

Analysis of Deep Perceptions of Distance Education System Within The Framework of The Phenomenology of Gender*

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Toplumsal Cinsiyet Fenomolojisi Çerçevesinde Açıköğretim Sistemine İlişkin Derin Algıların Analizi

Abstract

This study, which was intended to measure the metaphorical perception levels of the female and male students enrolled to the Open University System, was structured according to the ZMET technique. In view of the research findings, ZMET test's deep metaphors of balance, transformation, journey, container, control were analyzed according to the students' variables of gender and place of residence. The chosen metaphors and in-depth analyses, on the other hand, reveal that, both women's and men's learning is re-structured also within the dichotomy of practice and theory. The theory-centric responses received from the women, and men's responses oriented to application and distribution of knowledge put forth the necessity to take the gender difference into consideration while designing the educational contents.

Key Words: Gender, Metaphor Analysis, Distance Education, Corporate Communication

Özet

Açıköğretim Sistemine kayıtlı kadın ve erkek öğrencilerin farklılaşan metaforik algı düzeylerini ölçmeyi amaçlayan araştırma öğrencilerinin derin ZMET tekniğine göre yapılandırılmıştır. Araştırma bulgularına göre, ZMET testi derin metaforları – denge; dönüşüm; yolculuk; kap; kaynak; kontrol- katılımcıların, cinsiyet, ve yaşadıkları bölge değişkenlerine göre analiz edilmiştir. Seçilen metaforlar ve derinlemesine analizler ise kadın ve erkek öğrenmesinin pratik ve teorik ikili karşılığı içinde de yeniden yapılandırıldığını göstermektedir. Kadınların teori eksenli, erkeklerin ise uygulama ve bilginin dağıtımına yönelik vermiş oldukları cevaplar, eğitim içerik tasarımlarında cinsiyet farklılıklarının dikkate alınması gerekliliğini ortaya koymaktadır.

Anahtar Kelimeler: Toplumsal Cinsiyet, Metafor Analizi, Uzaktan Eğitim, Kurumsal İletişim

1. Introduction

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Distance education left its mark in the educational systems of the developed and developing countries in the 20. century. The most important underlying cause thereof is the ever-accelerating development and expansion in the communication technologies. Today, technology, globalization, and competition dynamics have impact on all the spheres. These dynamics, which have also initiated the transformation process in the universities, are corresponded in the concepts of popularization and information society (İşman, 2011).

While the 21. century, being defined by the digital age concept, organizes everything, from the industry to the life-styles, learning processes may by no means remain immune to such yields of this century. As being the new educational model of the new century, distance education holds the understanding of a pluralist education in its background, thanks to its proposal of an education free from time and space. While Industry 4.0 places the interaction of the objects within its focus, the open university system, too, attracts attention for its structure closing the gap between the individuals and education by breaking the dualist structure between the subject and object. What needs to be emphasized at this point is the problem of how to define the learner in the distance education processes. The question of what does the distance education mean to the distance learners, who compose a heterogeneous population, as a natural outcome of the understanding of pluralist education, also offers the solutions to a number of processes, ranging from designing the learning processes to the designing of learning materials. Ever-increasing importance of the distance education applications, and ever-increasing number of Open Universities and Faculties being opened in the 21. century have altogether increased the pace of the efforts being made in the field of distance education. It is observed that, the studies being conducted are predominantly devoted to the contents and processes of learning. However, the learners constitute the most important pillar of the distance education/open university system.

Determination of the perceptions of the learner population of this new learning model of the digital age regarding the system is critical not only for the management of the learning process, but also for the marketing of education. Learners and employers form the main pillars of the marketing of education. Ascertaining the perceptions of the learners is seen critical for the constitution of an effective and efficient communication strategy in a corporate communication process, which places the learners within its focus. It is the design of a corporate identity, on the other hand, that forms the main pillar of the corporate communication strategy.

Corporate design, i.e. the visual façade of the corporate identity, forms the most important part of the identity of an institution. The prevailing opinion in the literature regarding the visual façade of the corporate identity is to take anything that is underlined by the company as its trademark characteristic (Trans. Hepkon, 2003, pp.195-220).

Dowling (1994) defines the corporate identity as "the symbols that are used by an organization while introducing it to the people" (Balmer, 1995, p.40), reviewed the use of visual identity by the organizations, and found out that, the organizations made use of the graphic design for two

main purposes. First of these purposes is to underline the cultural values of the organization. The second is to make use of the same for constituting the basis of the organization's communication efforts. Melewar & Saunders asserted that, the visual identity is a part of the corporate identity by which the companies reflect their own quality, prestige, and style to their corporate stakeholders (Trans. Hepkon, 2003, pp.195-220).

Balmer(1998) on the other hand, asserted that, strong sectoral identity caused the companies possess similar plans or mission declarations. In an experimental study conducted in the banking sector by Morison (1997), and research findings of which were shared by Melewar & Jenkins (2002), it was indicated that, in case the sector's identity was too strong, the companies therein struggled hard to design their own identities (Trans. Hepkon, 2003, pp.195-220).

Metaphors make it possible to unveil a human being's subconscious for being deemed as critical indicators in doing so. One may discern the difference of value judgments at first sight between two people, one of whom likens the educational life to a lifeboat, and the other to the sun. Metaphor analysis is therefore deemed to be critical, starting from the design of the educational processes, until the marketing of the education.

Metaphor is derived from its Greek roots of "Metaphrein" or "Metafora". "Meta" means to change, while "phrein" means to convey. In the researches conducted by Gerald & Zaltman on the issue of metaphor, it is clearly put forth that, people in many places around the world, within many cultures and societies, act by means of mental patterns that quite resemble one another, contrary to the popular belief. Viewing the issue through this framework, the importance of the discourse being/to be used by the brands when they introduce themselves to the consumers comes to the fore in the sectors renowned for their strong brand identities, such as educational marketing. Brands should be reminded that, the speech they use when addressing to the consumers triggers subliminal processes in their addressees (Karaahmet, 2012, p.34).

Upon having reviewed on the use of metaphor in the psychological consultancy processes, according to Lyddon et al (2001), use of metaphors was deemed important for establishing the relationship between the counselee-psychologist, symbolizing the experiences and gaining access to the emotions, unveiling and confronting the implicit assumptions, and showing new points of view (Güloğlu & Karairmak, 2012, pp.122-135).

