

**AN EVALUATION
OF ADULT LITERACY CAMPAIGNS
IN TURKEY**

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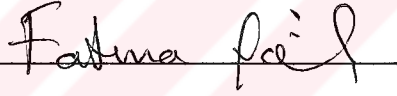
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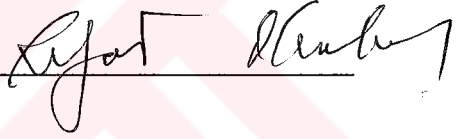
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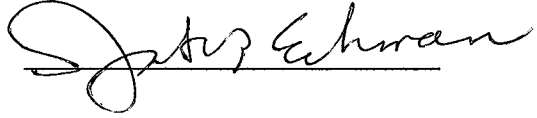
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ABSTRACT

An Evaluation of Adult Literacy Campaigns in Turkey

by

Cem Kirazođlu

The aim of this study is to make an evaluation of adult literacy campaigns conducted in Turkey since the establishment of the Turkish Republic until 1980's, in order to analyze their approaches and philosophies, and evaluate them with a Freirean viewpoint. For this purpose, the first literacy campaign in 1928 conducted after the transition into the Latin alphabet, and the second literacy campaign in 1981 conducted after the 1980 Military Coup was taken into consideration. Other large-scale literacy activities conducted by the state agencies in 1958, 1962, and 1972 were not taken into consideration for the analysis since these activities were oriented toward a definite segment of the society. The concept of "campaign" in this study was defined as an official activity, the target of which is the whole population in a country rather than a definite segment of the society.

As a result of this analysis, adult literacy campaigns conducted in Turkey are found to have basic, traditional, and functional approaches. The aim of the first literacy campaign is different than that of the second campaign. The first literacy campaign was one of the tools of the establishment of the nation state, which needed a new type of citizen who was equipped with the skills of reading and writing with the Latin alphabet. It was argued that the real impetus behind this project was the

adaptation into the new economic, cultural and political system. On the other hand, the aim of the second literacy campaign conducted after 1980 Military Coup is to provide the contribution of the adult illiterates to the economic growth, industrial development, and technological improvement the Turkish Republic had to fulfill. Both of the campaigns are not successful in reaching all of the illiterate population. Thus, the number of the illiterates have increased. But one point that has to be addressed is the fact that the first literacy campaign was conducted with a higher enthusiasm and motivation, and the interest of the adult illiterates could be attracted.

Looking from a Freirean approach, the reason why both campaigns have been unsuccessful in a sense of not reaching all of the population, and not attracting the interest of all segments of the society is that they have not considered the needs and expectancies of all of the population. As the date of the first campaign preceded the rise of the Freirean approach the implementation of that approach could not be expected. However, the needs and expectancies of the illiterate population could be investigated more effectively, which would have create a basis for further campaigns and activities. In the second campaign, the Freirean approach could be implemented after a deeper investigation of its implementation throughout the world. The most important reason why this approach was not implemented in the second campaign is that this campaign having only one type of curriculum was conducted with an official centralist understanding. However, the Freirean approach is one that the needs and expectancies of the adult illiterate have primary importance, and the curriculum takes a form in the direction of these needs and expectancies. This approach intends to develop the awareness of adults to situate themselves into the realities of the world and help them ask critical questions about their life.

KISA ÖZET

Türkiye’deki Okuma-Yazma Kampanyalarının Bir Değerlendirmesi

Cem Kirazoğlu

Bu çalışmanın amacı, Türkiye’de cumhuriyetin kuruluşundan, 1980 askeri darbesinden sonra düzenlenen kampanyaya kadar yapılmış olan okuma yazma kampanyalarının bir değerlendirmesini yapmaktır. Bu değerlendirmenin amacı, kampanyaların yaklaşımlarını ve felsefelerini anlamak ve bunları Freire’nin bakış açısından değerlendirmektir. Bu amacı gerçekleştirmek için Latin alfabesine geçişten sonra düzenlenen 1928 yılındaki kampanya ve 1980 askeri darbesinden sonra 1981 yılında düzenlenen ikinci kampanya dikkate alınmıştır. 1958, 1962 ve 1972 yıllarında düzenlenen okuma yazma etkinlikleri, bu değerlendirmeye dahil edilmemişlerdir. Çünkü bunlar toplumun tümüne değil belirli bir kesimine yönelik etkinliklerdir. Bu çalışmadaki “kampanya” kavramı, toplumun belirli bir kesiminden ziyade, bir ülkedeki insanların tamamına yönelik olarak devlet tarafından yapılan etkinlik olarak tanımlanmıştır.

Bu değerlendirmenin bir sonucu olarak, Türkiye’de yapılan kampanyaların geleneksel ve işlevsel yaklaşımlara sahip oldukları tespit edilmiştir. Birinci kampanya, yeni harflerle okuma yazma bilen ve yeni ekonomik, kültürel ve siyasi sisteme uyum gösterebilen yeni tip bir vatandaşa gereksinim duyan ulus devletin kuruluşunun araçlarından biridir. Öte yandan, 1980 askeri darbesinden sonra

düzenlenen ikinci kampanyanın amacı, okuma yazma bilmeyen yetişkinlerin, Türkiye Cumhuriyeti'nin gerçekleştirmek zorunda olduğu ekonomik büyümeye, sanayi ve teknolojik gelişime katkıda bulunmalarını sağlamaktır. Her iki kampanya da okuma yazma bilmeyen nüfusun tamamına ulaşım açısından başarılı olamamışlardır. Okumaz yazmazların sayısında bir artış olmuştur. Ancak, birinci kampanyanın daha büyük bir heyecan ve güdülenme ile gerçekleştirilmiş olduğu ve yetişkin okumaz yazmazların ilgisini daha fazla çekebildiği, vurgulanması gereken bir noktadır.

Freire'nin bakış açısından bakıldığında, kampanyaların başarısız olmasının nedeni nüfusun tamamının gereksinimlerini ve beklentilerini dikkate almamış olmasıdır. Birinci kampanyanın, Freire'nin yaklaşımının doğuşundan önce gerçekleştiği için, bu yaklaşımı hayata geçirmesi beklenemezdi fakat okuma yazma bilmeyen nüfusun gereksinimlerini ve beklentilerini daha etkin bir şekilde inceleyebilirdi. Bu da, daha sonraki kampanyalar ve etkinlikler için bir temel oluşturabilirdi. Ve ikinci kampanyada, Freire'nin yaklaşımı, bu yaklaşımın dünyadaki uygulamaları derinlemesine incelemeye tabi tutulduktan sonra, hayata geçirilebilirdi. Bu yaklaşımın ikinci kampanya için tercih edilmemesinin en önemli nedeni ise bu kampanyanın, merkeziyetçi bir anlayışla ve tek tip müfredat kullanılarak düzenlenmiş olmasıdır. Oysa ki, Freire yaklaşımı yetişkin okumaz yazmazın gereksinimlerinin ve beklentilerinin dikkate alındığı, ve müfredatın bu gereksinimler ve beklentiler doğrultusunda şekillendiği bir yaklaşımdır. Bu yaklaşımın niyeti, yetişkinlerin kendilerini dünyanın gerçeklikleri içine konumlandırmak üzere onlarda farkındalık geliştirmek ve yaşamları ile ilgili eleştirel sorular sormalarına yardımcı olmaktır.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	iii
ABSTRACT	v
KISA ÖZET	vii
LIST OF TABLES	ix
I. INTRODUCTION	1
Statement of the Problem	3
The Significance of the Study	6
Research Questions	6
II. REVIEW OF THE RELATED LITERATURE	7
Adult Education: History, Function and Purpose	7
Literacy	13
A Short History of Literacy Activities	17
Factors Related to the Success of the Literacy Activities	20
Different Approaches And Philosophies Related To Adult Literacy	23
Paulo Freire: A World Leader in the Struggle with Illiteracy	34
Philosophy of Paulo Freire	38
III. METHODOLOGY OF THE STUDY	45
IV. ADULT LITERACY TEACHING IN TURKEY	49
The Establishment of the Republic and The People's Schools	53
The Goals and Objectives of the First Literacy Campaign	55
The Content of the Curriculum of the First Literacy Campaign	61
The Multiparty Period and Literacy	69
Ali Schools	70
Women's Literacy Activity	73
Functional Literacy Activity	74
1980 Military Coup and The Last Literacy Campaign	75
The Goals and Objectives	76
The Content of the Curriculum	80
V. CONCLUSIONS	83
Summary	83
The Problem of Illiteracy	86
Conclusions	90
Limitations	96
Recommendations	97
VI. REFERENCES	98

LIST OF TABLES

Table 1. Estimated illiteracy rate and illiterate population aged 15 years and older, 1970-2015.....	2
Table 2. Estimates and projections of adult illiteracy for population aged 15 to 24 years old, 1970-2015.....	3



I. INTRODUCTION

The literacy issue of Turkey has its roots in the establishment of the Turkish Republic. After the Establishment of the Turkish Republic, as a nation-state in 1928 a transition was made from the Arabic alphabet to the Latin alphabet and the Latin alphabet was decided to be used throughout the country. With this decision, it became necessary to teach the new alphabet to the people. A strong effort was given to conduct a literacy campaign to teach the new alphabet throughout the country in order to decrease the illiteracy rate which was 80 per cent before the new alphabet was accepted. The whole population became illiterate after the acceptance of the Latin alphabet.

The literacy rate increased to 60 per cent until 1980, and after the 1980 Military Coup another official effort was given to organize a literacy campaign to increase this rate. According to 1995 population census the literacy rate has become 80%. According to the 1996 data the literacy rate is 87 per cent.

When the population above the age of 15 is considered it can be said that the illiteracy rate decreased in years. The number of the illiterates decreased between 1970 and 2000. The estimated illiteracy rates and population are also in a decreasing trend according to UNESCO (2002). Table 1 demonstrates the illiterate population and the estimated literacy rate aged 15 years and older.

Table 1. Estimated illiteracy rate and illiterate population aged 15 years and older, 1970-2015.

YEAR	ILLITERACY RATE (%)			ILLITERATE POPULATION (000)			TOTAL POPULATION (000)		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1970	43,5	27,0	60,5	9.047	2.839	6.208	20.789	10.534	10.254
1980	31,6	17,2	46,2	8.569	2.326	6.272	27.130	13.549	13.581
1990	22,1	10,8	33,6	8.077	1.981	6.097	36.468	18.321	18.148
1995	18,2	8,4	28,1	7.563	1.759	5.804	41.654	20.972	20.682
2000	15,0	6,6	23,5	6.993	1.539	5.453	46.647	23.481	23.166
2005	12,5	5,1	19,9	6.304	1.302	5.001	50.467	25.373	25.094
2010	10,2	3,9	16,5	5.644	1.082	4.560	55.339	27.772	27.567
2015	8,1	2,9	13,4	4.883	869	4.011	59.926	30.019	29.907

UNESCO Institute for Statistics, (2002). Estimated illiteracy rate and illiterate population aged 15 years and older, by country, 1970-2015. Website of UNESCO.

However, there is an interesting point in the development of literacy rates. When the population between the ages of 15 and 24 is taken into consideration (Table 2) the illiteracy rate is very low (3.5 per cent). This indicates that a very high proportion of the new generation can be taught reading and writing. In the aged segments of the society there are still high rates of illiteracy. Table 2 demonstrates estimates and projections of adult illiteracy for population aged 15 to 24 years old.

Table 2. Estimates and projections of adult illiteracy for population aged 15 to 24 years old, 1970-2015.

YEAR	ILLITERACY RATE (%)			ILLITERATE POPULATION (000)			TOTAL POPULATION (000)		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1970	21,6	7,9	36,0	1.428	265	1.163	6.603	3.369	3.234
1980	12,0	4,3	20,2	1.086	200	891	9.015	4.612	4.403
1990	7,3	2,9	11,7	816	167	649	11.246	5.713	5.532
1995	5,1	1,9	8,4	658	126	532	12.916	6.622	6.294
2000	3,5	1,2	6,0	473	81	392	13.506	6.942	6.564
2005	2,4	0,7	4,1	294	42	251	12.479	6.381	6.098
2010	1,4	0,3	2,6	183	20	163	12.754	6.488	6.266
2015	0,9	0,2	1,5	120	14	106	13.973	7.083	6.890

UNESCO Institute for Statistics, (2002). Estimated illiteracy rate and illiterate population aged 15 years and older, by country, 1970-2015. Website of UNESCO.

Because of the social dynamics of the establishment of the Republic and the social dynamics of the following periods there is an unquestionable need for literacy education in the nation-building process. Indeed the founders of the Republic were very aware of this need. Some efforts were made. In spite of these efforts the problem of literacy could not be overcome. The rate of the illiterates decreased but not as rapid as the founders of this Republic and their followers hoped. It seems that the probable eradication of illiteracy, as can be seen from Table 2, will take place due not to the effective literacy campaigns but due to the death of the aging population.

Statement of the Problem

Being literate influences the social, economic, cultural, and political participation of the citizens and the decision-making process of each citizen. From this point of view, the intention, the goal and the objectives of the literacy campaign, and the content of the instruction material are highly important. Moreover, the

success of the campaign depends on a number of other factors related to economical, cultural, and political situation including whether cultural mosaic and the native languages of ethnic groups are taken into consideration, and whether ruling elite is sensitive to the needs of different groups in the society.

In the history of the Turkish Republic above mentioned questions are applicable because an important part of the people of this land have always remained illiterate before and after the establishment of the Republic in spite of great efforts of literacy activities. The illiteracy issue was given one of the most important reason in the transition to the Latin alphabet. Compared to Arabic language, it was contended that the Turkish language using Latin alphabet would quicken the solving of the illiteracy problem. As a result of the transition to the new alphabet, millions of illiterate people emerged. The people had to learn the new alphabet. Because of the great number of the people that had to learn the new alphabet, a big transformation process was needed and as the economic, cultural and political regime was totally new for the Turkish people, the making of this transition had to contain of consciousness creating dimension.

The fact that the governing mono-party regime was claiming that people were governing themselves necessitated the political literacy of the people. Hence, the literacy campaigns conducted had to have two distinct approaches. One is a functional approach, the goal of which is the active participation of the citizens in economic growth, industrial, and technological development. The second is consciousness creating approach where the citizens have a transformational role in the society through participation in all of the decision making processes.

The transition into the multi-party system in 1946-50, and military coups in 1960, 1971 and 1980, and the Özal period with liberal economy after the 1983 elections were important turning points where great political and economic changes occurred. Understanding and evaluating these changes were necessary for a human being living in this country in order to actively participate in these changes as a conscious individual independent from the viewpoint of the ruling political authority. Thus, being literate and highly educated gains importance.

As for the current situation in Turkey, the targeted literacy rate since the establishment of the Republic was not realized yet. The illiterates (according to the 1990 population census 19.5 per cent); the adults participated in adult literacy courses but having finished only the first level of the courses; the adults having finished the second level of the literacy courses but now being just about to forget reading and writing as they rarely used it or did not use it, constitute a considerable proportion of the society. Apart from the democratically organized behavior even the voting behavior of these adults would be more different than that of the literate and highly educated adults if they used reading and writing effectively.

The reason of the meager development of literacy is the unmet needs and expectancies of the adult illiterates. The needs and expectations of the adult illiterates could only be met through a literacy campaign, where the role of the adult is perceived as a transforming one, and in which consciousness creating approach is implemented.

This study attempts to evaluate the literacy campaigns conducted in Turkey and analyze whether in the literacy campaigns conducted since the establishment of the Republic consciousness creating approach was implemented. If it is the case that

is not, what type of approaches were implemented, and how these approaches influenced the development of literacy are the interests of this study.

The Significance of the Study

This study will help to understand the approach and philosophy of the State toward the illiteracy problem. It aims to see the effectiveness of the literacy campaigns. This study hopes to present the reasons of the meager development of the literacy situation. After presenting those reasons it also aims to indicate the necessity of another approach in literacy teaching for meeting the needs and expectations of the adult illiterates.

Research Questions

This study aims to answer the following research questions:

1. What are the goals and objectives of adult literacy campaigns conducted by the state?
2. What does the content of the curriculum used in the campaigns include?
3. What are the approaches implemented in adult literacy campaigns?

II. REVIEW OF THE RELATED LITERATURE

In this part, first of all the concept of adult education will be dealt with. Then a brief summary of the history of adult education, its function and purpose will be presented in order to have an understanding of adult education. As literacy campaigns are seen as adult education activities, an introductory information about concept, historical background, function and purpose of adult education would be helpful to understand and evaluate the literacy campaigns.

And then the literacy concept will be studied. A short history of literacy activities throughout the world will be presented and the factors that are related to successful literacy activities will be discussed. This will be done for the purpose of situating the literacy activities in a historical perspective, for what and in which conditions literacy campaigns and activities were conducted.

In the next part, a short review of different approaches and philosophies in adult literacy will be provided. There are many different approaches and philosophical orientations on literacy throughout the world. The most significant ones will be presented. Paulo Freire's approach and philosophy which is mostly known and became popular in the second half of the twentieth century will be presented in detail. Reviewing of the most significant approaches and Paulo Freire's approach will help to have an understanding of them and to compare the literacy campaigns conducted in Turkey with them.

Adult Education: History, Function and Purpose

Education is a process that is formulated, shaped by the social, economic, cultural, psychological and political dynamics. Its functions can be stated as the

transfer of culture, value, ideology, knowledge, skills, and abilities. Therefore, it plays a role in reproduction of the ideologies of the existing mode of production (Tekeli, 1983, p. 650).

