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Nazan İNAN KOYUNCAL  
Anadolu University Hospital  
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From the Editor

Dear readers of intWOJDE,

Welcome to the fifth issue of the Women Online Journal of Distance Education, intWOJDE. intWOJDE, crowning day by day by receiving very positive feedback from all around the world as a readers and especially expert from distance education environment. We thank here to all sender and the readers of int.WOJDE for their supports.

Again during this three months we updated our editorial board of intWOJDE by adding a new quality editors from the around of the world dealth with DE literature. So that we believe that intWOJDE is more reliable now.

Please be aware them.

This fifth issue of the int.WOJDE appeared now as Vol: 2 Number: 2 on the net. In this issue 6 articles, by 9 authors from 4 different countries are published. These articles are arrived from Greece, Pakisan, Turkey and USA. In addition, in this issue we have a success stories section.

Our first article, entitled as “Ducational Process and Educational Tools for The Distance Education or Training of Rural Women Population of Asia” and written by Anna KOKKALI, Teacher, graduate of the Pedagogic Department of the University of Patras and Irene GEORGIADUTutor in the Module “Open and Distance Education Hellenic Open University, Patras, GREECE. The aim of this work is to investigate the educational process and the educational tools that are used for distance education and training of rural women population in Asia and to detect the factors that must be taken into consideration for their choice. For the achievement of this aim was held bibliographic research, so as to locate characteristic cases of application of distance methodology in the education of the particular team of population. This investigation showed that in order to achieve the aim of distance programs of education or training of women of countrysidwe, we will take account during the planning and their application of the educational, social, technological and economic conditions that prevail in the living region of these women, so as to select the suitable educational tools and the suitable educational process. Moreover, from the retrospection of bibliography it became obvious that the role of distance education is crucial for the upgrade of the role of women of the Asiatic countryside, for their emancipation, the access in the knowledge, the fighting of unemployment and finally for the improvement of conditions of their life.

The second article is from Turkey, on “The Evaluation of The Home Management Program for Women Benefits From The Eskisehir City Houses” and written by Sensu CURABAY, Anadolu University, Open Education Faculty, Anadolu University, Open Education Faculty, Eskisehir. Her article is mentioned that women benefits from the city houses. Te city houses are established and have been operating under the coordination of Eskisehir Tepebasi Municipality has adopted the aims of causing child, youth, and adults earn an occupation, of meeting the basic needs, of realizing the support for social, cultural, sport, and educational activities. However, due to the majority benefiting from the city house constituted by women, it has been restricted just with women attending there. Besides the need of acquiring an occupation, the women attending to city house are also in need
of being informed about other subjects. Anadolu University The Open Education Faculty The Home Management Program with the associate degree aiming to bring in the information and the skill to be able to use the sources possessed by house, family, and the individual in a most goal directed way is generally a program directed to women education in terms of both its printed material and contents of the televised programs besides being a program on a higher education level.

The third article is written by Qadir BUKHSH Lecturer, Department of Education The Islamia University of Bahawalpur, Bahawalpur, PAKISTAN. His article titled as “Empowerment of Women Through Distance Education In Pakistan”. The purpose of this study was to discuss distance learning is any type of education that occurs while location, time, or both separate the participants. In distance learning, the teacher, through the use of technology, delivers instructions to a student at a separate location (Siddiqui, H. M, 2004). The term open and distance learning represents approaches that focus on opening access to education and training provision, freeing learners from the constraints of the time and place, and offering flexible learning opportunities to individuals and groups of the learners.

The fourth article is titled as “Toward an Understanding of Andragogy’s Role in the Online Curriculum of the US Higher Education System” which is written by Gail D. CARUTH, Department of Educational Leadership Texas A&M University-Commerce and Donald L. CARUTH, Independent Management Consultant Texas USA. The purpose of this study was determine for adults constitute almost half of today’s collegiate student body in higher education. The question of whether pedagogy or andragogy is the more suitable learning theory for adult education must be resolved. Why must higher education resolve this question? Higher education must resolve this issue because it has an obligation to the society and the students that it serves. This can be achieved by additional research conducted in the following areas: studying online education to determine to what extent andragogical principles are being utilized, completing a comparison analysis on pedagogy and andragogy to determine the learning outcomes of the two different approaches, surveying adult learners to ascertain which learning style they prefer in the college classroom, and studying course content to determine what can or cannot be taught andragologically. As this is accomplished the curriculum as stated before is dynamic. It is a living, breathing organism. Changes made to the curriculum increase its viability and extend its life-span.

The fifth article is so exciting and maybe it is the first mentioned of application in distance world. It is from Turkey and previously published in TOJDE this year which is entitled “As Public Relationship Application Countinability of Participated Art Projects Via Distance Education Method: A Case of “Women’s Meet Literature Project”. It is conducted by Merih TASKAYA, from Akdeniz University, Faculty of Communication, Antalya. She serves her observations of artistic activities’ on transformative influence in social sphere by social scientists have played an essential role in the rise of “participative art” works worldwide. Within the scope of the public relations practices performed by municipal administrations particularly in order to promote the cultural development of society, noteworthy examples of works to enable citizen’s active participation in artistic activities occur in Turkey as well. Within these practices, the project carried out by Antalya Municipality in 2009, namely “Women Meet Literature” has been designed with a view to help women who are living in disadvantageous districts build solution-driven behavior patterns instead of perceiving the difficulties in their social life particularly in
their family life, as “irresolvable”. In the wake of the workshops carried out with the participation of Turkey’s famous authoresses and poetesses, it has been observed that the act of writing has a stimulating effect on women’s courage to diagnose problems.

The last article is about the Second Chance University opportunity for the women in Turkey. A research is conducted by Gülfem GÜRSES and Başak ADAR from Anadolu University, Open Education Faculty, Eskisehir, Turkey. They are mentioning in their research that in a sociological context, study aims to analyse the reasons for the adult women who are attending to the Second Chance University with open admission to choose distance education, Anadolu University in Turkey. Study is based on the context of "individual in society" for the women who are structured with distance education system and studying at the second university are thought to be the resources for the researches presenting the educational models necessary for designing a transformative educational field.

As a “Success Stories” section of intWOJDE, we receive a really successed story on that Ms Nazan how managed her life by making a career beside worker and housewife. We placed her story in this issue for engourge her in due course, her life. It is so intresting.

Dear intWOJDE readers to receive further information and to send your recommendations and remarks, or to submit articles for consideration, please contact int.WOJDE Secretariat at the below address or e-mail us at intwojde@gmail.com

Hope to stay in touch and wishing to meet in our next Issue, 1st of July 2013

Cordially,
Prof. Dr. Emine Demiray
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EDUCATIONAL PROCESS AND EDUCATIONAL TOOLS
FOR THE DISTANCE EDUCATION OR TRAINING
OF RURAL WOMEN POPULATION OF ASIA

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ABSTRACT

The aim of this work is to investigate the educational process and the educational tools
that are used for distance education and training of rural women population in Asia and to
detect the factors that must be taken into consideration for their choice. For the
achievement of this aim was held bibliographic research, so as to locate characteristic
cases of application of distance methodology in the education of the particular team of
population. This investigation showed that in order to achieve the aim of distance
programs of education or training of women of countryside, we will take account during
the planning and their application of the educational, social, technological and economic
conditions that prevail in the living region of these women, so as to select the suitable
educational tools and the suitable educational process. Moreover, from the retrospection
of bibliography it became obvious that the role of distance education is crucial for the
upgrade of the role of women of the Asiatic countryside, for their emancipation, the
access in the knowledge, the fighting of unemployment and finally for the improvement
of conditions of their life.

Keywords: Asiatic rural women population, distance education and training, educational
process and tools.

INTRODUCTION

In a lot of developed and developing countries the economic growth is influenced
considerably by the upgrade of rural economy. The education and training of population
of countryside is an important factor that contributes to the increase of productivity and
the improvement of quality of rural products and consequently to the increase of
competitiveness in the rural sector. The viability of rural growth depends by far on the
education of rural women population that participates at big percentage in the rural
production.

The reason therefore that this demographic team was selected is on the one hand
because it constitutes a big department of the total rural population and on the other
hand because in a lot of cases it constitutes a disadvantageous team for the access in the
knowledge and the employment, because of familial, social and religious restrictions.

The bibliographic review that was held therefore, had as a goal to investigate the process
and the educational tools that are used for distance education and training of rural
women population.
The main objective however of this research is not simply to record the techniques and the tools of education, but mainly to connect the choice of suitable educational process and educational tools with the social, economic and technological background of each region.

In order to investigate the cases that concerned the education of women of the Asiatic countryside, were used as sources scientific magazines of distance education, as “Distance Education” and search engines in the internet.

An important number of researches that were found, concerned mainly the developing countries as Bangladesh (Sultana and Kamal, 2002), Pakistan (Sheikh, 2005), Southern India (Balasubramanian, Thamizoli, Umar, Kanwar, 2010), where the social conditions and biases usually constitute barrier in the equivalent attendance of women and specifically the rural women in the education and their professional development.

Also, there were found interesting researches that concerned cases of education of women population in under populated regions where the education by distance constitutes ideal solution for the training of women of the countryside. Such regions are the islander rural regions, as the islands Fiji (Morrison, 2008), Jamaica, the Philippines (Lucas, 1999), the desert Kombi in Mongolia (Robinson, 1999) and regions of Australia (Warner, 1993).

In countries of European Union, where the equality between women and men constitutes fundamental right and value, there were found distance educational programs for lifelong training and education of the people that are generally occupied in the rural sector and not specifically for the rural women population.

This work will be focused in four indicative cases of application of distance methodology for the education and training of Asiatic rural women population, in order to connect the educational process and the educational tools that were selected with the social, educational, technological and economic background of educated women.

The reason that Asia was selected for this research, is the fact that on the one side in this continent the important rate of the population deals with the agriculture, the cattle-raising and the fishery, and on the other side that in enough Asiatic countries a big part of the female rural population does not have access in the knowledge because of social and religious restrictions.

THE CASE OF PAKISTAN

Pakistan is an Asiatic country where the 70% of the population lives in rural regions and the 27.5% of the population is illiterate and the most of them are women. The women of countryside of Pakistan are deprived of education and economic or professional occasions, because of the conservative and patriarchal mentality that prevails.

As Sheikh (2005) refers, the government of Pakistan in collaboration with the Open University Allama Iqbal (AIOU), which is the unique distance educational institution of the country, with the Ministry of Education, with institutions that deal with the rural growth and with not governmental organizations of Pakistan, they have tried to apply programs for the social and economic uplift of the female farmer, with the final objective to improve the quality of life of families and of the nation as total.

More specifically, the AIOU has undertaken the enormous work of education and training of rural population and particularly the women of countryside.
It offers from programs of literacy up to programs of postgraduate level for the cover of educational needs of the female rural population.

Indicatively, it will be reported the way of organization of the program that offers the basic education in the female rural population of Pakistan and which is prepared by the AIOU. The program is presented in teams of 20 approximately women farmers, in their villages, using simply and low cost tools, as the cassettes of sound. One of the members of team is appointed as a leader, who directs the meetings and presents the material. The leader of the team collaborates and is supported by an assistant of coordinator that supervises 6 teams of trainees. Finally, the general monitoring of the program belongs to the Coordinator that collaborates with 5 assistants of coordinator and in the substance watches 30 teams with 600 overall women farmers.

Accordingly function also the remainder programs adapted in the needs of the trainees and the particular targets of programs (Sheikh, 2005).

THE CASE OF BANGLADESH

Proportional is also the case of Bangladesh that is an over-populated developing country (875 individuals per square kilometre), with high rate of illiteracy (49% in men and 71% in women). More from the three fourth of the population (80% approximately) live in rural regions and the half of the rural population are women, that because of the dependence from the men and the social and religious restrictions do not have access in the education and in the aid of their economic situation. It is becoming therefore imperative need for the women of countryside to acquire the knowledge and the suitable dexterities in order to participate in the rural enterprises.

The government of the country has undertaken initiatives in order to enforce the feminine education, as the free allowance of education in women that study in the secondary and third degree education. A big part, though, of the female rural population cannot participate in programs that are offered by the conventional institutions, because of the big rate of illiteracy and familial and social-cultural restrictions. The methodology of distance education is applied for the aid of education of women of countryside, with the use of suitable educational tools (Sultana and Kamal, 2004).

The female rural population in Bangladesh has no access in the modern technologies because of the lack of knowledge and approach in them. However, rural women have access in radio emissions. For this reason, in the planning of distance educational programs is taken into consideration the educational objective of the programs, the educative and social background of women of countryside and the access in the various educational tools. For example, for the educational programs of literacy is becoming use of printed material, cassettes of sound and video and means of mass briefing (radio and television emissions), in combination with face to face meetings. For the programs of training that aim in the growth of enterprising dexterities of the female rural population is becoming use of radio and television emissions, as printed material is not suitable because of the important rate of illiteracy.

Indicative example is the program for the aid of enterprising activity of women of countryside, which was organized with the collaboration of the state, non governmental organizations and Open University of Bangladesh. The work that began in September 1997 and was completed in September 2000 became in three phases.

In the program participated 5 instructors and 100 women trainees, separated in 5 teams. For each team was set a centre of reception, where the responsible instructor was informed with two-day seminar and received the educational material, that included the...
educational handbook, tables of statements, posters, maps and suitable radio-television material. Afterwards the instructor organised the first meeting with the women farmers of his team, delivered the material, attended for their briefing and was the person in charge for the resolution of their wonders and for the control of their progress. The evaluation of particular program showed that the attitudes, the dexterities and the level of knowledge of the women farmers were strengthened (Sultana and Kamal, 2004).

**THE CASE OF THE MUNICIPALITY OF INFANTA IN THE PHILIPPINES**

Interesting is also the case of application of a model of distance education of women of countryside in the Philippines, with the support of the Constitution of Foods and Agriculture of United Nations. In this country a big part of rural women population faces the problem of poverty, illiteracy and time restrictions and is deprived of the general education and the access in knowledge. Since the Asiatic populations use the means of mass briefing in much bigger extent than other populations it is legitimate that they can use them also for the cover of their educational needs.

With the above model it is given the possibility to use the means of mass briefing, in order to support the access of rural women population in the educational occasions and sustain the rural growth and the improvement of living conditions. Specifically, the radio was used in order to accomplish the official education and achieve the training of a bigger number of women farmers with the lower possible cost. In order to promote therefore the sustainable growth in the agriculture it was applied in the municipality of Infanta in the Philippines an educational process for the rural women population, based in the model of radio emissions of BBC (Lucas, 1999).

The agriculture and the fishery constitute the main employment in the municipality of Infanta, where an important percentage of the rural population is under the limit of poverty. The program of distance education that functioned for the first time in the Infanta in 1996, aimed at the sensitization of rural population in issues relevant with the biological agriculture. Combining the municipal radio program with the education in the schools, it had the possibility of educating a big number of women farmers. More specifically, this program needed two years instead of seven that would be necessary for the conventional education of the same number of women farmers, with the same number of instructors. The objectives of this particular program were to facilitate the education of farmers in the practices of sustainable agriculture, to strengthen their attendance in the management of natural resources and finally to prepare instructors for the training and in other rural regions.

The planning of program was based on the transmission of knowledge via the radio emissions. These emissions included news, information on running subjects, discussions and exchange of ideas between the persons that were in the studio, while the listeners of the team could participate with calls or letters. After the end of the emission the listeners of the team continued discussing, placing reflections, trying to find solutions and program the subject of the next week. The chairman of the team submitted the proposals to the persons in charge of the radio program for treatment.

The distance educational program of the municipality of Infanta included apart from the radio program and the publication of a magazine, with news and relevant information (Lucas, 1999).

The educational program of the municipality of Infanta contributed in the aid of attendance of women farmers in the configuration of rural policy. Last, but not least, it contributed in the improvement of yield of agricultural products.
This example showed that the radio except for recreational and informative means can also be used as means of education and training for the achievement of concrete pedagogic objectives and for the improvement of knowledge and dexterities of rural women population.

The three previous cases that were reported and concern the distance education or training of Asiatic women farmers, present important resemblances mainly in the educational means and tools, which are simple and low cost. The next case that will be developed differs in the choice of educational means and is the case of distance training of women farmers of southern India.

**THE CASE OF SOUTHERN INDIA**

The particular interest of this case is found in the use of mobile telephones as a tool of learning, so as to train the women of countryside in order to found small enterprises of stock-farming of sheep and goats. This training will allow them to found viable rural enterprises and moreover to pay off the credits that have been granted to them.

It is useful to be pointed out that India is considered today a state with important and rapid economic and technological growth. With population above one billion, overwhelms continuously efforts for growth and the education is considered as an important means for the achievement of this objective. Characteristic sample of this effort is the impressive increase of the rate of literacy from the 16.5% in 1948 to the 64.84% in 2001. In the total however percentage of literate citizens, the percentage of literate women is the half from that of men. This is due to the weakness of access of rural women in the school, the existence of many languages and dialects, the high rate of births and the religious perceptions, that in many cases do not allow the education of women (Mukerji and Tripathi, 2005). The state of India appears to overwhelm appreciable efforts so as to increase the percentage of literate women.

In this particular educational effort of training of women farmers in Southern India, take part the non governmental organization *Vidiyal*, the company *VIDIVELLI* and an organization that has developed the frame for the lifelong education of farmers with the methodology of distance education and the use of new technologies. More specifically, this organization considers that if the education of farmers of a particular region is going to be facilitated with the use of new technologies, afterwards the effort will be strengthened also in other regions from new instructors that will result from the initial distance education.

Moreover, it considers that with this way is achieved the education not only by the instructor to the trainees, but also the transport of knowledge between the women farmers of the community.

It deserves to develop in detail the educational program that was applied in the case of women farmers in Southern India. The intention of the program was on the one hand the training of women in the sector of stock-farming of sheep and goats and on the other hand their training in the enterprising activity and in the process of “little lending” that was needed for the growth of their small rural enterprises.

The “little lending” system was first established for the confrontation of poverty, with accent in the lending of women, from Muhammad Yunus (Norris, 2011), professor of Finances in the University of Bangladesh, with studies in the USA. The successful economic experiment of Yunus was expanded in more of 50 countries and gave him the
Nobel of Peace in 2006. According to Yunus, the improvement of living conditions of the family is more an affair of women and for this constituted priority in his undertaking.

