

Elite Teacher Training Institutions of Turkey and Hungary in the Mid-Twentieth Century: A Comparative Aspect (on the Example of Hasanođlan Ky Enstits and Etvs Jzsef Collegium)

Hasan Gnder

<https://doi.org/10.33542/VSS2023-1-6>

Abstract

This paper investigates the similarities and differences between Etvs Jzsef Collegium in Hungary and Hasanođlan Higher Village Institute in Turkey, two distinct higher educational institutions founded at different times yet sharing analogous objectives. Both of them emerged in developing nations striving to advance and refine their educational systems. Utilizing historical inquiry and qualitative research methodologies, the study scrutinizes the social, economic, and cultural circumstances surrounding the establishments' inception, highlighting their shared attributes and divergences. Although employing varying strategies, both higher educational institutions provided higher education, admitted students nationwide, and experienced a degree of institutional and educational autonomy. The paper contends that these higher educational institutions were ahead of their time, fostering a distinguished cohort of educators and scholars, thereby significantly impacting the modernization and professionalization of their respective countries' educational systems. In summary, this research offers valuable perspectives on the historical and societal contexts shaping the foundation and accomplishments of these two exceptional higher educational institutions.

Key words: *Hasanođlan higher village Institute, Etvs Jzsef collegium, elite teachers, higher educational institutions.*

Introduction

The education sector plays a crucial role in the modernization and professionalization of a country, and the quality of teacher training is a significant determinant of the success of the education system. This article investigates two higher educational institutions (HEIs), Hungary's Etvs Jzsef Collegium and Turkey's Hasanođlan Higher Village Institute, which, despite being established in distinct countries and timeframes, encountered analogous challenges, and employed varying methods to tackle them. Remarkably, both HEIs diverged from traditional establishments in their respective nations, sharing several characteristics: they offered higher education, functioned as boarding schools accepting students nationwide, (Altunya & Kınacı, 2019; Tth, 1995) experienced institutional and educational autonomy for a

period, faced political scrutiny and intervention prior to their dissolution, and maintained secular values (Eşme, 2018; Pukánszky, 2013). Both institutions aspired to create "the university of the future," fostering democratic environments that promoted critical thinking and interactive learning, ultimately aiming to eradicate dual education in their countries.

Admission processes at both of them were comparable, necessitating a two-stage examination and a certain knowledge level. (Altunya & Kınacı, 2019; Garai & Németh, 2018). They educated elite educators and intellectuals who contributed to their countries' modernization, and their graduates assumed significant roles due to the high-quality education received. Nonetheless, some differences existed, such as the Hasanoğlan exclusively admitting students from rural areas (Tonguç, 1943a), whereas the Collegium accepted individuals with adequate knowledge and financial means for tuition fees (Garai, 2019).

This study aims to examine the remarkable similarities between these HEIs by analyzing country profiles, social, economic, and cultural conditions in Hungary and Turkey, and their shared challenges in teacher training. Both countries were developing countries during these institutions' inception, striving to catch up with developed counterparts. Additionally, both countries were successors of empires defeated in World War I, and post-war, they endeavored to establish democratic regimes (Sander, 1991). However, teacher training systems in both countries were plagued with issues, failing to produce the necessary number of teachers (Tonguç, 1943b; Garai, 2019). Consequently, Hungary's Collegium and Turkey's Hasanoğlan were founded to address these problems, and despite employing different methods, their approaches shared similarities.

Although these HEIs played a crucial role, their dissolution transpired during the post-World War II global reorganization. Their inability to adapt to the shifting political environment and new order is posited as the cause for closure (Karaömerlioglu, 1998; Garai, 2019). Further investigation is required to comprehend the reasons behind their termination, especially considering the distinct political contexts in which they operated.

The article culminates with an exploration of the significance of these institutions' legacies in their countries' educational history and their ongoing pertinence to unresolved issues in teacher education in Hungary and Turkey. Despite their closure, their influence on the educational sector persists, and their inventive approaches to pedagogy could serve as a catalyst for future reforms.

This paper highlights the significance of HEIs in society and their influence on various facets of human development and societal advancement. HEIs serve as pivotal centers for the generation and dissemination of knowledge, promoting intellectual growth and enabling innovation. Through research initiatives, HEIs generate new knowledge, contribute to scientific progress, and facilitate the transfer of knowledge through academic programs. A comparative analysis of HEIs enables the exploration of variations in institutional structures and governance

models, and their impact on society. Distinct governance approaches shape the HEIs' responsiveness to societal needs, accountability mechanisms, and adaptability. Comparative perspectives on HEIs investigate access and equity within higher education systems, illuminating factors that significantly affect individuals' educational opportunities. HEIs have profound effects on society, influencing socioeconomic and sociocultural dimensions. Comparative analysis enables the examination of how HEIs contribute to social mobility, economic growth, and social cohesion in different contexts. HEIs play a crucial role in shaping social norms, values, and cultural practices. Comparative analysis investigates their impact on social integration, cultural diversity, and the promotion of democratic values.

