



wojde.org

International Women Online Journal of Distance Education

ISSN: 2147-0367



April 2013

Volume 2
Number 2

<http://www.wojde.org>



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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 monts we updated our editorial board of intWOJDE by adding a new quality editors from the around of the world death with DE literature. So that we belive 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 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.

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 Senu 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 on 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 to 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 andragogically. 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 Are Meeting With 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 GURSES 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 succeeded 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 however objective 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 be also 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 send 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 this 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 Institue 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 Atatürk 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 Aydıntürk, 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, meerscham, 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 Pre-School 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 Meerscham 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 goaled 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 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 over all 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 2006s 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 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 the 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 Non- 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: 1
Total public and private institutions

YEAR	PRIMARY				MIDDLE				HIGH			
	Boys	Girls	Mixed	Total	Boys	Girls	Mixed	Total	Boys	Girls	Mixed	Total
2000-01	73796	42870	31070	147736	6551	5875	13046	25472	6201	2773	5812	14786
2001-02	73788	43525	31773	149085	6834	6257	13699	26790	6198	2762	6091	15051
2002-03	75272	44411	32864	152546	6978	6385	14370	27734	6333	2823	6388	15545
2003-04	76785	46315	3400	156100	7125	6516	15075	28716	6472	2886	6700	16059
Total	299641	177121	99107	605467	27488	25033	56190	108712	25204	11244	24991	61441
Percentage	52.0	30.7	17.20		25.2	23.1	51.68		41.02	18.3	40.61	

It is evident from 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%.

Table: 2
Total public and private Enrollment by Gender

YEAR	PRIMARY			MIDDLE			HIGH		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
2000-01	9898232	6735775	16634007	2053767	1705558	3759325	889459	675466	1564925
2001-02	9962751	6968109	16930860	2315127	1506088	3821215	929821	644343	1574164
2002-03	10105266	7065387	17170652	2377011	1549347	3926359	953789	661781	1615569
2003-04	10250631	7164609	17415240	2440912	1594129	4035040	978505	679794	1658299
Total	40216880	27933880	68150759	9168817	6355122	15541939	3751574	2661384	6412957
Percentage	59.01	40.98		59.10	40.89		58.49	41.5	

Source: Economic Survey (2003-04) and Ministry of Education, Govt. of Pakistan

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 AIU

S. No	Courses	Course code	Male	%	Female	%	Total
1	Food and Nutrition	217	08	0.65	1214	99.34	1222
2	Functional English II	221	342	9.69	3186	90.30	3528
3	General arithmetic	214	288	9.25	2824	90.7	3112
4	Functional English I	207	426	11.56	3259	88.43	3685
5	Family Health Care	206	13	0.76	1695	99.32	1708
6	Arabic	205	04	2.0	195	97.98	199
7	Urdu for daily use	204	4019	49.47	4104	50.52	8123
8	General Science	203	289	9.87	2638	90.12	2927
9	Pakistan Studies	202	3897	48.65	4112	51.34	8009
10	Islamiat	201	82	2.75	2896	97.24	2978
	Average			14.46		85.52	

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 AIU

S. No	Courses	Course Code	Male	%	Female	%	Total
1	Plant protection	1249	1258	47.66	1381	52.33	2639
2	Home Management	1245	361	7.42	4502	92.57	4863
3	Islamiat (Elective)	1243	10394	47.45	11509	52.54	21903
4	Child Care	1238	906	17.71	5115	84.95	6021
5	Education	1221	9271	46.20	10795	53.79	20066
6	Arabic	1218	874	46.86	991	53.13	1865
7	Health and Nutrition	1253	1877	25.85	5383	74.14	7260
8	English	1288	33	40.2	49	59.7	82
9	Action for health	1292	21	45.65	25	54.34	46
10	Chemistry-1	1296	29	48.33	31	51.66	60
	Average			37.3		62.7	

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

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

of Bachelor Degree Programme (B.A-General) for the year 2004 of AIOU

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

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

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: 7
Gender Wise, Level Wise Course Enrollment
of M.Ed (Special Education) for the year 2004 of AIOU

S.No	Courses	Course Code	Male	%	Female	%	Total
1	Educational Psychology	671	60	46.15	70	53.85	130
2	Perspectives of Special Education	672	60	46.15	70	53.85	130
3	Handicapped persons in community	673	61	46.56	70	53.44	131
4	General introduction of hearing impairment	680	25	38.46	40	61.54	65
5	Psychology of deafness and child development	681	23	36.50	40	63.50	63
6	Speech and hearing	682	24	38.09	39	61.91	63
7	Audiology and Audiometry	683	22	36.66	38	63.34	60
8	Teaching Strategies	846	59	45.73	70	54.27	129
	Average			40.78		59.21	

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: 8
Gender Wise, Level Wise Course Enrollment
Of M.Ed (Distance and Non-Formal Education) for the year 2004 of AIOU

S.No	Courses	Course Code	Male	%	Female	%	Total
1	Foundation of Education	831	60	42.85	80	57.15	140
2	Educational research	837	61	43.57	79	56.43	140
3	Curriculum Development and Instruction	838	60	43.16	79	56.84	139
4	Educational Psychology	840	65	45.45	78	54.55	143
5	The system of Distance and Non-Formal Education	851	56	43.41	73	56.59	129
6	Broadcast Media in DNFE	852	54	43.20	71	56.80	125
7	Non-Broadcast Media in DNFE	853	54	43.90	69	56.10	123
	Average			43.64		56.35	

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

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

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

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

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 AIUOü

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

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%.