Metaphor is an implicit comparison between two things. Having unified the visual rhetoric and persuasion researches, Larsen, Luna, and Peracchio (2004), have thereby determined various templates. In this regard, procession of the systematic changes in the visual elements – such factors as angle of view or shear velocity – seems to be effective. The main finding of a different study, which has problematized the role of the metaphors being used in the newspaper reports regarding the refugees, immigrants, and asylum-seekers in the building of discriminatory discourses, is that, the metaphors are used in the implicit, indirect positioning of the refugees as the negative actors of the discriminatory, racist discourses. Such metaphors being preferred in the news reports according to the ideological positioning and manner of publishing of the newspapers not

only give hints regarding the mental positioning of the owners, editors, and journalists of the newspapers regarding the refugees, but also function as the tools of speech and discourse that mediate to the characterization of the refugees with negative-positive considerations (Kenes; 2016, p.276).

According to Levi-Strauss, culture has been structured like language. Language, on the other hand, may be resolved on the basis of two axes, namely the metaphorical and metonymical axes. While the metaphorical axis is vertical, synchronic, ideological, and abstract, the metonymical axis is horizontal, diachronic, anti-ideological, and concrete. While we may read the culture within this framework, it is possible to read the social events from a semiotic point of view (Strauss, 1996).

The researches conducted by Gerald & Zaltman L. (2008), put forth the fact that, people act with mental patterns similar to each other nearly at every corner of the world, in every culture, and in every society. Researches of Gerald & Zaltman L., reveal the fact that, people living in different regions of the world express themselves by making use of the same “similes” and metaphors. Having developed a new technique, Zaltman attempted to determine the common metaphors of the people. Having conducted thousands of in-depth interviews in more than thirty countries, Zaltman and his team asserted that, there were 7 main metaphors that could forge a relation with nearly every sector, brand, and product. Zaltman divides the metaphors into two as metaphoric themes and surface metaphors. Researches conducted reveal that, people in different languages make use an average of five or six metaphors a minute. Accordingly, metaphoric themes form the common dimension that constitutes the basis of the surface metaphors. Metaphoric themes are deemed as the basis from which the surface metaphors are brought forth (Zaltman G., & Zaltman L. H., 2008, p.29-30).

Unlike the conventional education, researches conducted on the open and distance education, in which a heterogeneous population at different locations, and socio-economical levels is faced, on the basis of the theory of equivalence, it is suggested that, studies on metaphors may yield outcomes more effective than those of other methods in gaining in-depth access to the thoughts of the participants. The difficulty in reaching to larger masses, the population’s inability to represent the generality at all times, and the superficial outcomes that may be attained from the questionnaire studies may impair the data collection process.

It becomes possible to resolve the subconscious of a human being, thanks to the metaphors, which are recognized as the critical indicators that unveil the subconscious throughout the corporate communication process. Visual metaphors, in particular, are widely used for transmitting the messages of the advertisement and marketing communication (Karaahmet, 2012, p. 34). One may discern the difference of value judgments at first sight between two people, one of whom likens the educational life to a road, and the other to a mountain. Metaphor analysis is therefore deemed to be critical, starting from the design of the educational processes, until the marketing of the education. In view of the findings attained from the research conducted by Gürses & Kalkan in

2017, active participants, who are enrolled to the Open University System, metaphorize the system as the source of the knowledge acquisition processes. The frequency of the use of metaphor of family, on the other hand, appears to correspond to their effort to maintain social balance or their search of social and physical balance. The family metaphor's further coverage of the container metaphor among the deep metaphors suggests that, the Open University concept also defines a psychological and social location (Gürses & Kalkan, 2017, pp. 77-92). Having active students from the Black Sea and Mediterranean Sea Regions enrolled to Open University System recruited to the conducted study, data were collected from the answers responded to the open-ended question of "Open University System is like ... , because ...". In this study, having been developed on the basis of the findings attained from the research limited to the Black Sea and Mediterranean Sea Regions, it was intended to assess the active students enrolled to the programs of the Open University System of the Anatolian University at home and abroad within the frame of gender and deep metaphors. This study, which was conducted with regard to the metaphoric perception levels of the Open University System students, is important for its contribution to the system in various disciplines, ranging from the educational contents to educational marketing.

2. Structuralist Theories and the Phenomenology of Gender

According to the structuralist theories, it is the structure that determines the action, thus it is the society that determines the individual. In view of this assumption, society exists as a reality outside the individual, and produces the individual. Structuralism, which is represented pretty much solely by Claude Levi- Strauss, draws the attention as a paradigm getting developed originally in the 1960's. Having benefited both from the linguistics and communication theories, and influenced both by Marx and Freud, Strauss put forth that, social and cultural events could be clarified by way of revealing their correlations by means of a couple of simple basic principles. In his efforts to create the universal grammar of the culture, Strauss described the cultural discourse as the forms taken by the units created according to the principle of dichotomy. According to this approach, the mind imposes the culturally patterned order, dichotomical logic of the relations and transformations to an ever-changing, haphazard world (Özbudun & Şafak, 2005).

While Tahsin Yücel, who translated Claude Levi-Strauss' *Lapenséesauvage* into Turkish, asks whether the superiority of the mankind, its recognition as being the dominant being is a "'humane', 'right', and above all 'pure' opinion as it is supposed to be?", he points out that, the traditional Western thought, which disregarded the foregoing questioning, created a body politics based on the criterion of duality, for having focused on the deep separation between the wild nature and human community, and the dichotomy of nature/culture (Oppermann, 2008).

In Levi-Strauss' *Elementary Structures of Kinship*, social gender works to position woman and man enabling certain sexual exchanges, to ensure reproduction, to secure certain sexual bonds, and to forbid other types of sexual bonds. In this context, the social gender of the person is defined as the index of prohibited and imposed sexual relations in which the subject is socially organized and produced.

Upon review of the structuralist theories based on dichotomies, the study named “Family Structure and Female Personality” dealt with a sociological point of view by Nancy Chodorow, who was inspired from Freud, draws particular attention. Although having started off from the assumption of the universality of the sexual asymmetry, which subordinates the woman, Chodorow, however, dealt with this topic within a psychoanalytic frame (Özbudun & Şafak, 2005).

Having adopted the great majority of the psychoanalysts’ assumption of a Freudian child sexuality monism, which was based on phallus, Pierre Henry indicated that, woman was defined on the basis of man (Onur,2012). According to Freud, mother is the first sexual object for both female and male children. Freud proposed two psychological development processes, which he called Oedipus and Electra Complexes. In this regard, male children could overcome the Oedipus Complex upon denying their affinity to their mothers, and identifying themselves with their fathers in order to develop proper male behaviors. Female children, on the other hand, could overcome the Electra Complex by passing through the processes of forgiving their mothers, who were incompetent due to their lack of penis, and re-establishing their relationships with their mothers (Özbudun & Şafak, 2005).

