional associations.

Law # 4274, dated June 19, 1942 determines the roles and duties of the graduated teachers. The teachers who graduated from the newly established Village Institutes were given various missions. Their first mission was to establish Kemalist ideology and make the public aware of the reforms which were brought by Mustafa Kemal. The second mission was to enlighten the Turkish villagers so that they could achieve necessary social, political, cultural, and economic development. The third mission was to overcome the illiteracy of the Turkish people. Moreover, the teacher is supposed to work in building the school, educate the children and the adults, and teach such things as metallurgy, carpentry, masonry, etc.

According to Akyuz (1982), graduates of Village Institutes had to serve for 20 years in villages. They were paid 20 liras a month, getting 60 liras once every three months. They also received supplies and land that they could use for farming and things he produced were his.

During its history a total of 15,000 teachers and 2000 medical technicians graduated from the Village Institutes. Most of the graduates of the Institutes strived to be useful in their villages. Thousands of graduates of the Village Institutes returned to their home communities and worked in remote regions of Anatolia for long periods of time. Even

though most of them were honestly trying to succeed, there were some exceptions. However, since there are not any statistics on effectiveness of Institute graduates it would be wrong to draw a conclusion. There are some reasons that limited their effectiveness. Most important of these reasons are:

1. Building of the school buildings, and allocating land for this purpose usually caused a conflict to occur between the teacher and the villagers.
2. Teachers had to confront the villagers in order to have them send their children to school.
3. Assigning of teachers to their own villages usually caused jealousy, and the fact that one of them came as their "savior" was not easily accepted.
4. Teachers of Institute background were usually given the position of principal, and this usually angered the teacher who graduated him from elementary school.
5. Supporters of the Village Institutes considered teachers who did not have Village Institution backgrounds as being incompetent. This resulted in a small but very harmful dissent towards Institution graduates.
6. The fact that the teachers had not received enough

instructions on teaching did not permit them to effectively teach the children.

7. Technical and agricultural information was taught to these teachers in general aspects and it was not realistic to expect them to be able to teach it in detail.
8. A teacher with Institute background was usually not able to find a secondary source of income and had to depend on his salary. When the villagers compared the new kind of teachers with the old kind who were paid more they thought that the Institute graduates were inferior.
9. Teachers who had graduated from the Village Institutes were usually not cared for by the authorities, and they were still expected to educate the villagers by themselves. This led to a feelings of isolation.
10. Rumors that Institute graduates were leftists caused suspicion among the people and hindered their efforts.
11. Village Institutes became a matter of political debate between political parties and governments.

Teacher education in Turkey has never been free from the ideological influences of the State and the political parties. Whenever some good educational theories were

developed, institutes were established, and as their fruits began to be cultivated, they were subjected to political and ideological disturbances. The Village Institute case in Turkey is a good example of this. As pointed out by Hacaloglu (1962), in the early years of the Village Institute Movement, the official ideology, Kemalism, was dominant in all practices of the institutes. Around 1945, however, some began to see Village Institutes as good vehicles to establish the ideal of socialism in Turkey. Since their graduates were going to the villages which had not yet been exposed to the outside world and would be dealing with the villagers who lacked knowledge about world events, the Village Institutes seemed to be good places to start with the teachings of the socialist ideology. The students in these schools soon began to be impressed with ideas such as that they as new teachers would be exploited by the village Aga (the most powerful and wealthiest person of the village). They felt that what they needed to do was to start a proletarian struggle against the entrenched forces of the bourgeoisie that controlled the country. Undoubtedly, the Soviet Union was the most important outside agent which was spreading these ideas to Turkey, and these ideas were being put into practice by the Turkish Marxist ideologists and their followers (Hacaloglu, 1962). To what extent these ideologies influenced the Village Institutes

programs is still an open question.

There were many educators who criticized various aspects of the Village Institutes. Because of this increasing criticism, the Village Institutes movement was abandoned by the ruling government in 1948. They were combined with the traditional Elementary Teacher Training Schools in 1954.

Following a violent debate with cries of communism and immorality on the one hand and charges of reaction and betrayal of Kemalist principles on the other, the institutes were combined with the regular Normal Schools. However, the debate over the value of the Village Institutes continues.

Chapter III

IDEOLOGICAL BACKGROUND OF THE TEACHER EDUCATION INSTITUTIONS

A- Introduction

The objectives and principles underlying Turkish reform history were analyzed in this chapter. It was dedicated to an explanation of the background information about educational problems, institutions, views and ideologies prominent during the late Ottoman period and the early period of Turkish Republic. Whenever the problem is Turkish education in a broad sense or teacher education in particular, Kemalist ideology and its effects on an educational system of which the Village Institutes was a part cannot be ignored. Therefore, explanations of Kemalist principles and their relation to the teacher education institutions were the main purpose of this chapter. In addition to Kemalist ideology, the effects of the various domestic and foreign philosophers, educators and thinkers, including the famous American educator, John Dewey, and the German educator, Dr. Kuhne were discussed.

Historical research methodology has been utilized to examine the problems under investigation. Both primary and secondary sources were used to analyze the philosophies and

ideologies which resulted the establishment of a "distinct" type of teacher training organizations; the Village Institutes. A variety of literature including books, journal articles, government documents, and available dissertations were reviewed. In addition to the available literature in English, some literature has been translated from Turkish and utilized by the researcher. Moreover, some data were gathered through interviews with two Turkish educators who were graduated from the Village Institutes. Thus, some oral statements, gathered by two oral interviews, were another valuable source of information in analyzing the problems under investigation. These interviews were tape recorded in order to provide opportunities for analysis as the study continued. These tapes are retained by the researcher.

B- Modernization and Westernization Attempts upon Education During the Late Ottoman Era:

Founded at the very beginning of the fourteenth century (1299), by Othman Ghazi, the Ottoman Empire had the most powerful army in Europe and Western Asia in the sixteenth and seventeenth centuries. The Janissaries, the sultan's standing army had the best equipment and education of that day. However, an early indicator of decline of the "glorious empire of the Turks" was the abandonment of its siege of Vienna in 1683. This was the beginning of

continuous decline in the long history of the Ottomans. Kazamias (1966) was correct when he wrote: "In the latter half of the eighteenth century there were already signs that the dizzy level of Ottoman power and internal consolidation would not continue for long" (p. 43). Lewis (1974) also pointed out that:

Thereafter an almost unbroken succession of defeats revealed to the Sultans a glimmering of the truth, but as yet they saw no further than the superficial fact that somehow they lost their ancient military supremacy; the only remedy they envisaged consisted in superficial military reforms. (p. 40)

Unlike the ruling elites, however, there were some intellectuals looking at the problem from a different perspective. They soon noticed that the West possessed something to make them superior over the Empire. It was nothing else but education.

It was the Empire's glorious term when education was considered as an important criterion for selection and occupational placement of its servants. Thus, decline in the quality of education contributed to the decline of the state and its culture. Religiously oriented higher learning institutes, medreses, had not performed their given missions through the eighteenth century. They provided degrees to unqualified persons who possessed wealth, rank and social position. As a result, unlike the traditional ulema, a

distinctive group of medrese graduates, a new aristocracy came into existence with the awarding of degrees and academic titles. "The very names of some former academic subjects were forgotten" as the years passed.... "The business of learning was neglected not only for individuals but for the Empire as well". (Basgoz and Wilson (1968), p. 11-12)

During the last quarter of the nineteenth century, medrese students and graduates were exempted from taxation and compulsory military services. Mostly because of these privileges many high rank official medrese graduates assured their fortunes to their descendants and relatives by putting them into a medrese which was a haven for those who sought to escape from tax responsibility and military service obligation. Instead of being centers for scientific studies, more and more the medreses became involved in intrigues and politics. Instead of producing new ideas, they mostly became reactionary and became the champions of scholasticism. They were no longer immersed in academic discipline, and teaching in them was antiquated. This spoilt existence of the medreses was continued, with the exception of a few reform movements, until they disappeared from the scene of history with the establishment of modern Turkey. However, our intention here is not to rewrite the long history of medreses but to investigate a few reform

movements which were made to modernize and Westernize the educational system.

During the reigns of Selim III (1789-1807) and Mahmut II (1809-1839), several attempts were made to modernize and Westernize the system of education. It was during this time when the Western European spirit of reform and ideals of efficiency began to influence old traditions and institutions. Education was considered as a vehicle of military, social and economic change. New educational institutions other than the traditional mektebs and medreses were opened on the basis of this understanding. With an imperial edict decreed in 1824, providing primary education became a state responsibility. For the first time in Ottoman history, a Ministry of Education for opening and operating the schools was established. The new primary educational institutions, rushdiyes, were opened to provide more advanced and modern education than the existing traditional mektebs, (sibyan schools). Only a limited number of urban children had a chance to attend these schools. Almost all of the rural and a greater part of the urban children, however, were still subjects to traditional religious learning. Until the middle of the nineteenth century the only educational institutions that existed for providing mass education were mektebs and medreses. Both of these schools were basically religious oriented, and religious

authority was the only executive power over the curriculum which was mostly composed of reciting and memorizing the Koran in Arabic.

A temporary committee to revise the existing program of general education was established in 1845. At the same time, a system of secondary education was established and new secondary schools, sultanis were opened. Theoretically attendance at the these schools was made compulsory.

Under the shelter of the capitulations, which had been provided as privileges to the Western European nations to have commercial priorities with the Empire, British, American, French and later, German schools were started. A certain number of missionary schools already had been created along European lines, which did a great deal in the latter part of the nineteenth century to introduce Western ideas. These missionary schools benefited the Christian minorities more than Turk subjects, however.

While these reformistic movements were taking place, there was an ongoing struggle between two antagonistic views: Westernism vs. traditionalism. Because of the Empire's multi-ethnic structure, a third concept might be added to the ongoing struggling views: Nationalism. Berkes (1960) pointed this out by saying; "The empire was a composite of religions and nationalities. ...the integrity and continuance of the Ottoman Empire as a political unity

began to be seriously threatened" (p. 40).

The reform movements, including educational innovations, were influenced by these three confronting attitudes during the mid-nineteenth and the first quarter of the twentieth century. These three attitudes are discussed in detail in the following paragraphs.

a. Westernism:

Starting from the end of the eighteenth century, especially during the "Tanzimat" (reorganization) period (1839-1876), specific efforts at military, political, economic as well as educational modernization were made. "A small but influential group of political leaders and intellectuals emerged who were competent in European languages and familiar with Western political concepts" (Nyrop, 1980. p. 36). They expressed their belief that the only effective way to change Turkish society was to adopt Western institutions including military, political, economic, and educational, and establish them all over the country. Even though the early Westernist movements were effective on only a few aspects of the social order such as the military, and traditional bureaucracy, Westernism reached its peak and affected all components of social life with the Young Turks Movement of 1908. The early modernist attempts were not successful because the educators aligned

with these movements failed to consider Westernism as a whole system. In contrast, Westernism was the only dominant ideology of the Turkish National revolution in the 1920's. As a part of Western world, modern Turkey accepted Westernist thinking as a whole.

b. Islamic-Traditionalism:

Those intellectuals who were strictly against the Westernist view were Islamic-Traditionalists. Although they were receptive to reform, at the same time, they were always conservatives who believed that the basic Islamic traditions should be maintained even when certain innovations were accepted temporarily under the pressure of contemporary conditions. They were basically not against certain reforms that brought some forms of material benefits to the Islamic society. According to Islamic-Traditionalists, reforms were permissible if they were not against the Islamic sheria. Science and the technology of the West must be admitted while Western moral values and ethical behaviors were banned.

Islamic-Traditionalist were very powerful and effective on education, especially primary education, all along in Ottoman history. They possessed a kind of monopoly over this field as a result of persistence of mektebs and medreses. Their power over primary education continued until the

establishment of modern Turkey.

There was a group of individuals who were opposed to both Westernists and Islamic-Traditionalists, however. According to them, the society was changing its shell. The Ottoman society was moving from a traditional Middle-Eastern civilization to a modern civilization. There was no need to rush these changes that Westernists were advocating, nor was it necessary to resist it as Islamic-Traditionals did. The only proper thing that should be done "was to eliminate those manifestations of the older civilization forms that were obstacles to the development of new forms of expression and strengthen institutions consistent with the new" (Berkes, 1960. p. 45).

c. Nationalism:

The Ottoman nationality had not emerged from any certain ethnicity but a harmonious composition of many different nations. The political integrity of the Empire combined together the Ottoman subjects irrespective of religion, language, race and ethnic origins. It was during that time when the Ottoman Empire was at its peak. Ottomanism was internationalist and secularist, and in one aspect it was a cultural ideal and reality which persisted long after the rise of separatist nationalisms and dissolution of the Empire.

Through the end of the nineteenth century, parallel to the separatist nationalisms, Turkism or Turkish nationalism arose as a reaction to Neo-Ottomanism. In fact, Turkish nationalism had been the most retarded nationalist movement that emerged from the multi-national Ottoman structure. Until the time of the Union and Progress Party (1908-1918), Turkism among the Turks was a cultural identity rather than a political ideology. The champion of the Turkish nationalism was Ziya Gokalp, who was a distinguished sociologist educated in France. He took his place as an ideologist on the establishment of the Union and Progress Party. He was concerned with the social, linguistic, economic and political ethnicity of the Turks within the multi-national structure of the Ottoman Empire. In his theory, language, a common history, and the same collective ideals were the only valid criteria of nationality. With awareness of Ziya Gokalp's ideas, cultural Turkish nationalism, which had existed for a long time among the Turk subjects of the empire, had been transformed to a political ideology. According to Gokalp, Turkism could be strengthened by filling the patterns of Western civilization with Turkish culture. Stone (1973) wrote that "Gokalp's educational beliefs, like those of his predecessors, reflect Islamic mysticism and French positivism as the two main influences on his life" (p.150).

Unlike the Westernists, Gokalp advocated domination of Turkish culture with forms of Western civilization rather than importing institutions as they had developed in the west (Kongar, 1986).

To sum up, Westernism, Islamic-Traditionalism, and nationalism were the three major ideologies that affected the social life and institutions of the Ottoman Empire during the last two centuries. Thus, educational institutions as well as all other social institutions were affected by these ideologies. With the collapse of the Ottoman Empire, some of these ideologies had become meaningless since they were the products of the Empire. With the collapse of the Ottoman Empire, a number of nations came face to face with the problem of self-determination. Modern Turkey was born from the disintegration of the Empire. As a nationalist, secular state, modern Turkey became a national, political unity of the Turkish subjects of the ex-Empire.