Table: 13
Gender Wise, Level Wise Course Enrollment
of M.A (Secondary Teacher Education) for the year 2004 of AIUO

S.No	Courses	Course Code	Male	%	Female	%	Total
1	Development Education	506	238	22.73	809	77.27	1047
2	Planning for population Education	584	238	22.77	807	77.23	1045
3	Elementary Education	826	337	24.20	1055	75.80	1392
4	Secondary Education	827	337	24.15	1058	75.85	1395
5	Higher Education	828	336	24.17	1056	75.83	1392
6	Teacher education in Pakistan	829	337	24.17	1057	75.83	1394
7	Teaching Strategies	846	246	22.38	853	77.62	1099
8	Foundation of Education	6500	405	25.21	1201	74.79	1606
9	Educational Psychology and Guidance	6501	403	25.36	1186	74.64	1589
10	Educational Management	6502	251	22.63	858	77.37	1109
	Average			23.77		76.23	

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%.

Table: 14
Gender Wise, Level Wise Course Enrollment
of M.Phil Economics for the year 2004 of AIUO

S.No	Courses	Course Code	Male	%	Female	%	Total
1	Advance Microeconomics	2700	8	32	17	17	25
2	Advance Macroeconomics	2701	8	32	17	17	25
3	Research Methods	2702	7	29.1	17	17	24
4	Applied Economics	2703	7	29.1	17	17	24
5	Development Economics	2704	9	50	9	9	18
6	International Trade Theory and policy	2705	9	50	9	9	18
7	Environmental Economics	2706	9	50	9	9	18
8	Monetary Economics	2708	9	50	9	9	18
	Average			40.27		59.72	

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 was 59.72%.

Table: 15
Gender Wise, Level Wise Course Enrollment of
M.Phil Food and Nutrition for the year 2004 of AIU

No	Courses	Course Code	Male	%	Female	%	Total
1	Advance Food and Nutrition	1775	0	00	3	100	3
2	4Dietetics Practice	1776	0	00	3	100	3
3	Food analysis	1777	0	00	4	100	4
4	Research Techniques in Nutrition and health	1778	0	00	4	100	4
5	Computer application in Food and Nutrition	1779	0	00	3	100	3
6	Research Thesis	1780	0	00	4	100	4
	Average			00		100	

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 AIU

S.No	Courses	Course Code	Male	%	Female	%	Total
1	Reactive Intermediates in Organic Chemistry	1754	1	50	1	50	2
2	Advance Stereochemistry	1752	2	66.66	1	33.33	3
3	Advance food and Nutrition	1775	0	00	1	100	
4	Dietetics Practice	1776	0	00	1	100	1
5	Computer Application in Food and Nutrition	1779	0	00	1	100	1
	Average			23.33		76.66	

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

Editor-in-Chief's Note: Previously this article is published before in Turkish Online Journal of Distance Education-TOJDE October 2007 ISSN 1302-6488 Volume: 8 Number: 4 Article 11.

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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, & Gumpert, 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

curriculum. The information in this paper was derived from articles, books, and online sources.

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 Enckevoort, 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 Enckevoort discovered the use of the term andragogy again by Eugen Rosenstock, a teacher at the Academy of Labor in Frankfurt, 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 Enckevoort 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 Filipovi, Samolovcev, 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); and 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 "Androgogy, 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 RELATINSHIP 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 andragogical 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 Schwartz (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 andragogical 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

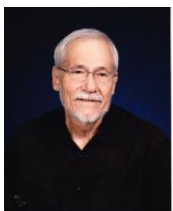
Adults constitute almost half of today's collegiate student body in higher education. The question of whether pedagogy or andragogy is the more suitable learning theory for adult education must be resolved. Why must higher education resolve this question? Higher education must resolve this issue because 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 andragogically. 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 Yükseköğretim 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 multi cast 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 restrains 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. CEDAW'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 Kastamonu 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”

Occupational status of participant women	N	%
Unpaid domestic worker	40	43,5
Student	5	5,4
Worker	33	35,9
Retired	14	15,2
Total	92	100,0

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.

Content Categories and Discourse Analysis of Metaphoric and Conceptual Expressions Used in Diagnosing Gender Based Problems in the Texts by Participants

Table: 2
Content categories and discourse analysis of metaphoric and conceptual expressions used in diagnosing gender based problems in the texts (Taşkaya, Tariman, Sert:2009) written by the participants of "Women Meet Literature Project"

No	Writer	Phrases	Discourse analysis
1	Çiçek Subasi 1986/ Accountant	"I'm a girl, holding my tongue as I was taught" (Taskaya, et.al., 2010, 56)	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.
2	Merih Nesrin Yalcin 1957/ Pharmacist	"We were born women, posterity stopped.... They shot honor, left us. Yet we covered ourselves and became 'pure'. We just remained <i>living quietly</i> ." (op.cit,107).	
3	Petek S. Dulun 1984/ Sales rep	"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 in this <i>cage</i> "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. <i>Kept quiet</i> ." (op.cit,132).	
4	Suna Caglayan 1976/ Sculptress	"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	In all five texts, the necessity of behaving in line with the gender based behavior patterns are