This study employs historical research methods, including document analysis, content analysis, and comparative-historical analysis, in accordance with Bill McDowell's definition of historical research as a systematic investigation into the past, discerning factual narratives from fictionalized accounts through meticulous examination of relevant source materials (Mcdowell, 2002). Qualitative research, on the other hand, adopts an interpretative approach, holistically unveiling perceptions and occurrences in a natural context (Yıldırım & Şimşek, 2008). The study relies on an archive of approximately 50,000 pages of documents and pertinent literature. Content analysis is utilized to scrutinize the data, revealing patterns, themes, biases, and meanings (Carley, 1990). Additionally, the article applies a comparative-historical analysis to examine the Collegium and the Higher Village Institute, allowing for explanations that extend beyond specific temporal and geographical constraints and possess wider applicability (Bernhard & O'Neill, 2020). This is achieved by employing various comparative techniques, such as comparisons with other historical events, theoretical development, and connections to contemporary circumstances.

1. The analysis of Hungarian and Turkish education system

The origins of the Hungarian education system can be traced back to the 18th and 19th centuries, a period of significant transformation. In line with prevailing practices in Central-Eastern Europe, Hungary looked to the French and German education systems as models for the professionalization of secondary teachers. The country's political elite adopted elements from these models to implement European reforms at a national level, reflecting a process of adaptation to social and economic conditions. This implementation process was seen as a necessary step in aligning modernization influences with the Hungarian context (Garai & Németh, 2018).

The development of the Hungarian national state was closely intertwined with the evolution of the education system. The emergence of the dual education system in Hungary, as a consequence of the 1848 revolution, played a significant role in the formation of national states in Europe during the 18th and 19th centuries. This transformative period in the

Hungarian education system was characterized by the establishment of diverse types of schools with distinct educational objectives and varying governance and monitoring systems. It also witnessed the emergence of separate professional subgroups of teachers, marking the differentiation of modern intellectual groups. Traditional school maintainers also played a role in shaping the new structure, leading to changes in teacher training (Karády, 2005).

Regarding teacher training, Hungary implemented a dual institutional system comprising teacher training institutes and university seminars. The training institutes focused on providing practical training, while the university seminars emphasized subject-oriented scientific training for teachers. This approach aimed to equip teachers with both practical skills and a deep understanding of their subjects. However, the implementation of this system faced challenges, and the scarcity of secondary teachers and evolving qualification standards necessitated reforms in the teacher training system (Garai & Németh, 2018).

A significant milestone in the history of the Hungarian education system was the establishment of the József Eötvös Collegium in 1895. This prestigious teacher training institute offered high-quality training not only for teaching careers but also for academic careers. The institute stood out within the Austro-Hungarian Monarchy due to its exceptional standards, surpassing other national sectors of the monarchy (Garai, 2013).

The professionalization of teachers in Hungary was influenced by a combination of Anglo-Saxon and continental models. While the Anglo-Saxon professional models allowed for greater autonomy and less state intervention, the continental professions, such as those in Germany and France, emphasized loyalty to the state and the market. Hungary's teacher training system aligned more closely with the continental model, emphasizing the influence of the state and the necessity of scientific training (Garai & Szabo & Németh, 2020).

In conclusion, the development of the Hungarian education system has a rich history marked by changes and adaptations. It drew inspiration from the French and German education systems, adjusting them to fit national conditions, and placing a strong emphasis on the professionalization of teachers. The dual education system played a pivotal role in the formation of the national state and led to the differentiation of teaching professionals. The establishment of esteemed teacher training institutes, such as the József Eötvös Collegium, further enhanced the quality of teacher training in Hungary. These historical factors have shaped the structure and approach of the Hungarian education system, influencing its present-day landscape.

On the other hand, The Turkish education system has undergone a complex historical evolution. During the Ottoman Empire, access to education was limited, particularly for those in rural areas. The main educational institutions were religious-focused Madrasahs and Ottoman Elementary-Primary Schools, which provided basic religious education but had limited reach. In the 1870s, the Ottoman Empire established "iptidai schools" to provide modern

education under the authority of the Ministry of Education. This resulted in a dualistic education system with traditional and modern institutions coexisting (Gönder & Aydıngüler & Dükal, 2022).

With the proclamation of the Republic of Turkey in 1924, all educational institutions were centralized under the control of the Ministry of Education. This aimed to create a modern, secular, and western-inspired education system. Madrasahs were closed and ties with the Ottoman past were broken (Kapluhan, 2012).