C- Birth of Modern Turkey and the Kemalist Ideology

Turkish subjects of the Ottoman Empire, under the leaderships of Mustafa Kemal who had already become a famous general through his defense of the eastern and western fronts of the Ottoman state during World War I, gained a victory against the invasion of Anatolia by Allied Powers and Greece.

It was a costly victory for the Turks, but it was worth the price. The Turkish Republic was proclaimed in October 29, 1923, which marked the opening of a new era in Turkish history. Victorious Turks as well as their great leaders realized that a victory in war would not permanently safeguard their national existence unless it was followed by a sustained effort in the sphere of social life. It was time to reestablish all social, political, cultural and economic institutions upon the new ideology.

The establishment of modern Turkey as a nationalist republic meant that neither Ottomanism nor Islamic-Traditionalism was influential any more. The new state was a republic because Westernism dominated Islamic-Traditionalism, and it was nationalistic because Ottomanism, as an ideology, lost its importance in favor of Turkish nationalism. Thus, as guiding ideologies of the new regime, Westernism and nationalism were the roots the Kemalist principles. Mustafa Kemal's "basic ideas and policies developed in hundreds of speeches, programs, and laws from the early days of the War for Independence to his death in 1938, have come to be known as "Kemalism" (Shaw and Shaw, 1977. p. 374-75). As a guiding ideology, Kemalism is composed of six principles known as "Six Arrows" namely, **nationalism, republicanism, populism, secularism, reformism** (or revolutionism), and **etatism**.

1. Nationalism: (Milliyetçilik)

Turkish nationalism was the essential impelling factor for the Independence War and establishment of the Turkish republic. The ideal of Turkish nationalism, strengthened during the period of the Independence War, created the desire to build up a national identity based on a common culture. In fact, the roots of the Turkish nationalist movement went back as far as the third quarter of the nineteenth century and had gained importance with the Young Turk Revolution of 1908. After the nationalistic Kemalist revolution took place in 1923, nationalistic doctrine was expounded by the state through the media, the schools, and other governmental institutions. Turkish nationalism, as one of the Kemalist principles, asserted that the Turkish lineage was a great race who had played a leading role in the origins and development of world civilization. Thus, as it was fostered by Ziya Gokalp, Mustafa Kemal tried to reinforce Turkish nationalism by eliminating the cultural pluralism and emphasizing the common historical roots of the Turks as a nation. Stone (1973) wrote that "the Kemalist ideology was often derived from his (Ziya Gokalp's) works, and his sociology adapted from Emile Durkheim's, is still the sole one that is taught in Turkish secondary schools" (p.150). As pointed out by Shaw and Shaw (1977), "the

theories of Turkish nationalism expounded in the 1920's and 1930's were extreme but they were not created as part of a search for truth as such" (p. 376). As an aspect of nationalism, the Turkish Historical Institute (Türk Tarih Kurumu) and the Turkish Language Institute (Türk Dil Kurumu) were founded in 1925 and 1926 respectively. The former had been created to search the origin and success of the Turkish nation in its history whereas the latter had worked to research the Turkish language and purify the living Turkish tongue. As a result, "nationalist theories of language and history were expounded such the Sun-Language theory which maintained that Turkish was the first language" of human beings so that "all other languages developed from it, that the Turks were the first people" and other nations emerged from it; and that "they first appeared in history as Sumerians and Hittites" (Shaw & Shaw, 1977, p.376).

As results of the Turkish Language Institute's activities, Arabic and Persian words in the Turkish language were eliminated and replaced by those of purely Turkish origin. School curriculums were rearranged accordingly.

On the other hand, Kongar, (1986) wrote the following:

Ataturk nationalism was not based on race or religion. On the contrary, the main orientation was political and the "Turk" was defined as "anybody who lives within the boundaries of the turkish Republic". Thus, religious minorities such as Jews, Armenians and Greeks were given equal rights with the Muslim Turks, and more importantly, really treated equally

(if not privileged) by the new Republican administration which denied the religious approach of the Ottoman bureaucracy. In this sense, Mustafa Kemal Ataturk's nationalism was not segregative, but integrative. (p.34)

Indeed, Turkish nationalism encouraged the Turks to build their unification around common goals and their own land by eliminating class struggles and ideological diversity. The idea of vigorous nationalism affected every aspect of social, political, cultural, and economic life.

2. Republicanism: (Cumhuriyetcilik)

Republicanism became an indispensable concept of popular sovereignty upon which the revolutionary government was based. After the Independence War, the sultanate, the caliphate and the ruling Ottoman sovereignty were replaced with the republic. It is obvious that the acceptance of manifesting and organizing the sovereignty of the people and its new institutions did not happen easily. The Turkish people struggled with the Western democracies and gained their independence from them. However, after the victory, the new Turkish regime incorporated the liberal democratic principles of those democracies. The people then learned that their interests were identical with those of the republic and that its continued existence and prosperity were essential for theirs.

3. **Secularism: (Laiklik)**

The pre-republican Ottoman state was based on religion. Thus, all of the institutions of the state and the multi-cultural Ottoman society had been molded by Islamic traditions and ways. Therefore, the acceptance of secularism, as one of the Kemalist principles, was slower and more difficult than the acceptance of the other principles. Most representatives of the Erzurum and Sivas Congresses were mainly religious leaders of the region. The Grand National Assembly, convened in Ankara in April 23, 1920, was also dominated with religious representatives, most of whom anticipated that the Islamic-traditional status of the state would be saved by restoring political independence. The rationale for the war had not emerged from the common people, but had been shaped by the intellectuals and given life by opposition to the Allied powers and the Greek military treat. In their mind, the War of Independence was against only the Allied powers and Greek's occupation of the Turkish land. Once the land was restored from the occupation of the Allied powers and Greeks, the status of Ottoman sovereignty and Caliphate would be regaining its old status. On the other hand, it was clear in Mustafa Kemal's and his fellow leaders' agenda that the new regime would be a liberal democracy. During the war years, these diverse elements had succeeded in maintaining their unity within the

government. After the victory and establishment of the republic, it was next on the agenda to liberate the state. Abolition of the Caliphate came next, and it was followed by the thoroughgoing secularization of legal, political and educational institutions. Educational institutions were established to liberate individuals' minds from the restraints imposed by traditional Islamic concepts and practices. An entire system of religious schools, mektebs and medreses, was eliminated and all educational institutions were incorporated into a unified national education system by the Unification of Education Act of March 3, 1924. The Ministry of Education became responsible for all kinds of educational institutions. Regarding the Village Institutes, Berkes (1960) wrote:

The secularistic principles had two principal implications for the Village Institutions: (1) religious education was not included within the public educational system of which the Village institutes were a part and (2) facilities for religious observances were not provided in connection with these institutions. (p.68)

4. Populism: (Halkcilik)

Another Kemalist principle, populism was closely connected with Turkish nationalism and especially with republicanism. The republican regime took the governing privileges from the Ruling Class and provided it to the

"people". The new slogan, therefore, was "Sovereignty Belongs to the People". Thus, populism provided to Turkish citizens equal social, economic and judicial rights, and provided for a democratic exercise to the suffrage in local elections. The emphasis was on a classless society in which no privileges or handicaps attitudinally inhere in family membership, occupation, economic status, or place of residence. Article 69 of the 1924 Constitution specified that "all Turks are equal before the laws and are obliged to respect the law. All privileges of whatever description claimed by groups, classes, families and individuals are abolished and forbidden". And Article 88 described the name "Turk" as following:

Article 88: The name Turk, as a political term, shall be understood to include all citizens of the Turkish Republic, without distinction of, or reference to, race or religion. Every child born in Turkey, or a foreign land of a Turkish father; any person who chooses upon attaining the age of twenty to become a Turkish subject; and any individual who acquires Turkish nationality by naturalization in conformity with the law, is a Turk. Turkish citizenship may be forfeited or lost in certain circumstances specified by law" (Political Science Quarterly, v.40 n.1, March, 1925 p. 96).

Living under the rule of the Islamic-traditional Ottoman rulers, the Turkish people were unsophisticated and disinterested in their sovereignty. Therefore, the principal task given to the educational institutions was the

enlightenment of the people that they might learn their citizenship prerogatives and exercise them accordingly.

The main purpose of populism would be to secure social order and solidarity instead of class conflict, and to establish harmony of interest. With the populist principle, the people of the Turkish republic were considered as a community divided into various professions according to the requirements of the division of labor for the individual and the social life of the Turkish people.

5. Revolutionism (Reformism): (Devrimcilik)

Another Kemalist principle reflecting the philosophical basis of change was revolutionism. The meanings of revolutionism, as a Kemalist principle, were essentially two: (1) a policy that the reforms which had been achieved through the revolutionary cadres of the new republic should be preserved and (2) a method so that the spirit of revolutionism should dominate the future of Turkish society. This method was dictated by the need to protect the nation against its enemies and also to justify the radical measures taken to establish the republic (Shaw & Shaw, 1977). There was not sufficient time to wait for the culmination of a slow process of evolution. It emerged by using whatever was needed to force every material element of life through modern molds into modern patterns. Thus, as pointed out by

Berkes (1960): "the distinguishing characteristic of the Kemalist reform policy was the determination to appropriate all of Western civilization by radical rather than evolutionary means" (p. 68). Kongar, (1986) summarized the approach of Mustafa Kemal:

Mustafa Kemal was a realistic and pragmatic leader. He knew only too well that drastic changes and reforms, achieved in such a short period of time, would need a longer period of assimilation. Reformism (revolutionism)... would become the revolutionary spirit that should continue through time to aid this absorption. He also believed that the restructuring of society could be achieved through new reforms to be added to the ones already introduced.... Thus, reformism (revolutionism) can be viewed as the mainspring of the new cultural synthesis sought for the young Republic (p. 37-38).

6. Etatism (Statism): (Devletcilik)

In the early years of the republic, Mustafa Kemal and other Turkish leaders were more concerned with political, social and cultural problems than with economic ones. Although Mustafa Kemal had promoted an economic conference at Izmir in 1923, not much had been done to improve the economy of the country. Since they experienced a lot from the effects of the capitulations during the late Ottoman era, their main economic concern was to avoid any kind of economic domination or influence such as had existed at that time. They strictly avoided borrowing foreign capital. Their intention was to build the country's economic

independence by using only internal capital as much as possible. This led the new regime to supervise all the private and governmental enterprises. Etatism emerged from this idea. As defined by Robinson (1963), etatism is "the intervention of the state in economic matters in the interest of more rapid economic development and the protection of the general welfare" (p.110). Thus, it was a means of building a national economy based on private enterprise, through the protection and support of the state, and in some instances, its direct intervention in the form of "state Economic Enterprises" (Kongar, 1986). Etatism, however did not mean to collect the economy in the state hand. Neither did it mean to establish state monopolies. In contrast, it was instrumental in the creation of an independent economy rather than a state-controlled one. It was a principle to complete the economic part of the socio-political transformation of the Ottoman society into a modern state.

These six fundamental principles upon which the new Turkish state was to be based were adopted by the Republican People's Party in 1931. And they were incorporated in the constitution of 1937. They remained in the current constitution which reconstituted in 1982.

Because of their close relations with the ideologies that affected the Village Institutes movement, we have given

a brief review of the six principles of the Kemalist ideology.

D- National Education Under the Kemalist Ideology:

As mentioned earlier, Mustafa Kemal and the Turkish leaders were more concerned about political, social and cultural problems during the early years of the republic. As a result, the quick succession of political, social and cultural revolutions brought about modifications in these respective fields. Nevertheless, these changes would not be of permanent value and could not be established as a basis for further progress unless they were made significant to the masses. Political change came through the strong dispute with the Anatolian peasants and therefore, was not in danger from reactionary forces. On the other hand, reforms in social and especially in religious life were not easily acceptable for the people whose life had integrated with Islamic traditions for centuries. In regard to these reforms, the common people remained frightened and submissive to orders imposed from above. The revolutionist principle of the Kemalist ideology was the most difficult to be accepted by the common people. However, the subsequent reforms were coming so frequently that the people could not assimilate them. The newly developed ideas of "democracy", "nationalism", "emancipation of women", "secularization",

"Westernization", produced great and quick changes in the structure and life of the Turkish society. Thus, the new regime was confronted with a great task to interpret these changes to the common people so that they might understand and value them. This was the only effective way to persuade the Anatolian peasants. The leaders of new regime knew that only through the intelligent cooperation of the common people could their purposes be achieved. This time, education was considered as the only possible solution to the problem. The people's desire for education was so great that they frequently contributed building materials from their own homes for the construction of a school as well as they themselves were willing to work physically. The faith in education as a means to progress and as a basis for building up national unity permeated the whole attitude of the government towards education with a spirit, interest and direction which had been entirely lacking in the imperialistic government (Suleyman, 1934). Despite this enthusiasm in both sides, government and people, there remained extremely difficult problems most of which were inherited from the former state. There were neither sufficient number of schools nor were there qualitatively and quantitatively enough teachers, nor were there sufficient funds for overcoming these problems.

Despite these insufficiencies, there was a great need

to reorganize the educational system. The readjustment to the rapidly changing conditions of political, social, cultural and economical life would be possible only that way. In this way, the promotion of nationalism, the attainment of democracy, and an increased emphasis on social responsibility and utility could be achieved. The starting point for solving these problems would be the elementary phase of education and preparing the teachers for these schools which hitherto had been neglected.

As pointed out earlier in Chapter II, when the new republic was established and Kemalists came to power, educational conditions of the country were pitiful. Few students were able to attend schools in which the courses, basic to modern knowledge, formed the curriculum. Another small number of students, comparatively larger in number from the previous one, however, were attending the decayed medrese system. In his early study, Webster (1939) wrote the following:

Some educators believe that it might have been easier to initiate a system of modern education in Turkey had there been no medreses, for that which is sacrosanct to the pious is replaced with difficulty, no matter how much superior or more effective the new (p.210).

Finally, in March 1924, upon the acceptance of the Unification of Education Act, (Tevhid-i Tedrisat Kanunu) all the traditional religious educational institutions were

abolished. After that date, the graduates of medreses were not allowed to be teachers. All of the medrese graduate teachers were disenfranchised. Only the normal school graduates were authorized to be employed as primary teachers. The problem of teacher procurement and training the new teachers had become among the most immediate problems.