		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 jailed in a <u>cage</u> ." (op.cit,142).	described with the "cage" metaphor which symbolizes speechlessness and the obligation to stay in the house.
5	Oznur Gaydanoglu 1958/ Painter	"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 <u>neither speaks with her husband</u> , nor deals with her baby, <u>nor speaks with her mother</u> in front of her father in law... Lives sacrificed on the altar of respect" (op.cit,127).	
6	Meryem Nart 1976/ Underwriter	"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: " <u>My veil is put on my widowhood</u> " (op.cit,109).	The expression that a woman's second marriage is less estimable than the first is presented with the metaphor "veil put on widowhood". The effect of social pressure in regarding womanliness as "dirtiness is expressed with the metaphor "dirty vest".
7	Nurgul Yeni 1990/ Student	"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 <u>a dirty vest</u> " (op.cit:120).	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 "cerement".
8	Dudu Sari 1979/ Unpaid domestic worker	"Do brides always wear white, I think. White; snow is white, clouds are white, hopes are white, <u>cerement is white!</u> But in our homeland, once you are a bride, you can never go back to your family house again. Ayşe wails: have I <u>married or martyred</u> " (op.cit, 59).	In all three texts, the fact that women's honor is determined by others is described with metaphors symbolizing dresses cut by others.
9	Alias: Kader (destiny)	"So, this is my <u>destiny</u> , I was saying. Because neither my family nor kith and kin would believe me and think I was bad, if I went back to my family home. Because once I was out there is no turn back." (op.cit, 163).	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 "pain", "problem", "being left incomplete", "penalty", "fault", and "destiny".
10	Hatice Korkmaz 1951/ Unpaid domestic worker	"I finished 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 <u>destiny</u> and didn't stand up" (op.cit, 90).	
11	Emine Onal 1952/ Unpaid domestic worker	"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 <u>what my father said was done</u> , I married. (op.cit,62).	
12	Hatice Boyaci 1961/ Unpaid domestic worker	"I finished first school with success. I wanted to go secondary school but my father didn't enroll me in school, I cried over spilled 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 <u>what my parents said was done</u> . (op.cit,88).	
13	Medine Karatepe/ Unpaid domestic worker	"Mom, <u>you didn't allow</u> me learn how to read and write <u>when I was little</u> , now I am angry with you for this. I am going to a literacy course now but <u>I can't pick up</u> ." (op.cit,106).	
14	Urkiye Saglam 1949/ Unpaid domestic worker	"I couldn't go to school because <u>they didn't want girls get education</u> . This remained a bleeding wound inside me for years... And after getting married and having children, it is even more impossible to get	

		education now." (op.cit,153).	
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 <u>segregate children from one another</u> . 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 <u>my shell</u> , 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 <u>bore me a gir?</u> (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, <u>don't cut her cord, and let her die</u> . 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, <u>left at the threshold</u> Once I have been <u>left incomplete</u> , 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... <u>Her only fault is perhaps BEING A WOMAN</u> " (op.cit,76).	
21	Zeynep Cigdem Rona 1980/ Cashier	"... they defamed her honor and pride, even though she was innocent, she was <u>guilty for being a woman</u> . <u>Vultures</u> were all chasing a piece of meat. This little girl would either <u>fall prey</u> to one of them or depart this life. (op.cit,157).	
22	Gul Demirel 1963/ Unpaid domestic worker	".... Our <u>women who thinks being exploited is a fate..</u> Women who fall <u>victim</u> to ignorance and lack of education, or rather we, falling <u>victim</u> 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 <u>destiny</u> '. Ill starred Zeyno threw all those <u>stars</u> she was collecting at nights, back into the darkness... It was her <u>destiny</u> , 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 <u>getting less, getting lost</u> . (op.cit, 97).	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
25	Nigar Bacalan 1957/ Retired	" <u>I strived for them</u> 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 <u>the first time</u> after long years that <u>I am doing something for myself</u> " (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 <u>becomes a stone tied to our feet</u> " (op.cit,151)	

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 <u>cheated on my mother</u> with another woman. ...I used to wait for him on the window with my mother" (op.cit, 103).	"character erosion", "loss of personality", "senselessness" and "trauma".
29	Fatos Sahinkaya 1949/ Retired teacher	"I love purple, but in the rainbow, not <u>on my body</u> " (op.cit, 75).	
30	Perihan Gokay 1968/ Tourism	"I was just 15 when I was <u>given in marriage to someone against my will</u> . And I was <u>first exposed to violence</u> 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)	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".
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 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

Content categories and discourse analysis of metaphoric and conceptual expressions for "Expressing by Writing" in the texts by participants of "Women Meet Literature Project"

No	Writer	Phrase/Phrases	Discourse analysis
1	<i>Çiçek Subaşı 1986/ Accountant</i>	"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, <u>count me in, I am here too</u> " (Taskaya, et.al., 2010, 56).	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"
2	<i>Nigar Bacalan 1957/ Retired</i>	"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, " <u>count me in, I'm gonna enjoy living too</u> ", and I'll just do it" (op.cit,116)	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".
3	<i>Halime Fidan 1978/Private security officer</i>	"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)	
4	<i>Saliha Acıgoz 1952 /Unpaid domestic worker</i>	"Writing is <u>freedom</u> ... Giving life to what you think, eternizing what you experience... Writing, being able to write is the loveliest thing" (op.cit,134)	
5	<i>Zeynep Tunc1987/ Student</i>	"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, <u>with you I started to write my diary again</u> " (op.cit,159)	
6	<i>Fatma Kayım 1972/ Electronic technician</i>	"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 <u>authoresses</u> " (op.cit:70).	
7	<i>Sengül Sentürk 1952/Retired teacher</i>	"For they are all <u>engaged in writing with your encouragement</u> ... For I see their motivation and determination... For I am <u>flying the butterfly inside</u> Aunt Rukiye... Here I am happy!" (op.cit,148).	

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 (Kazanci, 2002, 235).

Kazanci, points out those public relations practices are activities bearing a social content, beyond making the organization look good to public, or polishing its image (Kazanci, 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.

Editor-in-Chief's Note: Previously this article is published before in Turkish Online Journal of Distance Education-TOJDE January 2013 ISSN 1302-6488 Volume: 14 Number: 1 Article 30.