In the particular case of Southern India, the organizers of the program considered that the education of women in the process of proposals for lending and in the further handling and settlement of loans would encourage the banking system to grant them the essential “little lending”. The 300 women that were selected in order to participate in the program were educated initially in order to develop the operational proposal, to learn the process of credit and to get in contact with the bank. Each one of the women farmers asked to receive credit in order to buy nine goats, a male animal and a mobile telephone. The aim of the mobile telephone was to strengthen the chances of lifelong education also for the women that were illiterate or half-illiterate. The bank agreed with their proposal and approved the credits that were granted in the names of the participating women. Afterwards the non governmental organization Vidiyal came in agreement with one of the bigger suppliers of mobile telephony in southern India, the company IKSL-Airtel Group, in order to sent sound messages in these 300 women via their mobile telephones. Specifically, there were created 500 approximately sound messages, of 60 seconds each one, relevant with issues as the management of credits, information on the stock-farming of goats, the management of their health etc and were sent via the mobile telephones in the women of the program with the frequency of 3 until 5 messages per day. The content of the messages was shaped by the University of Veterinary and Animal Sciences TANUVAS, taking into account the local culture and the local dialects. Moreover, the members were educated in the use of digital photograph, so as to create useful material that after evaluation would be channelled via the mobile telephones in all women (Sheikh, 2005).

The women of the program accomplished meetings once a week and shared their experiences. In this way it has been achieved encouragement, interaction between the members and participative learning through collective experience. During the meetings there have been organized also projections of videos with relative subjects and moreover the trainee women had the possibility to watch via the local satellite channels relative television emissions that were set up by the responsible persons of the program.

Particularly important is the pointing out that most women farmers were also supported by their families so as to achieve the objectives of learning. The members of the family by hearing the content of messages with the woman farmer shared the information and sometimes helped her in the comprehension. This process profited also the family to learn new things and extend knowledge in the stock-farming of goats.

The women farmers had with them their mobile telephones at the time of their work in the house or in the spaces of stock-farming of animals and this accommodated their territorial independence. Moreover, for the women that did not watch the school class and had the fear of teaching or of the schoolteacher, the training via the mobile telephones or via the meetings and lectures was more accessible. The literate women, but also the half-literate, with the help of their husband and their children marked the more important information and made discussions afterwards during their meetings. In this way it was strengthened the process of learning through the exchange of opinions and information and became action the transport of knowledge between the women of the team.

This case of training of rural women population in Southern India shows that in the cases where the technological level of country allows it, it is possible to select for the distance education more modern educational tools. Moreover, it shows that with the use of new technologies the interaction between the participants was strengthened and the feedback and the collective effort were achieved.
CONCLUSION

From the indicative cases of education and training of rural women population of Asia that were reported, the effort of states to strengthen the education of this team of their population becomes obvious. The distance methodology is an important tool for the achievement of this goal. With this methodology is achieved the reduction of illiteracy, the training on issues of rural growth and business dexterity, the access in knowledge, the reduction of unemployment and the upgrade of role of women. With the disposal of resources for the education of women of countryside the states achieve the vivification of rural regions, the aid of rural economy, the increase of business dexterity and the growth of country and the rise of their biotic and economic level.

In the planning of distance programs that are addressed to the women of countryside, it is essential to determine precise and feasible objectives, to take into consideration the proper educational needs and based on these needs to select the educational process and the educational tools.

In countries of Asia where the access of women in the technology is difficult and the economic conditions are limited, the educational process and the tools that are selected are simple and low cost, as radio emissions, printed material, cassettes, video etc. In the example of Pakistan dominate the cassettes of sound and the meetings of women farmers, while in the cases of programs of Bangladesh and Municipality of Infanta dominate the means of mass briefing and particularly the radio emissions in combination with cassettes of sound, the use of printed material and parallel support from face to face meetings.

When the technological growth of an Asiatic country allows the use of new technologies in the education and mainly when an important percentage of women of countryside have easy access in the technology, it is possible to select more modern educational tools, as the use of computers, the internet and the mobile telephones. Indicative is the example of Southern India where the educational programs of training of women farmers were supported by the growth of telecommunications and technologies and the mobile telephones were used as educational tools.

In the cases that were developed, the effort of women of rural population was supported on the one hand by the instructor and on the other hand by the remainder members of the team. Characteristic is also the example of support of women farmers of Southern India from the remainder members of the family and the community.

The designers of distance programs that were presented in this work, so as to encourage the teams and deter the women farmers to abandon their effort of education, they include in the planning face to face meetings of members of the team. In these meetings become discussions, resolution of queries and exchange of opinions. Remarkable finally, is the fact that in the four indicative cases the learning of women farmers was also strengthened through the interaction, the common effort and the collective experience.

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THE EVALUATION OF THE HOME MANAGEMENT PROGRAM FOR WOMEN BENEFITS FROM THE ESKISEHIR CITY HOUSES

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ABSTRACT

The city houses established and have been operating under the coordination of Eskisehir Tepebasi Municipality has adopted the aims of causing child, youth, and adults earn an occupation, of meeting the basic needs, of realizing the support for social, cultural, sport, and educational activities. However, due to the majority benefiting from the city house constituted by women, it has been restricted just with women attending there. Besides the need of acquiring an occupation, the women attending to city house are also in need of being informed about other subjects. Anadolu University The Open Education Faculty The Home Management Program with the associate degree aiming to bring in the information and the skill to be able to use the sources possessed by house, family, and the individual in a most goal directed way is generally a program directed to women education in terms of both its printed material and contents of the televised programs besides being a program on a higher education level.

The aim of this study with women attending to the city houses which are also conveying non-formal education besides their other functions is to determine how to benefit from the Home Management Program which is providing distance education by cooperating with the municipality and the city houses and to contribute to the women education.

In accordance with this target, priorily the conditions to benefit from the city houses and from this program have been determined through the query way carried out with the women attending to city houses, and their expectations from the Home Management Program towards women education and information have been examined.

Keywords: City houses, non-formal education, distance education, open learning, Home Management Program, Anadolu University, The Open Education Faculty, Turkey.

INTRODUCTION

Distance education, “is the teaching activities conducted with specifically designed printed materials, audiovisual materials and with the usage of face to face teaching in a wholeness system for a short period of time without depending on the restrictions of the traditional education practices as the age of education, time, place, methods, etc.” is defined in this way. (Hızal, 1983) There are some kinds of conceptual bases of the distance education practices. These are creating new opportunities for education and training, providing a wholeness in profession-education, democratization in education and training, life long education, being receptive to individual facts, benefiting from the institutions in an effective way, integration of technology and education, orientation to individual and society needs, basing on three dimensional integration, (printed material, edition, face to face instruction), accessing to great numbers, integrity of individual and community training, eagerness for education, and the balance in financial means. (Alkan, 1998)

According to the last statistical data of our country, 19.4 % of the women and 6.1% of the men are still illiterate. (DIE-Turkish Statistical Institute 2006)
The importance of non-formal training is increasing more and more due to the lower rate especially of the girls attending to formal training institutions after primary education. Non-formal training is mainly has the attribute to teach literacy to the adults and to conduce the youths have an occupation.

Nation schools founded in 1928 are one of the first practices of non-formal training. Non-formal training services under the constitution of Girls Technical Training have also been in practice since 1928. This service starting from the biggest settlement areas has been taken in a certain discipline to the villages where the enrollment is impossible by Applied Girls Art School, Mobile Courses to the Women in Villages, Girls Technical Training Continuation Institutes, and Community Training Centers. The projects of Girls Education, The Literacy of Adults, and The Raising of the Skills and the Income levels of Women have been launched concerning the education of women within the framework of “Collaboration Programs” projects between the Turkish Republic and UNICEF (Demiray and Curabay, 2004).

At the present, besides these projects in our country, enhancing especially the statue of woman in family and in society by increasing the knowledge and the consciousness level of people in the area, bringing in as productive ones, informing on the matters as health, nutrition, child development and education, planned parenthood, and home economics, teaching women-children- adults how to use the human rights previously the civil rights, guiding them in several issues, realizing the attendance of the public by developing several interest areas from socio-cultural point of view to different aspects have been performed within the framework of education programs prepared to raise the information, consciousness and the ability levels of individuals in “the Community Centers” operating under the Turkish Republic Prime Ministry Social Services and Society for the Protection of Children. (SHCEK, 2006) In addition, the studies on the education of women and on their having an occupation have been carried out by the municipalities. As a result of two year study of the Solution to Turkey’s Problems Conference, City houses founded under the coordination of Tepebasi Municipality in Eskisehir that has the third place of the most developed among 81 cities have undertaken this mission as well.

In 2001, city house term was first used within the scope of “Child, Youth, and Adult Education Support Project” evaluated within the World Health Organization and realized with the cooperation of Tepebasi Municipality of Eskisehir, Anadolu University, Osmangazi University, Community Training Center and Ataturk Education Park. The aim of the “Child, Youth, and Adult Education Support Project” is to lead child, youth, and adults to a profession, to meet their basic needs, and to realize the activities in social, cultural, sports and educational support terms. In accordance with this aim, Fevzi Cakmak City House under the coordination of Eskisehir Tepebasi Municipality initially became operational in 2001. In Eskisehir divided into three municipalities as Metropolitan, Odunpazarı, and Tepebasi, there are six city houses founded and operating under Tepebasi Municipality concerning 2006. These are respectively Fevzi Cakmak City House first founded one in 2001, Batıkent, Çamlıca, Avlulu area City Houses founded in 2003, Cahide Aydınturk, Fevziye Demiray City House opened in 2005, and Zincirlikuyu City House whose construction has been completed in 2006.

The activities of these six City Houses can be classified as food and hot plate aid, clothes and goods aid, clean-up aid (school, place of worship, house, etc), course activities (leading to a profession and hobby courses) cultural and sports organizations. Educational practices in city houses are being perpetuated as summer term and winter term. Winter term includes courses in skill adaptation especially of women- acquiring an occupation, and hobby goaled ones; however, summer term covers courses in sports and education for children and young people. 5000 people have participated in several courses offered in 23 branches like the ones to acquire an occupation-hobby (ceramic,
candle, jewellery designing, wood painting, needlework, machine embroidery, furnishing, meerschaum, ribbon embroidery, wire breaking, glass handling, Turkish Folk Music, playing string, etc) and to support education (literacy, preparation for university, English, Turkish, Math, chess, computer education, etc.) from 2001 when the City Houses first became operational to May 2006.

In addition, information directed seminars and conferences have been organized in city houses. Some of them (from these seminars and conferences) are the ones covered different issues as civil code, first aid, safekeeping of earthquakes, sexual health education, environmental education, parenthood planning, stove poisoning, child development and patient rights. Besides them, city houses arrange sports organizations as well.

Due to eight year compulsory primary school education in our country, formal training is given to all individuals without discriminating girls and boys; however, Girls Vocational Schools, Girls Technical Schools, Anadolu Girls Vocational Schools and Anadolu Girls Technical Schools have also been in progress under the Girls Technical Education Board in secondary education besides other education units. These schools, in accordance with the general purpose and the first principles of the Turkish National Education and with the economic, social and technological improvements of the age; by contributing to the national industry and the family economy and also by considering the needs of the various regions, aim to educate girls as moderate staff members who know how to interpret, to use and to develop the methods used in the new learning and technology.(KTOGM MEB, 2006) In addition to the departments as Child Development and Education, Home Economics, Family Economics and Nutrition, Child Development and Preschool Education, Decorative Products, Clothing, Ready Wear, Hairdressing and Beauty Knowledge, Embroidery, Knitwear Teaching offering formal education to women on higher education level in our country, there is also Home Management Program of Open Education Faculty under the coordination of Eskisehir Anadolu University providing service through distance education.

Anadolu University in Eskisehir has been training through the Open Education Faculty giving education via distance learning with its undergraduate, two-year degree, and certificate programs since the academic year of 1982-1983. However, the Home Management Program of the undergraduate programs aiming to bring in the knowledge and the skill to be able to use the sources possessed by house, family, and individual in a most effective way started its academic year in 1992-1993. In the first year when started to education Customer Behavior and Customer Awareness, Hygiene and First Aid, Nutritive Principles, Home Tools, Good Forms and Table Arrangement, Psychology, Citizenship and Environmental Knowledge, Foreign Language, (English, German, French) courses; in the second year Family Economics, Child Caring and Health, History of Civilization, Family Structure, Varying Technology and Its Effect on Family, Home Management Principles, Turkish, Atatürk Principles and History of Revolution courses took place. As a result of the restructuring of the Open Education Faculty in the 2002-2003 academic year, the courses and the contents of the Home Management Program were changed, and with this change, the courses have turned out to be as General Management, Organic Law, Introduction to Behavioral Sciences, Introduction to Economics, History of Civilization, Communication Knowledge, Basics Technologies, Foreign Language (English, German, French) in the first year; as Family Health, Family Economics, Family Structure and Relations, Home Management Principles, Family Psychology and Education, Women in Social Life, Turkish Language, Atatürk Principles and History of Revolution in the second year. The basic learning material of the students studying in the Home Management Program is the course books. Besides the course books and the television programs prepared with the supporting purpose, students can
make use of the academic consultancy for the basic courses in the first class and of e-learning challenges as well.

**PURPOSE AND METHOD**

As mentioned above, the aim of this study with women attending to the city houses which are also conveying non-formal education besides their other functions is to determine how to benefit from the Home Management Program which is providing distance education by cooperating with the municipality and the city houses and to contribute to the women education. In the study, in accordance with this aim, to 200 women benefited from the profession led courses opened in 2005-2006 academic year by six city houses under the coordination of Tepebasi Municipality of Eskisehir; the previously prepared inquiry consisting of 27 questions has been applied through face to face interview, the conditions to benefit priorily from the city houses and from this program have been determined, and the expectations from the Home Management Program towards women education and information have been examined.

**FINDINGS AND IMPLICATIONS**

In the first part of the inquiry, the profiles of the women participated in the inquiry and the conditions of their taking advantage of the city houses have been determined. According to this data, the ages of the 200 women taken part in the inquiry are respectively around twenty with 15 %, around thirty with 35 %, around forty with 45 % and around fifty with 5%. 40% of them are primary school, 20% are secondary school, 30% are high school, and 10% are university graduates. While 70% of 200 women have indicated that they haven’t ever worked and so are housewives, the rest of them with 30% have stated that they are retired. 70% are married; the other 30% are single ones. 15% of the single ones have never got married; the other 15% have lost their husbands. 15% of them have answered as 2, 20% as 3, 40% as 4, and 25% as 5 people to the question asking about the number of their family members in the inquiry. The women participated in the inquiry except the ones who have never married have stated that 35% of them have 1, 47% have two, 18% have three children. The 80% of the women benefiting from the city houses being at their 30s and 40s, 60% of them being primary school graduates, 70% of them being married and housewives, not having more than three children, owing nuclear families consisting of mother, father and children, all have revealed the profile of the women constituting the target group of the study and attending to the city houses as being middle aged, primary school graduates, married, have one or two children, and housewives.

The marrying age of the women in our country is around 18-20. The women who don’t receive training after primary school and don’t have the opportunity to work get married and have children upon their own choices or their families’ requests. Therefore, women can only have the opportunity to spare the time for them and do something both for themselves and for their families after their thirties when the children have grown up. Among the family income rates of the women took part in the inquiry, 20% of them earn a bare subsistence, 70% earn around 600-800 YTL (New Turkish Liras), and 10% earn more than the others. Women have stated that 35% of them live in rent, 65% of them live either in their own houses or in the houses of their families. This result is in direct proportion to not having an income of their own, when we have considered these conditions of the women most of whom are primary school graduates and housewives due to not having a job.

It has been determined that all of the women taken place in the inquiry have known the city houses of Eskisehir Tepebasi Municipality since the first day of their openings. In addition, women have stated that they are on notice of the activities being realized in the city houses through the announcements of the city houses, the posters and the leaflets,
their neighbors’, or by informing each other via the phone bridge they have developed among themselves. This case is a positive indicator both for the communication between the city house and the women and for the communication women have developed among themselves. At a satisfactory level, the city house announces its activities, and the women support and approve them as well. Literacy, Furnishings, Cutting out-Sewing and Embroidery, Machine Embroidery, Ribbon Embroidery, and Meerschaum are the courses opened by the city houses with the purposes of leading women to a profession, and supporting their education. The reason why they prefer these courses is that firstly the courses are given in the city house which is just beside of their houses and it is the most appropriate field to deal with to be able to have an occupation and earn money. However the women participated in the hobby goal courses have stated their aims in joining to these courses as to value their spare times, to learn something new, to acquire manual skill, to prepare the dowry of their girls, to be with their neighbors, and just to address to their pleasures. All of the women attended to the courses have added that participating in these courses has been very useful for them, they have reached their targets, and again all of them have stated that the reaction of their family members are very positive and supportive in case of their participations’ in these courses. While 65% of the women attended to the courses in city houses stating that they haven’t ever enrolled in such kind of programs before, 35% of them have said that they have participated in the ones given by community training centers. The women attending to the city house while considering to be informed about other issues other than the profession led ones prioritize the profession led ones and want to be informed on specific subjects as well. The continuation to the courses aimed to their earning money by acquiring a job provides most of the women took part in the courses with positive and supportive approach of their families and especially of their husbands. The reason of their preferring profession leading courses instead of informing ones is that most of the women continuing to these courses are over their thirties, have grown up children and have the families in need of extra income because of increased needs stemming from the having grown up children. The answers of the women for the question asking about which subjects aimed to informing are arousing their interests are mainly listed as Child Development and Psychology, General Health, Mother-Child Health, Awareness Raising about Consuming, Good Forms and Women Rights. No matter how much women want to receive information about the women rights, the questions demanding information in the programs of seminars are the subjects related about family and the children generally connected with their way of living. This is also in direct proportion to the profile of women attending to the city house. Most of their lives are restricted just with family and neighbours.

The questions about the “Evaluation of the Home Management Program by The Women Benefiting from the Eskisehir City Houses” which is the subject of the study form the second part of the inquiry. In this part, while the women with 75 % have answered as they aren’t to the question which is asking their awareness of the Home Management Program, 25% of them have answered that they are aware of it. On the other hand, to the question asking whether they have watched television programs broadcast on TRT 4, whereas 25% them have known about it, 90% of them have stated that they have never watched it. To the question asking about whether they will watch the television programs of the Home Management Program if the broadcasting schedule is conveyed to them, they have answered as they want to watch but due to having just one television, generally daily works and child care and their husbands at night have been preventing them doing so in this limited time. However, all of them have answered eagerly by saying “Yes, we will watch it willingly” to the question asking whether they are going to watch these programs videotaped and given to them. Men in our country are the sovereigns while keeping television hardware including the remote control under their control. Also during the gathering of the family members to watch television, the use of the remote control, channel and program choice, all belong to the men seemed as the chief of the family.
While the television watching process of the women has frequently been interrupted by chores and child care, it is quite natural that women almost never have the channel choice. (Timisi, 1996) Nevertheless, their preferring to watch the television programs of the Home Management Program presented as cassette in the city houses is in direct proportion to the existing women profile due to having a time to use on their will while attending to job acquisition courses in the city houses.

