EXAMINING THE ORGANIZATIONAL CULTURE OF AN
EDUCATIONAL INSTITUTION: A STUDY ON A PRIVATE
COURSE CENTER IN ISTANBUL

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I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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ABSTRACT

EXAMINING THE ORGANIZATIONAL CULTURE OF AN EDUCATIONAL INSTITUTION: A STUDY ON A PRIVATE COURSE CENTER IN ISTANBUL

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With the spread of high-stakes tests in the transition to secondary and higher education levels, the shadow education market has started to expand. The demand for private course centers, which are part of shadow education, are started to increase gradually. As an educational institution and organization, private course centers also are produced their own culture. For this reason, the aim of the study is to examine the meaning and key characteristics of the organizational culture that reveals itself in a private course center by using the experiences of the teachers who make up the organization. Therefore, basic qualitative research was conducted with nine full-time teachers working at a private course center in Istanbul. Participants were selected by convenience sampling. Data were collected through semi-structured interviews and analyzed through thematic analysis. Content analysis of unstructured observations and document analysis of the institution's website were performed to triangulate the data. According to the findings, it has been determined that artifacts, values, beliefs, and basic assumptions, which are the levels of organizational culture, create a positive organizational culture in the institution. The distinctive features that shape the

organizational culture in positive way are emphasized by the majority of teachers as open communication, leadership understanding, professional development opportunities and cooperation.

ÖZ

BİR EĞİTİM KURUMUNUN ÖRGÜT KÜLTÜRÜNÜN İNCELENMESİ:
İSTANBUL'DAKİ ÖZEL BİR KURS MERKEZİ ÜZERİNE BİR ARAŞTIRMA

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Yüksek Lisans, Eğitim Bilimleri, Eğitim Yönetimi ve Planlaması Bölümü

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Orta ve yüksek öğretim seviyelerine geçişte ulusal merkezi sınavların yaygınlaşmasıyla gölge eğitim pazarı genişlemeye başladı. Gölge eğitimin bir parçası olan özel kurs merkezlerine olan talep de giderek artmaya başladı. Bir eğitim kurumu ve örgütü olarak özel kurs merkezleri de kendi kültürlerini üretmektedir. Bu bilgiler doğrultusunda çalışmanın amacı, özel kurs merkezlerinde kendini gösteren örgüt kültürünün anlamını ve temel özelliklerini, örgütü oluşturan öğretmenlerin deneyimlerinden yararlanarak incelemektir. Bu nedenle, İstanbul'da özel bir kurs merkezinde çalışan dokuz tam zamanlı öğretmenle temel nitel bir araştırma yapılmıştır. Katılımcılar kolayda örnekleme ile seçilmiştir. Veriler yarı yapılandırılmış görüşmeler yoluyla toplanmış ve tematik analiz yoluyla analiz edilmiştir. Veri üçgenlemesi için yapılandırılmamış gözlemlerin içerik analizi ile kurumun internet sitesinin doküman analizi yapılmıştır. Elde edilen bulgulara göre örgüt kültürünün düzeyleri olan gözlemlenebilir nesneler (artifaktlar), değerler, inançlar ve temel varsayımların kurumda olumlu bir örgüt kültürü oluşturduğu belirlenmiştir. Örgüt kültürünü olumlu yönde şekillendiren ayırt edici özellikler öğretmenlerin çoğunluğu

tarafından açık iletişim, liderlik anlayışı, mesleki gelişim olanakları ve iş birliği olarak vurgulanmaktadır.

Anahtar Kelimeler: Gölge eğitim, dershane, özel kurs merkezi, örgüt kültürü

To my lovely father who lives our hearts, rest in peace…

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LIST OF ABBREVIATIONS

MoNE   Ministry of National Education (Turkey)

PCC   Private Course Center

CHAPTER 1

INTRODUCTION

This chapter is divided into five sections. The first section, which is the background of the study, gives the study's theoretical background. In section two, the statement of the problem was indicated, aiming to respond to the research question. To help the readers become familiar with the context, which is important for comprehending what this research aims to reveal, the purpose of the study is explained in section three. The significance of the study is discussed in part four to support its necessity. The fifth section presents a definition of key terms.

1.1. Background of the Study

Educational institutions that keep the society alive and ensure the continuity of the organization by fulfilling the mission of cultural transfer have different organizational cultures. The difference and diversity of the content of education from society to society is due to the difference of social, political and economic values, namely culture, produced by each society in its own geography (Dogan, 2017). At this point, states organize the education system according to their needs (Bennet & LeCompte, 1990). A central curriculum approach has been adopted in Turkey as well as in some countries such as Singapore, China and Japan (Kaya, Cetin & Yildirim, 2012). Adaption of centralized curriculum is one-way of overwatching societies through education. (Yildirim Tasti, 2019). Policymakers base their arguments for adopting a centralized education system on the fact that a centralized curriculum ensures unity of content covered in schools and therefore allows for high-risk testing. In this context, the role of shadow education, that is, private courses, while students are preparing for high-stakes testing exams has been a controversial issue (Yildirim Tasti, 2019). In the former socialist countries, the origin of private lessons goes back to ancient times. However, after the 1990s, the private lessons sector started to grow rapidly.

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Worldwide, many students take private tutoring or attend private courses outside of school. This type of training can be provided through informal channels and can be varied one-on-one, in small or large groups. Private tutoring institutions are often called shadow education because they are mimicry of school education (Silova & Bray, 2006). Extra courses taken by students and training that they usually have for academic development outside of official school hours are called shadow education (Bray, 1999).

While shadow education has long been prevalent in much of East Asia (Zeng, 1999), it has now become widespread worldwide (Mori & Baker, 2010). The rise of shadow education is the result of neoliberalism, macroeconomic policies that rose in the 1980s spreading all over the world (Harvey, 2007). With the phenomenon of shadow education that has expanded with neoliberalism around the world, students have begun to feel that their schools do not meet all their needs (Chan & Bray, 2014). While the official curriculum emphasizes creativity and critical thinking, many students have turned to crowded classroom instruction that focuses on rote learning to pass high-risk exams. Central examinations revealed that students see schools as inadequate. While students are pushed towards shadow education with the feeling that the education in school is insufficient, they are drawn towards this type of education by the marketing of shadow education providers (Chan & Bray, 2014).

The findings of the international study by Brehm & Silova (2014) revealed that private lessons and private courses are common in all countries studied, with most of the students taking private lessons in the last year of secondary education. One of the biggest reasons for the increasing demand for shadow education is to enable students to increase their competitiveness in the education market, that is, to increase the chances of students entering university or high schools. In addition, the intensity of turning to shadow education is due to the low trust of students and their families in the quality of education in schools. Shadow education has also been triggered by the declining socioeconomic status of teachers. In this context, private tutoring becoming widespread during non-school hours, gives teachers the opportunity to earn additional income. The current structure of the Turkish education system is based on the regulation that entered into force on March 3, 1924, which stipulates that all educational institutions in the country must be placed under state control by the MoNE.

This structure is based on a centralized system where all regulations are made by the MoNE, and developments are implemented in the same way in all schools of the country, regardless of abilities, needs, and expectations (Basdemir, 2012). In Turkey, the education system is being affected by neoliberal policies (Yirci & Kocabas, 2013). Neoliberal policies assume that parents who want their children to attend the institutions most suitable for their needs prefer institutions with high education quality. In this regard, the remaining institutions in the competition have to either increase their quality or be closed (Brathwaite, 2017). As a matter of fact, Turkish education system focused on academic success thus, families preferred "dershanes" namely "shadow education" for their children when they think the quality of academic education in public schools was insufficient (Basdemir, 2012).

Dershanes are private education institutions where students are prepared for national central exams, or their academic development is supported. With the enactment of Law No. 6528 published in the Official Gazette No 28941, dershanes were closed down by March 14, 2014. In the same law, they were allowed to be transformed into basic high school or serve as private course centers. This transformation caused many discussions and disagreements in Turkish education. After this law families who did not send their children to basic high schools preferred to send them to the private course centers for the preparation of national exams. Private course centers, evolved after the above law and replaced "dershanes", provide students private tutoring, especially in mathematics and science to prepare them for national central exams.

In this context, considering the impact of neoliberal policies on education, the transformation of dershanes (Law No. 6528 of March 14, 2014) has led to the spread of a new private education institution. It is important for an institution to increase its efficiency and maintain its competitiveness in order to survive similar to dershanes. In the early periods, it was thought that the reason for the existence of these institutions was their technical superiority and production volumes. Therefore, human resources in them were also seen as a part of this mechanical system (Robbins & Judge, 2001). In later periods, it was realized that the reason for the existence of institutions was based on human resources and the value given to them (Robbins, Decenzo & Coulter, 2001). From this point of view, it is seen that organizational culture has a critical role in the success and survival of an institution.

Culture is a concept that people talk about and live together, yet it is a difficult one to define and limit. If culture is considered "everything created by human beings", it can be revealed more clearly how broad concept it is. Culture is closely related to many factors that direct the behavior of individuals in an institution or social space. In the social structure, there are two sources that regulate human behavior. The first is the structure of the behavior of the individuals in the group, and the other is the culture of the group, which are shared beliefs and orientations that unify the members of the group. In other words, the internal values, behaviors, and habits that affect the structure of an institution or organization form the organizational culture (Arslan, Kuru & Satici, 2005).

The concept of organizational culture has been discussed for years as a tool to understand the basic meaning and structure of organizations in institutions (Hoy, 1990). Selznick (1957) emphasized the importance of viewing organizations as institutions rather than mere rational structures. Keller (1990) defined organizational culture as a set of values, thoughts, and norms that can be learned and taught through symbols that shape the behavior of an organization and the overall image of it. For instance, Ouchi (1981, p. 41) defined organizational culture as "systems, ceremonies, and myths that communicate the underlying values and beliefs of the organization to its employees". Besides, Schein (1990) defined organizational culture as the unwritten rules learned over time to ensure the integration of group members against external problems and to ensure internal harmony. Organizations have models of attitudes on a set of shared principles, values, dogma, and symbols. The culture of an institution; decisions taken, resources used and responses to the problems encountered have a strong impact on the success of the institution (Lewis, 2002; Reimann & Oedewald, 2002; Schein, 1990; Sirikrai, 2006). Thus, values, norms, beliefs, traditions and customs, ceremonies and meetings and symbols related to the organization play an important role in the organizational behavior of individuals working in organizations. The notion of culture could be examined from two different perspectives for organizations.

The first perspective toward culture is an instrumental approach. Fundamentally, culture is examined as a factor that is functional or dysfunctional for organizations. The second perspective interpretive approach has explained the notion of culture in

organizations as 'systems of meanings' (Maslowski, 2001). As Louis (1983) stated, the system of meanings is the outcome of social interactions between organization members. More particularly, it symbolizes the organization's unique identity that sets it apart from other organizations. The differences between the functionalist and interpretive aspects of organizational culture serve as a basis for the two perspectives. As Smircich (1983) noted, while functionalists believe that organizations have a defined culture, the interpretive approach holds that organizations should be considered as culture. In studies of organizational culture, the functional and interpretive perspectives are both valuable. The fundamental distinction is that the functional perspective is more focused on identifying patterns that are functional for each organization, whereas the interpretive perspective is more effective at identifying what makes a specific organization special. In other words, the functional perspective provides additional opportunities for examining organizations based on specific cultural traits that are thought to be critical to an organization. Consequently, it can be said that the functionalist perspective is more effective in revealing cultural mechanisms linked to an organization's effectiveness adopted a functionalist perspective (Maslowski, 2001). Simon (1987) stated that the difference between educational organizations and other organizations is organizational culture. Many studies in the educational administration literature have revealed that school culture has a significant impact on the success of teaching and learning at school (Yesilyurt, 2009). In brief, it can be said that the biggest goal of educational organizations is student success. In this sense, the success of an educational institution is closely related to the teaching success of the teachers working in that institution. Therefore, it is clear that the specific organizational culture of an educational institution will be effective in the success of all members of the institution. Private course centers are educational institutions that provide academic education and where teachers work within the Turkish Education System. Therefore, in this study, it is aimed to examine what the organizational culture in private course centers means and what the key characteristics of this organizational culture are.

1.2.   Statement of the Problem

Culture is closely related to many factors that direct the behavior of individuals in an institution or public space. It is known that organizations that are part of society also

have their own culture. In other words, the internal values, behaviors, and habits that affect the structure of an organization form the organizational culture. The unique culture that directly affects the performance of an institution and its stakeholders also determines the regulations in that institution. Organizational culture attracts a lot of attention and is studied in the field of educational administration, as in many different areas but generally focuses on universities and schools. Organizational culture is said to play a key role when it comes to the effectiveness and success of schools (Westhuizen, Mosoge, Swanepoel & Coetsee, 2005).

Private course centers are common in countries where students take high-stakes national exams in transitioning to a secondary or higher education level (Tansel, 2013). In our country, private tutoring has been restructured as educational institutions due to the transformation and expansion of the shadow education market with the effect of neoliberal policies as a result of national central exams and decisions taken in recent years. After this transformation carried out by the state, many students and parents still prefer private course centers. Private course centers provide training as shadow education organizations serve as educational institutions in our country. Considering all these issues, it is inevitable that these institutions should be accepted as educational institutions and organizations. However, there are not enough informative studies on private course centers in the field of educational administration in our country. From this point of view, the focus of this study is to examine the meaning of organizational culture that manifests itself in private course centers and the key characteristics that make up organizational culture.

1.3.   Purpose of the Study

Educational organizations produce a direct service for people. The activities carried out in these organizations are based on the intense interaction between the members of the organization and this interaction shapes the organizational culture. Organizational culture is thought to be a factor that affects all elements of the organization and organizational processes and has a significant impact on organizational processes. From this point of view, the aim of this study is to examine the meaning of organizational culture that reveals itself in private course centers and the key characteristics that make up organizational culture.

Private course centers occupy a large place in the growing shadow education market as a result of factors such as increased competition in high-stakes testing, neoliberal policies and the transformation of private tutoring (Law No. 6528, 14 March 2014). Little is known about what kind of organizational culture manifests itself in these institutions that provide academic education, teachers work, and students receive education. Organizational culture in educational institutions includes a wide variety of factors such as common purpose, coordinated effort, division of labor, traditions, values, routines, expectations, interactions and authority hierarchy. Considering these factors, this study aims to examine the meaning and key characteristics of the organizational culture that reveals itself in a private course center in Istanbul, by making use of the experience of the teachers who make up the organization.

Therefore, the following research question guided this study:

"What are the meaning and key characteristics of organizational culture revealing itself in private course centers as an educational institution in Turkey?"

1.4. Significance of the Study

With the enactment of Law No. 6528 on March 14, 2014, "private tutoring houses", which have a broad market in the Turkish education system, have been transformed into basic high schools and private course centers. This transformation attracts great attention in many fields due to its political, economic, and educational consequences. Despite this interest, one study has been conducted to examine the organizational culture of private course centers. From this point of view, this study is important to examine the organizational culture of private course centers and identify their features as an educational institution. Qualitative studies are valuable as they allow explaining events in their own context. Scales may not be sufficient to reflect the existing culture (Schein, 1997). Thus, it is thought that conducting the study with qualitative method research will make a significant contribution to the field. In this context, it is thought that the study of organizational culture within the scope of private course centers will provide a perspective for future research and stakeholders who work as administrators and teachers in private course centers.

Secondly, the findings will have value as an exploratory study on private course center teachers' views on the issue of culture in the workplace. With organizational culture,

members of the organization learn what is good and bad for themselves and their institutions, what is aimed and what is not, and what should or should not be done. In addition, these organizational values that individuals learn are not only a source of motivation for themselves but also a roadmap for the organization's goals, policies, strategies, and actions. In this context, the continuity of the success of organizations depends on the creation of organizational values and compliance with these values (Sahin, 2010). Therefore, the results produced by the culture increase the importance of the study. Based on the opinions of private course teachers, it is aimed to reveal the key characteristics of the organizational culture of the private course center. Based on this, it is thought that the research will contribute to the achievement of the goals of the educational organization in terms of the management of private course centers, the development of the educational organization in the cultural context and the other processes affected by the culture. It will also be beneficial in terms of reaching the goals of these education centers targeting high-stakes tests. In addition, it is aimed that the research findings give an idea and guide the education administrators to examine and create their own organizational culture or to keep the current organizational culture alive. It is hoped that the findings of this study will provide useful information about the organizational culture of private course centers.

1.5. Definition of Key Terms

Private Course Center (PCC): "Private education institutions that operate in order to prepare students and graduates for a higher school or higher education entrance exams, to train them in the courses they want, to contribute to their knowledge, skills, abilities and experiences, and to increase their level" (MoNE).

Organizational Culture: "The term considered to be the shared values, beliefs, and assumptions that exist among employees within a company that helps guide and coordinate behavior" (Schein, 1983).

CHAPTER 2

LITERATURE REVIEW

This chapter enables an extensive review of the literature on organizational culture notion and related studies. This chapter is constituted into four sections. In the first section, the theoretical part, the notion of organizational culture definitions, elements, levels, and models of its scientific and practical relevance is given. In the second section, background information about PCCs as educational institutions is provided. The third section, school culture notion covered in relation to organizational culture, and related studies were given that backup the notions. The last section covers a summary of all these notions and educational administration relations with these notions.

2.1.   Organizational Culture

Every person is a member of some organization or belongs to a certain community or group. In addition to the personal behaviors, characteristics, and attitudes that we embody, we also have unique behaviors, characteristics, and attitudes that are meaningful only to the members of the group or organization. Mintzberg (1983) argues that every organization or group has a unique spirit, and this spirit creates a unique culture and that the behavior of the organization cannot be separated from this different organizational culture. It is not new for researchers to investigate and examine the informal structure of organizations. Both Elton Mayo and Chester Barnard concluded that informal structures have a function within organizations of the emotions, values, beliefs, and norms that emerge from interactions among organization members (Barnard, 1938; Mayo, 1945).

The reason why this concept has come to the fore in the last 30-40 years particularly has been the studies carried out to reveal why American companies cannot perform as

well as rival companies in other countries. Organizational culture studies have gained momentum, especially due to the appreciated success of Japanese companies and the changing nature of the corporate industry. During this period, William Ouchi (1981) published a series of books on the reasons behind the success of Japanese companies. These studies by Ouchi (1981) were the first of these studies on the concept of "organizational culture" that will receive intense attention. Researchers like Peters and Waterman (1982) concluded that a new viewpoint was needed to examine and improve the symbolic components in organizations in the 1970s and 1980s. Their suggestions prompted a resurgence of interest in organizational culture. It has been noted by a few researchers (Basson, Van der Westhuizen, & Niemann, 2002; Gruenert, 2000; Owens, 1991) that it is challenging to define, examine, or alter organizational culture as a whole since it has intangible or unseen components. Organizational culture has been discussed in literature and study since the 1970s, notwithstanding the aforementioned viewpoint. Before telling the managers what to do, it was necessary to know what was going on within the organization. Studies conducted in this direction revealed the importance of organizational culture (Schein, 1990). From this point of view, culture serves as the unifying or normative glue that holds an organization together (Smircich, 1983). Culture is the set of symbols, beliefs, values, practices, and artifacts that define who they are and how they do things for members in changing working conditions (Bolman & Deal, 1997). This notion originated in anthropology and had since been applied in management sciences and educational literature (Westhuizen, 2005).