The above description of education covers education of the children and adults. However, there is a difference in terms of the need felt. The children, without feeling the need to be educated, are sent to the school, introduced to new knowledge, skills, and abilities. At the beginning, they do not know when they will utilize this knowledge they are taught. They have to wait for the moment they will utilize the knowledge. The adults, on the other side, feel the need and take the initiative in participating an educational activity in order to learn new knowledge and skills. In the past, they did not see the necessity for this knowledge and skills. It is also the case that many adults did not have the chance for taking an education for economic, political, and social reasons.

“... the concept of teachable moment, at the core of which lies the argument that for each person certain times are particularly favourable for the acquisition of specific knowledge and skills. It is maintained that educational needs should not be met in anticipation of some possible future contingency, but as and when they are felt by the learner: then will come the motivation essential to effective learning. It is a peculiarly appropriate purpose of adult education to provide for this. For example, childcare is sometimes taught in school, but probably with less effect than to people who have or are about to have children..”(Titmus, 1989, p. 76).

Adult education has a very long history. It is argued that organized and systematized instruction for adults long preceded the formal organization of schools for children and young people. The origins of formalized instruction for adults go back to what is now Iran. In the earlier civilizations of Egypt, China, and India there were well-planned and well-evaluated adult education activities. In these activities people were trained to design and build edifices and monuments, were trained for

water engineering, agricultural technology, religion, war, management, and statecraft (Kidd & Titmus, 1989, p. xxiv).

When we examine subjects of these adult education activities, a functional approach can be observed. These training activities were designed and implemented for social development and for economic efficiency. Another interesting point is that the concept of adult education had a different definition or it did not have a definition. As organized and systematized instruction for adults long preceded the formal organization of schools for children and young people, i.e. there wasn't formal schooling for the children and young people then there weren't any criteria that can differentiate adult education from the rest of the education. Hence, adult education was in those times neither non-formal nor recurrent education but only education that was all available in the society.

Sustained and systematized educational practices can also be seen in the Islamic world during the period in which Islamic scholars and teachers were very influential in the whole world of mathematics, sciences, medicine, arts, literature, engineering and architecture. The Mosque universities together with Koranic schools, organized study circles, book publishers, and bookshops were the cultural centres that contribute to the cultural life and environment of those times which can be defined as a "learning society." In those times, educational activities were spread out through three continents, not only in Baghdad and Cairo but also from Persia to Spain and southwards to Africa (Kidd & Titmus, 1989, p. xxiv). Hartley Gratton (in Titmus, 1989) mentions equivalent, planned educational efforts in Athens and Rome, and in many places during the Middle Ages, even during the so-called "dark ages". These educational activities were conducted by the monasteries and later by the guilds. Such efforts were not so permanent and rarely outlasted a particular

philosophical or political epoch. The reason of this phenomenon was probably that these efforts were so significant as modes of cultural and political expression that they were targets for destruction by any military invader. Because of this phenomenon, few permanent examples of such activities were left (Kidd & Titmus, 1989, p. xxiv).

The description that is made at the beginning of this part has to be remembered at this point. It stated that education is formulated and shaped by the social, economic, cultural, psychological and political dynamics of any given society, and it functions to transfer culture, value, ideology, knowledge, skills and abilities, and it plays a role in reproduction of the ideologies of the existing mode of production. The destruction and the abolishment of the educational and cultural institutions and efforts during the invasions and establishment of newer regimes make the above description legitimate. Throughout the history, educational and cultural institutions were always the most important targets of the military invasions and newer political regimes because these institutions were so significant as modes of cultural and political expression and hence the main socializing factors in a society. Thus, when a change in political power in a certain region occurred the abolishment of older educational and cultural institutions and the replacement of these institutions by the newer ones has always been a historical fact.

The number, penetration, and scope of the educational programs for adult people increased during the eighteenth, nineteenth, and early twentieth centuries in Europe and North America. There had been many factors that necessitated change for the human being. These factors created an educational response. Religion, social or political revolution, new economic needs arising from changes in technology both in agriculture and in industry, the need for training and education associated with

changing military technologies and strategies, pressures and opportunities arising from transformations in social class, occupation, and place of residence, as well as the vast numbers of migrant people beginning to move to cities or to countries far from their birthplaces can be counted as such factors challenging the human being for change. The organization of adult education has achieved its energy from many sources, i.e. from faith, from revolution, from migration, from inventions and renaissances, from nationalist ardor, from internationalist organizations and now from the demands of high technology (Kidd & Titmus, 1989, pp. xxiv-xxv).

Having covered the history of adult education briefly, now it is time to deal with the definition of adult education. In 1976, an adult education conference in Nairobi, Kenya was held and the Recommendation of UNESCO was adopted. According to Chapter One of this Recommendation adult education is defined as the following:

“ the term ‘adult education’ denotes the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society in which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic, and cultural development.” (Körner, 1989, p. 40).

In Chapter Two of the Recommendation general objectives of adult education are defined so that adult education should contribute to the development of a critical understanding of contemporary problems of the world and of the necessary aptitudes for the acquisition of new knowledge and qualifications, as well as encourage adults to participate in the development of their society in an active and creative manner. Regarding the content of adult education activities, the Recommendation states that

they should be adapted to the needs and aspirations of social groups or local communities to which they are addressed, with priority accorded to the specific needs of educationally underprivileged groups (Körner, 1989, p. 40).

Adult education became a worldwide movement. Although there are specific definitions and descriptions of the term adult education, and its objectives and purposes, made by institutions like UNESCO, there exist many ideologies and hence definitions throughout world. Economic and social dynamics, and religious forces influenced adult education's development; to make a religious book as widespread as possible, to advance political revolution, or to get a better job or social position. As a result of these influences, adult education advanced and improved. Most forms of adult education have been the way of explanation and expression for the orthodoxies in Moslem or socialist countries. In many developing countries, the focus of all discussions is basic skills and knowledge that will lead to an improved economic position, and some people claim that ideological enquiries are luxuries that can be engaged in later. However, for many adult educators, Freire, Nyerere, and Gelpi, among them, ideological considerations come first and affect all other decisions. Debate about these various positions is beginning to appear at national and international seminars (Entwistle, 1989, p. 35).

In Europe and North America, adult education was perceived to transmit the great tradition of Western culture to voluntary, interested adults. However, this situation was questioned, especially since the Second World War, that adult education consists of liberal education pursued for its own sake. In the field of adult education, it is argued that this perception is ideological. It is disputed as being a faulty explanation of the nature of adult education, and serving only the interests of a particular social group, namely the middle class. Those who believe that the

education of adult people should serve the different interests of the underprivileged have continually challenged this ideology throughout the twentieth century. According to these critics, the traditional view ignores the origins of adult education within the Labour Movements of Europe and North America. These critics also argue that the development of adult education has always been politically motivated as a means towards amelioration of social and economic deprivation, even towards political revolution. They state that seeing adult education merely as a mode of continuing liberal education of individuals means ignoring the historical, radical imperative towards the creation of institutions for the education of adults. They further argue that the view that adult education is for the liberal education of individuals is not only deficient but reduces it to the status of a leisure activity, and, therefore a luxury which inevitably becomes an early casualty of economic recession in societies where economic instrumentalities define educational priorities (Entwistle, 1989, pp. 35-36).

Literacy

Literacy is one of the longest running purposes of adult education. For this purpose active campaigns were conducted since the eighteenth-century. In the twentieth century, developed countries are becoming aware that other efforts than campaigns are needed for their native-born citizens (Titmus, 1989, p. 77).

In the history of humanity there were many attempts to teach reading and writing. These attempts, sometimes led to mass literacy classes. For example, the desire to prepare adults to read for themselves a sacred book was one of the most important engines of these mass literacy classes. In Wales, thousands of adult people

became literate in the middle of the eighteenth century for this purpose through mass literacy classes. Between 1737 and 1760 at least 150,000 people in “circulating schools” organized by Reverend Griffith Jones learned to read the Bible and to write (Kidd & Titmus, 1989, p.xxv).

Every time a revolution occurred, and a great change in the political regime happened, the personnel, the bureaucracy, and the management of the economy changed as well. All the people who had been caught up in a great social change or military adventure, found it necessary to learn new skills and roles and to train themselves for new tasks. For instance, the American, the French, and the Russian Revolutions fostered extraordinary measures of adult education. During the second phase of the Russian Revolution the first great national campaign for literacy occurred, advocated by Lenin as essential to prepare people for a new social order, and carried out under the ministerial direction of his widow, Nadiezha K. Krupskaya. In countries like Cuba, China, and Vietnam as well, it is almost anticipated as part of revolutionary dogma that literacy work should predate and accompany revolutionary struggles (Kidd & Titmus, 1989, p. xxv).

The establishment of the Turkish Republic can also be identified as such a big change in the political regime followed by a literacy campaign. Moreover, in the Turkish case, the situation was much complicated since a new alphabet was introduced to the Turkish society to replace the old alphabet.

Another development that strongly affected literacy activities was the Industrial Revolution, which took place first in England then throughout Western Europe and North America. The necessity for writing and computation skills, particularly for armies of clerks, secretaries, and sales persons emerged because of the industrial revolution. In some European countries, especially in Northern Europe

and Russia, developments in farming technology and rural living also required and stimulated further education (Kidd & Titmus, 1989, p. xxv).

It can be argued that every human being feels an interest and a need to read and write. As stated in “Statement of the Problem” part of this thesis, the need to read and write is a culture specific feeling. In other words, this feeling may not appear in some cultures. When all individuals of a primitive society living in Africa or South America don’t know reading and writing and don’t have an alphabet in the modern sense, this means that these people are illiterate according to an alphabetic literacy minded view. However, according to an untouched jungle minded view this does still not mean that these people are illiterate. Or, regarding politically, economically, and socially disadvantaged segments of a society, when these segments do not know reading and writing, it is again questionable whether they are illiterate or not. When they feel that they are really disadvantaged, and their disadvantageous status is associated with illiteracy, these people are illiterate.

“The value of being able to read and write lies not in itself, but in other skills and knowledge to which it opens the way. Where the latter are not perceived to be of utility or interest, there is no incentive to become literate, or if one has a certain level of literacy, no incentive to maintain it. This, as well as the economic and organizational difficulties of mounting mass educational campaigns, is a major reason why illiteracy remains a significant problem throughout the world.” (Titmus, 1989, p. 77).

Adult literacy doesn’t mean teaching adults to read and write simple sentences any more. These skills are restricted and hence of little utility. According to Titmus, the aim of literacy campaigns now is functional literacy in the sense that the adult learner achieves a level of reading, writing, and numeracy adequate for effective participation in the life of one’s community. The lack of such technical competence is not seen merely as a cause of exclusion from effective participation

but as a consequence of it. And this is seen as a product of social, cultural, economic, and political conditions rather than educational ones (Titmus, 1989, p.77).

According to the 1962 UNESCO statement a literate person is defined as such:

A person is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainment in reading, writing, and arithmetic make it possible for him to continue to use those skills toward his own and the community's development (Hunter, 1989, p.84).

The above definition of literacy, and other definitions have always been problematic in the sense that the definition of this term changes from culture to culture and from time to time. Many definitions emerge always as a consequence of theoretical discussions but the criteria of literacy rates of all countries remain the same. Thus, when new perspectives emerge and different definitions are made, the description of the problem requires new definitions as well. Not only at the theoretical basis, but also practically, when life conditions change, crises like war and economic depressions appear, political revolutions occur, literacy level of people living in a certain region change because the knowledge and skills required in these new situations change as well.

According to Hunter

The attempt to describe literacy as a fixed inventory of skills that can be assessed outside their context of application is, in reality, an impossible task. Definitions of what it means to be literate must vary according to place and time. What it means to be fully functional in one society at any given point in time is quite different to what it means in another society. What should be compared is the degree to which individuals and groups are able to function effectively within their own societies (Hunter, 1989, p. 85).

A Short History of Literacy Activities

Literacy policies became meaningful with the emergence of nation-state in the eighteenth and nineteenth centuries. But the emergence of nation-state was not the determining factor for the diffusion of literacy. From the fifteenth century, onward literacy apparently advanced in Europe (Ryan, 1989, p. 78). The figures are not so brilliant but when compared with the Ottoman Empire, the situation in Europe is much better. When the development from the fifteenth century onward is observed it can be said that literacy in Europe advanced apparently.

According to Cipolla (1969, pp. 71-72), more than half of the population in Europe, excluding Russia, were able to read by the middle of the nineteenth century. In Russia, the proportion of illiterate population was around ninety per cent. The literacy rate in some areas like Germany, Holland, Scotland, Switzerland, and Scandinavia was very high. On the other hand, at the south-western, southern and eastern parts of Europe, namely in Portugal, southern Spain, southern Italy, Greece, the Balkans, Hungary and Russia the illiteracy rates were high (Cipolla, 1969, pp. 71-72).

Cultural, social, economic, and technological forces were the major factors for the rapid development of literacy in Europe. Latin was displaced by the emergence of vernacular languages in written form. This provided the media for popular literacy. Arabs introduced paper into Europe. Paper replaced parchment, and the invention of moveable-type presses during the fifteenth century necessitated the wide selection of printed texts. Because of the Reformation period the literacy in Protestant Europe advanced rapidly. In parts of the continent, which did not experience Reformation, the Industrial Revolution provided a drive for literacy. With the Industrial Revolution the city replaced the village, the factory replaced the farm,

and as a consequence of these developments literacy improved (Ryan, in Titmus, 1989, p. 78).

The Industrial Revolution was very painful for the humanity because of devastating working conditions, child workers with very low salaries, and the beginning of the environmental pollution. It is interesting that the Industrial Revolution became a determinant factor for the advancement of literacy. With such a development the need for literate people increased.

Ryan (1989, p. 79) emphasizes the interrelationship among literacy, science, and technology. All these forces reinforced one another. It is argued that the spread of literacy in the fifteenth and sixteenth centuries rescued science from the sterility of the universities and brought it into the workplace, where applied and experimental sciences came into being. In the nineteenth and twentieth centuries, science was harnessed to technology. As a consequence of this, motivation for literacy increased. Thus, the abilities to read, write, and calculate became essential economic skills and not only scholarly attributes (Ryan, in Titmus, 1989, p. 78).

With the developments mentioned above the literacy concept is perceived as associated with the concept of economically developed world. Intellectual, cultural, political, and economic dynamics contributed to the profound transformation of society and this has been a drive for the advancement of literacy (Ryan, in Titmus, 1989, p. 78).

Until the second half of the nineteenth century, the state had an indirect role in literacy; the major states of Europe did not have well defined educational policies. But in France, the defeat in Franco-Prussian war changed the ideas of the people in opposition for compulsory schooling. Prussia's superior educational system was thought to be one of the major factors resulting in the victory of Prussia. Such events

and many discussions changed the role of the state from an incidental and indirect one to a dominant one and the school has been the main instrument of educational policy. By this time, economic and social dynamics supported the diffusion of literacy (Ryan, in Titmus, 1989, p. 78). Literacy became a 'sine qua non' condition for the advancement of life conditions. Without the skills of reading and writing the possibility of finding a job became less possible.

One of the biggest campaigns to eradicate illiteracy was the Soviet Literacy Campaign started in 1919. By that time, the illiteracy rate was seventy per cent and the population was speaking 122 different languages. The political situation was such that the World War I was lost and a revolution took place. This campaign was both an ideological and pragmatic one. It was ideological in the sense that a cultural revolution had to complete the Bolshevik revolution. And it was pragmatic in the sense that a political revolution could not be made with illiterate people (Ryan, in Titmus, 1989, p. 79). The meaning and philosophy of the political revolution had to be explained and the people had to be convinced.

Another point in the Soviet literacy campaign was that the new regime had to prepare the masses for the rapid modernization, which both ideology and the survival of the state required (Ryan, in Titmus, 1989, p. 79). In the approximately same period, a literacy campaign was conducted in Turkey as well. With the establishment of the Turkish Republic, a new government had come into power. This new political regime also had to be completed by a cultural revolution. A new alphabet was introduced and a complete effort of modernization had started.

The Soviet campaign lasted until 1939. It had several phases. At the end of the campaign the estimated literacy rate was eighty-seven per cent (Bhola, in Ryan, in Titmus, 1989, p. 79). One of the most important points in the Soviet campaign was

that “*the revolutionary ferment and the anticipation of a fundamental socio-economic transformation created an environment of expectancy and optimism in which the efforts of linguists and educators could have an effective outcome*” (Ryan, in Titmus, 1989, p. 79). This interpretation can also be made for the Turkish literacy campaign. The difference between the first campaign during the establishment of the Republic and the last campaign made after the 1980 military coup lies at the expectancy and optimism of the population, which was at the highest during the campaign right after the establishment of the Republic.

Following the Second World War, literacy campaigns and programs became such activities which could be observed everywhere throughout the world, because many colonial countries gained their independence at this period. In the economically developed countries, the main instrument for eradicating illiteracy was the schooling system. However, in the developing and newly liberated countries an approach, which combined expansion of schooling with adult literacy activities, was in effect (Ryan, in Titmus, 1989, p. 79).

Factors Related to the Success of the Literacy Activities

The factors related to the success of the literacy activities can best be examined by examining the results of the literacy activities conducted throughout the world. Since the present study’s focus is the literacy campaigns in Turkey, only a review of some views and thoughts will be presented here.

The social, political, and economic atmosphere are very important for the success of a literacy campaign. All of the dynamics within a society influence greatly the success or failure of such campaigns.

On the other hand, the individual's motivation to learn reading and writing, an inclination strongly conditioned by social, political, cultural, and economic circumstances, perceptions, and aspirations are the most important factors. According to Ryan (1989, p. 79), the basic conditions of the landless peasant's or impoverished urban dweller's lives are the determinants of their motivation to learn to read and write. Only then, they can be made literate when their conditions are transformed. When these people perceive literacy as leading to a fuller participation in culture and society and to a more equitable sharing of social, economic, and political rights and privileges, these people will be willing to learn to read and write (Ryan, in Titmus, 1989, p. 79).