The 1924 Law on the Unification of Education played a significant role in promoting a unified and egalitarian education system in Turkey. However, implementing this centralized system posed challenges, particularly in rural areas where the preexisting dual education system had created divisions within society. The transition to a unified system aimed to bridge this divide, but the complexities of implementation persisted (Sağiroğlu, 2009).

To address the issue of modernizing rural areas and providing quality education in village schools, Village Institutes were established. The first of these institutions, the Hasanoglan Higher Village Institute, was founded in 1941 and developed a curriculum tailored to the needs and characteristics of the village. Despite their brief existence, the Village Institutes made significant achievements in a short period of time and continue to be a topic of discussion in the country's education history (Gönder, 2021b).

In analyzing the Turkish education system, it is important to recognize the historical context and the efforts made to address educational inequalities. The transition from limited access to education in the Ottoman Empire to a centralized and secular system in the Republic of Turkey reflects aspirations for progress and equality. However, the legacy of the dualistic education system and the challenges of implementing centralization in rural areas have had a lasting impact on Turkish society.

2. Hasanoglan Higher Village Institute

The establishment of the Hasanoglan in 1941 near Ankara was a response to the shortage of qualified educators for advanced education. The institute benefited from the expertise of faculty members from Ankara-based universities (Eşme, 2018). Tonguç expressed that the institute aimed to serve as a platform for the development of the future university and the cultivation of individuals equipped to succeed in the 21st century (Başaran, 2019).

A document from İsmail Hakkı Tonguç's archive outlines the objectives of Hasanoglan as follows:

Training teachers who will be employed in Village Institutes (VIs); producing Itinerant Head Teachers (IHTs) and primary education inspectors who will supervise the regions where institute graduates will work; conducting comprehensive research on various topics related to villages, village schools, and institutes; and to disseminate these findings in a manner that

would benefit relevant parties, all with the aim of forming a hub for the study of rural communities (Tonguç, 1943a).

The admission process for Hasanoğlan consisted of a two-phase selection procedure: an initial general entrance examination across all academic disciplines, followed by a specialized theoretical and practical examination at Hasanoğlan based on the candidate's chosen field. Admission was granted exclusively to those who excelled in the latter examination (Altunya & Kınacı, 2019).

Hasanoğlan provided two categories of courses: mandatory culture courses for all students and specialized courses tailored to individual academic departments. The 15-hour weekly culture courses covered topics such as Revolutionary History, the Turkish Republic regime, pedagogical skills, languages (Turkish and foreign), and military service. In contrast, the specialized courses were field-specific, with 29 hours dedicated to them (Tonguç, ca. 1942).

Table 1: The courses provided were customized to align with the academic specializations chosen by the students

Fine Arts Branch: Music, histrionism, history of civilization and art, national games and rhythmic gymnastics, painting-modelling, seminar studies	Construction Branch: Architectural knowledge, agricultural construction, mechanical drawing, interior decoration, history of art and civilization, workshop and seminar studies.
Mining Branch: Technology, mechanical drawing, plumbery, technology and practical chemistry, technical historical and artistic mine works, workshop and seminar studies	Animal-Care Branch: Animal science, biology, participation and health information, animal feed information and pasturage, seminars, studies in barns and corrals.
Poultry Farming Branch: Poultry care, biology, child-care, cooking, tailoring, food chemistry, studies in seminar, kitchen and poultry house.	Village Housework and Crafts Branch: Work knowledge of raw materials used in village housework and handicrafts, food chemistry and histochemistry, mechanical painting, child-care, tailoring, embroidery, weaving, knitting, interior decoration, seminar and workshop studies.
Field and Garden Agriculture Branch: Agricultural knowledge and history, botanical and soil biology, mineralogy and agricultural chemistry, economics and cooperatives, economic geography, land surveying and trade arithmetic, seminars, studies in fields and gardens.	Agricultural Management Economy Branch: Agricultural production equipment transport and towing equipment and their knowledge, agricultural machinery and engines, economic geography, business economics, trade arithmetic and land surveying knowledge, economics and cooperatives, seminars, workshops and laboratory studies

Source: Tonguç, 1943a; Tonguç, ca. 1942.

The VIs were unique establishments that emphasized democratic principles in their educational methodology. They prioritized student engagement and democratic decision-making in their management strategies (Eşme, 2018). Academic perspectives on VIs varied, with some asserting that the absence of democratic conditions in society rendered them inauthentic (Gedikoğlu, 1971), while others maintained that VIs were crucial in disseminating

democratic values across Turkey (Türkoğlu, 2019). The establishment of VIs in 1940 marked a substantial transformation in the Turkish education system. All VIs, including Hasanoğlan, were structured as coeducational boarding schools, an innovative concept in Turkey at that time (Baykurt, 2019). The adoption of coeducation in the 1940s confronted traditional gender norms and patriarchal social structures, inciting resistance from conservative factions. Nevertheless, pedagogical techniques were utilized to address potential obstacles stemming from coeducational and boarding education (Sağiroğlu, 2009). The VIs played a significant role in dismantling traditional gender roles and broadening educational opportunities for girls in Turkey.