2.1.1. Definitions of Organizational Culture

Like societies, organizations have their own values and traditions that are part of their cultures. The concept of organizational culture began to be studied in research communities as a subject related to organizational performance in the 1980s (Schoen & Teddlie, 2008). Culture is viewed in anthropology as the conceptual basis upon which researchers attribute their interpretations of the sequence and structure of personal and communal life experiences. Organizational theory has adopted a similar explanatory role for culture (Bergquist, 1992). According to Deal and Kennedy (1983), organizational culture is difficult to define due to its abstraction. Erickson (1987) stated that although the first formal use of the notion of "culture" belonged to the field

of anthropology, even they could not meet agree on a common definition. In this respect, there are different definitions of organizational culture.

Ouchi (1981) defined organizational culture as "systems, ceremonies, and myths that communicate the underlying values and beliefs of the organization to its employees." Schein (1985) describes organizational culture as "the deeper level of basic assumptions and beliefs that are shared by the members of an organization, that operate unconsciously, and that define in a basic. In addition, in 1990, Schein defines organizational culture as the unwritten rules learned over time to ensure the integration of group members against external problems and internal harmony. Organizational culture is formed by individuals who interpret historical and symbolic elements (Tierney, 1988). In other words, organizational culture is based on the shared assumptions of members of the organization. According to Denison (1996), organizational culture is the complex structure of an organization that is based on the values, assumptions, and beliefs of members of the organization. Denison (1990) concluded that culture is a very important factor in the effectiveness of organizations. Denison described organizational culture with four basic traits: mission, adaptability, involvement, and consistency. The balance of the four basic traits is the key to organizational effectiveness. Common values, norms, assumptions, and beliefs that provide directions for members' behavior inside an organization make up the invisible basis of organizational culture. Those participating convey the invisible basis through their verbal, behavioral, and visual cues (Westhuizen, 2005). From this point of view, these definitions of organizational culture encompass everything of an organization's beliefs, values, norms, ideologies, expectations, language, symbols, and stories (Deal & Kennedy, 1982; Peters & Waterman, 1982; Smircich, 1985). However, according to Schein (2010), the culture of an organization does not have to be formed over time. It can be shaped by one or more of the members of the organization, changed with the changes in the goals over time, and even divided into subcultures. Similarly, Woszczyna (2014) stated that the organizational culture shapes the behaviors of the members of the organization and that the organization, which is constantly trying to achieve success, is in an effort to idealize the experiences it has acquired on a continuous basis.

In the relationship between organizational culture and educational management, the functions of organizational culture can be summarized as follows (Robbins & Judge, 2012):

- It distinguishes between the two organizations.
- It fosters a sense of identity among its members.
- It demonstrates the member's commitment to a subject that goes beyond his or her own interests.
- It guarantees the social system's stability.
- It serves as a social glue that keeps the organization together by establishing acceptable guidelines for what individuals should say and do.
- It serves as a mechanism of control that leads and forms the attitudes and actions of the members.

Based on these, the key role of the organizational culture of an institution in the organization emerges. The organizational culture in the institution directly affects the structure of the behavior and events of the employees, positive or negative changes. As a result of all these, it is revealed that the organizational culture in the institutions is the primary factor in the success or failure of the institution (Cameron & Freeman, 1991). Based on the definitions of organizational culture expressed very differently in the literature, organizational culture; what is accepted, believed, and shared by individuals in the organization, shapes the thoughts, feelings, attitudes and behaviors of individuals, characterizes the organization and distinguishes it from other organizations, shapes and directs the internal and external relations and communication of the organization ensures harmony with them and ensures unity and solidarity within the organization. It is possible to define it as the sum of basic assumptions, stories, myths, symbols, and practices consisting of beliefs, values, behaviors, and habits that determine the way individuals do business and are transmitted between individuals (Avci, 2016).

2.1.2. Elements and Levels of Organizational Culture

There are different determinants of organizational culture, and they enable culture to be revealed, understood, and explained. In order to understand the organizational

behavior that emerges in an organization, it is important to know and understand the determinants of organizational culture.

There are various discussions among researchers about what constitutes the basis of organizational culture and whether the content of this culture can be expressed with some universal titles. Organizational culture elements that are considered important have been gathered under approximately 200 titles by researchers working in the field (Sisman, 2007). However, it is not possible to explain all organizational culture elements in this context, but some classifications made by researchers can be listed as follows:

- Deal and Kennedy (1982) explained that the basis of organizational culture was an interlocking set of six elements: history, values and beliefs, rituals and ceremonies, stories, heroic figures, and the cultural network.

- Louis (1985) explained elements of organizational culture as artifacts, symbols (stories, myths, metaphors, architectural features) and shared meanings (beliefs, emotions, thoughts).

- Duncan (1989) examined elements of organizational cultures and was classified in two parts as visible items (physical artifacts like monuments to and pictures of heroes, organizational stories, sagas, myths, ceremonies, and rituals) and invisible items (assumptions, values, meanings).

- Stoner (1989) explained the elements of organizational culture in three level: assumptions, values, and visible behavioral elements.

- Hofstede (1998) explained elements of organizational culture as values and practices (ceremonies, meetings, heroes, language, clothing, communication styles).

- Hoy and Miskel (2013) explained levels of organizational culture as norms, values, and tacit assumptions.

Schein (2004) defined organizational culture as "the basic shared assumption patterns that organizations learn while solving the problems they encounter in the processes of adaptation to the external environment and internal integration and are taught to new members of the organization to use in their perception and thinking processes while

solving such problems". According to Schein, assumptions are the core components in the creation of this model. The organizational culture model was formed by considering these assumptions under three main headings

Assumptions about adapting to the external environment: (1) shared assumptions about the mission, strategy, and objectives, (2) shared assumptions about mission-related objectives, (3) shared assumptions about achieving objectives, (4) evaluating and measuring results related common assumptions and (5) remedial and corrective strategies are common assumptions. The organization needs consensus to effectively achieve a goal or mission, as a result, culture reflects the group's effort to cope and learn; it is the remnant of the learning process.

Assumptions about internal integration: (1) creating a common language and conceptual categories, (2) defining organizational boundaries and identity, (3) power and status distribution, (4) rules in relationships, (5) reward and punishment phenomena, and (6) common assumptions about the management of unexplained phenomena. It is aimed to ensure integration within the organization by creating a common language and organizational identity. If internal integration is not achieved, if members are preoccupied with their position and identity, if they are insecure, if they do not know the rules and therefore cannot understand what is going on, they cannot focus on critical issues and goals in the organization. As a result, it is a high degree of consensus on the management of the issues discussed in this section that allows members to function comfortably with one another, communicate and concentrate on their primary mission. Thus, the assumptions about adapting to the external environment, together with the assumptions that develop around these issues, form a set of dimensions within which a culture can be studied and defined.

Deeper cultural assumptions: (1) assumptions about reality and truth, (2) about the nature of time and space, and (3) about human nature, behavior, and relationships. Organizations develop assumptions about information that determine when they feel they have enough information to decide. For this reason, the level of knowledge is important in terms of controlling the knowledge. In addition, the phenomena of time and space should be considered separately in the processing of information and the distribution of missions. Rules must be set for the management of time, and it is necessary to make sure that the members of the organization comply with these rules.

Again, it is necessary to determine the rules about the place. Finally, Schein emphasizes the importance of people's relationships with each other. In this context, it is emphasized that it is important for the organization to achieve the most effective results for people to fulfill their duties within the framework of trust, love, and respect.

Schein (1997, p.16), organizational culture at many different levels indicated that it could be examined. Schein used the concept of "level" to emphasize the degree of observability of organizational culture.
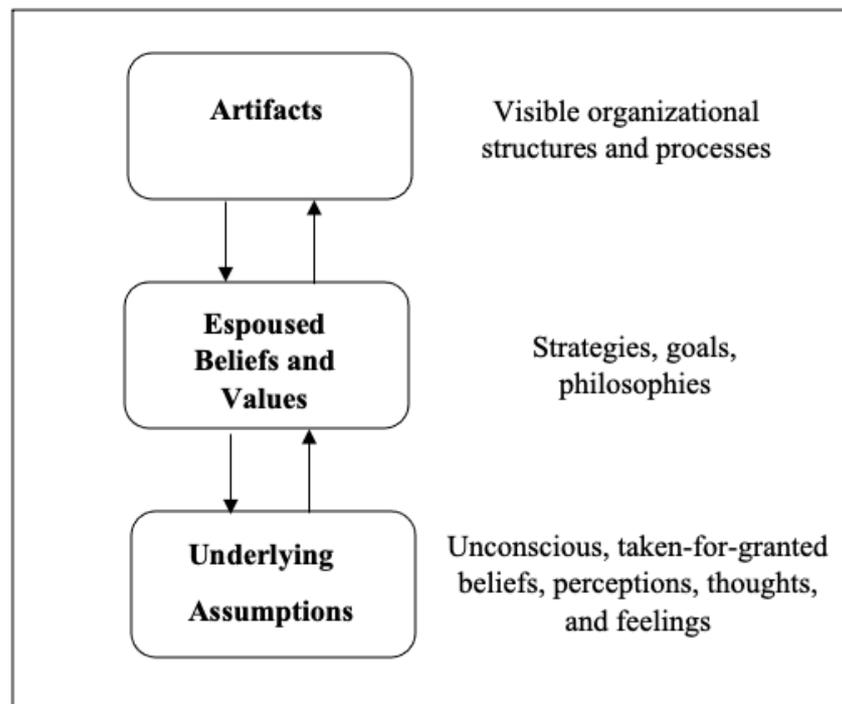
Figure 1. Levels of Culture (Schein, 2004, p. 26)

Levels of culture range from the very concrete and obvious manifestations that one can "see and feel to the deeply buried and unconscious, basic assumptions that are defined as the essence of culture". Between these two levels are the various "espoused beliefs, values, norms, and rules of behaviors that members of the culture use as a way of describing the culture to themselves and to others" (Schein, 2004, p. 26).

- **Artifacts (Visible Items)**

There are observable structures or items (artifacts) on the surface of organizational culture. Individuals who enter an organization for the first time become aware of the observable level of the culture and their first impressions arise from their observations

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at this level (Stolp & Smith, 1995, p. 36). At this level, there are components of all phenomena and events that can be seen, heard, and felt by a foreigner who joins the organization.

These components are that include the items that make up the physical environment, language, technology, and products, dress code, the way behavior and emotions are displayed, myths and stories about the organization, a published values list, observable rituals, and ceremonies (Schein, 2004, p. 26). On the other hand, one's response to physical artifacts like structures and office designs can help identify key metaphors and imagery that capture the essence of a culture (Gagliardi, 1990).

For the sake of analyzing culture, artifacts can also be structural components like charters, official explanations of how an organization operates, and organizational charts. These methods through which such behavior has become routine within an organization are also considered artifacts. The fact that this level of culture is both simple to observe and extremely challenging to understand is the most essential point to be made about it (Schein, 2004, p. 26).

Schein exemplifies this situation as follows:

"The Egyptians and the Mayans both built highly visible pyramids, but the meaning of pyramids in each culture was very different tombs in one, temples as well as tombs in the other. In other words, observers can describe what they see and feel, but cannot reconstruct from that alone what those things mean in the given group, or whether they even reflect important underlying assumptions (Schein, 2004, p. 26)."

From another point of view, Hoy and Miskel (2013) gathered artifacts under the title of "norms" and called this level "norms". According to Hoy and Miskel, norms directly affect behavior. Norms, unwritten and informal expectations in an organization help to understand an organization from a cultural aspect. Norms in an organization become visible through stories and ceremonies. Norms are the way individuals in an organization dress and talk, and their responses to pressure, authority, and conflict.

- **Espoused Beliefs and Values**

Values are the consciously expressed principles that underpin an organization. Values specify a standard of goodness, greatness, or superiority that guides behavior and

decision-making and affects what matters to people (Peterson & Deal, 2016). When an organization is forming, or when the group encounters a new task, issue, or problem, the first solution offered reflects one of the group members' assumptions about right or wrong, or what works and what doesn't. The individual who persuades the other organization members for the proposed solution and makes them accept this point of view can be defined as the leader of this group in the future. If the leader can persuade the group to implement own solution proposal, if the solution works and the organization members have a common perception that it is a success, this perceived value will first initiate a cognitive transformation process and then turn into shared beliefs and values (Schein, 2004). Individuals with similar values and belief systems behave and act alike. In this way, they can coordinate their actions and behaviors more efficiently. The similarity of value systems provided produces a culture that facilitates the achievement of the common goals and objectives of the organization (Meglino & Ravlin, 1998).

Values are frequently referred to as guiding concepts that have contributed to the effective administration of numerous businesses at the organizational level (O'Reilly & Chatman, 1996; Schein, 1985). Values are "beliefs" about what is desired. They are at the next level of analysis and represent the underlying cultural assumptions. Values frequently describe what individuals should do to succeed in the organization. It is possible to understand the core values of the organization by asking a person to justify their behavior. Shared values outline the fundamental nature of the organization and give it a sense of belonging (Hoy & Miskel, 2013). The cultural elements that guarantee consistency, resolve, and assumption are fundamental values and beliefs. It may be argued that they are more powerful than rules and legislation in establishing and maintaining practices (Sisman, 2007).

- **Underlying Assumptions**

"Underlying assumptions" are the symbols, values, and beliefs that are not immediately identifiable yet continue to influence how the organization's members behave at the deepest, least visible level of organizational culture. In actuality, this degree could not be even noticed (Stolph & Smith, 1995). As Bowers and Flinders (1990) indicate "cultural patterns are experienced by the individual as part of a worldview that is transparent or taken for granted."

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Group members who strongly believe one central tenet will reject any other propositional action as being incorrect. Basic assumptions, such as theories in the same domain, tend to be indisputable and are therefore extraordinarily difficult to alter. It is challenging to learn anything new in this field since challenging basic assumptions causes significant degrees of fundamental anxiety to be temporarily released, destabilizing our cognitive and social worlds (Schein, 2004).

As with many basic assumptions, culture determines what should be focused on within the organization, how to emotionally respond to events, and what steps to take in certain circumstances. When people form a system of thought based on these assumptions, they feel comfortable around other people who share those assumptions and become extremely uncomfortable when other assumptions are at play because they either don't understand what is going on or misinterpret what other people are doing (Douglas, 1986). Culture at this level can be thought as "the group's DNA, so if new learning or growth is required, the genes have to be there to make such growth possible and the autoimmune system has to be neutralized to sustain new growth" (Schein, 2004, p. 32).

All individuals must accept the manager's beliefs as their own guiding principles and behave accordingly in a strong culture. Diverging viewpoints or disagreements are viewed unfavorably, and efforts are undertaken to eliminate them. Schein's approach, therefore, places an emphasis on the cohesion and usefulness of culture (Reiman & Oedewald, 2002).

2.1.3. Models of Organizational Culture

When the literature on organizational culture is examined, it is seen that researchers have put forward many different ideas and views on how to model organizational culture. Researchers have tried to model the concept of organizational culture on various assumptions. This study utilizes in Schein Model as the conceptual framework. The most prominent other models in the literature were discussed following. These are the Quichi's Z Culture Model, Deal and Kennedy Model, Peters and Waterman's Perfection Model, Parsons Model, Denison Model, Cameron and Quinn Model, Harrison Model, and Hofstede Model.

In the 1970s and 1980s, as Japanese organizations began to be very successful in the US, US scholars found that Japanese businesses were managed differently from US businesses. In his book named Z management theory, Quichi (1981), after explaining Japanese management practices, which is a unique and participatory culture, explained how this management style can be adapted to the American style. In this book by William Ouchi (1981) the theory of Z, which has been described, has emerged as a result of the comparison of three different types of organizations. One of these three organizational types is the Japanese (J) organizational model, the other is the American (A) organizational model, and the third model is the Z model. While doing this, he considered the value judgments of Japanese and American societies.

Table 1. Theory Z Management Profile, adapted from W. Ouchi, (Theory Z, 1981)

Type A Organization (American)	Type J Organization (Japanese)	Type Z Organization
Short-term employment	Lifetime employment	Long-term employment
Individual decision making	Consensual decision making	Consensual decision making
Individual responsibility	Collective responsibility	Individual responsibility
Rapid evaluation, promotion	Slow evaluation, promotion	Slow evaluation, promotion
Explicit, formal control	Implicit, informal control with explicit formal measures	Implicit control with explicit formal measures
Specialized career paths	Nonspecialized career paths	Moderately specialized career paths
Segmented concern for employees	Holistic concern for employees	Holistic concern for employees

Deal and Kennedy (1982) explain the relationship between environment and organizational culture with four different forms of culture on a two-dimensional variable. The tough guy, macho culture in emerges in organizations where environmental uncertainty is high, decisions taken are risky, and feedback from the environment on success and failure is fast. In this culture, individuals are free to act as they wish as long as they are successful. Decisions made in the work hard/play hard culture have a low degree of risk, but feedback from the environment that decisions are wrong or right is fast. Unlike the macho culture, organized and success-oriented individuals constitute the heroes of this culture. The bet-your-company culture is the

type of culture in question for organizations with a high risk of environmental success but slow feedback from the environment for success. The implementation process of the decisions made in this culture takes a long time and success is risky and depends on coincidence. Companies that make production and investment in the field of space and aviation can be given to represent this culture. The process culture is the culture of businesses and institutions where feedback from the environment is slow for decisions with a low risk of environmental uncertainty. In this culture, individuals work very hard and try not to make mistakes. The most important value in this culture is to follow the processes that the management believes in the work to be done.

Peters and Waterman (1982) developed a model in which they describe the characteristics that a successful organization should have. Accordingly, it is stated that organizations have at least eight different variables. Some of the variables are a high tendency to take action, ensuring that the subcultures have their own unique characteristics, ensuring that the members of the organization know what they mean to the organization, interaction and communication with the missions and organization, ensuring the organization continues to do the tasks, fewer managerial layers, preserving the values and rules. It has been stated that an organization that fully possesses these eight characteristics will be a "perfect organization". For this reason, this model is also called the "excellence model".

Parsons (1961) has gathered the functions that a group must have in order to fulfill certain tasks and to be an organization under four headings. The four functions in this model are called adaptation, goal attainment, integration, and latent pattern maintenance. As long as each of these functions can be performed by an organization, it can create an organizational culture. The organization must be able to keep up with the changes arising from the social environment and adapt to them. Success in the process of achieving goals plays an important role in the continuity of an organization and in preserving its culture. The culture of an organization should be able to establish an integration with its subcultures and individuals. This integration is one of the most important elements in the organization's process of realizing the aforementioned harmonization and goal-attainment functions. An organization must be accepted by its constituent elements and its environment. In order to fulfill all these functions, an organization must have certain values. These values are technical, economic, social,

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psychological, political, aesthetic, moral, and religious values. Parsons (1971) states that these values shape an organization's subcultures.