In 1975, an international conference held in Iran announced The Declaration of Persepolis. It lists the conditions, which are most favourable to literacy:

Those that, from the economic point of view, aim at an endogenous and harmonious development of society, and not at blind and dependent growth.

Those that, from the social point of view, do not result in making education a class privilege and a means of reproducing established hierarchies and orders.

Those that, from the professional point of view, provide communities with genuine control over the technologies they wish to use.

Those that, from the institutional point of view, favour a concerted approach and permanent cooperation among the authorities responsible for basic services (agriculture, welfare, health, family planning, etc.). (Bataille 1976, in Ryan, in Titmus, 1989, p. 79)

Ryan points out that it is highly possible that the need and motivation for literacy normally arises from fundamental transformations in society and efforts to promote literacy which are not associated with these broader currents of change are unlikely to be successful (Ryan, in Titmus, 1989, pp. 79-80).

Regarding the economic dimension of the literacy issue, it can be seen that there is an association between literacy and development. According to Bowman and Anderson (1963, cited in Ryan, 1989) all countries with 1955 per capita incomes of US\$ 500 or more had literacy rates exceeding 90 per cent whereas all countries with per capita incomes below US\$ 200 had literacy rates below 30 per cent (Ryan, in Titmus, 1989, p. 80). This indicates that literacy and economic development have a strong association. When we look statistically at the association of per capita incomes with literacy rates of 186 countries, (Ana Brittanica, 1986, pp. 130-135) we can see that the relationship between per capita income and literacy rate is positive, moderate, and significant ($r=0.411$, $p<0.000$).

The International Council for Adult Education (ICAE 1982, cited in Hunter, 1989, p. 87) have also suggested certain conditions for success of literacy activities:

- (a) *Learning programs must emerge from the needs and problems of the participants themselves. Active, conscious, organized participation of the population in all levels and stages of the program is fundamental.*
- (b) *Programs must have credibility with, and inspire trust in, the illiterate population in order to motivate and mobilize them for the learning process.*
- (c) *Programs must include both the study of theory and opportunity for practice.*
- (d) *Programs should make use of amateurs who are integrated in the life of the local communities where the programs are to take place.*
- (e) *Learners must have opportunity to participate in the construction of materials to be used in the program.*

Literacy can be fostered through the existence of a widely shared written language, a press, and a publishing industry (Ryan, in Titmus, 1989, p. 80). Without these factors, a literacy campaign cannot reach its objectives and goals. However, first of all, the belief and the expectancy that literacy will be the most influential tool for the participation in all social dynamics, and for the power to change those social dynamics will motivate the adult population to learn to read and write.

Different Approaches And Philosophies Related To Adult Literacy

There are a great number of methods of literacy and alphabetisation approaches put in practice throughout the world. Hutton (1992, in MD205, 1995, p. 4) distinguishes three principal alphabetisation approaches and hence methods:

At first, the Laubach approach defines transition as the passage from 'heathenism' to Christianity. Christianity, for Laubach, is shorthand for modernisation, development, and people 'being dragged out of the mists of darkness' of paganism (Hutton, 1992, in MD205, 1995, p. 4).

Secondly, the Freirean approach describes the transitional role of the adult as a growing awareness of the power relations within society, and an active involvement in the making and shaping of 'history'. Essentially, the transitional role that this method encourages is the making of a modern political role for the learners: in that sense, Freirean approach is not (just) a method; it is praxis. The key institutions that allow for political and social transition are small groups (culture circles) and activist movements at the cutting edge of social change (Hutton, 1992, in MD205, 1995, p. 4).

Thirdly, the functional literacy approach sees transition principally in economic and material terms. Literacy is for social development, and for economic efficiency. Society is being conceived as an economical body. For functional approach defenders, the key institution of transition is the modernising state (governmental organisation) or the non-governmental organisation development agency.

Other classifications of literacy approaches could be made as well. Political, social, cultural, and economic aspects are playing a role in the classifications of

literacy approaches (Rassekh, 1990; Picon, 1985; Bhola, 1989 and UNESCO, 1983; in Güneş, 1997, p. 105).

One of the approaches is the traditional approach, which was implemented until 1960's. Illiteracy was seen in this approach as a social illness and just a problem of education. The aim of this approach was to teach reading and writing and the four basic mathematical operations. There are three steps in this approach. One is teaching reading and writing. The second stage is giving basic information and the third stage is giving elementary school diploma. According to this approach, there is only one type of program prepared by the central state bureaucracy. This program is in connection with the formal schooling system. The plan, program, the methods, the materials and other equipments used for the child teaching are used for the adults as well. The primary school teachers work in the traditional programs. And the adult students are treated like child students. That is probably the cause of high dropouts in such programs. The defenders of this traditional approach assert that this approach is practical, less time consuming, financially appropriate (Güneş, 1997, p. 105). The first literacy campaign conducted in Turkey in 1928 has some characteristics similar to the traditional approach. The similarity is to some extent understandable as in that time Turkey was a newly established Republic using a totally new alphabet. But the followers of the Turkish Republic had to improve the strategies and techniques after a certain literacy rate has been reached. However, such an improvement in strategies has never been made. Regarding the steps of the traditional approach, the second literacy campaign conducted in Turkey in 1981 also had this approach.

After the 1960's, modern approaches were implemented in many literacy activities. Not only learning reading and writing and four mathematical operations are important in these approaches, but applying these skills in the daily life and

improving the individual become important as well. Functional, liberalizing, reformist, multifunctional, participatory and dynamic approaches can be counted as modern approaches. Each of these approaches are implemented differently (Güneş, 1997, p. 106).

Another classification is made on the basis of static versus dynamic approaches in terms of the duration of the activities (Güneş, 1997, p. 106). Here, the classification is made whether the literacy teaching is conducted at a definite period of time or is a continuous process. In the static approach, literacy is perceived as equivalent with any level of elementary education and literacy activities are conducted in the frame of primary education. However, in the dynamic approach literacy is conceived as the beginning of a continuous educational process.

According to the dynamic approach, after the step of literacy four other steps follow. These are reinforcing and strengthening of the literacy skills, continuing to learn with the literacy skills, applying the acquired knowledge and skills to the individual, social and vocational life, and providing socialization for the ideal society (Dave, 1988, in Güneş, 1997, p. 106).

Dynamic approach conceptualizes literacy programs and post literacy programs which are prepared in such a way that they follow each other and constitute a whole. The programs are implemented formally and nonformally. In other words, the process of literacy teaching is conducted in the schools, and the post-literacy activities on the other side are conducted at home, in the working places, in other alternative milieus with the help of different resources, books, materials, newspapers, radio and other mass media. In this approach, literacy activities are conducted flexibly, where the needs and characteristics of the individuals and interest groups, and local conditions are taken into consideration. However, the interest groups that

have special needs, groups that are deprived of education, young people and women are paid special attention. Learning how to learn is more important in this approach. In order the individual to continue with learning, materials are prepared according to the individual, social, and vocational life needs and conditions. These materials are sent by mail, free of charge. Furthermore, activities like pen-friendship, publishing newspapers, newspaper reporting are conducted in order them to continue to implement their literacy skills (Güneş, 1997, pp. 106-107).

When we inspect the campaigns conducted in Turkey, it can be seen that they are conducted with a static approach. Literacy was seen as a skill to be learned at one period of the lifetime. However, it seems that a dynamic strategy is needed for Turkey. Because the adult citizens participated in literacy courses are just to forget about reading and writing as they don't learn to apply it and continue to implement it systematically. And secondary literacy courses remain insufficient to fulfill the purpose of strengthening the literacy skills.

Another approach is selective versus mass approach. In this approach, literacy activities are conducted according to the type and size of the target group and the aim of the literacy activity. Selective and mass approaches do not contradict to each other. In some situations selective approach is conducted within the mass approach (Güneş, 1997, p. 107).

In the selective approach, the priority groups are determined and these groups are conducted a literacy activity. The age, sex, vocation and other characteristics of the people are taken into consideration. In this approach, the aim is to solve the literacy problem in a definite area, vocation, sex or age group. As the target is a definite group, the materials, equipments, interest and effort become intensive regarding this definite group. This approach can be conducted more effectively and

in a shorter period when compared with the mass literacy approach. Another advantage of this approach is that it can provide the equality of educational opportunities (Güneş, 1997, p. 107).

In Turkey, there were such activities conducted for the illiterate soldiers, illiterate women and illiterate population who is economically active in the agricultural sector. However, those activities have not had dynamic and modern characters, which would have efficient influences.

On the other side, the mass approach necessitates the conduction of the literacy activity to the masses of people regardless of their certain characteristics (Güneş, 1997, p. 107). In this approach, one type of program is implemented. The program is prepared by the central state bureaucracy. Only one language and one type of material are used (Güneş, 1997, p. 108). Implementing the mass approach is a nationalistic strategy as well, in order to eradicate the educational injustice and the poverty. This approach would be more effective when a campaign not only aims at teaching literacy and four mathematical operations but also increasing the knowledge level of the whole society (Güneş, 1997, p.107). In other words, a campaign with modern and transformative characteristics rather than traditional and static characteristics would be more effective especially for the Turkish society.

It seems that the implementation of the mass approach can be effective for reaching the aims for all of the economic, social and political structures of the society. However, in the third world countries where literacy campaigns were conducted, the adult illiterates preferred to remain as onlookers rather than actors. In other words, they are not active participants in the campaigns. However, the success of a campaign can be measured with its ability to activate the people and to keep the feeling of belonging to a nation alive (Güneş, 1997, pp. 107-108).

If the number of the illiterates exceeds five million and if illiteracy puts the social, cultural, economic and political structures under pressure, the mass approach has to be implemented. If the educational system is insufficient to educate all the school aged kids and the number of the illiterate youngsters increases, the illiteracy problem can be solved with the mass approach (Hamadache & Martin, 1988, in Güneş, 1997, p. 108). In this sense as well, the first literacy campaign conducted in Turkey in 1928 and the second literacy campaign conducted in Turkey in 1981 were correct tools to eradicate illiteracy in Turkey. However, they remained insufficient for the reason of not continuing to implement the new strategies and not following the improvements in this area throughout the world. Güneş (1997, p. 108) points out the problems of the campaigns as that the target at the beginning cannot be reached, that the speed of the campaign decreases, that problems appear in motivating the masses of people, and that the program and some related works advance slowly. Güneş (1997, p.108) states that as a consequence of this, the campaigns are criticized negatively.

Another group of approaches is political cultural approaches. Gradual change approach, reformist approach, and reconstructivist approach belong to this group of approaches (Güneş, 1997, p. 109). The gradual change approach is implemented in such countries where the developmental model based on motivation was appropriated. It is projected that the society changes without creating civic turmoil. In this approach literacy activities are conducted through small scale projects with the characteristics of functional literacy approach (Güneş, 1997, p. 109).

The reformist approach, on the other hand, is implemented in order to eradicate the poverty in a definite area or definite population sector of a society.

Many such programs are implemented in most of the Latin American countries with the reformist approach (Güneş, 1997, p. 109).

The reconstructivist approach is implemented to abolish the poverty. It consists of systematic and orderly structural change of the society. It is also called socialist revolutionary approach as well. Mostly, campaigns are conducted with this aim (Güneş, 1997, p. 109).

Another approach is basic needs and functional literacy approach (Güneş, 1997, pp. 109-110). This classification is made in terms of meeting the needs. Basic needs approach appeared after the functional literacy approach.

Functional literacy approach appeared in 1960's, and its implementation started with the "World Literacy Trial Program." Its aim is to increase the productivity. In this approach the main point is to conduct literacy teaching and applying within the job or literacy to the benefit of the working people. It is a worker centered approach. Therefore, the masses in poverty and their basic needs are disregarded. The basic characteristic of the functional literacy approach is that it is interested in the daily needs of the individual and the society (Güneş, 1997, p. 110). In the functional literacy approach, the aims which have priority are determined and the literacy activity is conducted in this direction. The aims, which have priority, are mostly economic, socio-economic, and vocational-technical. The goal is socio-economic and technological and industrial development. This approach has a modern rather than traditional characteristic (Güneş, 1997, p. 110-111).

The basic needs approach became popular in Toronto Conference in 1987. The mobilizing view for this approach is that literacy has to provide the information necessary for the improvement of the work and life conditions of the individuals as well. For this purpose, the problems in the developing societies are designated and

information about these problems is included in the literacy programs. This approach is mostly implemented for the people living in rural and squatter areas. Among them, physically handicapped people, and the people who drop out of the school, the basic needs to be met were designated and split into four groups in order to solve the problems arising from illiteracy. These four groups are family life, economy and income, health, and civics. Information about these areas is included in the programs (Güneş, 1997, p. 110).

Another approach is consciousness creating approach appeared in the beginnings of 1970's. This approach emphasizes the education and cultural development of the poor and oppressed people. The architect of this approach is Paulo Freire. It is asserted that literacy must be a political action. According to Freire literacy activities has to liberate the individual, has to make someone sensitive to the reality, and their target has to be the political system (Güneş, 1997, p. 111).

Another approach is the forcible versus participatory approach, where the individual participates in the literacy activity compulsory or voluntarily. In the forcible approach, the adult illiterate is forced by the central state bureaucracy to participate in the activity. The participation of the individual is based on the pressure and legal arrangements. On the other hand, the participatory approach necessitates the voluntary participation of the individual. This approach is seen as one of the most important developments throughout the world (Güneş, 1997, p. 111).

In fact, the participation of the masses of the people is not so easy. In the participatory approach, the aim is to provide the participation of the individuals through having influence on them, through motivation, through giving trust, counseling and cooperation. This approach has an open and flexible characteristic and is oriented towards change, and ready to make novelties (Güneş, 1997, p. 111).

Another approach aims at making a united whole of formal, nonformal and adult education. According to this approach, when one of the sections of the society, child or adult, cannot learn reading and writing, neither of them can develop sufficiently. Both the child and the adult has to be taught literacy and both of them must be taken into consideration (Güneş, 1997, p. 111).

Another approach is the multi functional approach. According to this approach, every individual has to make use of the educational possibilities in order to meet his/her own basic learning needs. Basic learning needs consist of basic learning tools like reading and writing, and four mathematical operations, and together with the information, skill and values necessary for continuing human existence, for improving their capacities to the end, for their development, for increasing their life conditions, for making well-informed decisions, and for continuing with learning (Güneş, 1997, p. 112).

Apart from the approaches mentioned above there are mixed approaches as well. When at least two of those approaches are implemented at the same time, then it is a mixed approach according to Güneş (1997, p. 112). However, all of the approaches mentioned seem to be the characteristics of the literacy activities. An activity naturally contains more than one of these approaches. In other words, an activity naturally has a mixed approach.

According to Güneş (1997, p. 112), in Turkey most of the approaches have been used in the literacy activities. The first campaign, for example, was prepared with the traditional and dynamic approach. In the functional literacy activity which took place between 1971-73, the functional literacy approach was implemented. In the campaign started in 1981 the functional, mass, and forcible approaches were implemented. In the campaign conducted in 1992, the basic needs, selective and

participatory approaches were implemented. The evaluation of Güneş can later be discussed after the literacy campaigns in Turkey have been reviewed. An evaluation will be carried out later in this thesis.

Before passing to the next part, which presents one of the approaches mentioned above, it is necessary to make a summative evaluation of the approaches. The classification of the approaches explained by Güneş (1997) and the classification of the approaches by Hutton (1992, in MD205, 1995) indicate different points of views. Alternative classifications can also be made. The classification made by Güneş, in fact, indicates several methods and techniques of a literacy activity. These methods and techniques can be observed at the same time when an activity is conducted. On the other hand, the classification made by Hutton seems to be made in terms of the philosophical orientation of a literacy activity. Thus, the methods mentioned by Güneş can be implemented in each of the three alphabetisation approaches mentioned by Hutton.

Regarding the classification of Güneş, all of the approaches are not mutually exclusive. In this sense, an activity can be traditional, static, selective, and functional at the same time. This cannot be identified as a mixed approach. Rather, it can be identified as only having all of these characteristics. However, when the literacy approaches are classified in terms of their target groups, they can be named as mass and selective. Or, when the approaches are classified in terms of change factors, they can be named as gradual change, reformist and reconstruction approaches.

Another alternative of classification would be that the approaches have been classified in terms of their goals and objectives. Hence, the approaches can be named as basic, functional and consciousness creating. The aims of the basic literacy approach is limited with teaching literacy and numeracy skills. Only the letters of the

alphabet, building sentences, comprehending reading materials and learning four mathematical operations are the aims of this approach.

The aim of the functional literacy approach, on the other hand, include teaching literacy and numeracy skills and how these skills can be applied to the real life conditions for different purposes. For example, for the purpose of agriculture, and for the purpose of trade and commercial activities adults can learn to apply their literacy and numeracy skills.

The aims of the consciousness creating approach can be identified as different than both of the above approaches. Its aim is to create consciousness in an adult individual who is aware of the power relations within society, and actively involves in the making and shaping of history. This adult individual participates in the decision making process as well. This approach assumes that an adult individual has a transitional and transformative role.

In this study, the consciousness creating approach of Paulo Freire is accepted as the most effective approach to teach literacy and numeracy skills. An adult illiterate not only learns literacy and numeracy skills with this approach rapidly, but also learns to read the life around him and to participate actively in it. In fact, the rapid learning process is highly associated with the active participation. Because, when an individual feels that s/he can participate in a process and has a transformative role in that process, and actively participates in that process, that individual will also have high motivation in learning to understand that process which consists of all kinds of information and knowledge. In the next two parts, Paulo Freire and his approach and philosophical orientation will be presented.