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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

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ABSTRACT

In a sociological context, this study aims to analyse the reasons for the adult women who study at the Second University with open admission to choose distance education in Turkey. For this study, based on the context of "individual in society", 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.

This research supports the idea that the problem of woman's individual existence in Turkish society can be solved with education and a woman-centred rearrangement of educational facilities. Also, distance education strategies are regarded important for 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.

Evaluating the preferences of the women studying at the Second University within the framework of gender, this research applies the survey method by complying with the screening model. Within the framework of anticipated conditions of the survey, this study was conducted with 429 participants, chosen according to the "Small Sample Techniques" by Krejcie and Morgan. As the variables are of a nominal scale, during the analysis, the square method has been used and the relations have been explained with crosstabs.

According to the results of the research, a second degree for women is an important step for them to break the glass ceiling in their work lives.

Defined as the learned helplessness of women in work life, the glass ceiling syndrome is eliminated with the chance of a second degree. Also, considered with the positive effects on social life and self-esteem, Second University is thought to be the name of the transformative education process.

Key words: Anadolu University, Second University, distance education, woman, gender

INTRODUCTION

Since the 1970s and after "Sex, Gender and Society" by Ann Oakley, it has been noticed that the effort to reconstruct woman and the concept of gender have spread in social analyses more and more. In the sexist division of labour and employment in the economy; citizenship and participation in politics; and in the construction of identity in psychology, the woman has been tried to be reconstructed with the concept of gender. All these have always been the studies in which such dilemmas as production-reproduction, public-private and autonomy-relationally are questioned.

On the other hand, these dilemmas have also been reproduced as the basis of gender differences. According to Serpil Sancar, "by drawing attention towards the social context and meaning of unequal relationships between the sexes, the concept of gender denies regarding sex as only a biological feature" (Sancar, 2009). For Giddens, gender emphasizes not the physical qualities that make men and women different, but the features formed by the society on being a man and a woman (Giddens, 2000). Actually, for some, the features of man and woman, named "disposition" in a religious sense or "nature", are not born features, but the models imposed on people entirely by culture and society. In this sense, gender is a social construction just like nationality and religious sense of belonging (Tanrıöver, 2007).

Using the division of gender (refers to self perception and behaviour) and sex (refers to anatomy and physiology) first in a feminist sense is thought to be theoretically and politically productive. It is regarded as an important feminist project to challenge the notion of "biology is destiny". Conceptualization of the capacity and tendencies of both sexes are needed in order to offer women more opportunity.

In the 1980s, Young says that the texts which are the turning point of feminist theory are oriented towards the social and psychological features of the female gender identity and the social viewpoint originated from gender roles. Though not explicitly defined upon the biological differences between men and women, there are deep social subversions among the tendencies and experiences gendered as male and female, which lead to some consequences in their psychic living, interactions, child care or their tendency to use authority (Young, 2009).

Education has the deepest scars of such social subversions. Within the dichotomy of nature/culture that conceptualizes woman with private space, distance education offers women an equality of opportunity in education. Despite the criticisms on distance education's recreating woman in private space, this system is thought to make important contributions for women's education in developing countries.

The right to "Continuous and Open Education" was given with the 5th and 12th articles of the law no. 2547, which re-regulates Turkish Higher Education and entered into force on the November 6th, 1981. With the Decree Law no. 41, this authority was given to Anadolu University. Born from the Faculty of Communication Sciences, Open Education Faculty was given the duty of distance education services throughout the country. Today, with 1.331.770 students in total at Open Education Faculty, Faculty of Economics and Administration, Anadolu University is now the dominant name of Turkish distance education system. In the academic year of 2001-2002, "Second University" was founded for students registered to or graduated from formal higher education and who want to adapt to the new conditions and improve themselves in different areas. By this means, Anadolu University opens new opportunities within the framework of life-long learning principle. Evaluating the principles of life-long learning and equality of opportunity in terms of gender is the purpose of this research.

"Second University" offers open registration for those who are the students or graduates of a formal higher education programme. In this context, the women who study at "Second University" are the women who have had or still having higher education. Is it the recreation of the woman in social life or reconstruction of the woman by deconstructing the social structure? This study aims to present an evaluation within this framework.

TO READ THE WOMAN IN TURKEY: Towards A Transformative Education Design

In *Ne Olursa Olsun Savaşıyorlar* (They Fight No Matter What) by Server Tanilli, this quote by Anatole France, "the law, in its majestic equality, forbids the rich and the poor alike to sleep under bridges, to beg in the streets, and to steal bread" (Tanilli, 2006) actually summarizes the woman's acquisitions in social life. In this context, to evaluate the social life of Turkish woman is needed.

In Turkish society, whether within family or not, the woman is under the tyranny of an explicit exploitation, a vicious sexual hunger and a constant violence. The woman cannot find safety by escaping because of honour killings, which degrades humanity. Laws and regulations all become helpless at one point: reduced sentences for honour killings, trying to cover up rapes with only a few years' of sentences and girls who fornicate by their own will. Is this a judgement of the male-dominant culture (Tanilli, 2006)? In this context, we should answer those questions: "How is the woman defined in Turkish society" and "where is the woman in this society?" Denying that womanhood comes from nature, Simon de Beaviour states that society has created woman, saying "one is not born, but rather becomes a woman". Therefore, the question "who is the woman or the other?" will be the starting point of this research.