Denison and Mishra (1995), in the study "organizational culture and effectiveness", stated that there should be harmony between strategy, culture, and environment, and divided organizational culture into four categories: (1) mission, (2) adaptability, (3) consistency, and (4) involvement. Adaptation is essential for organizations to use all their capacity and develop new rules and beliefs to adapt to environmental changes instantly. In involvement, the path that employees should follow in order to achieve high performance is emphasized. Consistency emphasizes internal balance and a stable environment. Mission says that it is necessary to keep up with the rapid change in organizations that serve the external environment.

Cameron and Quinn (2017) put forward the culture model, which they define as the competing values model. Four types of culture are defined in the competitive values model. In the hierarchy (control) culture, the formal rules hold the organization together. Leaders follow procedures and want to see a model of people working in harmony, creativity is not encouraged. It is a culture in accordance with Weber's theory of bureaucracy. In a market (competition) culture, leaders are competitive and tough; employees are achievement and goal-oriented. In the clan (collaboration) culture, a cultural model that reminds us of the family environment, values are at the forefront. There is a culture where people work happily in cooperation and commitment to the organization is high. In the adhocracy (creative) culture, innovation and commitment to experience are important. Leaders are innovative and like to take risks. It is a creative and vibrant culture for employees.

A large part of the cultural values of the country's societies is reflected in the organizations operating in that country. Therefore, the structures of organizations in various countries are also different from each other due to cultural differences. According to Hofstede (1980), organizational culture has five dimensions such as power distance, uncertainty avoidance, individualism vs. collectivity, masculinity vs. femininity, and short-term vs. long-term orientation. A large power distance means a large difference between subordinates and superiors. In this context, as the power distance between the members of the organization decreases, the number of members participating in the decision processes increases. As the level of uncertainty avoidance

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increases, the level of adaptation of the organization to innovations and changes also increases. This situation is directly related to the risk-taking ability of the organization. The more risks the organization can take, the less uncertainty avoidance it has because it has a high level of readiness for innovation and change. The position between individualism vs. collectivity determines the level of the organization in this dimension. Masculinity vs. femininity is related to the level of distribution of emotional roles among the members of the organization between the genders. The more equal this distribution is, the more humanistic feelings prevail in that organization. Short-term vs. long-term orientation is related to how long the organizational members can accept their material, emotional and social expectations to be met late.

According to Harrison (1972), there are certain beliefs that can be considered strong in organizations, and these beliefs affect the way they work and, accordingly, many factors. According to Harrison, there are four different organizational cultures. In a power-oriented culture where autocratic management is applied, the decisions are taken by a person or a group at the top. Those at the lower levels do not participate in the decisions, they only implement them. In role-oriented culture, it is aimed to be as rational and organized as possible. Unlike a power-oriented culture, in a role-oriented culture, competition and conflict are regulated or modified by agreements, rules, and procedures. Rights and privileges are carefully defined and adhered to. In task-oriented culture, achieving the goal is the highest value. The structure of the organization is shaped and modified to meet the requirements of the task or function to be performed. Person-oriented culture of organizations exists primarily to meet the needs of their members. Consensus decision-making methods are preferred. Members are generally not expected to do things that are inconsistent with their own goals and values.

2.2. Private Course Centers as an Educational Institution

Private tutoring houses (dershane) are a common concept all over the world, but especially in East Asia and Asian countries. In order to cope with the competitive pressures in education systems, families, and students all over the world get support from private tutoring. Stevenson and Baker (1992) were one of the first to investigate this issue with the spread of private tutoring. Later, Bray (1999) was drawing the attention of the international community to private tutoring houses with his numerous

studies such as Bray (2003, 2009, 2010, 2011), Bray and Kwok (2003), Silova, Budiene and Bray (2006), Zhang and Bray (2020) and Mori and Baker (2010). Although the terms "secret market" and "shadow education" are used in the literature for private tutoring houses, it is always private tutoring. Burch (2009) used the term "hidden markets" and Bray (1999) used the term "shadow education" to refer to private tutoring houses developed parallel to the general education system but with different qualifications. Shadow education is defined as students receiving education outside of school hours to support their academic development or to prepare for the high-stakes test (Bray, 1999). High-stakes tests and the increasing influence of neoliberal policies in the field of education brought about an increase in privatization in education. Many countries, including the United States, the United Kingdom, China, and Sweden, have implemented programs to privatize their education systems. In order to appeal to their customers, private education institutions place more emphasis on student achievement and are under more pressure to achieve higher levels than public schools (Hanushek, 2015).

Private tutoring houses are particularly common in countries where students enter national examinations for the transition to a higher education level or from middle school to high school. In many countries such as South Korea, Hong Kong, Greece, Japan, and Taiwan, there are national-scale central examinations for the transition to the next level of education. It is thought that the system of private tutoring in Turkey developed as a result of such national and high-stakes tests (Tansel, 2013). Shadow education has become widespread in our country as well as in many countries such as Singapore, Japan, and the USA (Baker, Akiba, LeTendre & Wiseman, 2001).

Turkish education system consists of formal and non-formal education. The formal education part is fully centralized, and the Minister of National Education controls all education levels. An important feature of the Turkish education system is the application of high-stakes tests to regulate the transition between education levels. Tevhid-i Tedrisat (The Law of Unification of Education) on March 3, 1924 is the most important effort in the field of education after the establishment of the Republic of Turkey. The law gathered all schools under the umbrella of the Board of Education and Discipline. In 1965, the "Private Schools Law" was enacted, which tries to regulate the general objectives, principles, teacher qualifications, school facilities, educational

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resources, and duties of private schools. Private tutoring houses were transformed into basic high schools with the amendment made in Law No. 5580 recently (14 March 2014). Unconverted private tutoring houses continue to serve as "private course centers" that implement curricula consisting of up to three disciplines submitted for the approval of the Board of Education. With the change in the law in Turkey, private tutoring houses continue to exist as educational institutions parallel to formal schools as private course centers. These enable us to emphasize the subject and importance of private tutoring houses in the Turkish education system.

The decision to transform private tutoring houses into basic high schools caused fierce debate. Arabaci and Namli (2014) evaluated the transformation of private tutoring houses according to the perceptions of principals, teachers, and students. In another study, school principals' perceptions of the transformation process were examined (Boydak-Ozan, Polat, Gunduzalp & Yaras, 2015). In a qualitative study conducted by Sanli (2015), the perceptions of private course center principals regarding the transformation process were investigated. Tansel (2013) researched the issue of social justice with private tutoring. Tansel and Bircan (2005 & 2006) investigated the usefulness of private tutoring and the factors that lead to private tutoring. In addition, Berberoglu and Tansel (2012) examined the thoughts on the usefulness of teaching in private tutoring. Altinyelken (2013) upon the request to private tutorings, Nartgun et al. (2012) conducted studies on the impact of private tutorings on the social and economic lives of students, and Basturk & Dogan (2010) on the examination of teachers' opinions about private tutoring.

Ozgen, Kosker and Yalcin (2015) critically questioned whether private course centers shadow education institutions based on the education policies of the state or whether they are designed to create social and economic employment. Regardless of the purpose of the design, it has been observed that the number of classrooms has increased rapidly over time. This excessive demand for private course centers is due to the preparation of students for high-stakes testing. In other words, private tutoring has turned into an educational institution that helps students prepare for high-stakes testing by allowing them to review the content learned at school and to improve their exam skills using the root memorization banking education model (Boydak-Ozan, Polat, Gunduzalp & Yaras, 2015). In addition, close teacher-student relations helped

the central exam activities by allowing teachers to pay personal attention to each student (Basturk & Dogan, 2010; Temelli, Kurt & Kose, 2010).

In addition to these, among the studies carried out in the literature for private tutorings were Morgil, Yilmaz, & Geban (2001), Okur & Dikici (2004), Akgun et al. (2005). In the world literature, Heyneman (2011) summarized the pros and cons of private tutoring and explained that it may be contrary to the United Nations Declaration of Human Peoples. Safarzynska (2013) examined the inequality between men and women and the production of socioeconomic inequalities that emerged through private tutoring. Bray, Mazawi, and Sultana (2013) extensively studied private tutoring and social justice in some Mediterranean countries. Bray (1999), who scanned research on the usefulness of private tutoring, found mixed results. Therefore, the factors contributing to the proliferation of private tutoring all over the world are diverse and their size varies from country to country.

2.3. Literature Review on Organizational Culture in Educational Organizations

As understood from the studies in the field of theory and practice; there are important relationships between organizational culture and especially leadership, effective school, organizational trust, teacher professionalism, job satisfaction, organizational commitment, and student success. Positive and strong organizational culture affects healthy and successful teaching and learning, leadership, the working environment in the institution, communication, the effort made to achieve common goals, trust and loyalty of the members, and the success of the students in a positive way. Organizational culture affects the management style in the institution and is also affected. In this context, the characteristics of the institution's organizational culture also affect the institution's management style and the institutional success (Schein, 2004). It can be said that this situation is also valid for educational institutions. In this sense, there is an important interaction between organizational culture and educational administration (Carpenter, 2015).

In educational institutions where there is a strong organizational culture, the management of the institution will be more successful in reaching the determined goals; with a positive and constructive communication environment in the institution (Griffith, 1999); it is stated that a fair, objective and transparent management style will

be found (Berry, 1997). In such an educational institution, teachers will approach their institutions with a sense of trust and commitment and exhibit organizational citizenship behaviors while fulfilling their duties (Bogler, 2001; Bogler & Somech, 2005); it is stated that students will make more effort for their success (Burns & Carpenter, 2008). In an organization with a strong organizational culture, everyone knows and shares the same principles, beliefs, and values (Wiener, 1988). Those who work in strong organizations are firmly committed to the core values of the culture. All employees know the purpose of the organization and work for it. In weak cultures, employees could not reach a full consensus on the core values of the organization. In organizations with weak organizational culture, the bond between employees is rather loose (Robbins, 1994).

Most of the research in Turkish educational institutions is about schools, and in the studies conducted to determine the perception of organizational culture, generally, a moderate or high level of positive perception was found regarding organizational culture. Just as every organizational culture has an impact on the success of that organization and its members, school culture also has an impact on education and training at school. The analysis of organizational behavior in educational organizations is of greater importance than in other organizations because the product of schools is human, and the upbringing of people depends on being educated in a strong school culture. Schools are cultural communities rather than a business organization, and it is not possible to analyze and understand schools entirely from a positivist and rational point of view. The cultural analysis of schools is more suitable for their characteristics (Arslan, Kuru & Satici, 2005). For this reason, schools must have their own organizational survival style or simply culture (Sisman, 2007). Each school assumes its assumed character as the source of organizational actions over time (Sergiovanni, 1994); rules, beliefs, values, and assumptions (Deal & Peterson, 1999; Leithussad, 1996). School culture, as the character of the school, determines the common mission and goals of the organization, and these common goals and missions increase "motivation, consistency, commitment, harmony and productivity" (Atay, 2001).

Firestone and Wilson (1985) provided the first framework in the literature to examine the organizational cultures of schools. They suggested that three symbol systems depict the core content of an organization's culture: "stories, icons, and rituals".

According to Milstein (1999), school culture consists of "shared values, beliefs, a common mission, heroes, customs, traditions, and a history". Milstein says that school culture affects the behavior and productivity of individuals and determines the image of the school before the parents and society. According to Stolp (1995), a deeply perceived school culture that "contains strong traditions, ceremonies, rituals, and symbols" positively affects student achievement and motivation, and teachers' productivity and satisfaction.

Schools have a special situation in terms of organizational culture. In fact, schools are institutions that produce culture, the school both creates a culture within itself and transfers the existing social culture from generation to generation. Since schools also produce their own cultures, we can also distinguish schools from each other by the cultures they have (Celik, 2002). In order for the school to carry out this transfer, the school administrator must show effective cultural leadership behaviors (Celik, 2003). According to Deal and Peterson (2016), "Culture was a key factor in building energy, trust, and more effective practices in schools." According to research by Rutter, Maughan, Mortimore, Ouston, and Smith in 1979, school "ethos" is an important factor in academic success. As with previous studies of effective schools, they found that underlying norms, values, and traditions play a role in academic advancement. The key element of success was ethos or culture (Deal & Peterson, 2016).

Research on professional learning communities reinforces the centrality of cultural elements in school success (DuFour, 2007; Kruse, 1996). According to Deal and Peterson (2016), "professional learning communities are often characterized by the following features:

- A collective sense of purpose

- Teacher influence in key decision rituals

- Concerted effort linking instruction to purpose

- Shared dedication to unremitting perfection

- A sense of shared responsibility for student learning"

In addition, Levine and Lezotte (1990) put school climate and culture first when describing nine characteristics of "unusually effective schools". Deal and Peterson

(1990) assert that understanding culture is a precondition to making schools more efficient. Additionally, many academics contend that fostering a positive school culture is one of the best methods to assure the achievement of educational institutions, as it is in all organizations. (Ayik, 2007; Celik, 2002). According to Yesilyurt (2009), the success of a school consists of the sum of the achievements of all individuals in that school. According to Arifin (2015), there is a positive and significant relationship between organizational culture and teachers' job satisfaction and performance. The positive and strong organizational culture perception in the institution will positively affect the trust and commitment of teachers to their institutions, teachers' job satisfaction and performance will be high (Arifin, 2015). There is a positive relationship between school culture and teacher professionalism, and school culture is a predictor of teacher professionalism (Kilinc, 2014). According to Ozdemir (2012), knowing the organizational culture in the educational institution and determining it correctly; is necessary to see how the behavior of employees is affected. Therefore, different dimensions of school culture need to be better understood by associating them with different organizational characteristics. This is very important for the healthy implementation of educational administration.

Many kinds of research in the field of educational administration reveal the interaction between school culture and leadership. According to Balci (2007), there are important links between the educational administration in schools and the effectiveness of schools. According to Sahin (2011a), instructional leadership, which belongs to school organizations, has significant effects on school culture. According to the results of Zembat, Ozdemir-Adak, Turker, Beceren-Ozdemir, and Biber's (2011) research results, there is a positive, high-level relationship between school administrators' leadership styles and school culture, and leadership styles are a predictor of school culture. On the other hand, Sezgin (2010) draws attention to the fact that an excessive perception of authority at school can harm the emotional commitment of teachers and that the commitment can only be superficial. In addition, according to Fırat (2007), there are significant relationships between school culture and the value systems of school principals and teachers. Whatever values the managers adopt, it is observed that a similar organizational culture is formed in the institution (Karatas, 2009). Balci (1998), in his research on organizational culture in high schools, stated that high school administrators showed a high level of task-oriented behavior. In the research of Ipek

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and Terzi (1999), cultural orientation in public high schools emerged as a power culture. In his study, Terzi (2005) mentioned the existence of a task-oriented culture in primary schools. The fact that managers are task-oriented also expresses a power-oriented culture. According to Hofstede's (1980) research results, Turkish society is among societies with a high level of power distance. It has been observed that the principals of preschool institutions have a less aggressive-defensive organizational culture than the principals of high schools and primary schools (Demirkol & Savas, 2012; Meric & Altun, 2018).

In Isik's (2017) research on determining school culture in secondary schools, the dimension of task culture among the organizational culture dimensions was the highest. Sahin (2017) revealed that primary school employees have a higher perception of organizational culture. According to Meric and Altun's (2018) research on organizational culture in preschool education institutions, the culture of tasks in preschool education institutions has come to the fore. In the study, it was found that there is a positive, significant, and high-level relationship between the support culture in schools and the culture of success. Sisman (1993) stated that administrators and teachers are in general agreement on basic assumptions. Organizational practices in primary schools; socialist features of organizational culture such as cooperation, friendship, trust, cooperation, and support come to the fore.

In the literature, there are some studies that show that there is no connection between organizational culture and a successful educational institution, albeit a small number. Negis-Isik and Gursel (2013) stated that student-related variables rather than school-related variables play an important role in school success. In Onsal's (2012) research, it was determined that the culture of the schools was only at a level that needed to be developed, according to the opinions of teachers in public and private primary schools.

All in all, the common findings of studies on organizational culture in the literature show that organizational culture is related to organizational development (Ugurlu, 2009), leadership styles (Sahin, 2004), organizational commitment (Cakir, 2007), organizational trust (High, 2009), student success (Demirtas, 2010; Farley, 2007; Gruenert, 2005) and organizational effectiveness (Curtis, 2005).

2.4.   Summary of the Literature

Organizational culture can be summarized as the "beliefs, assumptions, and shared values" that help guide and coordinate the behavior of individuals working in an organization. Organizational culture affects the management style in an institution and is also affected by the management style in the institution. In this context, the characteristics of the organizational culture in an institution affect the management style of the institution and, as a result, the success of the institution. Therefore, there is an important relationship between organizational culture and educational management in educational institutions. As a matter of fact, it has been stated that the organizational culture of educational institutions has a direct impact on many issues, from the management of education to the leadership styles of the managers, from the way teachers fulfill their tasks to the success of their students (Deal & Kennedy, 1983; Goldring, 2002; Hallinger & Leithwood, 1996; O'Hanlon, 1983; Owens, 2001; Stolp & Smith, 1995).

In the organizational literature of educational administration, the concept of organizational culture is intertwined with the concepts of school culture. In the field of educational administration, the institution of "school", which is the main and common center in the field of education, has been examined and researched in order to understand and explain the concept of organizational culture. This enabled researchers to focus on the concepts of organizational culture and school culture. It has been seen that in schools where there is a strong and positive organizational culture, the school administration will be more successful in reaching the determined goals and there will be a positive structuring in the institution in terms of school culture and organizational climate. It has been stated that in an institutional environment where organizational culture is strong, teachers' trust, commitment, and sense of belonging to their institutions will increase, they will exhibit organizational citizenship behaviors, and they will exert more effort for the success of their students. Most of the organizational studies in the literature focus on school culture and how teachers working there perceive organizational cultures. However, there are hardly any studies examining the organizational cultures of the PCC, or formerly private tutoring houses, which are legally recognized as educational institutions.

CHAPTER 3

METHODOLOGY

In this section, the methodological processes are presented in detail. In this context, the design of the research, research context, participants, data collection process and instrument, data analysis, the role of the researcher, validity and trustworthiness, and limitation and delimitations of the research are included. This study aims to discover the key characteristics that make up the organizational culture that reveals in private course centers. A basic qualitative research study was adopted to understand and explain the organizational culture. The reason for choosing this method is that in organizational culture studies, the qualitative study technique is more appropriate than the quantitative study technique and includes detailed aspects. The study was conducted face-to-face with semi-structured interviews with nine teachers working full-time at a private course center in Turkey. The duration of the interviews is flexible and not predetermined and is approximately 25-30 minutes for each teacher. The transcription and analysis processes were carried out by the researcher. Finally, the limitations of the study, its trustworthiness, and the role of the researcher are discussed in this section.

3.1. Research Design

The research question of this study is "What are the meaning and key characteristics of organizational culture revealing itself in private course centers as educational institutions in Turkey?" In this qualitative research, the basic qualitative design was used to discover the meaning of organizational culture and some of the key features of organizational culture in institutions that have been operating under the name of "private course center" exist since 2015. One of the reasons for choosing the qualitative method in this research is that the most appropriate method for detailed description and in-depth analysis of the understanding between a certain group of people is the

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qualitative research method (Creswell, 2017). In addition, qualitative research allows the flexibility and interpretative capacity of the researcher to analyze enduring insights and concepts (Creswell, 1999). In addition, according to Yildirim and Simsek (2018), qualitative research can be defined as research aimed at revealing perceptions and events in a realistic and holistic way in the natural environment, using qualitative data collection methods such as observation, interviews and document analysis. A better understanding of the people attribute to their experiences can be developed with the aid of qualitative research, which can assist researchers in getting access to the thoughts and feelings of research participants. It focuses on studying the dialectic process of the previously posed questions and the provided responses rather than testing a predetermined hypothesis. In cultural research, qualitative studies are important because they give the opportunity to explain events in their own context. A questionnaire may not be sufficient to describe the existing culture. A researcher who wants to reveal hidden assumptions in the organization should first observe and interview, then work with organizational members who are willing to reveal their assumptions (Schein, 2004).