Paulo Freire: A World Leader in the Struggle with Illiteracy

Paulo Freire is a Brazilian adult educator, who is well known as a world leader in the struggle with illiteracy. He is well known with his literacy campaign conducted in Brazil. His approach to literacy has influenced many adult educators; theoreticians and practitioners.

He was born into a middle class family, in Recife, Brazil, in 1921. After he read law and philosophy he studied sociology and education. His wife Elza was also an educator, a school teacher. Later he became director of the Department of Education and Culture in the State of Pernambuco. During this period he contacted with the urban poor. When he was the Director of the Cultural Extension Service of the University of Recife he implemented his well known literacy campaign (Jarvis, in Jarvis, 1987, pp. 265-269).

The childhood years has formed and shaped his personality, and philosophy and understanding of adult education. Especially during the Great Depression Era his family's financial situation was very bad.

“He was born on September 19, 1921 in Recife, a port city of northeastern Brazil. He has said of his parents that it was they who taught him at an early age to prize dialogue and to respect the choices of others-key elements in his understanding of adult education. His parents were middle class but suffered financial reverses so severe during the Great Depression that Freire learned what it is to go hungry. It was in childhood that he determined to dedicate his life to the struggle against hunger.” (Website of Paulo Freire Institute, April 23, 2003)

After his family situation improved, he entered the University of Recife as a student of the Faculty of Law where he also studied philosophy and the psychology of language while working part-time as an instructor of Portuguese in a secondary school. During this same period he was reading the works of Marx and also Catholic intellectuals-Maritain, Bernanos, and Mounier. All of these works strongly

influenced his educational philosophy (Website of Paulo Freire Institute, April 23, 2003).

In 1944, Freire married Elza Maia Costa Oliveira of Recife, a grade school teacher. They have had three daughters and two sons. As a parent, Paulo Freire's interest in theories of education began to grow. He has done more extensive reading in education, philosophy, and the sociology of education than in law. After passing the bar he quickly abandoned law as a means of earning a living and worked as a welfare official and later as director of the Department of Education and Culture of the Social Service in the State of Pernambuco (Website of Paulo Freire Institute, April 23, 2003).

His experiences in the period while he was working as a welfare official and later as the director of the Department of Education and Culture of the Social Service in the State of Pernambuco have contributed to his methodology for adult education.

“His experiences during those years of public service brought him into direct contact with the urban poor. The educational and organizational assignments he undertook there led him to begin to formulate a means of communicating with the dispossessed that would later develop into his dialogical method for adult education.” (Website of Paulo Freire Institute, April 23, 2003)

He also directed seminars and taught courses in the history and philosophy of education at the University of Recife. He was awarded a doctoral degree in 1959 in the university of Recife (Website of Paulo Freire Institute, April 23, 2003).

As for the political and social situation of Brazil in the early 1960's it was a restless nation. Numerous reform movements appeared simultaneously. Socialists, communists, students, labor leaders, populists, and Christian militants all sought their own socio-political goals. It was a period of heightened expectations when Freire became the first director of the University of Recife's Cultural Extension Service.

This institution brought literacy programs to thousands of peasants in the northeast. From June 1963 up to March 1964, Freire's literacy teams worked throughout the entire nation. They claimed success in interesting adult illiterates to read and write in as short a time as thirty hours (Website of Paulo Freire Institute, April 23, 2003)!

The secret of this success is found in the resistance of Freire and his co-workers to merely teaching the instrumental and decontextualized skills of reading and writing, but rather by presenting participation in the political process through knowledge of reading and writing as a desirable and attainable goal for all Brazilians. Freire won the attention of the poor and awakened their hope that they could start to have a say in the day-to-day decisions that affected their lives in the Brazilian countryside. Peasant passivity and fatalism waned as literacy became attainable and valued. Freire's methods were incontestably politicizing and, in the eyes of the Brazilian military and land-owners anxious to stave off land reform, outrageously radical (Website of Paulo Freire Institute, April 23, 2003).

In April of 1964 the military forces removed the Goulart regime from power in Brazil. All progressive movements were suppressed and Freire was thrown into jail for his "subversive" activities. There he spent seventy days. In prison he began his first major educational work, "Education as the Practice of Freedom." Then he was sent into exile to Chile and completed his book there. This book was an analysis of Paulo Freire's failure to effect change in Brazil (Website of Paulo Freire Institute, April 23, 2003).

Freire worked in Chile for five years with the adult education programs of the Eduardo Frei government headed by Waldemar Cortes. Chile was one of the five nations of the world which had best succeeded in overcoming illiteracy. That is why Cortes attracted international attention and UNESCO acknowledgment (Website of Paulo Freire Institute, April 23, 2003).

Toward the end of the 1960's, Freire's work brought him into contact with a new culture that changed his thought significantly. He was invited by Harvard

University and left Latin America to go to the United States. He worked as a Visiting Professor at Harvard's Center for Studies in Education and Development and was also Fellow at the Center for the Study of Development and Social Change (Website of Paulo Freire Institute, April 23, 2003).

Opposition to the country's involvement in Southeast Asia and racial unrest were the major issues of those years where minority spokespersons and war protesters were publishing and teaching. They influenced Freire profoundly (Website of Paulo Freire Institute, April 23, 2003).

His reading of the American scene was an awakening to him because he found that repression and exclusion of the powerless from economic and political life was not limited to third world countries and cultures of dependence. He extended his definition of the third world from a geographical concern to a political concept, and the theme of violence became a greater preoccupation in his writings from that time on.

During this period Freire wrote his work, *Pedagogy of the Oppressed* (Website of Paulo Freire Institute, April 23, 2003).

Education is to be the path to permanent liberation and admits of two stages. The first stage is that by which people become aware (conscientized) of their oppression and through praxis transform that state. The second stage builds upon the first and is a permanent process of liberating cultural action.

In the early 1970's he left Harvard. After that, Freire served as consultant and eventually as Assistant Secretary of Education for the World Council of Churches in Switzerland. He traveled all over the world lecturing and devoting his efforts to assisting educational programs of newly independent countries in Asia and Africa, such as Tanzania and Guinea Bissau. He also served as chair of the executive committee of the Institute for Cultural Action (IDAC) which is headquartered in Geneva (Website of Paulo Freire Institute, April 23, 2003).

In 1979, Paulo Freire was called back by the Brazilian government to return from exile. He assumed a faculty position at the University of Sao Paulo. In 1988, he was also appointed Minister of Education for the City of Sao Paulo. This position made him responsible for guiding school reform within two-thirds of the nation's schools (Website of Paulo Freire Institute, April 23, 2003).

In 1988 he was the Minister of Education for the City of Sao Paulo. This position made him responsible for guiding the school reform within two-thirds of the nation's schools (Website of Paulo Freire Institute, April 23, 2003).

"Freire's life and work as an educator is optimistic in spite of poverty, imprisonment, and exile. He is a world leader in the struggle for the liberation of the poorest of the poor: the marginalized classes who constitute the "cultures of silence" in many lands. On a planet where more than half the people go hungry every day because nations are incapable of feeding all their citizens, where we cannot yet agree that every human being has a right to eat and to be housed, Paulo Freire toils to help men and women overcome their sense of powerlessness to act in their own behalf." (Website of Paulo Freire Institute, April 23, 2003)

Paulo Freire died in Rio de Janeiro on May 2, 1997, at the age of 75. He left behind a legacy of commitment, love, and hope for oppressed peoples throughout the world (Website of Paulo Freire Institute, April 23, 2003).

Philosophy of Paulo Freire

"Brightly colored political posters, even more than mismatched chairs, worn carpeting, and unwashed windows, set this classroom apart from other schools. Eight Hispanic adults--three women and five men--gathered with their teacher to resume their lessons in literacy. Maria had arrived late, visibly distraught, explaining that her husband had threatened her. He didn't want her going out to classes at night and argued that her three children were being neglected. Maria, leaving the argument unresolved, had come to resume her studies. Her teacher, instead of giving advice or encouragement, asked the group for help. The members reflected on Maria's experience and, in the process, identified several issues: a husband's putative "rights" over his wife, acceptance of domestic violence against women as 'normal,' a

presumption that women are "asking for trouble" if they go outside at night and that Maria had the major responsibility for her children. The discussion was energetic, with strong sentiments expressed by some who appealed frequently to "the way things are," and a growing solidarity among the women. While the group continued discussing these issues, the teacher recorded words on an improvised blackboard: "woman," "violence," "mother," and "wife"-- words to which the class would return, once their meaning had been expanded and enriched through the groups' discussion. Finally, it was Maria who interrupted and said, "You've told me the way things are; I'll tell you how they should be, and together let's talk about how to make them so." She effectively shifted the focus of the group from the patronizing solicitude of some who accepted the present reality to a strategy for social transformation (Heaney, April 26, 1995)."

This was a sample scene from a class taught with the Freirean pedagogy. It can be seen how a literacy class managed with the Freirean pedagogy can change its focus from an accepted reality to the feeling of necessity of social transformation.

Paulo Freire, the Brazilian educator, visited Harvard University and published an English translation of his work, "Pedagogy of the Oppressed," in the early 1970's. His analysis in this work challenged the neutral character of the technological model which was dominant in the American educational system. He was arguing that any curriculum which ignores racism, sexism, the exploitation of workers, and other forms of oppression, at the same time supports the status quo in the society. It impedes the expansion of consciousness and hinders creative and liberating social action for change (Heaney, April 26, 1995). Such kind of a curriculum not only blocked creative and liberating social action for change but also created illiterate or functionally illiterate citizens in the United States.

Macedo (Freire & Macedo, 1987, p. 120), in his dialogue with Freire, points out the ironic situation that in the United States, over 60 million people are illiterate or functionally illiterate although this country is proud of being the first and most advanced one within the so-called "first world" countries and asks Freire how this

high illiteracy rate can be possible in such a country that considers itself a model of democracy. Freire explains the conditions causing this situation as such:

“The first reaction to these data should be one of shock. How can this be possible? But this would still be a reaction at the affective level. Let us think a bit about this phenomenon. The first question might be, did this huge sector of the population, the illiterate or functionally illiterate, ever go to school? In Latin America you have a number of people who are illiterate because they were socially forbidden to go to school. And you have another large population of illiterates who went to school. If this large illiterate sector of the population never went to school, the shock that I mention before is exacerbated by the immense contradiction this implies, given the United States’ high level of modernization. Further, we have to consider whether illiterates did go to school and whether they were untouched by the school to the extent that they remained illiterate (apparently they were not touched, but, actually, they were touched), and whether they left school or they were left by the school.

I am inclined to think that this large population of illiterates in the United States went to school and then were expelled from school. How were they expelled? Were they thrown out by decree because they did not learn how to read and write? I believe that the school did not operate in this overt a manner.

This brings us to a point that is once again political and ideological in nature. And let us not forget the question of power, which is always associated with education. Our speculations should provoke those who are in the school systems to react to the following notion as absurd, nonrigorous, and purely ideological. The notion is: this large number of people who do not read or write and who were expelled from school do not represent a failure of the schooling class; their expulsion reveals the triumph of the schooling class. In fact, this misreading of responsibility reflects the schools’ hidden curriculum....

Curriculum in the broadest sense involves not only the programmatic contents of the school system, but also the scheduling, discipline, and day-to-day tasks required from students in schools. In this curriculum, then there is a quality that is hidden and that gradually incites rebelliousness on the part of children and adolescents. Their defiance corresponds to the aggressive elements in the curriculum that work against the students and their interests.

School authorities who repress these students might argue that they are only responding to the students’ aggressiveness. In fact, students are reacting to a curriculum and other material conditions in schools that negate their histories, cultures, and day-to-day experiences. School values work counter to the interests of these students and tend to precipitate their expulsion from

school. It is as if the system were put in place to ensure that these students pass through school and leave it as illiterates.

This type of thinking typifies many well-intentioned educators who are not yet able to comprehend the internal mechanisms of the dominant ideology that so influences the school atmosphere. Because of the rebelliousness of children and adolescents who leave school or who are truants and refuse to engage in the intellectual activity predetermined by the curriculum, these students end up refusing to comprehend the word (not their own word, of course, but the word of the curriculum). They thus remain distant from the practice of reading. (Freire & Macedo, 1987, pp. 120-2)"

This analysis indicates the mechanism of the social structure of which *many well-intentioned educators* are not aware. This unawareness makes them like the soldiers of the dominant ideology although they wouldn't desire to be perceived as such if they were aware and conscious of it. These soldiers are only making their sacred duties and receiving very low salaries in Turkey as well. This unawareness does not contribute to the awareness level of the students. That is why dropouts from the school system happen and lowly classified jobs and positions are filled with formerly aggressive and rebellious students whose aggression level decreased with the tools of "salary" and "lower worker rights".

Making the people aware of these internal mechanisms and transforming them into conscious subjects is the goal of the Freirean Pedagogy which Freire himself calls *conscientization*.

"Conscientization is an ongoing process by which a learner moves toward critical consciousness. This process is the heart of liberatory education. It differs from "consciousness raising" in that the latter frequently involves "banking" education—the transmission of pre-selected knowledge. Conscientization means breaking through prevailing mythologies to reach new levels of awareness—in particular, awareness of oppression, being an "object" in a world where only "subjects" have power. The process of conscientization involves identifying contradictions in experience through dialogue and becoming a "subject" with other oppressed subjects—that is, becoming part of the process of changing the world (Heaney, April 26, 1995)."

It is worth mentioning that the word “mechanism” is to an extent questionable. The word “mechanism” is widely used by the social scientists to make a simulation of the social system. But such a tendency supposes the social dynamics as having a linear relationship with each other consistent with the technological model of the educational system, which however could be contradictory of these social dynamics. It would be more explanatory when the social dynamics are identified as being circular. Thus, there is a need to discuss the use of the word mechanism.

Does Freire use the term “mechanism” with the intention explained above? The answer of this question would probably be “No!” when the lines below are read. There can be seen as well how Freire understands literacy teaching. The following is the words of Freire and Macedo stated in the preface of their well-known work *“Literacy: Reading the word and the world”*.

“In this book, we call for a concept of literacy that transcends its etymological content. That is, literacy cannot be reduced to the treatment of letters and words as purely mechanical domain. We need to go beyond this rigid comprehension of literacy and begin to view it as the relationship of learners to the world, mediated by the transforming practice of this world taking place in the very general milieu in which learners travel (Freire & Macedo, 1987, p. viii).”

Freire asserts that the widely existing approach of literacy has a mechanical domain and a linear view. This approach aims that the well-informed, responsible and good citizen accepts the words taught to him/her as they are and internalizes the existing social dynamics without questioning them. However, learning reading and writing is comprehending the relationship between the words and the context in which these words appear rather than being informed of the definition of them. According to Freire,

“reading does not consist merely of decoding the written word or language; rather, it is preceded by and intertwined with knowledge of the world. Language and reality are dynamically interconnected. The understanding attained by critical reading of a text implies perceiving the relationship between text and context (Freire & Macedo, 1987, p. 29).”

According to Freire there is a dynamic movement between reading the world and reading the word, and this dynamic movement is central to the literacy process. Freire explains this movement as such and gives an example for the practice of it (Freire & Macedo, 1987, pp. 35-6).

“Reading the world always precedes reading the word, and reading the word implies continually reading the world. As I suggested earlier, this movement from the word to the world is always present; even the spoken word flows from our reading of the world. In a way, however, we can go further and say that reading the word is not preceded merely by reading the world, but by a certain form of writing it or rewriting it, that is, of transforming it by means of conscious, practical work. For me, this dynamic movement is central to the literacy process.

For this reason I have always insisted that words used in organizing a literacy program come from what I call the ‘word universe’ of people who are learning, expressing their actual language, their anxieties, fears, demands, and dreams. Words should be laden with the meaning of the people’s existential experience, and not of the teacher’s experience. Surveying the word universe thus gives us the people’s words, pregnant with the world, words from the people’s reading of the world. We then give the words back to the people inserted in what I call ‘codifications,’ pictures representing real situations. The word brick, for example, might be inserted in a pictorial representation of a group of bricklayers constructing a house.

Before giving a written form to the popular word, however, we customarily challenge the learners with a group of codified situations, so they will apprehend the word rather than mechanically memorize it. Decodifying or reading the situations pictured leads them to a critical perception of the meaning of culture by leading them to understand how human practice or work transforms the world. Basically, the pictures of concrete situations enable the people to reflect on their former interpretation of the world before going on to read the word. This more critical reading of the prior, less critical reading of the world enables them to understand their indigence differently from the fatalistic way they sometimes view injustice.

In this way, a critical reading of reality, whether it takes place in the literacy process or not, and associated above all with the clearly political practices of

mobilization and organization, constitutes an instrument of what Antonio Gramsci calls 'counterhegemony.'

To sum up, reading always involves critical perception, interpretation, and rewriting of what is read."

Freire's pedagogy can be interpreted as such that adult education should be a dialogue. Adult education requires a reciprocal relationship between teacher and learner. Not only the educatee but also the educator requires to be educated. Schooling can avoid degenerating into tyranny only when every teacher becomes a student and every student a teacher (Entwistle, in Titmus, 1989, p. 38).



III. METHODOLOGY OF THE STUDY

The aim of the study is to evaluate the adult literacy campaigns organized by the state since the establishment of the Turkish Republic. Before analyzing the literacy campaigns in Turkey, it is needed to establish the issue of literacy in a philosophical and comparative perspective. Thus, a number of approaches and perspectives used in many parts of the world are presented. The study begins with the campaign conducted after the establishment of the Republic and ends with the campaign conducted after the military coup in 1980. Only the campaigns organized by the state will be taken into consideration. This study was carried out in order to understand the approaches implemented in the campaigns. In order to analyze the approaches implemented in the campaigns, the stated goals and objectives at the official level and the content of the curriculum of the campaign were examined.