Furthermore, all of the women participated in the inquiry answered as “yes” to the question asking whether they will watch the programs if they are broadcasted on TVA channel which is local broadcasting in Eskisehir of Anadolu University, as a reason to this, they have stated that the Home Management Programs broadcasted on TRT 4 are limited, but in the case of programs’ broadcast on TVA belonging to the University, their chance of watching will be more due to the possibility of widening the screening on a more expanded time and of repeating.

Also to the question asking if they want to read the course books that are the basic instruction items of the Home Management Program, 85% of the women while stating that due to not having a reading habit, they will prefer watching television programs instead of reading course books, 15% of them have answered as “yes”. When the names of the courses given from 1992-1993 academic year when the Home Management Program has begun training to 2002-2003 academic year when the restructuring has been realized and all of the courses’ names changed after the restructuring have been presented to the women, it has been notified that they have showed most of their interest to the lessons named as Family Psychology and Education, Family Health, Home Management Instructions, Nutritive Principles, Good Forms and Table Arrangement, Child Caring and Health.

Except the reinforcement of the traditional roles of the women, the courses of general knowledge by means of which women can develop themselves as an actual being also have taken place in the Home Management Program of Open Education Faculty of Anadolu University. These lessons are Turkish Language, Ataturk Principles and History of Revolution, Foreign Language, Basic Law, the History of Civilization, Introduction to Behavioral Sciences, and Communication Knowledge. While these lessons in terms of their contents are contributing to the development of women, to the improvement of their general knowledge level, and to taking them out of their houses, the lessons like Family Psychology and Education, Family Health, Home Management Instructions, Nutritive Principles, Good Forms and Table Arrangement, Child Caring and Health which are emphasizing their traditional roles contrary to the other ones have been chosen by them. This picture is in direct proportion to the profile of women attending to the city houses.

In the application led part including the last question of the inquiry, they were asked to examine the delivered course books of the Home Management Program then by making them watch each of the television programs of three courses which aroused their interest most, their comments were received. On the contrary to the previous statement given by 85% of women about their not having a reading habit and therefore preferring watching television programs over books, the course books of the Home Management Program have aroused their interest, and the result that course books can also contribute to the women through the guiding of an authorized person in the city houses has appeared. Also the watched television lesson programs of the Home Management Program were attentionally watched by women, however, the result that women can more benefit from this program if up-to-date events and samples are placed in the contents of the books and of the television programs has appeared.
Due to place and time limits of women, the insufficiency of the sources, having more responsibilities in house comparing to men, there is a significant place of city houses in the women education in terms of their effective access both to make them earn an occupation and have a more conscious mind kept instructed. In spite of the fact that the Home Management Program conveying education through distance teaching is a higher education program on university level, it also has non-formal training function over women education in terms of its lessons’ contents. Also as in the consequents of the face–to–face interviews with women in the city houses, it has been determined that this program has been approved by women as well. There is also a need for such kind of a program besides the career acquisition courses, and this program will have a significant place in women education after future cooperation of Anadolu University Open Education Faculty, municipality, and city houses. In addition to its being a two year degree program on university level and informing women of all education levels, this program not being just for the women attending to the city houses in Eskisehir also has a great significance in terms of its communicating to other women through cooperating with municipalities and other institutions in our country and providing them benefit from it.

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EMPOWERMENT OF WOMEN THROUGH DISTANCE EDUCATION IN PAKISTAN

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ABSTRACT

Distance learning is any type of education that occurs while location, time, or both separate the participants. In distance learning, the teacher, through the use of technology, delivers instructions to a student at a separate location (Siddiqui, H. M, 2004). The term open and distance learning represents approaches that focus on opening access to education and training provision, freeing learners from the constraints of the time and place, and offering flexible learning opportunities to individuals and groups of the learners (Talesra, 2004). Distance education, structure learning in which the student and instructor are separated by time and space, is currently the fastest growing form of domestic and international education (McIsaac, M. S & Gunawardena, C. N, 1996). Above definitions of educationists refers to the following conclusions about the distance education as:

- Separation between teacher and student
- Free of time and space
- Use of technology
- Flexible learning opportunities to the learners
- Open access to education to every one
- Fastest growing type of education

Keywords: Distance learning, women, Pakistan.

SCOPE OF DISTANCE EDUCATION

Distance Education serves the persons living in the isolated areas with inadequate facilities of formal education system as presented by Rai, N.A (2000) "Distance education has taken systematic teaching -learning process to persons living in isolated areas where facilities for the traditional form of class room teaching can not be developed. Further, as distance learning addresses the needs of specific target groups, there is a great variation in the range of programmes offered."

Distance education also serves the dropouts, older students and disadvantaged groups. Distance system also serves the persons involve in the community commitments as indicated by S.Manjulika and Reddy V. V (2000) “The open Universities have also increased access for other disadvantaged groups including older students, who may be geographically isolated or excluded from regular classes because of shift patterns, seasonal or other kind of work and family and community commitments.”

Distance system of education utilizes printed material and non-print media support as reflected by Rao,K.V ( 2003) “Distance education is the form of indirect instruction.

It is imparted by technical media such as correspondence, printed material, teaching and learning aids, audiovisual aids, radio, television and computers.” Distance education provides the desired education as highlighted by Ramaiah.R.Y (2001) as: Distance education provides at least necessary technical and organizational preconditions for a universal admission to continued higher education. An analysis of statistics about
distance education reveals that millions of distant students indeed profit from this industrialized way of education. Often enough it offers them the only way towards the desired education as all other ways are barred by lack of funds or by other circumstances. By the economic pressure governments are looking for an alternative to provide basic education and training to the illiterate masses, resented by S.Manjulika and Reddy V.V (1999) as: Foremost among the trends noticeable at the end of the twentieth century the rapid increase of multi-mode and open learning educational institutions. Driven by problems of access and economic, governments are seeking alternatives forms of delivery to fulfill the demand for basic education, continuing education and training.

Almost all types of the education are projected through distance education and distance education has become the host of education and training viewed by Panda, S (2005) “Today, a host of educational and training forms and processes are presented under the banner term ‘distance education’. It is practiced through single-mode distance teaching institutions, distance learning/educational development/flexible learning”. Hence the distance education serves as:

- More cost effective mode of education
- Compensate the deficiency in the number of qualified teachers
- Provide flexible programmes
- Serves the remote areas
- Educated the large masses
- Provide alternative system of education
- Provide high quality educational services on an up to date basis
- Provide educational facilities on equal basis
- Provide educational facilities to the students who can not take advantage of conventional system of education
- Up dation and up gradation of employed persons
- Educational facilities to the people who can not leave their homes
- Further training for teachers
- Use of modern technology

DISTANCE EDUCATION SYSTEM IN PAKISTAN

Establishment of Allama Iqbal Open University
Distance system of education in Pakistan was started with the establishment of Allama Iqbal Open University. The Allama Iqbal Open University was established in 1974 under the name, people’s Open University. It was renamed as Allama Iqbal Open University in 1977 at eve of national poet and philosopher, Allama Muhammad Iqbal. Allama Iqbal Open University was established under an act of parliament. It was the second Open University in the world, the first such university was established in UK in 1969.In many ways it is a unique institution, particularly in terms of employing Distance Education as its basic teaching methodology.

Specialized Textbooks and Reading Material
The University develops specialized textbooks and reading material to enable the students to study on the basis of self learning. To help them study at home, however, university provides support of radio and television programmes. The institution of education and technology (IET) produces high quality educational audio and video-cassettes, which enable the students to study at home more effectively.
Use of Information Technology and Distance Education
Recent innovations in the field of information and technology are making the system of
Distance education more effective. As more and more students get access to personal
computers and learn to use internet, teaching through distance education is becoming
more effective.

Qualified Teachers and their expertise for workshop and evaluation of assignments
Qualified teachers from all over the country are mobilized as a part time tutors for
students. The students study their material under the tutor’s guidance and submit their
assignments for the periodic evolution. Workshops at the end of the each semester
further strengthen the process of learning.

Regional Network of Allama Iqbal Open University
The outreach system of the University in the form of its Regional Campuses/Centers is the
back boon of the methodology. The University presently has 36 regional Campuses and
centers in the country as shown in the map.

AIOU-2007 in Brief
AIOU -2007 in brief presents the main components of multi media package as:

- Correspondence Material
- Television and Radio
- Satellite Transmission
- Online Teaching
- Video Conferencing
- Non-Broadcast Media
- Tutorial Instruction
- Face- to- Face Teaching
- Group Training Workshop
- Internship
- Course Assignments
- Final Examination
WOMEN EDUCATION

Education is regarded as the key factor in overcoming the barriers that women face and the basic tool for empowering women and bringing them into the main stream of development. Education not only provides knowledge and skills to improve health and livelihoods, but it empowers women to take their right place in the society and development process. Education gives status and confidence in decision making. Educating women is the key to reducing poverty. The need of women education is emphasized all over the world this fact is presented by Sharma, U and Sharma, M.B (2004) as:

One of our greatest needs is to spread of education among our women. As a matter of fact there is room for the extension of education even among men. The condition of women’s education is, however, such that any attempt as its spread deserves help and encouragement from all quarters.

Women status in the society and education are interrelated. All over the world movements have been carried on to change the situation of illiteracy as stated by Bhatt, D.B and Sharma, R.S (1992) “The movement for improving women’s status all over the world has always emphasized education as the most significant instrument for changing women’s subjugated position in society.” Women education has an important role in the development of nations. The literacy rate of the women has also impact on the economical condition and reduction of the poverty of the country.

GENDER GAP AND WOMEN EDUCATION

World Bank (2000) presents horrible situation of the world as:

- 880 million or more illiterate adults and youth 60 percent of them women
- 130 million out-of-school children aged 6-11 about 60 percent of them girls
- Several million functional illiterates whose education is not sufficient to cope with social and economic transformation

This undeniable huge number of illiterates, large number of out of school children and disparity between male and female is advocated by UNESCO Institute of Statistics (2006) “According to the most recent UIS data, there are an estimated 781 million illiterate adults in the world, about 64% of who are women.”

UNESCO Institute for Statistics (2006) “The adult literacy rate for South Asia during the year 2002-04 was 58.7% for both sexes, for male 70.5% and for female 46.3%.” These illiterates are the hindrance in the development of the nations. The gender gap in the year 2002-04 is 24.2. This fact indicated the under privilege and unfavorable situation for females literacy in South Asia. Sri Lanka and Maldives are not gender biased as a result, in Sri Lanka female literacy rate is more than male. According to EFA global monitoring report 2005/06 Women’s literacy is the crucial importance in addressing wider issues of gender inequality. Yet, women still account for the majority of adults illiterates in most of the E-9 countries, with some of them are showing substantial gender disparities in literacy. In Bangladesh, Egypt, India and Pakistan- the E-9 countries with the lowest over all literacy rates-less than 70 women are literate for every 100 literate men.

In South Asia there exist huge gender gap with low literacy of female as indicated by Khan, R.S (1993) “South Asia is the region, along with sub-Saharan Africa, in which girl’s education lags behind boys education most dramatically. At secondary and tertiary levels South Asia has the largest gender gap of any developing region.” The present picture of gender gap in South Asia indicates the huge challenges in the female literacy. In
countries where overall literacy rates are comparatively low, male/female and urban/rural disparities are also large.

SITUATION ANALYSIS OF WOMEN EDUCATION AND GENDER GAP IN PAKISTAN

Female literacy rate was 36% while male literacy rate was 63% and female to male ratio was 0.57%. The enrollment in primary education for female was 56% while for male was 76% and enrollment ratio of female to male was 0.73%. Similarly enrollment ratio of female to male at secondary level was 0.73%. The enrollment in tertiary education for female was 3% while for male was 4% and enrollment ratio of female to male was 0.80% (Gender Gap Report 2006). The Report of the Government of Pakistan, 1998 reflects the huge gender gap in literacy rate Gender Gap Report 2006 as: the literacy rate for female was 52.2% and for male was 74.3% in urban areas while female literacy was 19.1% against literacy rate of male 48.6%. The gender disparities also presented with the number of institutions at primary, middle and high level. Table below shows the institutions by year and gender. It reflects that there exists a great difference in the number.

Azam, Z (1993) pointed out that exploitation of the women in different ways exists in both east and west and indicate an important point that country remains backward if the half of the population is not playing its role in the national development.

Women are about 50% of humanity. In Pakistan they are over 50% (52%) of the total population. It is but logical to state that no society can progress where half of its population is kept backward-prevented from playing its due role in social change, human development and social progress. Yet the reality remains that the women continues to be exploited in the different ways, both in the east and west. The situations and circumstances vary and the methods of exploitation are different.

This backwardness of the women is due to the non-equal chances to education n of the women. There may be equal chances to education for male- female the development of the country may be doubled. There may economic revolution in the country, if the gender disparities in the literacy rate minimized to zero as in Sri Lanka.

The above data presents the picture that he formal system of education is providing inadequate facilities to female education as the number of institutions are less than the boys. The enrollment of the girls is less than the boys at primary, middle and high level. This unequal situation in the country put the women backward and women are lagging behind of the men. There is need of another system of education with equal opportunities of education to male and female. We need a system to remove injustice in gender. Such system of education is 'Distance System of Education'.

OBJECTIVES OF THE STUDY

This study was based on following objectives:

- To analyze the situation of gender disparities in education at national and international level.
- To evaluate the outcome of formal and non-formal system of education in Pakistan
- To access the root causes of gender disparities in education in Pakistan
- To suggest the solution to minimize the gender disparities in education in Pakistan
RESEARCH METHODOLOGY

This study was documentary research in nature. The number schools and enrollment of the Formal System of Education during the year 2001 to 2004 in Pakistan was considered. The enrollment of Nom- Formal System of Education during the year 1998-99 and 2004 from secondary to Ph.D level was considered. The data was analyzed in term of percentage and average.

FINDINGS

Data was analyzed in term of percentage and average. The findings drawn out from the data analysis are given below.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>PRIMARY</th>
<th>MIDDLE</th>
<th>HIGH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Mixed</td>
</tr>
<tr>
<td>2000-01</td>
<td>73796</td>
<td>42870</td>
<td>31070</td>
</tr>
<tr>
<td>2001-02</td>
<td>73788</td>
<td>43525</td>
<td>31773</td>
</tr>
<tr>
<td>2002-03</td>
<td>75272</td>
<td>44411</td>
<td>32864</td>
</tr>
<tr>
<td>2003-04</td>
<td>76785</td>
<td>46315</td>
<td>3400</td>
</tr>
<tr>
<td>Total</td>
<td>299641</td>
<td>177121</td>
<td>99107</td>
</tr>
<tr>
<td>Percentage</td>
<td>52.0</td>
<td>30.7</td>
<td>17.20</td>
</tr>
</tbody>
</table>

It is evident form the table: 1 that during the years 2001-2004, the number of boys schools at primary level were 299641 with the average of 52% while the number of girls schools were 177121 with the average of 30.7%.
At middle level, the number of boys schools were 27488 with the average of 25.2% while the girls schools were 25033 with the average of 23.01%. At high school level, number of boy’s schools was with the average of 41.2% while number of girl’s schools was 11244 with the average of 40.61%.
It is evident from the table 2 that during the years 2001-2004, the enrollment of boys at primary level was 40216821 with the average of 59.01% while the enrollment of girls was 97933880 with the average of 40.98%.

At middle level, the enrollment of boys was 9168817 with the average of 59.10% while the enrollment of the was 6355122 with the average of 40.89%. At high school level, enrollment of the boys was 3751574 with the average of 58.49% while enrollment of the girls was 2661384 with the average of 41.6%.

**WOMEN EDUCATION THROUGH DISTANCE SYSTEM OF EDUCATION IN PAKISTAN**

In Pakistan, a distance education model has been successfully used by the Allama Iqbal Open University. It has established multi-media, multi-level and a multi-method teaching system. Within a modest period, the university has been able to offer courses from literacy to Ph.D. level. The university has system of reaching the students at their homes or work places and the concept of openness, implying lifelong education.

The Allama Iqbal Open University is filling the gender gap left by the conventional formal system of education. According to 25 years of AIOU (1999) “Distance Education in Pakistan is particularly suited to the female population as it offers them an opportunity to study at home .Similarly people living in the Tribal Areas and the far-flung areas where the formal system of education has not reached yet.”
Table: 3
Gender Wise, Level Wise Course
Enrollment of Secondary School Certificate (SSC) for the year 1998-99 of AIOU

<table>
<thead>
<tr>
<th>S. No</th>
<th>Courses</th>
<th>Course code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Food and Nutrition</td>
<td>217</td>
<td>08</td>
<td>0.65</td>
<td>1214</td>
<td>99.34</td>
<td>1222</td>
</tr>
<tr>
<td>2</td>
<td>Functional English II</td>
<td>221</td>
<td>342</td>
<td>9.69</td>
<td>3186</td>
<td>90.30</td>
<td>3528</td>
</tr>
<tr>
<td>3</td>
<td>General arithmetic</td>
<td>214</td>
<td>288</td>
<td>9.25</td>
<td>2824</td>
<td>90.7</td>
<td>3112</td>
</tr>
<tr>
<td>4</td>
<td>Functional English I</td>
<td>207</td>
<td>426</td>
<td>11.56</td>
<td>3259</td>
<td>88.43</td>
<td>3685</td>
</tr>
<tr>
<td>5</td>
<td>Family Health Care</td>
<td>206</td>
<td>13</td>
<td>0.76</td>
<td>1695</td>
<td>99.32</td>
<td>1708</td>
</tr>
<tr>
<td>6</td>
<td>Arabic</td>
<td>205</td>
<td>04</td>
<td>2.0</td>
<td>195</td>
<td>97.98</td>
<td>199</td>
</tr>
<tr>
<td>7</td>
<td>Urdu for daily use</td>
<td>204</td>
<td>4019</td>
<td>49.47</td>
<td>4104</td>
<td>50.52</td>
<td>8123</td>
</tr>
<tr>
<td>8</td>
<td>General Science</td>
<td>203</td>
<td>289</td>
<td>9.87</td>
<td>2638</td>
<td>90.12</td>
<td>2927</td>
</tr>
<tr>
<td>9</td>
<td>Pakistan Studies</td>
<td>202</td>
<td>3897</td>
<td>48.65</td>
<td>4112</td>
<td>51.34</td>
<td>8009</td>
</tr>
<tr>
<td>10</td>
<td>Islamiat</td>
<td>201</td>
<td>82</td>
<td>2.75</td>
<td>2896</td>
<td>97.24</td>
<td>2978</td>
</tr>
</tbody>
</table>

Average: 14.46% Male, 85.52% Female

It is evident from the table: 3 that at SSE level in the selected course codes of during the year 1998-99, the average male enrollment was 14.46% and the average of female enrollment was 85.52%.