According to Patton (2002), the purpose of basic research is to understand and explain. The aim of the researcher is to answer a fundamental question in their own field of study and to contribute to this field. The form of study known as basic research aims to better our understanding of a certain phenomenon or field of study. Data are analyzed in this kind of research to look for unknowns and satisfy curiosity. In basic research, research is conducted to gain new knowledge about a subject rather than any more practical goal (Calvert, 2006). Based on these, a basic qualitative research method was chosen for this study and a private course center in a metropolitan city in Turkey was chosen as a particular instance. The interviews that were based on the experiences of the teachers about what characteristics of the organizational culture and how these characteristics reveal themselves in practice were examined.

3.2. Background Information on Research Site

In the data collection process, one of the private course centers in Istanbul was chosen as the research setting. The study aims to understand and explain the key characteristics and meaning of the organizational culture that exists in the private course center as an educational institution. Therefore, this course center was chosen as

the research setting for this study for several reasons. One of the main reasons is that the organizational culture structuring first started here, as it is located in one of the central districts of the city and is the central branch. The second is the familiarity and easy accessibility of the researcher. The population of this research consists of teachers working in a private course center in Turkey. This course center has nineteen branches throughout Turkey that provide training toward high-stakes testing for universities and high school entrance. It represents itself with almost 300 teachers across the country.

Themes expressed in various symbolic patterns represent the heart of an organization's symbolic analysis as culture (Smircich, 1983). The researcher aims to uncover many themes that represent patterns in symbolic discourse and determine the links between values, beliefs, and actions in a setting. Therefore, in this study, it is of great importance to evaluate the institution in light of the mission, vision, principles, and objectives. The researcher conducted a document analysis on the institution's website and a content analysis on her observations in order can evaluate the research environment in the light of mission, vision, principles, and objectives.

The Private Course Center defines its purpose and principles on the website of the institutions as follows:

- To discover the differences and strengths of students,

- To create awareness in students about responsibility and success,

- Turning the potential of students into success,

- Supporting the intellectual development of students while ensuring their academic development,

- Carrying out the exam preparation process uninterruptedly in a way that minimizes the exam stress and anxiety of the students.

Their mission is to guide and accompany the students on the way to the goal they want to reach while ensuring the academic and intellectual development of the students in the light of Atatürk's principles. Their vision is to increase the number of students who succeed in the high-stakes testing and to be an institution that makes a difference among the course centers in the field of education.

The institution provides training and support to teachers who work full-time and are department heads, on writing questions and producing test content. Teachers who want to improve themselves on question writing work with the head of their departments. Teachers carry out this work by allocating a day during working hours, so they do not charge extra. 10 of the 14 teachers working in the institution are insured and work full-time. While 4 teachers working part-time work full-time in state schools, they work here outside of their working hours and are paid for the hours they work. Official and legally recognized leave and vacation rights are also given to teachers. Based on this information, it can be said that the institution primarily focuses on student development rather than a student competition. The values adopted and prominent in the institution can be explained as Atatürk's principles, professional development, communication, cooperation, and helpfulness.

Another reason for determining the research environment is related to the position of the researcher. The researcher works in a different institution depending on the owner of the private course center chosen as the research environment. For this reason, the researcher was able to easily access the institution, make observations and collect data.

3.3. Research Participants

In order to collect the necessary data within the scope of the research, 9 out of 14 teachers working at the selected private course center completed the necessary interviews. The sampling procedure was chosen as convenience sampling. In the study, the participants who work part-time at the institution did not include. The participants were selected between working full-time teachers at the institution. According to Dornyei (2007), convenience sampling is a type of nonrandom sampling in which participants from the target population are chosen for the study if they fit certain identified needs, such as proximity to the research location, availability at a specific time, ease of accessibility, or a willingness to volunteer. Bernard et al. (2002) emphasized as being important the capacity to communicate experiences and ideas articulately, expressively, and reflectively.

Interviews were conducted with teachers who volunteered to participate in the research. Participants are science, Turkish, social sciences, guidance, and mathematics teachers who teach at the secondary school level. A single participant group was used

in this study. The participant group consists of 9 teachers, including 2 mathematics teachers, 2 Turkish teachers, 2 science teachers, 2 social sciences teachers, and 1 guidance teacher. All of these teachers teach at the middle school level. Three of the teachers work as the head of the branch and act as a bridge between the teachers and the administrators. The ages of all of these teachers vary between 24-35, and the average age of the teachers is around 28. The teaching seniority of the teachers participating in the research varies between 1-13 years. The average teaching experience of these teachers is about 6 years. Working experience in private course centers ranges from 1-13 years. The average year of experience in this institution is about 2 years. 5 of the participants were female and 4 were male. Age and gender were also considered while forming a sample of teachers at the outset of the study. As the researcher contacted participants, it was seen that the study could not accurately explain the impact of gender and age on organizational culture due to the small number of participants and the insufficient dataset. To maintain their anonymity, each participant was given a pseudonym. Thus, as recommended by the ethical guidelines of qualitative research, the participants' privacy is respected (Creswell, 2017). Table 2 presents the demographic information of the participants.

Table 2. The Demographic Information of The Participants

Participant Code	Gender	Age	Teaching Experience (years)	Experience in Current Institutions (years)	Teaching Branches
P1	Female	35	13	3	Social Sciences
P2	Female	26	4	3	Turkish
P3	Male	29	7	2	Turkish
P4	Female	26	3	2	Social Sciences
P5	Male	32	8	3	Mathematic
P6	Male	27	4	2	Mathematic
P7	Male	32	8	1	Science
P8	Female	24	1	1	Guidance
P9	Female	24	2	1	Science

3.4. Data Collection Instrument

The most popular qualitative research method is the interview since it gives researchers the chance to collect accurate information about participants' thoughts and

motives (Yin, 2011). The increasing comparability of the answers and the ability to organize and analyze the data are the strengths of this sort of interview, but the weakness is that the standardized phrasing structure may limit the naturalness and relevancy of the question-and-answer process (Fraenkel et al., 2012). The purpose of interviews is to gather information about a variety of topics, including identity, representations, classification schemes, boundary work, imagined realities, cultural ideals, and emotional states in addition to behavior. Additionally, conducting interviews enables and promotes systematic consideration of research design, particularly comparability across contexts, circumstances, and types of people (Lamont & Swidler, 2014). Based on these, in order to address the research problem aimed in this study, the researcher prepared a form with semi-structured question types and took the advice of four experts.

Schein (2004) suggests that a researcher who studies culture should first make observations and test their observations through methods such as interviews. The observation method can be used in research to collect primary data from the research environment, as well as to verify (triangulation) the data obtained through interview and document analysis (Merriam, 1998). In this study, the observation method was used both to obtain data from the research environment and to verify the data. In this study, the unstructured observation method was preferred with the suggestions made by Merriam (1998) and Schein (2004). In unstructured observation, the researcher does not have a standard observation or interview tool (Yildirim & Simsek, 2018). Instead of testing one or more hypotheses or finding evidence for them, the researcher will try to describe the culture in which he works in detail (Yildirim & Simsek, 2018). During the observation process, within the institution, the researcher observed the physical environment, participants, activities, and interpersonal interaction and conversations in the environment. The researcher made observations in the principal's office, teachers' room, canteen, and classrooms for a total of 16 hours.

While preparing the interview questions, Schein's (2004) model describing the three elements of organizational culture was taken as a basis. There is aimed that the researcher can determine the organizational culture with all its dimensions by writing one or more interview questions representing each of the cultural dimensions in the model. In addition, the cultural studies in educational organizations in the literature

were examined and the interview questions and themes were diversified. The data collection tool consists of two stages developed by the researcher based on the theoretical framework:

1) Demographic information section

2) Organizational culture section

Please see Appendices A to view the interview form for teachers.

3.5. Data Collection Procedures

As stated in the previous section, the researcher first scanned the national and international literature about the research problem and made observations in the research setting. Then, the researcher created the interview questions for the teachers and presented the formed interview questions to four experts from the field in order to increase the validity and reliability of the research. According to the feedback received from the experts, the researcher made the necessary arrangements in the interview questions to make the process more understandable. After the arrangements were completed, permission and approval were obtained from the Middle East Technical University Human Subjects Ethics Committee (see Appendices C) prior to the actual data collection process.

Then, the target population in the institution where the field study will be conducted was reached through both written and verbal invitations. Before the interviews, the researcher introduced herself to the participants and conveyed information about the study, including the interview questions, the purpose, importance, and possible benefits of the study. In the pre-interview stages, participants were told that participation in the study was optional and that all information received during the interviews would be kept confidential. After the pre-interview stages were completed, a list of participants was formed, and interviews were planned. The researcher conducted each interview face-to-face with the participants and in an isolated environment where the participants could express themselves comfortably. Before the interview, the participants signed the Interview Consent Form (see Appendices B).

The participants were informed that a voice recorder would be used to prevent any data loss during the interviews. In addition, it was stated to the participants that they

could not answer the question they did not want to answer, and it was stated that the recordings kept at the end of the interviews could be listened to by the participants and, if necessary, it was stated that will remove the undesired statements from the recording. Thus, it was aimed to prevent the negative effects of the recording device by aiming to make the participants feel comfortable and safe during the recording. There was no participant who did not want the use of the voice recorder. Therefore, the researcher took notes only where it was important. When the interview processes were over, the researcher also indicated the possibility of contacting the participants again in case there was a need for additional interviews. The data were collected within one month at the beginning of the 2022-2023 academic year. The duration of the interviews varied between 25 minutes and 30 minutes.

3.6. Data Analysis

In this research, data analysis aims to find the elements that make up the organizational culture by reaching the perceptions and ideas of the participants based on their lived experiences, rather than generalizing the findings to the universe. The researcher examined the field notes she received as a result of observation with content analysis and the data obtained from the website with document analysis. The researcher followed the thematic coding stages while analyzing the interview data. The data were collected from the participants who participated in the research voluntarily, with a voice recorder with their permission. Since confidentiality is essential for all participants, each participant is coded as a participant and number (P1, P2 ..., P9). First of all, the interview data collected from the participants were converted from an audio file to text format in a Word file. Then, in order to draw a general framework about the data, the interviews were read from beginning to end several times.

Later, coding was done to create the themes. Coding is an inductive process that is reduced to a small number of themes by dividing the data into parts or parts of the text before giving meaning to a piece of information (Creswell, 2009). In coding, a combination of categories that were previously defined in the literature and that emerged during the research was used. Themes were created by inferring from the main phenomenon and research questions. The codes under the themes emerged during the data analysis process. The visual of the steps followed in the coding process is shown in figure 2 below.
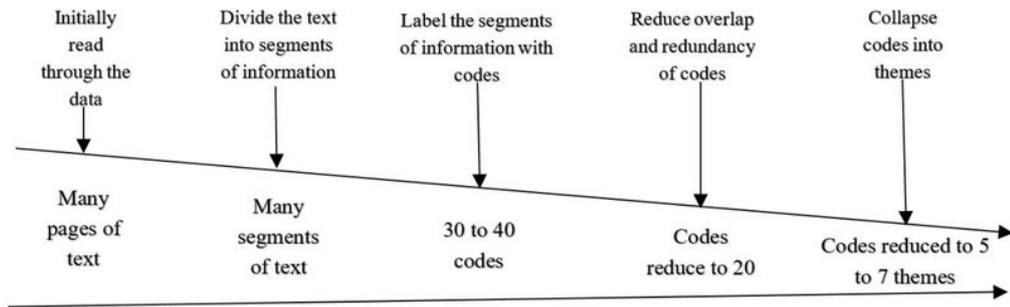
Figure 2. A Visual Model of the Coding Process (Creswell, 2009)

The researcher then interpreted the meaning of the identified themes. According to Creswell (2009), "qualitative research is interpretive research". The researcher structured codes and themes interpreted the meanings of the coded data and compared these findings with "information gleaned from literature or theories" (Creswell, 2009). The codes representing the same theme were brought together and placed under the appropriate themes. The number of themes under the main themes is different from each other. After the themes and codes were made meaningful in themselves, they were tabulated by the researcher. Finally, the data were reported with the cause-effect relationship between the results.

3.7. The Role of the Researcher

In qualitative studies, the starting point of the research topic and the reasons behind it, all the procedures that follow each other throughout the research process, the analysis and publication of the findings, and the role of the researcher are important in the whole process. Therefore, the researcher needs to reflect on, critique, and describe her perspective on the research, background on the subject, and how mindset forms for the whole process. The main purpose of this research is to examine the organizational culture that exists in a private course center in Turkey and to reveal its characteristics. Although the researcher has the identity of a teacher, in this study, she appears before us as a participant observer who does not interfere with the research setting. Although the researcher's one-year private course center teaching experience draws a framework for the organizational culture that exists in private course centers, the researcher put aside her prejudices and took an objective attitude in terms of the reliability of the study.

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The researcher thinks that organizational culture has a key role in the progress, development, and stability of an institution. From this point of view, factors such as the happiness, commitment, motivation, and success of the employees who are part of an organization are also a reflection of the organizational culture. The researcher, who set out with the idea that happy, productive, and loyal employees can exist in a positive culture, placed the concept of organizational culture as the focus of the research.

There are various reasons why the institution, in which the concept of organizational culture is examined, chooses as a special course center. First of all, the rapid spread of liberal policies after the 80s seriously affected the educational area. Educational opportunities, which should be equal and accessible for everyone, have started to privatize rapidly as well as centralism. This privatization has led to the emergence of new structures in the educational area. In particular, the high-stakes testing that exist in the Middle East and Asian countries, there has been an increase in the number of many private education institutions with the name of "private tutoring center", "study center", "private course center" under the umbrella of shadow education. A large part of the workforce with the identity of teachers in Turkey works in these institutions. In addition to this reason, many studies in the field focus on the subject of school culture in organizational studies, and the lack of studies on this subject in the literature has enabled the researcher to focus on this subject.

There are various reasons for this private course center to be chosen as research setting by the researcher. The researcher continues to work as a teacher in a different institution belonging to the founders of this institution. However, the researcher does not have a working background and direct connection with the setting chosen as the research environment. From this point of view, she still has familiarity with the people and environment working at this course center. The researcher's previous familiarity with this environment enabled her to benefit from his experience and adopt the role of the interpreter in the analysis process, while also controlling the consistency and reliability of the obtained data. Secondly, the fact that the course center is a central branch, its easy accessibility, and accessibility provided the researcher with the opportunity to participate in activities and make observations easily. The researcher stayed away from preconceived ideas, instead concentrated on getting both positive and negative results that did or did not satisfy her expectations. As a result, the

researcher made integrity the focal point of her investigation. This can be characterized as subscribing to a research-related ethical standard that promises the researcher will be truthful regardless of the circumstances (Glanz, 2005).

Bias and preconceived ideas that researcher have for institution as listed below:

- Rote learning is adopted in the private course center.

- The sole purpose of the private course center is for the student to get high scores on the exams.

- In the private course center, the necessary importance and value are not given to the teacher.

- The academic and physical facilities offered by the private course center to the teachers are insufficient.

Helfferich (2019) emphasizes that a good interviewer should be a careful researcher, guide the participants objectively and accurately, have communication skills, and know how to deal with prior knowledge and personal biases, in addition to technical skills related to the study. From this point of view, the researcher identified the points that could have a critical impact on the research process: motivation to conduct the study, personal biases and assumptions, little familiarity with the institution, and collecting and analyzing qualitative data. In order to produce an objective and reliable study under the influence of all these factors, the researcher has developed an identity in which she approaches all participants in an impartial way, makes the necessary guidance, is open to all kinds of ideas, is not intrusive and gives importance to observations.

3.8.   The Validity and Trustworthiness of the Study

In qualitative research, the researcher needs additional methods to validate the data obtained and draw a holistic framework for the concept being examined or researched (Yildirim & Simsek, 2018). Criteria such as credibility, transferability, dependability, and confirmability provide the trustworthiness of the research (Arastaman et al., 2018).

Credibility describes the level at which the findings are consistent with reality. For this reason, the procedures followed in the research method and during data collection

studies should be chosen among "previously successful samples" (Shenton, 2004). Therefore, the researcher explained the conceptual framework, data collection process, and data analysis in detail. In addition, before starting to collect data, to obtain in-depth information about the research setting and its participants, the researcher examined the website about the institution and made observations, aimed to eliminate the factors that could cause distortion of the interviews and comments. On the other hand, the researcher recorded by making observations in order to reach the generally accepted characteristics specific to the case and context. (Lincoln & Guba, 1986).

In order to increase the trustworthiness of the research, "triangulation" was used as a second method. Triangulation is accepted as an effective verification technique and an alternative attribute enhancement approach (Denzin & Lincoln, 2005; Fraenkel et al., 2012; Patton, 1987). In order to provide triangulation, the researcher used official web pages to collect data and made observations in the research setting. In order for the interview questions to be comprehensible, the opinions of four experts in the field were taken. In addition, teachers with different characteristics and branches were included in the study. However, to ensure external validity, detailed descriptions were used. Triangulation was considered necessary during data analysis as it provides control of the data using different sources (Fraenkel et al., 2012).

As a third method, "tactics supporting participant honesty" were preferred (Shenton, 2004). Each person who was asked to be interviewed was given the opportunity to refuse to participate in the research and they were supported to be frank throughout the interviews. It has been explained that they can withdraw from the study at any time without giving any reason. To improve and shape their work, researchers may seek the comments and knowledge of an unrelated colleague (Lincoln & Guba, 1986). As the fourth method, the researcher used "member checking". The researcher received opinions and suggestions from a colleague with a graduate degree in the field from the data collection and data analysis process.

Transferability concerns the level at which findings can be adapted to other contexts (Shenton, 2004). Lincoln and Guba (1986) favored the concept of transferability instead of generalizability. Dependability is ensured by reaching the same findings with the same participants in the same context (Shenton, 2004). The process by which the findings are obtained should be as clear and reproducible as possible (Arastaman

et al., 2018). The researcher made detailed descriptions used to ensure transferability and reliability. The researcher explained the data source, research setting, data collection process, and data analysis stages in detail. The data obtained were used without adding any comments and direct quotations were included. Participants were assured of the confidentiality of their data, information, and identities.

3.9. Limitation and Delimitation of the Study

First of all, there are some limitations in the research due to the nature of qualitative research. First, since the research design is a qualitative study, the results cannot be generalized to the entire population and the study does not provide any evidence for causality (Yin, 2011). Secondly, since the sampling method chosen in the study includes the convenience sampling procedure, the results cannot be generalized to the entire population.