Chodorow’s psychoanalysis is based on the female and male children’s such early period social-relational experiences throughout the development of their personalities. Despite having based her theory widely on psychoanalysis, what separates Chodorow from Freud, and from other psychoanalysts as well, was her statement, acknowledging that, she departed from the biological gender upon her readings in social psychology and culture (Chodorow,2012, pp.82-105). Chodorow expresses the manhood with a break, the break from the mother. Male children gain a sense of the self upon denying their affinity to the mother in the beginning fundamentally, by way of deriving their own sense of manhood from what is unfeminine. Although father is not directly active in the male’s personality formation, masculine behavior patterns are learned by differentiating him from the mother. Chodorow links the women’s state of living emotionally, affectionately, and in a way dependent to someone else’s identity with the lack of such a break from the mother among the female children. Males’ situation is exactly the opposite. Having got separated from his mother, and seen to be relationally weak, the male builds up his life by analytical ways. The relation of dependence at the later stages, therefore, annoys the men, unlike the women. The main criticism voiced against Chodorow in terms of the social gender development theory is that, she limited the social gender concept within the family and domestic life. She therefore left no chance for the same concept to be associated with other social systems, such as politics or power. Putting forth the public sphere/private sphere duality as the basis of the male dominance in reading the history of the women draws attention as being a widely adopted approach in the feminism of the 1970’s. Michelle Rosaldo & Louise Lamphere’s universality of the sexual asymmetry that makes the woman subordinate, alongside Ortner and Chodorow, who assume that the same universality reproduces the woman, denies the absolutely biological gender (Özbudun & Şafak, 2005).

Rosaldo & Lamphere's hierarchical separation of the public/private sphere on the basis of social gender forms the framework that is needed to understand the relations between women and men in all societies. The emphasis on the separation of the public/private sphere is deemed critical since it sheds light on the importance of the job the woman does in the domestic sphere. Having indicated that the biological fittings of the woman should not presuppose the woman to be associated with the domestic/private sphere, Rosaldo, despite her thinking of the separation of public/domestic sphere on the distribution of domestic duties as providing a sufficient framework for understanding the woman's universal subordination, she further indicated in her later studies that, the public/private sphere duality would not suffice to explain the woman's universal subordination on the basis of the thought viewing the debates on public/domestic sphere as being confined to its own history (Özbudun & Şafak, 2005). However, having been addressed to noteworthy criticisms based on the fact that even the opposite concepts may differ within the same societies, Rosaldo's theory also gave rise to critical debates on the reproduction of the woman in connection with public/private sphere, in terms of social gender. According to Savran, in progress of time, lively debates arose between those who found this duality being peculiar to modern capitalist societies, and those who viewed such a division as a structural characteristic of all human societies. Those who object to such a universalism have various concerns. While presupposing such a trans-historical and trans-cultural duality would mean to assume that the women's positions remained unchanged not only throughout the history, but also among themselves, beyond its West-centric extents, such an approach singularizes the women's reality, and far from expressing this reality, it mystifies the same reality by confining it into an abstract generality. It is not really necessary to be a third-worlder, black or post-modernist to contest this plain logic. Women, from this point of view, are turned into the members of a (private) sphere, which has not been structured in itself (Savran,2002,pp.255-306). Taking the social gender into consideration within the frame of the structuralist theories, it may be seen that, the body is alienated, and recognized as meant to be the opposite of sameness.

Distance education, as being the educational system of the digital age, offers significant opportunities regarding the inequalities of opportunity in the education within the frame of social gender. Although the idea pointing out that, the education given by means of distance education may reach women at their homes, and help them completing their educations irrespective of the women's constraints in terms of space and time, their lack of resources, and the plentitude of their domestic responsibilities in comparison to those of the men (Demiray & Curabay, 2000, pp.23-33), is not taken into account in the critical readings, it nevertheless leads the women's process of change in the developing countries like Turkey. The findings of the study, in which the reasons of choice of the students enrolled to the Second University application of the Anatolian University were assessed in terms of social gender, reveal that, there is no meaningful level of relation between the variables of career development, increase in income, family life and social gender (Gürses & Adar, 2013, p.78).

As it may be seen from the studies conducted on the recently increasing individual learning differences in distance education, the difference between female-male genders is structured by the impacts of society and culture, while there is no difference in the cognitive learning processes of women and men (Karadeniz, 2017, pp.136-147). Society and culture also seem to play a decisive role in terms of access to educational opportunities within the frame of female-female inequality (Spronk & Radtke, 1988).

Among the peculiar difficulties being encountered by numerous female students in distance learning are the time management and the multiple duties undertaken by the women. In the study conducted by Betty Cragg, Mary-Anne Andrusyszyn, and Joy Fraser, the average number of roles being played by the women throughout the study was determined as six. In view of the results of this study, the women's education process is restricted by the questions of when, how, and where (Patterson, 2009).

In the research conducted within the frame of the structuralist social gender phenomenology, it is suggested that, it would be helpful to determine the metaphors differing between the female—male genders in the Open University System, who were brought up differently within the same value system, also in developing the content management of an education being restructured within the frame of the phenomenology of gender.

3. Methodology of Research

This study is a phenomenological research conducted with a view to analyzing the metaphors expressed by the open education students with respect to their perception of the open education system. As a qualitative research method, the “phenomenological method” focuses on explaining the phenomena that we are aware of but yet have no detailed and in-depth knowledge of. Phenomena are presented to us in various ways such as in the form of events, experiences, perceptions, orientations, concepts and circumstances in the everyday life. However, this does not necessarily mean that such phenomena are fully understood. Phenomenology provides an appropriate research environment for the studies that aim to study the phenomena that we have some notion of but at the same time fail to fully comprehend (Yildirim & Simsek, 2006). The studies conducted by Gerald and Lindsay Zaltman (2008) suggest that human beings act based on more or less similar cognitive structures in every culture and society the world over. The studies of Gerald and Lindsay Zaltman show that the people living in various parts of the world express themselves by using the same “imitations” and metaphors. Zaltman and Zaltman have tried to identify common metaphors among people by developing a new technique. By conducting thousands of in-depth interviews in more than thirty countries, Zaltman and his team have come up with 7 fundamental metaphors that could establish associations with almost every sector, brand and product (Zaltman & Zaltman, 2008). Zaltmans divide metaphors into two, namely metaphor themes and surface metaphors. Various studies show that people speaking in various languages use approximately five to six metaphors in one minute. Here, the metaphor themes serve as the common pillar that

constitutes the basis of the similar surface metaphors. Metaphor themes are considered as the basis on which deep metaphors are elicited (Zaltman & Zaltman, 2008).