Prior to this, in 1923, after the establishment of the new republic, the authority for founding normal schools had been taken away from the provinces and had been made a responsibility of the Ministry of Education with an act (Act # 326). However, this was a dead letter on paper. In the opening of the third period of the Grand National Assembly, Mustafa Kemal delivered his speech and said the following regarding teacher education:

Entire Anatolia will be divided into 15 regions of which each will have one normal school for boys and one for girls with at least 200 students in each. There will be at least 60 distinguished teachers and administrators in each of these schools. Thus, there will be scientific centers all over the country (Kocer, 1967, p. 66).

In 1923, a national congress was convened in Izmir to discuss the new economic policies to be followed. Because economic improvement of the country was closely related with the existing educational conditions, certain aspects of education were also discussed in that meeting. The

following nine resolutions were adopted:

1. To print and distribute among the villagers and and the peasants books and magazines containing practical instruction on various branches of agriculture.
2. To introduce practical industrial and agricultural courses in all primary and secondary schools.
3. To establish in every district of the country boarding schools at a primary level that would serve groups of neighboring villages; to allot a suitably large plot of land to each of these schools, and to include, alongside the primary program of lessons, both theoretical and applied agricultural instruction.
4. To establish, according to the size of each district, one or more secondary schools in suitable sub-district centers, these schools to be built in the form of model farms and with the aim of teaching practical agriculture.
5. To establish a national agriculture college near Ankara.
6. To provide each of the primary schools with a plot of ground, a sanitary stable, with two cows, a hen coop, a modern bee hive, and two-room houses for the teachers; and to divide the allotted land into flower gardens, a vegetable garden, and an orchard, with the student managing these under the supervision of teachers. Thus, the village children secured a practical education in farming and, at the same time, educated persons were encouraged to settle in the villages.
7. To ensure that all graduates, male and female, from Turkish and foreign high schools shall serve for at least one year as teachers in the

village schools set up under article 6.

8. To include agricultural instruction in military training programs.
9. To form , without delay, in each district a mobile agricultural school which could give to the villagers appropriate adult education through the use of films and lectures (Basar, 1923, p.324).

These resolutions were recommended to be realized by the new government. The proposal sought to liberate education from its classical bonds and force on it a direct and stimulating role in the basic element of the national economy - the village agricultural unit (Basgoz & Wilson, 1968). The Ministry, however, could not do enough about the resolutions due to its inadequate financial situation.

D- Foreign Advisers to the Ministry of Education

The new government, on the other hand, had been making a good and fresh start toward educational reconstruction. With this enthusiasm and desire to develop the best modern educational system, the Ministry invited outstanding educational experts from various countries for their advice. Professor John Dewey of America, Dr. Kuhne of Germany, and Omar Buyse of Belgium were among them.

The earliest foreign adviser to the Turkish Ministry of Education was Dewey. As mentioned earlier, Dewey set forth

his views and proposals in two reports. The first was submitted to the ministry as a preliminary report before his departure, and the later was sent from New York.

Dewey started his proposal by advising the Turkish educators "to settle upon the aim and purpose of the schools in Turkey". He urged against hasty, premature and aimless reforms in education by saying: "A clear idea of the ends which the schools should attain will protect the schools from needless changes which are no sooner affected than they are undone by other so-called reforms, which lead nowhere" (The Dewey Report, 1960, p.1). As pointed out by Basgoz and Wilson (1968), Dewey insisted on the necessity for careful and extensive studies by Turkish educators; such studies would lead to a gradual formulation of a national educational plan by the nation's own leaders and experts. Only this way would bring the Turks to the circle of developed nations as a vital, free, independent and lay republic. Dewey said that "to realize this end, the mass of citizens must be educated for intellectual participation in the political, economic and cultural growth of the country" (p. 10). Thus, he advised in favor of mass education rather than only for elites. According to him, schools should not only be responsible for training pupils in "academic subjects", rather, they should be community centers, especially in the countryside. They should be health

centers for the community through the professional assistance of public health officials and local physicians. A whole village community as well as the students could receive benefits from the knowledge taught in the school in "public hygiene, contagious diseases and malaria". The students, teachers and village community could provide a considerable amount of help to the health officials on solving possible health problems.

The schools with well equipped large grounds should be physical training centers for both the students and the whole community. In addition, schools should be information centers for collecting and disseminating economic and industrial information with the responsibility of collecting statistical data from localities. And finally, schools should be technology centers for the surrounding community.

He advised the ministry to set up a number of study commissions to investigate various aspects of education within Turkey and abroad and report to the Ministry. Specific aspects of education such as "buildings and equipment", practical and vocational education, physical training, and "rural schools and rural development" would be investigated in foreign countries and recommendations made to the Ministry. Proper educational literature from abroad should be translated into Turkish and made available for use of the teachers and educators. Every school should have a

library center with proper materials which would be available for pupils and the whole community. At least one normal school should give a course for training teachers to help library users.

In order to determine the needs for a number of new teachers each year, there should be a statistics department in the Ministry to provide statistics about teachers who died, resigned, failed, or withdrew for various reasons. With the help of this information, the Ministry would make rational programs for opening new schools and provide teaching staff.

Dewey was an advocate of the decentralization of educational systems. He advised against the centralization of education by writing:

There is a danger that too highly centralized activity on the part of the Ministry will stifle local interest and initiative, prevent local communities taking responsibilities which they should take; and produce too uniform a system of education, not flexibly adapted to the varying needs of different industries, such as pastoral, grain-growing, cotton, fruit, etc. There is also danger that any centralized system will become bureaucratic (p.7).

In order to remedy the later danger, he advised that "the function of the Ministry should be intellectual and moral leadership and inspiration, rather than detailed administrative supervision and executive management. Details of administration and execution, including adaptation to

local circumstances, should be developed upon local educational bodies" (p. 8). The central organization of the Ministry should play an inspirative and leadership role rather than be "director of education" in Turkey. The Ministry should be in favor of diversity which is necessary for schools to be adapted to various local conditions. The problems and needs of the different regions of the country would be paid attention in the local school curricula. The regional differences and related topics and methods adopted to "maritime, pastoral, fruit-growing, grain-growing, cotton raising districts, or to urban industrial and commercial districts" would be included in the curriculum of the normal schools so that the candidate teachers would be educated accordingly. He wrote: "Make sure that teachers were well grounded in the special conditions, resources and needs of particular localities, and anxious to connect the teaching of nature study with the life of the part of the country in which the school is located" (p.9).

According to Dewey, realization of all the suggested reforms mostly depended on adequate training and better compensation for the teachers. "He urged the upgrading of teachers through better recruitment, better training and heightened status both economically and socially" (Basgoz & Wilson, 1968, p. 64). Making the teaching profession attractive for intelligent and devoted men and women was a

crucial problem for Turkey. In order to solve this problem, teachers' salaries should be increased promptly and a very considerable extent, that living standards would be raised for the teacher and his family. In addition to the prompt increase in the teachers' salaries, there should be other allowances provided to the teachers such as paying the bills, reduced rates for transportation, free housing or deduction on rents, etc. Security of tenure and stability of position should also be regulated in a more realistic way.

Even though these recommendations were unrealistic at that time because of the country's economic situation, Dewey focused his advice on the scale of teachers salaries. He suggested the formation of a joint commission of representatives of the ministries of education and economy, of teacher organizations, and of local administrators to consider this immediate problem with respect to living expenses, taxation, rising revenues, supplementary facilities, etc. In order to solve the emergent financial problems of schools, he advised the reservation of a certain amount of publicly owned land for the use of schools in each province and that the revenues be devoted to increase educational activities in that province. Teachers in that province would receive benefits from these revenues obtained by using the allocated land.

Dewey made valuable suggestions regarding teacher education institutions, in-service education of the teachers, selection of teachers for advancement as directors, inspectors, and the central organization officials.

He urged Turkish educators to improve the quality of education in the existing normal schools and to open additional normal schools for training rural and urban school teachers. He recommended that each existing normal school should be affiliated with a practice school for supporting teaching by practice of the most advanced methods of education, and the most successful and progressive teachers in the country should be appointed to the faculties of normal schools and their practical schools. Physical facilities of the normal schools would be improved to be models to influence the attitude of all their students and graduates. Every successful teacher in the normal schools would be given a full year in every five or six years upon full payment with the opportunity to spend this time abroad.

In respect to the normal schools, he advised that there should be different normal schools for the training of rural school teachers "with especial reference to the needs of the tillers of the soil who are the mainstay of Turkish life" (p.15). In order to establish an harmonious system of education, schools should pay attention to the interest of

the peasants who formed almost 85 percent of the country's population. Dewey well understood that the national prosperity of Turkey strictly depended upon improvement of agricultural processes. Therefore, he recommended the development of elementary and secondary schools in which the subject-matter of the studies would be so connected with rural needs that training in these schools would be applied in practical life. In order to realize this, he advised establishment of a proper kind of teacher training schools, namely Rural Normal Schools which would be considered as predecessors of the Village Institutes. In addition, he suggested establishment of normal schools for training teachers for commercial and industrial schools as well as teachers of physical education, sports, hygiene, kindergarteners, music, painting, design, sewing, etc. One of the existing normal school's program should be extended to provide courses for the preparation of school administrators and supervisors, and another normal school should have graduate programs to train teachers for existing normal schools. (Years later, during the Village Institutes Movement, Hasonoglan village institute extended its program for preparing school administrators and supervisors.)

Dewey recommended provision of sufficient in-service education for teachers by offering correspondence courses

either by the Ministry or by a normal school. Summer schools and summer courses might be good vehicles to provide in-service education to teachers. Successful teachers should be rewarded by providing scholarships or sending them abroad for further study.

Many other recommendations were made by Dewey on the other aspects of education. His reports and recommendations to the Turkish educational authorities are historically significant in the development of modern Turkish education. Mostly because of the financial situation of the country, implementation of Dewey's recommendations had to wait upon the solution of other matters essential to the continued existence of the new nation (Basgoz & Wilson, 1968). Nevertheless, Dewey had made a significant impact on Turkish education. In his early article, Wilson (1928) wrote: "Every Turkish teacher knows something about John Dewey. Many of them can discuss intelligently his educational philosophy" (p. 602).

One of the greatest educators in Turkey, a graduate and distinguished teacher of village institutes, Mr. Cavit Binbasioglu, who was a disciple of Dewey, told the author of this study during an interview that it had been realized years ago that "one of the greatest influence on the Turkish elementary teachers came from John Dewey's philosophy of progressive education. As students at village

institutes, we had to read the Turkish translations of his books, as many as possible. We used to be given tests about these readings from time to time, and it was expected from each of us to receive a sufficient score" (Interview had been realized during the Summer of 1991).

Before further discussion of the influence of Dewey on Turkish education, it would be better to take a look at the other reports given by some other Western advisers to the Ministry of Education.

Georg Kersensteiner, the distinguished German educator, whose "work school" and "work principle" were well known to Turkish educators, was invited by the Ministry of Education to undertake an analysis of the new republic's educational needs and possibilities. Because of his illness, he recommended Dr. Kuhne, his assistant and educational counselor to the German Ministry of Commerce and Industry, to take his place.

Dr. Kuhne came to Turkey in 1925, a year after Dewey's visit, and issued his report in 1926. He was expected to investigate the existing situation of vocational and technical education and to establish guidelines for it. He immediately saw Turkey's need for skilled labor and technicians. Kuhne recommended that existing vocational and technical schools be expanded and that new schools be opened to train new laborers and technicians. Because these schools

had to be intimately related to local conditions, Kuhne recommended that they be opened and managed by local authorities instead of centralized control.

Kuhne strongly recommended an immediate increase of education of girls in the field of home economics. He advised the adoption of Latin characters instead of Arabic script.

As declared by John Dewey a year ago, Kuhne also warned about the low teacher salaries. Because of low salaries, it was not possible to expect competent work from a teacher. Kuhne strongly recommended increased salaries for teachers, along with security of tenure and stability of position. As Dewey did a year before, Kuhne also recommended practical training. Teacher training schools should have an experimental garden and some agricultural land for this purpose. Dr. Kuhne advised Turkey to maintain extensive reliance on German experts and German professional leaders, and to advocate German as the chief foreign language, even in Turkish vocational schools (Basgoz & Wilson, 1968).

The Turkish educational authorities invited Omer Buyse, the Director general of Technical and Vocational Education of Belgium, in 1927, to conduct a study to implement Dr. Kuhne's recommendations. He investigated and observed vocational and technical schools in Western provinces of the country and presented his report to the Ministry of

Education. In his report, he advised the Turkish educational leaders that the existing vocational and technical schools were lagging behind the country's industrial life.

Therefore, either the existing schools or those to be opened in the future should be in a leadership position in the training of technical experts and teachers by the use of the latest developments in technology. New models of agricultural cultivation should be presented by the educational institutions for the peasants.

Buyse advised the government to open at least one vocational and technical school, which would teach arts and crafts, in each province. These schools would be related to the needs and potentials of the provinces. He proposed that master workmen working in the province be employed as part time teachers. By supporting these master workmen through a systematic program of technical publications, their practical knowledge and experience would be put to good pedagogical use.

Understanding the importance of agricultural education for Turkey, Buyse recommended that each agricultural school should be provided with a large farm for practical work. The students should operate the farm, but the government should provide the necessary farm implements for free.

All of the three experts came with many excellent recommendations, however, they appeared at a moment when the

energies and resources of the new republic were absorbed in other tasks. While the reports contained many sophisticated recommendations, they did not provide an adequate, feasible and stimulating blueprint to accomplish the necessary national program (Basgoz & Wilson, 1968). The Turkish educational authorities believed that one of the most important obstacles was the economic condition of the country. Mostly because of this, a group of American experts were invited by the government in 1933 to submit their recommendations for the economic development of the country.

Headed by Walter E. Kemmerer, the group viewed education as closely related to economic problems of the country and they devoted a considerable portion of their report to education. Since the educational problems were usually consequences of other problems that the nation was facing, they recommended a close cooperation among the different Ministries of the new republic. As concluded by Basgoz & Wilson (1968), the group recommended four important training programs for Turkey:

1. The training of farmers and agricultural experts
2. The training of engineers and technicians
3. The training of industrial workers
4. The training of businessmen (p.71)

The group recommended that the problem of agricultural education should be solved immediately. It would be a good start to increase the duration of elementary education from three years to five in the rural areas as it has been in urban Turkey.