The adult literacy campaigns investigated in this study were the one started in 1928 and the one started in 1981. Only these two activities were defined as campaigns. There were other activities carried out in Turkey to teach literacy. These will be reviewed in part IV "Adult Literacy Teaching in Turkey." The reason that other activities are not defined as campaigns is that they are oriented towards specific segments of the society, namely the women, the soldiers and economically active people in some regions of Turkey (Öz, 2002, p. 6, p. 13, pp. 15-20). Since this study covers the period from the establishment of the Republic until the military coup in 1980, the literacy campaign conducted in 1992 was not the subject of this thesis. In this classification, the approach of Firdevs Güneş who states that the activity started in 1928 is the first and the activity started in 1981 is the second literacy campaign was also found meaningful and accepted in this study. The reasoning of Güneş was

also that an activity is a campaign when its target is all of the population (Güneş, 1997, pp. 294-295).

For the examination of the official goals and objectives different kinds of sources namely books, brochures, booklets and regulations are utilized. And for the examination of the content of the curriculum, instructional materials namely alphabets and reading books were utilized in order to understand the content of the curriculum selected. The subjects and concepts used as tools for teaching literacy constituted the data of this part of evaluation.

In order to analyze the goals and objectives of the campaign, and find an answer to the first research question, brochures, books and booklets and similar written materials which were published by the ministries and directorates were examined. These sources provided historical information about the campaigns and other literacy activities, and the stated goals and objectives of the literacy campaign as well. All of the statements of goals and objectives were translated from Turkish to English.

For the first literacy campaign, the “Regulations Book of the People’s Schools (Millet Mektepleri Talimatnamesi)”, Atatürk’s opening speech of the Grand National Assembly on November 1, 1928, and an official directive was examined. For the second literacy campaign in 1981, the opening speech of the literacy campaign by the Minister of National Education Hasan Sağlam, “Literacy Teaching for the Adults and Educational Program of first Level (Yetişkinler İçin Okuma Yazma Öğretimi ve I. Kademe Eğitim Programı)”, other books and brochures published by the Ministry of National Education, and General Directorate of Nonformal Education were utilized.

The second research question is related to the content of the curriculum. To analyze the content, the instructional materials used in both literacy campaigns were utilized. The instructional materials consisted of the alphabet and reading books. The concepts and words emphasized in the alphabets, and the subjects of the reading pieces and poems in the reading books were examined.

For the first literacy campaign, the Regulations Book was also examined. This book not only consists of the goals and objectives of the campaign, but also the regulations about the content of the curriculum. The content of the curriculum and the processing of that content has to be conducted according to some regulations. These regulations were also examined in this study. In addition to this source, the People's School alphabet was utilized. Concepts and sample sentences were investigated in order to make an evaluation of the approach and philosophy of the campaign. "People's Schools Reading Book (Millet Mektepleri Okuma Kitabı)", and "Civics Books Special to the People's Schools (Millet Mekteplerine Mahsus Yurt Bilgisi)" were other materials utilized for this purpose. These materials consist of many reading pieces and poems. The subjects of these reading pieces and poems, and concepts related to the approach and philosophy of the campaign were investigated.

For the second literacy campaign, the instructional material utilized for the evaluation was Alphabet in Work and Life. In this material not only exercises to teach the alphabet but also reading pieces and poems could be found. Concepts and sample sentences, the subjects of the reading pieces and poems were examined in order to understand the approach and philosophy of the campaign

These were the materials to be dealt with in order to understand the approach and philosophical orientation of the campaigns. For the introduction of Paulo Freire's approach and philosophy a literature review was made. His works, and works done

on his thoughts and philosophy were utilized for this purpose. The web site of Paulo Freire Institute was also used for the purpose of the introduction of his approach and philosophy. His approach was implemented after 1960's. But in this thesis only one of the literacy campaigns was conducted after his approach was implemented widely throughout the world. Because of this reason, the first literacy campaign was not evaluated and judged in terms of Paulo Freire's approach.



IV. ADULT LITERACY TEACHING IN TURKEY

In this part, the adult literacy activities oriented towards specific segments of the society, and campaigns will be presented. The concept of literacy campaign in this study is defined as a literacy activity organized for the whole society.

The starting date of the adult literacy campaigns is 1928, when the Latin Alphabet was accepted. A literacy campaign was conducted with the establishment of the people's schools and hence the literacy rate was increased from 10.6 per cent to 19.2 per cent in 1935. In 1931 People's Houses (Halk Evleri) were established. The People's Houses were the main institutions who carried literacy activities until 1951. In 1951, the function of the People's Houses was transferred to the People's Education Centers (Halk Eđitimi Merkezleri) established also by the state. (Yaygın Eđitim Genel M¼d¼rl¼đ¼) (MEB Yaygın Eđitim Enstit¼s¼, 1980, pp. 24-26). People's Houses were not only the main institutions for carrying literacy activities but also for the imbibing of the novelties after the establishment of the Republic launched by the founders of the Republic. The transition from the People's Houses to the People's Education Centers is also a result of the change in political power with the multi-party period (Sakaođlu, 2003, p. 197).

In 1959 a literacy activity was carried out by the Turkish Armed Forces. Private Education Centers (Er Eđitim Merkezleri) were established for the purpose of teaching literacy to the soldiers. And in 15 years many privates were taught reading and writing (¼z, 2002, pp. 8-9). In this study, this literacy activity is not considered as a campaign but an activity as it only covered a certain segment of the society, which consists of the illiterate soldiers.

In 1962, a literacy activity for the women was carried out by the state. This duty was undertaken by the General Directorate of Girls' Technical Education (Öz, 2002, pp. 13-14). This activity as well won't be discussed as a campaign as it was conducted for a special part of the society, the woman. However, a brief information will be presented because such activities have also some importance in the history of literacy education of Turkey.

Between 1974 and 1975, a functional literacy project was activated by the Ministry of National Education in cooperation with the World Education Incorporation. New teaching materials were developed and tested in this project. Although these new materials were found useful, they were not used after the project (M.E.B. Yaygın Eğitim Enstitüsü, 1980, p. 27). According to Öz, this project was successfully implemented for 3 years. However, it was carried out only in certain parts of Turkey, such as Ankara, Mardin, Urfa, Manisa, Kars, Sinop and Muğla (Öz, 2002, pp. 15-20).

Another literacy activity worth mentioning is the one conducted in 1992 (Öz, 2002, pp. 28-32). According to Öz, this literacy campaign is still continuing, especially in the east and southeast parts of Turkey. As this dissertation only covers the period between the establishment of the Republic and the 1980 military coup this literacy activity won't be studied.

Adult literacy campaigns have always been an important tool of adult education in Turkey. Bülbül (1991, pp. 57-58) divides literacy activities into two groups. The first group consist of small scale activities like literacy courses conducted continously throughout Turkey. And the second group consists of campaigns, activities of large scales, carried out to teach literacy to the masses of people. According to him, these campaigns were conducted in case of two

phenomena. The first phenomenon is when the number of illiterates has reached a high level. And the second phenomenon is when political crises appear in Turkey. The activities conducted in 1960, 1973 and 1981 were examples of the literacy campaigns according to Bülbül. He states that the biggest of these campaigns was the one conducted in 1981. He considers the literacy schools for the illiterate soldiers (1960), and the functional literacy project (1973) as a campaign, as well. However, he gives different dates for these activities when compared with Öz (2002). The dates mentioned by Öz were considered in this study as more specific, as he participated in all of these activities.

The campaign conducted in 1981 was the biggest campaign, but according to Öz (2002, pp. 5-6) the size of the literacy campaign is not parallel with the effectiveness of the campaign's management. Öz (2002, pp. 5-6) asserts that the literacy campaign started in 1928 is the most effectively managed campaign when compared with other campaigns. According to him, the effort for teaching literacy has continued since the first literacy campaign but in a slowing speed (p. 32).

Regarding the time of the activities, it is worth mentioning that each activity (1962, 1972 and 1981) was conducted right after the military coup except the one conducted in 1959 which was also carried out by the Turkish Armed Forces. As mentioned earlier, the Turkish society has got by with many important turning points since the establishment of the Republic. Each turning point was characterized with a military coup and each military coup was made with a sociopolitically different motive. Thus, whenever a coup was made, the Turkish society entered in a sociopolitically distinctive period. Conducting a literacy activity was a remarkable event of each period. Therefore, while making an attempt to understand the literacy activities, each period has to be understood in its own circumstances. Only then, the

underlying philosophy of the literacy activities can be understood. However, in this study, only an evaluation of the officially stated goals and objectives, and content of the curriculum was studied rather than making a sociopolitical analysis.

Although a sociopolitical analysis was not carried out it would be helpful for further studies to emphasize the distinguishing characteristics of each era. One of these periods is the one which begins with the establishment of the Republic, when new policies were developed. Transition to the Latin Alphabet was one of these new policies. As a new political system was established, a new citizen behavior was needed in order to adapt to the new political, economic, and cultural system. This new system was the emergence of a nation-state with different social, economic, cultural and political dynamics.

The second era begins with the transition into the multi-party system in 1946. Republican Party won the 1946 elections but the second elections of the multi-party system conducted in 1950 was won by the Democratic Party. The political power passed from the hands of People's Republican Party, which was the main political institution after the establishment of the Republic, to the hands of the Democratic party. With the government of the Democratic Party some institutions were closed. According to Şenalp (1987, p. 181) although in the first ten years of the Republic very significant works were done in the area of formal and nonformal education, they were slowed with the new political regime. She states that these constructive attempts and advancements have lost their excitement and importance; in 1949 the People's Schools, then the People's Houses and People's Rooms were closed; and the People's Classrooms opened in 1953 by the Ministry of National Education decreased their activities (Şenalp, 1987, p. 181).

After the military coup in 1960 literacy courses were carried out by many state institutions again. But after the 1971 military coup, although literacy courses were stated as the most important educational activities, the number of the courses was very small according to Şenalp (1987, p. 181). As can be seen in the period of 1950-1980 the change of political power and two military coups have had different practices. This period seems as a transitional period when different forces fought for the political power. Sakaoğlu (2003, p. 197) also emphasizes this fight for political power, where People's houses were closed as a result of partisan movement of the Democratic Party.

The last period evaluated in this study begins with the military coup in 1980. After this military coup a literacy campaign was conducted, which was considered as the biggest one. This period continued with a government, in the era of which neoliberal economic policies were implemented. According to Sakaoğlu (2003, p. 273) the Turkish educational system has lost its quality in this period. Neoliberal economic policies influenced the social policies, and they created inequality. According to Gök (2002, p. 98) this era displayed a dramatic deterioration in terms of equality of educational opportunities.

The Establishment of the Republic and The People's Schools

After the establishment of the Turkish Republic, a transition from the Arabic to the Latin alphabet was made in 1928. The new Turkish alphabet was declared to the people in August 8, 1928. The law of the new alphabet was published in the official gazette and came into force on November 3, 1928. Because of this transition

the new alphabet had to be taught to the people. Therefore, a literacy campaign was launched in this period.

Prior to the adaptation of the Latin alphabet the literacy level of the Turkish society was very low as well. According to the 1927 census, the population was 13 millions. And 89 per cent of the population (9.404.000) above the age of 6 were illiterate. Only 13 per cent of the male and 4 per cent of the female population were literate (Şenalp, 1987, p. 179). The country encountered a two dimensional issue. One dimension was the low literacy rate and the other was the new alphabet.

This new alphabet had to be taught to the masses of people. For this reason, a literacy campaign was initiated to teach the Latin characters to the people. The Law on Millet Mektepleri (People's Schools) was also enacted in the same year (Milli Eğitim Bakanlığı Yaygın Eğitim Genel Müdürlüğü, 1983a, pp. 4-5). According to this law People's Schools (Millet Mektepleri) were established to eliminate the illiteracy and to provide basic knowledge needed in the daily life of the people. People's Schools were the main instruments of the first literacy campaign. The law necessitated the participation of the adult illiterates between the ages of 15 and 45 in the literacy courses opened in the People's Schools (Bülbül, 1991, p. 56). People's Schools worked until 1936. In eight years, 2,546,051 people received a diploma from these schools. Between 1928 and 1929 the number of the classrooms was 20,489; this number decreased to 2,274 between 1935 and 1936. At the beginning the number of the students was 105,500. In the last years of these schools, this number decreased to 59,206 (Özerdim, 1932, p. 34).

At the beginning of the People's Schools two programs were conducted, namely programs A and B. Program A was for the ones who knew reading and writing with the Arabic alphabet. Program B was for the ones who were illiterate.

After 1930, People's Schools were called as Literacy Courses (Okuma-Yazma Kursları). In the subsequent years these courses were named as People's Classrooms (Halk Dershaneleri). These institutions continued to operate until 1980's. Since 1981 they have been called First Level (Birinci Kademe) and Second Level (İkinci Kademe) Literacy Courses (Okuma Yazma Kursları) (Bülbül, 1991, s. 57).

People's Classrooms had operated as mobile and stationary units. For this purpose, a three stage program was conducted. The objective of the first stage "Program A" was to give literacy training. People who had already completed the first stage "Program A" or learned reading and writing by themselves were given basic citizenship and cultural education through "Program B". And finally the third stage "Program C" aimed at providing a more advanced level of education to the graduates of "Program B". Another aim of "Program C" was to prepare the graduates for the graduation examinations of the Primary Schools. The graduates of "Program C" had an opportunity to go to the Primary Schools. In the People's classrooms 1,743,651 people were taught how to read and write until 1950. In the same period the Turkish Armed Forces also conducted a Literacy and General Culture Program and taught reading and writing to 532,266 people in the Ali schools (Milli Eğitim Bakanlığı Yaygın Eğitim Genel Müdürlüğü, 1983a, pp. 4-5). Ali Schools will be explained in "The Multiparty Period and Literacy" part.

The Goals and Objectives of the First Literacy Campaign

The goals and objectives of the first literacy campaign can be studied examining data from different sources. One of these sources was the opening speech of the founder father of the Turkish Republic, Atatürk at the Grand National Assembly on November 1, 1928. That speech was made two days before the new

alphabet was published in the official gazette and came into force (M.E.B. Yayın Eğitim Genel Müdürlüğü, 1983b, p. 83).

In this speech, Atatürk has focused on the necessities of the transition to the Latin alphabet and emphasized the literacy campaign which had to be conducted to teach the new alphabet to the people. The defined goal of the literacy campaign was saving the people from ignorance. This effort was described as a victory and according to him this victory, if actualized, could not be compared to anything (Milli Eğitim Bakanlığı Yayın Eğitim Genel Müdürlüğü, 1983b, p. 83). In his excursions as well, Atatürk talked about the necessity of the new alphabet and the literacy courses (Ülkütaşır, 1991, pp. 93-121). During these excursions he defined the transition to the Latin alphabet as the fight against ignorance:

“ ... bu kuvvetli hatırama güvenerek beyan edebilirim ki, bugün yeni Türk harfleriyle cehalete karşı açtığımız mücadelenin yarın millet için 26 Ağustos zaferinden daha yüksek ve geniş saadet neticeleri getireceğini muhakkak görüyorum.” (Ülkütaşır, 1991, p. 94)

“... believing in my strong memory I can state that I am sure that the fight we begin against ignorance with the new Turkish letters will bring for the nation a higher and broader happiness than the victory on August 26.”

Second most influential statesmen of the Republic, İsmet İnönü defines the transition to the Latin alphabet and the people's attempts to learn the new alphabet in different words, as a liberation attack of a strong nation which was depressed of annoyance resulting from ignorance (Ülkütaşır, 1991, pp. 123-124). The goal of saving people from ignorance was expressed not only in Atatürk's opening speech, in his excursions and in İsmet İnönü's words, but also in the Regulations Book of the People's Schools (T.C. Maarif Vekaleti, 1929, p. 3). However, in the Regulations Book, this goal was stated in different words, such as eliminating the People of Turkey from ignorance. Increasing of the people's intellectual level was another goal

of the literacy campaign conducted with the help of the People's Schools (T.C. Maarif Vekaleti, 1929, p. 3).

As can be seen from the statements above, the war against ignorance by increasing the cultural level of the people was one of the most important goals of the first literacy campaign. The concept "war" was emphasized strongly. It is strongly declared that after a war was made with the weapons another war was imposed which had to be made with the intellectual capacity. Such an imposition had an accelerating effect on the introduction of a new alphabet.

Another goal was to make the people of Turkey able to read and write and to provide them with the fundamental information necessary for the life and livelihood (T.C. Maarif Vekaleti, 1929, p. 4). Additionally, equipping the citizens with the citizenship information was another goal (T.C. Maarif Vekaleti, 1929, p. 5). For this purpose, a civics course was put in the curriculum. The aim of this civics course was to provide the adults with the minimum necessary information about the native country, the nation and citizenship rights, and responsibilities. The topics of the course were about the newly established political, economic, and cultural system and its ideal citizen (T.C. Maarif Vekaleti, 1929, p. 18).

The goal of equipping the citizens with the citizenship information was also stated in another material used in the People's Schools, "Civics Special to the People's Schools (Millet Mekteplerine Mahsus Yurt Bilgisi)" (Hilmi, 1931, p. 1). At the beginning of this material it was stated that the aim of this material was to equip the adult student with the minimum information necessary for a citizen to obtain about the motherland, nation, citizenship rights and responsibilities. As it was a new Republic, a new characteristic of citizenship was also needed. This new citizen had to encounter a new alphabet, had to know reading and writing and his rights and

responsibilities created by the new political regime and social order. This new citizen also had to know the characteristics of the new political, economic, and cultural regime and had to internalise them. According to Hilmi (1931, p. 2) these materials had been prepared for these aims.