In Turkish society, it is possible to classify the woman's status in four categories: the Turkish woman before Islam, after Islam, after the 19th century and after the Republic. Women researchers like Necla Arat and Nermin Abadan Unat, who analyse the woman's social history, also try to define the place of the woman in Turkish society based on this division. It is seen that the woman's social life/or the woman in social life is defined by the pragmatist union of Islam in the Ottomans' flag and their view of religion and state. Unat states that according to Islam, the primary virtue of woman is obedience. She also sees the life of Turkish woman as a history of captivity through obedience, silence and the comfort of reaching salvation in heaven. In this history of captivity, the first efforts for liberation appear with the Imperial Edict in 1839 (Unat Abadan, 1982).

The dominant view on the Ottoman women and their roles, which are accepted by many influential historians without any criticism as those views represent public opinion, is actually presented by Pierce as the typical misogynist view of ulema. The boundaries of women in social life are drawn with reference to Shaykh al-Islam's views, to Muhammad the Prophet and his sayings on the harmful results of female domination (Pierce, 1996). With the Ottoman modernization, starting from the cities, there have been some changes in lives of women. With the Imperial Edict, the West seems to affect the Ottomans also on women issues. Parallel to new concepts and formations in the West, Turkish society started to make some changes about the status of women. The first changes were about education. In this period, when the French effect is especially influential, training schools and junior high schools were decided to be opened and increased in number. This was made possible by the Statue of General Education in 1869, which was inspired from the Duruy Law in France. It is a period when the doors of vocational and cultural education were opened by the hands of the state, which is a remarkable point (Kurnaz, 1992).

With the Ottoman Basic Law, compulsory primary education obtained a constitutional identity. With this obligation, it was legally possible for boys and girls to have an equal education (Kurnaz, 1982). When we check the situation of schools throughout the empire in 1906-1907, we see that there were 4659 schools for boys and 349 schools for girls.

The number of mixed-sex schools is 5073. The reason for this high number is that the age for education obliged a boy and girl discrimination (Kurnaz, 1982). One of the most important differences brought with the Reform Era is the opening of vocational schools. Such schools as Midwifery School, Industrial School for Girls and Teaching School were opened in this period. Industrial schools for girls are founded for women to improve their handicrafts and to use them as economic activities.

Though technical schools were decided to be opened because of embroidery lessons in schedules, the main reason is considered as to meet the needs of the army (Kurnaz, 1982). It is noticeable that the Ottoman regulations enabling rights for women in social and economic life are positioning women's place in society. Mostly including tailoring and embroidery lessons in technical schools named as midwifery, nursery, teaching and industrial school, class schedules draw the lines of the woman's work life. Reviewed in the context of the Ottoman modernization and the rights given to women on education and work, it is seen that the implementations limiting the woman in private space and underlining the gender differences are dominant. It is also remarkable that this situation did not change in the Republic. The Institute for Girls opened in 1928 aimed to raise Turkish girls with national values and make them more efficient at housework. The missions given to schools have a detailed content related to modernization of Turkish homes: changing lifestyles, fashion, decoration, hygiene, tailoring and child caring. In those times, in modern houses designed by engineers from Europe and America, Taylor's rules for efficiency play a central role.

Authorities in Turkey Institute for Girls immediately embraced this foreign concept of "modernity" and they implemented them on things they regard necessary for Turkey by cultural translation. In the mid '20s, these institutes were the top ones to support the idea of rationalized housework in Turkey (Navaro, 2000). The situation for the post-modern Turkish woman is not that different, either. Social status of the woman is recreated only with the changing channels of mechanisms of authority. Focusing merely on the centre, woman studies mostly do not see the strides around in this context. The context, historicity, public resources, background and negative and harmful outcomes build woman's life in her modern prison.

Published annually since its first publication in 2006 by World Economic Forum, Global Gender Report presents comparative gender development maps with the perspective of and social changes and social institutions, which are mainly economy, education and health. According to the data of Turkey from 2011, on the level of gender development, Turkey ranked 122nd among 135 states. Ranking 62nd on health and longevity indicators, it could not take a place in the top 100 on women's employment, education and political life (Global Gender Report, 2011).

According to the World Development Report in 2012 by the World Bank, it is emphasized that as an important issue per se, gender equality is also valuable for a strong economy. The report states that the countries which are able to create better opportunities and conditions for women and girls can enhance their productivity and developmental expectations for the future generations. However, the biggest shortcoming of the report is, it is impossible to read women only within the framework of economic indicators. It is quite difficult to reread and redefine the socially defined woman within the context of tradition and culture which are both closely related to each other. At this point, it seems obligatory to reconstruct the woman with education; in other words, to deconstruct the socially defined woman.

What women can or cannot do or achieve is shaped by the mechanisms of authority in traditional structure. The glass ceiling syndrome (Koray, 1993) or learned hopelessness makes it impossible for women to exist in social context at one point. Social rules -both traditions and legal rules- constructed by the mechanisms of authority draw attention because of their male features. The woman's imprint on social life exists to the extent that male authority creates it. In reality, law and social rules are seen as the rules that are enforced or recreated in order to strengthen the mechanisms of male authority. It is plainly seen that the rules about biological and economic protection of the woman in work life are actually a body of rules to limit the woman and to recreate the male society (Toussaint, 1993).

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. Liberated to the extent of the conditions of that period, Turkish woman is under the discipline and supervision of the male language in her education, work and house life (private space). The recent researches of TUIK also provide an insight to this issue.