The attempted struggles to formulate a new system of education for Turkey by foreign experts did not become successful mostly because of their lack of knowledge about Turkey's existing social, economical, political, and cultural structure. In addition, some of their work was limited to the educational field and their recommendations derived primarily from their own backgrounds. Therefore, many of their recommendations did not fit the Turkish case. The recommendations for increased teacher salaries, for instance, were not feasible on the scale they recommended. Better salaries were desirable, however, and the salaries were extended to their highest limits compared with the general budget of the country. While another increase was almost impossible, both Dewey and Kuhne strongly recommended it. They were right and teachers' salaries were considerably low; however, the economic condition of the country was suffering. On the one hand, eighty percent of the population were living under the poverty level and the salaries of the teaching staff were considered high in this case. On the other hand, teachers were complaining more

about delays in payment rather than the amount of their salaries. They already knew the economic situation which the country was experiencing. Mostly because of this, it was impossible for teachers' to take periodical leave for study abroad with full payment. Nevertheless, Dewey recommended that the successful teachers be sent abroad with full payment.

As mentioned earlier, Dewey was an advocate of a decentralized educational system and advised against centralization. This recommendation was also unrealistic at that time for two reasons: (1) the local economical conditions were so inadequate that the provinces were in need of the central government's immediate help, and (2) the idea of secularistic education had not been found acceptable by the Anatolian peasant. Being under the influence of Islamic-traditionalism, the village people had had a hostility to the new concepts of education. Because of these two main reasons, it was necessary that the national government would take more responsibility for the establishment of new way of life.

Although some of the recommendations were unrealistic because of the county's economical, social, political and cultural characteristics, many of the suggestions were extremely important for short and long term planning. For example, all the three experts and the Kemmerer group as

well as most of the Turkish intellectuals agreed upon the importance of the relationship of education to agriculture and industry. This valuable recommendation had become a base for the establishment of the Village Institutes in the late 1930's. The idea of endowing each school with land was realized with the establishment of the Village Institutes. A great portion of teachers' salary was obtained from the use of that land.

As a result, it could be easily said that the most valuable recommendation was made by John Dewey who insisted on the necessity for careful and extensive studies by the Turkish educators; studies which would lead to a gradual formulation of a national education plan by the nation's own leaders and experts.

F- The First Step Through the Village Institutes

Thus, the recommendations of foreign experts had little influence upon the formation of the new educational system of Turkey. The Ministry of Education, established in 1920, was maintained without substantial changes until 1926. As a young minister, Mustafa Necati intended some reorganization of the Ministry in 1926. The Reorganization of the Ministry of Education Act (Maarif Teskilatına Dair Kanun) passed in the same year and some new departments were created in the Ministry as advised by Dewey. A Training and Pedagogy

Department, (Talim ve Terbiye), School Construction Department and Student Health Department were among them. As recommended by Dewey, Mustafa Necati de-centralized the authority of the central organization of the Ministry to the inter-provincial regions by establishing new departments (Maarif Vekillikleri) in the different parts of the country. These regional organizations of education were policy making bodies with responsibilities to appoint or discharge elementary school teachers in their region, to handle disciplinary and personnel problems, to operate school construction and organization, and to regulate the school calendar in their regions according to the local conditions. (Berkes, 1960) This attempt was quite consistent with Dewey's recommendation on extending the authority to the local organizations. Unfortunately, these Regional Directorates of Education lasted only five years. Mustafa Necati's death while in office in 1929 was the reason for their decay and they were finally abolished in 1931.

During Mustafa Necati's service as Minister, the central organization of education was staffed with the country's most qualified educators included Ismail Hakki Tonguc who later became the founder of the Village Institutes. New laws, regulations and ordinances were drafted during his term. Regulations governing the inspection and promotion of teachers, enhancing the status

of the teaching profession by salary increases and by providing houses and free fuel allowances were realized under his Ministry. These innovations were the first so-called radical movements since the establishment of the Ministry of Education in 1920. During Mustafa Necati's term the responsibilities and powers of the Ministry of Education steadily increased against such Ministries as Finance and Interior which usually had been obstacles for new initiatives.

It was after this that a national plan recognizing the concept of national unity in the educational system began to emerge. The Arabic script was replaced by Latin characters when Mustafa Necati was in office and this significant change resulted in a more favorable attitude toward learning how to read and write. Realization of co-education in the nation's schools permitted girls to enroll in all educational institutions of the country.

The previous attempts to extend public education among the peasants had not been successful. Mostly because of the existing financial situation and unfair tax system, the establishment and operation of the schools in villages, of which the population was less than 400, was almost impossible. Those villages in which the population was less than 400, could not afford the expenses of a school including the teacher's salary. However, according to the

regulations, financial responsibilities of schools belonged to the local people. It was computed by adding up the annual expenses of the school and dividing it by the number of people who lived in the locality. The school tax would be formulated by dividing the number of people living in the area into the annual expenses of the schools.

Thus, the amount of tax to be paid was directly related to the size of the village. In small villages, the amount of tax per person was considerably higher than in a larger and densely populated cities.

Consequently, as Basgoz & Wilson (1968) wrote; "not one single elementary school was established during the first decade of the Turkish Republic in villages with a population under 400" (p. 95). On the other hand, according to the results of the 1927 census, only 32 percent of the town and city population was literate compared with only 5.9 percent in the small villages. These differences between urban and rural population were even higher in Eastern and Southeastern regions of the country. In 1928, the year in which the Latin characters replaced the Arabic script, 82.5 percent of the male population and 95.2 percent of the women were illiterate. Located mostly in towns and big cities, there were only 4,894 elementary schools in all over Turkey. In 1927, the population of the country was 13.6 million, more than 80 percent of which was living in the country side

or in the villages (Vexliard & Aytac, 1964).

As it was pointed out by Basgoz & Wilson (1968), after analyzing the available statistics, the American group of experts headed by Kemmerer indicated that the problem was not only the lack of educational facilities in the villages, but also the reluctance of peasants to attend schools. The statistics showed that 129,429 students enrolled in the first grade of village elementary schools in the 1929-30 school year. Only 60,778 of these students continued to school the next year. By the third grade, this number had been lowered to 42,081. That is, approximately two-thirds of these students had dropped out of school before the end of the three-year educational program provided by the village schools.

On the other hand, the shortage of qualified elementary teachers was an immediate problem that confronted the nation. The number of normal schools for elementary education and number of students enrolled in these schools was considerably low for a country where more than 90 percent of the population was illiterate. Between 1923 and 1933, the number of normal schools on the elementary level had risen from twenty to only twenty-five. As Wilson wrote in an article published in 1928, there were twenty five normal schools in the country with more in process of construction. Some of these were for women, one was for

kindergarteners and another for teachers of music. Two normal schools for rural teachers were located in rural districts. One was near Kayseri, a city in central Anatolia, and the other was near Denizli. Regarding these schools, Wilson (1928) wrote:

The distinguishing feature of the rural normal schools is a science course, with much practical field work, in charge of a graduate of an agricultural college. Like other normal schools, they are free boarding schools, with an additional small allowance for clothing, books and other necessary expenses. In return the students promise to serve the State eight years as teachers in rural schools or else to return the cost of their education to the State (p. 605).

John Dewey had had a great influence on establishing teacher preparation from rural areas, because he had suggested this in response to the problem of underdeveloped and uneducated rural areas as a necessary means to develop the entire country educationally (Kocer, 1983).

According to the results of the 1935 census, only 23.3 percent of men and 8.2 percent of women were literate. In other words, 76.7 percent of men, and 91.8 percent of women were illiterate. Moreover, the illiteracy rate in less populated areas (less than 10,000) was 89.3 percent, while it was 59.7 percent in more populated areas (more than 10,000) (Milli Egitim Bakanligi, 1941).

The same source indicates that in 1940 the illiteracy

rate among school age children in urban areas was 39.4 percent; in rural areas it was 78 percent. Nevertheless, during that time, over 81 percent of the whole population lived in rural areas where educational services were very limited. It is obvious to see how this population was important in the state's economic and social life. Giving a proper education to the villagers was a first step in accomplishing their contribution to the economic and social development.

On the other hand, according to the Constitution, primary school education for children has been free and mandatory since the establishment of the state. However, only approximately 60 percent of the age group of children in urban areas, and 20 percent of the children in rural areas were attending schools. This indicates that most of the children who needed to be given a primary education were living in rural areas. It also explains why it was vital to educate the villagers at the first stage.

Moreover, there was a widely known idea that the village boys should be educated to be their villages' teachers because the graduates of the existing normal schools did not want to work in the villages. Educating them in the rural normal schools, the village boys would serve as village teachers permanently. This idea was advocated by Dewey years ago when he wrote: "There must be a distinct

type of normal schools for the training of rural school teachers, with especial reference to the needs of tillers of the soil who are the mainstay of the Turkish life" (The Dewey Report, 1960. p. 15). Considering this recommendation valuable, the Ministry of Education, under Mustafa Necati's ministry, established two institutions (known as the Village Teachers Schools), one near Denizli, a small town in Western Turkey, and the other in Zencidere, near Kayseri, an important commercial town in central Anatolia, in the 1926-1927 school year.

Students in these schools had four hours theoretical courses in the morning and two hours practical work in the afternoon, such work as farming, field trips, and various sport activities. The duration of education was comparatively shorter than the existing urban normal schools. (Five years in urban normal schools while only three years beyond the elementary education in these newly established normal schools). In addition to the theoretical courses, the students had had a chance to practice veterinary and medicine under the supervision of local physicians and veterinary surgeons. As recommended by Dewey, they used to spend a considerable amount of their time by practicing teaching in neighboring schools. Graduating these schools, students had to serve at least 8 years in the villages.

This auspicious attempt was also abandoned a few years after Mustafa Necati's death. These two schools were considered that they did not fulfill their function and were abandoned in the 1932-1933 school year. However, the distinguished Turkish educators such as Nafi Atuf Kansu, Saffet Arikan and Ismail Hakki Tonguc strongly believed that the experiment was one of the most valuable steps ever taken. They were expecting the Ministry to open additional such schools. The reason for terminating these schools was very simply; "political". This experiment was one of the innovations brought by Mustafa Necati as the Minister of Education. After his death, his successors could not keep on going with his Westernized ideas. Unfortunately, educationally valuable attempts were slowed between 1929-1933.

When Saffet Arikan came to the Ministry in 1935, the problem of teacher shortage especially in rural Turkey was at its peak. He declared that rural primary education would be the focus of his regime. However, since there were so many small villages at that time, the existing normal schools were not able to meet the needs of the community. It was not possible to appoint a teacher for every village. This situation made educational leaders rethink the means to find a different type of teacher preparation project.

The new Minister of Education, Saffet Arikan, appointed

Ismail Hakki Tonguc as the General Director of Primary Education. He had stayed in that position for ten years which was very unusual for that post. Arikan and Tonguc started their innovations by enhancing the importance of the Ministry as a carrier of the Kemalist ideology.

As the founder of the Village Institutes, Ismail Hakki Tonguc was one of the most enthusiastic advocates of the Kemalist principles. It was possible to see his enthusiasm through his innovations when he was in the office.

When Tonguc came to the office, only about 5,000 of almost 40,000 villages of Turkey had schools. And there were only about 7,000 teachers serving the villages. Although the number of school children were little more than 2 million, only 312,000 of them were able to attend the three-year elementary schools. (The statistics were rounded). As a first thing, Tonguc immediately emphasized the importance of elementary education, especially for the village children. In order to spread education to the villages and to provide teachers for the villages, he opened an "educators school" in Mahmudiye, a small town in Eskisehir province, in the 1937-1938 school-year. It was planned to educate the village young, who served as sergeants during his compulsory military service and learned how to read and write, to be elementary teachers in their villages. Tonguc himself went to many villages of central Anatolia to find

the most able candidates. These candidate teachers were provided a nine-month theoretical and almost half a semester practical study in village schools under the supervision of qualified teachers. After completing a year of education, they were sent back to the villages as elementary teachers.

The curriculum for this school was developed by Tonguc and contained activities such as reading, writing, math, music, sports, arts and social activities as field trips. Tonguc was looking for an immediate solution for the shortage of village teachers, however, the "educators school" was not the one that he was planning. As a temporary solution to the teacher shortage, the Law on Village Educators (Koy Egitmenleri Kanunu) was introduced into the Assembly, and was adopted in 1937.

The 1939-1940 statistics (Milli Egitim Bakanligi, 1941), indicated that 31,000 of 40,000 villages had no school at all. In fact, 4,000 of 9,000 villages which had schools did not have a teacher. Instead, they had an "egitmen" (village educator) who only knew how to read and write. Those educators were village men who served as sergeants or corporals in the army. They used to be trained for 9 months as teachers and then were sent to their own villages to teach there in the elementary schools. After passage of the Law of Village Educators, many young villagers who had successfully fulfilled their army service

were appointed as village educators. Kocer (1983) claimed that more than eight thousand people were trained and served as teachers between 1937 and 1946.

The economic backwardness of the countryside could not support a good teacher training system, and without such a system, social and economic changes were not very likely. At the end of the first decade of the Turkish Republic (1930's), the Ministry of Education joined with Turkish educators in order to solve this continuing problem. The result was the Village Institutes of Turkey, and Tonguc was the most enthusiastic supporter of the idea. The idea was to link education to the village economy and fit the teachers' role into economic production. In other words, the point was to create a new type of village teacher who would not only attempt to modernize the beliefs of peasants and their social institutions, but would also change the material and economic life of the village itself. For this purpose, Public Law # 3803 was accepted in the Turkish Grand National Assembly in April 17, 1940 (Akyuz, 1982). In 1940, 14 village institutes were opened. In 1948, this number reached to 21. Each of these schools was built on open land outside of the cities. Together with buildings, they were all provided with a large field, a vineyard, a vegetable garden, a place for bee keeping and a poultry yard.

Those schools accepted children only from villages

which had primary education, and offered a five-year education. After graduation it was intended that they return to their villages to teach children and the villagers. These teachers were expected, in contrast to the graduates of the Village Teacher Schools, not only to teach basic educational needs to village children but also to help villagers to develop themselves. In other words, the main purpose was to improve economic and social conditions of villages with teachers and an education proper to the village life. That means that the teacher would work also with pickaxes, shovel and hoe, and do viniculture, apiculture, and so on.