The new citizen of the new economic, political, and cultural system had to be equipped with new information. This information necessitates, of course, learning reading and writing. As the literacy rate was very low and a new alphabet was introduced to the people, a literacy campaign was seen necessary, until a perfect elementary school system was established and all of the children of a certain age learned reading and writing with the new alphabet. And this literacy campaign had to give necessary knowledge and skills about the new cultural, economic, and political system and how to become a good citizen of the new system.

Other objectives such as coping with the problems encountered in the daily life were also established. For this purpose, arithmetic and measurement was also included in the curriculum. The aim of the arithmetic and measurement course was to teach general fundamental principles and rules of arithmetic and measurement in order to use them in the problems encountered in the daily life. Another aim of this course was to transform the personal methods used mentally, into rules and to apply them everywhere (T.C. Maarif Vekaleti, 1929, p. 14).

Providing the adults with the fundamental information about the human health was another aim in the campaign. For this purpose, a hygiene course was put in the curriculum. The aim of the course was to give the fundamental information about the body, organs and their functions. Teaching the fundamentals of individual and social hygiene and to provide the adults with some habits related to human health were also included in the program (T.C. Maarif Vekaleti, 1929, p. 17).

One of the main goals of the literacy campaign was to strengthen the absolute unity and solidarity of the Turkish nation, which was always considered by the Turkish revolution. This goal was clarified as strengthening the relationship between the society's segments speaking different languages. One of these segments was defined as the Turks speaking the native language of the Turks. The other segments were defined as the Turks speaking a language other than Turkish, non-Turkish speaking Turks. Making the non-Turkish speaking Turks reach the social, cultural and civilized level of the bigger mass of the population, which consists of the Turks speaking their native language was aimed for the purpose of strengthening the absolute unity and solidarity of the Turkish nation (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1983b, p. 48).

In that campaign, one of the main emphases was the speaking of the native language of Turkish by the majority of the population. The objective was that the non-Turkish speaking people speak the native language of Turkish clearly and correctly (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1983b, p. 49). The speaking of the native language of Turkish by every citizen was emphasized as a national purpose. It was emphasized that the national honour and interest necessitates the obligation and public duty to speak the native language everywhere (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1983, p. 49, press-b). It was also aimed that everybody had to be taught that as a historical reality even the people speaking a language other than Turkish were in fact Turkish (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1983b, p. 49). The nationalistic character of the transition to the new alphabet and the literacy campaign can best be seen in these aims. There has not been a change in this goal. The same goal can still be seen today, in the words of Yařar B¼y¼kanıt, the second chief of the General Staff of the Armed Forces in 2003

(Radikal newspaper, May 31, 2003, p. 6; Cumhuriyet newspaper, May 31, 2003, p. 8; Sabah Newspaper, May 31, 2003, p. 26). He emphasizes that Turkey is living in the middle of a hell circle. According to him the east and southeast of Anatolia are owned by the Turks since the Ottoman period.

“However, it couldn’t be taught to the people of this region to speak Turkish. The people of this region live with Turkish for 500 years. When we could not teach them Turkish, this is the real shame. Everybody is busy with teaching Kurdish. However, the main issue is teaching Turkish.”

Thus, the literacy problem in east and southeast Anatolia is much complicated due to having different mother tongues. It could not be solved until now. The problem is two-dimensional. One dimension is educational and the other is cultural. The educational dimension of the problem could have only been solved when the cultural dimension of the problem has been realized and accepted. Regarding the words of Yaşar Büyükanıt, the key point in the literacy problem of the east and southeast Anatolia could not be understood. When the cultural and even the national identity of the people in that region have been accepted, and their language as well, the official language of the Turkish Republic could also be taught to them, which means that the official language of the Turkish Republic could have been acceptable by the people of that region.

In summary, considering the goals and objectives of the first literacy campaign, all of the novelties during this period were made with the understanding of creating, and strengthening the absolute unity and solidarity of the Turkish nation (M.E.B. Yaygıneğitim Genel Müdürlüğü, 1983b, p. 48.).

Among the goals and objectives stated above, teaching the new alphabet to the masses, thus increasing the literacy rate, saving the people from ignorance, and teaching the citizenship rights and responsibilities were the main ones. In order to

reach these objectives, the participation to the campaign was made compulsory. This is one of the points indicating the understanding of the campaign. In the Regulations Book of the People's Houses (T.C. Maarif Vekaleti, 1929, p. 22) it was stated that one had to be literate in order to be appointed to public duty. It was also stated that people would be fined when they did not participate in the People's Schools except for a health problem.

The participation in the literacy campaign was compulsory especially for the people who spoke a language other than Turkish (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983b, p. 48). It was accepted that there were people speaking a language other than Turkish but their mother tongue was not accepted. It was also aimed to teach everybody that as a historical reality even the people speaking a language other than Turkish were in fact Turkish (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983b, p. 49).

The Content of the Curriculum of the First Literacy Campaign

The content of the curriculum of the People's Schools indicates the nationalistic characteristics of the literacy campaign. When the materials used in the literacy campaign are analyzed, the themes like national unity and ideal citizenship can be observed as the main concerns in the content of the curriculum.

These themes can best be seen in the Regulations Book of the People's Schools in which the curriculum content and some methodological issues are explained (T.C. Maarif Vekaleti, 1929). The curriculum of Program B consists of 4 courses, namely reading and writing (2 hours), arithmetic and measurement (2 hours), hygiene (1 hour) and civics (1 hour). The period of time of the instruction was 6 hours (T.C. Maarif Vekaleti, 1929).

In the Regulations Book, some methodological issues were also defined for each course. In the reading and writing course, the following points must be taken into consideration in order to achieve the expected benefits of reading easily and correctly and enjoying reading:

1. The subjects of the readings have to be interesting for the students.
2. The readings have to be understood thoroughly by the students
3. Other than the available books, poems have to be read from time to time. However, these poems must not contain the views and ideas that can be harmful to the people.
4. The readings from the newspapers and magazines, which can interest the people, have to be read and discussions about these readings have to be made.
5. Reading exercises have to be made in order the views to be stated correctly and understandably. These exercises have to be about the issues of the daily life.
6. Spelling and grammar rules have to be mentioned and frequently seen mistakes have to be corrected.
7. The readings selected from the newspapers and magazines have to be useful for the people. These readings must no be about criminal cases like murder, robbery, etc (T.C. Maarif Vekaleti, 1929, pp.12-14).

Some points in these regulations are worth mentioning. One is that it was intended to protect the adult illiterates from harmful ideas and views. In addition, the other point is that the same people wanted to protect the adult illiterates from bad news like murder and robbery. At this point, the definition of harmful ideas and views is needed to understand the philosophy behind this regulation. On the other

hand, the definition of an adult who is illiterate is also needed to understand the item that emphasizes the protection of the adult from bad news like robbery and murder.

The question of whether an illiterate adult has such an isolated life only because s/he was illiterate became important. This question had to be considered in all campaigns of which target were the adult illiterates.

The content of the arithmetic and measurement course consisted of the problems encountered in the daily life (T.C. Maarif Vekaleti, 1929, p. 14). And the content of the hygiene course was composed of fundamental information about the body, organs, and their functions, the fundamentals of individual and social hygiene and habits related to the human health (T.C. Maarif Vekaleti, 1929, p. 17).

As for the civics course, the content was made up of the information about the native country, the nation and citizenship rights, and responsibilities. Regarding the topics of this course, they were about the newly established political, economic, and cultural system and its ideal citizen. The curriculum consisted of the following topics: the Turkish flag; the places the Turkish flag waves: Turkey, Turkey's borders; Turkish people, the Turkish population. The agedness of the Turkish nation; the Turkish states in the past times; the establishment of the new Turkish Republic; the results of the sultans' despotism; the World War I, the invasion of Turkey by the enemies; the fight for independence, the Independence War; the services of the big Ghazi Mustafa Kemal; the Turkish independence and freedom; the basic clauses of the constitution, the public and political rights of the Turks; the parliament; elections of the members of the Turkish Grand National Assembly; the Republic's president; the members of the parliament; provinces and subdivisions of the provinces; the municipality organization, the municipality assembly and the municipality elections; the taxes; the compulsory military service; the law courts. Additionally, how to apply

to the government with a written petition, and the topic that a good Turkish citizen loves his motherland, nation and knows his duties and responsibilities. A good Turkish Citizen works and is benevolent. The Turkish national holidays and their meanings: April 23, August 31 and October 29 (T.C. Maarif Vekaleti, 1929, pp. 18-19).

These topics are highly related to the nation-state building process and establishing necessary institutions of a new Republic. A new society required a new type of citizen, new laws and regulations. Adopting the Latin alphabet can be understood related to this modernization and westernization efforts. This new alphabet had to be internalized by the people living in Turkey.

The same topics can also be seen in the People's School Alphabet "Millet Mektepleri Alfabetesi" produced in 1929 by Sabri Cemil (1929a) who was the general director of the elementary education.

The alphabet book focused on the daily life habits in the cities and villages, suggestions for the health, the animal life, industriousness, thriftiness, and the value of time. There were other concepts emphasized reflecting the political situation of the time. As Turkey was a newly established republic the concepts used in the alphabet book were about nationalism, being a Turk, the military heroism, the development of the national defense, the new parliamentary system, the introduction and advantages of the new governing system, the legality of the governing system. For example sentences like "Türkte yürek var" (The Turk is brave), "Yaşa, ey Türk" (Bravo O Turk!), "bayrak vatanın bir nişanıdır" (flag is a sign of the motherland), "Cumhuriyet bayramı teşrinievvelin yirmi dokuzundadır" (Republic's festival is on October, 29), "Vatan için ölenler milletin kalbinde yaşarlar" (the ones who die for the motherland will live in the heart of the people), "Cümhuriyet en iyi bir idare olduğu için Türkler

bunu kabul etti” (as the Republican system is the best governing system the Turks accepted it) were used as sample sentences in the alphabet book (Cemil, 1929a).

The newly established republic needed educated people as well because a new alphabet and writing was accepted. This new alphabet had to be taught to the masses of people. Therefore, the understanding that education was necessary must be broadened. Thus, concepts like Atatürk as the head teacher of the people, virtue of learning reading and writing, the literacy campaign, scientific study of knowledge and badness of ignorance were given special emphasis (Cemil, 1929a).

At the end of each material, speeches of Atatürk and İsmet İnönü were also included. In the People’s School Alphabet, Atatürk, in his speech, emphasizes the necessity of teaching the new alphabet to all of the citizens rapidly. He emphasizes that every citizen without an exception has to learn reading and writing. İsmet İnönü’s speech mentions the similar concepts. Some poems were also found emphasizing the concepts mentioned above and a letter written to a mother by a person who learned reading and writing in the People’s schools and was very pleased that he learned reading and writing, was also found (Cemil, 1929a). Another material, where these speeches are found is the People’s School Reader. Cemil (1929b) prepared this material as well. He worked on similar themes in both materials.

In the People’s School Reader, there is a poem about the Turkish flag emphasizing the meaning of it for the new Turkish Republic. A memory can also be found with the heading of “Millet Malıdır (It is the People’s Property)” of Mustafa Necati who was the first National Education Minister worked for the establishment of the People’s schools. This memory emphasizes the heroism and self-sacrifice of

an Anatolian old woman during the War of Independence and the wondering admiration of Mustafa Necati (Cemil, 1929b).

Another reading piece with the heading “Milli Destan (National Epic)” written by Köprülüzade M. Fuat is an epic, which tells how the Turkish folks were created. Then a poem written by Sabri Cemil is supplied. The main idea of this poem is “being a Turk”. Other themes emphasized were the capital city Ankara, the city of İstanbul, information about the continents in the earth and the geographical location of Turkey, praising Atatürk, praising the new Republic, War of Independence, the Turkish woman, cinematography (a technological development in the western civilization), praising the hardworking farmer, the characteristics of the planet earth, information about the solar system, a poem about thriftiness, the epic Ergenekon, proverbs giving advice, the rules of daily conduct, advice giving statements, the education of women, the housewife, a picture symbolizing Atatürk on his horse during the War of Independence, information about malaria, a poem about the needle, a poem about a pretty girl, praising Alpaslan, the ruler of the Seljuk Turks, heroism shown in the War of Varna during the Ottoman Empire, the necessity of paying tax, a story about a stolen horse, some traditional poems in the form of “mani”, information about the microbes, a Japanese fairy tale about jealousy, the duties of the municipality, a poem about having virtue, the necessity of not spitting on the floor and the street, a poem about greed, and being satisfied with what one has, the conquest of İstanbul, the virtue of freedom through a story of the dog and the wolf; water in the city, which must be clean; agriculture and art in Turkey, praising the native country, the period of the first constitutional monarchy in the Ottoman State, the women on the street waiting for employment in İstanbul in snow, praising a local hero, a commercial success story in Finland, the badness of drinking alcoholic

beverages, words of Nasreddin Hodja, a poem on advice giving, self-sacrifice and loftiness of the Turkish soldier, Mehmetçik; a poem on the Turkish airplane, badness of gambling, lofty morality, poem on national sovereignty (Cemil, 1929b).

In sum, the main themes emphasized in the People's School Reader were Atatürk, nationality, War of Independence, epic stories produced for the Turkish nationality, information giving on the Turkish history, geography, health, daily life issues and some moral virtues. All of these themes seem like a nation was created newly and the necessary information was given to this nation.

The similar themes were also included in another material named "Civics Special to the People's Schools (Millet Mekteplerine Mahsus Yurt Bilgisi) (Hilmi, 1931)." The content list is as following: the Turkish flag; the places the Turkish flag waves: Turkey, Turkey's borders; Turkish people, the Turkish population. The agedness of the Turkish nation; the Turkish states in the old times; the establishment of the new Turkish Republic; the results of the sultans' despotism; the World War I, the invasion of Turkey by the enemies; the fight for independence, the Independence War; the services of the big Ghazi Mustafa Kemal; the Turkish independence and freedom; the basic clauses of the constitution, the public and political rights of the Turks; the parliament; elections of the members of the Turkish Grand National Assembly; the republic's president; the members of the parliament; provinces and subdivisions of the provinces; the municipality organization, the municipality assembly and the municipality elections; the taxes; the compulsory military service; the law courts. Additionally, how to apply to the government with a written petition, and the topic that a good Turkish citizen loves his motherland, nation and knows his duties and responsibilities. A good Turkish Citizen works hard and is benevolent.

The Turkish national holidays and their meanings: April 23, July 10 (23), August 31 and October 29 (Hilmi, 1931).

The main theme observed in the materials used in the campaign was the progression of the Turkish nation in the sense that it was liberated from the despotism of the Ottoman Empire and from the conditions of war and foreign occupation resulted from the weakness of the Ottoman Empire. This progression led the Turkish society to the goal of westernization that was also emphasized in the materials used in the campaign, especially in the People's School Alphabet (Millet Mektepleri Alfabetesi) (Cemil, 1929a). The modernization and westernization efforts necessitated the replacement of the Arabic alphabet by the Latin alphabet. Reaching the development level of the western civilizations against which the Turkish nation had fought had to have of course a nationalistic character. This was also continuously imposed in the materials used in the campaign. An example is a memory of Mustafa Necati within the People's School Reader (Cemil, 1929b). The heading of the memory was "Millet Malıdır (It is the People's Property)." This memory emphasizes the heroism and self-sacrifice of an Anatolian old woman during the War of Independence and the wondering admiration of Mustafa Necati.

The Turkish nation's progression necessitated a new characteristic of citizenship. This new citizen had to encounter a new alphabet, had to know reading and writing and his rights and responsibilities created by the new political regime and social order. This citizen also had to know the characteristics of the new political regime and had to internalise them. According to Hilmi (1931, p. 2), these were the aims for which the materials in the literacy campaign were prepared.

The Multiparty Period and Literacy

In 1946, Turkish society experienced the transition from mono-party to multi-party system. The first elections were won by the People's Republican Party but the second elections in 1950 were won by the Democratic Party. In this study, this period ends with the military coup in 1980.

In the literacy activities conducted in this period by the Ministry of National Education (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983a, p. 5) and by the Turkish army (Bülbül, 1991, p. 65) many people learned reading and writing. For example, in the period of 1960-80, in the programs conducted by the General Directorate of Adult Education 692,516 people learned reading and writing (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983, p. 5).

The interesting point is that although there were many written sources of information about the campaign conducted during the establishment of the Republic, there are only a few written sources about the activities conducted in this period. The possible reason for this phenomenon can be that only the activities in 1928 and 1981 were accepted as campaigns (Güneş, 1997, pp. 294-295). Only Öz (2002, pp. 2-32) accepts the activities conducted in this period as campaigns or in other words as mobilizations. These activities deserve attention although they are not analyzed as campaign in the present study. They will be reviewed briefly.

The first serious literacy activity was the Ali Schools organized in 1959 by the Turkish Armed Forces. The second activity was the one conducted for the women and finally the third one is the functional literacy activity.

Ali Schools

The main target of these schools was the illiterate soldiers who came to the army in order to carry out their military duties. They were one of the effectively operated institutions in Turkey.

Some segment of the society in Turkey can not receive formal education and remains out of the formal school system because of the weaknesses of Turkish educational system. But males from this segment participate in the Turkish Army in order to complete their military duties. Until 1958 these people were going through a basic literacy education in the army.