From 1941 to 1947, the Hasanoğlan produced 213 graduates, comprising 195 men and 18 women (Altunya, 2009). Despite its brief existence, the Hasanoğlan left a lasting impact on Turkey's educational, cultural, and political history. The institute offered underprivileged and gifted village children access to higher education, fostering a new educational paradigm centered on scientific inquiry, democratic engagement, and active citizenship. It cultivated writers, artists, and intellectuals, empowered rural children to participate in social, cultural, and political life, advanced scientific research and innovation in agriculture and rural development, and diversified the educator workforce in VIs, particularly in rural areas (Gönder, 2021a). Moreover, the VIs introduced a new type of staff to education, especially in rural areas, by graduating 213 young people who became new types of teachers within the VIs (Altunya & Kınacı, 2019).

Eyüboğlu contends that the Hasanoğlan, which admitted only forty students annually from tens of thousands of applicants, facilitated access to an exceptional form of enlightenment (Eyüboğlu, 1979). Similarly, Lütfi Engin posits that Hasanoğlan was dedicated to eradicating the poverty cycle that had plagued rural Turkish communities for generations (Köy Enstitüleri ve Çağdaş Eğitim Vakfı, 2005). On the other hand, Tonguç viewed Hasanoğlan as the "brain and heart" of all other VIs and argued that the traditional education system would persist if it lost its purpose and relevance (Arayıcı, 1999). Hasanoğlan was the sole educational institution in the country providing a direct route to higher education for talented rural students. Here, students were educated as proactive citizens striving to challenge conventional structures and propagate democratic values in rural regions, adhering to the core principles of democratic education.

The post-World War II era ushered in a new global order that had far-reaching impacts on politics and societies worldwide (Ahmad, 1993). This order presented unparalleled challenges for the VIs, as their pedagogical and ideological stances were incongruous with the dominant paradigm (Karaömerlioğlu, 1998). Furthermore, the advent of multi-party democracy in Turkey fostered a more diverse and open political climate, which created a favorable environment for opposition groups to level criticisms against the VIs (Başaran, 2019). These

critiques, coupled with the perception of communist affiliations, ultimately culminated in the closure of the Hasanoğlan in 1947.

3. Eötvös József Collegium

The Eötvös József Collegium, established in 1895 in Budapest, Hungary, addressed the persistent issue of teacher shortages in the country. Inspired by the French model and proposed by Loránd Eötvös, the institution was founded to educate elite teachers for the nation (Garai, 2019). The experimental Collegium aimed to resolve teacher training deficiencies through small group seminars and innovative methods (Tóth, 1995), producing highly qualified specialists for governmental needs (Garai & Szabo & Németh, 2020). Graduates from the Collegium predominantly became scholars or elite teachers, enhancing public education quality (Lekli, 1995). While the Collegium drew inspiration from the *École Normale Supérieure* in Paris, it was not a mere replication (Karády, 2005). The Collegium quickly surpassed its initial goals, inspiring other institutions. In 1928, the Collegium's educational objectives shifted towards nurturing academic elites, and similar institutions emerged across the country (Garai, 2013).

The Collegium's foundation consisted of three main pillars: first, subject-specific knowledge from the faculty of philosophy; second, pedagogical courses from the teacher training institute, followed by a year of pedagogical practice; and third, the opportunity for selected students to acquire scientific knowledge at the Collegium, supplementing unsystematic university education (Garai & Németh, 2018). Until 1948, when communists gained control, the Collegium promoted critical thinking and fostered a modest approach to humanities and sciences (Garai, 2013). As the Collegium's primary goal was to cultivate elite teachers, only students with prior knowledge, quality education, and successful entrance exam performance were admitted. Additionally, students were required to pay annual fees, resulting in a predominantly white-collar demographic. The Collegium's acceptance rate was approximately 25-30%, with 274 out of 1045 applicants accepted in the first 15 years (Garai, 2019). Notably, only male students were admitted due to the prevailing patriarchal societal structure.

Within the first 15 years of student admissions, it was observed that 68% of the students opted for humanities specializations, such as Classical Philology, Hungarian-German, French-Hungarian, Latin, History, and Geography, while 23% pursued natural sciences, including Mathematics, Physics, Astrology, Natural History, and Chemistry. Out of 274 students, only 213 successfully completed their education, with the remaining students believed to have left due to the rigorous curriculum or failure in examinations. Additionally, some students had to withdraw from the Collegium due to their families' changing financial circumstances (Garai, 2019).