Table: 1

Adult Education Survey in Turkey (Source: www.tuik.gov.tr, 2007)

Son 12 ay içinde yaş grubu ve cinsiyete göre örgün veya yaygın eğitime katılım, 2007
Participation in formal or non-formal education and training by age group and sex
in the last 12 months, 2007

(18 ve daha yukarı yaştaki nüfus) - (18 years old and over)

Yaş Grubu Age group	TÜRKİYE			KENT - URBAN			KIR - RURAL		
	Toplam Total	Erkek Male	Kadın Female	Toplam Total	Erkek Male	Kadın Female	Toplam Total	Erkek Male	Kadın Female
Toplam Total	17,2	21,1	13,5	19,3	22,9	15,8	12,8	17,1	8,8
18-24	40,5	47,9	33,7	45,0	51,9	38,6	29,4	37,6	22,4
25-34	20,9	26,0	15,8	22,3	27,0	17,5	17,1	23,2	11,4
35-54	12,0	14,9	9,1	12,7	15,2	10,1	10,6	14,4	6,8
55-64	4,5	5,7	3,3	4,2	4,9	3,5	4,9	6,9	3,1
65+	1,2	1,8	0,7	1,1	1,6	0,7	1,3	1,9	0,8

Kaynak: Yetişkin Eğitimi Araştırması, 2007
Source: Adult Education Survey, 2007

According to the data of TUIK (TUIK, 2007), it is shown how the woman could not modernize in social life. From the removal of the first obstacles against women's education with the Ottoman Basic Law to the 21st century, there has been no mathematical change in the position of the woman within patriarchy. In rural/urban division, the woman is relatively close to the man in urban life. However, in rural life, the difference grows. The important thing in the woman's education is the ratio of continuous and compulsory education. Schooling rate among women has been increasing since compulsory education started instead of staged education in 1997.

If the higher education ratio in Turkey is reviewed, it can be seen that the women who can continue to secondary education are of a higher ratio than the men in continuing to higher education.

In the scope of the duties determined for women in Turkish society, the limits of what they can do and women's having a higher education, an understanding of necessity shows itself according to men. The woman can have higher education at the level of her duties given by patriarchy.

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.

Until now, all the regulations done for women despite women enabled women's social reproduction. Not every recreating or integrating regulation has the aim of transformation. In this context, instead of the educational models aiming women's transformation, the woman is integrated into the system via the changes which are the outcomes of social changes. At this point, "transformative learning" is important for the deconstruction and reconstruction of the woman. According to Mezirow, this theory means guiding the future events with past experiences, on the basis of human communication. Moreover, "transformative learning theory" is regarded important to plan a new learning design for the woman (Mezirow, 1996). Mezirow tries to conceptualize transformative dynamics of life changing events of individuals. The role of experience in transformative education theory is emphasized here. In the background of the theory, there are irreversible transformations which are obtained via experiences. Life experiences of individuals lead them to make decisions about events and as a result of these decisions; individuals do not experience the same situation when they encounter a similar one. Instead, they present different reactions and attitudes. The main point here is that the transformation does not occur backwards or towards the old attitude. In the process of transformation, conducting conscious deeds is the main principle (İzmirli vd, 2012). Mezirow puts forward that as a process of getting a new perspective, transformative learning can be done in 10 steps.

These steps are:

- To be in a dilemma,
- To analyse oneself with the feelings of fear, guilt or shame,
- To critically analyse the assumptions on the subject in question,
- To recognize the process of anxiety and transformation,
- To explore new roles, relationships and options for action,
- To make an action plan according to the options explored,
- To obtain the required knowledge and skills to conduct the action plan,
- To try a new role in accordance with the acquired knowledge and skills,
- To be sufficient in the new role and to improve self-esteem on that,
- To integrate that role into one's life, based on the conditions formed by the new approaches (Mezirow, 2000).

Evaluating the students whom Anadolu University has given the opportunity to study at the Second University with distance education system, this research is deemed important in re-reading the woman within Turkish society.

According to this study, which concludes that change and transformation of the woman in social life is possible via education, the women and men studying at the Second University are the graduates of at least an associate degree.

Putting forward the comparative analyses within the scope of this research also draw the limits of female transformation in the male-structured education system.

METHOD

Research Model

The general screening model has been used in this study. Conducted in a universe that is made up of a large number of elements, general screening models include screening studies on the entire universe, or a group or sample taken from it (Karasar, 2008).

Study Group

Evaluating the preferences of the women studying at the Second University within the framework of gender, this research applies survey method by complying with the screening model. Within the framework of anticipated conditions of the survey and according to the "Small Sample Techniques" by Krejcie and Morgan, - taking 384 samples with 75 thousand people for the given population of 1 million- the survey was conducted on 429 chosen people (Krejcie and Morgan, 1970).

From the total of 157476 active students forming the universe of this study, 429 of them have been surveyed. As the variables on the survey are of a nominal scale, during the analysis, the square method has been used and the relations have been explained with crosstabs. SPSS 20.0 has been used for this analysis. With the acquired crosstabs; age, marital status, number of children and the registered Second University programmes have been evaluated in terms of gender. Also, the Second University preferences of the women studying at the Second University via distance education have been presented. Likert type attitude scale has been used to determine why the women students of the Second University choose distance education system. The questions have been graded in this way: Strongly agree=5, Agree=4, Neutral=3, Disagree=2 and Strongly Disagree=1. For the analysis of the acquired data, the techniques of frequency and Chi-Square have been used and the level of significance has been determined as $p < 0,05$.

FINDINGS

Aiming to evaluate the students of the Anadolu University Second University distance education system in terms of gender, in this study, among 429 students –samples of the

Table: 1
Gender Distribution

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	313	73.0	73.0	73.0
	Female	116	27.0	27.0	100.0
	Total	429	100.0	100.0	

study-, 27% of them are female and 73% are male. Frequency distribution of the marital status of the participants is shown on Table: 2. Among the students of the Second University with distance education system, 41 women participants have stated that they are married and 70 of them have claimed to be single. As for the male participants, 157 are married and 152 are single. While the responsibilities about the house and family distance women from their dreams and expectations, the striking point about men is that the married men have a higher distribution than the single.