Table: 4
Gender Wise, Level Wise Course Enrollment of Higher Secondary Certificate (HSSC) for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S. No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Plant protection</td>
<td>1249</td>
<td>1258</td>
<td>47.66</td>
<td>1381</td>
<td>52.33</td>
<td>2639</td>
</tr>
<tr>
<td>2</td>
<td>Home Management</td>
<td>1245</td>
<td>361</td>
<td>7.42</td>
<td>4502</td>
<td>92.57</td>
<td>4863</td>
</tr>
<tr>
<td>3</td>
<td>Islamiat (Elective)</td>
<td>1243</td>
<td>10394</td>
<td>47.45</td>
<td>11509</td>
<td>52.54</td>
<td>21903</td>
</tr>
<tr>
<td>4</td>
<td>Child Care</td>
<td>1238</td>
<td>906</td>
<td>17.71</td>
<td>5115</td>
<td>84.95</td>
<td>6021</td>
</tr>
<tr>
<td>5</td>
<td>Education</td>
<td>1221</td>
<td>9271</td>
<td>46.20</td>
<td>10795</td>
<td>53.79</td>
<td>20066</td>
</tr>
<tr>
<td>6</td>
<td>Arabic</td>
<td>1218</td>
<td>874</td>
<td>46.86</td>
<td>991</td>
<td>53.13</td>
<td>1865</td>
</tr>
<tr>
<td>7</td>
<td>Health and Nutrition</td>
<td>1253</td>
<td>1877</td>
<td>25.85</td>
<td>5383</td>
<td>74.14</td>
<td>7260</td>
</tr>
<tr>
<td>8</td>
<td>English</td>
<td>1288</td>
<td>33</td>
<td>40.2</td>
<td>49</td>
<td>59.7</td>
<td>82</td>
</tr>
<tr>
<td>9</td>
<td>Action for health</td>
<td>1292</td>
<td>21</td>
<td>45.65</td>
<td>25</td>
<td>54.34</td>
<td>46</td>
</tr>
<tr>
<td>10</td>
<td>Chemistry-1</td>
<td>1296</td>
<td>29</td>
<td>48.33</td>
<td>31</td>
<td>51.66</td>
<td>60</td>
</tr>
</tbody>
</table>

Average: 37.3% Male, 62.7% Female

It is evident from the Table: 4 that at HSSE level in the selected course codes of during the year 2004, the average male enrollment was 37.3% and the average of female enrollment was 62.7%.
Table: 5
Gender Wise, Level Wise Course Enrollment

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Perspective of Education</td>
<td>512</td>
<td>14632</td>
<td>30.99</td>
<td>32573</td>
<td>69.01</td>
<td>47205</td>
</tr>
<tr>
<td>2</td>
<td>Teaching of Pakistan Studies</td>
<td>517</td>
<td>8093</td>
<td>34.37</td>
<td>15453</td>
<td>65.63</td>
<td>23546</td>
</tr>
<tr>
<td>3</td>
<td>Teaching of English</td>
<td>519</td>
<td>2106</td>
<td>29.89</td>
<td>4938</td>
<td>70.11</td>
<td>7044</td>
</tr>
<tr>
<td>4</td>
<td>Teaching of Biology</td>
<td>520</td>
<td>722</td>
<td>31.90</td>
<td>1541</td>
<td>68.10</td>
<td>2263</td>
</tr>
<tr>
<td>5</td>
<td>Islam, Pakistan and Modern world</td>
<td>652</td>
<td>14597</td>
<td>30.93</td>
<td>32592</td>
<td>69.07</td>
<td>47189</td>
</tr>
<tr>
<td>6</td>
<td>Workshop and teaching practice</td>
<td>655</td>
<td>14623</td>
<td>31.02</td>
<td>32517</td>
<td>68.98</td>
<td>47140</td>
</tr>
<tr>
<td>7</td>
<td>Teaching of Chemistry</td>
<td>653</td>
<td>756</td>
<td>40.34</td>
<td>1118</td>
<td>59.66</td>
<td>1874</td>
</tr>
<tr>
<td>8</td>
<td>Teaching of Islamiat</td>
<td>654</td>
<td>10597</td>
<td>28.83</td>
<td>26156</td>
<td>71.17</td>
<td>36753</td>
</tr>
<tr>
<td>9</td>
<td>Teaching of Urdu</td>
<td>658</td>
<td>3975</td>
<td>26.29</td>
<td>11143</td>
<td>73.70</td>
<td>15118</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td></td>
<td>31.61</td>
<td></td>
<td></td>
<td>68.38</td>
</tr>
</tbody>
</table>

It is evident from the table: 5 that at B.A level in the selected course codes of during the year 2004, the average male enrollment was 41% and the average of female enrollment was 59%.

Table: 6
Gender Wise, Level Wise Course Enrollment
of Bachelor of Education (B.Ed) for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Perspective of Education</td>
<td>512</td>
<td>14632</td>
<td>30.99</td>
<td>32573</td>
<td>69.01</td>
<td>47205</td>
</tr>
<tr>
<td>2</td>
<td>Teaching of Pakistan Studies</td>
<td>517</td>
<td>8093</td>
<td>34.37</td>
<td>15453</td>
<td>65.63</td>
<td>23546</td>
</tr>
<tr>
<td>3</td>
<td>Teaching of English</td>
<td>519</td>
<td>2106</td>
<td>29.89</td>
<td>4938</td>
<td>70.11</td>
<td>7044</td>
</tr>
<tr>
<td>4</td>
<td>Teaching of Biology</td>
<td>520</td>
<td>722</td>
<td>31.90</td>
<td>1541</td>
<td>68.10</td>
<td>2263</td>
</tr>
<tr>
<td>5</td>
<td>Islam, Pakistan and Modern world</td>
<td>652</td>
<td>14597</td>
<td>30.93</td>
<td>32592</td>
<td>69.07</td>
<td>47189</td>
</tr>
<tr>
<td>6</td>
<td>Workshop and teaching practice</td>
<td>655</td>
<td>14623</td>
<td>31.02</td>
<td>32517</td>
<td>68.98</td>
<td>47140</td>
</tr>
<tr>
<td>7</td>
<td>Teaching of Chemistry</td>
<td>653</td>
<td>756</td>
<td>40.34</td>
<td>1118</td>
<td>59.66</td>
<td>1874</td>
</tr>
<tr>
<td>8</td>
<td>Teaching of Islamiat</td>
<td>654</td>
<td>10597</td>
<td>28.83</td>
<td>26156</td>
<td>71.17</td>
<td>36753</td>
</tr>
<tr>
<td>9</td>
<td>Teaching of Urdu</td>
<td>658</td>
<td>3975</td>
<td>26.29</td>
<td>11143</td>
<td>73.70</td>
<td>15118</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td></td>
<td>31.61</td>
<td></td>
<td></td>
<td>68.38</td>
</tr>
</tbody>
</table>
It is evident from the table: 6 that at B.Ed level in the selected course codes of during the year 2004, the average male enrollment was 41% and the average of female enrollment was 68.38%.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male %</th>
<th>Female %</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Educational Psychology</td>
<td>671</td>
<td>60</td>
<td>53.85</td>
<td>130</td>
</tr>
<tr>
<td>2</td>
<td>Perspectives of Special Education</td>
<td>672</td>
<td>60</td>
<td>53.85</td>
<td>130</td>
</tr>
<tr>
<td>3</td>
<td>Handicapped persons in community</td>
<td>673</td>
<td>61</td>
<td>53.44</td>
<td>131</td>
</tr>
<tr>
<td>4</td>
<td>General introduction of hearing impairment</td>
<td>680</td>
<td>25</td>
<td>61.54</td>
<td>65</td>
</tr>
<tr>
<td>5</td>
<td>Psychology of deafness and child development</td>
<td>681</td>
<td>23</td>
<td>63.50</td>
<td>63</td>
</tr>
<tr>
<td>6</td>
<td>Speech and hearing</td>
<td>682</td>
<td>24</td>
<td>61.91</td>
<td>63</td>
</tr>
<tr>
<td>7</td>
<td>Audiology and Audiology</td>
<td>683</td>
<td>22</td>
<td>63.34</td>
<td>60</td>
</tr>
<tr>
<td>8</td>
<td>Teaching Strategies</td>
<td>846</td>
<td>59</td>
<td>54.27</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td>40.78</td>
<td>59.21</td>
<td></td>
</tr>
</tbody>
</table>

It is evident from the table: 7 that at M.Ed (Special Education) level in the selected course codes of during the year 2004, the average male enrollment was 40.78% and the average of female enrollment was 52.21%.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male %</th>
<th>Female %</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Foundation of Education</td>
<td>831</td>
<td>60</td>
<td>57.15</td>
<td>140</td>
</tr>
<tr>
<td>2</td>
<td>Educational research</td>
<td>837</td>
<td>61</td>
<td>56.43</td>
<td>140</td>
</tr>
<tr>
<td>3</td>
<td>Curriculum Development and Instruction</td>
<td>838</td>
<td>60</td>
<td>56.84</td>
<td>139</td>
</tr>
<tr>
<td>4</td>
<td>Educational Psychology</td>
<td>840</td>
<td>65</td>
<td>54.55</td>
<td>143</td>
</tr>
<tr>
<td>5</td>
<td>The system of Distance and Non-Formal Education</td>
<td>851</td>
<td>56</td>
<td>56.59</td>
<td>129</td>
</tr>
<tr>
<td>6</td>
<td>Broadcast Media in DNFE</td>
<td>852</td>
<td>54</td>
<td>56.80</td>
<td>125</td>
</tr>
<tr>
<td>7</td>
<td>Non-Broadcast Media in DNFE</td>
<td>853</td>
<td>54</td>
<td>56.10</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td>43.64</td>
<td>56.35</td>
<td></td>
</tr>
</tbody>
</table>

It is evident from the table: 8 that at M.Ed (Distance and Non-Formal Education) level in the selected course codes of during the year 2004, the average male enrollment was 43.64% and the average of female enrollment was 56.35%.
Table: 9
Gender Wise, Level Wise Course Enrollment of M.Sc Pakistan Studies for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Geography of Pakistan</td>
<td>532</td>
<td>441</td>
<td>44.01</td>
<td>561</td>
<td>55.99</td>
<td>1002</td>
</tr>
<tr>
<td>2</td>
<td>Pakistan Languages and Literature</td>
<td>533</td>
<td>367</td>
<td>46.99</td>
<td>414</td>
<td>53.01</td>
<td>781</td>
</tr>
<tr>
<td>3</td>
<td>Economic Development in Pakistan</td>
<td>534</td>
<td>140</td>
<td>42.81</td>
<td>187</td>
<td>57.19</td>
<td>327</td>
</tr>
<tr>
<td>4</td>
<td>Pakistani Society and culture</td>
<td>535</td>
<td>161</td>
<td>44.23</td>
<td>203</td>
<td>55.77</td>
<td>364</td>
</tr>
<tr>
<td>5</td>
<td>Foreign policy of Pakistan</td>
<td>536</td>
<td>157</td>
<td>43.73</td>
<td>202</td>
<td>56.27</td>
<td>359</td>
</tr>
<tr>
<td>6</td>
<td>Genesis of Pakistan Movement</td>
<td>538</td>
<td>525</td>
<td>45.93</td>
<td>618</td>
<td>54.07</td>
<td>1143</td>
</tr>
<tr>
<td>7</td>
<td>Research Methods</td>
<td>539</td>
<td>140</td>
<td>43.07</td>
<td>185</td>
<td>56.93</td>
<td>325</td>
</tr>
<tr>
<td>8</td>
<td>Social Change</td>
<td>541</td>
<td>142</td>
<td>43.16</td>
<td>187</td>
<td>56.84</td>
<td>329</td>
</tr>
<tr>
<td>9</td>
<td>Social Theory</td>
<td>543</td>
<td>82</td>
<td>36.28</td>
<td>144</td>
<td>63.72</td>
<td>226</td>
</tr>
<tr>
<td>10</td>
<td>Political Parties and pressure groups in Pakistan</td>
<td>545</td>
<td>78</td>
<td>33.91</td>
<td>152</td>
<td>66.09</td>
<td>230</td>
</tr>
</tbody>
</table>

Average: 39.0  61.0

It is evident from the table: 9 that at the level of M.Sc Pakistan Studies in the selected course codes of during the year 2004, the average male enrollment was 39% and the average of female enrollment was 61%.

Table: 10
Gender Wise, Level Wise Course Enrollment of M.A Islamic Studies for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Al-Quran</td>
<td>971</td>
<td>309</td>
<td>37.59</td>
<td>513</td>
<td>62.41</td>
<td>822</td>
</tr>
<tr>
<td>2</td>
<td>Al-Hadith</td>
<td>972</td>
<td>310</td>
<td>37.66</td>
<td>513</td>
<td>62.34</td>
<td>823</td>
</tr>
<tr>
<td>3</td>
<td>Islamic Fiqh</td>
<td>973</td>
<td>109</td>
<td>31.50</td>
<td>237</td>
<td>68.50</td>
<td>346</td>
</tr>
<tr>
<td>4</td>
<td>Islamic History-I</td>
<td>974</td>
<td>108</td>
<td>31.12</td>
<td>239</td>
<td>68.88</td>
<td>347</td>
</tr>
<tr>
<td>5</td>
<td>Islamic History-II</td>
<td>975</td>
<td>100</td>
<td>31.84</td>
<td>214</td>
<td>68.16</td>
<td>314</td>
</tr>
<tr>
<td>6</td>
<td>Arabic Literature and Language</td>
<td>978</td>
<td>108</td>
<td>31.39</td>
<td>236</td>
<td>68.61</td>
<td>344</td>
</tr>
<tr>
<td>7</td>
<td>Textual Study of Hadith</td>
<td>4557</td>
<td>30</td>
<td>28.57</td>
<td>75</td>
<td>71.43</td>
<td>105</td>
</tr>
<tr>
<td>8</td>
<td>Fiqh –al-Sunnah</td>
<td>4558</td>
<td>48</td>
<td>23.88</td>
<td>153</td>
<td>76.12</td>
<td>201</td>
</tr>
<tr>
<td>9</td>
<td>Islamic Movement</td>
<td>4559</td>
<td>69</td>
<td>25.46</td>
<td>202</td>
<td>74.54</td>
<td>271</td>
</tr>
<tr>
<td>10</td>
<td>Islamic Law</td>
<td>4565</td>
<td>59</td>
<td>29.79</td>
<td>139</td>
<td>70.21</td>
<td>198</td>
</tr>
</tbody>
</table>

Average: 30.88  69.12

It is evident from the table: 10 that at the level of M.A Islamic Studies in the selected course codes of during the year 2004, the average male enrollment was 30.88% and the average of female enrollment was 69.12%.
Table: 11
Gender Wise, Level Wise Course Enrollment of M.A Urdu for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>History of Urdu Literature</td>
<td>1500</td>
<td>98</td>
<td>43.55</td>
<td>127</td>
<td>56.45</td>
<td>225</td>
</tr>
<tr>
<td>2</td>
<td>Urdu Fiction</td>
<td>1501</td>
<td>96</td>
<td>43.24</td>
<td>126</td>
<td>56.76</td>
<td>222</td>
</tr>
<tr>
<td>3</td>
<td>Urdu Criticism</td>
<td>1502</td>
<td>48</td>
<td>40.33</td>
<td>71</td>
<td>59.69</td>
<td>119</td>
</tr>
<tr>
<td>4</td>
<td>Urdu Poetry</td>
<td>1503</td>
<td>49</td>
<td>40.83</td>
<td>71</td>
<td>59.17</td>
<td>120</td>
</tr>
<tr>
<td>5</td>
<td>Styles in Urdu Prose</td>
<td>1504</td>
<td>44</td>
<td>38.93</td>
<td>69</td>
<td>61.07</td>
<td>113</td>
</tr>
<tr>
<td>6</td>
<td>Specific Study of Mir and Ghalib</td>
<td>1505</td>
<td>45</td>
<td>38.79</td>
<td>71</td>
<td>61.21</td>
<td>116</td>
</tr>
<tr>
<td>7</td>
<td>Specific Study of Allama Iqbal</td>
<td>1506</td>
<td>45</td>
<td>38.13</td>
<td>73</td>
<td>61.87</td>
<td>118</td>
</tr>
<tr>
<td>8</td>
<td>Arabic Language and literature</td>
<td>1509</td>
<td>21</td>
<td>43.75</td>
<td>27</td>
<td>58.48</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td>35.52</td>
<td></td>
<td>64.47</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is evident from the table: 11 that at the level of M.A Urdu in the selected course codes of during the year 2004, the average male enrollment was 35.52% and the average of female enrollment was 64.47%.

Table: 12
Gender Wise, Level Wise Course Enrollment of M.A (Education Planning and Management) for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>%</th>
<th>Female</th>
<th>%</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Basic Concepts of Educational Planning</td>
<td>501</td>
<td>75</td>
<td>45.45</td>
<td>90</td>
<td>54.54</td>
<td>165</td>
</tr>
<tr>
<td>2</td>
<td>Process of educational Planning</td>
<td>502</td>
<td>52</td>
<td>48.14</td>
<td>56</td>
<td>51.86</td>
<td>108</td>
</tr>
<tr>
<td>3</td>
<td>Plan implementation and Educational management</td>
<td>503</td>
<td>79</td>
<td>47.75</td>
<td>87</td>
<td>52.25</td>
<td>166</td>
</tr>
<tr>
<td>4</td>
<td>Curriculum Planning and Evaluation</td>
<td>504</td>
<td>44</td>
<td>48.35</td>
<td>47</td>
<td>51.65</td>
<td>91</td>
</tr>
<tr>
<td>5</td>
<td>Economics and Financing of Education</td>
<td>505</td>
<td>29</td>
<td>37.66</td>
<td>48</td>
<td>62.34</td>
<td>77</td>
</tr>
<tr>
<td>6</td>
<td>Development education</td>
<td>506</td>
<td>28</td>
<td>42.42</td>
<td>38</td>
<td>57.58</td>
<td>66</td>
</tr>
<tr>
<td>7</td>
<td>Educational Research and Statistics</td>
<td>507</td>
<td>24</td>
<td>33.80</td>
<td>47</td>
<td>66.20</td>
<td>71</td>
</tr>
<tr>
<td>8</td>
<td>Planning for Population Education</td>
<td>584</td>
<td>18</td>
<td>40.90</td>
<td>26</td>
<td>59.10</td>
<td>44</td>
</tr>
<tr>
<td>9</td>
<td>Teacher education in Pakistan</td>
<td>829</td>
<td>6</td>
<td>19.35</td>
<td>25</td>
<td>80.65</td>
<td>31</td>
</tr>
<tr>
<td>10</td>
<td>Educational Research</td>
<td>837</td>
<td>20</td>
<td>41.66</td>
<td>28</td>
<td>58.34</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td>40.54</td>
<td></td>
<td>59.46</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is evident from the table: 12 that at the level of M.A (EPM) in the selected course codes of during the year 2004, the average male enrollment was 40.54% and the average of female enrollment was 59.46%.
It is evident from the table: 13 that at the level of M.A (Secondary Teacher Education) in the selected course codes of during the year 2004, the average male enrollment was 23% and the average of female enrollment was 76.23%.

