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 Krejicie 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, 200
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 Krejicie 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.

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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			9.921ᵃ	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

			Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Total
Pearson Chi-Square		6.782ª	4	.148>0,05				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.

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

Pearson Chi-Square			9.385ᵃ	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			11.110ᵃ	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 mprovement, 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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