In the study that seeks answer to the question, asking “What are the differing metaphors of the female-male genders in the Open University System, who were brought up differently within the same value system?”, it was thereby intended to determine their deep metaphoric perceptions. Throughout the pilot study of the research, which was structured according to the ZMET technique, in-depth conversations lasting for 30 to 60 minutes regarding the 7 visuals required from the participants were made with each and every one of the participants (Zaltman Metaphor Elicitation Technique) conceptual categories were formed according to the 7 deep metaphors, which were shaped according to the universal root metaphors that Zaltman Metaphor Elicitation Technique is based upon, and having ascertained the consensuses and dissents according to the results attained therefrom, Miles & Huberman Formula (Miles & Huberman 1994, pp.277-280) ($\text{Reliability} = \frac{\text{Consensus}}{[\text{Consensus} + \text{Dissent}] * 100}$) was calculated; and found as $\text{Reliability} = \frac{34}{34+2} * 100 = \%94.44$. In the second part of the study, questionnaire forms were prepared according to the specified visuals and conceptual categories, these forms were sent to the students enrolled to the Open University System via the Anatolian University e-campus interface, and the utilizable results were extracted out of the set of data collected from the 7,522 students. The students in question were chosen randomly out of the students that were currently enrolled in the 3 faculties and associate degree programs of the Anadolu University Faculty of Open Education during the Academic Year 2017-2018. Survey forms were sent to all students registered to open education system. Therefore, the definition of the study group was used instead of the sample group.

In view of the research findings, ZMET test’s deep metaphors of balance, transformation, journey, container, control, were analyzed according to the students’ variables of gender and place of residence. The conceptual categories being determined within the frame of the pilot study are given in Table 1.

Table 1. Conceptual Categories

Balance	
-	Family photo
-	Tree with different faces on its branches
- Open University is dynamic.	- Vardar River - Open University advertisement
- Open University maintains the balance.	-
- Open University responds to the search for balance.	-
- Open University is static.	-

- Open University does not respond to my search for balance.

Transformation

- Open University serves for the important requirements such as self realization and attainment of social superiority.
 - Open University brings about the transformation for the individuals having been brought up within different value systems.
 - Open University provides a secure transformation.
 - Open University provides natural transformations.
 - Open University provides magical transformations.
- Visuals of babies, elders
 - Visuals of people studying by laptop computers
 - Dual-core processor
-

Journey

- Open University is a known journey.
- Open University is the journey to the unknown.
- Open University helps me to overcome the obstacles.
- Open University leads the path to success.
- Open University does not help me to overcome the obstacles.

- Dart hit by the Bull's Eye
- Eiffel Tower
- A high mountain with snow at its peak
- Sandglass
- Charles Mountains-Project
- 3 in 1 Nescafe pack
- Hand, climbing up the stairs
- Cell Phone (used with the metaphors of teacher, mountain)
- Cell Phone (used with the metaphor of an empty school)
- The word of "loneliness"
- Heart figure with a line drawn onto it (sad face image)

Container

- Open University is a physical, psychological, social location.
- Open University reads my mind.
- Open University is the culture.
- Open University is the savior.
- Open University restricts me within patterns.

- World turning above the books
- Airplane
- Airplane
- Conference
- Building visual with university written thereunto
- Visuals of children and visual of the world
- Friend (world, library)
- Flag, friend
- Woman studying before computer
- Computer

Connection

- Open University helps me in strengthening my social ties.
- I am comfortable within the Open University System.

Source

- Open University shows me how to accumulate the things happening around me.
- Open University shows me how to distribute the things I have accumulated from what happened around me.
- Open University shows me how to share the things I have accumulated.

- Pomegranate
- Bank-data bank
- Student holding a tube and a book
- Sun
- Glasses

Control

- Open University does not limit my freedom.
- Open University is the balance.
- Open University is the source.

- Fish inside a bell-jar
 - Nutcracker
 - Sky
 - Intertwined numbers of a clock
-

4. Results of Research

4.1. Comparison of the Answers Given in Response to the Modules as per the Demographic Features

Chi-square independence test was utilized in the comparison of the percentages of the answers given in response to the modules as per the demographical features. While the answers given in response to the modules were reviewed at first, then the answers given in response to the modules were compared as per the regions were compared, upon being divided as per gender.

According to the research's findings, out of our participants, 58% thereof consisted of female, and 42% thereof consisted of male students. In view of their distribution as per their marital statuses, while 49.9% thereof were married, 45.8% thereof were single, and the remaining 4.3% were widow(er)s-divorced. In view of their age groups, the one with the highest percentage was the age group of 18-25 with 24.5%. It was followed successively by the age group of 26-30 with 22.8%, the age group of 31-35 with 17.2%, the age group of 36-40 with 15.4%, the age group of 41-45 with 9.6%, the age group of 46-50 with 5.3%, and lastly by the age group of 51 and above with 5.2%.

While 94.2% of the participants responded to the questionnaire from various cities and regions of Turkey, 3.5% thereof comprised the responses sent from the offices abroad, and the remaining 2.3% of the participants did not indicate the city they were living in. The cities with frequency of 100 and less are grouped under the category titled other. While the city in which most of the participants were residing is İstanbul with 48.5%, it is followed successively by Ankara with 18.29%, İzmir with 10.88%, Antalya with 4.89%, Samsun with 2.88%, and by Van with 1.21%.

In the distribution of the regions where the participants live, Marmara Region is ranked the first with 50.7%. Marmara Region is followed successively by Central Anatolian Region with 19.2%, Aegean Region with 12.7%, Mediterranean Region with 5.3%, South Eastern Anatolian Region with 3.7%, Black Sea Region with 3.4%, and by the Eastern Anatolian Region with 1.5%. 3.6% of the participants, on the other hand, took part in the population from Abroad.

The module that the participants responded as Module 1 was the balance metaphor. Among the visuals included within the balance metaphor, the participants chose "Different Faces on the Branches of a Tree" with the highest ratio (54.8%). This visual was followed successively by the "River" visual with 29.4%, and by the "Family" visual with 15.8%.

Participants chose the visual of "Student Studying Before the Computer" among the visuals recommended in the Module 2 / transformation module with 61% ratio. This visual was followed successively by the "Dual-Core Processor" visual with 26.4%, and by the "Baby" visual with 12.6%.