It is noteworthy that not every student admitted to the Collegium was initially considered a full member of the institution. Students could attain full membership status at the conclusion of their second year of study. Those who achieved full membership were granted voting rights in institutional meetings and awarded the title of 'teacher' (Kucsman, 2006). Until a student obtained full membership, they could only interact with upper-class students and teachers within the library setting. Although the Collegium exhibited a hierarchical structure, transitioning between levels was not particularly challenging (Kosáry, 1989). Conversely, despite the Collegium's subordination to the ministry and reliance on its budget, the Collegium maintained autonomy until the communist takeover in 1948. Garai's doctoral research highlights the emphasis on the autonomous nature of Collegium students within memoirs authored by students and faculty (Garai & Németh, 2018).

Post-1945, Hungary fell within the USSR's sphere of interest, leading to political shifts that impacted the Collegium in 1948. Consequently, the institution experienced a transition towards communist-style education, with the majority of students hailing from working-class backgrounds by 1948 (Fodor, 1991). Following this shift, the Collegium functioned as an extension of the communist party, as pre-1948 members and faculty were forced to resign (Garai, 2019).

Tibor Lutter's discourses reveal that certain Marxists aimed to convert the Collegium into a Marxist doctoral institute (Kósa, 1995). However, in January 1949, the cabinet council established the legal framework for the Collegium's termination. The subsequent parliamentary act dismantled the teacher training system implemented by the Collegium, ultimately leading to the institution's dissolution during the second university reform in 1950. The Eötvös Collegium Former Members' Association, initially disbanded in May 1950, experienced legal closure in 1951 (Ladányi, 1986).

Divergent perspectives exist regarding the closure of the Collegium. Kelevéz posits that the majority of Collegium graduates attribute Lutter's directorship to a deliberate plan to terminate the institution (Kelevéz, 2007). Conversely, Róbert Frankl asserts that the Collegium's closure resulted from its inability to adapt to the post-WWII order (Garai, 2019). I contest Frankl's stance, as the Collegium's voluntary shift towards a communist-style education necessitated the abandonment of its core values and principles, which defined its uniqueness. Consequently, the emergent establishment may not have faced closure as Frankl anticipated, but it would not represent the true 'Collegium' either.

The Collegium's contributions to the country can be encapsulated in the following points: Firstly, it generated highly skilled secondary school teachers for the state until 1948 (Garai, 2019). Secondly, the Collegium facilitated the professionalization of the teaching profession, playing a pivotal role in institutionalizing secondary school education in Hungary (Garai, 2013). Lastly, by 1950, the Collegium enrolled 1204 individuals, with only 730

completing their studies by 1945. An examination of the graduates' subsequent employment reveals their exceptional qualifications. Among them, 115 became university or college professors; 60 engaged in research at scientific institutions; 44 joined the Hungarian Academy of Sciences; 25 served as ministry bureaucrats; 18 found employment overseas; 20 pursued careers as writers or artists; 58 held positions as secondary school principals; and approximately 400 worked as secondary school teachers, elevating Hungarian secondary education standards (Lekli, 1995).

4. The Comparison of Eötvös József Collegium and Hasanođlan Higher VIs

The Eötvös József Collegium and Hasanođlan Higher VIs, established in distinct time periods and countries due to analogous issues and utilizing diverse methods, share numerous similarities. This study examines these two HEIs in tandem, attributing their resemblance to the structural parallels in the countries where they were founded, including their socio-economic and cultural conditions. Both countries were developing at the time, aspiring to reach the level of more advanced countries. Each succeeded an empire (Hungary from the Austro-Hungarian Empire and Türkiye from the Ottoman Empire), experienced defeat in World War I, and attempted to establish democratic regimes post-war, with varying success. The teacher training systems in both countries were fraught with issues, including an insufficient number of trained educators. To address these challenges, Hungary founded the Collegium and Türkiye established the VIs. Despite employing distinct methods, the similarities between these HEIs are noteworthy.

Commonalities include:

- Higher education-level instruction.
- Boarding facilities.
- Nationwide student acceptance.
- Temporary institutional and educational autonomy.
- Vulnerability to political critique and intervention prior to dissolution.
- Analogous social structures with predominantly rural populations.
- The education of elite teachers and scholars.
- The emergence of both HEIs in response to persistent teacher training system issues, such as inadequate numbers of qualified teachers and high retirement rates.
- Both HEIs sought to address teacher training issues in their respective countries by implementing novel approaches and methodologies previously unexplored.
- These HEIs emerged in response to traditional teacher education organizations within their countries, experiencing conflicts with these entities for some time.