As the data collection process takes place in the participants' natural environments, participants may be exposed to distractions. Second, because the findings depend on the participants, events, and circumstances in the selected cases, participants' answers may have been influenced by daily events or their emotions. Another limitation is the researcher factor. The researcher is the most important tool for collecting and analyzing data. In this study, data will be collected from only one researcher; therefore, researcher productivity may vary over time and in different contexts. In addition, the researcher's biases and previous experience with the case may affect the conclusions reached.

Finally, the most critical limitations are the power relations and that some teachers have less than 1 year of working experience within the institution. Data collection tools will include teachers' thoughts, expectations, and comments about the institution. Therefore, the discourses of the participants may not reflect their pure thoughts.

While reliability in quantitative research is related to the construction of data collection tools; In qualitative research, the researcher is the research tool. The trustworthiness of qualitative research is related to the skill and effort of the researcher. Therefore, the delimited parameters are controlled by the researcher which alternatives are available or why these alternatives are rejected.

The research question of this study is "What are the meaning and key characteristics of organizational culture revealing itself in private course centers as educational institutions in Turkey?". Therefore, all the delimitations mentioned in this study were made with the aim of making the study more suitable for the scope. For this reason, the study design was determined as a basic qualitative study in order to achieve the purpose of the research. Within the scope of this study, the researcher collected data only from the teachers working full-time at this institution. The gender and branch diversity of the participants is another delimitation considered by the researcher to reach unbiased conclusions. As the data collection process is based on interviews with the help of semi-structured questions, ensuring validity in qualitative research is a significant challenge. Therefore, another delimitation is that the data will be recorded carefully, and the continuous verification of data undertake by the researcher during investigative practice.

CHAPTER 4

RESULTS

In this chapter, the unstructured observations about the organization of a private course center and the findings obtained as a result of the analysis of the interviews with 9 teachers in this organization are presented. The first part includes a content analysis of observations about the institution and organization. Then it is presented the teachers' feelings and thoughts about the institution and the findings about the reasons for working in this institution. The next seven themes were examined as the elements that determine the organizational culture in the private course center which are obtained from values & norms, goals & missions, rules & regulations, rituals & ceremonies, communication, leadership & administration, and physical infrastructure. The codes that make up each item are shown under the theme it belongs to, along with direct quotations from the participants. In the last part, metaphors that the participants liken to the institution are presented in order to draw a more concrete framework for the organizational culture of the institution. The themes based on the findings are given below in figure 3.

Organizational Culture

Physical Infrastructure
- Lack of classroom
- Satisfaction with educational materials
- Adequacy of technological equipment
- Not responding to some of the teachers' need

Leadership & Administration
- Shared decision-making
- Low power-distance
- Support professional development
- Respectful and reliable
- Tolerate mistakes
- Helpful and understanding

Communication
- Open door policy
- No power-distance
- Cooperation
- Trust

Rituals & Ceremonies
- Commemoration and celebration event on 23 April, 19 May, 29 October, and 10 November
- Teacher day celebration
- Birthday celebration
- New year celebration
- Graduation celebration
- Teaching and learning meetings

Rules & Regulations
- working hours
- lesson hours
- dress codes
- class rules
- maintaining boundaries in communication with students and parents

Goals & Missions
- To discover the differences and strengths of students
- To create awareness in students about responsibility and success
- Turning the potential of students into success
- Supporting the intellectual development of students
- Supporting the academic development of students
- To minimizes the exam stress and anxiety of the students

Values & Norms
- Principles of Atatürk
- Academic & intellectual development of students
- Professional development of teachers
- Understanding & caring
- Trust
- Respect and sensitivity
- Collegiality
- Open communication
- Ethics

Feelings and Thoughts about the Institution
- Happy and good place
- Positive atmosphere
- Good working environment

Figure 3. Themes and Codes on Organizational Culture

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4.1.   Observations about the Private Course Center

The private course center is located in the Ataşehir district of Istanbul, which is a residential area for individuals with high socio-economic status. There are working 14 teachers, 1 manager, 1 canteen staff, 1 cleaning staff, and 1 advisory staff in the institution. The institution is located in the neighborhood, in a quiet place where the traffic is not heavy. The institution, which has eight classrooms, a teachers' room, and a canteen, is located on the second floor of a large building. There is also a small garden in the backyard of the building, which is the teachers' break area. Firstly, there is an advisory staff at the entrance gate of the course center who greets the visitors. When entering the institution, it can be said that the presence of the advisory staff is a symbol used by the institution to make them feel that control and security are provided. After passing the advisory desk, we come across the principal's room, which consists of three walls of glass, in the middle of a large area that welcomes us. It has been observed that students, teachers, and parents can easily enter the principal's office and express themselves. It has been seen that the principal always takes a close interest in students and teachers and helps them to solve their problems. While the principal's room is located in the middle, symbolizes the power and control center within the organization; it can be said that the three walls which are completely glass symbolize the low power distance and open communication.

In the middle of the teachers' room, there is a very large table and chairs around it. There is a sofa on one wall of the room and cabinets used by teachers on the other wall. In one corner, there are computers available to teachers. It was observed that most of the teachers gathered around the table and chatted during the breaks. It was observed that all of the teachers were in communication with each other during the observation period and no negative situation was encountered. During the observation, the teachers did not use negative statements about the management or each other.

During the observation, a new teacher who joined the team conveyed the following words to the researcher:

> *I am one of the new teachers to join the team, but I am happy to be able to adapt to the team immediately. Everything was clearly stated, our manager and teachers are very soft spoken.*

When there is a difference of opinion, there is no tense atmosphere and an environment where harsh attitudes continue.

[Ekibe yeni katılan öğretmenlerden biriyim ancak ekibe hemen uyum sağlayabilmek beni mutlu ediyor. Her şey açık bir şekilde ifade edildi, yöneticimiz ve öğretmenler çok tatlı dilli. Fikir ayrılığı olduğunda gergin bir ortam ve sert tavırların sürdüğü bir ortam yok.]

Teachers must use white coats and badges with their names in the institution. The use of the white coat, which is the symbol of teacher identity in schools, is an imitation of school culture. The classrooms are again designed as a school mimicry. There are ordered desks, a whiteboard, a teacher's desk, and a projection device. Atatürk's portrait in every classroom symbolizes Atatürk's principles, one of the values existing in the institution. Next to the classrooms, there is the guidance teacher's room. During breaks, the room is filled by students in general. The positive communication observed between the students and other branch teachers and the guidance teacher is a manifestation of the importance given to the psychological development and success of the students in the organization. It has been observed that the teachers comply with the lesson and break hours and working hours.

The observer had the opportunity to observe the 24 November Teacher's Day celebration and a teacher's birthday celebration. During the ceremonies, it was observed that the members of the organization were open to communication and happy. On Teachers' Day, a speech was given to the teachers by the principal, emphasizing that they are verbally important and valuable. It has been noticed that in the events and ceremonies held within the organization, factors such as the openness of communication within the organization, maintaining the boundaries of respect, and the members of the organization showing value to each other come to the fore. The principal mentioned the following in his speech on November 24, Teachers' Day:

The success of institutions emerges as a result of the cooperation of competent, happy, and hardworking people. If the teachers are happy and peaceful, the students are also happy and successful... I would like to thank my esteemed teachers for their efforts and congratulate them on their continued success...

[Kurumların başarıya ulaşması alanında yetkin, mutlu ve çalışkan insanların işbirliği sonucunda ortaya çıkar. Öğretmenler mutlu ve huzurluysa öğrenciler de mutlu ve başarılıdır... değerli öğretmenlerime verdikleri emekler için teşekkür eder ve başarılarının devamını dileyerek tebrik ederim...]

When the document analysis was done for the website of the private course center, their mission is to guide and accompany students on the way to the goal they want to reach, while ensuring their academic and intellectual development in the light of Atatürk's principles. Their vision is to increase the number of students who are successful in high-stakes testing and to be an institution that makes a difference among course centers in the field of education. From this point of view, it can be said that the understanding existing in the culture of the organization is education and learning-oriented rather than a competition culture, but the fact that the main purpose of the organization is to prepare for high-stakes testing. This indicates that the learning part, unlike schools, cannot be very effective in practice.

4.2.   Feelings and Thoughts about the Institution

The happiness of the employees is affected by the organizational culture in the institution (Ficarra et al., 2020). Organizational identification is a process that develops together as well as a result of organizational culture. Employees' perceptions of organizational culture can affect their level of identification with the organization (Schrodt, 2002). Here, it is aimed to determine the feelings and thoughts of the employees about the organization and whether they have a common perception. Participants were asked how it felt to work in this institution and why they continue to work in this institution. All of the participants in the study said that working in this institution made them feel happy and good.

A participant claimed that the working environment and the communication with her colleagues making him feel happy and good as follows:

I am very happy to work in this institution. It's like a family environment, I don't drag my heels coming to work, on the contrary, it makes me happy. Everyone comes here missing each other, so I'm happy to work in this institution. We get along very well with my colleagues and the people working in this institution and we have no problems. (P9)

[Bu kurumda çalışmaktan çok memnunum. Bir aile ortamı gibi, ayaklarım geri geri giderek gelmiyor, tam tersi yani çok mutlu oluyorum. Herkes burada bir birini özleyerek geliyor gerçekten, yani kurumda çalıştığım için memnunum. Çalışma arkadaşlarım ve bu kurumda çalışan kişilerle gayet güzel anlaşıyoruz hiçbir sıkıntımız yok.] (P9)

As stated by many of the participants, the first source of happiness within the organization is their colleagues. In the observations made, the communication between them supports solidarity. It can be said that the solidarity and healthy communication between them provide organizational identification, and this enables them to have common perceptions within the framework of organizational culture.

In addition to these, another participant emphasized on organizational culture as the reason:

First of all, I like the culture of this institution. We have always a healthy communication. There is respect, love, and values that the institution attaches importance to. I can say that our corporate manager is also very good. A courteous manager who tries to solve problems immediately when there is a problem. In my opinion, it is not possible to get along with everyone at work, but when there are such good managers, people are satisfied and happy in the place where they work. (P8)

[Öncelikle bu kurumun kültürünü beğeniyorum. Sağlıklı bir iletişim içindeyiz sürekli, onun dışında saygı var, sevgi var, kurumun önem verdiği değerler var. Kurum müdürümüzün de çok iyi olduğunu söyleyebilirim. Bir sorun olduğu zaman problemleri hemen halletmeye çalışan, kibar bir yönetici. Bence herkesle çalışılmaz ama böyle iyi müdürler olunca insan çalıştığı yerde memnun ve mutlu oluyor.] (P8)

One of the characteristics that form the basis of organizational culture is the degree of help and sincerity that managers provide to their employees (Robbins, 1994). The participant is very satisfied with the manager's attitude, and this is even one of the reasons for working here. The participant stated that she is satisfied with the organizational culture she is in. This shows that the manager is one of the factors that shape the culture in the organization.

It is understood that the manager tries to bring together those who have similar values with herself and with the existing culture. The participant stated that they feel happy because the institution has a positive impact on their career path and professional development, in addition to reasons such as colleague and working environment:

Frankly, I am very pleased to be in this institution. To be more specific, I see this as a great advantage since the institution is active both in the publishing department and in the field, that is, as a course center. I think the institution has a vision; I feel good because it has improved me. (P3)

[Bu kurumda bulunmaktan çok memnunum açıkçası. Şöyle ki kurumun hem yayıncılık kısmı hem sahada yani kurs merkezi olarak da aktif olduğu için bunu büyük bir avantaj olarak görüyorum. Vizyonu olduğunu düşünüyorum kurumun, beni geliştirdiği için iyi hissediyorum.] (P3)

Another participant expressed some of the opportunities offered by the institution with the following words:

It feels good to work in this institution because it is an institution where I can add something to my career path while working. I am happy that the institution provides not only teaching at mathematics but also opportunities such as question writing, head of department and group leader positions. (P5)

[Bu kurumda çalışmak güzel hissettiriyor çünkü kariyerimin üstüne bir şeyler katarak çalışabildiğim bir kurum. Burada sadece matematik öğretmenliği değil soru yazımı, bölüm başkanlığı, zümre başkanlığı gibi imkanları sağladığı için kurum mutluyum.] (P5)

Participants stated different views (leadership approach, opportunities offered by the institution, professional development, colleagues, communication, working environment) as the reasons for continuing to work in the institution. The reasons for the male participants to continue working at the institution were determined as the opportunities offered by the institution, professional development and communication, while the female participants were determined as their colleagues, working environment and communication. It is seen that the participants are satisfied with being hardworking and productive. Participants do not have any complaints about workload or working hours. The fact that the institution offers opportunities to the participants

in the field of publishing and question writing, unlike other private course centers, can be interpreted as a symbolic manifestation of the existence of striving to produce and develop in the organizational culture.

One of the participants explained the reason for continuing to work at the institution as follows:

The negative conditions I experienced in the previous institution and the positive conditions here are among the biggest reasons that affected my continuation in this institution. I can exemplify these positive conditions as working hours, workload, and salary rate. The amount of workload in my former institution was excessive and the conditions offered were the same as here. Let me put it this way, I did four times the work I do here, for a lower salary and with a more problematic management staff. (P7)

[Önceki kurumda deneyimlediğim olumsuz şartlar ve buradaki olumlu şartlar bu kurumda devam etmemi etkileyen en büyük sebeplerden. Bu bahsettiğim olumlu şartlar özellikle mesai saatleri, çalışma ortamı, iş yükü ve maaş miktarı diyebilirim. Eski çalıştığım kurumda iş yükü miktarı aşırı fazlaydı ve sunulan şartlar burası ile aynıydı. Şöyle söyleyeyim buranın çalışma şartları ve mesaisi içinde yaptığım işin tam dört katını daha düşük bir maaşa, daha sıkıntılı bir yönetim kadrosu ile yaptım.] (P7)

Participants who experienced the organizational culture of different private course centers generally compared their current experiences with their previous experiences. The participants stated that they were satisfied with the working hours, workload, working environment and conditions. The participants are satisfied and happy to work here because the institution gives them what they deserve.

In addition to these reasons, three of the participants stated that the reason for continuing to work in the institution was the positive and reassuring attitude of the manager. They consider their manager to be a good colleague and manager:

I would continue to work here thanks to my manager. I think the most important thing in an organization is the people because I am a person who cares about communication in my organization. That's why I think my manager is good at management and communication. (P8)

[Müdürümden dolayı devam ederim. Bence bir kurumdaki en önemli şey, kişiler çünkü çalıştığım kurumda iletişime önem veren biriyim. O yüzden yöneticimin yönetim ve iletişimde iyi olduğunu düşünüyorum.] (P8)

The attitude of the manager, the fact that they show sympathy, the value they give both material and moral. Sometimes they think about something you want to convey before you and speak with you, so there is a fine mindset here. (P1)

[Yöneticinin tutumu, sizin halinizden anlıyor olmaları, maddi ve manevi verdikleri değer, bazen sizin iletmek istediğiniz bir şeyi onlar sizden önce düşünüp sizi çağırıyor yani ince bir düşünce yapısı var burada, değer var.] (P1)

The biggest reason is my manager because he is always understanding towards me.. There is a sense of trust between us and as they trust me, I want to work harder. (P2)

[En büyük sebebi müdürüm çünkü bana karşı hep anlayışlı.. bir güven noktası var aramızda onlar bana güvendikçe ben daha çok çalışmak istiyorum.] (P2)

As a result, the participants' feelings and thoughts about the institution show consistent results. Participants continue to work in the organization in a happy and satisfied way and the reasons for this are economic incentives, professional development, manager, communication, colleagues and working environment. While career and professional development are the most effective reasons for male participants to continue working in the institution, factors such as manager, colleague and communication are effective for female participants. It is seen that the culture within the organization encourages and supports the success of the group. It can be said that the manager is the person who manages the organization efficiently. It is understood that cooperation and sharing are high because the environment of trust is provided within the organization.

4.3. Values & Norms

In organizations where values exist in the management approach, a strong emotional bond is formed within the organization. The stronger the degree of internalization of values by the organization, the stronger the emotional bond and organizational culture. Norms show how to behave, relate or how to communicate with others in the

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organization. They are the elements that affect behavior in organizational culture, institutionalize and strengthen the social system (Celik, 2002). Leaders and organizational members can support and enhance existing cultural norms and values and create new ones where there are not. The strength of these greatly influences whether efforts to improve institutions will have any lasting impact or not (Saphier & King, 1985).

According to Saphier and King (1985), "some of the core values determined are as follows:

- Collegiality

- Trust and confidence

- Professional development of teachers

- Caring

- Honest

- Open communication"

When this theme is examined, it can be said that the participants adopted a cooperative, respectful, sincere, sensitive, honest and understanding approach in the working environment. Participants also emphasized the existence of Atatürk's principles and ethics as a value within the organization. Atatürk portrait in classrooms is a symbolic reflection of this value. The value placed on the academic and intellectual development of students and teachers was noted by many participants. In particular, open communication and cooperation highlighted as values emphasized by the majority of the participants. It can be said that organizational values are created or exist in the institution according to the perceptions of the participants. Participants adopted these values and integrated them with their own values.