In 1958, it was decided to give this elementary education systematically in the schools (Öz, 2002, p. 6). So, "Private Literacy Schools" were established to teach literacy and to give basic education to the illiterate soldiers. These schools were known as Ali Schools. 16 Ali Schools were established in 1959 according to the Law Number 219 for only 15 years. In 1975, they were closed. According to the law, each year 1,170 primary school teachers who were called into military service, were assigned as teachers in those Ali Schools, after a short adaptation training. Besides, in each school an education chief was in charge. The objectives of these activities were to teach literacy and to give basic education to the illiterate soldiers and to increase the knowledge level of the adults (Bülbül, 1991, p. 65).

The materials used in the Ali Schools consisted of 3 Turkish books, 2 Turkish exercise books, 1 Mathematics and 1 civics and life knowledge book. Teacher's books were also prepared for the teachers in order to give clear instructions for the implementations. Thirty-nine auxiliary books were prepared as well in order to meet the reading wishes of the students and to increase their knowledge level (Bülbül, 1991, p. 66).

For the preparation of the materials, an experimental study was conducted. In this experimental study, 3 methods of teaching reading and writing were tested. One is the method of letters, the other is the method of words and the third one is the method of sentences. At the end of this experimental study the use of “sentences” method was chosen to be implemented. The highest success was seen with this method. Then the materials to be used in the literacy activity were prepared with this method. The alphabet books, exercise books and teacher’s guide books were prepared (Öz, 2002, pp. 6-8).

After the materials had been prepared a seminar was given to the elementary school inspectors of 16 private education centers. The new materials were introduced in this seminar. And in 1959 the education in the private education schools was started (Öz, 2002, p. 8).

Later, 40 reading books were prepared in order the illiterate privates to improve their literacy skills and to put them into practice. In these books, there was information about general culture, agriculture, animal raising and human relations. Apart from these books, other instruction methods were provided about agriculture, animal raising, and technical works. With these methods, doing practice was also aimed. For example, practice gardens and lands were established, and places were given to the privates in order to raise animals like sheep and cattles. Other courses taught were civics and life, mathematics, physical education, and art (Öz, 2002, pp. 9-10).

This literacy activity later became a project named “Turkish Armed Forces Literacy and General Culture Project.” The goal of this project was to provide the illiterate privates with literacy skills and give further elementary school education. At the end of the military duty, the privates were receiving their elementary school

diplomas. According to this project one of the goals was to send some reading materials on agriculture, art and culture and to have the village people make use of these materials. However, this goal could not be realized. But the number of the illiterate soldiers participated in these schools was very high. During 1956-1975 532,266 privates received literacy and other training in these Ali Schools (Öz, 2002, pp. 10-12).

This project came to an end in 1975. One of the reasons was the ending of the 15-year period stated in the law numbered 219. The other reason was the decrease in the amount of the illiterate soldiers after 1975 (Öz, 2002, p. 12).

One of the most striking points of these Ali Schools is that these schools were established after some research was conducted. Because of this reason these schools had a scientific basis. Another important point is that these schools were compulsory for the illiterate privates. Every illiterate soldier had to participate in these schools. The compulsory participation had some disadvantages in such activities. That is why a follow-up study had to be conducted in order to investigate the long term effects of these schools.

It is interesting as well that these schools continuously gave literacy education to the illiterate privates although two military coups were done. Sociopolitical changes did not affect the existence and character of these schools. However, regarding that the military forces were one of the most important factors causing sociopolitical changes in the history of the Turkish Republic, this point became more interesting. The activities conducted by the military forces continued without interruption. The only exception was the People's Houses, the activities of which were interrupted by another political party after the 1950 elections.

Women's Literacy Activity

After the illiterate soldiers, another segment of the society to which literacy education was given is the women. According to Öz (2002, p. 13) the women most of whom were the wives of the soldiers who learned reading and writing in the Ali Schools, consciously wanted to receive literacy education,

The literacy education of the women was undertaken by the General Directorate of Girls' Technical Education. The aim of this education was to teach reading and writing and to give general culture. The educational program was prepared by a "Program Development Commission." This commission prepared Basic Education Programs for "The Evening Girls' Art Schools" (Akşam Kız Sanat Okulları) and "Traveling Village Women" (Gezici Köy Kadınları). This literacy activity started in 1962 with the preparatory seminars. The instructors were trained in the seminars conducted in Bolu and Bakırköy (Öz, 2002, p. 13-14).

The goals and objectives of Basic Education Program was that the young people and the women comprehend their rights and responsibilities in a better way and make their citizen duties consciously. The content of the curriculum consists of reading and writing, mathematics, civics and life, social knowledge, science and nature knowledge, and home and family management (Öz, 2002, p. 123).

In this activity, the women were not only taking literacy education but they were also experienced tailoring and sewing education. For the women who learned reading and writing "Easy Reading and Writing Material" was prepared as well. With this material it is aimed to give information about child rearing, home economics, and health (Öz, 2002, pp. 13-14).

Functional Literacy Activity

Another literacy activity conducted is the functional literacy activity. It was carried out between 1970 and 1975 in some areas of Turkey, such as Ankara, Mardin, Urfa, Manisa, Kars, Sinop and Muğla. According to Öz (2002, p. 15) the aim of this project was to teach application of knowledge about health, production, economy, civics and human relations to the life. Using literacy skills as a tool in order to improve the life conditions was the main point in these activities. According to Öz (2002, p. 24), literacy skill had to be used for improving the economic life and for developing the social life.

World Education Incorporation participated in this functional literacy project and provided financial and technical resources. An organization was established which consisted of the World Education Incorporation, Ministry of Agriculture, and the Ministry of Health and Social Aid. The head of this organization was the Ministry of National Education. In the name of the Ministry of National Education, the General Directorate of People's Education was administering the project. The content of the curriculum consisted of information on health and agriculture (Öz, 2002, pp. 16-17).

Different alphabets on the following subjects were prepared: the alphabet of producing wheat, the alphabet of producing cotton, the alphabet of producing tobacco, the alphabet of out-of-season vegetables, the alphabet of raising sheep, the alphabet of raising cattle, the alphabet of home economics, and the alphabet of producing corn. Illustrations were also created for these alphabets (Öz, 2002, p. 18).

According to Öz (2002, p. 19), the functional literacy project has been successfully implemented for 3 years. Although this activity was successful, it could not be widely carried out throughout Turkey, and the materials could not even be

reproduced sufficiently (Öz, 2002, p. 25). Although it does not include consciousness creating dimension, it seems that the functional literacy project was a useful tool for the improvement of the techniques the farmers used. It was also a useful tool in the sense that it provides information for human health. But it is questionable why this project could not be widely conducted throughout Turkey, and the materials could not be sufficiently reproduced. The explanation of this questionable situation has to be sought in the social, economic and political dynamics of the rural areas.

1980 Military Coup and The Last Literacy Campaign

The campaign conducted after the 1980 military coup was one of the biggest literacy campaigns in Turkey. After the coup, under the instructions of the National Security Council, in commemoration of the Atatürk Centennial Celebration plans and within the framework of the Governmental Program, from March 23, 1981 to June 1, 1983, 136,055 literacy courses were carried out and 3,133,792 people participated in these courses (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983a, p. 6).

This period begins with a military coup. This military coup was done after a very agitated period, where many different political thoughts were fighting with each other.

The major characteristic of the literacy campaign conducted in this period was being nationalistic. The national integration around Atatürk's principles and tenets was the main focus. Another characteristic was the need for modernization in industry and agriculture. For this purpose literate adult people were needed in order them to contribute to the economic and technological improvement more consciously (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983a, p. 7).

This campaign was seen as a fight against ignorance like the campaign conducted in 1928. It had a nationalistic characteristic. The indicator of this characteristic was the perception of the citizens as the volunteer fighters and honorable heroes of the mobilization. The citizen's success in literacy education was explained as the power of the beloved country, as the cornerstone of the rapid development and guarantee of the future. It is emphasized that it is necessary to participate in that fight for the people's, family's and country's prosperity and happiness in everywhere. (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1981b, pp. 2-3). As the citizens were perceived as the volunteer fighters and honorable heroes of the mobilization, the participation in the literacy mobilization as well was seen as a national responsibility (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1981b, p. 5).

Hasan Sađlam, the Minister of National Education, emphasizes in the opening speech of the campaign that the state provides all of its opportunities and resources to the citizens' benefits. The most striking point in his speech is that he sees benefiting from these opportunities and resources as a citizenship duty (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1981b, p. 5).

Another indicator that the literacy campaign was seen as a national fight is that the high illiteracy rate was seen as one of the most obstructing factors that could influence all of the ministries' service areas, and therefore that an interministerial coordination committee was formed as a national development and defense strategy (M.E.B. Yaygineđitim Genel M¼d¼rl¼đ¼, 1981b, p. 56).

The Goals and Objectives

At first glance, the goals and objectives of this campaign are seen in the words of Hasan Sađlam, the Minister of National Education. In the opening speech

of the literacy campaign he emphasizes the literacy problem, which couldn't be solved since the establishment of the Turkish Republic. According to him, the objective of this literacy campaign was to make the entire population literate, to ensure that the population contribute to the modernization in industry and agriculture more consciously. Another aim was to bring about national integration around Atatürk's principles and tenets, to make every member of the Turkish society the staunch defenders and supporters of democracy within an atmosphere of national and international peace, economic and technological development, and to lend the required support to the principle of "Peace at Home, Peace Abroad.. (M.E.B. Yayineğitim Genel Müdürlüğü, 1983a, p. 7)"

This literacy campaign was defined by the Minister of National Education, as the fight against ignorance. This fight was emphasized as the irrevocable order of Great Atatürk and the main target of the current government. According to the minister, the citizens themselves have to be the volunteer fighters and honorable heroes of this literacy mobilization. He asks the citizens to participate in that fight for the people's, family's and country's prosperity and happiness in everywhere, such as in the villages, neighbourhoods, districts, subdistricts, cities and places of employment of every kind consciously, heartfelt, sincerely, with love and understanding. Hasan Sağlam explains the aim of this campaign as Atatürk's (M.E.B. Yayineğitim Genel Müdürlüğü, 1981b, pp. 2-3).

According to Hasan Sağlam, the state is saving the citizen's personality from darkness through conducting this literacy campaign. He states that the state presents all of its opportunities and resources to the citizens' benefits. The most striking point in his speech is that benefiting from these opportunities and resources is seen as a citizen duty. According to Hasan Sağlam, learning reading and writing is

advantageous for making the life beautiful, solving the problems of life, and increasing the success and development. According to his speech, participating in this literacy campaign is a national responsibility (M.E.B. Yaygineğitim Genel Müdürlüğü, 1981b, p. 5). With this understanding, the national development and improvement goals were seen as individual goals as well.

The goals and objectives of this literacy campaign were also stated in the report written by the General Directorate of Nonformal Education. After the campaign was defined as a mobilization, it was stated that it had two aims. One aim was to increase the literacy rate to 100 per cent by teaching reading and writing to the illiterates based on a designated and specific plan. And the other aim was, as the national progress, to eliminate ignorance for the provision of industrialization, modernization in agriculture, national unity and conscious participation in the democratic processes according to the Atatürk principles (M.E.B. Yaygineğitim Genel Müdürlüğü, 1981b, p. 10).

In a law enacted in 1983, one of the aims of the literacy campaign was defined again. That is, to make the citizens who are out of the age of compulsory education and do not know reading and writing literate, and to train these people at the primary school level (Bülbül, 1991, pp. 60-62).

In 1981, a program named Literacy Teaching for the Adults and Educational Program of first Level was published with the decision of the Board of Education (M.E.B. Yaygineğitim Genel Müdürlüğü, 1983b, pp. 1-5). In this program, the general and special objectives of the campaign were described. General objectives were as the following:

1. To provide adults with literacy skills.
2. To bring the illiterate adults to a state of speaking Turkish well

3. To teach basic arithmetic and citizenship knowledge
4. To provide the illiterate adults with the basic knowledge, skills and behaviors related to the daily life.

The special objectives were of three types looking from different aspects. One aspect is literacy aspect. The second one is the aspect of Turkish language and the third one is the aspect of basic civics and daily life knowledge.

From the aspect of literacy, the special objectives of the program were summarized as providing the adults with the basic literacy skills in order to serve the daily life needs and to teach to utilize books, brochures and similar materials according to their level.

From the aspect of Turkish Language, the special objectives were being able to describe and explain everything encountered throughout life, getting acquired the habit to listen to others and providing the adults with the skill to explain the feelings and thoughts according to their level.

From the aspect of basic civics and daily life knowledge, the special objectives were the followings: to develop the family's life in a useful and constructive way; to adapt and contribute to the environment in a beneficial way; to know the nation's superior characteristics and to feel proud of being Turkish; to know the country's natural richness and to carry out the duties related to this richness; to see the importance of Atatürk revolutions and principles in the social and national life, to assimilate them and to carry out the duties in this area; to know the superior characteristics of the Republic and democratic government better and to carry out the duties of protecting and keeping the Republic alive; to understand and comprehend the developments in agriculture, industry, business life and health and to utilize these developments in their own lives; to understand and comprehend the

importance of family planning, balanced nourishment, development of tourism in the social life; to acquire the concept of numbers and the skill of four mathematical operations; to develop the skill of solving problems encountered in the daily life.

After examining the aims and objectives of the campaign (M.E.B. Yaygıneđitim Genel M¼d¼rl¼đ¼, 1981b, p. 10) the implementation of the functional approach can be observed because of the emphasis on the provision of industrialization, and modernization in agriculture. A nationalistic approach can also be observed because of the emphasis on the national unity and conscious participation in the democratic processes according to the Atat¼rk principles. The functional approach can best be observed in the methods used. One method is literacy teaching through direct literacy courses, the other method is functional literacy teaching through different adult education activities in 104 branches, and the third method is distance literacy teaching through TV School (M.E.B. Yaygıneđitim Genel M¼d¼rl¼đ¼, 1983a, p. 8). Functional literacy programs were prepared according to the regional characteristics and in order to meet the individual needs and interests, and by taking the priorities into consideration (Milli Eđitim Gençlik ve Spor Bakanlıđı, 1985, p. 20).

The Content of the Curriculum

Literacy teaching and education program of first level was prepared by a commission with the approval of the Ministry of National Education on December 29, 1980 and accepted with the decision of Teaching and Training Committee (Talim Terbiye Kurulu) dated February 4, 1981 (M.E.B. Yaygıneđitim Genel M¼d¼rl¼đ¼, 1981b, p. 12).

The same commission prepared the materials used in the campaign. The Alphabet used in this campaign is “Alphabet in work and life” (İş ve Hayat İçinde Alfabe). The commission established by the Ministry prepared this alphabet. This commission was established with the ministry approval dated January 16, 1981. The Institute of Non-formal Education also prepared a guide for the use of the alphabet (M.E.B. Yaygın Eğitim Genel Müdürlüğü, 1981b, p. 12).

“Alphabet in Work and Life” was the main material used in the campaign (M.E.B. Yaygın Eğitim Genel Müdürlüğü, 1981a). The main elements of the content of this material are objects seen in the daily life like ball, grapes, book, etc. Daily routines and family life are other images emphasized in this book. An interesting image used in this alphabet is a woman wearing a headscarf reading a book. The following are other concepts used in this material: the school, flowers, animals, choosing a partner, happy family life, having children, fruits representing numbers and mathematical concepts, cities of Turkey, family planning, financial concepts, trading, income and expenses of a family, father as the bread winner and the mother and the older sister as the care giver, the school as home, family problems and the ideal family, health as a treasure and the basis of happiness, protection of the environment, systematic nourishment, weight units, first aid, village life and environment protection in a village, length units, occupational choice, effect of education on occupational choice, contemporary agriculture, field calculations, cooperation in the villages and the cooperative system, the necessity of learning reading, writing and calculating for controlling the cooperative, union as the protector of the rights, contemporary industry, knitting course (with a woman figure wearing a scarf), laws and respect for the traditions, the geographical characteristics of Turkey, Central Asia as the place where the ancestors of the Turks have lived,

history of the Turks, Ottoman Empire, the establishment of the Turkish Republic, Atatürk, and the Turkish national anthem (M.E.B. Yaygıneđitim Genel M¼d¼rl¼đ¼, 1981a). As can be seen, the main components used in this material are the daily life, economic system, education, family and nationalism.

Regarding these components, this campaign had functional literacy approach, where economic development, technological improvement, and industrial growth were the end targets. Because of the economic model transformations, in other words application of neoliberal economic policies, in Turkey during the 1980's such an approach was selected. In light of the neoliberal economic arrangements, a citizen was needed who knows reading and writing and can contribute to the economic development with the role of the qualified and productive worker.

V. CONCLUSIONS

In this part, a summary of the findings, results and discussions will be presented. Then, the conclusions of the study will be presented regarding the findings, results and discussions where Freire's approach and philosophy will be compared with the campaigns conducted in Turkey on a theoretical basis. As the first literacy campaign was conducted before the approach of Paulo Freire was implemented widely throughout the world, only for the second literacy campaign was this comparison carried out in terms of Paulo Freire's concepts. Limitations constitute the next subpart where factors limiting the study are presented. Finally, recommendations for further studies will be presented.

Summary

Basic, traditional, and functional approaches have been implemented in the adult literacy campaigns conducted in Turkey. They are basic and traditional in a sense that illiteracy is seen as a social illness and just a problem of education, and the aim of literacy is to teach reading and writing and the four basic mathematical operations. One stage in basic and traditional approach is teaching reading and writing. The second stage is giving basic information, and the third stage is giving elementary school diploma. According to this approach, there is only one type of program prepared by the central state bureaucracy. This program is in connection with the formal schooling system. The plan, the program, the methods, the materials and other equipments used for the children are used for the adults as well. The primary school teachers were used in the traditional programs. And the adult students were treated like child students. That is why in such programs the number of

dropouts is too high. The defenders of this traditional approach assert that this approach is practical, less time consuming, financially appropriate (Güneş, 1997, p. 105). The first literacy campaign has some characteristics similar to this approach. This is to some extent understandable as at that time Turkey was a newly established Republic using a totally new alphabet. But the followers of the Republic had to improve the strategies and techniques after a certain literacy rate had been reached. However, such an improvement in strategies has never been made. The second literacy campaign also implemented the traditional approach.