Among the visuals recommended in the journey module, the participants preferred the Step visual with 26.7% ratio. This visual was followed successively by the Dart Image with 17.3%, Sand-glass with 17.1%, Sad Heart with 12.2%, Peak with 8.8%, Feeling of Loneliness with 5.5%, 3+1 Nes-cafe with 4.7%, Cell Phone with 3.6%, Eiffel Tower with 2.1%, and finally by Project File with the ratio of 2%.

Upon review of the distribution of the answers responded to the Container metaphor, 28.6% of the participants checked the visual of book, 23% thereof checked the visual of studying student, 20.4% thereof checked the visual of university, 12.4% thereof checked the visual of laptop computer, 3.7% thereof checked the visual of flags, 3.7% thereof checked the visual of air travel, 2.8% thereof checked the visual of conference, 2.6% thereof checked the visual of friendship, and lastly 2.4% thereof checked the visual of children.

Upon review of the distribution of the answers responded to the Source metaphor, among the respectively recommended visuals, the participants were found to prefer visual of “Course Books” with 30.8%. The said visual was followed successively by “Library” with 24.7%, by “Bank Image” with 18.5%, by “Sun” with 13.5%, by “Glasses” with 10.5, and lastly by “Ceramic Pomegranate” with 3.0%.

Upon review of the distribution of the answers responded to the Control metaphor, among the respectively recommended visuals, the participants were found to prefer visual of “Time Cycle” with 56.6%. The said visual was followed successively by “Sky” with 20.9%, by “Fish in the Aquarium” with 12.6%, and lastly by “Nutcracker” with 9.9%.

4.2. Comparison of the Answers Given in Response to the Modules as per Gender

SPSS 22.0 program was utilized in the Quantitative analyses for the comparison of the answers given by women and men within the frame of the study, in which the metaphoric perceptions of learners of different genders are determined within the same values system. Furthermore, the chi-square independence test was applied in the comparison of the answers given in response to the modules as per the demographical features.

The chi-square probability level found as $p < 0.05$ in the comparison of the answers of the module 1 as per gender reveals that a meaningful difference is in question. In view of the ratios of choice for the metaphors, it has been ascertained that the said ratio was higher among female participants than among male participants for the Different Faces on the Branches of a Tree metaphor (62.7% / 49.1%), and lower among female participants than among male participants for the Family and River metaphors (11.6% / 18.9% - 25.7% / 32.1%). Balance is deemed to be one of the deep metaphors being developed at the earliest by the individuals. Embarking on their lives with fundamental biological, cognitive, moral and social balance oriented capabilities, individuals build up an understanding of social and moral balance on the basis of the physical balance (Zaltman G. & Zaltman L. H., 2008). Individuals, therefore, seek after different sources of balance that may fulfill their needs. Since biological, mental, ethical, and social balances are usually interwoven, the search for a single balance within the sphere of these four balances impacts the other spheres of balance. The participants’ choice of the faces on the branches of a tree reveals that the open university satisfies their search for social balance. The dynamic structure of the search for balance is reflected by the river, running water metaphor. As being defined as a structure that constantly renews itself, the open university system, within this frame, responds to the dynamic mankind’s

search for balance. According to Zaltman, who indicates that, the physical, social, emotional, and ethical balances should work together for a brand to remain in balance, a disorder in any balance shall negatively impact the other spheres of balance. The participants, who checked the family visual, seem to check the family metaphor, which corresponds to the search for ethical balance within the social value system. When their choices are assessed within the frame of gender variation, the female and male participants seem to check the faces on the branches of a tree metaphor, which corresponds to the search for social balance. It has also been observed that, the river metaphor, which expresses the dynamic structure of the Open University System, and the family metaphor, which imagines the ethical balance, was preferred more by male participants than the female participants.

The chi-square probability level found as $p < 0.05$ in the comparison of the answers of the module 2 as per gender reveals that a meaningful difference is in question. In view of the ratios of choice for the metaphors, it has been ascertained that the said ratio was higher among female participants than among male participants for the Student Studying Before Computer metaphor (67.4% / 56.3%), and lower among female participants than among male participants for the Baby and Dual-Core Processor metaphors (11.3% / 13.6% - 21.3% / 30.1%). Presence or absence of transformation functions as a powerful, automatic, and subliminal way of assessing the experiences (Zaltman G. & Zaltman L. H., 2008). Transformation is recognized as the most effective parameter in the lives of the individuals. From holy books to tales, nearly all of them essentially tell about the transformation of the universe. As in the case of the balance metaphor, in the transformation metaphor, too, the physical transformation herewith impacts the social transformation. Taking it into consideration on the basis of product, while products occasionally give rise to transformation, they may sometimes be used either before, or after the transformation. In consideration of the open university concept, with their choice of the baby and student studying before computer metaphors, participants reveal in their deep analyses that, the Open University System acts as the source of the transformation processes. The student studying before computer visual may also seem to be referred as the place where the individual defines him/herself after the transformation. The most critical difference between the female and male participants is seen in the dual-core processor visual. The dual-core processor, which originates the transformation, and implies the magical transformations, was preferred more by the male participants than the female participants. At this point, it points out that, the lens formed by the quality of the transformation functions subliminally, and automatically.

The chi-square probability level found as $p < 0.05$ in the comparison of the answers of the module 3 as per gender reveals that a meaningful difference is in question. In view of the ratios of choice for the metaphors, it has been ascertained that the said ratio was higher among female participants than among male participants for the Sad Heart metaphor (14.9% / 10.3%), and lower among female participants than among male participants for the Dart, Peak, and Feeling of Loneliness metaphors (16.5% / 17.9% - 7.8% / 9.6% - 4.9% / 5.9%). Journey is one of the subjects that draw the interest of the mankind the most. Individuals' journey themes are important for empha-

sizing what is on their minds (Zaltman G. & Zaltman L. H., 2008). However, what needs to be looked out for at this point is the relation between the subject, the time, and the event. Either the person proceeds to a certain time and event, or a certain event proceeds to the person. What needs to be looked out for at this point is to analyze the aim of the subject-actor and the object-actor. The answers given by the participants to the metaphors they created points to the destination of the movement. However, what should not be forgotten is that, the dichotomy between the subject and object shall collapse in the intertwined deep metaphors. Assessing it from the point of view of the features of the journey metaphor specified within this study, the Open University was defined as a known journey. However, assessing it within the frame of the gender variable, female participants, in comparison to the male ones, seem to have described the open university as an unpredictable journey by their choice of the sad heart visual. Male participants' higher ratio of the choice of the visual describing the feeling of loneliness than the female participants, on the other hand, reveals that, the number of men that depict it as a journey being taken alone is more than the number of women sharing the same view. In the digital world, being defined as the century of the rapidly progressing time, the pace of the journey is linked with emotional satisfaction. While the pace may at times imply positive meaning, it may at times possess negative meanings. Choice of the sandglass metaphor by both female and male participants reveals that, the learning processes involve a journey lived through rapidly. The dart and step metaphors, on the other hand, point to a challenging journey in question. However, the journey being depicted by ascending steps brings along a great success in the end.