Regarding the curriculum of those schools, there were 22 class periods of the formal courses, 11 class periods of agricultural courses, and 11 class periods of technical courses.

The Village Institutes movement was attracting widespread admiration. However, 1950 was the beginning of a new political era. The one party administration, which had been in control since the beginning of the republic, was ended. A period of democracy with multi-parties started. As a result of adopting the multi-party system, the newly established liberal Democrat Party won in the 1950 election and came to office. The new government found the Village Institutes objectionable, and converted these schools into

regular teacher training schools (Teacher Training Schools). One of the reasons for cancelling those schools was the issue that there was a segregation between village and urban teachers, and the methods of the Village Institutes were not consistent with the new government's policy. After this new policy all teacher training schools were given the same status. This happened in a process which lasted for about five years. In the new status, the duration of education was raised from five years to six years after elementary school, and three years after middle school, and girls and boys were separated. The new schools were called the Normal Schools.

Even though the new government made large investments toward industrialization between 1950 and 1960, investments in education were neglected. That is, this new policy negatively affected the teacher training. Consequently, in 1960 there was a large demand for teachers. To meet this demand, the human resources of the military were used in later years.

G- The Reserve Officer (Yedek Subay) Project:

There was an army revolution in 1960 and an army government was in office. In meeting the acute village teacher shortage the "yedek subay" (reserve officer) teacher project was initiated in 1960 by the Revolutionary Committee

of the National Union. Prior to this year, graduates of the high schools entered the officer corps during their years of military service. After the 1960 revolution, only graduates of the universities and other higher education institutions were given this privilege. According to the yedek subay project, graduates of high school-level institutions, normal schools, and university students who had failed in their courses and could not continue their education, could opt to become village teachers, called "yedek subay Teachers", in lieu of their military service, after attending a short teacher-training course in designated places in the provinces (Kazamias, 1966). Upon completion of their teaching duties, which lasted for the same period as normal military service, such individuals were to be honorably discharged with the rank of officer (lieutenant).

The effectiveness of this project was investigated by the Research and Measurement Bureau of the Ministry of Education, and a dissatisfaction, especially with respect to the nature of the pre-service course, resulted. Kazamias (1966) stated the results of the "yedek subay" project to meet the teacher demand as follows:

According to the figures available for 1962, there were 22,452 yedek subay teachers, of whom 12,575 were graduates of the normal schools, and 9,877 of high schools or equivalent institutions. A survey of opinions of directors of education and elementary school inspectors revealed some dissatisfaction, especially with respect to the nature of the pre-

service course (p. 126).

H- Development during the 1970's

After 1970 some steps have been taken on the education of elementary school teachers in terms of quality. As a first attempt the school years of the Teacher Schools were raised to 7 years from 6 years after elementary education, and 4 years from 3 years after middle school education to increase the quality of the elementary teachers (Doganyay, 1985).

In 1973, the Ministry of Education progressed in the preparation of elementary teachers with a new law, Law # 1739, "The Basic Law of National Education". According to this law, higher education was necessary for all levels of teachers. The main policy was to unite all teacher training institutions, and to end the conflict and inequality among the graduates of different teacher training schools. In addition, the quality problem was given priority rather than quantity. The law required the Ministry of Education to open summer and evening schools and in-service training courses for teachers to improve their professional skills. The duration of education of the Teacher Schools was reduced for one year and they were converted into regular high schools. After this change, these schools, which were mostly boarding schools, became regular boarding high schools. However, they

have still been called "teachers high schools" even though there is no difference between the curriculums of these schools and regular high schools. The only difference is that, theoretically the graduates of these schools have priority in being accepted into the many of the teacher training institutions.

As it was required by the law # 1739, in 1974, the duty of teacher training was given to a new institution, "Educational Institution", which offered a two-year education after high school level education. At the beginning, it was good idea; however, in these years, the political situation, leftists-rightists conflicts, was so bad that the program of these new institutions could not be performed. Unfortunately, the civil disturbances during the middle and late 1970's negatively affected these institutions. Since education and educational institutions have powerful influences on the public, during the political disturbances a corrupt and ineffectual Ministry of Education was able to exploit this influence. The Educational Institutions, then as affiliates of the Ministry of Education, were the most mismanaged. Indeed, there was a change in government every few years. Between 1973 and 1980 there were 9 different government administrations. Each time the new government appointed new directors and instructors to these institutions by the standards of their

political views. This affected even the procedures of admission of students into these institutions. Under the pressures of the government, the administrators were choosing students who reflected their own political views. As Doganay (1985) pointed out, it was more important to be a leftist or a rightist than to have academic quality in the admission procedures. In some cases, too many students were admitted into these schools, and in a couple of years, thousands of students were graduated as elementary school teachers without any previous planning. Sometimes the academic programs for two years were performed in two months. Even though a large number of these graduates did not get a proper education, that is, were not qualified, they were appointed as elementary teachers due to their political concerns. During these disturbances the Ministry of Education and its affiliate teacher training institutions suffered enormously.

In sum, as Kocer (1983) underlined, the Educational Institutions have been the places which suffered most from political conflicts among the other higher education institutions.

I- The New Era in Teacher Training

In 1980, there was another army revolution, and a semi-army government was in the office. The government was given

power through a new constitution. This new situation made the government powerful to make the changes or new arrangements without worrying about political concerns. In this new political environment, all universities and higher education institutions were affiliated to the Higher Education Council, (Yuksek Ogretim Kurulu [YOK]), an autonomous body with the authority and responsibility to administer the activities of all universities and other higher education institutions, established by law # 2547 on November 6, 1981 (T.C. Basın ve Yayın Genel Mudurluğu, Türkiye: 1988). All the teacher training institutions were turned over to the universities.

Students are admitted to the university through a two-stage nationwide examination held once a year by the Center For Student Selection and Placement attached to the Higher Education Council. By putting the teacher training institutions under the jurisdiction of the universities, the political influence of parties or groups on teacher education was mostly reduced. However, these efforts have generally not been enough to improve the status of the teaching profession and of the teachers themselves. In terms of academic level of instruction, for example, the Education Institutions were extremely poor. As Doganay (1985) pointed out, in 23 Educational Institutions, there was no professor. There were only a few instructors who have a doctoral

degree. While 45 percent of the instructors had a four-year undergraduate education, 48 percent of them had only two or three years of college education.

Since this profession has little value in the Turkish society, the teacher training institutions often are the last choice of the students. There are many reasons why this profession, especially at elementary school level, is the last choice of the students. One of the most important reasons is the general economic and social development of the country. The last two decades have shown marked growth for Turkey in terms of industrialization, urbanization, and professionalization. While other professions have been developed and improved their status proportionally and parallel to these economic and social developments, teaching as a profession has been neglected, and as a result, attractiveness of the profession has deteriorated.

Elementary school teachers are the only government's representatives who go to the smallest settlements where living conditions are poor. As they have no other choices, they often go there to teach unwillingly, with low salaries. Other professionals can always find the opportunity to do their job in towns and cities, or in the private sector. Even an unqualified worker, with the lowest education, can earn more money than an elementary school teacher. The economic weakness of elementary teachers makes the

profession itself an unwanted profession. It is also well known that if the worker is not happy in his job, his level of productivity will be lower. Therefore, the weakness of the profession affects the quality of education as well.

J- The Current Situations

When the "Educational Institutions" were established in 1974, by the Law# 1789, plans were made for degree requirements to extend from two years to four years of training. In other words, they were planned to be changed to four-year Academies. However, because of the political disturbances this policy was postponed. The Ministry of Education has spent almost a decade for improving the skills of unqualified teachers' skills by various in-service training efforts.

All Educational Institutions' graduates were appointed as teachers until the mid 1980's. In 1984 the process of appointment was changed, and since 1984, all graduates, who are interested in being a teacher, have been required to take a general examination given by a branch of Higher Education Council. The candidates who passed the exam are appointed as teachers. Even though there is a shortage of teachers, this new application has been carried out to improve the quality of teachers.

More recently the term of the program of Educational

Institutions was raised from two years to four years and they were altered to be departments of the universities. In order to improve the quality of the profession, the Ministry of Education's final effort was to give scholarships to the students, who prefer to enter into this profession, during their undergraduate studies. This tactic is reminiscent of the America's Teachers Corps program of the 1960's and 1970's.

Chapter IV

CONCLUSIONS OF THE RESEARCH QUESTIONS AND SUB-QUESTIONS

Many contemporary problems including social, cultural, economical, as well as educational issues are deeply rooted in history. In order to understand better those problems and to determine the possible solutions, one should understand their historical roots. Therefore, this study undertook to study the evolution of educational institutions and particularly the preparation of elementary teachers as they have evolved in modern Turkey.

The following questions were addressed in this study. A summary of the data and conclusions drawn follows each sub-question.

1- What were the social, economic and political conditions of the country during the late Ottoman era that affected education in general and teacher education in particular?

1.1- What kind of educational institutions existed during the late years of the Empire? What were the educational conditions of the country?

As most of the other social and cultural institutions, the educational organizations of the Ottoman Empire were based upon the Islamic-traditions. With a few exceptions, schools at each level, primary, secondary and higher, were basically religious. The mektebs or sibyan schools were the

principal institutions for providing public education. Usually located around the mosques, the general purpose of these primary schools was to provide Islamic religious instruction to the Muslim subjects of the Empire. Recitation of the Koran and teaching of the principal prayers by rote were the main educational activities of these schools.

Medreses and higher medreses, the secondary and higher education institutions respectively, were in many ways the most influential and distinctive educational institutions of the Ottoman Empire. As mektebs, medreses and higher medreses were also religious in character. The curriculum of these institutions was under the control of religious authority. Medreses (secondary schools) and higher medreses, beyond the Palace School, were the principal sources for the educated leaders and administrators of the Empire.

Soon after the conquest of Constantinople by the Turks in 1453, the Palace School (Enderun Mektebi) was established in Istanbul as a secular, unique school. The aim of the Palace School was to train the ablest children for leadership positions in the political body of the Ottoman Empire, either as military leaders or as higher administrators (Demirel, 1991).

1.2- *What kind of educational reforms were attempted and in what aspects were the attempted reforms related to elementary teacher preparation?*

Popular education in Ottoman society was not a function of the state until the nineteenth century. Instead, "the responsibility of providing an education for the people was left to private initiative and to religious agencies in the society" (Kazamias, 1966, p. 31). At the beginning of the nineteenth century, it was realized that providing education to the masses should be one of the responsibilities and duties of the state.

The first attempt to modernize and Westernize education was made in the reigns of Sultans Selim III (1789-1809) and Mahmut II (1809-1839). In 1824, the first time in Ottoman history, an edict was proclaimed that primary education was considered as a function of the state and it was made compulsory for all school-aged children. The government attempted to open new, secular primary education institutions, rustiyes, in 1839. The first Ministry of Education was established in 1857 to be responsible for educational affairs in the country. "But, still there continued a dual system of education; religious schools existing side by side with others in which secular subjects were taught" (Demirel, 1991, p. 3).

It was after the establishment of the new secular primary schools, rustiyes, that a need for preparing

teachers for these schools emerged. A new normal school, (Darulmuallimin) was opened in Istanbul to train teachers for rustiyes. Wilson (1928) wrote the following about this normal school: "Later, the Sultan founded a normal school to prepare teachers for private schools, probably with the idea of stemming the tide that was carrying the younger generation westward to seek their education" (p. 601).

Regarding the above mentioned reform movements, Binay (1992) wrote: "Despite the slow and sometimes painful development of education in the early to mid nineteenth century, a new educated elite emerged from these schools and colleges to fill posts of responsibility in government, business and the civil service" (p. 4).

2- What were the social, economic, and political conditions which influenced the elementary teacher preparation institutions of Turkey during the early years of the republican regime?

2.1- What was the economic situation of the country right after the collapse of the Ottoman Empire?

The establishment of the modern Turkish Republic as a secular state was realized as the Ottoman Empire collapsed. The new Republic found itself in a pitiful condition economically, socially and educationally. The state was concerned with meeting the needs of a population devastated by World War I and the War of Independence. Dependant on

only the primitive methods of agricultural industry, the economic situation of the country was terrible. Transportation and communication conditions of the country were hopeless. A few existing industries were also carried on in a primitive way and on a small scale. Even though the country was much larger than any of the nations in Western Europe, with more agricultural land than many, agriculture was the chief industry with its primitive methods of production, and only eighteen percent of the total area was under cultivation.

The nation's mineral sources had hardly been investigated let alone exploited. Mining in Turkey had been most primitive and irregular. Raw material was exported and manufactured goods imported. This created an unequal balance in the budget and caused a flow of the national capital out of the country.

Regarding the existing conditions of the villages after the War of Independence, Suleyman (1934) wrote that: "The fact that often a few, clustered, muddy, windowless, half-buried huts, looking from a distance like beehives, constitute a village does not require a further comment as to the living condition of the peasants" (p. 26).

2.2- *What were the educational conditions of the whole country in general, and the village people in particular?*

Like social and economic conditions of the country, education was also in the worst state when the new Turkish Republic was established in 1923. There were no official statistics or data to estimate the existing situation of education. However, it was obvious that the existing system of education was neither structurally organized nor personally capable to eliminate the existing state of educational problems. The overwhelming majority of the population was illiterate. The literacy rate among the Turkish people did not exceed more than 5 percent. Approximately 85 percent of the total population was living in rural areas, and the illiteracy rate was much higher in rural areas than that of urban Turkey. The traditional Turkish villages were overwhelmingly illiterate. There were very few literate men, and virtually no literate woman in the villages. These few rural literate men were either religious or administrative officials of some sort.

On the basis of very limited available data, the new regime estimated in 1921 that there were 2,345 primary schools, 581 of which were still closed. The total number of elementary teachers were 2,861, 2,384 of whom were male and 477 were female. Approximately 98 percent of about 40,000 villages were without formal education facilities during the establishment years of the Republic. (Consult appendixes B and C for the number of schools and teachers).

2.3- *How the economic and social conditions of the country effected education of the villagers?*

While the War of Independence was continuing all over the country, the new government, which was established in Ankara in April 23, 1920, founded the Ministry of Education on May 2, 1920. There had been several attempts to extend educational facilities all over the country. However, mostly because of the general economic conditions of the country, the Ministry of Education was suffering a great financial straits, and these attempts were not successful.