A participant thinks about structuring in terms of value within the organization that the key to a successful educational institution is provided by happy teachers. In order to achieve this, they emphasized that values such as trust, ethics, respect, cooperation, understanding, and healthy communication are observed within the institution:

This institution is based on being realistic, that is, it is about striving for the development of the student until such as the feedback given. Apart from this, there is an ethics among us as colleagues. We have a relationship based on trust, respect and solidarity. When someone has an incident and needs help, the others rush to help immediately. Helping each other is among our values. That's why we have a solid structure between us. The key to a successful educational institution is through the happy teachers' room. This happens when teachers are happy, that is, they are peaceful, they do not have questions in their minds, and they can easily reach their manager when they have a problem. For this reason, understanding and communication are among the things that are valued for us and the management in the organization. (P1)

[*Bu kurum gerçekçi olmaya dayalı yani verilen geri bildirimlere kadar öğrencinin gelişimi için çabalamak söz konusu. Bunun dışında çalışma arkadaşları olarak aramızda bir etik söz konusu. Aramızda güven, saygı ve dayanışmaya dayalı bir ilişki mevcut. Birinin bir olayı olur, yardıma ihtiyacı olur, diğeri hemen yardıma koşar, yardımlaşma da değerlerimiz arasında. O yüzden pozitif bir yapılanma söz konusu aramızda. Başarılı bir eğitim kurumunun anahtarı, mutlu öğretmenler odasından geçer. Öğretmenler mutluysa yani huzurluysa, kafasında sorular yoksa, bir sıkıntısı olduğunda müdürüne rahatça ulaşabiliyorsa. Bu sebepten dolayı anlayış ve iletişim kurumda bizler ve yönetim için değer verilen şeyler arasında.] (P1)*

Another participant stated the following about the ideology of the institution and the development of teachers-students relationship:

In particular, we attach importance to many values such as 19th of May and 23rd of April at the institution. We have an Ataturk defining the point of view here. When we address these values, we ensure the development of social awareness of students as well as their academic development. Apart from these, the institution offers opportunities to support the development of teachers. While teaching, I also learn to prepare content and write questions as a group leader. There is a lot of information sharing and cooperation among colleagues. We have good communication, keeping in touch is one of the important values for success for everyone. (P3)

[*Özellikle kurumda 19 Mayıs ve 23 Nisan gibi birçok değerimize önem veriyoruz. Burada Atatürkçü bakış açımız var. Bu değerlere değindiğimizde, öğrencilerin akademik gelişiminin yanında toplumsal anlamda bilinçlerinin gelişmesini de sağlıyoruz. Bunlar dışında kurum biz öğretmenlerin gelişimini destekleyecek şekilde imkanlar sunuyor. Ben bir zümre başkanı olarak öğretmenlik yaparken bir yandan içerik hazırlamayı, soru yazmayı öğreniyorum. Meslektaşlar arasında bilgi paylaşımımız ve yardımlaşmamız fazla. İyi bir iletişimimiz var, iletişimde kalmak herkes için başarılı olmak adına önemli değerlerden biri.] (P3)*

The values and norms that are dominant and shared in the organization are the elements that provide consensus in the organization, create similarities in behaviors, and predict the behavior of the members. In support to these, the value attached to the subject of collaboration and communication by the institution, which focuses on student success and development, was explained by another participant as follows:

In general, our common values are always education and student oriented. The academic development of the student is very important. A teacher cannot take a student from one place to another by himself. This is where the following comes into play, if the teachers from other branches are not helpful, if they are not volunteers, what I do will be meaningless. Joint communication with solidarity, I think, is the most important value in this institution, especially between teachers from different disciplines. If there are no common values such as open and healthy communication and aim for student development, there will be no such thing as institution. These parts are heading into a positive direction in this institution as it should be. If a building does not have a sound basis, the building will be demolished anyway. (P7)

[*Genelde bizim ortak değerlerimiz hep eğitim ve öğrenci odaklı. Öğrencinin akademik gelişimi çok önemli. Bir öğretmen bir öğrenciyi tek başına bir yerden alıp bir yere getiremez. Orada şu devreye giriyor eğer diğer branştan öğretmenler yardımsever değilse, gönüllü değilse benim yaptığımın bir anlamı kalmaz. Dayanışma ile ortak iletişim bence önemli değer bu kurumda özellikle farklı disiplinlerdeki öğretmenler arasındaki iletişim. Açık ve sağlıklı iletişim ve öğrenci gelişimi gibi ortak değerler yoksa zaten kurum olmaz. Bu kısımlar*

bu kurumda şu an olumlu yönde ilerliyor zaten olması gereken temel şeyler yani bir binanın temeli yoksa bina zaten yıkılır.] (P7)

The most important focus of the private course centers is the student. The most important function expected from private course centers is to produce an output at the desired level. According to the perceptions of the participants, the development and success of students is related to the success of that institution and teachers. According to the perceptions of the participants, the success of the institution is due to the high level of communication skills adopted and the value given to cooperation. This common idea shows that they act around a common purpose and that teachers are integrated with the institution. It can be said that an understanding such as "Everything done in the institution is for the success of the student" prevails in the institution.

4.4. Goals & Missions

Organizational culture helps an organization define the mission and strategy of the organization, the goals of the organization and the ways to achieve these goals in adapting to the external environment. Mission is a feature of positive cultures and a common purpose that unites people (Peterson & Deal, 2009). During the interviews and observations, it was revealed that the institution has written and verbal aims and missions, but there is no manifestation of its vision.

In the website of the institution, the aims and mission of the institution are listed as follows:

- To discover the differences and strengths of students,

- To create awareness in students about responsibility and success,

- Turning the potential of students into success,

- Supporting the intellectual development of students

- Supporting the academic development of students,

- To minimizes the exam stress and anxiety of the students.

According to the statements given on the website, existence of supporting the academic development of students and turning their potential into success show that

the main purpose of the institution is student success and development. In addition, there is a purpose related to the psychological support needs of students, such as aiming to minimize exam stress and anxiety. The statements of the participants and the data collected from the institution's website are consistent with each other.

In the interviews, most of the participants defined the mission and goals of the institution as follows:

> *Our common goal is to prepare these children without any damage, with the least amount of distress, who are in adolescence, in such a way that they do not have any trauma in the exam, and to make them pass the exam. If we can't, it is important how we answer the questions like "At what level did they start from and where are they now?", "Did they have personal and academic development?", "If they had a self-confidence problem, were they able to overcome them?", "If they had a teacher fear, were the able to overcome it?". In other words, our common goal is to make students graduate from secondary school by enabling them to develop academically and socially. (P1)*

> [*Bizim ortak amacımız en az sıkıntıyla, hasarsız bir şekilde ergenlik döneminde olan bu çocukları sınav onlarda travma kalmayacak şekilde hazırlayıp, sınavı kazandırmaktır. Eğer sınavı kazandıramıyorsak, "Nereden aldık ve nereye getirdik?", "Kişisel ve akademik gelişimi oldu mu?", "Özgüven sıkıntısı yaşıyorsa bunları yıkabildi mi?", "Öğretmen korkusu varsa bunu aşabildi mi?" şeklinde sorulara ne cevap veriyoruz bu önemli. Yani ortak amacımız öğrencileri akademik ve sosyal açıdan gelişim göstermelerini sağlayarak ortaokuldan mezun etmektir.] (P1)*

Participants stated that their goal is to be able to overcome anxiety-inducing high-stakes testing without traumatizing students. Since they are aware that not every student can achieve the success they want, they aimed to develop the students personally and intellectually. Another participant stated that while aiming for a full score on high-risk test exams, they tried to notice the different characteristics of the students. It can be interpreted as a reflection of a score-oriented education approach with the consideration of making progress instead of sacrificing the students who cannot make the desired progress academically:

The common goal of all of us is to make students get 500 full points in the exam. We want to show the students how they can achieve something, and we try to instill moral values, as teachers. Some students have potential, and we are progressing very well academically; On the other hand, when we look at the student with whom we did not progress very well academically, we see that we have added something in his/her social life, family life, thoughts, and the structure of his/her ideas. It is important for us to be able to realize the different characteristics of students, to strengthen them in that direction and to be able to say that we have contributed to their educational lives. (P4)

[Hepimizin ortak amacı 500 tam puan çıkarmak. Biraz öğrencilere bir şeyleri nasıl başarabileceklerini göstermek istiyoruz biraz da ahlaki değerleri biz öğretmenler olarak aşılamaya çalışıyoruz. Bazı öğrencilerin potansiyeli var akademik anlamda çok iyi ilerliyoruz; akademik olarak çok iyi ilerleyemediğimiz öğrenciye ise bir bakıyoruz sosyal hayatında, aile hayatında, düşüncelerinde, fikirlerinin yapısının oluşumunda bir şeyler katmışız. Bizim için önemli olan öğrencilerin farklı özelliklerini fark ederek, onları o yönde güçlendirip, eğitim hayatına katkımız oldu diyebilmek.] (P4)

It is understood that the participants did not approach these high-stakes testing with a competition-oriented mindset, they did not pay special attention to successful students only, but one participant stated that they tried to show a fair attitude to each student while achieving their goals:

The common goal is accessibility to every student. Without discriminating anybody by their potentials, supporting them by treating everyone equally and eventually to make every student succeed. Ensuring the development of students in a fair manner. (P6)

[Ortak amaç, her öğrenciye ulaşılabilirlik. Her öğrenciyi başarıya ulaştırmak aslında hiç kimseyi ayırt etmeden, senin potansiyelin bu, senin potansiyelin bu demeden herkese eşit davranarak destek olmaya çalışmak. Adaletli şekilde öğrencilerin gelişimini sağlamak.] (P6)

Another participant stated that there are different approaches in the organization, such as the task of reading a book, for the mental development of students as well as their academic development:

Putting aside academic development, I attach great importance to students' book readings. For example, we also communicate with our Turkish teachers about this issue. Helping and developing is both our common goal and a common value. The common aim of the institution is to make the path to success on the path of education easier for students and to be a role model for them. (P9)

[*Akademik gelişimi bir kenara koyarak ben öğrencilerin kitap okumalarına çok önem veriyorum. Mesela, Türkçe öğretmenlerimizle de iletişime geçiyoruz bu konuda. Yardımlaşmak ve gelişmek bizim hem ortak amacımız hem ortak bir değerimiz Kurumun ortak amacı aslında eğitim yolunda başarıya giderken yolu öğrencilere kolaylaştırmak, ve onlara rol model olabilmek.] (P9)*

When the values adopted in an organization are examined, it is possible to say that the values shape the mission and goals of the organization. The common adoption of values within the organization facilitates mutual harmony and provides a common collaboration among participants and serves the same purpose (Jones, 1998). One of the basic conditions of adapting and being adopted by the group or organization is to share common goals and objectives (Simsek & Celik, 1998). According to the data collected, it was seen that the participants gathered around common goals and objectives and that the values exist and they manifest themselves in serving the organization and supporting the common goals and objectives. The goals such as ensuring the intellectual and academic development of the students, minimizing the stress and anxiety related to the exam, and working for the success of the students were emphasized by the participants. However, the goal of discovering the strengths and different sides of the students was not mentioned by the participants. It is possible to say that the individual and organizational goals are compatible within the organization and there is an effort and consensus in order to achieve the goals more effectively and efficiently.

4.5. Rules & Regulations

Another way of learning about an organization's culture is by examining the organization's rules and regulations. Organizations build rules on organizational values to determine acceptable and unacceptable behavior. These rules and regulations also show what the organization values. Rules and regulations, which are physical symbols, reflect the claims and goals of the organization as an indicator of organizational culture, common behaviors, and practices that unite the members of the organization and strengthen the meaning of being a member of a special group (Ouchi, 1989). According to Schein (1990), when one enters an organization, its artifacts are observed and felt. Organizational symbols are important to read organizational life. This category includes everything from physical organization, dress code, the way people communicate with each other, emotional intensity, and other phenomena, to more permanent archival manifestations such as company records, philosophy statements, and annual reports, and products.

According to the data collected from the participants, the unwritten rules and regulations in the institution are such as,

- working hours

- lesson hours

- dress codes

- class rules

- maintaining boundaries in communication with students and parents.

Participants expressed these artifacts as follows:

> *I can list them as wearing aprons in the institution, attending the classes on time, maintaining the limit of communication with the students, not leaving the students without a teacher in the class. (P5)*

> [*Kurum içinde önlük giymek, derslere vaktinde girmek, öğrencilerle iletişim sınırını korumak, öğrencileri derste öğretmensiz bırakmamak şeklinde sıralayabilirim.] (P5)*

Wearing aprons is a common rule. We don't come to class with food and drink, it's a classroom rule. There is the K12 system, we have to use this system actively. The K12 system is a system where we can follow the exam results, progress, and studies of the students. The information here also is monitored by the parents. Apart from this, dress code, communication and parlance within the institution, and respect are also common unwritten rules. (P7)

[*Önlük ortak bir kuraldır. Derse yiyecek ve içecekle girmeyiz, bu bir sınıf kuralıdır. K12 sistemi var bu sistemi aktif olarak kullanmak zorundayız. K12 sistemi de öğrencilerin sınav sonuçlarını, gelişme durumunu, etütlerini takip edebildiğimiz bir sistem. Buradaki bilgilendirmeler velilere de ulaşıyor. Bunun dışında kılık kıyafet, kurum içindeki iletişim ve konuşma tarzı, saygı durumu bunlar da yazılı olmayan ortak kurallar.] (P7)*

While the participants were talking about the rules within the organization, they stated that they had to wear white coats within the organization. This rule is a symbolic indicator of the employees who have the identity of a teacher in the organization and is one of the special symbols for educational organizations.

We comply with the arrival and departure times to the institution. We wear aprons in the institution. We pay attention to hair, make-up, clothing, and self-care. We communicate with students in a way that we do not have physical contact, without getting too close. We comply with class times; we do not enter the classroom with distractions such as phone and food. We use resources such as computers and projections in order to teach effectively in the classroom. (P2)

[*Kuruma geliş-gidiş saatlerine uyuyoruz. Kurum içerisinde önlük giyiyoruz. Saç, makyaj, giyim ve öz bakım konularına dikkat ediyoruz. Öğrencilerle çok yakınlaşmadan, fiziksel temas kurmadığımız şekilde iletişime geçiyoruz. Ders saatlerine uyuyoruz, sınıflara telefon yiyecek gibi dikkat dağıtıcı öğelerle girmiyoruz. Sınıf içerisinde etkin ders işleyebilmek için bilgisayar, projeksiyon gibi kaynaklardan yararlanıyoruz.] (P2)*

Most of the participants mentioned the existence of regulations such as classroom rules, working hours, being clean and well-groomed, dress code and communication

rules. Most of the participants think that these rules are necessary for discipline and unity.

> *Things like our entry-exit times, our dressing style, what will be done in the trial exams, the course rules, what will be explained in the etudes are all determined. It is obligatory to comply with the academic calendar. If permission is to be taken, it is clear from whom to get permission. We try to help each other in times of need by being especially careful about communication in the institution. We pay attention to our communication with students, everyone in the institution treats and should treat each other with respect. (P1)*

> *[Giriş-çıkış saatlerimiz, giyim tarzımız, deneme sınavlarında neler yapılacağı, ders kuralları, etütlerde ne anlatılacağı gibi şeylerin hepsi belirlidir. Akademik takvime uyulmak zorunludur, izin alınacaksa kimden izin alınacağı bellidir. Kurumda iletişim konusunda özellikle dikkatli davranarak, ihtiyaç anında birbirimize yardımcı olmaya çalışıyoruz. Öğrencilerle iletişimimize dikkat ediyoruz, kurum içinde herkes birbirine saygılı davranır, davranmalıdır.] (P1)*

Rules and regulations, which are observable artifacts that shape organizational culture, are visible symbols about the organization's culture. It can be said that the common adoption of these symbols helps to create a common understanding within the organization. There was no difference of opinion and understanding between male and female participants for practices and rules. It can be said that the norms and values in the organizational culture are also reflected in the rules and regulations. Participants expressed a common opinion on the rules and regulations listed as behaving respectfully in the institution, wearing an apron, obeying the working hours, dressing in accordance with the dress code, paying attention to the course hours and rules, being sensitive to communication and cooperation.

4.6. Rituals and Ceremonies

Rituals and ceremonies are activities that provide moral support and motivation to people in organizations. These social events connect organizational members and shape unwritten cultural values (Peterson & Deal, 2009). The purpose of the

ceremonies is to reinforce and transfer the cultural values within the organization, and to increase loyalty among the members of the organization.

The participants stated that they participated in the ceremonies held in the institution and collective meetings and events organized on special days with the following words:

Every year, on 24th of November, we have an event such as dinner or breakfast as an institution on teachers' day. We also make commemorations and celebrations on other socially important days such as 23rd of April, 19th of May and 29th of October. At the end of the year, we decorate the institution together and have a New Year's Eve party, give each other gifts, and have cake. At the end of the semester, we celebrate graduation with the students. Especially on the birthday of each teacher, birthday we have a birthday cake. Special things are done for each teacher, which makes us feel valuable and increases our motivation. It makes me happy that these events are held, so we have the opportunity to share something outside of work with my colleagues. (P1)

[*Her sene 24 Kasım'da öğretmenler gününde muhakkak kurum olarak yemek, kahvaltı gibi bir etkinliğimiz olur. Diğer 23 Nisan, 19 Mayıs ve 29 Ekim gibi toplumsal önemi olan günlerde de anma ve kutlamalar yaparız. Yıl başında kurumu birlikte süsleriz ve yıl başı partisi veririz, hediyeleşiriz, pasta keseriz. Dönem sonlarında ise öğrencilerle bir mezuniyet kutlaması yapıyoruz, pasta kesiyoruz. Özellikle her öğretmenin doğum gününde pasta kesilir, her öğretmen için özel şeyler yapılır bu da bizi değerli hissettiriyor, motivasyonu arttırıyor. Bu etkinliklerin yapılması beni mutlu ediyor, çalışma arkadaşlarımla iş dışında bir şeyler paylaşma fırsatımız oluyor böylelikle.*] (P1)*

For example, we have celebrations on teacher's day. We have little giveaways on New Year's Eve. We have cakes on our special days. Of course, these increases sharing and motivation. It has a positive effect on my perspective for the institution. (P6)

[*Mesela öğretmenler gününde kutlamalarımız olur. Yılbaşında ufak hediyeleşmelerimiz olur. Özel günlerimizde pasta keseriz. Tabi bu paylaşımı*

ve motivasyonu artırıyor. Benim kuruma bakışımı olumlu yönde etkiliyor.]
(P6)

Participants stated that ceremonies were organized within the institution on November 24, April 23, May 19 and October 29. Special and official days carry symbolic values and importance. It can be said that these dates celebrated within the organization are a manifestation of the values existing in the organizational culture and embody these values. Since these dates are important for the participants, taking place in the organizational culture, the participants stated that their motivation and commitment increased. In addition, most of the participants supported the rituals and ceremonies and said that celebrations and ceremonies should be increased as it would further reinforce the social communication within the organization:

> *There are very nice events such as birthdays, teacher's day, new year celebrations and end of year events in the institution. In fact, I think that the activities should occur more frequently. I think it would be even better in terms of communication. (P8)*

> [*Doğum günleri, öğretmen günü, yılbaşı kutlaması, sene sonu etkinlikleri gibi çok güzel etkinlikler oluyor kurumda. Hatta etkinliklerin biraz daha arttırılması gerektiği fikrindeyim. İletişim açısından bence daha da iyi olur.] (P8)*

Fairholm (1994) stated that the purpose of the ceremonies is to ensure the continuity of the organizational order, to ensure the adaptation of the new members to the organization, to convey symbolic messages to the members of the organization and to develop social commitment. Apart from the social activities, the participants talked about the meetings organized for teaching and learning purposes. Before each new academic year, both branch and general assembly meetings are held to make annual and monthly plans. Participants think that taking collective decisions regarding the practices and targets to be realized throughout the year is important in terms of achieving the goals of the organization. It was observed that the participants were willing to participate in ceremonies and rituals and had positive thoughts. In addition, it can be said that these activities provide motivation to the participants, increase their loyalty to the institution, and help them to adapt to values and norms and to communicate.

The observations made by the researcher also support the findings obtained from the interviews. Based on the observations, the willing participation of the participants in the activities and the sharing of common feelings reflect that they have adopted the organizational culture they are in. When the researcher shared this judgment with the teachers, most of the teachers stated that they agreed with the researcher.

4.7. Communication

The idea of communication as a symbolic form or a cultural product and the thought of culture as a dynamic metaphor for comprehending organizational behavior and events are closely linked (Brown & Starkey, 1994). The nature and behaviors of the organization, as well as the events inside it, are both to develop from and to affect patterns of interaction amongst organization members that make up communication (Fisher, 1983). In order for individuals working in an institution to express their ideas clearly, communication channels must be open and effective, and the organization's management should allow all forms of communication.

Almost all of the participants stated that the communication system in the organization was of a quality that would enable them to express their ideas clearly. For this reason, it can be said that the communication within the organization is not only a process that provides information exchange, but also a function that regulates the activities of the organization, ensures cooperation, motivates the participants, and feeds the organizational culture. It has been observed that under the leadership of managers with communication skills, information can be transferred easily with effective communication networks, and they can reach their goals more easily by ensuring interdepartmental cooperation.