The chi-square probability level found as $p < 0.05$ in the comparison of the answers of the module 4 as per gender reveals that a meaningful difference is in question. In view of the ratios of choice for the metaphors, it has been ascertained that the said ratio was higher among female participants than among male participants for the Book and Studying Student metaphors (31.3% / 26.5% - 27.2% / 19.9%), and lower among female participants than among male participants for the University and Flags metaphors (17.4% / 22.7% - 2.7% / 5.3%). The container metaphor means to view the life itself as a container. Individuals see themselves, as well as the objects and events around them, in the form of containers. Individuals' both satisfied and unsatisfied needs are containers one each. Since the life of the individual itself is solely a container, his/her memories, emotions, and thoughts are also depicted as containers (Zaltman G. & Zaltman L. H., 2008). In this context, Zaltman defines the university as a container, as a biosphere with a circle of its own the one hopes to dive into both socially, and academically. Viewing its features within the frame of the container metaphor, the open university is a physical, psychological, and a social location. It reads one's mind, it is the culture, it is one's savior. The students that depicted the open university within the frame of the container metaphor, therewith defined the Open University System as a container they would like to enter, as a container that supported their developments. The point, which draws one's attention within the frame of the container metaphor, is the students' choice of the book, the studying student metaphors. The point, which should be taken into consideration in the container metaphor, is the question whether it is a container the students would like to get into, or

a container they would like to get out of. In the study of Zaltman et al, that examined the education as a container, it was indicated that, the students' university experience got to serve as a semi-permeable, balanced container. Taking it into consideration within this frame, the Open University System is correlated with the books and studying student metaphors. The book and the student studying before computer represent containers with borders marked out. In view of the findings attained from the research, the flag metaphor, which represents the relative sense of security and protection instilled by the university education, were preferred the most by the male students. The higher ratio of choice of the friendship metaphor among male students than among the female students, on the other hand, reveals that, the male students would like to enter the Open University System to excel, and that they define it as a living system.

The chi-square probability level found as $p < 0.05$ in the comparison of the answers of the module 5 as per gender reveals that a meaningful difference is in question. In view of the ratios of choice for the metaphors, it has been ascertained that the said ratio was higher among female participants than among male participants for the Glasses and Course Books metaphors (11.5% / 9.8% - 34.6% / 28.0), and lower among female participants than among male participants for the Library and Sun metaphors (22.2% / 26.4% - 10.7% / 13.8). Zaltman defines the sources as the skills and capacities that are applied to reach certain states. Within this framework, the source metaphor is viewed as the sources that enable us to achieve our goals consciously or subliminally. Within this framework, the participants view the course books as their main sources. Choice of the library as the secondly predominant metaphor arises from the relation between the library and knowledge. A source that creates value for the people is correlated with the source metaphor. While the library and the course books show how the knowledge may be obtained, the bank metaphor points to the distribution and sharing of the knowledge. Assessing the source metaphor in view of the gender distribution, the point that draws attention is that, while women define the Open University System with the course books, men define the same with the sun and bank metaphors. This reveals the fact that, what mattered the most for the female participants was the accumulation of knowledge, while the male participants paid regard to the distribution and sharing of the knowledge. At this point, it may be seen that, the female-male dichotomy is re-defined within the private-public sphere dichotomy, and that the cultural processes step in.

The chi-square probability level found as $p < 0.05$ in the comparison of the answers of the module 6 as per gender reveals that a meaningful difference is in question. In view of the ratios of choice for the metaphors, it has been ascertained that the said ratio was higher among female participants than among male participants for the Time Cycle metaphor (59.9% / 54.1%), and lower among female participants than among male participants for the Sky metaphor (19.4% / 22%). The deep metaphor of control arises from the subliminal motivation of ours for controlling ourselves, as well as the events occurring around us (Zaltman G. & Zaltman L. H. , 2008). Mankind's such subliminal motivation to control, in the meantime, escalates its anxiety towards the situations that it may not take control of. Assessing the control metaphor's features regarding the open university concept, it may be seen that, the participants having defined the open university

system with the sky and sea concepts viewed the open university concept as a structure that did not restrict their freedoms. However, defining the open university concept with an endless sky may, on the other hand, imply that the control is out of hand. Choice of the time cycle metaphor by a ratio of 56.69% defines the individual stuck within a certain period of time. The nutcracker metaphor, on the other hand, indicates that, the control metaphor works together with the source metaphor for the male participants.

4.3. Comparison of the Answers Given in Response to the Modules as per Region

In view of the research findings, the cities the participants live in / regional differences of the participants seem to be important for dealing with the female-male dichotomy in cultural dimension. Regional differences, on the other hand, seem to be important not only for putting forth the differences of the female-male genders, but also for unveiling the mystery of the female-female public sphere.

The chi-square probability level among males found as $p < 0.05$ in the comparison of the visuals preferred for the Balance Module as per regions reveals that a meaningful difference is in question. In the test performed for males, the ratio for the choice of Family metaphor was attained the highest among males from Eastern Anatolian Region (28.6%) and lowest among those from the Southeastern Anatolian Region (16.9%), the ratio for the choice of Different Faces on the Branches of a Tree metaphor was attained the highest among males from Southeastern Anatolian Region (57.1%) and lowest among those from the Mediterranean Region (45.5%) and among those from Abroad (44.8%), and the ratio for the choice of River metaphor was attained the highest among males from Marmara Region (33.9%) and lowest among those from the Eastern Anatolian Region (22.6%).