The existing tax system had another negative effect on the expansion of education to rural Turkey. According to the regulations, financial responsibilities of schools belonged to the local people. It was computed by adding up the annual expenses of the school including the teacher's salary and dividing it by the number of people who lived in the district in which the school located. Therefore, operation of a school in small villages was financially impossible. Accordingly, as pointed out by Basgoz and Wilson (1968), "not one single elementary school was established during the first decade of the Turkish Republic in villages with a population under 400" (p. 95).

3- How did elementary teacher preparation evolve in Turkey during the early years of the republic?

3.1- *What kind of social, economical, and political reforms were taking place right after the establishment of the republican regime?*

There were significant social changes taking place soon after the establishment of the new Republic. Secularization of the state was one of the most important social changes realized after the establishment of the Turkish state. Westernist ideas were affecting the Ottoman elites during the "tanzimat" (1839-1879) and the first "mesrutiyet" (1879-1908) periods. The second "mesrutiyet" era was most significant in the modernization and Westernization process of the Turkish state. However, Westernization and modernization of the country was realized after the Kemalist revolution. Mektebs and medreses, basically religious educational institutions of the Ottoman time, were abolished with the passage of the Unification of Education Law (Tevhid-i Tedrisat Kanunu) in 1924. Shortly after the establishment of the new Republic, the Arabic scripts were replaced by Latin characters. The Islamic calendar, which was in use during the long Ottoman history, was replaced by the Western calendar. The social status of Turkish women was made equivalent to that of Turkish men.

As pointed out above, the economic condition of the country was chaotic during the late Ottoman and establishment years of the Turkish Republic. Soon after the Kemalists came to power, however, the Turkish economy was

changing from an economy based on primitive agriculture to one based on modern agriculture. The new government supported the opportunity to import modern machinery and methods of agriculture by providing a duty-free status for the importation of them. Parallel to the etatistic principle of Mustafa Kemal, the government encouraged popular investment by nationalizing some industries.

The most important political change that occurred together with the establishment of the new state was adoption of the Republican regime instead of the Ottoman monarchy. The country was transforming itself from an autocratic state to a democratic regime, from a strong militarism to vigorous nationalism and Westernism. The power was taken from the hands of the Sultan and given to the people.

3.2- How did these reforms affect the elementary teacher preparation programs?

There were rapid and radical social, economical and political changes taking place after the establishment of the new regime. Facilitating all of these changes, however, depended upon having educated human power. There were immediate needs to educate the people to accept and value these radical changes and to encourage them to participate and contribute to these innovations. Because of this

reality, the Turkish leaders considered education indispensable for the achievement of occurring political, economic and social changes. On the other hand, establishment and expansion of the Kemalist ideology mostly depended on the educational level of the people.

The realization of this important role of education was directly related with the preparation of qualified teachers. Therefore, the new government had to establish a sound teacher preparation system.

3.3- What roles were given to the teachers during the establishment of the new regime?

Since the very establishment of the new Turkish republic, teachers have been seen as the builders of a new nation which is nationalist, secular and Westernist. In respect to the roles to be played by the teachers, the first one was to carry out the Kemalist ideology and interpret those reforms, which were brought by the new regime, to the masses of the nation in such a way that they might understand and value them. Thus, to familiarize the ongoing reforms to the masses was the first mission to be performed by the teachers. They were expected to educate individuals to become active participants in the present republican regime and train them to become future builders of the newly established social order. They were the teachers of the new regime who were expected to enlighten the Turkish villagers

to achieve necessary social, cultural, political and economical changes.

4- How should the Village Institute Movement of Turkey, as a model of elementary teacher preparation program, be evaluated?

4.1- What was the main philosophy which underlay the establishment of the Village Institutes?

As mentioned above, the new government needed qualified teachers to carry out the given roles. The shortage of qualified elementary teachers was an immediate problem that confronted the nation. On the other hand, the number of normal schools for elementary teacher training and number of students enrolled in these schools was considerably low in a country where more than 90 percent of the population was illiterate. Moreover, the graduates of the existing normal schools did not want to work in rural areas. There was a lack of provision for training teachers to work successfully under the conditions of village life. Urban young who were educated to become village teachers were at a particular disadvantage, because their training did not give them insight in the characteristics and problems of the people who lived in rural Turkey.

As recommended by Dr. Dewey and accepted by many Turkish educators, there was an idea that the village young

should be educated to be their villages' teachers. What Dewey suggested was that "there must be distinct type of normal schools for the training of rural school teachers, with especial reference to the needs of tillers of the soil who are the mainstay of the Turkish life" (The Dewey Report, 1960, p. 15).

4.2- *What social, economic and political conditions made necessary the establishment of the new type of elementary teacher preparation institutions?*

According to the Constitution of the new Republic, primary education for all school-age children was free and compulsory. However, only about 60 percent of the school-age urban children and approximately 20 percent of the school-age children in rural areas were attending schools. On the other hand, approximately 90 percent of the population was still illiterate in 1927 (See appendix A). This measure was much higher among the urban population.

As was discussed above, in addition to educational conditions, the existing economic conditions of the villages were miserable. There was a widespread belief that the growth of the economy and the growth of education were strictly bound to each other. Therefore it was necessary to improve the educational conditions of the villages to achieve desired economical growth. The general opinion was that as long as the Turkish villages were not rescued from

their miserable conditions and Turkish villagers from their ignorance, the reforms of the revolution could not be expected to succeed. In order to solve the existing rural educational problems, qualified teachers were needed immediately and the establishment of "distinct" type of teacher training institutions were necessary.

4.3- What were the early criticisms of the Village Institutes?

The Village Institutes movement was at its peak between 1940-1946. There were many criticism about these schools after this time. First of all, they were criticized for being on a co-educational base. These educational institutions were boarding-schools in essence and mostly religious Anatolian peasants were having difficulty accepting that their young daughters were in the same classroom and sharing the same dormitories with the boys. Some others criticized them for propagating the communist ideas to the village young. And some others criticized them for not being respectful toward religion. Mostly because of these increasing criticisms, Ismail Hakki Tonguc, the General Director of Primary Education, was terminated from his position in 1946. The movement was abandoned in 1948, and they were combined with Elementary Teacher Training schools in 1954.

5- What were/are the effect, if any, of John Dewey's recommendations on teacher preparation programs in general, and on the Village Institute movement in particular?

5.1- What educational recommendations were made by John Dewey, and in what aspects were these recommendations related with the elementary teacher preparation programs, and institutions?

Dr. Dewey's first recommendation for the Turkish educational system was to define and set the purpose of the schools in the country. In order to be successful in the proposed reform movements, it was necessary to protect schools from aimless and premature changes. According to Dewey, the mass of citizens should be educated to achieve all political, economical and social reforms. Schools should not only be responsible for training their students, rather they should be "community centers" in the villages, "health centers" for the community, and "physical training centers" with their well equipped large grounds and facilities. Moreover, they should be "information and technology centers" for their surroundings. He advised the Turkish educators to support rural education and rural development. Every school should have a library with proper materials which would be available both the pupils and whole community.

He advised in favor of decentralized system of education rather than centralized one. The regional

differences could be considered in the preparation of the school curricula.

According to Dewey, realization of all the recommended reforms depended on adequate training and better compensation for the teachers. In order to make the profession attractive for intelligent men and women, he suggested a prompt increase in the teachers' salaries and additional allowances such as free transportation, free housing or deductions on rents. He recommended the reservation of a certain amount of publicly owned land for the use of schools to solve the emergent financial problems that schools were suffering. As it was applied during the Village Institutes movement, the teachers of the schools received benefits from those lands provided for the schools.

Dewey advised the Turkish leaders to open additional normal schools and to improve the quality of education in the existing normal schools. According to Dewey, there should be different normal schools for training rural and urban teachers, and curriculums of these different normal schools should be also different. Each normal schools should be affiliated with a practice school so that the candidate teachers would have change to practice teaching.

Dewey saw that the national prosperity of Turkey strictly depended upon improvement of agricultural process. This reality motivated his recommendation to open a proper

kind of teacher training schools, namely Rural Normal Schools which would be considered as predecessors of the Village Institutes.

5.2- *Have John Dewey's recommendations affected the Turkish educational system in general, and the teacher preparation programs in particular?*

Dewey's recommendations for the Ministry of Education are historically important. Most of his recommendations were in use at one time or another in the educational history of Turkish Republic. Unfortunately because of the financial situation of the country, implementation of Dewey's recommendations was delayed. However, his recommendations made a significant influence on Turkish education. As it was pointed out by Wilson (1928), "every Turkish teacher knows something about John Dewey. Many of them can discuss intelligently his educational philosophy" (p. 602).

The author of this study learned during his interview with the distinguished educator, Mr. Binbasioglu, that candidate teachers in the Village Institutes were supposed to read the Turkish translations of Dewey's writings and discuss them with their fellow students and teachers. They were even asked on their exams to be successfully answered.

As it was mentioned earlier, Dewey's suggestion of improving the rural conditions by relating education with agriculture and industry were mostly realized with the

establishment of the Village Institutes in the late 1930's. The idea of endowing each school with land was also realized with the establishment of the Village Institutes.

6- What were/are some major approaches in elementary teacher preparation institutions and programs in Turkey?

6.1- What type of teacher preparation programs were in use before the establishment of the Village Institutes?

Prior to the Republican era, medreses and higher medreses were given the role of training teachers. After the establishment of rustives, a need for preparing teachers for these schools emerged, and the first normal school (darulmuallimin) was opened in Istanbul in 1868. After the Young Turks revolution in 1908, these schools were extended to 31 centers in all over the country. As pointed out by Basgoz & Wilson (1968), by the end of the year 1935, there were 24 teacher training schools in operation each of which was very small enrolling only about 100 to 150 students each year.

These schools were basically four types: (1) village normal schools for training elementary teachers; (2) elementary normal schools for training elementary teachers; (3) middle normal schools for training middle school teachers; and (4) higher normal schools for training lycee

(high school) teachers.

6.2- *What kind of educational institutions were established after the abolishment of the Village Institutes Movement?*

There were no new teacher training institutions to substitute for the Village Institutes after their abolition. However, as mentioned earlier, there were ongoing normal schools in the country and the Village Institutes were combined with them in 1954.

1950 was the beginning of a new era in Turkish democracy. Instead of one-party administration, the democracy with multi-parties started in 1946 and the new political party, Democrat Party won the 1950 election. The new government made a large investment toward industrialization between 1950 and 1960, but investments in education were neglected. The early 1960's witnessed a large demand for teachers. To meet these immediate needs, the human resources of the military (yedek subay project) were used in the 1960's. According to this project, the graduates of high school level institutions and university students who had failed in their courses, after attending a short term course, were given a chance to be elementary teachers in lieu of their compulsory military services. As could be seen at the graphs in appendixes C and D, the numbers of elementary teachers and students attending

schools were dramatically increased mostly because of this application.

In the 1970's some attempts were made to increase the quality of teacher education by increasing the duration of education from six years after elementary education to seven, and from three years after middle school education to four in the normal schools. And in 1973, a two-year higher education was made compulsory for elementary school teachers. After this change, the existing normal schools were converted to regular lycees.

6.3- What are the current situations of elementary teacher preparation programs and institutions?

After the army revolution of 1980, an autonomous body, the Higher Education Council (Yukse^k Ogretim Kurulu) [YOK] was established with the responsibility to administer the activities of all universities and other higher education organizations, and all the teacher training institutions were affiliated with the universities and became Departments of Education with a four-year duration of education. These departments of education have remained as the only sources for teachers to each level of education.

Chapter V

SUMMARY AND CONCLUSIONS

The history of Turkish education could be investigated by dividing it into two terms: (1) the Imperialistic period of Turkish education, and (2) the republican period of Turkish education. Each of the two periods has its unique characteristics that the present study analyzes. This study concentrates upon the last years of the imperialistic period and the establishment years of the new Turkish republic. The focus is education in general and teacher education in particular.

The Ottoman Empire was founded by Othman Ghazi as an Islamic state in 1299 in Iznik, a small town of Midwest Anatolia. It reached its highest glory between the conquest of Constantinople in 1453 and the death of Suleyman the Magnificent in 1566. Ottoman society was primarily dominated by a militaristic ideal which determined the form of government and the status of the social classes. It was an autocratic state and deliberately intensified the distinction between the ruling class and the common people who were the subjects of the Sultan-Caliph. Since it was a religiously oriented state, Islam influenced the form and permeated the political and social organizations with a

strong religious spirit. Educational institutions were no exceptions. The fundamental principle underlying the educational system was that of educating for conformity. While for the higher classes education was regarded as preparation to obtain official positions, for the common people it was considered to be a training to become good Muslims. It was mainly to realize this objective that the majority of the Ottoman schools were dominated by the religious authorities, and schools were located around the mosques with the imams (religious leaders) as their teachers. There were, however, a few secular schools opened through the nineteenth century. When a few ideas, technologies or contemporary institutions were borrowed from the West, the reaction against these innovations was extremely strong. There were, however, some exceptions among the Ottoman Sultans. Selim III (1789-1809) and Mahmut II (1809-1839) attempted to modernize and Westernize the system of education, especially military education. Their main concerns were to accomplish military re-organization rather than mass education. In other words, they considered education as a lever to regain their Imperial power. During Abdul Mecit's term (1839-1861), a few unimportant attempts were made such as creating a council of education in 1846 and appointing a Minister on Public Instruction in 1857. In 1869, a law regulating the educational services was passed.

It was after this time that the secular element was emphasized both in administration and in the official curriculum of the schools. It was, again in this time that upper-primary schools, rustiyes, were established generally in big cities and towns. Mektebs, (sibyan schools) were still the most widespread elementary schools with their traditional curriculum which consisted of reading and memorizing the Koran in Arabic. Teachers of these traditional primitive schools were supplied by the medreses which were secondary education institutions with a scholastic-Islamic curriculum.

After the establishment of rustiyes, a need for supplying teachers to these schools emerged. Upon these immediate needs, a normal school (Darulmuallimin) was established in Istanbul to prepare the teachers for rustiyes. Later in 1868 another type of normal schools (Darulmuallimin-i Iptidaiye) for education of primary teachers only was opened. In 1882, these schools were extended to 12 centers in different regions of the Empire. It was after the Young Turks Revolution of 1908 that this number was extended to 31.