- Following the Second World War, both HEIs were closed during similar timeframes due to the emerging new world order (The Collegium in 1948; Hasanoglan Higher VIs in 1946). Their closure was attributed to their democratic nature and strong inclination towards autonomy, which was at odds with their respective blocs.
- Both HEIs adhered to secular principles.
- Frequent study trips within their countries were conducted by both HEIs, aiming for students to familiarize themselves with their homeland.
- Both HEIs promoted critical thinking among their students.
- Despite their closure, both HEIs were periodically proposed as solutions to ongoing educational challenges in their respective countries.
- Both HEIs significantly contributed to their countries by training teachers and scholars, playing a crucial role in the professionalization of teaching.
- Both HEIs enhanced the professionalization of the teaching profession.
- The admission processes for both HEIs were comparable, involving a two-stage examination and requiring a certain level of knowledge.
- In comparison to their contemporaries, both HEIs were more democratic and innovative.
- Dual education, or its remnants, persisted in both countries, with these HEIs aiming to eradicate such systems.
- Both HEIs dismissed students who underperformed in their courses, with the Collegium expelling them and the VIs assigning them to rural teaching positions.
- Some researchers have proposed similar theories for the dissolution of these HEIs, such as their inability to adapt to change and the new order. Despite their distinct post-WWII positions, their simultaneous closure and parallel theories warrant further investigation, particularly considering the differing political contexts and analogous outcomes.
- Both HEIs surpassed the expectations of their organizations and advanced the methods and systems upon which they were established.

The table below delineates the distinctions between these HEIs.

Table 2: Differences between Eötvös József Collegium and Hasanoğlan Higher VIs

	Eötvös József Collegium	Hasanoğlan Higher VIs
Enrolment Criteria	Only men	Both men and women
Aims	To raise secondary teachers, elite teachers and scholars	To raise teachers for VIs, inspectors and IHTs
Tuition Fee	There is	There is not- free
Hierarchy	There is	There is not- all equal
Democratic Atmosphere	Limited	There is
Voting Right at the General Assembly	Must be earned	Everyone has an equal say
Method of Education Provided	Classical methods	On the job training
The Access of the Poor and the Villagers	Very limited since most of them could not afford the tuition fee	There is- only students with rural origin were welcomed
To what degree they have contributed the modernization of their country	Low	High

Source: Garai, 2013; Garai, 2019; Garai & Szabo & Németh, 2020; Eşme, 2018; Altunya & Kınacı, 2019.

Evidently, both HEIs significantly impacted the educational history of their respective countries. Their continued relevance and occasional presentation as solutions to contemporary educational challenges underscore their progressive nature. The primary distinction between the VIs and the Collegium lies in their target demographics: VIs catered to rural children, whereas the Collegium admitted individuals' adequate knowledge and financial means. Despite these differences, both HEIs aspired to establish the universities of the future, fostering democratic environments, and utilizing interactive learning tools to train students as scholar-teachers. The graduates' success in securing influential positions attests to the quality education provided.

While these HEIs contributed to the professionalization of teaching, their impact on their countries' modernization was limited. Although VIs aimed to modernize rural areas, the Collegium did not share this objective, resulting in a relatively minor contribution to country's modernization.

It is noteworthy that the Collegium maintained a hierarchical structure, with first- and second-year students granted equal status with teachers and upper-class peers only after proving themselves academically. This hierarchy may have adversely affected the Collegium's internal dynamics. In contrast, Hasanoğlan's egalitarian approach promoted democratic values and a more inclusive atmosphere.

Lastly, the introduction of VIs occurred nearly 40 years after the Collegium's establishment. Implementing coeducation in boarding institutes was challenging due to the era's constraints and prevailing patriarchal family structures in rural areas. This revolutionary practice faced significant criticism and contributed to the institutes' closure. However, the fact that the Collegium kept its doors closed to female students until 1950 reveals that this

institution, which was ahead of its time and provided secular education, was not open to innovation in this matter.

Conclusion

In conclusion, the Eötvös József Collegium and Hasanođlan Higher VIs were transformative HEIs that significantly contributed to the modernization and professionalization of their respective education systems. Their innovative educational approaches and common features, including admissions processes, institutional autonomy, and secular values, reflect a shared vision for the future of education. Both HEIs aimed to cultivate critical thinking, interactive learning, and democratic values, producing elite teachers and intellectuals who profoundly impacted their countries' modernization. These graduates occupied key positions, exemplifying the enduring influence of their education.

However, despite their shared objective of establishing progressive educational institutions, these two HEIs had distinct differences that shaped their impact and legacy. The primary distinction lies in their target demographics. The VIs prioritized rural children, aiming to modernize underserved areas and address educational gaps. In contrast, the Collegium focused on individuals who possessed sufficient knowledge and financial means, resulting in a more selective and exclusive approach, and limiting its influence on the broader modernization efforts of the country.