One of the participants stated that although there are differences of opinion and hierarchy between the institution and the stakeholders, they were able to resolve them with open communication. They think that the coaching system, where every teacher in the institution has students as their advisor, facilitates communication:

> First of all, as teachers, we have a teachers' room where we have good communication, understanding and cooperation. Everyone is helpful, of course there may be divergence during the semester, but these are normal things. There are also different perspectives in the branch, but we also solve problems

by talking together. The management is also very understanding, I can say this both for my manager in my own institution and for the founders. It is very nice and important for them to be understanding, to share every thought with us, to give us that communication and trust without putting the subordinate-superior relationship as an obstacle. The fact that the parents are also conscious increases the frequency of communication with them. Communication with students is generally good. In particular, we are in better communication with the students we coach. I have nine students that I coach, I follow them in every field, both psychologically and academically, I try to support and guide them. In general, I can say that since every student has a coach teacher, a balance is established and there is no problem. (P3)

[Öncelikle öğretmenler olarak kendi içimizde iletişimimiz iyi, anlayışlı ve iş birliğinin fazla olduğu bir öğretmenler odamız var, yardımsever herkes, dönem içerisinde tabii ki fikir ayrılıkları olabiliyor ama bunlar normal şeyler. Branş olarak farklı bakış açıları da var ancak problemleri de beraber konuşarak çözeriz. Yönetim de gerçekten çok anlayışlı, bunu hem kendi kurumundaki müdürüm için hem kurucularım için söyleyebilirim. Anlayışlı olmaları, her düşünceyi bizimle paylaşmaları, bize aradaki ast-üst ilişkisini engel olarak koymadan o iletişimi vermeleri, o güveni vermeleri çok güzel ve önemli. Velilerin de bilinçli olmaları onlarla iletişimin sıklığını arttırıyor, gerçekten takip ettikleri için her şeyi bize sorabiliyorlar bizimle rahatlıkla iletişime geçebiliyorlar, bu konuda da aktif bir iletişim var diyebilirim. Öğrencilerle ise iletişimler genelde iyi. Özellikle koçu olduğumuz öğrencilerle daha iyi iletişim halindeyiz. Koçluk yaptığım dokuz adet öğrencim var, onları psikolojik ve akademik anlamda her alanda takip edip, destek olup, rehberlik etmeye çalışıyorum. Genele baktığımızda her öğrencinin koç öğretmeni olduğu için de denge kuruluyor, bir sorun olmuyor diyebilirim.] (P3)

While the majority of the participants have positive thoughts about the manager-teacher, teacher-student communication within the institution, it has been observed that they have different ideas for the parent-teacher relationship. They think that it is unnecessary for parents to sometimes try to communicate more than necessary:

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In the shortest and most concise way, I can say that we have an open, sincere and complementary communication within the organization and problems can be solved without tension. We can say that we are like a family. Everyone supports when new friends join among us so that they can adapt immediately. There is a good solidarity between us. When there is a problem related to my own group, I first report it to the head of the department, and the head of the department reports it to the manager or the owner of the institution. Our manager responds to all our needs and treats us with care. We can also always communicate with parents. Our communication is even more than it should be. (P6)

[En kısa ve öz şekilde diyebilirim ki kurum içindeki iletişim açık, samimi, tamamlayıcı ve gerginlik olmadan problemler çözülebiliyor. Aile gibiyiz diyebiliriz. Aramıza yeni katılan arkadaşların da hemen uyum sağlaması için herkes destek olur. Aramızda güzel bir dayanışma var. Kendi zümrem ile alakalı bir problem olduğunda ilk önce bölüm başkanına, bölüm başkanı da yöneticiye ya da kurum sahibine iletiyor. Yöneticimiz her türlü ihtiyacımıza cevap verir ve ilgili davranır. Velilerle de her zaman iletişim kurabiliyoruz. İletişimimiz olması gerekenden daha da fazla hatta.] (P6)

Although the participants had a positive relationship with their managers, they stated that they wanted to see a more hierarchically organized structure with the following words:

The communication of teachers within the institution is sincere and there is cooperation. As for communication with the management, I think it is necessary to pay attention to the part where the principal's office can be frequently visited by the teacher, and that it is not a place where everything can be talked, but a slightly higher authority. I think there should be more formal and serious conversations out there. The hierarchical structure needs to be established with very clear lines, of course there is, but I do not think it is enough, we can say that it needs to be configured. (P5)

[Kurum içinde öğretmenlerin iletişimi samimi ve iş birliği mevcut. Yönetimle iletişim konusunda ise müdürün odası öğretmen tarafından sık sık uğranabildiği, sık sık her şeyin konuşabildiği yer değil de biraz daha üst merci olduğu kısmına dikkat edilmesi gerekiyor bence. Orada daha resmi ve ciddi konuşmaların olması gerektiğini düşünüyorum. Hiyerarşik yapının çok net çizgilerle kurulması gerekiyor, tabii ki var ama yeterli olduğunu düşünmüyorum, yapılandırılması gerekiyor diyebiliriz.] (P5)

Although there is a general consensus among the participants, some participants think that the hierarchy within the organization is insufficient in terms of communication and that the power distance should be increased. When teachers have a problem, they do not find it appropriate to ask the manager for a solution before going to the head of the department or trying to solve the problem among the teachers. In addition, the participants stated that they had difficulties in communicating with the parents. They mentioned that the parents put too much pressure on the students or that they could disturb the teachers by calling them late at night. They stated that this was due to various reasons such as the difference in education level and success anxiety.

Our teachers' room is really nice. Sometimes there are conflicts but those conflicts are resolved through communication. If I have to give an opinion about the management, our manager is a very understanding person, he always tries to help us but this help can turn into a disadvantage after a while. I think there should be a clearer hierarchy and ruleset in communication and problem solving. When a problem occurs, it must be handled within the subordinate-superior chain. Problems can occur if this is not obeyed. The part that makes me unhappy in the institution is the parents. They try to be very involved in the process, but they don't know anything about it. They see the students as robots, they complain about students are being depressed but they are the ones who make them and they also expect us to get them back into shape. Our communication with the students is solid if their parents do not intervene. When the parents are involved, we face difficulties. (P4)

[Bizim öğretmenler odamız gerçekten çok güzel. Arada uyuşmazlıklar oluyor, o uyuşmazlıklar da iletişimle çözülüyor. Yönetim hakkında ise bizim müdürümüz çok anlayışlı biri ve sürekli bize yardımcı olmaya çalışıyor ama

bu yardımcı olmalar bir yerden sonra dezavantaja da dönüşebiliyor. Daha belirgin bir hiyerarşi ve kurallar olması gerektiğini düşünüyorum iletişim ve problem çözme kısmında. Bir sorun oluştuğunda ast-üst zinciri dahilinde halletmek gerekiyor. Buna uyulmadığı zaman sorunlar oluşabiliyor. Kurumda beni mutsuz eden kısım veliler, sürece çok fazla dahil olmaya çalışıyorlar ama süreç hakkında hiçbir şey bilmiyorlar. Öğrencileri bir robot olarak görüyorlar, psikolojileri bozuluyor diyorlar bozanlar kendileri, bizim toparlamamızı bekliyorlar. Öğrencilerle iletişimiz velileri araya girmediği taktirde çok güzel, velileri girince onlarla sıkıntıya uğruyoruz.] (P4)

In general, it can be said that the members of the organization have a common culture and adopt a common communication style suitable for this culture. It has been determined that the participants have positive and negative thoughts about distance perceptions in intra-organizational communication and communication with parents. The researcher observed that there was a positive communication between the teachers in the observations he made in the institution and in the teachers' room. It was observed that during the breaks, the teachers gathered in the teachers' room and almost all of them interacted with each other. The observations made by the researcher support the findings obtained from the interviews.

4.8. Leadership & Administration

Leaders have an important role in the creation, development, and maintenance of organizational culture (Schein, 2004). The behavior of an organization's leader strongly influences the perception of organizational culture among its members (Block, 2003; Chodkowski, 1999). Leaders can use many functions within the organization to convey what they believe, care about, or want to their members. Some of these functions are how it solves problems, how it distributes resources, the reward system, the values and beliefs maintained in the organization, how it motivates employees, what it does in favor of employees, the institutional structure, and the rituals of the organization (Schein, 2004). According to the data obtained from the participants, it was seen that the employees were satisfied with the leadership understanding and style of their managers. A few of the participants cited their manager as the reason for continuing to work in the institution:

One of the biggest reasons why I continue to work in this institution is my manager. Because I think one of the most important things in an organization are the employees and the manager. I love the way my manager approaches and communicates with us (P8)

[Bu kurumda çalışmaya devam etmemin en büyük sebeplerimden biri müdürümdür. Çünkü bence bir kurumda en önemli şeylerden biri çalışan kişiler ve yönetici. Yöneticimin bize yaklaşımını ve iletişim şeklini çok seviyorum.] (P8)

The participants felt safe in the organization and stated that this was because their managers trusted and gave them confidence:

Currently I do not have a plan to leave this institution since it is a comfortable and safe space for me. My manager is another big factor. He is always very understanding towards me and there is a trust between us, the more he trusts me, the more I want to work. (P2)

[Bu kurum benim için konforlu ve güvenli alan olduğu için şu an için terk etmeyi düşünmüyorum. Diğer büyük bir etken de müdürüm. Bana karşı hep çok anlayışlı ve aramızda bir güven var, o bana güvendikçe ben daha çok çalışmak istiyorum.] (P2)

Participants are thinking that they are professionally being developed within the organization acquire new positions and identities, especially thanks to their leaders' support for professional development:

Both my manager and the management provide opportunities to help us improve ourselves. I first started to work as a teacher here, but then I shifted to question writer and finally I became the department chair. So, our manager helps us to move forward in many ways. (P3)

[Hem müdürüm hem yönetim kendimizi geliştirmemiz için yardımcı olacak şekilde imkanlar sağlıyor. Burada önce öğretmen olarak çalışmaya başladım ancak sonra soru yazarlığına başladım ve sonra bölüm başkanlığı geldi. Yani müdürümüz birçok konuda ilerlememiz için yardımcı oluyor.] (P3)

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Some participants emphasized that their manager is understanding, helpful and a good problem solver:

> *Our manager does not miss our special days, personal issues, and problems, he is interested and careful. He will help you as much as possible in many matters, you will feel that he values you. (P5)*

> *[Müdürümüz özel günlerimizi, kişisel durum ve problemlerimizi atlamaz, ilgilenir, önem gösterir. Birçok konuda olabildiğince yardımcı olur, size değer verdiğini hissedersiniz] (P5)*

Participants give importance to communication and understanding in the environment in which they work. Decisions taken within the organization are made with a collective consciousness. The fact that the principal includes teachers in the decision processes makes the participants feel valuable within the organization:

> *If a decision is made, even if it concerns teacher A and student B, all remaining teachers are also informed. In other words, if a decision is made, it is generally a consensus. Our manager involves us in solving a problem or situation to ensure a common decision and attitude. (P1)*

> *[Bir karar alınıyorsa, bu A öğretmeni ile B öğrencisini ilgilendiriyor olsa bile geriye kalan tüm öğretmenlere de bilgi verilir. Yani bir karar alınıyorsa genelde ortak hareket edilir. Müdürümüz bir problem veya durumu çözerken ortak bir karar ve tutum sağlamak için bizi de sürece dahil eder.] (P1)*

When the data collected from the participants are examined, it can be said that the manager does not see the organization as a machine according to the characteristics it represents in the organization and gives importance to the thoughts, feelings and values of the participants. It is seen that this approach contributes to the values, goals and unity within the organization.

> *I can say that our manager is the backbone of this institution. I see that he did the best he could for us in every way. He doesn't put the teachers on the back burner. Normally, the private sector is student and parent-oriented, but there is no such thing here. Our manager really trusts us, helps us, and stands behind us so we can work comfortably here. He is really self-disciplined, coordinated*

and has a great command of his job, and he does it very well, and we feel it here. (P9)

[Müdürümüz bu kurumun bel kemiği diyebilirim. Bizim için her açıdan yapabileceğinin en fazlasını yaptığını görüyorum. Öğretmenleri geri plana atmıyor. Normalde özel sektörde öğrenci ve veli odaklı ilerler işler ancak burada böyle bir şey yok. Müdürümüz gerçekten bize güveniyor, yardımcı oluyor ve arkamızda duruyor böylelikle biz de rahat çalışıyoruz burada. Kendisi gerçekten disiplinli, koordine ve işine çok hâkim ve çok iyi yapıyor burada biz de bunu hissediyoruz.] (P9)

The reasons for the positive perceptions of the participants towards their management and managers; participants have healthy communication with their leaders, have professional development opportunities, have a low power distance, provide a working environment based on mutual trust and cooperation, establish informal relations with their leaders, adopt the culture they are in, and have a helpful, respectful and understanding social environment can be described as. In other words, it can be said that the participants have positive thoughts about their managers, leadership understanding, and management. In addition, the researcher had the opportunity to observe the communication of some participants with their managers. Within the framework of the conversations, it can be said that a caring, understanding, and problem-solving-oriented attitude was displayed on the part of the manager. The observations also support the data provided by the participants

4.9. Physical Infrastructure

The physical environment and architecture of organizations express what is important to the organization. The physical environment is not only an objective phenomenon but also a crucial set of symbols (Rafaeli & Worline, 2000). Students and teachers spend most of their time in a physical environment consisting of walls, classrooms, and spaces. Physical facilities are also a source of motivation for employees (Peterson & Deal, 2016). Therefore, it is aimed to determine the opportunities that the organization has and the level of benefiting from these opportunities by the employees of the organization.

Participants generally find the physical materials provided by the institution sufficient for the realization of education and training. They also emphasize the adequacy of the technological materials used in the course.

> *We have a computer belonging to our group. Each classroom has a computer, smartboard, and projector. Although we generally use the whiteboard, since our field is science, the shape and visual must be seen clearly, so it is important to have these opportunities. Having our own publishing, books and essays is also a great advantage.* (P7)

> [*Zümremize ait bir bilgisayar var. Her sınıfın bir bilgisayarı, akıllı tahtası ve projeksiyon cihazı var. Her ne kadar beyaz tahtada anlatsak da alanımız fen olduğu için şekil, görsel net bilinmek zorunda bu yüzden bu imkanların olması önemli bir şey. Kendimize ait yayın, kitap ve denemelerin olması da büyük avantaj.] (P7)*

The participants stated that the educational materials and books used in the institution were specially produced with the brand of the course center. The institution's production of educational materials with its own brand can be considered among the material symbols. It is an externalized, visible and tangible manifestation that represents the "symbolic image" of this organization.

> *We have a computer for each classroom. Whatever we want is provided for technological tools. Our technological equipment and resources required for the course are good and sufficient for now. Our resources are very up-to-date and in line with the scope of the ministry of education. Adequacy of resource not only makes education easier, but also makes us less tired.* (P4)

> [*Her sınıfa özel bilgisayarımız var. Teknolojik anlamda ne istiyorsak temin ediliyor. Ders için gerekli olan teknolojik ekipmanlarımız ve kaynaklarımız gayet iyi ve yeterli şu an için. Kaynaklarımız çok güncel ve eğitim bakanlığının kapsamına uygun. Kaynakların yeterliliği hem eğitimi kolaylaştırıyor hem de bizi daha az yoruyor.] (P4)*

One participant described the general physical facilities of the institution as follows:

In terms of physical conditions, our extracurricular times are spent in the teachers' room. We have most of the things we need in the room, I can say that it is comfortable. We have equipment from coffee machine to toaster. We have projectors in our classrooms, we have computers, the classrooms are well it. We do not have a problem in terms of technology. Our materials for the course are up to date and good. In addition to these, we also have a backyard where we can take a break when we want to get some fresh air. We have a kitchen, where we can easily meet our basic needs. In addition, our institution is in a very central location, easy to reach. (P1)

[*Fiziksel şartlar anlamında ders dışı zamanlarımız öğretmenler odasında geçiyor. Odada ihtiyacımız olan birçok şey aslında var, konforlu olduğunu söyleyebilirim. Kahve makinamızdan tutun, tost makinamıza kadar mevcut. Sınıflarımızda projeksiyonlar var, bilgisayarlarımız var, sınıflar iyi ışık alıyor. Teknoloji anlamında sıkıntı yaşamıyoruz. Ders için materyallerimiz güncel ve iyi. Bunlara ek olarak, hava almak istediğimizde, mola yapabileceğimiz arka bahçemiz de mevcut. Mutfağımız var, orada da yine temel ihtiyaçlarımızı rahatlıkla karşılayabiliyoruz. Ayrıca, kurumumuz çok merkezi bir konumda, ulaşımı rahat.] (P1)*

The adequacy of the facilities in the teachers' room and the existence of different areas such as the kitchen and garden increase the comfort of the participants in the organization. While many participants emphasized the adequacy of their resources and technological opportunities, they stated that they had a shortage of classrooms this year as the number of students increased.

There could have been slightly more classroom at the institution. It could have been comfortable when it is crowded during the studies but there is no problem other than that. The areas in the institution where we have rest and meet our basic needs are very clean and adequate. (P9)

[*Kurumda biraz daha fazla sınıf imkânı olabilirdi. Etütlerde çok yoğunluk yaşandığında rahat olabilirdi çalışma açısından, onun dışında bir sıkıntı yok.*

Kurumdaki dinlenme ve temel ihtiyaçlarımızı karşıladığımız alanlar gayet temiz ve yeterli.] (P9)

In addition to the lack of classrooms, two participants stated that there is a need for personal lockers, which can be evaluated as a negative in terms of physical facilities, and that the lockers provided are insufficient.

In fact, there are not much of a problem in physical facilities. Only thing is that teachers don't have their own lockers, that's a huge problem. I really think it is a big problem for female teachers. There were no leaf test cabinets, a cabinet is provided temporarily, but it is not a cabinet that meets our expectations. Other than that, there is nothing I see physically inadequate. (P5)

[*Fiziksel imkanlarda aslında çok sıkıntı olan durumlar yok. Sadece öğretmenlerin kendine ait dolabı yok, bu çok büyük sorun yani. Kadın öğretmenler için gerçekten bence büyük bir sorun, işte yaprak test dolapları yoktu, idareten bir dolap geldi ama çok böyle karşılayacak dolap değil, onun dışında ama fiziksel olarak yetersiz anlamda görebildiğim bir şey yok.] (P5)*

It can be said that the participants generally have common ideas about physical facilities. Participants stated that there are problems such as lack of classrooms, adequacy of educational materials and technological tools and not responding to some needs. As a result of the adequacy and quality of the educational materials of the institution and the adequacy of the technological tools used for education, it can be said that the organization focuses on student success. The researcher's observations about the physical facilities of the institution also support the statements of the participants.

4.10. Metaphors on the Private Course Center

In order to reveal the feelings and thoughts of the participants towards the organization and organizational culture more clearly, the distinguishing feature of the institution was asked, and the institution was asked to be metaphorized. 6 out of 9 participants gave examples of analogies. While three of the participants likened the institution to "home", the other participants presented metaphors in the form of "hourglass", "basketball team" and "ship". When the data collected on metaphors are examined, we can say that the participants base their organizations on factors such as acting for a

common purpose and feeling safe and happy. The metaphors and explanations of the participants about the institution are shown in Table 3.