Not until the Young Turks Revolution took them into office (1908) was any attention given to the education of women. In 1913, females were granted an opportunity for admission to high and normal schools so that they found a

chance to be teachers.

When World War I was ended with the collapse of the Ottoman Empire, the educational condition of Turkey was pitiful. Following this disaster Anatolia was almost totally invaded by the Allied powers and the Greeks with the exception of a little land in central Anatolia where the Independence War was started. Thus, the Turkish peasants this time found themselves in another war, the War of Independence. Under the leadership of Mustafa Kemal the war was ended with a great victory. The Sultan, the Sultanate, and the Caliphate together with the Ottoman government were swept aside immediately. With the passage of the Unification of Education Act of 1924 (Tevhid-i Tedrisat Kanunu), the traditional mektebs and medreses were abandoned. The nation extended its revolutionary changes to every aspects of life, political, social, economic and cultural. Education had been reformed and developed with an amazing enthusiasm and intelligence. The new attitude towards education was as different from the old one as the dynamic spirit of the modern Republican order was different from the decayed Imperialistic one. The nation began developing and applying new policies, some of which aimed at changing the old theocratical structure into a secular one while some others aimed at developing Turkey economically, educationally and socially.

Mustafa Kemal and the Turkish leaders were intelligent enough to understand the importance of education as a means to help develop the economically and culturally deprived rural Turkish community. They also well understood the close relationship between the kind of personnel required for the development process and the educational system which produces them. With a desire to develop a modern educational system the new government invited a number of outstanding experts in education as well as in economics. John Dewey of Columbia University was one of them. He advised the Turkish political and educational leaders on building a universal educational system. Following his recommendations, a few Turkish educational leaders accomplished monumental changes on education in general and teacher education in particular. As the Minister of Education, Mustafa Necati was one of them who paid much attention to decentralization of the organization of education in Turkey. Later he established two rural teacher schools according to Dewey's recommendations which read: "there must be distinct types of normal schools for the training of rural school teachers with especial reference to the needs of the tillers of the soil who are the mainstay of the Turkish life" (The Dewey Report, 1960, p. 15). Unfortunately, three years after Mustafa Necati's death in 1929, these schools were terminated. Fortunately, modern Turkey did not lack for

open-minded intellectuals. Saffet Arikan became the Minister of Education in 1935 and appointed the great educational leader, Ismail Hakki Tonguc as the General Director of Elementary Education. It was his main principle to keep in his mind and follow Dewey's statement: "Unless there is especial attention given by the schools to the interest of the peasants and farmers, there is considerable danger that establishment of universal education might actually result in social harm" (The Dewey Report, p. 15).

Immediately after Tonguc came to the office, following the directions of Mustafa Kemal and recommendations of Dewey to spread education to the villages, there was opened an Educators School (Eqitmen Mektebi) in Mahmudiye in Eskisehir province in the 1936-1937 school year. Tonguc himself toured in central Anatolia to find proper candidates for the new school. The experiment was a success. In the 1927-1938 school year, the first two Village Institutions were established by expanding the Educators School and in a relatively short time, there emerged twenty-two of them including one Higher Village Institutions in Hasanoglan, dispersed all over the country. Their students were recruited from the village children who had completed elementary education. Except for the salaries of the institute teachers and some certain construction materials, the institutions were self-supporting. The students built

the school buildings and their annexes, and they worked on the farm provided to the institute and gained income for supporting their schools. Moreover, students built many village schools in their regions. Thus, the Village Institution movement was a great success for the Ministry. A total of 17,000 village young men and women graduated from these institutions and worked in Anatolian villages mostly in a self-supported base by farming on provided land.

These original educational institutions reached their peak between 1940 - 1946. Tonguc was terminated from the position of General Director of Elementary Education in 1946 to avoid countless criticisms. There were many criticism about these schools ranging from opposition to co-education to propaganda of communism in the schools. Others criticized them for not being respectful toward religion. Because of this increasing criticism the movement was abandoned in 1948 and the schools were combined with Elementary Teacher Training schools in 1954.

In the late 1940's, important political changes had happened in Turkey. The period of democracy with multi-parties started with the establishment of the Democrat Party in 1946 which won the 1950 election and assumed office. The new government made a large investments in industry but neglected education. The demand for teachers increased due to an increase on population. However, the government could

not do enough to meet the problem. After the 1960 revolution, in which the army took office, the problem became more urgent. In order to solve the problem of immediate teacher shortage in the villages, the military government initiated the Reserve Officer (yedek subay), project. According to this project, secondary school graduates and university students who had failed in their courses could become village school teachers after attending a short term courses. The quality of these courses was criticized by many educators.

Through the 1970's, some changes were made in the quality of teacher education. At least a two-year course of higher education was made compulsory for becoming elementary teachers. Normal schools were converted to general lysees, and new Educational Institutions, which offered a two-year education after higher school education, were opened in 1974.

The existing political disorder during the late 1970's affected these institutions to a great extent. In 1980, there was another army revolution and a military government was in office again. In 1982, the Educational Institutions were affiliated with the universities and became Departments of Education with a four-year duration of education. These departments of education have remained as the only institutions for educating elementary teachers.

A- Reflections and Recommendations upon the Village Institutes

The Kemalist revolution had affected urban Turkey in many aspects of life; however, the countryside was still maintaining its primitive conditions. The establishment of the Village institutes was the second phase of the ongoing revolutions intended to change the existing situation of Turkish villages. A second, silent revolution was reaching the deeper layers of the nation. They were created to carry the revolution to the rural masses. The Institutions were not simply rural teacher training schools. Rather they were established to produce effective agricultural, health, production and sanitation leaders for the improvement of rural Turkey. In the history of Turkish education, including the Ottoman era, the Village Institutes movement was the most significant attempt to modernize the Anatolian peasants. The most comprehensive attempt to change the traditional destiny of rural Turkey was the establishment of these institutions. This was an attempt to accelerate the economical, social, political, cultural as well as educational development of Turkish villages by villagers. They were self-supporting institutions in essence that did not need resources from any other sources.

The Village Institutes performed a historical mission and they were terminated some 40 years ago. None of the

conditions that existed some 50 years ago are in existence any more. The literacy rate of rural Turkey is neither the same as that of 50 years before nor is it behind urban Turkey. Today, there is no huge gap between urban and rural Turkey. Thus, the existing situation of Turkey does not permit to experience the second movement of Village institutes with the same characteristics except one: "The method of learning and understanding of education."

The Village Institutes were educational organizations with a unique characteristic that provided an understanding of social, political and economical issues as well as a good understanding of education. The emphasized method of learning was described by John Dewey years ago when he theorized his philosophy of progressive education. Thus, progressive education was the dominant philosophy, and "learning by doing" was the method of learning in these unique institutions. Unlike the accustomed methods of education, the new method did not involve memorization or merely books. Instead, it was much more involved with the realities of life; it sometimes took the students outside of the classroom and another time made the classroom a part of real life. According to this new method, education was not preparation for life but life itself. In their relatively short existence, the Village Institutes became a very good living example for this interpretation of education.

Turkey's present situation is far beyond the conditions that created the Village Institution movement. However, the developing countries would do well to investigate the accomplishments of the Village Institutes experiment of Turkey before planning the expansion of formal education systems and great investment in their elementary education institutions. If a country needs to modernize the villages and look to development through the rural masses, if a country experiencing a big gap between urban and rural life, and if a country wants to educate all of its people instead of just the governing elites, the Village Institution experience of Turkey would be a good example for it.

B- Recommendations for Further Study

This is a historical study, therefore, other studies are needed involving aspects not included in this research. The following recommendations would be relevant for further studies:

- 1- Another case analysis could be made to determine the usefulness of the Village Institutes experiment of Turkey for many other developing nations in the third world. This could be a combination of oral history techniques and conventional library sources.
2. A descriptive study could be developed on Dr. Dewey's

effects on the past and present system of education in Turkey.

3. A study comparing Dr. Dewey's recommendations to the Turkish Ministry of Education and other developing countries, visited by Dr. Dewey, could be conducted. A comparison of his recommendations for educational reform in other nations, such as Mexico, the Soviet Union, and Japan in the years following World War I could be undertaken.

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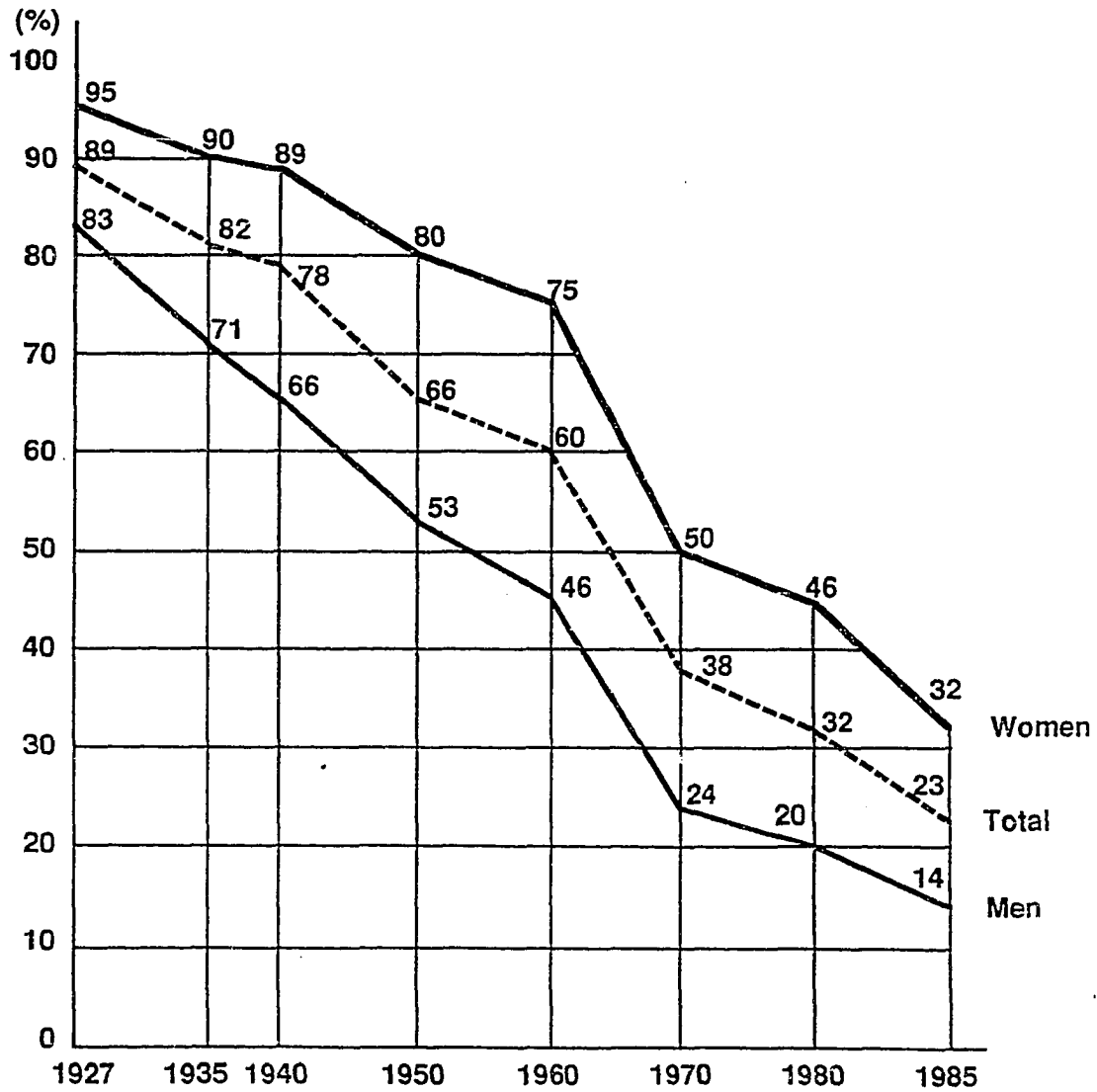
Institute.

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APPENDIXES

APPENDIX A

ILL ITERACY RATE IN TURKEY
(1927 - 1985)

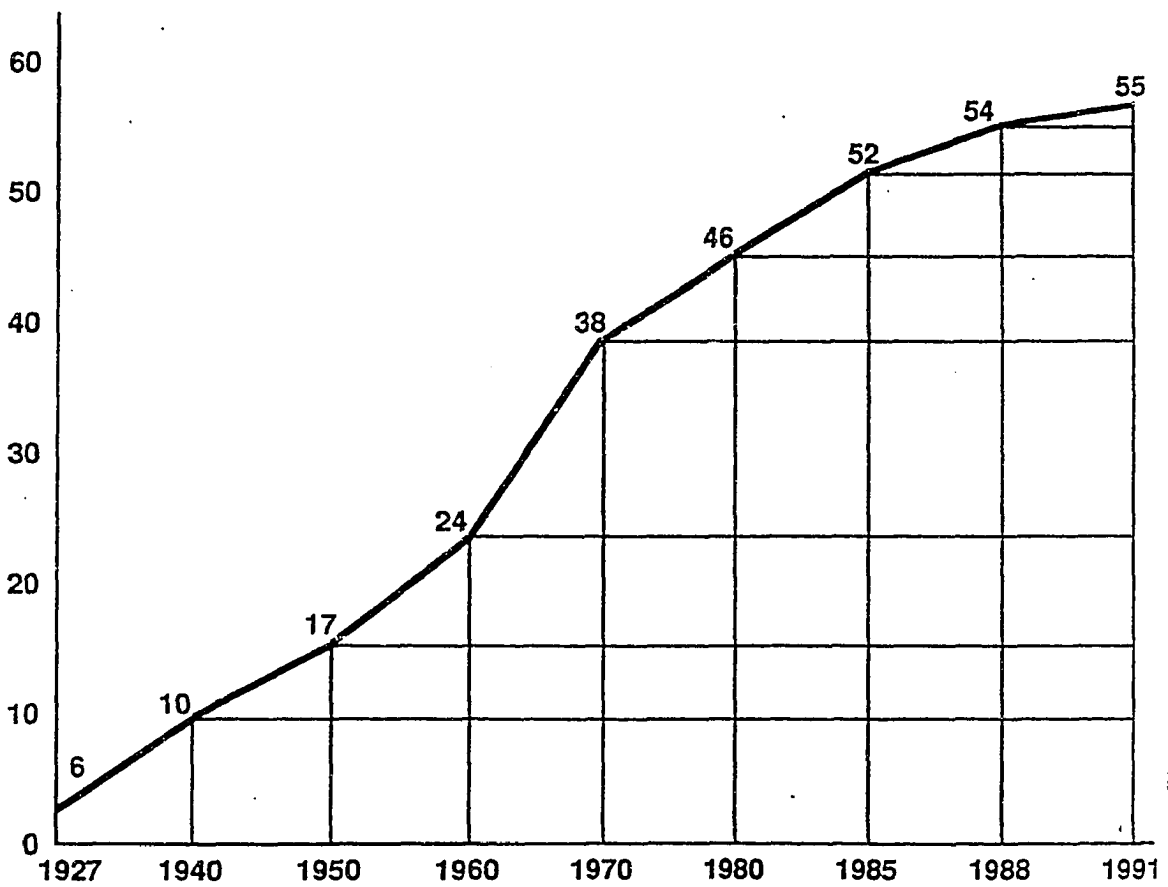


Source: Binay, H. (1992). Education in Turkey. Ankara: Ministry of National Education