One notable distinction between the two HEIs can be observed in the internal dynamics of the institutions, in their approach to inclusivity and egalitarianism. The Collegium maintained a hierarchical structure, where students had to prove themselves academically before gaining equal status with teachers and upper-class peers. This hierarchy may have had a negative impact on the internal dynamics of the Collegium. In contrast, Hasanođlan, representing the VIs, adopted an egalitarian approach that fostered democratic values and created a more inclusive atmosphere.

Furthermore, the timeline of their establishment and the introduction of coeducation revealed further disparities. The VIs were introduced almost four decades after the Collegium was established. The implementation of coeducation in boarding institutes faced significant challenges due to societal constraints and prevailing patriarchal family structures in rural areas. While the VIs embraced this revolutionary practice, it encountered criticism and eventually led to the closure of the institutes. Conversely, the Collegium, despite its progressive stance on secular education, remained closed to female students until 1950, indicating a lack of openness to innovation in this regard. Therefore, a similar institution was closed in Turkey, while in Hungary it continued to operate, although it was completely transformed.

Finally, the post-WWII closures of these HEIs prompt inquiries about their adaptability to shifting political environment and evolving educational needs. Further research is warranted to comprehend their closure, especially considering their distinct political contexts.

In summary, these HEIs represent significant milestones in the evolution of education systems in Hungary and Turkey and both played a significant role in the professionalization of teaching and provided quality education to their students. Their shared challenges, aspirations, and innovative approaches to addressing teacher training issues provide valuable insights and inspiration for future educational reforms. Their differences highlight the complex nature of educational institutions and the various factors that shape their impact on society and their respective countries' educational history. By appreciating their legacies and continuing relevance, we can strive to create more effective and inclusive education systems that cater to the needs of students, teachers, and society at large.

Bibliography

AHMAD, F. 1993. *The Making of Modern Turkey*. London: Routledge, p. 147.

ALTUNYA, N. 2009. *Köy Enstitüsü Sistemine Toplu Bir Bakış*. İstanbul: Köy Enstitülerini Araştırma Ve Eğitimi Geliştirme Derneği, ISSN: 9786055525033.

ALTUNYA, N., & KINACI, A. 2019. *Hasanoglan Yüksek Köy Enstitüsü*. Ankara: Telgrafhane Yayınları, p. 14–29.

ARAYICI, A. 1999. Village Institutes in Turkey. *Prospects*. Vol. 29, no. 2, p. 267–280.

BAŞARAN, M. 2019. *Büyük Aydınlanmacı Öğretmenim Hasan Ali Yücel*. İstanbul: Türkiye İş Bankası Kültür Yayınları, p. 9–13.

BAYKURT, F. 2019. *Unutulmaz Köy enstitüleri*. İstanbul: Literatür Yayınları. ISBN 9789759818302.

BERNHARD, M., & O'NEILL, D. 2020. Comparative Historical Analysis. *Perspectives on Politics*. Vol. 19, no. 3, p. 700–703.

CARLEY, K. 1990. Content analysis. In *The Encyclopedia of Language and Linguistics*, edited by R. E. Asher. Edinburgh: Pergamon Press, p.726–728.

EŞME, İ. 2018. *Köy Enstitüleri: Yarım Kalan Aydınlanma Atılımı*. İstanbul: İstanbul Kültür Üniversitesi Yayınevi, p. 48–69.

EYÜBOĞLU, S. 1979. *Köy enstitüleri üzerine*. İstanbul: Cem Yayınevi.

GARAI, I. 2019. *An Elite Teacher Training Institute: The History of Eötvös József Collegium 1895–1950*. Budapest: ELTE Eötvös József Collegium.

GARAI, I. 2013. The Baron József Eötvös Collegium as an elite teacher training institute. *History of Education & Children's Literature*. Vol. 8, no. 1.