Table: 2
Distribution of Gender and Marital Status

		Marital Status				Total
			Single	Divorced/ Widow	Married	
Gender	Male	1	152		157	313
	Female	1	70	4	41	116
Total		2	222	7	198	429

Responsibilities in the house and family make the woman move from public life to private life, both compulsorily and voluntarily. Especially when children join to the family life, in-house responsibilities of the woman increases more. On table 3, a comparative distribution of gender and number of children is given.

Table: 3
Distribution of Gender and Number of Children

		The Number of Children you have					Total
		1 child	2 children	3 children	4 children and more	No children	
Gender	Male	69	48	18	4	174	313
	Female	25	9	0	0	82	116
Total		94	57	18	4	256	429

Reviewing the participants' number of children, 82 participants do not have children. 25 women have one child and 9 women have two. As for the men, 22 participants have 3 and 4 children while there are no women participants that have 3 or more.

Table: 4
Distribution of Gender and Employment Status

		Employment Status			Total
			Employed	Unemployed	
Gender	Male	4	240	69	313
	Female	2	64	50	116
Total		6	304	119	429

As for work life, family life and education, 64 women state that they are actively involved in work life and 50 of them state they do not work.

On the other hand, for male participants, their work life does not pose an obstacle for their education.

Analysing the ratios of participants from Anadolu University Open Education Faculty and Faculty of Economics and Business Administration, the men studying at Open Education Faculty are 70% and the women are 30%. At the Faculty of Economics, the men are 72,9% and the women are 27,9% of the total number of students. For the Faculty of Business Administration, the ratios show difference: 79,7% of them are men and 20,2% are women.

The reasons for the Second University students' preferences have been reviewed according to socio-cultural and economic variables. The male and female participants have explained why they are enrolled in the Second University in the sense of prestige, status, increase in income and contribution to family life. During this process, a meaningful relation between gender and such reasons as, "I think my self-esteem will increase and my department will have positive effects on my work life and social life" have been found ($p < 0,05$). There are some other reasons too, such as, "I think my vision of world will change, I think I will specialize in the field that is my hobby, I think it will have positive effects on my family life". As for these reasons, when they are evaluated in terms of gender, they have a low ratio and these ratios are not different than men, which is a recognizable fact.

The ratio of the women who think that a Second University degree will definitely increase their self-esteem is 45,4% while for men, it is 32,6%.

The ratio of the men who think it will definitely not increase is 10,5% and the women's is 6,5%. According to the data on table 5, a second degree is important for their level of self-esteem.

Table: 5
I think my self-esteem will increase

		Pearson Chi-Square	9.921 ^a	4	.042 < 0,05			
			Strongly disagree	Disagree	Neutral	Agree	Strongly Disagree	Total
Gender	Male	Count	32	29	36	108	99	304
		% within gender	10.5%	9.5%	11.8%	35.5%	32.6%	100.0%
		% of Total	7.8%	7.0%	8.7%	26.2%	24.0%	73.8%
	Female	Count	7	4	8	40	49	108
		% within gender	6.5%	3.7%	7.4%	37.0%	45.4%	100.0%
		% of Total	1.7%	1.0%	1.9%	9.7%	11.9%	26.2%
Total	Count	39	33	44	148	148	412	
	% within gender	9.5%	8.0%	10.7%	35.9%	35.9%	100.0%	
	% of Total	9.5%	8.0%	10.7%	35.9%	35.9%	100.0%	

The ratio of the women who think that they will achieve their prospective targets through Second University is 50,9%. For the men, the ratio is 38,5%. For the women, Second University means future.

However, on table 6, the gap between the men and the women who "agree" is low. This fact, which can be regarded as a situation peculiar to developing countries, shows the importance of life-long learning for both men and women.

The ratio of the women who strongly agree that Second University will provide new job opportunities is 31,5% and the men's ratio is 21,9%. The ratio of the women who strongly disagree is 12%.

As for the men, 17,5% of them strongly disagree. When we go back to the table of employment and gender distribution, getting the percentage of the data, we should not forget that 76,6% of the men and 55,5% of the women have stated that they are employed.

Table: 6
I think I will achieve prospective targets for my self-improvement

		Pearson Chi-Square	6.782 ^a	4	.148 > 0,05			
			Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Total
Gender	Male	Count	26	22	39	98	116	301
		% within gender	8.6%	7.3%	13.0%	32.6%	38.5%	100.0%
		% of Total	6.3%	5.4%	9.5%	23.8%	28.2%	73.2%
	Female	Count	5	6	9	34	56	110
		% within gender	4.5%	5.5%	8.2%	30.9%	50.9%	100.0%
		% of Total	1.2%	1.5%	2.2%	8.3%	13.6%	26.8%
Total	Count	31	28	48	132	172	411	
	% within gender	7.5%	6.8%	11.7%	32.1%	41.8%	100.0%	
	% of Total	7.5%	6.8%	11.7%	32.1%	41.8%	100.0%	

In the tables 7 and 8, the ratio of the women who have answered "I strongly agree that my department will have positive effects on my work and social life" is 34,5% and 39,4%. For the men, it is 23% and 25,7%.

The ratio of the women who strongly disagree that Second University will have positive effects on their social life is 8,2% while the ratio of the men is 10,5%.

The men who have stated that a second degree will not have an effect on their social lives also think the same way on their work life.

In the section where the effects on work life have been evaluated, 5,5% of the women think that a second degree will not contribute to their work life.