APPENDIX B

PRIMARY EDUCATION IN TURKEY
(1927 - 1991)
Number of Schools

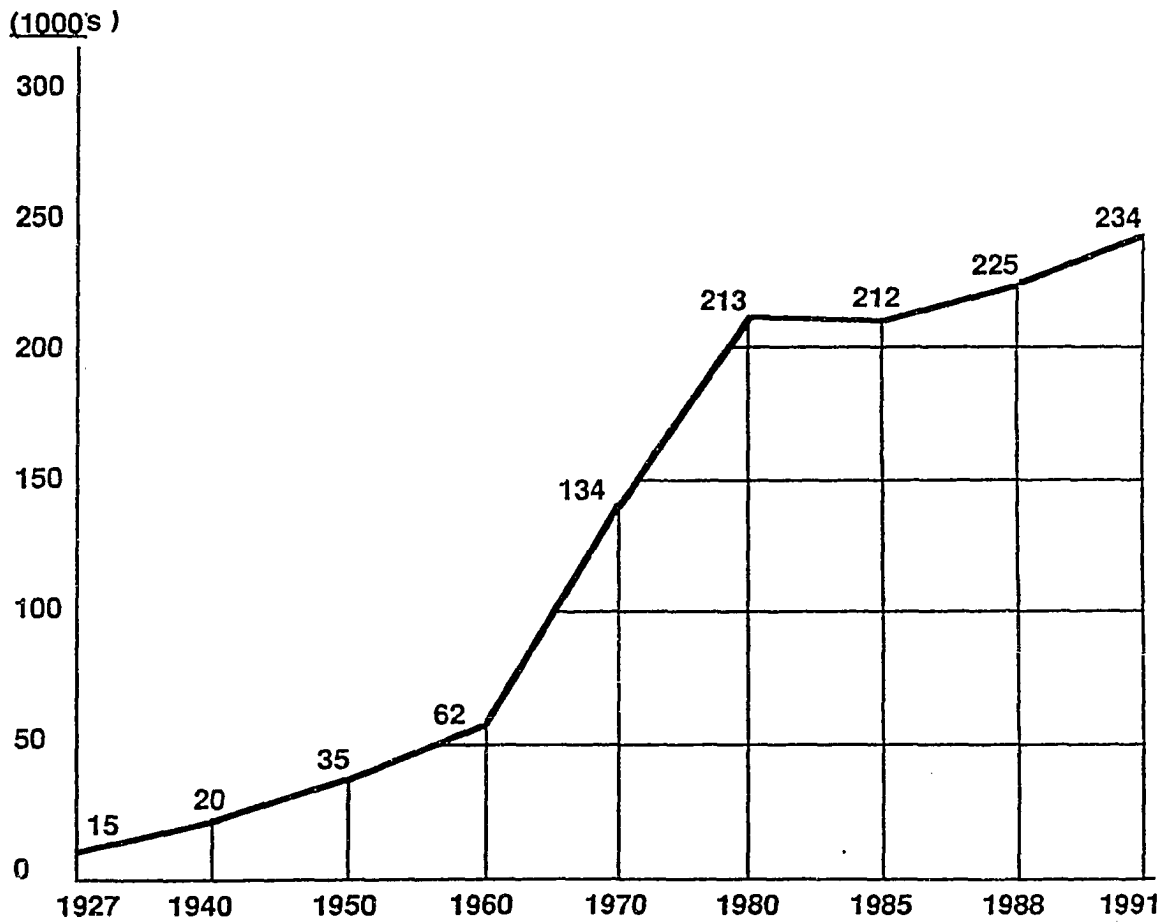
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Source: Binay, H. (1992). Education in Turkey. Ankara: Ministry of National Education

APPENDIX C

PRIMARY EDUCATION IN TURKEY
(1927 - 1991)
Number of Teachers



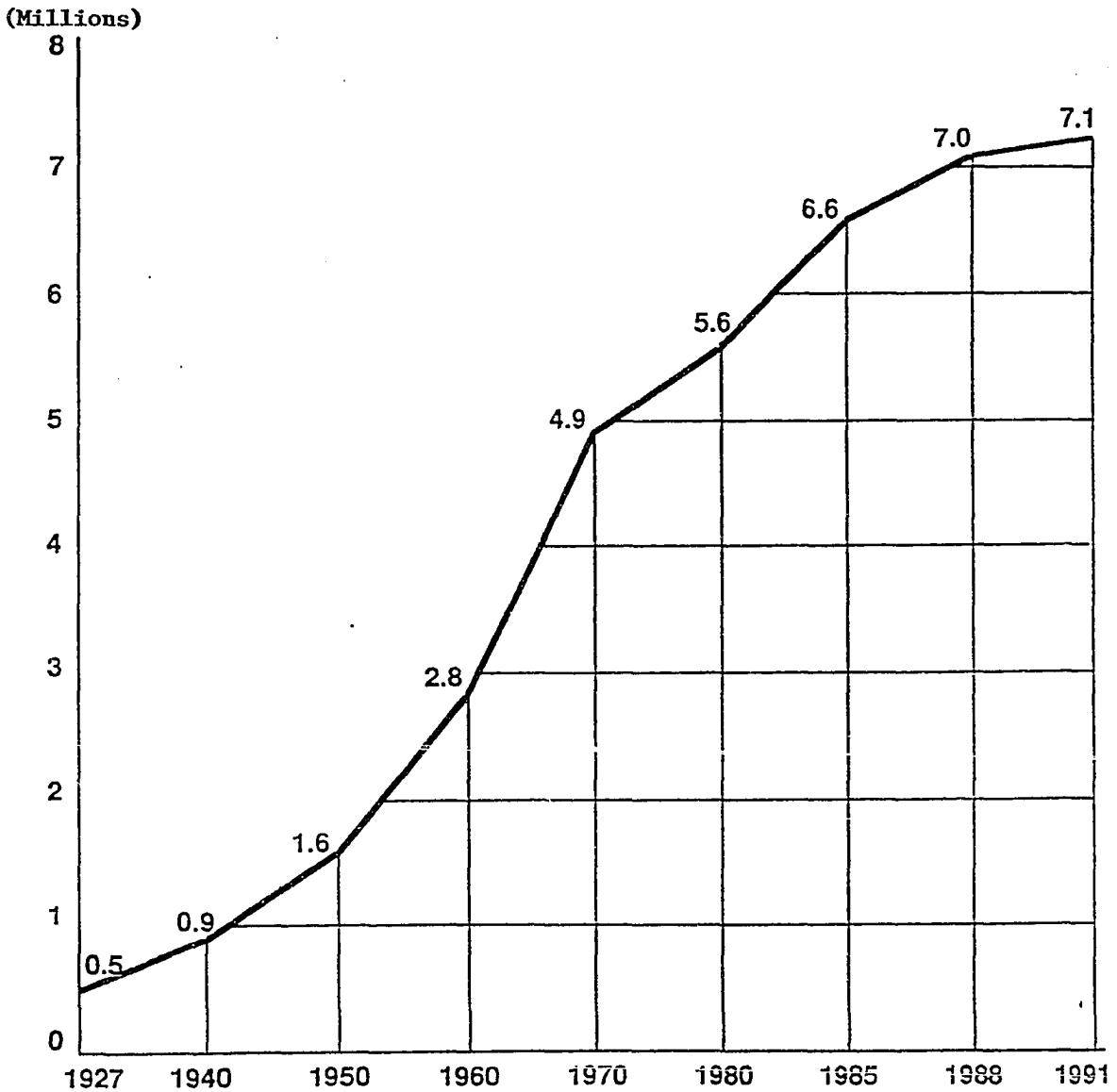
Source: Binay, H. (1992). Education in Turkey. Ankara: Ministry of National Education

APPENDIX D

PRIMARY EDUCATION IN TURKEY

(1927 - 1991)

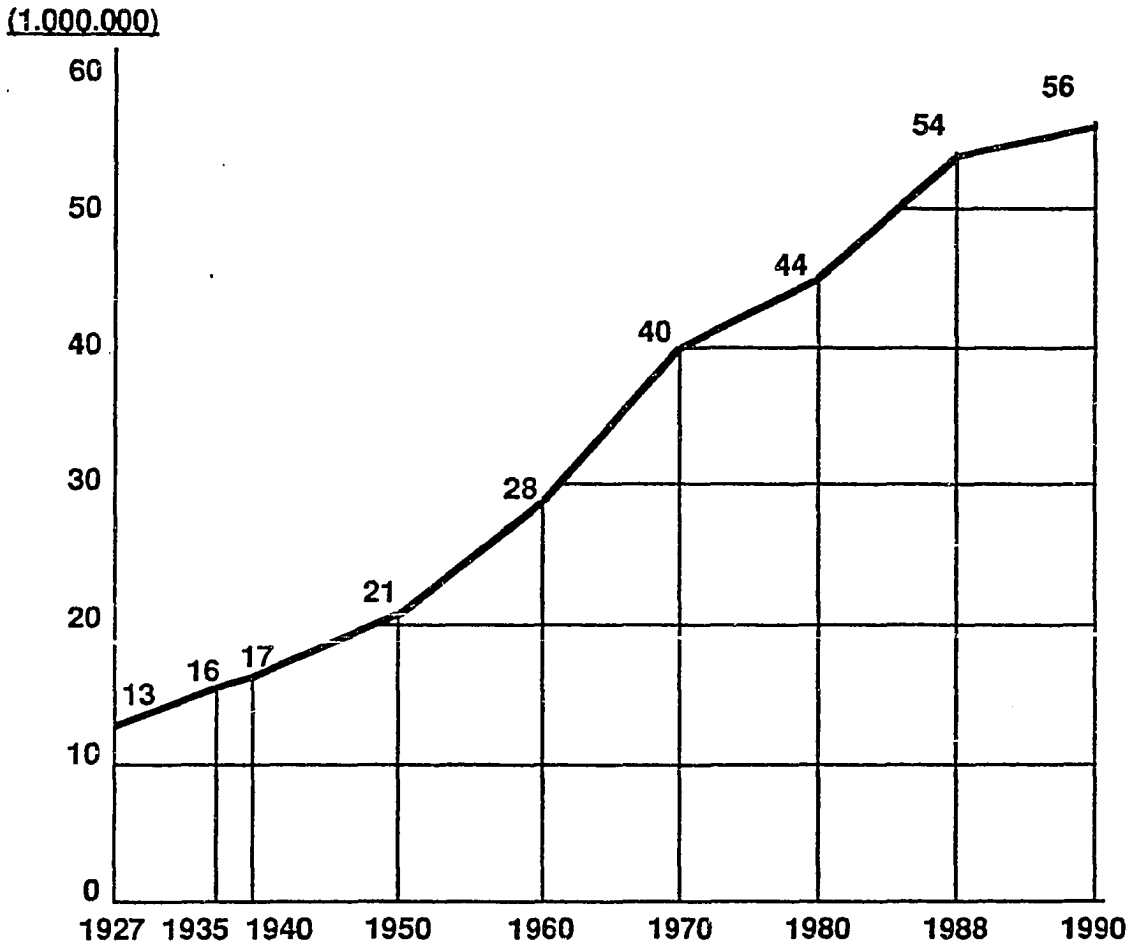
Number of Students



Source: Binay, H. (1992). Education in Turkey. Ankara: Ministry of National Education

APPENDIX E

RATE OF INCREASE OF THE
TOTAL POPULATION
(1927 - 1990)



Source: Binay, H. (1992). Education in Turkey. Ankara:
Ministry of National Education

VITA

Ali Yilmaz

Candidate for the Degree of
Doctor of Education

Major Field: Foundations of Education

Biographical:

Personal Data: Born in Havza, Turkey, February 1, 1956, the son of Mr. Halit and Mrs. Nazmiye; married to Hanife in 1973; daughter, Nejla, born on March 15, 1974, son, Sinan, born on January 16, 1976, and son, Enes Ammar, born on February 1, 1991.

Education: Received High School Diploma from Havza High School, Turkey in 1973; received the degree of Bachelor of Science in Teacher Education from Corum Teachers College, Turkey, in 1976; received the degree of Bachelor of Science in Educational Administration, Inspection and the Planning of Education from Gazi Educational Faculty, Gazi University, Ankara, Turkey, in 1985; received the degree of Masters of Science in Educational Administration from the Department of Educational Administration and Higher Education of Oklahoma State University in July, 1989; attended the Department of Leadership, Instruction and Technology at Lehigh University in January, 1990.

Professional Experience: Elementary Teacher and Principal in Unye Elementary School, Turkey, 1976-1978; lieutenant for the Turkish Navy, Iskenderun, Turkey, 1978-1979; Elementary Teacher in Gumushane Elementary School, Turkey, 1979-1982; Elementary Teacher in Ulubatli Hasan Elementary School, Ankara, Turkey 1982-1985; Educational Specialist in the Ministry of National Education of Turkey, Ankara, Turkey, 1985-1986, Part time Instructor at the Department of Educational Sciences of Gazi University, Ankara, Turkey.

Awards: Scholarship from the Ministry of National Education of Turkey for Teacher Education for two years. Scholarship from the Ministry of National Education of Turkey for B. A degree in Educational Administration, Inspection, and Planning of Education for four years. Scholarship from Turkish Government for Graduate degrees in the United States.

Professional and Honorary Societies: Member of the Turkish Society of Teachers. Member of the Turkish Society of Elementary- Inspectors.