It is evident from the table: 14 that at the level of M.Phil Economics in the selected course codes of during the year 2004, the average male enrollment was 40.27% and the average of female enrollment was59.72%.
Table: 15
Gender Wise, Level Wise Course Enrollment of M.Phil Food and Nutrition for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Advance Food and Nutrition</td>
<td>1775</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Dietetics Practice</td>
<td>1776</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Food analysis</td>
<td>1777</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>Research Techniques in Nutrition and health</td>
<td>1778</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Computer application in Food and Nutrition</td>
<td>1779</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Research Thesis</td>
<td>1780</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td>0</td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

It is evident from the table: 15 that at the level of M.Phil Food and Nutrition in the selected course codes of during the year 2004, the average male enrollment was 00% and the average of female enrollment was 100%.

Table: 16
Gender Wise, Level Wise Course Enrollment of Ph.D Chemistry for the year 2004 of AIOU

<table>
<thead>
<tr>
<th>S.No</th>
<th>Courses</th>
<th>Course Code</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Reactive Intermediates in Organic Chemistry</td>
<td>1754</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Advance Stereochemistry</td>
<td>1752</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Advance food and Nutrition</td>
<td>1775</td>
<td>0</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>4</td>
<td>Dietetics Practice</td>
<td>1776</td>
<td>0</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>5</td>
<td>Computer Application in Food and Nutrition</td>
<td>1779</td>
<td>0</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Average</td>
<td></td>
<td>23.33</td>
<td>76.66</td>
<td></td>
</tr>
</tbody>
</table>

It is evident from the table: 16 that at the level of Ph.D Chemistry in the selected course codes of during the year 2004, the average male enrollment was 00% and the average of female enrollment was 100%.

DISCUSSION

In Public Sector Universities, Allama Iqbal Open University Islamabad is competing the international standers. It has well established network of regional campuses/ Centers and have expert tutors and resource persons. The study reflects the comparative enrollment in formal and non- formal system of education in Pakistan. The female average enrollment in the formal system was 41.5% (Table: 2) while the average enrollment of female in the non- formal system of education was 85.52% (Table: 3).

The number of institutions for male at primary, middle and high level were greater in number as compare to institutions for female and the average enrollment of the girls was less than the boys at all levels in formal system of education. The female enrollment in distance system of education is higher from SSC to Ph.D level of Allama Iqbal Open University Islamabad Pakistan.
CONCLUSION

➢ There exist gender disparities in formal system of education with respect to number of institutions and enrollment in Pakistan.
➢ In formal system of education there are inadequate schooling and facilities for female education in Pakistan
➢ There exist openness to every one in distance system of education
➢ Females have greater number of chances for education through distance education rather than formal system education in Pakistan
➢ The enrollment ratio of the girls in formal system is less than the boys at all levels in Pakistan
➢ The enrollment ratio of the girls is higher than the boys at all levels in distance system of education in Pakistan.

RECOMMENDATIONS

➢ Number of institutions of the female in formal system of education may be equalize to number of institutions of male to minimize gender gap in Pakistan
➢ The number of Distance Learning institutions in Pakistan may be increased as at present there is only two public sector universities in the country to serve the large illiterate masses
➢ The Distance Learning institutions may be established at provincial level to minimize the gender gap in education in Pakistan

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TOWARD AN UNDERSTANDING OF ANDRAGOGY’S ROLE IN THE ONLINE CURRICULUM OF THE US HIGHER EDUCATION SYSTEM

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ABSTRACT

With adults constituting almost half of today’s student body it would seem appropriate to consider the impact of andragogy in the online curriculum if higher education is to continue to meet the needs of the society it serves. To date Knowles' theory of andragogy is the most accepted model of adult learning. It is anticipated that the debate over andragogy and pedagogy will continue.

In spite of its limitations andragogy provides a starting point in both research and practice. It is predicted that over time andragogical assumptions will be in a more definitive place in the online curriculum in higher education.

Keywords: Andragogy, adult learning, training and development, pedagogy, Curriculum, online learning, blended learning.

INTRODUCTION

“Adults over the age of twenty-five have been a fast-growing group and currently represent about 44 percent of students in higher education” (Altbach, Berdahl, & Gumport, 2005, p. 320). In other words, “adult education is big business” (Knowles, 1968, p. 350). There has been a great deal of discussion and debate about whether pedagogy or andragogy is the more appropriate learning theory for adult education. With adults constituting almost half of today’s student body it would seem appropriate to consider the impact of andragogy in the college curriculum if higher education is to continue to meet the needs of the society it serves (Altbach et al., 2005).

The college curriculum should be flexible in relation to the needs of society inasmuch as higher education serves society at large. Consequently, higher education must provide what society wants. As the needs of society change over time higher education must be prepared to offer new approaches to learning or different teaching methods to fulfill those needs. The curriculum is “dynamic” (Altbach et al., 2005, p. 337).

In essence it is a living, breathing organism. It must be permitted to expand, to grow, and to develop. It is not a static thing. It cannot be set in stone. As the world changes so must the curriculum change and continue to be flexible in relation to increasing knowledge bases, the needs of society, and the interests of students and faculty (Altbach et al., 2005).

The purpose of the paper is to examine the basic principles of andragogy, the historical development of andragogy, and the current relationship of andragogy to the college
Has andragogy played a role in adult learning and curriculum design? According to Chaves (2009) the answer is yes. Unfortunately, curriculum designers may not be aware of the extent to which they are using principles of andragogy in designing courses. Adult students enroll in colleges and universities with their "social capital" (p. 2) and a heightened desire for success which in turn enhances their learning experience. This is characteristic of andragogy as explained by Malcolm Knowles' in his work on adult learning (Chaves, 2009; Knowles, Holton, & Swanson, 2005; Laird, 2003; Merriam, Caffarella, & Baumgartner, 2007; Noe, 2010).

The Basic Principles of Andragogy

Walter Metzger maintains that subjects go through a process of "subject dignification" (Altbach et al., 2005, p. 470) to gain legitimacy. Therefore, to understand andragogy it is first necessary to understand pedagogy and the differences between the two. The term pedagogy is derived from the Greek words paid meaning "child" and agogus meaning "leader of" (Knowles et al., 2005, p. 61). In pedagogy the teacher is the leader and is completely responsible and accountable for all learning decisions such as: what is to be taught, how it is to be taught, when it is to be taught, how learning is to be measured, etc.

The most significant difference between pedagogy and andragogy is the self-concept of the learner. A child sees himself or herself as totally dependent until at some point he or she begins to experience the joy of deciding things for him or herself. He or she eventually becomes an adult and visualizes himself or herself as a totally independent and self-directing individual. Andragogy is based on a need to be treated as a respected, self-directed adult (Knowles, 1968).

Andragogy encourages a relationship of mutuality and reciprocity between learner and teacher. Both learner and teacher, for example, are involved in designing the learning experience and in evaluating the learning experience (Noe, 2010). There is a mutual and reciprocal exchange between learner and teacher that engenders respect on the part of both parties.

As people mature, according to the theory of andragogy, they rely on past experiences, want to decide when to learn, feel the need to manage their own learning, and wish to schedule learning as they determine the need for learning. Supporters of andragogy maintain that how adults learn is different from how children learn. Thus, according to Knowles (Knowles et al., 2005), who has had significant influence in this area (Laird, 2003; Noe, 2010); adults must be taught differently from children if learning is to be effective. In other words, the curriculum should be flexible in relation to increased knowledge such as how adults learn. It needs to accommodate these additions resulting from the expansion of knowledge. As new information comes along it must be included in the curriculum. On the other hand, as information becomes obsolescent it may have to be modified or eliminated from the curriculum (Altbach et al., 2005).

Knowles et al. (2005) proposed six principles for the "Andragogy In Practice Model" (p. 148). These six principles are based on the learner's:

- need to know,
- b) self-concept,
- prior experience,
- readiness,


- orientation, and
- motivation.

The six principles are each defined by the learner. This communicates respect to the adult learner from the teacher.

According to Laird (2003) the model included the following features:

- a problem-centered orientation,
- active learner-teacher involvement,
- integration of past experiences into new learning,
- cooperative relationship between learner-teacher,
- learner-teacher planning collaboration,
- mutual learner-teacher evaluation,
- learner-teacher evaluation for redesigning learning activities, and
- experiential activities. These features suggest that learning is a cooperative endeavor for both teacher and learner.

Self-directed learning (SDL) is a widely accepted premise of andragogy. There are debates about whether SDL is characteristic of adult learners or whether teachers need to help learners become self-directed. Moreover, there are two interpretations of self-directed learning. First, learners carry out the role of teacher and teach themselves (autodidaxy). Second, learners control the learning and learn from a teacher in the more traditional form of learning. These two interpretations are not necessary mutually exclusive and may overlap. The key is to recognize that not all adults have full capacity for self-teaching in every learning situation. Learners are likely to display different preferences and abilities. Hence, learning is "situational" (Knowles et al., 2005, p. 186) and teachers must be prepared to match learning styles with teaching styles for successful adult learning outcomes.

HISTORICAL DEVELOPMENT OF ANDRAGOGY IN THE COLLEGE CURRICULUM

An extensive study of andragogy, conducted by Dutch adult educator Ger van Enckevort, found that Alexander Kapp, a German grammar school teacher, originated the term andragogy (andragogik) in the 1830s. Plato, according to Kapp, used the concept of andragogy in his teaching without ever specifically using the word andragogy. Johan Friedrich Herbart, an influential German philosopher, during the same period as Kapp vigorously opposed the use of the term andragogy. Consequently, the term andragogy disappeared from the scene for nearly a century because of Herbart's strong opposition to its usage (Knowles et al., 2005).

In 1921 van Enckevort discovered the use of the term andragogy again by Eugen Rosenstock, a teacher at the Academy of Labor in Frankfort, who stated that adult education needed to consider "special teachers, special methods, and a special philosophy" (Knowles et al., 2005, p. 59).

Interestingly, Rosenthal thought that he was the originator of the term andragogy until he learned in 1962 of its earlier use by Kapp and Herbart.

Van Enckevort learned that Heinrich Hanselmann, a Swiss psychiatrist, used the term in his book Andragogy: Nature, Possibilities and Boundaries of Adult Education published in 1951. The book addressed the "reeducation" (Knowles et al., 2005, p. 59) of adults. Then Franz Poggeler, a German teacher, published a book titled Introduction to Andragogy: Basic Issues in Adult Education in 1957. It was around this time that Europeans were beginning to use the term andragogy. In 1956 Yugoslavia, M. Ogrizovic published a
dissertation on "penological andragogy" (Knowles et al., 2005, p. 59) and in 1959 a book titled *Problems of Andragogy*.

Additional books were written by other recognized Yugoslavian educators of adults such as Filipović, Samolovčev, and Savicevic. Doctoral degrees were offered in adult education at the universities of Zagreb and Belgrade in Yugoslavia and at the universities of Budapest and Debrecen in Hungary.

Current Dutch literature differentiates between "andragogy, andragogics, and andragology" (Knowles et al., 2005, p. 60). Andragogy is defined as "any intentional professionally guided activity that aims at a change in adult persons" (p. 60); andragogics is defined as "the background of methodological and ideological systems that govern the actual process of andragogy" (p. 60); andragology is defined as "the scientific study of both andragogy and andragogics" (p. 60). Furthermore, Netherlands Professor T. T. ten Have began using the term during his lectures in 1954.

Andragogy has become recognized in higher education around the world during the past decade. The University of Amsterdam has offered a doctoral degree in andragogy since 1966 and in 1970 a department of pedagogical and andragogical sciences was formed within the division of social sciences. In 1973 Concordia University in Montreal began awarding a bachelor degree in andragogy. Further use of the term andragogy was seen in France by Bertrand Swartz, in England by J. A. Simpson, and in Venezuela by Felix Adam (Knowles et al., 2005).

As early as 1949 there were renewed attempts to define adult education (Knowles et al., 2005). These efforts were not an attempt to create a theoretical framework with which to work but were more in the nature of a listing of theoretical concepts. Meanwhile, a theoretical construct of adult learning had been developing in Europe. It was labeled andragogy separating it from pedagogy or "youth" (p. 58) learning. The first person to present andragogy to the educational community in America in 1967 was a Yugoslavian adult educator named Dusan Savicevic (Knowles et al., 2005).

In 1967 Malcolm Knowles, then professor of education and general consultant in adult education at Boston University received the Delbert Clark Award from West Georgia College. During his address at the Awards Banquet he stated that "the curriculum for adults looks increasingly different from the curriculum for youth" (Knowles, 1968, p. 386). His address published as an article titled "Andrology, Not Pedagogy" appeared in *Adult Leadership* in April of 1968. The spelling of andragogy was later corrected as a result of communications with the publisher of Merriam-Webster dictionaries (Knowles et al., 2005).

**CURRENT RELATIONSHIP OF ANDRAGOGY TO THE COLLEGE CURRICULUM**

Curiously, higher education does not tend to teach andragogy to aspiring educators (Brookfield, 2006).

Andragogy may be the accepted model for adult learning in spite of the fact that there is very little empirical work testing the validity in predicting how much learning is actually gained (Merriam et al, 2007; Stagnardo-Green, 2004).

Nevertheless, andragogy is slowly making its way into higher education through increased journal articles, major expositions, and research. Evidence indicates a growing use of andragogical theory in adult education curriculum, for example *Andragogy in Action* provides examples of a number of programs of the andragogical model (Knowles et al., 2005).
Technology continues to influence the curriculum in higher education through new forms of teaching, learning, and research (Altbach et al., 2005). Therefore, according to Kathleen Cercone (2008) curriculum designers and other professionals in online learning must understand andragogy and adult learning theories. With today's adult learners ranging in age from 25 to 50 taking online classes, "the more one understands the nature of adult learning, the better one can understand the nature of distance learning" (p. 139).

Most adult learners enter college enthusiastically, schedule class activities around family and work responsibilities, are motivated to perform, and are task-oriented. Online learning for adult learners will continue to grow (Cercone, 2008) and to reshape the higher education curriculum (Altbach et al., 2005). This growth in online education and the increase in the number of adult learners in-turn challenges teachers to provide social opportunities in the virtual classrooms and the curricula (Cercone, 2008).

It is suggested that andragogy can "inform e-learning curriculum design" (Chaves, 2009, p. 2). Past experiences of students, level of commitment based on social and academic integration, and involvement in the learning process all together enhance learning for the adult learner. How can curriculum designers take the individual characteristics of the students into account when creating effective e-learning communities? This can be accomplished by incorporating the work completed by Knowles into curriculum design with a focus on the learner as an adult learner. As new subjects emerge, such as andragogy, they can help to refine the boundaries in more established fields of knowledge. This is known as "subject parturition' (Altbach et al., 2005, p. 470).

In a study conducted by Parker, Robinson, and Hannafin (2007), the researchers concluded that adult learning theories included in a blended (online and traditional face to face combination) course curriculum design produced positive learning outcomes. The approach utilized practical learning activities, critical reflection, communities of practice, and self-directed learning. The researchers reported that the use of technology in adult learning resulted in positive outcomes for both students and teachers. Technology is revolutionizing "teaching and learning practices and delivery systems for higher education" (Altbach et al., 2005, p. 395).

Terry O'Banion in 1997 addressed the impact of student-centered learning on the curriculum and the missions of community colleges as a result of the innovative learning communities. He claimed that a key principles for the learning college was that students are "full partners" (p. 47) in the education process and have full responsibility for their choices. This principle seems to coincide well with Knowles student-centered adult learning theory. Both O'Banion and Knowles claimed that education for adults should include experiential learning opportunities because students learn by doing.

In a study by Roisin Donnelly (2004) on higher education curriculum, the author criticized postgraduate curriculum designers for not nurturing adult students’ creativity. Furthermore, the higher education curriculum tends to condition students’ passivity during learning rather than encouraging students’ "graduateness" (p.162). In order to increase the amount of learning taking place in the adult classroom teachers must use an "imaginative curriculum" (p.158) which incorporates creative teaching and creative techniques in the classroom.

Further research suggested that designing a curriculum for adult learners according to accepted andragogical principles produce enhanced adult learning. Experience with curriculum design that encourages the combination of students' previous experiences to the new learning experience, flexibility, and creativity (with regard to theory and practicality of the real world) proved to be an appropriate curriculum for student learning
outcomes. This curriculum design provided adult students opportunities to integrate academic learning into their everyday experiences (Ntiri, Schindler, & Henry, 2004).

Alex Stagnaro-Green (2004) addressed the use of learning communities in medical education. He recommended the implementation of adult learning theory principles to the medical education curriculum. The use of learning communities will enable medical school graduates to move through their medical careers with record-breaking results. This first step is to assure that learning communities are included in the mission statement and the reward system.

Communities of practice (groups of people who engage in a process of collective learning) have demonstrated numerous benefits according to higher education research. A curriculum that encourages the type of collaborative, self-directed learning grounded in communities of practice is thought to be effective for adult learners. Communities of practice include the following traits: autonomy, passion and interest in membership, involvement, synchronicity, flexibility, and unity. This shared identity is a motivating force that provides order and purpose for adult learners. It provides momentum through collaboration (Monaghan, 2010).

A number of implications emerged from a study completed by Hye Lim Choi (2010). First, curriculum plays a significant role in predicting a positive correlation of learning outcomes and supports formal education importance. Second, course design is important in adult education. For example if an objective of a course is application, teachers should focus the course design on activities involving hands-on learning that requires fostering transfer, problem solving, creativity, and self-regulated learning. Third, support for the practical needs of adult learners. The findings of the study may guide administrators to consider how they can balance curriculum to apply pedagogical and andragogical approaches in adult learning. Therefore, administrators are encouraged to conduct outcome assessment studies to determine what their students are learning.

Community colleges have been innovators in incorporating distance learning in the college curriculum (Altbach et al., 2005).