The chi-square probability level among both females and males found as $p < 0.05$ in the comparison of the answers of the module 4 (container metaphor) as per regions reveals that a meaningful difference is in question. In the test performed for females, the ratio for the choice of Book metaphor was attained the highest among females from Southeastern Anatolian Region (43.4%) and from Abroad (45.3%), and lowest among those from the Eastern Anatolian Region (19%), the ratio for the choice of Air Travel metaphor was attained the highest among females from Eastern Anatolian Region (4.8%) and from Abroad (7.7%), and lowest among those from the Mediterranean Region (1.9%), the ratio for the choice of Conference metaphor was attained the highest among females from Southeastern Anatolian Region (5.3%), and lowest among those from the Eastern Region (0%) and from Abroad (0.9%), the ratio for the choice of University metaphor was attained the highest among females from Central Anatolian Region (19.9%), and lowest among those from Southeastern Anatolian Region (7.9%) and from Abroad (6.8%), the ratio for the choice of Children metaphor was attained the highest among females from Mediterranean Region (5.7%) and from Abroad (6.0%), and lowest among those from Southeastern Anatolian Region (0%) and Black Sea Region (0%), the ratio for the choice of Friendship metaphor was attained the highest

among females from Eastern Anatolian Region (4.8%), and lowest among those from Black Sea Region (1.2%), the ratio for the choice of Flags metaphor was attained the highest among females from Eastern Anatolian Region (4.8%), and lowest among those from Aegean Region (2.2%), the ratio for the choice of Studying Student metaphor was attained the highest among females from Aegean Region (29.2%), and lowest among those from Mediterranean Region (22.6%) and from Abroad (18.8%), the ratio for the choice of Laptop Computer metaphor was attained the highest among females from Black Sea Region (17.4%), and lowest among those from Aegean Region (11.1%) and from Abroad (8.5%). In the test performed for males, the ratio for the choice of Book metaphor was attained the highest among males from Mediterranean Region (29.8%) and from Abroad (38.3%), and lowest among those from Aegean Region (23.8%), the ratio for the choice of Air Travel metaphor was attained the highest among males from Southeastern Anatolian Region (6.1%) and from Abroad (5.7%), and lowest among those from Eastern Anatolian Region (1.3%), the ratio for the choice of Conference metaphor was attained the highest among males from Mediterranean Region (4.6%), and lowest among those from Black Sea Region (1.9%) and from Abroad (0%), the ratio for the choice of University metaphor was attained the highest among males from Eastern Anatolian Region (25.3%), and lowest among those from Southeastern Anatolian Region (18.8%) and from Abroad (18.4%), the ratio for the choice of Children metaphor was attained the highest among males from Mediterranean Region (5.5%) and from Abroad (3.5%), and lowest among those from Eastern Anatolian Region (1.3%), the ratio for the choice of Friendship metaphor was attained the highest among males from Mediterranean Region (4.6%), and lowest among those from Southeastern Anatolian Region (2.2%) and Abroad (0.7%), the ratio for the choice of Flags metaphor was attained the highest among males from Central Anatolian Region (6.6%) and Abroad (7.8%), and lowest among those from Eastern Anatolian Region (1.3%), the ratio for the choice of Studying Student metaphor was attained the highest among males from Eastern Anatolian Region (30.4%), and lowest among those from Central Anatolian Region (18.7%) and from Abroad (18.4%), the ratio for the choice of Laptop Computer metaphor was attained the highest among males from Aegean Region (14.3%), and lowest among those from Eastern Anatolian Region (6.3%) and from Abroad (6.4%).

The chi-square probability level among both females and males found as $p>0.05$ in the comparison of the answers of the module 5 (source metaphor) as per regions reveals that there is no meaningful difference is in question.

The chi-square probability level among both females and males found as $p<0.05$ in the comparison of the answers of the module 6 (control metaphor) as per regions reveals that a meaningful difference is in question. In the test performed for females, the ratio for the choice of Fish inside Aquarium metaphor was attained the highest among females from Eastern Anatolian Region (26.1%), and lowest among those from Central Anatolian Region (9.1%), and from Abroad (8.8%), the ratio for the choice of Nutcracker metaphor was attained the highest among females from Central Anatolian Region (10.7%), and lowest among those from Aegean Region (7.5%), the ratio for the choice of Sky metaphor was attained the highest among females from Mediterranean

Region (24.7%), and lowest among those from Southeastern Anatolian Region (15.8%), and the ratio for the choice of Time Cycle metaphor was attained the highest among females from Aegean Region (63.2%), and lowest among those from Eastern Anatolian Region (47.8%). In the test performed for females, the ratio for the choice of Fish inside Aquarium metaphor was attained the highest among males from Black Sea Region (17.2%), and lowest among those from Central Anatolian Region (11.2%), and from Abroad (8.5%), the ratio for the choice of Nutcracker metaphor was attained the highest among males from Mediterranean Region (13.1%), and lowest among those from Black Sea Region (6.6%), the ratio for the choice of Sky metaphor was attained the highest among males from Mediterranean Region (29.6%), and lowest among those from Southeastern Anatolian Region (20.4%), and the ratio for the choice of Time Cycle metaphor was attained the highest among males from Southeastern Anatolian Region (60.3%), and lowest among those from Mediterranean Region (42.3%).

5. Conclusions and Implications

Distance education is deemed as a critical system not only for eliminating the gender inequality in the education, but also from the point of view of re-defining the woman in the public sphere. However, the point that has to be reminded is providing the women's integration in the process of education by way of a structural transformation. Thanks to its structure offering equality of opportunity, it is important for the applications appertaining to the distance education to be inclusive. What matters more than the accessibility of this system is that, it should be utilizable, and that its design should be developed in a way to introduce an inclusive system without getting stuck in the female-male dichotomy. For the students enrolled to the Open University System accrue quantitatively large data sets, and due to the difficulties being encountered in the assessment of deep perceptions by way of conducting quantitative studies, determining the metaphoric perceptions of the learning individual not only offers supportive outcomes in the corporate identity process of the system, but also yields such outcomes that may be utilizable in the content design.

The outcomes attained from the research intended to measure the varying metaphoric perception levels of the female and male students enrolled to the Open University System point to the fact that, the female-male dichotomy is reproduced by the society.

Balance is deemed to be one of the deep metaphors being developed at the earliest by the individuals. Embarking on their lives with fundamental biological, cognitive, moral and social balance oriented capabilities, individuals build up an understanding of social and moral balance on the basis of the physical balance (Zaltman G. & Zaltman L. H., 2008). Individuals, therefore, seek after different sources of balance that may fulfill their needs. Since biological, mental, ethical, and social balances are usually interwoven, the search for a single balance within the sphere of these four balances impacts the other spheres of balance. The female participants, who chose the faces on the branches of a tree, reveal the search for social balance.

As in the case of the balance metaphor, in the transformation metaphor, too, the physical transformation herewith impacts the social transformation. Taking the open university concept within the frame of the features of the transformation metaphor, while female participants preferred the visual of the student studying before the computer more than the male participants, the male participants' choice of the dual-core processor visual draws attention as a significant indicator in the technology and educational contents. The visual that defines the women's secluded status in the private sphere, on the other hand, represents the social identity of the women being reproduced in view of the gender theories.