- GARAI, I., & NÉMETH, A. 2018. Construction of the national state and the institutionalization processes of the modern Hungarian secondary school teacher training system. *Espacio Tiempo y Educación*. Vol. 5, no.1, p. 227–231.
- GARAI, I., & SZABO, Z. A., & NÉMETH, A. 2020. Movement of Special Colleges for Advanced Studies and its Current Challenges in Hungary. *Historia Scholastica*. Vol. 1, p. 125–128.
- GEDİKOĞLU, Ş. 1949. *Niçin Eğitmen Kursları, Köy Enstitüleri*. Ankara: İdeal Matbaası, p. 28–41.
- GÖNDER, H. 2021a. Initiative to Create Ideal Citizens in Rural Areas of Turkey: Assembly of Village Institutes. *Journal of Humanities and Social Sciences Studies*. 2021. Vol. 2, no. 5, p. 15–28.
- GÖNDER, H. 2021b. The versatile public service initiatives in Turkey's rural areas: The case of Village Institutes. In *A Haza Szolgálatában* edited by N. Baráth, P. Kovács, V. Novák-Varró and A. Urbanovics, Budapest: Doktoranduszok Országos Szövetsége, p. 198-211.
- GÖNDER, H., & AYDINGÜLER, Y., & DÜKAL, K. 2022. The Question of the Modernization of Turkey's Rural Areas: Village Institutes. *Public Administration and Society*. Vol. 1, no. 1, p. 24–48.
- KAPLUHAN, E. 2012. Atatürk Dönemi Eğitim Seferberliği ve Köy Enstitüleri. *Marmara Coğrafya Dergisi*. vol. 26, p. 172–194.
- KARAÖMERLIOĞLU, A. 1998. The Village Institutes Experience in Turkey. *British Journal of Middle Eastern Studies*. Vol. 25, no. 1, p. 69–72.
- KARÁDY, V. 2005. *A francia egyetem Napóleontól Vichyig*. Budapest: Felsőoktatási Kutatóintézet, p. 182–187.
- KELEVÉZ, Á. 2007. *Ahol a maximum volt a minimum. Emlékezések a régi Eötvös Collegiumra*. Budapest: ELTE Eötvös József Collegium – Petőfi Institute for Literary Studies, p. 202–214.
- KÓSA, L. 1995. *Szabadon szolgál a szellem. Tanulmányok és dokumentumok a száz esztendeje alapított Eötvös József Collegium történetéből 1895–1995*. Budapest: Gift Kft., p. 228–231.
- KOSÁRY, D. 1989. Az Eötvös Collegium történetéből. Az első évtizedek 1895–1927. In *Tanulmányok az Eötvös Kollégium történetéből*, edited by József Zsigmond Nagy and István Szijártó. Budapest: József Eötvös Kollégium, p. 18–19.
- KÖY ENSTİTÜLERİ VE ÇAĞDAŞ EĞİTİM VAKFI. 2005. *Köy Enstitüleri Dergisi I-VIII: 1945-1947*. Ankara: Güner Matbaacılık.
- KUCSMAN, Á. 2006. *Egy kémikus a régi Eötvös Collegiumban*. Budapest: ELTE Eötvös József Collegium and Petőfi Literary Museum, p. 62.
- LADÁNYI, A. 1986. *Felsőoktatási politika 1949–1958*. Budapest: Kossuth, p. 62–64.
- LEKLİ, B. 1995. Szemelvények a régi Eötvös Kollégium utolsó éveinek történetéhez 1945–1950. *Levéltári Szemle*. Vol. 45, no. 3, p. 41.
- MCDOWELL, B. 2002. *Historical Research: A Guide for Writers of Dissertations, Theses, Articles and Books*. London: Routledge, p. 73–79.

PUKÁNSZKY, B. 2012-2013. A tanárképző intézet szerepének alakulása a magyarországi tanárképzés történetében. *Pedagógusképzés*. Vol. 10-11, no. 39-40, p. 80–81.

SAĞIROĞLU, N. A. 2009. *The Populism of the Village Institutes: A Contradictory Expression of Kemalist Populism*. Saarbrücken: VDM Verlag, p. 97.

SANDER, O. 1991. *Siyasi Tarih 1918-1990*. Ankara: İmge Kitabevi. p. 56–71.

TONGUÇ, İ. H. ca. 1942. Hasanoğlan Yüksek Köy Enstitüsünde Köy Enstitülerine öğretmen yetiştirmek üzere açılacak birinci yıl, birinci dönemde gösterilecek kurslar. Tonguc Archives Foundation (E03-105-45, p. 3–5), Ankara, Turkey.

TONGUÇ, İ. H. 1943a. Yüksek Köy Enstitüsü Talimatnamesi. Tonguc Archives Foundation (E01-47-4, p. 2–6), Ankara, Turkey.

TONGUÇ, İ. H. 1943b. Yüksek Köy Enstitüsü Talimatnamesi. Tonguc Archives Foundation (E01-56-4, p. 1), Ankara, Turkey.

TÓTH, G. 1995. Az Eötvös József Collegium. In *Szabadon szolgál a szellem*, edited by László Kósa. Budapest: Gift Kft., p. 23–25.

TÜRKOĞLU, P. 2019. *Tonguç ve Köy Enstitüleri*. İstanbul: Türkiye İş Bankası Kültür Yayınları, p. 74.

YILDIRIM, A., & ŞİMŞEK, H. 2008. *Sosyal Bilimlerde Nitel Araştırma Yöntemleri*. Ankara: Seçkin Yayıncılık, p. 39.

Contact Address

Hasan Gönder, PhD Candidate
ID ORCID: 0000-0001-7327-1408
University of Szeged
Adana, Mithatpaşa mahallesi
58004 sokak, 6/1, 01130, Türkiye
E-mail: hasangonder001@gmail.com