In a study conducted by Chandris Christina Hinkson (2010) the researcher explored the perceptions of instruction of adult learners graduating from an urban community college.

Results showed that students supported Knowles’ adult learning model by preferring the six principles (need to know, self-concept, prior experience, readiness, orientation, and motivation) in learning approaches in a continuing education curriculum. "Nontraditional adult learners, typically age 25 and older, learn more effectively with andragogical instruction versus pedagogical instruction" (p. 127).

The researcher contended that adult learners would benefit from adragogical instruction in the college course design. The adult learning model included in college continuing education curricula would ultimately produce productive individuals ready to enter the workplace and become successful citizens.

The ideal continuing education curriculum would be one that incorporates flexibility in the learner experiences, responsiveness to the needs of the adult learners, and cooperation for adult learners in the classroom (Hinkson, 2010).

A recent study published in The Chronicle of Higher Education (2011) reported that community college students perform worse online than face to face. Interestingly, the
study claimed that students enrolled in online courses tended to be from higher income families and more academically prepared than the traditional community college student. Students taking online courses early in their college experience were more likely to drop out than those students taking only face to face classes and those with the most online courses were least likely to graduate or go on to a four-year university.

The researchers cautioned those involved in college curriculum design to make certain that courses are not thrown together and that they are designed to serve the students. Just including flexibility in online course design for today's busy adult learners is not enough.

Students need technological support and teachers need more extensive training in online course development. A balance between efficiency and accessibility must be achieved. When this is accomplished, "adult learners can participate . . . on their own, at their own pace, and in their own space" (Altbach et al., 2005, p. 415).

According to Morey Schwarts (2006) a major problem with curriculum and curriculum writers is that the goal of curriculum is a "checklist of short-term and long-term goals and objectives that can potentially be measured" (p. 450). The researcher presented the idea that the curriculum users are the teachers and the receivers are the students.

Interestingly, Schwartz questioned the practicality of the traditional use of the curriculum. For example, he asked how the designers of curriculum can know the classrooms of the teachers. In reality the teachers are acting out a think on your feet effort to follow the intentions of the curriculum designers.

All too often curriculum writers criticize the teachers for being the weak link regarding the use of the “wise” curriculum. The author presented the idea of the rehearsal curriculum wherein the teacher is presented with the material to review, the teacher prepares the lesson plan, and finally the teacher evaluates and re-thinks the learning process (Schwartz, 2006).

Would the continuous debate between andragogy and pedagogy, according to Sandra Kerka (2002) be more appropriate if it is accepted that no one theory can explain how adults learn versus how children learn?

For example, the current debate addresses the differences between adults as learners and children as learners and the degree of experience, the ability for critical thinking, the degree of personality dependence versus personality independence, the readiness to learn, the orientation to learning specific subjects, and the internal motivation versus external motivation.

The concept of curriculum debate is not unique to the topic of this paper and new developments are likely to continue to produce “contemporary debates” (Altbach et al., 2005, p. 465).

The difference between an adragogical curriculum and a pedagogical curriculum is about who is the deciding power. In other words, who makes the decisions for what should be learned and the knowledge considered important for the learning. This is opposed to a flexible, learner-centered, individualized, and self-directed curriculum on the part of the empowered adult learner. As more is learned about how adults learn and how children learn Kerka presented the position that it might be more appropriate to be concerned about teaching different adults differently and teaching different children differently (Kerka, 2002).
After all, Knowles (1968) stated that many things we have learned about how adults learn can also apply to children. As children mature and become adults, individual adulthood is reached at differing times in children and youth.

To date, Knowles' theory of andragogy is the most accepted model of adult learning. It is anticipated that the debate over andragogy and pedagogy will continue. In spite of its limitations, andragogy provides a starting point in both research and practice. It is predicted that over time the andragogical curriculum will be in a more definitive place in higher education (Knowles et al., 2005).

Implications

Adults constitute almost half of today's collegiate student body in higher education. The question of whether pedagogy or andragogy is the more suitable learning theory for adult education must be resolved. Why must higher education resolve this question? Higher education must resolve this issue because it has an obligation to the society and the students that it serves. This can be achieved by additional research conducted in the following areas: studying online education to determine to what extent andragogical principles are being utilized, completing a comparison analysis on pedagogy and andragogy to determine the learning outcomes of the two different approaches, surveying adult learners to ascertain which learning style they prefer in the college classroom, and studying course content to determine what can or cannot be taught andragologically. As this is accomplished the curriculum as stated before is dynamic. It is a living, breathing organism. Changes made to the curriculum increase its viability and extend its life-span.

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AS PUBLIC RELATIONSHIP APPLICATION
COUNTINABILITY OF PARTICIPATED ART PROJECTS
VIA DISTANCE EDUCATION METHOD:
A Case of “Women’s are Meeting with Literature Project”

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ABSTRACT

Observations of artistic activities’ transformative influence in social sphere by social scientists have played an essential role in the rise of “participative art” works worldwide. Within the scope of the public relations practices performed by municipal administrations particularly in order to promote the cultural development of society, noteworthy examples of works to enable citizen’s active participation in artistic activities occur in Turkey as well. Within these practices, the project carried out by Antalya Municipality in 2009, namely “Women Meet Literature” has been designed with a view to help women who are living in disadvantageous districts build solution-driven behavior patterns instead of perceiving the difficulties in their social life particularly in their family life, as “irresolvable”. In the wake of the workshops carried out with the participation of Turkey's famous authoresses and poetesses, it has been observed that the act of writing has a stimulating effect on women’s courage to diagnose problems.

This study evaluates, through the case of “Women Meets Literature” project as a public relations practice, the project realization process and outputs of the case regarding the use of “participative art” in mass education, within the context of ‘participative art’, ‘mass education’ and ‘public relations practices’; and it discusses the contributions of distant education to sustainability of project based public relations practices.

Keywords: Public relations, participative art, distant education, women, mass education.

INTRODUCTION

No one shall be deprived of the right of learning and education, as stated in article 42th of Turkish Constitution. The Constitution holds the state primarily responsible with the protection of this right and availability of it for all citizens. Even so, the gender discrimination reflects also in education field and women’s disadvantageous situation in enjoyment of education opportunities continues in Turkey as in many other countries worldwide.

The contribution of the efforts made to eliminate the said disparity to the reproduction of traditional patterns of behavior and perception is generally questioned within women’s studies. Educational institutions which are regarded as part of ideological state apparatuses by Althusser (2003), should be freed from the contents reproducing traditional roles especially in mass education with a view to go beyond an ordinary literacy education. The scope and contents of mass education activities for women should be designed not in reference to the given traditional roles that is ‘predisposition’, but oriented to the fields in which women are already under-represented. Although unlikely to be achieved at short notice through education policies at the macro level carried out by
national/international institutional bodies, this target can more easily be achieved at a micro level especially through projects for women education and cultural development carried out by local administrations.

Municipal administrations are formally institutional bodies as well. Women commissions mainly organized within the bodies of metropolitan municipalities are carrying out some educational projects and programs aiming at women’s active participation (Demiray, 2010, 53). The success of educational projects and programs is directly proportional to their sustainability.

EDUCATION AND WOMEN’S ACCESS TO EDUCATION FACILITIES

Education, in the most general sense, is the sum of all processes to create behavioral change in line with specific goals. It is specified in two main categories, formal and informal, according to whether it is preplanned or not. Informal education does not employ any plan or predetermined place, method, technique, but occurs spontaneously in everyday life. Formal education, on the other hand, is performed by educators according to a plan, at a predetermined place with predetermined methods and techniques. Formal education is divided into two categories, namely, organized education and mass education. Organized education is carried out regularly at schools in line with education programs which are graded for specific age groups and prepared accordingly to national education policies. Mass education, however, is intended for the needs and interests of those who either have never been covered by organized education system or are already enrolled in any level of this system or have left it at any level (Fidan, 2012). Literacy courses, theatre courses, language courses and in-house trainings fall under mass education category.

The concept of education had been limited with ‘school age’ and ‘school roof’ for long years. However, since the scientific discoveries suggesting the fact that personal development continues lifelong, the said limiting approach to education has been abandoned, and education and training began to be regarded as a lifelong process. Thanks to the developing technologic means, distant education practices have become widespread; people are provided with a lifelong opportunity to receive education on their topics of interests at any time and place and to progress in their pursuits, to the extent that these technologic means are available (Demiray, 2010).

Distant education is an education method in which, “in the impossibility of in-class activities and interactions due to the boundaries of traditional teaching-learning methods, the communication and interaction between the planners and performers of the training activity and the learners are maintained via specially designed teaching units and various medias” (Alkan, 1981, 59, cited by Demiray, 2010, 66).

There is not sufficient information to determine the onset of distant education. Yet, it is known that an advert about a correspondence course of stenography was published in Boston Newspaper, in 1782. However, organized efforts for distant education were initiated during the second half of 19th century with a distant language course and a distant school for university entrance exams in Germany, and an open high school in Sweden (Kaya, 2002,27,28).

In Turkey, the idea of distant education was first brought forward during an assembly on the questions of education in 1927, the first distant education practice, however, was initiated with a correspondence course for bank officers at The Research Institute of Banking and Commercial Law of Ankara University School of Law in 1956. The Center of Correspondence Training was established in 1974 and was followed by Non-formal Higher Education Institution (Yaygın Yüksekokşretim Kurumu-YAYKUR) in 1975. Within YAYKUR, open learning programs were run by the Department of Distant Education as
well as formal education programs by the Department of Formal Higher Education (Kaya, 2002, 30).

Having started via correspondence method, the distant education practices were not initially interactive, yet later thanks to technologic developments they were performed via radio, television, telephone and computer thus enhancing teacher-learner-material interaction. Today, “as well as the mentioned tool and presentation systems, also multimedia presentation systems such as e-mail, computerized conference, and internet are employed in distant education”(Kaya, 2002, 11). Interactive distant education systems are considered in two categories depending on whether they are synchronous or asynchronous. Depending on whether multicast or unicast-broadcasting and on demand broadcasting, the interaction can occur one-to-one two way or one-to-many one way, and also one-to-many two way interaction and communication can be possible thanks to today’s technology (Demiray, 2010, 78).

The Internet technologies have added a different dimension to distant education. Conceptualized as ‘E-learning’, this new dimension, within the scope of technologic access possibilities, has made it easier and faster to access knowledge. Therefore, distant education practices today have gained wide currency in the form of e-learning (Demiray, 2010, 76).

In systems formed to provide distant education via the internet, the predefined users are assigned roles such as participant, learner, teacher, lesson opener, system manager, and the learner-material-teacher interaction is enabled through tools such as course contents, tasks, assessments, live video streams, chat rooms and message boards, via the internet (Akdemir, 2011, 70).

The facilities enabled by distant education offers a new field and medium for public relations practices. Performing public relations projects focused on especially women’s education through distant education methods will give sustainability to both the public relations practice and women’s education.

Within the efforts to promote individual development and progress of women and to promote gender equality, institutional bodies and non-governmental organizations take direct actions in various ways as well as sometimes supporting existing struggles (Demiray, 2010). Among these efforts, the most significant ones are those to raise women’s rate of literacy.

The opinion that the efforts for women’s education should extend beyond only promoting literacy enabling women’s extensive participation in social life has gained wide currency in Turkey in 2000s thanks to the efforts by several public institutions and non-governmental organizations. These efforts also have the characteristics of public relations practices pursuant to institutional supports. Usually carried out with a title “project”, these works are considered within the concept of mass education practices. It is crucial to develop new methods to enhance participation in the said mass education projects, to make the project outputs attractive and to enable sustainability. In order to encourage participation in the projects, it is suggested that the attraction of the projects should be enhanced with participative art practices. Embracing contents which will support raising women’s self confidence will enhance the attraction of program and projects. Perry (1988), highlights women’s efforts for creating an identity other than a wife and mother (cited by McLiver and Kruger, 1993, 28). Even though the project procedures are fulfilled, the sustainability of practices is mostly interrupted because of financial and logistic inadequacies, which eventually restraints the public relations practices and mass education works within the project from achieving goals.
These inadequacies along with the barriers before women in accessing education facilities make it even more difficult to contribute women’s education and cultural development (Philip, 1993). At this juncture, taking the advantage of technologic means in women’s access to education may be a part of the solution.

**Women’s Access to Distant Education Facilities and The Advantages of Distant Education**

Although education is a fundamental civil right, the accessibility of education determined with economical, cultural and spatial facilities and opportunities offered to women at each level of education are much less than those offered to men in Turkey. Gender discrimination is the major factor for the inequality in accessing education services, having women on the disadvantaged side in Turkey as well as many other countries.

The developments in the technological dimension of education methods seem to have increased the accessibility of education facilities for women, yet still not as much as for men. Throughout the world, women follow technologic developments and benefit from information technologies less than men do (AWID, 2004, http://www.awid.org/content/download/48799/537445/file/factsissues7.pdf).

With regards to gender, it has been determined that distant education is enjoyed more by women (Sikora and Carroll, 2002, IV; Holmberg, 1995,12, cited by Demiray, 2010, 117). The data put forth by Sugur and Savran’s study in 2006 suggest that open education system is preferred more by women who were unable to continue their education due to various responsibilities such as marriage, childcare (2006,208). Stressing distant education’s important function in women’s education, Demiray (2010) claims that women can not sufficiently enjoy organized education facilities due to space and time limitations, resource shortage, and their heavy domestic responsibilities relatively to men’s. The idea that women can be reached at their houses, providing them with the opportunity to resume their education and improve themselves through distant education system, seems functional (Demiray, 2010, ix, x; Ramdoo, 2005).

However, ‘the digital division’, namely the inequalities in accessing information and communication technologies and internet use, significantly appears between gender groups as well as countries, regions and socioeconomic groups (Sugur, Savran, 2006, 213). At this juncture, we should note that, also, level of education, age and cultural context are among the barriers before women’s access distant education (Evans, 1995). For women, technologic and financial barriers stand before access to distant education too. Sometimes technophobe or high computer prices may constitute problems for women (Eshelman, 1997, cited by Demiray, 2010, 114).

The concerns that giving place to elements reproducing gender discrimination in the contents of both formal and informal education (such as illustrating traditional domestic roles in textbooks) will help reproducing the traditional domestic roles, are being raised within women studies (Jenkins, 1979). At this point, Jenkins (1979) points out that changing sexist attitudes adopted in education policies are much more crucial than developing education technologies (159). The same concerns inevitably rise for the contents of distant education too: in the scope of distant education, “can this process come to mean, in the course of time, women’s emancipation from the mangle of patriarchy? The answer is to be determined by women’s initiative and will to become subject in the face of patriarchal restrictions” (Sugur, Savran, 2006, 215).

Strengthening women’s initiative to become individuals requires developing programs and projects to lead women to the social fields which they are under-represented, as well
as a solid struggle against the sexist elements in education contents besides many other fields. In this respect, all fields to which gender inequality reflects are equally important.

**Gender Inequality as The Source of Women’s Disadvantaged Status in the Field of Education Field Turkey**

In Turkey—besides many other countries—the major reason of educational inequalities is gender inequality. Traditional sexist attitudes take away women’s opportunities to participate in social life, to engage in gainful occupation, to self-fulfillment and self expression and thus to become active individuals demanding social rights (Wai-Yee, 2002). “In spite of the rise of the level of education by years, special social policies for women, particularly adult women who are the most disadvantaged, to access education facilities were not developed until the end of 1990s. Women’s access to these education facilities was mostly limited with their families’ possibilities and choices. In this period, gender factors were as prominent as economic factors” (Sallan Gul, Alican, Dinek, 2008, 75).

Included in The Beijing Action Plan and The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) to which Turkey is a party, the statement highlighting the necessity of “placing particular importance to education as one of the fields to eliminate traditional approaches and legal statutes restraining women’s fundamental rights and freedoms in economic, political, social and cultural life”, places particular emphasis on social and cultural fields, underlining that education policies for women must go beyond ordinary literacy works.

Within CEDAW’s recommendations on adult’s enjoyment from education opportunities, the element “lifelong education” is also included, which offers an approach to extend the scope of education programs for adults. GEDAW’s General Recommendation No. 27 adopted in the forty-seventh session on Older Women and Protection of Their Human Rights states that “parties have an obligation to ensure equality of opportunity in the field of education for women of all ages and to ensure that older women have access to adult education and lifelong learning opportunities as well as to the educational information they need for their well-being and that of their families.”

When considered as a whole, CEDAW can be said to be initiated with a view to eliminate discriminative practices led by gender based stereotypical prejudices and traditional attitudes so as to assure gender equality in all fields of social life. The TBMM Committee on Equality of Opportunity for Women and Men in its (2012) report titled ‘Constitution from the Point of Gender’, states that Turkey has signed CEDAW Convention in 1985, and that the convention, promulgated in 1986, is the only legal and obligatory document against gender discrimination in the country. Turkey has taken part in The Fourth World Conference on Women in Beijing in 1995, held with the participation of 189 countries, and accepted the platform for action without any reservation.

In spite of the efforts in line with the conventions, declarations and action plans which have been participated and signed against gender discrimination, it is ranked 124th among 135 countries in World Economic Forum’s Global Gender Gap Report. This shows that public sphere in Turkey is still dominated by men. “...women have been embarking on hard struggles to enhance their social status as they appear more and more in work life, and by extension, taking part in public sphere dominated by men, during the period from the industrial revolution to today. They have achieved significant gains throughout this period. Yet, today it is impossible to say that women and men have equal conditions in equally sharing the social domain. Although women has achieved significant gains in this sense, the social domain is still being reproduced as a domain which is dominated by men and in which women are subordinated” (Kuzgun, Sevim, 2004, 15).
Gender discrimination has its origins in gender-based domestic division of labor (Hartman, 1994, 173-174). This fact arises from the division of private sphere (family/domestic sphere) and public sphere (outdoor sphere such as policy making, economy and education) in such a way that there is a contrast and hierarchy between them. The division of private sphere and public sphere does not arise from the duties and responsibilities that men undertake in public sphere which is socially more visible. Rather it arises from the expectations that women should undertake duties and responsibilities primarily in private sphere (in family). Men’s responsibilities in private sphere are more abstract than women’s and they are mainly related to tasks requiring less physical labor. The fact that women’s domestic labor is unpaid annihilates the labor’s value. Men, thanks to their roles in public sphere and the wage and esteem they earn in return to their labor, are regarded an authority as a paterfamilias over all family members including wife. The way of organization of private sphere promotes men’s participation in public sphere while hindering women’, as Bora (2004) states. Even though women can gain opportunity to participate in public sphere in the course of time, Integrated with private sphere they cannot free themselves from the imposed responsibilities of private sphere, and women’s private sphere is regarded less valuable. This arises from “a patriarchy based exploitation relationship,” Wallby (2002) remarks.