Table: 7
I think my department will have positive effects on my social life

		Pearson Chi-Square	9.385 ^a	4				.052=0,05	
			Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Total	
Gender	Male	Count	31	40	47	110	68	296	
		% within gender	10.5%	13.5%	15.9%	37.2%	23.0%	100.0%	
		% of Total	7.6%	9.9%	11.6%	27.1%	16.7%	72.9%	
	Female	Count	9	6	19	38	38	110	
		% within gender	8.2%	5.5%	17.3%	34.5%	34.5%	100.0%	
		% of Total	2.2%	1.5%	4.7%	9.4%	9.4%	27.1%	
Total	Count	40	46	66	148	106	406		
	% within gender	9.9%	11.3%	16.3%	36.5%	26.1%	100.0%		
	% of Total	9.9%	11.3%	16.3%	36.5%	26.1%	100.0%		

Analysing the table in detail, it is seen that 39,4% of the women strongly agree; 38,5% of them agree; 5,5% of them strongly disagree and 8,3% of them disagree. Among 116 women, 64 of them are working. As for the male participants, among 313 students, 240 of them are working. s.

Table: 8
I think my department will have positive effects on my work life

		Pearson Chi-Square	11.110 ^a	4				.025<0,05	
			Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Total	
Gender	Male	Count	31	36	44	109	76	296	
		% within gender	10.5%	12.2%	14.9%	36.8%	25.7%	100.0%	
		% of Total	7.7%	8.9%	10.9%	26.9%	18.8%	73.1%	
	Female	Count	6	9	9	42	43	109	
		% within gender	5.5%	8.3%	8.3%	38.5%	39.4%	100.0%	
		% of Total	1.5%	2.2%	2.2%	10.4%	10.6%	26.9%	
Total	Count	37	45	53	151	119	405		
	% within gender	9.1%	11.1%	13.1%	37.3%	29.4%	100.0%		
	% of Total	9.1%	11.1%	13.1%	37.3%	29.4%	100.0%		

The ratio of both studying and working women is lower than the men. In this context, the notion that Second University will affect their work life is more evalent for the women than men. For the women, a second degree is an important step to break the glass ceiling in their work life. Defined as the learned helplessness of women in work life, the glass ceiling syndrome is eliminated with the chance of a second degree. Also, considered with the positive effects on social life and the meaningful changes in self-esteem, Second University is thought to be the name of the transformative education process

Evaluating the reasons for the preferences of the women enrolled in Anadolu University programme of Second University in terms of gender, the findings of this study show that there is not a meaningful relationship among gender and the variables of career improvement, increase in income and family life. For women, closing this gap is deemed gratifying. However, analysing the variables of the positive effect on trust, work and social life, it is perceived that women's ardent struggle for existence is still continuing in public space.

CONCLUSION AND SUGGESTIONS

Thinking, researching, writing and even thinking on woman is described and narrated as thousands of years of a complicated chaos. The male world imprisons societies into the riddle of one winner and loser within the binary hierarchy that created this chaos. Also, in order to overcome its own conundrums, the same male world shapes the phenomenon of "the other" upon woman (Adar, 2012, p.233). All action fields created for the woman maintain their function as a mechanism of recreating the woman in her own private space. Through compensating approaches, the woman is integrated into the system by being recreated. The only driving force to enable the woman to be defined as an active individual in society is education.

For the inequality of opportunity in education because of gender discrimination, distance education is a very important chance for women. It is thought that because of women's time and place limits, lack of resources and more in-house responsibilities than men, distance education will help them complete their education (Demiray and Curabay, 2000). Though this notion does not find any reciprocity in critical readings, it leads the process of women's transformation in developing countries like Turkey.

Passing on to the process of change is deemed important as being the forerunner of women's transformation process. In the light of the findings of the research analysing the students at Anadolu University programme of Second University in terms of gender, the aim has been to reveal the reasons for women in Turkey to have a second degree. According to these findings, the women enrolled in the Second University with a registration to a formal higher education or with a degree of a university -deemed relatively intellectual- are continuing their struggle to exist and to be accepted in society by having a second degree.

It can be seen that, with a second degree, the women participants struggle for their individual existence more than their income or career objectives. The woman is continuing her struggle at full speed to be an active object rather than a controversial one in social life. The women studying at the Second University have started the transformation process by their previous learning experiences and now they need to put themselves in this process. This point must be emphasized in educational design.

Mezirow's classification that describes transformative learning process includes such steps as to be in a dilemma, self analysis with the feelings of fear, guilt or shame and to critically analyse the assumptions on the subject in question. When this classification is viewed, it can be seen that these steps have started with the women enrolled in the Second University.

The next step is defined as recognizing the transformation process. Seeking trust and defining herself in work and social life with her second degree, the woman is now within the transformative process and ready to transform. Through the Second University with distance education, the woman is enabled to be an active subject of the process of transformative learning and becoming an individual in society.

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Success Story of Nazan INAN KOYUNCAL from ANADOLU

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When I was born on 5 th 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 consists 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.



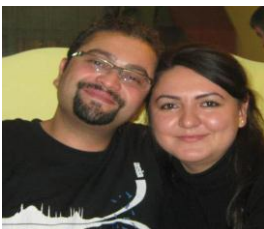
I still work at Anadolu University Hospital. I have always wanted to be a pilot since my childhood but I decided to be a hospital manager.



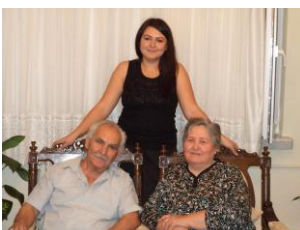
With my family and my husband's supports, I won Administration of Health Institutions master without thesis program of Zirve University. I enrolled there in 2012 Fall Term.

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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