The campaigns had characteristics of functional approach in a sense that their aims were to give basic skills and information to the adults in order them to use these those skills information in their jobs for the purpose of increasing the productivity. In this approach, the main point is using literacy skills during the job performance to the benefit of the working people. It is a worker centered approach. Therefore, the masses in poverty and their basic needs are disregarded. The basic characteristic of the functional literacy approach is that it is not interested in the needs other than job performance of the individual and the society (Güneş, 1997, p. 110).

In this approach the aims having priority have been determined and the literacy activity is conducted in this direction. The aims, which have priority are mostly economic, socio-economic, and vocational-technical. The goal is socio-economic, technological and industrial development (Güneş, 1997, p. 110-111). Especially the second campaign have characteristics of functional approach. However, although the concept of functional literacy was not developed at the time, the first literacy campaign also had characteristics of this approach as one of its aims was adaptation and contribution to the new economic and political system.

The aim of the first literacy campaign was different than that of the second campaign. The first literacy campaign was designed as one of the tools of the establishment of the nation state, which needed a new type of citizen who knew reading and writing with the new alphabet, and could adapt into the new economic, cultural and political system. On the other hand, the aim of the second literacy campaign conducted after 1980 Military Coup was to provide the contribution of the adult illiterates to the economic growth, industrial development, and technological improvement the Turkish Republic had to fulfill. Both of the campaigns were not successful in reaching all of the illiterate population. The number of the illiterates always increased. But one point that has to be addressed is that the first literacy campaign was conducted with a higher enthusiasm and motivation, and that the interest of the adult illiterates could be attracted. One of the indications of this enthusiasm and motivation was also the relatively higher number of academic studies on the first literacy campaign found for this study.

Looking from a Freirean point of view, the reason why the campaigns have been unsuccessful in a sense of not reaching all of the population, and not attracting the interest of all segments of the society is that they did not considered the expected needs and expectancies of all of the population. As the date of the first campaign preceded the rise of the Freirean approach it could not be expected to implement that approach but the needs and expectancies of the illiterate population could be investigated more effectively, which would have created a basis for further policies and implementations. And in the second campaign, the Freirean approach could be implemented after investigation of its implementation throughout the world.

The most important reason why this approach was not implemented in the second campaign is that this campaign was conducted with a centralist understanding having only one type of curriculum. However, the Freirean approach is an approach where the needs and expectancies of the adult illiterate were considered, and the curriculum was designed taking these needs and expectancies into consideration.

The Problem of Illiteracy

Illiteracy is a multi-dimensional phenomenon as a result of a relationship among many social dynamics. This phenomenon is like a vicious circle. It is influenced by many social forces and at the same time it influences the same social dynamics. Then it takes a form which is defined as a problem of the modern society.

The definition of illiteracy as a problem depends upon the need of the human being to utilize an alphabet, and to make use of literacy in order to establish economic and political systems on the world. The motives to read and write, the processes that contribute to the utilization of an alphabet, the characteristics of the societies who make use of an alphabet in order to establish an economic and a political system, and the developments that experienced by the societies that used an alphabet are the major factors, which gives an understanding of the literacy-illiteracy issue.

Illiteracy is a relative and biased process. If there are societies which are undiscovered or unknown, but which never use writing, for these societies illiteracy is not a problem, because these societies do not need writing, and for these societies there isn't a concept like literacy. These societies are identified as primitive and backward but even these concepts are relative and biased as they are developed by

the societies who invented and are using writing widely. Consequently, the concepts of “undeveloped and backward” attributed to the societies which even don’t have information on writing are biased, as this attribution is made by the societies who invented and widely used writing. Having an alphabet to write the concepts of “developed” and “advanced” even influences the societies which do not use writing, in terms of their perception by the societies who use writing. Because of these reasons, globally, it’s not a sublime goal to have all the societies in the world to be literate.

Thus, there is a need to deal with the questions of whether reading-writing does not have to be learned, and whether it is necessary to learn reading-writing. Another question is whether the educators do not have to attempt to teach reading and writing necessarily. If the above idea is accepted that having all the societies in the world literate is not a sublime goal reading-writing does not have to be learned. However, the disadvantages of illiteracy can not be overlooked. Therefore, illiteracy and literacy can not be undervalued. Considering the societies which use writing, the ones the literacy rate of which is lower than the other ones have many disadvantages when compared with the ones with a higher literacy rate. For example, it can be seen that the countries in Asia and Africa, which have a lower literacy rate when compared with the countries in Europe and America have a disadvantageous situation in the world political scene. These countries have a disadvantageous situation in using the economic sources as well. Illiteracy creates inequalities not only between/among the societies but also within a society. Illiterate citizens are facing difficulties in their daily lives. For instance, when illiterates are looking for jobs they only have opportunities to find manual jobs. Participation in the political processes, hence understanding the political dynamics becomes difficult for these people.

Considering this unequal situation, it is hard to explain why a part of a literate society is illiterate and how does this situation have a connection with global and national political power distribution. When illiteracy is being considered as a problem, it has to be seen as a reflection of a systemic defeat rather than an individual problem since illiteracy is a result of many social dynamics within a society. An example can be given for such a society described as “developed”; however, a part of this developed society which is illiterate can not benefit from the sources within the country as equally as the literates, can not make own decisions, and can not participate in the political processes. As Freire and Macedo say, *“Illiteracy not only threatens the economic order of a society, it also constitutes a profound injustice. This injustice has serious consequences, such as the inability of illiterates to make decisions for themselves or to participate in the political process. Thus, illiteracy threatens the very fabric of democracy. It undermines the democratic principles of a society.”* (Freire & Macedo, 1987, p. vii).

Beside the commercial, technological and religious motives, the motive for understanding the world and universe, in other words the scientific motive as well has been a driving force for the development and advancement of writing. However, the question of whether the invention and advanced use of writing have been occurred as a result and have become a tool of political power, could not be left unanswered. Illiteracy is now a component of interpersonal and intersocial inequality. In this sense, to learn reading and writing is becoming a legitimized objective, because literacy is the only tool for the illiterates to abolish the system which causes illiteracy. In other words, learning reading and writing would be a powerful tool for the illiterates for transforming the society which caused illiteracy and other inequalities. Literacy can only be seen as an intermediate objective for

transforming the society which is the source and cause of illiteracy problem. In this sense, literacy training is at the same time a task for creating political consciousness in the society.

The determination of the institution that teaches reading and writing to the adult illiterates is an important issue. The state will teach reading and writing in a different way, with a different method and content than the opponents of the system will. The methodology of the literacy teaching and purpose of the institution that teaches literacy is an important question as well. Teaching reading and writing in a style that promotes freedom and in a transformative approach will be different than a style which does not promote freedom and is a dogmatic one. As a result, how and with which purpose a state undertakes the job of teaching literacy is intensely related to the ideology of the state and how the state approaches its citizens. Bhola (1994, p. 158) as well emphasizes the role of the ideological subsystem as being impossible to be neglected. He sees the philosophy of adult literacy or the values underlying the literacy program as being important. According to him, the objective of an ideological subsystem is to give a soul to the body of the literacy program. Bhola (1994, p. 160), does not necessarily believe that literacy has to be progressive and anti-state or that it should be conducted by organizations other than the government but he also emphasizes that the purposes and strategies of governmental literacy programs should be continuously questioned.

The state itself, as a system, is the focal point of all the dynamics which reveal the disadvantageous situation of the adult illiterates because of the problem of illiteracy and economic and political imbalance. Thus, in order to be able to make a sound and a well-built investigation about the state's undertaking the job of literacy training, the following issues have to be taken into consideration such as the purpose

of literacy training, the type of content that will be used, the methodology of the literacy training, the target groups of literacy training, and which languages to be taught.

The illiteracy mentioned here is the adult illiteracy. Of course, because of the same reasons valid for the adult illiterates it is also important how and with which purpose reading and writing will be taught to the children of the school age. However, this is such a comprehensive issue that it should be the subject of another study. In this thesis only the adult illiteracy was studied. The subject of this study was the literacy campaigns organized by the state for the adults who have remained out of the formal educational institutions and could not learn reading and writing for many reasons which were related to social, economic and cultural forces mentioned above.

Conclusions

As the first literacy campaign was designed as one of the tools for the building of a nation-state it had to be conducted in the way that it was. However, the needs and expectancies of the adult illiterates had to be taken into consideration, and the curriculum had to be created according to those needs and expectancies.

Freire's methodology is such a methodology that cannot be implemented in the same way as the original one implemented in Brazil and in other places of the world. His methodology must be transformed and adapted according to the needs and conditions of the country in question. However, the main emphasis which is consciousness creation and transformative role of the adult illiterates whose active participation is necessary and inevitable, remains the same.

Illiteracy was always considered as one of the most serious educational problems in Turkey. The transition into the Latin alphabet necessitated a literacy campaign where a high proportion of the population had to learn reading and writing with the new letters and numbers. Not only the transition into the new alphabet, but also the low educational level of the population, and the building of a nation-state were reasons for conducting such a literacy campaign. Before the new alphabet and the establishment of the new Republic the literacy rate was not much different when compared with the situation after the transition into the Latin alphabet. By all means, a literacy campaign was needed.

As the literacy rate could not reach the intended level after the first literacy campaign, additional literacy campaigns were always needed. The reason for not reaching the intended literacy rate at an intended period of time was that the literacy campaigns conducted were not meeting the needs and expectancies of the adult illiterates. Learning only the letters and numbers to read and write was not sufficient. As stated earlier in this study, the needs and expectancies of the adult illiterates could only be met through a literacy campaign, where the role of the adult is perceived as a transforming one, and in which consciousness creating approach is implemented.

When the classification of basic, functional and consciousness creating approach is considered, it can be asserted that the approaches implemented in the literacy campaigns in Turkey differs from period to period. The first campaign, which was conducted after the transition into the Latin alphabet, is an implementation of basic literacy approach. But in the second literacy campaign functional literacy approach was implemented, where letters and numbers were taught in order to respond to the daily life habits and needs, in order to provide a better job, in order to have contribution to the economic growth, industrial

development, and technological improvement. The characteristics of the functional literacy approach can also be observed in the first literacy campaign as the new letters and numbers had to be learned in order to adapt to the new economic, social, cultural, and political system.

The Turkish Republic was established in a time, when economic and industrial struggles were intensive. The Turkish Republic emerged after such a struggle, World War I, in which countries fought for more economic and industrial power. Economic and industrial power necessitates the education of the masses. Without the education of the masses, economic and industrial power can not be reached. Literacy, as well, had to be taught to the masses of people for the purpose of their contribution to the economic and industrial system as qualified and productive workers.

This necessity was also interpreted by Öz (2002, p. 1). According to him, the literacy is seen as one of the most important skills that must be acquired in this age (Öz, 2002, p. 1). He asserts that only with the help of literacy can a man make use of the life of this age. He also states that it is very important to know reading and writing from a social, cultural and economic point of view. Certainly, these dimensions are important for the purpose of learning reading and writing. However, illiteracy does not have negative influences only on social, cultural and economic development of the individual and society, but also on political and ideological development of the individual (Güneş, 1992, pp. 7-8).

The literacy campaigns have been conducted for the adult people and as adults have different learning habits and objectives than the children (Bhola, 1994, p. 10), the dimension of political and ideological development becomes very important. Bhola (1994, p. 24) emphasizes making better decisions at election time and

changing the politics of the community for better as one of the significant functions of literacy work. Political participation is one of the duties of adult education, as stated by Geray (2002, p. 17). He sees ensuring political participation as one of the basic duties of adult education. According to Geray, adult education provides an education in order to facilitate the political participation and in order to make the individual conscious of participating in the political process. Duman (1999, pp. 56-57) also emphasizes the relationship of the term adult education with politics and states that political education is a necessary tool for the development, consciousness and freedom of the individual, and that political education is against the colonialism. According to Duman, political education is an inevitable condition of democracy and only with the help of political education can the individuals become conscious individuals and can effectively participate in the democratic decision making process (1999, pp. 56-57).

In the Turkish literacy campaigns conducted since the establishment of the Republic, consciousness creating approach was not implemented. Regarding the first literacy campaign, the newly established Republic needed literate citizens who could read and write with the new alphabet, and could adapt to the new economic, social, cultural and political system. This system intended to create a modern society, in which the individuals contribute to the social, and cultural life, economic growth and industrial development of the country. With these motives the first literacy campaign had basic, traditional and functional approaches.

The second literacy campaign conducted right after the military coup in 1980 had functional approach. At that time, the system needed educated citizens in order to contribute to the rapid economic growth and industrial development. However, the illiteracy problem could not be solved until that time. As a consequence of this

phenomenon, an illiteracy campaign had to be conducted first in order to give at least basic education to the citizens. These citizens had to apply literacy and numeracy skills they acquired to their daily economic and industrial activities.

As a consequence of these economic growth and industrial development motives, basic, traditional and functional literacy approaches were implemented. However, apart from a democratic society where every citizen has a transformative role and actively participates in all processes of the society, even economic growth and industrial development needs such an actor who actively and willingly participates in all of the social, economic, cultural and political processes of the society. An actor like this can only emerge as a consequence of consciousness creating approach. But, none of the campaigns was conducted with this approach.

The first literacy campaign cannot be evaluated with the Freirean concepts like consciousness creation. However, it can be evaluated from the viewpoint of the “active and voluntary participation” concept one of the results of which is also the consciousness of an individual. During the first literacy campaign, the most important dimension that had to be taken into consideration was the people’s power which would have had a double effect in establishing the new economic, cultural and political system, and having internalized the new values of the modernizing state if the people’s transforming and transitional role would have been included into the creation of the educational system. Regarding the literacy campaign, the inclusion of the transforming and transitional role of the people could be in such a way that they give a shape to the curriculum, that they determine the content of the curriculum, and that they participate in the conduct of the literacy campaign and further in the educational system. And as a result of this inclusion, all of the people living within

these borders could claim to be the owner of this Republic since they, as conscious individuals, actively participated in all of the above processes.

Claiming to be the owner of this Republic is to an extent a nationalistic statement. Both campaigns and other literacy activities conducted in Turkey have had a nationalistic characteristic. One of the most important issues is this nationalistic characteristic which has to be evaluated deeply. Regarding such a deeper evaluation the nationalistic characteristic of the second literacy campaign had a different function than that of the first campaign. This difference lies in the preceding historical facts of both campaigns. Before the second campaign, a military coup was made. Before this military coup, different political thoughts were fighting with each other. Rather than fighting on a democratic and trustworthy atmosphere where all thoughts could be expressed freely, this struggle occurred in a bloody way with the intervention of some provocative forces, which exploited the immature characteristics of the Turkish political and social system. This phenomenon brought the oppression of the political thoughts and approaches which could oppose the existing regime. In such a situation, it would have been difficult to implement consciousness creating approach in the literacy campaign.

On the other side, the preceding historical fact of the first literacy campaign was an independence war, where all interest groups living in this country fought against the forces from outside the country. Because of this reason, the nationalistic motive of the first campaign was more enthusiastic. However, at this point we can turn our attention to one of the points which had to be considered in the implementation of the first literacy campaign. This point was that the poems included in the reading material must not contain the views and ideas that can be harmful to the people. Regarding this point of the first literacy campaign different political

thoughts and approaches which would oppose the existing political regime have been oppressed.

Considering these historical facts and their projections on the literacy campaign policies, the fight against the forces from outside the country changed its direction, under the umbrella of the Turkish nation concept, to the forces having different political thoughts opposing the existing political regime. This phenomenon that caused bloody fights of different world views, led to immature development and implementation of the concepts like democracy, political ideology, conscious participation of the citizens in political processes.

Limitations

One of the limitations of the present study is related to the methodology. Goals and objectives, and the content of the curriculum of the literacy campaigns conducted in Turkey can be analyzed and evaluated using a scientific methodology. However, what was done in the literacy classes, what type of discussions was made in the literacy classes cannot be known exactly. The dynamics of the relationship between the instructor and adult students can only be understood through participant observation and only then a conclusion can be made whether the literacy campaigns in Turkey have a consciousness creating characteristic or not. To what type of conclusions the adult students reached, how they read the world around them after they learned the letters can not be known exactly. This can only be understood from their behaviors in the society and from their achievements.

Because of time and financial limits, only the stated goals and objectives and the content of the curriculum used in the literacy campaigns have been investigated

in order to understand the theoretical characteristics of the literacy campaigns. It was assumed that the stated goals and objectives, and the content of the curriculum indicated the approach implemented in the literacy campaigns.

Another limitation is the scarcity of available sources. There were relatively higher number of sources on the first literacy campaign when compared with the second literacy campaign. This is also an indication of the enthusiasm and motivation existed in the first campaign.

Recommendations

There are only several studies reviewing the campaigns conducted in Turkey, the subject of which is only literacy. In most of the studies found literacy was only a part of the larger study. Although illiteracy is one of the most important educational problems of Turkey, the number of empirical studies investigating the efficiency and effectiveness of the literacy campaigns from the viewpoint of the participants was also limited.

Empirical studies where in depth interviews should be made before and after the literacy campaign or activity can be conducted. Participant observation is another technique which can be used in order to observe the dynamics in the campaigns and activities. And ethnological studies can also be carried out where participants' development in the real life and his or her implementation of the literacy skills can be observed from a realistic point of view.

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