At this point, it is important that the works to promote gender equality and to eliminate gender discrimination against women must employ an approach that regard and position women as individuals. The Article 10 of CEDAW proposes an integrated and enhanced education and new types of education developed. The Beijing Action Plan highlights informal learning, for example through volunteer activities, within the concept of ‘lifelong learning’, and places an emphasis on measures to be taken in order to enable women access and participate in fields in which they are under-represented (Beijing Declaration and Platform for Action: http://www.tbmm.gov.tr/komisyon/kefe/docs/pekin.pdf, 24,28).

Educational campaigns in Turkey have generally focused on lifting the rate of literacy. However, education also provides people with the strengthening tools to make individual into an active subject and to develop society (Tan, 2000). Women must free themselves from their given status in order to become an active subject. Therefore, the most important step to be taken is to abandon education and training programs and projects which bring along reproduction of the given gender roles (Everts, 1998, 22, cited by Kanwar, 1999, 351).

**SOCIAL INFLUENCE OF ART AND AN EXAMPLE OF PARTICIPATIVE ART AS A PUBLIC RELATIONS PRACTICE: Women Meet Literature Project**

Employing participative art in education programs for adult women should be considered as an approach to be adopted in actualizing the decisions taken within CEDAW and PEP (see CEDAW Article 10). Art is one of those fields in which women are under-represented. In line with their gender roles, women make their presence felt mostly in dexterity based fields of art. Many projects for women’s education are carried out in the scope of handicrafts (mostly knitting, embroidering, fabric/object painting). This approach has an intensifying effect on gender roles. However literary arts can provide women with fields to reveal their individual activities and to go beyond their traditional roles. Although the extent and character of art’s transformative influences are debated, employing artistic contents in women’s education projects can make attraction.

Observations of artistic activities’ transformative influence in social sphere by social scientists have played an essential role in the rise of participative art works worldwide. Starting from the assumption that art has social influence, we should first agree on what art corresponds to, determine whether ‘auditing art’ or ‘actively participating in art’ is
meant with ‘participation in art’ (Guetzkow, 2002). Matarossi (1997) states that, the proofs generally indicates that participation in art makes extensive contribution to people’s well-being by providing them with several personal benefits such as rise in confidence, rich social networks or knowledge and skill acquisition. Social studies of the last 15 years (e.g. in fields of social capital and welfare) tend to verify this argument, Matarossi’nin (2010) states, while his studies are criticized ) in conceptual and procedural respects by Merli (2004) who remarks that social/participative art cannot be expected to lead up to such an extensive social transformation.

Merli’s criticism on Matrossi has a realistic aspect. Certainly, art’s transformative influence on social life can be observed in another study. However it must be put that expecting great social transformation from artistic participation as Matorassi suggests, is quite an assertive approach. We should settle for the vision that artistic participation can only have an encouraging effect on the participants, and participative art can only make an intellectual contribution to the field/topic of an existing struggle (e.g. to a campaign for raising awareness of women’s problems).

The works of public institutions and non-governmental organizations employing participative art as a tool in their projects which can give evidence for the aforesaid vision should be observed. Within the scope of responsibilities of non-governmental organizations and municipal administrations to promote the cultural development of society, noteworthy examples of works to enable citizen’s active participation in artistic activities occur in Turkey as well.

Within these practices, the project carried out by Antalya Municipality in 2009, namely “Women Meet Literature” has been designed with a view to help women who are living in disadvantageous districts, build solution-driven behavior patterns instead of perceiving the difficulties in their social life particularly in their family life, as ‘irresolvable’. The municipality has carried out a public relations project including face-to-face communication with 120 participating women. The project has appeared 25 times in local and 4 times in regional press as a news item, as well as being a program topic two times in local and one time in national TVs. With this respect, it should be considered as a public relations practice in both local and national scales. Moreover, the logo of the project has won “Best of World” prize in ‘Worldwide Logo Design Annual’ (WOLDA) which is one of the leading graphic design contests of the world, and thus carried its public relations aspect to an international scale (www.wolda.org).

The project titled ‘Women Meet Literature’ has been initiated with the leadership of the country’s prominent authoresses and poetesses, in November 2009, in Antalya.

The project has been designed considering the expectation that literature can play a role in developing problem diagnosing and solving skills as revealed in a similar project carried out in Kastamounu before. The project was based on particularly the participation of those women who are residing in disadvantaged districts, and therefore it was carried out in Kepez district which meets most the definition of ‘disadvantaged district’. To design an educational and encouraging training for women to express themselves, their problems, hopes, fears, by writing, and thus to raise their awareness on their capabilities, was set as the goal of the project. This three-day activity with training first two days and practice the third day, was announced free for all women. It was also announced, through leaflets, billboards and press releases, that the first 100 applicants will be included in the project, as well as the information about the authoresses and poetesses to take part in the project and offer their experiences. The table of the participant women’s occupational status shows that unpaid domestic workers rank first among all participants.
Table: 1
Occupational Status of the Women Participating in “Women Meet Literature Project”

<table>
<thead>
<tr>
<th>Occupational status of participant women</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unpaid domestic worker</td>
<td>40</td>
<td>43.5</td>
</tr>
<tr>
<td>Student</td>
<td>5</td>
<td>5.4</td>
</tr>
<tr>
<td>Worker</td>
<td>33</td>
<td>35.9</td>
</tr>
<tr>
<td>Retired</td>
<td>14</td>
<td>15.2</td>
</tr>
<tr>
<td>Total</td>
<td>92</td>
<td>100.0</td>
</tr>
</tbody>
</table>

10 of the women whose works are included in the book have preferred to use alias instead of real names, and 8 have refused to give information about their occupational status. Within the project, seven prominent authoresses and poetesses of Turkey have given training by offering experiences to the participant women, and consequent to the three-day workshop the act of writing has been observed to have an encouraging influence on women in problem diagnosing.

The observations held during the project are also supported by the content analysis of the texts written by participant women within this practice.

METHOD

Women Meet Literature Project has been carried out with the participation of 120 women from various socio-economic and cultural groups, most in disadvantage conditions and all living in Antalya, as well as 7 volunteer authoresses/poetesses.

100 texts selected from those written by the trainee women participants, have been collected in a book titled “WriteAntalya from Hundred Pens” (Taskaya, Sert, Tariman, 2010). This study carries out an analysis of common metaphors and points used in texts by women with respect to problem diagnosing, by use of methods of content and critical discourse analysis.

Content analysis is a method searching for social reality by making inferences on latent content by acquiring systematic data from the manifest content of social reality reflected in the text contents (Berger, 1996, 104; Gokce, 1995, 24).

Critical discourse analysis is based on the assumption that language has a dialectical relation with all other components of social life (Ozdemir, 2010). Therefore, discourse analysis examines discourse relatedly with other social, cognitive, political and cultural processes, and searches how power relations, values, ideologies and identities underlying the discourse transforms into linguistic constructs (Van Dijk, 1998).

In the book, the texts featuring ‘problem diagnosing’ on gender inequality basis are categorized, by use of content analysis, with regard to whether they contain common metaphors and conceptual points, and evaluated by use of critical discourse analysis. In content and discourse analysis of the texts, gender based presentations of the problems are focused.

In the texts covered by the scope of this study, the source of the problems diagnosed by women corresponds to a social plain. The emphasis on “being a woman” which prevails in the texts manifests that women make reference to gender issues in diagnosing problems.
For this reason, in content analysis of the texts, gender based presentations of the problems are focused. “...gender is becoming an important analytical tool to understand the relations both in family and in institutions not related with family, and also it is becoming, in a sense, a touchstone to determine these relations. ...

Gender offers an insight to understand social relations, which brings along a better understanding of concepts such as ideology, power and social classes. Also, this point of view gives clues in understanding how the prevailing types in family and society are reproduced” (Dedeoglu, 2000, 141, 143).

32 percent of the texts written by women make reference to gender issues in diagnosing problems. About one third of all texts contain significant metaphoric expressions. “In metaphoric thinking employs —although abstractly- somehow made explicit comparisons through which required resemblances are constructed. Metaphoric thinking works by linking conceptions on different abstraction levels...” (Teoman, 2003, 58). This can be regarded as an expression of causal linking skills. The texts which indicate gender based discrimination causatively and include metaphorical and conceptual expressions, have been analyzed on the basis of common metaphors and common points within this study.

ANALYSIS and EVALUATIONS

The following table shows common metaphoric expressions and conceptual points in sentence-based texts, as well as their discourse analysis.

<table>
<thead>
<tr>
<th>No</th>
<th>Writer</th>
<th>Phrases</th>
<th>Discourse analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ciçek Subasi 1986/ Accountant</td>
<td>“I’m a girl, holding my tongue as I was taught” (Taskaya, et.al., 2010, 56)</td>
<td>Within the gender based traditional behavior patterns, women are imposed to keep quiet and the traditional view of women is argued the basis of the suffered problems. The traditional item “trousseau” which is identified with woman refers to home; and in the texts women identify home with “cage”. What is pointed with the terms “cage”, “quietness” and “not speaking”, are being jailed, being disabled to join life, and the “speechlessness” in the face of them.</td>
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<td>2</td>
<td>Merih Nesrin Yalcin 1957/ Pharmacist</td>
<td>“We were born women, posterity stopped.... They shot honor, left us. Yet we covered ourselves and became ‘pure’. We just remained living quietly.” (op.cit,107).</td>
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<td>3</td>
<td>Petek S. Dulun 1984/ Sales rep</td>
<td>“Life was running fast and she was just watching it behind a window, unable to join in it. Men make houses women make homes, her mother said. However she hadn’t made her home herself but put this cage “house” as a canary bought from a pet shop. She kept a ‘quiet’ girl as she was taught. They gave her wire, along with the power to decide for her, to the husband’s hands, even in front of her eyes. She closed her eyes. Kept quiet.” (op.cit,132).</td>
<td>In all five texts, the necessity of behaving in line with the gender based behavior patterns are</td>
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<td>4</td>
<td>Suna Caglayan 1976/ Sculptress</td>
<td>“I took the tambour that summer. Behind that tambour, I felt myself slender like that silk cloth. ...My mom said, one day, you will prepare the</td>
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<tr>
<td><strong>trousseaus, yours and your sister’s... TROUSSEAU. I felt as a prisoner then ... as if this feeling took root inside me, as if I was a free bird suddenly jil</strong></td>
<td><strong>described with the &quot;cage&quot; metaphor which symbolizes speechlessness and the obligation to stay in the house.</strong></td>
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<tr>
<td>**83x107</td>
<td>1949/ Urki Gaydanoglu 1958/ Painter**</td>
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<tr>
<td><strong>&quot;She had a kin marriage and god gave her a baby... But she cannot take her baby in her lap in front of her uncle, her father in law I mean. She neither speaks with her husband, nor deals with her baby, nor speaks with her mother in front of her father in law... Lives sacrificed on the altar of respect&quot;</strong></td>
<td><strong>The expression that a woman’s second marriage is less estimable than the first is presented with the metaphor &quot;veil put on widowhood&quot;. The effect of social pressure in regarding womanliness as &quot;dirtiness is expressed with the metaphor &quot;dirty vest&quot;. The gender based traditional morals suggesting that women can leave her family home only by getting married and can get back there only if she dies, is expressed with the metaphor &quot;cerement&quot;.</strong></td>
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<tr>
<td>**97x38</td>
<td>1961/ domestic worker**</td>
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<tr>
<td><strong>The young assistant in the photographer’s shop realized that the bride’s veil is missing. ‘Excuse me, your veil, why haven't you worn your veil?’ Fidan slightly smiled, and a sentence getting out of her mouth summarized her life: ‘My veil is put on my widowhood’</strong></td>
<td><strong>The discourses in these 15 texts written by women take girls’ deprivation from education with a learned helplessness, and accept it as “destiny”. They express that these depriving barriers hurt their individualities. The common stress of all texts is of “womanliness”. They state that women are mostly not aware of their social rights and keep behaving fittingly with the traditional impositions of male-dominant society. They emphasize that being born as a woman means having to lead a restricted life under men’s dominance. The displeasure of mother for giving birth to a girl is regarded as the reflection of the traditional perception of women. In all 15 texts, being a woman is expressed with &quot;pain&quot;, &quot;problem&quot;, &quot;being left incomplete&quot;, &quot;penalty&quot;, &quot;fault&quot;, and “destiny”.”</strong></td>
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<tr>
<td><strong>1952/ domestic worker</strong></td>
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<td><strong>My father didn’t let us go to school, but almost all my peers went. One day, father said, Emine, I am giving you in marriage to a nice man. I said no, I want to go to school. But eventually what my father said was done, I married. (op.cit,62).</strong></td>
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<tr>
<td>**97x38</td>
<td>1958/ Painter**</td>
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<tr>
<td><strong>&quot;What if my father hears, she says, what if my brother sees... what if the woman next door tells my mother... Are you too dressed with womanliness as a dirty vest&quot; (op.cit,120).</strong></td>
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<td>**77x19</td>
<td>1990/ Student**</td>
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<td><strong>Said my father, ‘Look, I want to teach you how to read and write. The young assistant in the photographer’s shop realized that the bride’s veil is missing. ‘Excuse me, your veil, why haven't you worn your veil?’ Fidan slightly smiled, and a sentence getting out of her mouth summarized her life: ‘My veil is put on my widowhood’ (op.cit,109).</strong></td>
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<tr>
<td><strong>1979/ Unpaid domestic worker</strong></td>
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<td><strong>&quot;Do brides always wear white, I think. White; snow is white, clouds are white, hopes are white, cerement is white! But in our homeland, once you are a bride, you can never go back to your family house again. Ayşe wails: have I married or martyrized&quot; (op.cit, 59).</strong></td>
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<tr>
<td>**83x107</td>
<td>1951/ Unpaid domestic worker**</td>
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<td><strong>Eendid primary school. Wanted to continue my education, but my father said, I didn’t let your aunt so I can’t let you too. Not because I don’t want but it would be unfair to her. And I accepted my destiny and didn’t stand up” (op.cit, 90).</strong></td>
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<tr>
<td><strong>1992/ Unpaid domestic worker</strong></td>
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<tr>
<td><strong>&quot;I was one of five children of a poor villager family. My father didn’t let us go to school, but almost all my peers went. One day, father said, Emine, I am giving you in marriage to a nice man. I said no, I want to go to school. But eventually what my father said was done, I married. (op.cit,62).</strong></td>
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<tr>
<td><strong>1961/ Unpaid domestic worker</strong></td>
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<tr>
<td><strong>I finished first school with success. I wanted to go secondary school but my father didn’t enroll me in school, I cried over spilt milk, in vain. My mother was on his side too, saying, girls shall not go to school, what is there to learn? We will anyway give you in marriage in a couple of years, and then your husband will take care of you... I didn’t want to be a bride, I wanted to go to school and then be a teacher, but what my parents said was done. (op.cit,88).</strong></td>
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<tr>
<td><strong>1949/ Unpaid domestic worker</strong></td>
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<tr>
<td><strong>&quot;I couldn’t go to school because they didn’t want girls get education. This remained a bleeding wound inside me for years... And after getting married and having children, it is even more impossible to get</strong></td>
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<tr>
<td><strong>1949/ Unpaid domestic worker</strong></td>
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<tr>
<td><strong>&quot;Mom, you didn’t allow me learn how to read and write when I was little, now I am angry with you for this. I am going to a literacy course now but I can’t pick up.” (op.cit,106).</strong></td>
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<tr>
<td><strong>1949/ Unpaid domestic worker</strong></td>
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<tr>
<td><strong>&quot;I couldn’t go to school because they didn’t want girls get education. This remained a bleeding wound inside me for years... And after getting married and having children, it is even more impossible to get</strong></td>
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</tbody>
</table>
15. Sahizer Kok
Unpaid domestic worker

“I am an adult woman now. I know how to read and write. …you used us as slaves, grudged us even first school. I am sending my children to school, now girls can go to school as boys. I do not segregate children from one another. Well, this is a little accusing. But it is all right, I poured my heart out, partly. Still, excuse me.” (op.cit,147).

16. Halime Fidan
1978/ Private security officer

“I opened my eyes to my world, to my shell, with complaints why it is a girl, not a boy. I bend my knees, dropped my head, didn’t ever respond back to my brother. Why mom? Why did you bore me a girl? (op.cit,84).

17. Nuriye Yucel
1963/ Unpaid domestic worker

“My aunt was doing midwifery while my mother was giving birth to me. When I came out she said to my aunt, sister, don’t cut her cord, and let her die. I was thirty when I learnt this.” (op.cit,121).

18. Alias: Lady Rose

“... and my daughter was born. I remember myself crying when she was born. The penalty of being a woman was severely paid, in this country.” (op.cit,170).

19. Alias: Autumn

“I am a woman, feeling a pain deep inside
Still having hope, I am a woman
Sorrow of years inside me, left at the threshold
Once I have been left incomplete, doubts are everywhere.” (op.cit,167).

20. Fevziye Arslan
1984/ Garment modeler

“And school is over now, the girl won’t go to school any more, she didn’t will this but it is over... her future is taken away from her, she is growing up without realizing this. She has peers, also girls, also won’t go to school... Her only fault is perhaps BEING A WOMAN” (op.cit,76).

21. Zeynep Cigdem Rona
1980/ Cashier

“...they defamed her honor and pride, even though she was innocent, she was guilty for being a woman. Vultures were all chasing a piece of meat. This little girl would either fall prey to one of them or depart this life.” (op.cit,157).

22. Gul Demirel
1963/ Unpaid domestic worker

“... Our women who thinks being exploited is a fate... Women who fall victim to ignorance and lack of education, or rather we, falling victim to patriarchal traditions” (op.cit,81).

23. Fatma Akgul
1968/ Unpaid domestic worker

“Zeyno desperately said, ‘I can’t upset my family, I can’t elope. I shall just accept my destiny’. Ill starred Zeyno threw all those stars she was collecting at nights, back into the darkness... It was her destiny, not written by herself, but others” (op.cit,68).

24. Kamile Yilmaz
1948/ Retired teacher

“My beloved man was the best on earth, I thought. He was just perfect... I had divinized him. And I never realized that, chasing after him I was getting lost, getting lost.” (op.cit,97).

25. Nigar Bacalan
1957/ Retired

“I strived for them as much as I could, even at the cost of sacrificing myself. Now, after all those years, I come to my senses, thanks to this event. I want to repeat, this is the first time after long years that I am doing something for myself” (op.cit,116).

26. Alias: Herbst

“Time is slipping by. Days come after days, and every day is the same for me. Get up early every morning, awaken children, prepare breakfast. Clean up every day, cook for lunch, do shopping... I want something change in my life (op.cit,166).