Journey is one of the subjects that draw the interest of the mankind the most. Individuals' journey themes are important for emphasizing what is on their minds. The answers given by the participants to the metaphors they created points to the destination of the movement. However, what should not be forgotten is that, the dichotomy between the subject and object shall collapse in the intertwined deep metaphors. Assessing it from the point of view of the features of the journey metaphor specified within this study, the Open University was defined as a known journey. The visuals of sad heart, dart, and sandglass are among the most important indicators of the alienation the women suffer from in the education, just like in the social life. As the studies having assessed the educational process of the women within the context of time and space, the woman races against time under the under the duties burdened to her. In view of the outcomes of the research, the woman's apathy towards aiming the peak also seems to be significant in terms of the glass roof syndrome.

The container metaphor means to view the life itself as a container. Individuals see themselves, as well as the objects and events around them, in the form of containers. Individuals' both satisfied and unsatisfied needs are containers one each. Since the life of the individual itself is solely a container, his/her memories, emotions, and thoughts are also depicted as containers (Zaltman G. & Zaltman L. H., 2008). In this context, Zaltman defines the university as a container, as a biosphere with a circle of its own the one hopes to dive into both socially, and academically. Viewing its features within the frame of the container metaphor, the open university is a physical, psychological, and a social location. It reads one's mind, it is the culture, it is one's savior. The students that depicted the open university within the frame of the container metaphor, therewith defined the Open University System as a container they would like to enter, as a container that supported their developments. The female participants, who preferred the book metaphor more than the male participants, therewith display a stance parallel to the deep meaning of freedom. Assessing the container metaphor within the frame of the male participants, who chose the university, air travel, and laptop computer visuals, the women seem to have leaned towards the deep meaning of freedom instead of the metaphors implying the outer container.

Individuals possess a fundamental impulse or need to be connected, or at times to be disconnected (Zaltman G. & Zaltman L. H., 2008). The roots of such an impulse underlie throughout the history of evolution, in the course of sustaining the existence. That is why the sense of belonging is imprinted in the behavioral patterns as a permanent impulse. Ever since the conception, the sense

of connection that is originally started with the umbilical cord guides our interaction with the social and physical environment. That is why in view of the deep meanings of the developed metaphors, the individual is thereby instilled with a sense of connection both to him/herself, and to his/her environment as well. The participants' disinterest towards the connection metaphor for depicting the Open University System seems to be not only noteworthy, but also decisive in the course of the corporate communication process. That is so, because the learners shall remain loyal to the brand identity to which they feel a sense of belonging. Functioning the deep metaphor of control together with the deep metaphor of connection therefore seems to be decisive in both determining the strategy of corporate communication, and designing the educational contents. Since the control metaphor functions together with the balance and source metaphors, it shall set the other correlated metaphors in motion.

Zaltman defines the sources as the skills and capacities that are applied to reach certain states. Within this framework, the open education concept is seen to be more than a mere educational institution. Participants tended to define it to be guiding, acting as the source of the changes in life, casting light. It is noteworthy that, while the male participants defined the open education concept with the bank visual as a concept that distributes and multiplies at the point of accumulation, multiplication, and distribution of knowledge, the female participants respectively preferred the book visual that implies the accumulation of knowledge. Design of a mixed content regarding the accumulation and distribution knowledge in the learning processes seems to be important in respect of the woman's integration. Female participants' choice of the glasses metaphor, on the other hand, yields meaningful outcomes together with the other answers given within the frame of the deep metaphors, and the distance education system functions as a tool in improving ones' skills and capacities in entering the public sphere.

The deep metaphor of control arises from the subliminal motivation of ours for controlling ourselves, as well as the events occurring around us (Zaltman G. & Zaltman L. H., 2008). Mankind's such subliminal motivation to control, in the meantime, escalates its anxiety towards the situations that it may not take control of. Assessing the control metaphor's features regarding the open university concept, the female participants, who defined the Open University System with the time cycle, also drew attention to a structure that restricted their freedoms. The female participants, who preferred the sky metaphor, on the other hand, while working out the deep meaning of freedom, also drew attention to obscurity. It may be seen within this frame that, the deep metaphor of control works together with the balance and source metaphors.

Assessing them within the frame of the metaphoric perceptions of the female-make genders, the woman's re-produced social identity draws attention. The ratio of the Southeastern Anatolian female participants' choice of the faces on the branches of a tree is higher than that of the Turks living abroad. However, what should be paid attention to at this point is that, the same ratio is higher also in Marmara Region. Studies should therefore be conducted in consideration of the metropolitan cities' urban life and social structure.

Another point that is noteworthy in the findings of the research is the lack of any meaningful difference in terms of the transformation, journey, and source metaphors regarding the regional differences. Open University System is seen as a structure that constitutes the source of a known journey and a transformation, which improves the skills and capacities of the ones in the public sphere.

It is suggested that, the deep metaphors' potential in the assessment of perception shall pioneer in the creation of the system contents. However, another equally important point is that, answer is given also to the question of how to build up the individual development and transformation processes that constitute the main goal of education and teaching. The metaphors created within the transformation category are focused on natural and miraculous transformations. It seems critical to work the deep metaphors of transformation and connection together in the studies to be conducted in the Open University System both on the learning contents, and on the communication strategies as well.

Although they are explained with their different features, deep metaphors always work together. Such combination calls for congruity and harmony, rather than conflict. Conceptual amalgamation sheds light onto the emotional states that the individuals bring along subconsciously. The conceptual amalgamation concept put forth by Zaltman is resembled to the blending of yellow and blue. A different color of green is formed out of the blending of yellow and blue. However, we know that its origin comes from the colors yellow and blue. Sky and glasses metaphors' working together in the source and control metaphors may also be given as a respective example. For a student that had to take a time out from their education due to family reasons, open university provides the opportunity of a brand new journey, helping him overcome obstacles, while the same is deemed to offer a chance to realize oneself for the individuals coming from different value systems. For this reason, it is important that deep metaphors are read on top of one another, rather than individually, in order to unveil the subliminal meanings. The findings of the research reveal in this context that, while constituting a source of re-definition of the woman in the public sphere, the Open University System also ensures her mystery in the woman-to-woman sphere. The chosen metaphors and in-depth analyses, on the other hand, reveal that, both women's and men's learning is re-structured also within the dichotomy of practice and theory. The theory-centric responses received from the women, and men's responses oriented to application and distribution of knowledge put forth the necessity to take the gender difference into consideration while designing the educational contents.

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