27. Sirin Sehri Taban
1962/ Unpaid domestic worker

“Life cuts off, carves, calluses; because we have various roles to play... Each role we can’t get through becomes a stone tied to our feet” (op.cit,151).

The dominant manner of men in love-based relationships may cause depersonalization and “character erosion” in women. It is stated that, gender-based roles confine women in a situation in which they have to sacrifice themselves for their families, which brings along “loss of personality” and “senselessness” for women. It is also stated that, (exposed or witnessed) violence against women may cause deep traumas in girls. In 7 of the texts written by women, the sharpness of gender-based roles and violence is expressed through the concepts of
28 Lutfiye Tanrikulu  
1971/ Unpaid domestic worker  
“I am 38 now and I can’t get free from my past. … My childhood memories are full of bad thing my father did. He cheated on my mother with another woman….I used to wait for him on the window with my mother” (op.cit, 103).

29 Fatos Sahinkaya  
1949/ Retired teacher  
“I love purple, but in the rainbow, not on my body” (op.cit, 75).

30 Perihan Gokay  
1968/ Tourism  
“I was just 15 when I was given in marriage to someone against my will. And I was first exposed to violence only one month later” (op.cit, 130).

31 Oznur Dumlu  
1964/ Management  
“I was quite older when I first learnt that babies don’t come out from the belly button. …I wouldn’t run into the arms of the first man to say he loved me. I wouldn’t think if one kisses me, someone else won’t accept me” (op.cit, 127).

32 Alias: Woman  
After Love  
“My father’s love was painful for us. Now my children experience the same. My husband shows no tolerance to children. Was it so difficult to show love, father? He gave us only pain instead of love. We saw no love of him. I would like to embrace him, kiss him to my heart’s content, but I couldn’t.” (op.cit, 168).

In both two texts written by women, the inward reflection of the problems caused by traditional behavior patterns in sexual education and parent-child relations, is expressed with “regret”, and the imposition of traditional attitudes under the name of “respect” is questioned. The traditional “distance keeping” behavior which prevail in family relationships is perceived as lovelessness. In both texts, the traditional behavior pattern which prevails in family relationships is expressed with “ignorance”, “lovelessness”, and “distance”.

In the texts by participant women, the emphasis on “being a woman” centered in the expressions for problem diagnosing, manifests that they diagnose problems over gender inequality.

Differently from the biological dichotomy between men and women, gender comprises socially learned expectations and behaviors differentiating between masculine and feminine.

Gender based social roles are tried to be justified with stereotyped judgments based on traditional norms and values, by the agents of the system which produce these roles (Demiray, 2009). Human beings learn how to be man and woman in order to assume the identities of man and woman, through culturally-determined socialization. “One is born as girl or boy, becomes woman or man,” Aganski (1998, 15) says.

According to the data represented in the table, women have remarked, in relation to problem diagnosing, that girls are being restrained from continuing their education due to the gender-based traditional approach. The remark that tradition referenced social opinion is the source of problems, prevail as an approach in many of the texts. Women have emphasized the intensifying role of gender inequality with metaphors and expressions such as "keeping quiet", "destiny", "shell", "stopped posterity", "bride without a veil", "dirty vest", "cage", "falling prey". Gender discrimination implied through the metaphors used, has often been mentioned.

The liberating and sense-of-self-vivifying effects of literature, as a field of art, in the practices of use of participative art in mass education for women, have been evaluated through a content and discourse analysis of the metaphoric expressions used in the texts by women, and presented in the table below.
Content Categories and Discourse Analysis of Metaphoric and Conceptual Expressions for “Expressing by Writing” in the Texts by Participants

Table: 3

<table>
<thead>
<tr>
<th>No</th>
<th>Writer</th>
<th>Phrase/Phrases</th>
<th>Discourse analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ciçek Subasi 1986/ Accountant</td>
<td>&quot;A pen falls into my shaking hands. Then only I exist, with my mute tongue and my tiny hands beginning to hold a pen. I start talking. I tell those I can’t tell with my tongue now. Hey folks, count me in, I am here too&quot; (Taskaya, et.al., 2010, 56).</td>
<td>In all 7 texts written by women, the act of writing is identified with “existence” in relation to expressing thoughts which cannot be spoken out, and described as a weapon with the metaphor “sword”, in the struggle to “survive”.</td>
</tr>
<tr>
<td>2</td>
<td>Nigar Bacalan 1957/ Retired</td>
<td>“I have been thinking for this three days, that I haven’t lived myself before. This event brought me to my senses. I do not know how to conclude. I want to cry out to life, with my pen and paper, “count me in, I’m gonna enjoy living too”, and I’ll just do it” (op.cit,116).</td>
<td>In these 7 texts by women, the thoughts that act of writing liberates women and gives life to thoughts, and that writing takes its strength from its persistency, are reflected with the terms “freedom”, “flying”, “existence” and “encouraging”.</td>
</tr>
<tr>
<td>3</td>
<td>Halime Fidan 1978/Private security officer</td>
<td>“Do not take away my sword, let me write and fill white sheets... Let me deflower the virginity of snow white sheets. I am drunk, flying even before my first bends” (op.cit,84).</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Saliha Acıgoz 1952/Unpaid domestic worker</td>
<td>“Writing is freedom... Giving life to what you think, eternizing what you experience... Writing, being able to write is the loveliest thing” (op.cit,134).</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Zeynep Tunc1987/ Student</td>
<td>“I’m so weak that I can’t even write a diary. That’s why I came here to listen to you. I wonder what you all felt while writing, or rather beginning writing. After all, with you I started to write my diary again” (op.cit,159).</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Fatma Kayim 1972/Electronic technician</td>
<td>“What I have seen here is that if all these women were helped and provided with some facilities, god knows how many of them would be authoresses” (op.cit,70).</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Sengül Sentürk 1952/Retired teacher</td>
<td>“For they are all engaged in writing with your encouragement... For I see their motivation and determination... For I am flying the butterfly inside Aunt Rukiye... Here I am happy!” (op.cit,148).</td>
<td></td>
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</tbody>
</table>

In the texts by participant women, the expressions of “existence”, “freedom”, “courage”, “sword”, “excitement”, “possibility”, “new beginning”, “fly” centered on implying the act of writing, are metaphors and expressions to point out individuality and freedom.

"Writing" as an important tool to express themselves, also creates a field for women for self fulfillment.

During the workshops held before the act of writing, the opinion and experience sharing of women on several subjects has created a stimulating effect on them. The same effect has also been observed by Lawlor during a research on distant education through online communication. Women have said, in a higher incidence than men, that reading others’ comments on a subject helps them make up their opinion (Lawlor, 2006, 38). The difference between the socialization processes of men and women also influences their ways of using social media. Brunner (1991) suggests that, women use new media technologies as a tool for contacting, communicating and cooperating with others, while men tend to regard this medium as extensions of power on physical environment (138).

Evaluation of the Use of Participative Art in Mass Education as a
Public Relations Practice and the Contribution of Distant Education to the Sustainability of Public Relations Practices and Projects

The projects employing participative art in their programs, such as Women Meet Literature Project, are encouraging and stimulating projects especially for women’s enjoyment of lifelong education. Therefore, lifelong education facilities and any efforts to extend and popularize them must be supported and promoted by policy makers and nongovernmental organizations.

The said efforts, may give municipalities, in a local level, opportunities to meet with people. The signs of social sensitivity exhibited in public relations practices by national and local administrations, are respected in the scope of social conscience, by citizens.

Encouraging people’s active participation in public relations practices in the process of raising social awareness, will provide the public relations practices, which are mostly deviated from the aim and turned into a show, with an “operational”/“action-oriented” and “sincere” character. Because, -sincerity based- credibility in public relations practices is the key for success (Kazancı, 2002, 235).

Kazancı, points out those public relations practices are activities bearing a social content, beyond making the organization look good to public, or polishing its image (Kazancı, 2002, 100). “...in pluralist societies in which different power centers occur, and different interests are represented, organizations must present acceptable justifications for their existence and tell what they give to the society while chasing their interests (Biber, 2009,141).

One of the ways to free public relations from the “metalanguage”, that degrades the social groups directly suffering from social problems, into the beneficiary of the solution, is to enable these social groups’ active participation in the practices in order to be a part of solution.

Active participation of disadvantaged groups in the works, projects and programs carried out for solution or awareness raising, will take these groups away from the way of public relations, which otherize them (Merli, 2004) already in the beginning, and pave another way for new trends for more humane practices. Because, only turning towards practices away from the modernist approach that determines the ways of liberation of those who suffer from social problems from above, without counting them in the solution process, can save public relations from being just a "show".

Sustainability is a touchstone for success in public relations as it is in all other fields. Even though they do not directly fall under their duties and responsibilities, several organizations are carrying out mass education projects within public relations practices to contribute the solution of social problems. Sustainability will give these projects and thus this kind of public relations practices a distinctive character from those practices which only concern about their “media coverage”.

Distant education’s contribution to sustainability of this kind of projects is another important topic. Employing technologic means of mass education in these projects will enable the project executors reach relatively large masses and incorporate them into the process. (see for details Hafford-Letchfield, Leonard, Couchman, 2012: 689). The mass education programs carried out for women’s access to education, are lodestars for the sustainability of projects and programs employing participative art in mass education. Smith suggests that distant training programs can be made more effective through independent learners if it is organized flexibly (Smith, 2001, cited by Goru, 2011). Flexible learning is flexible for the learner, in starting training time, selecting the level of the course, determining the place and time of the training, in determining the speed of
training, in forming the surrounding for training, in deciding the help to take for training, in enjoying information technologies... in being tested on what learner (Race, 1998, cited by Goru, 2011). Facilities to be created within flexible learning approach can support the sustainability of project and programs employing participative arts in mass education. However, it must be always considered that the accessibility of information technologies is a determinant at this point.

For the environments with sufficient access to information technologies, use of social media for learning, as a distant training method, can be employed in mass education projects centered on participative art. Distant education has undergone several changes from simple print-based communication to WEB 2.0 strategies (Demiray & Sharma, 2008, 186). These changes have significantly developed the coverage and scope of distant education opportunities.

RESULTS

The fact that we didn’t have any data about the participant women’s problem diagnosing skills before the project has made it impossible to infer whether they made any progress as a result of the project. However it is understood from the content analysis of the texts written by participant women that, enjoyment of women from mass education facilities within projects employing participative art strengthens sense of self, stimulates will and courage to question, activates communicating skills while diagnosing the problems based on gender discrimination.

The use of new media technologies in improving particularly written expressing abilities of the active participants of participative and projects, are regarded as a new method for distant education. The implementation of participative art based projects via distant education methods also enables the communication between women from different geographic, ethnic, cultural, economic roots. And this makes up an environment in which women can handle the common problems they encounter with, and help each other change their understandings on a macro and micro level (Trivedi, 1989, 21).

A platform to be formed through social networks on the internet for the sustainability of the project activities and thus the public relations practice will serve the purpose of the use of this new method within distant education.

RECOMENDATIONS

Cox, Clark, Heath and Plumpton, in a research among the participants of a video conference which is a distant education method, have found that women show more success, participation, and commitment than men do (Cox, Clark, Heath and Plumpton, 2002, cited by Lawlor, 2006, 39). It is widely accepted that the main reason for women’s higher tendency for enjoyment from distant education facilities than men’s is their privation from organized education facilities (see for details, Zembylas, 2008, 73). This consideration supports the aspect that distant education creates opportunity for women’s access to education and cultural development facilities. The use of distant education methods in sustainability of program and projects designed with a gender-free scope and content, will provide an opportunity, particularly for participant women, to permanently use and deepen the experience they gained during the project. Also, announcing to public, through public relations activities, the projects which offer women the opportunity to express themselves thank to distant education facilities, will encourage other women make use of distant education. (Kanwar, 1999, 351).

Maintaining the continuity, by means of distant education, of the act of writing by women who have been stimulated to write through participative art projects, will make public
relations practices carried out through participative art projects, sustainable. The increasingly extensive use of new media in the field of public relations and publicity, will serve the purpose of announcing to large masses public relations practices particularly which are designed with an interdisciplinary approach.

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TOWARDS THE FIELD OF A TRANSFORMATIVE EDUCATION:
An Evaluation of the Second University Students at Anadolu University in Terms of Gender

(EXECUTIVE SUMMARY)

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ABSTRACT

In a sociological context, this study aims to analyse the reasons for the adult women who are attending to the Second Chance University with open admission to choose distance education, Anadolu University in Turkey.

This study is based on the context of "individual in society" for the women who are structured with distance education system and studying at the second university are thought to be the resources for the researches presenting the educational models necessary for designing a transformative educational field.

Keywords: Anadolu University, Second Chance University, distance education, woman, gender

INTRODUCTION

When the woman in Turkish society is classified into three groups in terms of her social change, which are the Turkish woman before Islam, after Islam and after the Republic, the remarkable fact is that the essential thing for the woman is her unchanging status. It can be seen that, though liberated to the extent of the conditions of that period, Turkish woman is still under the discipline and supervision of the male language in her education, work and house life (private space).

The encoded womanhood by male power prevents the woman from entering into public space and advancing in the spaces she could at least enter. While becoming faculty members, they cannot become rectors; being a civil servant, they cannot be a bureaucrat; or being a journalist, they cannot be a manager.

Showing their womanhood responsibilities as the valid reason for women not wanting to be a manager or administrator, the male power is regarded as the creator of these responsibilities.

According to the data by TUIK, as it is seen that the woman has internalized the in-house responsibilities and her main duty of motherhood, which is also recognized by religion, she fulfils the life to the extent she has been offered.

Leaving her work life after having a child, the woman goes back to her work when her child/children grow(s) up; however, her interrupted work life is presented as a handicap for her career. Saying "I can both have children and a career" is not only an unrealistic...
expression but also a glass ceiling that imprisons the woman to the boundaries of the male world.

At this point, in Turkish society, the primary problem of the woman is education and woman-centred rearrangement of educational facilities. Even though it is thought that distance education strategies recreate the woman's imprisonment in private space, they are regarded important in providing equal educational facilities to developing countries like Turkey.

In order to enable transformation in constructing the change-transform process in distance education, providing the change in the first place is the primary necessity. The aim is to open the action field and then to experience the transformative process.

Within the framework of gender in Turkey and aiming to analyse the woman and distance education in the context of the Second Chance University, this research tries to describe the second university preferences of the women studying at the second university, according to such variables as gender, age, level of income, geographical location and the size of their residential area. With this approach, this research is a screening model.

Prepared for this purpose, a survey was e-mailed to the actively registered students of these faculties. This research has been conducted with a sample based on Robert V. Krejcie and Daryle W. Morgan's table for determining sample size from a given population. The ratio of male and female students at the Second Chance University of Anadolu University distance education system was given; then the concept of gender, roles of men and women and the importance of women's education in terms of gender equality were addressed; finally, distance education system, which offers women an accessible educational field, was reviewed in the context of gender.

In this review, a comparative evaluation of the extents of recreating gender-oriented views in society was made, such as demographic features of students, the rate of participation to the programmes, the reasons for choosing distance education; and especially for women, socialization, career opportunities, economic returns and contribution to family life.

Editor-in-Chief Note:
Fulltext of this research will update in a few days.

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Success Story of
Nazan INAN KOYUNCAL from ANADOLU

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When I was born on 5th November, 1980 in Mahmudiye, Eskisehir, my family who had two sons, especially my father was very happy. My mother could not understand that she was pregnant until the 5th month. My father who learnt that they would have a daughter has always been with me since I was born. My mother also supports me everytime. My parents are graduates of primary school and my bothers are graduates of high school and our economic situation has not been good.

I am the only person who attended university in my family. Some difficulties, my brother's 2 accidents, having some financial problems affected my education. I started to study in a private high school but I had to attend a government school and buy new books. I graduated from high school thanks to my mother's knitted works. I wanted to attend university but we had financial difficulties. I could not stop my love for education. I had to fulfill my dreams. On the other hand, I had to earn money for my education. I decided to attend university and work at the same time with my mother's supports. I enrolled Anadolu University Open Education Faculty. Completing its 30th year in Turkish Higher Education System, Anadolu University Open Education Faculty does not only provide higher education to 1 million 700 thousand students and graduates but it also has a an important role in solving educational problems in Turkey.

Open and Distance Learning was restructured considering the educational needs of the day in 1993. Economy and Administration programs were developed into 4 year Administration and Economy Faculties. According to this delegated legislation, Open Education Faculty was required to provide services such as books, TV and radio programs, academic counselling, organization, exams and every types of student affairs and two-year degrees, four-year degrees, and every type of certificate programs.

Academic Programs of Administration and Economy Faculties was reorganized in 1998. Contents of the lessons were reviewed. All the books were redesigned, rewritten and published according to the contemporary developments of distance education. TV programs were renewed in accordance with the books, CD-Roms were made. Open and Distance Education Education System consits of Administration, Economy and Open Education Faculties.
Later on, I started to work as a student-worker at Anadolu University Hospital as the secretary of the head doctor. I became a worker because of my hard work and resolve. I graduated from Anadolu University Faculty of Economics on 6th September, 2010.

I still work at Anadolu University Hospital. I have always wanted to be a pilot since my childhood but I decided to be a hospital manager.

With my family and my husband’s supports, I won Administration of Health Institutions master without thesis program of Zirve University. I enrolled there in 2012 Fall Term.

Zirve University Administration of Health Institutions department started to accept students in 2011 and it has had over 400 students so far. Recognizing the need for professional managers in health services, Zirve University has founded Distance Administration of Health Institutions master without thesis program in order to supply demand in the field and international collaboration among the teaching staff that has experience in Health Economy, Methods of Health Services, Health Policy.

This distance program provides education to students everywhere without time, travel and place limitations. I have to be in my workplace during day time so it is difficult for me to attend formal education. I can participate in the lessons online by Zirve University Distance Education Program or follow the lessons later. We follow the lessons online in virtual classes in the evenings. We can see and hear our teachers. Teachers share some files and implemented practices with us. Lessons last for 45 minutes so we can not get enough information, reach teachers whenever we want, ask questions and we have some problems stemming from the Internet disconnection, voice problems.

It is difficult to explain how happy I am to approach my dreams. It is inevitable to have some problems of being a student when you are a married woman. During day time I work at the hospital, I study in the evenings. I cannot spend time with my family and husband, I do not have a social life. When friends want to visit us, I postpone their visits and they have to come on holidays.

I have always been happy and managed to be happy in my life. I have never given up. I have always thought that I am alive and with my family. I have never looked at the past. I have tried to do my best. I thank my mother, father, elder
brothers, my husband and my teachers who are always with me and to Anadolu University and Zirve University.

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