Table 3. Metaphors and Statements of Participants about Institutions

Participants	Metaphors	Statements
P1	Home	I see it as "my home". Because even if the shift is over, if there is something to be done, I can stay on my own with self-sacrifice and I feel comfortable when I come to the institution.
P2	Home	"Home" for me. Because the working environment and conditions make me feel comfortable and relaxed. I can compare this place to my home.
P4	Hourglass	I would liken this place to an hourglass. It starts flowing at the beginning of each year and ends at the end of the year. You turn it over and it starts again. The same system, the order, nothing changes, we just continue with different students.
P6	Home	My home. I spend more time here than at home. I can't be happy in a place where I don't feel comfortable. If I'm happy, I feel like home. There is a family atmosphere here.
P8	Basketball team	Basketball is a team effort, in basketball you throw balls at each other, there is a common purpose. The goal is the ball there, we and the students are team players who try to achieve success by passing from one place to another in cooperation with each other.
P9	Ship	We are in a stormy sea and there is a race. We can think of this place like a ship. We make students learn to be captains. The ship is protective in the sea, while providing a comfortable space for movement, it also allows you to go in any direction you want by crossing this stormy sea.

It can be said that there is a general consensus on the characteristics that the participants stated as distinctive for the institution. According to the participants, the

most important feature that distinguishes the institution from other institutions is that it provides professional development. In addition, the characteristics such as the existence of a healthy communication and social environment in the organization, the management understanding and style of the leader, the existing management style in the institution, and the values advocated by the institution, understanding, and helpfulness were emphasized by the participants. Table 4, which includes data on the distinctive features of the institution according to the participants, is shown below. According to these characteristics obtained from the data, it can be said that the existing organizational culture in the institution is positive and strong.

Table 4. Distinctive Property of the Institution According to the Participants

Participants	Property
P1	Provide professional development
P2	Provide professional development
P3	Provide professional development and communication
P4	Provide professional development and leadership style
P5	Existing management understanding and values
P6	High institution quality and communication
P7	Provide professional development and existing management understanding
P8	Leadership style and communication
P9	Collegiality and communication

In summary, according to the findings obtained from the research results, the feelings and thoughts of the participants about the institution are positive. Participants generally have common ideas about common values, norms, goals, and practices. The perceptions of the participants regarding the rituals and ceremonies that take place in the institution are positive. It has been discovered that an open, healthy, and low power distance communication channel has been created for the communication relations between administrators, teachers, and students within the institution. The manager's understanding of management and leadership is one of the important factors affecting the organizational culture in the institution by arousing loyalty and trust in the institution by the participants. The physical infrastructures provided and owned by the institution are seen at a sufficient level among the participants. Finally, some of the participants liken the institution to their home, emphasizing that the culture of the institution makes them feel comfortable and safe.

CHAPTER 5

DISCUSSION AND CONCLUSIONS

In this section, the results obtained within the scope of the research are discussed. The aim here is to discuss the obtained results around the research question and present them with suggestions. The research question of this study is "What are the meaning and key characteristics of organizational culture taking place or revealing itself in private course centers as educational institutions in Turkey?". For this reason, the study aimed to examine the meaning and key characteristics of the culture that reveals itself in a private course center in Istanbul, by making use of the experience of the teachers who make up the organization. The researcher aimed to explain how the organizational culture in a private course center manifests itself and what elements it carries, based on observations and interviews in general. Initially, the results of Schein's arguments about the organizational culture model and elements of organizational culture are discussed. Next, findings that enable us to define the existing culture in the organization, apart from Schein's ideas, are presented. At the end of this section, relevant implications are given to both educational organizations' leaders and members and future researchers.

5.1. Discussion of the Findings

The discussion starts with inferences about how the participants perceive the organizational culture in their institutions and with which elements the organizational culture manifests itself. Considering the definitions of organizational culture in the literature within the framework of this study, organizational culture can be summarized as ideas, principles, behaviors, and values shared by all employees of the organization. Similarly, Avci stated (2016) that it is possible to define it as the sum of basic assumptions, stories, myths, symbols, and practices consisting of beliefs, values, behaviors, and habits that determine the way individuals do business and are

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transmitted between. Even though these are not expressed in written form, they show themselves in the behavior patterns and work processes of the employees. Organizational culture represents the unwritten but felt and experienced symbolic aspect of the organization. Although there are differences in the definitions of organizational culture, all of the following characteristics are found in a culture (Lunenburg & Ornstein, 1996).

- Members show common and consistent behavioral characteristics,

- Members share common norms and values,

- Having a guiding philosophy and rules,

- The communication of members with each other.

While these characteristics do not fully define an organization's culture, it is an indication organizational culture worth examining here. In the study, it was concluded that all of the participants were helpful to each other shared common norms and values in collegiality and adopted an open communication style within the organization. The similarity of value systems provided produces a culture that facilitates the achievement of the common goals and objectives of the organization (Meglino & Ravlin, 1998). Starting from here, in this study, adopting behaviors as a value within the organization and exhibiting them as a common behavior has made the culture here worth discussing.

If something is shared in organizations, the existence of culture can be mentioned. At the root of all organizational processes there are some basic elements that help us understand what is going on in or around the organization. Organizational culture shapes and manifests itself with these basic elements. In order to understand organizational culture, it is necessary to know the culture levels. Culture levels and elements belonging to Schein (1990) was used as basic underlying assumptions, values, and observable artifacts. Schein (1984) states that there are elements such as the structure of the organization, observable behaviors, and the purpose of the organization as observable artifacts on the surface of organizational culture. Observable artifacts can be detected easily, and organizational culture analysis can start from these elements. The difficulty in culture analysis is to reach the level of culture, which is defined as the basic assumptions in the organization.

As a result of the interviews with the members of the organization, first of all, the values and norms within the organization should be defined. Then, by answering questions such as the reason for the functioning of the organization, the factors that motivate the members, and the source of the behavioral norms, it is possible to reach the concept of basic assumptions, deep in the organizational culture. Similarly, Louis (1985), explained elements of organizational culture as artifacts, symbols (stories, myths, metaphors, architectural features), and shared meanings (beliefs, emotions, thoughts). Hofstede (1998) explained elements of organizational culture as values and practices (ceremonies, meetings, heroes, language, clothing, and communication styles). Hoy and Miskel (2013) explained levels of organizational culture as norms, values, and tacit assumptions.

Schein (1990) emphasized that preferring open-ended interviews would be more beneficial than questionnaires in order to examine the cultural dimensions of an organization. In this way, a person's perceptions, thought processes, emotions, and general basic underlying assumptions that are considered natural can be deciphered more easily through more intense observation and more focused questions. But being able to deeply understand and decipher an organization's basic assumptions requires longer processes, experiences, and observations. Therefore, in this study, the more superficial and concrete manifestations of the dimensions of the organizational culture existing in the course center could be discussed better.

The underlying assumptions and beliefs are the indisputable facts that shape the thoughts, feelings, and behaviors of the members of the organization and that constitute the presuppositions such as right or wrong that they reflect on the life of the organization (Schein, 1988). From this point of view, when the perceptions of the participants regarding the underlying assumptions and beliefs dimension are examined, it is seen that the manager in the organization approaches the mistakes made by the teachers with tolerance and understanding. In addition, the absence of any mention of inequality or injustice within the organization by the participants shows that the power distance within the organization is low. Some of the participants even stated that the existing vertical hierarchy should be increased. The low power distance in the vertical hierarchy can be shown as the result of the leadership style of the principal and the working low number of teachers because of the boutique educational

institution (lack of human resources). In addition, the idea of collegiality, cooperation, and collaborative decision-making is also part of the organizational culture. Sezgin (2010) draws attention to the fact that an excessive perception of authority in organizations can harm the emotional commitment of teachers and that the commitment can only be superficial. Therefore, it is possible to say that the participants feel a deep emotional commitment to their organizations since they do not feel authority and pressure on them.

Assumptions are so strongly adopted within an organization that most of the time the members of the organization are not even aware of them. Assumptions can also drive values as they gain validity over time. Many researchers working on organizational culture agree that shared values and norms are key elements in defining an organization's culture. Values and norms are shaped by the symbols that express them. How you feel when you enter an organization gives a symbolic sense of what is important to that organization and the people there. Seeing happy people with healthy communication in the observations made within the organization is actually a manifestation of a positive culture here. The presence of Atatürk's portrait in the classrooms is a symbol of Atatürk's principles, which the institution has adopted as a value. The fact that teachers prefer the second plural person in their daily conversations and talk to each other symbolizes the respect within the organization.

When we look at the perceptions of participants on the theme of values and norms, it is seen that teachers have a common attitude toward shared values and the implementation of these values. Values and norms are cultural elements that provide consistency and assumption within the organization. In this research, it has been seen that the values and norms that dominate the organization are the academic development of students and teachers, understanding, trust, respect, cooperation, open communication, ethics, and common goals. In an organization with a strong organizational culture, everyone knows and shares the same principles, beliefs, and values (Wiener, 1988). Similarly, Aslan, Ozer, and Bakir (2009) conducted a study with administrators and teachers regarding school culture, they were seen trust, respect-love, cooperation, and target unity as common values. It can be said that the management approach with values is adopted in the organizational culture. In organizations where there is a management-by-values approach, there is a strong

emotional bond is formed. A strong emotional bond also increases organizational commitment (Celik, 2002). When the basic assumptions, values, and norms of the organization are examined, it is seen that the relations of the members of the organization are built on trust and commitment, and act with the feeling of cooperation and solidarity. According to Schein (1990), supportive culture is characterized by people's sense of commitment and solidarity. In a supportive culture, members influence each other through helping, interpersonal relationships, cooperation, and trust is emphasized (Arli, 2011). Thus, in this research, it is possible to talk about the existence of a supportive culture in the organizational culture.

As Schein (1985) emphasized, definitions of success reflect the goals of educational organizations. At the center of an organizational culture there is its mission and goals, and the focus of thought and actions of all members (Peterson & Deal, 2016). Goals and missions explain what actions need to be taken within the organization and motivate members by showing what is important and what will be rewarded. The main purpose adopted by all members of the organization in the research is to support both the academic and intellectual development of the students and to reduce the stress and anxiety of the students to achieve success. In their study, Bray and Lykins (2012) drew attention to the fact that education in private course centers is seen as a fundamental tool for "winning" in a competitive environment and is related to the creation of competition and differences. Mawer (2018) said that high-stakes testing preparatory schools aimed competition in education. Several researches highlighted the harmful effects of excessive competition on psychological and mental health (Amano, 1995). According to the data obtained from the participants and observations, a competition-oriented understanding is not dominant in the existing culture in the organization. This difference is seen to have a positive culture as an outlier case due to some characteristics of the private course center organization examined. The fact that the participants work for a common purpose can also be considered a manifestation of a positive culture. Thus, the fact that the organization does not focus solely on the competition can be considered as a reflection of the basic underlying assumptions and values of the organization on the goals of the organization. However, the main focus of private course centers is to focus on high-stakes testing as opposed to schools. From this, it can be said that the teaching-learning focus is missing.

In a study supporting this, Ozan, Polat, Gunduzalp & Yaras (2015) stated that private course centers are educational institution that helps students prepare for high-stakes testing by allowing them to repeat the content learned at school by using rote memorization.

Lok and Crawford (2004) found in their study that organizational culture affects organizational commitment and employee happiness. Happy employees are more productive; therefore, organizations benefit by making organizational members happy by trying to improve organizational climate and culture (Zelenski et al., 2008). Fidan (2020) found a happy school and stated that it is related to success, physical facilities, communication, and leadership. Schein (1990) included many factors such as physical facilities, architectural structure, dress code, rules, regulations, communication of people with each other, ceremonies, rituals, archives, and products in the category of observable artifacts. In this research, the perceptions of the participants about the rules, regulations, rituals and ceremonies, and physical facilities observed in the organization as artifacts are positive. The participants considered the existence of certain rules and regulations as necessary and did not express any negative thoughts about them. Working hours, dress code and class rules in the organization are the cultural symbols that unite the organization under one umbrella. While teachers' wearing white coats during working hours symbolizes their teacher identities, teachers' behavior in accordance with the rules symbolizes the discipline and order values of the organization.

According to Deal and Kennedy (1982), understanding the rules and practices in an organizational culture enables members to know what is expected of them. Organizational ceremonies and rituals include commemoration, celebration, retirement, graduation ceremonies, dinner meetings, picnics, special days, weeks, and holidays (Yurttakal, 2007). According to Pettigrew (1979), rituals and ceremonies emphasize what is important and valuable and provide a common understanding among organizational members. Participants stated that ceremonies such as Teachers' Day, new year celebrations, holidays, and birthday celebrations were held throughout the year, and as a result, the participants said that they felt happy and valuable. In addition, ceremonies and rituals increase communication within the organization, which positively feeds the organizational culture and makes the participants happy.

Ceremonies such as Teachers' Day, new year, national holidays, and birthday celebrations celebrated within the organization symbolize the values of the organization, and through these symbols, the values and understandings of the organization are transferred to an outsider.

Physical facilities are another source of information about the organization's goals. In the research, it is important that the educational materials, technologies, and physical environment offered to teachers and students are sufficient in order to achieve the aim of ensuring the academic development of students, which is one of the primary objectives of the organization. This was expressed by the participants, and it was concluded that the technological opportunities provided by the institution and the quality of the educational materials satisfied them. The use of books and contents bearing the brand and logo of the institution as educational materials appear as a cultural symbol that exhibits the unique identity of the institution. Based on the statements of the participants, it can be said that ensuring resource adequacy increases the productivity and commitment of the participants to the institution. Similarly, Kilinc (2014) found that, in a school culture study, there is a positive relationship between organizational culture and teacher professionalism, and school culture is a predictor of teacher professionalism. Some of the participants stated that some of their basic needs were inadequately met.

On the other hand, the elements emphasized by the participants in the research and playing a role in shaping the organizational culture are communication and leadership. Communication is the superficial manifestation of the complex relationship of basic assumptions, beliefs, and values in organizational culture. Symbols in organizational communication are also important for members existing in the organization. From a cultural perspective, communication can be interpreted as cultural artifacts that embody and reflect the culture of an organization (Beyer & Trice, 1988). In addition, the culture of an organization is an important factor affecting attitudes toward communication style and related processes (Brown, 1994). In the research, it was seen that open communication based on trust, cooperation and communication with low power distance between members, students, and managers dominate within the organization. Close teacher-student relations help the central exam activities by allowing teachers to pay personal attention to each student (Basturk & Dogan, 2010;

Temelli, Kurt & Kose, 2010). The most important element in achieving the goals of organizations, namely success, is the existence of an understanding-based communication and relationship in institutional relations. For this reason, the existence of bottom-up, top-down open communication within the organization is observed in positive organizational cultures. Simsek (2005) showed in his research that communication skills and views on school culture change together and that there is a relationship between school principals' communication skills and school culture.

The creation, management and change of organizational culture is closely related to the leadership behaviors of the managers of the institution. Schein (2004) expressed organizational culture and leadership as "two sides of a coin". Deal and Peterson (2002) stated that leaders in successful schools have two important roles in forming a shared vision and shaping culture. In the study, all of the participants stated that their principals were understanding, supportive of teachers' development, respectful and reliable, caring teachers, low power distance, and involved teachers in decision-making processes. Although some participants said that the leader of the organization should increase the power distance, they expressed that they were satisfied with the manager. From this point of view, a positive culture is effective in the organizational culture and the teachers of the organization adopt the culture with this leadership style.

Cultural leadership is a type of leadership that a manager uses to achieve the purpose of the organization (Sergiovanni, 1984). From this point of view, it can be said that the organizational manager is effective for developing the organizational culture in a positive way, strives to improve the quality of education, and ensures the sustainability of teachers' commitment and satisfaction to the organization. Similarly, Lima (2006), in his study, found that while effective school principals create a positive school culture; they are the people who involve teachers in the decision-making process, focus on the collaborative learning and teaching process in collaboration with teachers, and communicate openly. Similarly, Onoye (2004) found that successful schools have a school culture that focuses on academic achievement, teachers work in cooperation in decision-making processes and teamwork, administrators show leadership characteristics, and there is benevolence and commitment. According to the Zembat, Ozdemir-Adak, Turker, Beceren-Ozdemir, and Biber's (2011) research results, there is a positive high-level relationship between school principals' leadership styles and

school culture, and leadership styles are a predictor of school culture. According to participants' perceptions, it can be said that a manager has educational leadership characteristics which are the process of enlisting and guiding the potential of teachers, students, and parents toward achieving common educational aims. However, since the focus of the private course center is on high-stakes testing and the teaching-learning focus is lacking, it can be said that instructional leadership characteristics that support the development of teaching and learning are lacking. According to Sahin (2011a), instructional leadership, which belongs to school organizations, has significant effects on school culture.

When the metaphors of the participants for the institution are examined, there are distinctly different perceptions among the participants. Many participants likened the institution to their "home". It can be said that the members of the organization internalize and adopt the social environment, their colleagues, their goals and values, and they are provided a comfortable and safe space like a "home" in the organization they are in. It can be said that the participants, for whom the analogies of "ship", "basketball team" and "hourglass" are made, have adopted institutional values and goals such as purpose, cooperation, and discipline. In a similar study, Owens and Steinhoff (1989b) examined the basic assumptions, values, norms, history, traditions, ceremonies, and rules that control the organizational culture of an educational organization. The participants perceived school as family and home, and the school principal was seen as a father, sibling, friend, and coach.

As a result, within the scope of this study, the basic assumptions, values, norms, goals and missions, rules and regulations, rituals and ceremonies, communication, leaders and management, physical facilities, what organizational culture means or manifests itself in private course centers are examined. Participants drew attention to the cooperation, professional development, open communication and leadership characteristics of their organizations within the scope of organizational culture. The findings of the study emerged as an outlier and positive case in contrast to the private course centers where the focus on competition is dominant in the literature. It can be said that the absence of a culture in which the understanding of competition is dominant in the institution increases the happiness of the teachers and their commitment to the institution. The satisfaction and happiness of the teachers in the

organization is a predictor for the success of the students. This enables the organization to achieve its goals and survive among other institutions in the shadow education market with the success of students. Unlike other institutions, it can be said that it gives its teachers the opportunity to develop in the field of writing questions and producing educational content, and the leadership and characteristics of the organization make this organization different from private course centers focused on interest and competition. Based on all these, it can be concluded that the features such as understanding and compromise, opportunity for development, joint decision making, trust, non-pressured control, cooperation and collegiality, and tolerating mistakes in a private course center organization create a happy and positive culture.

5.2. Implications for all Educational Institution Leaders and Members

Positive organizational cultures that are consciously created, managed, adopted and shared by employees provide an advantage in terms of achieving the goals of the organization and guide employees in solving internal and external problems.

As a result of the study, the following suggestions are presented to the leaders of the educational organization in order to create and share a positive organizational culture.

- Establishing an understanding, two-way and open communication with teachers

- Involving teachers in the decision-making process by demonstrating a transparent management approach

- Organizing celebrations and ceremonies on special and meaningful days for the organization

- Making members of the organization feel valued and trusted

- Defining organizational goals and missions clearly

- To have a fair attitude by treating all teachers in the organization with equal power distance

- To exhibit a management approach that foresees team understanding and cooperation

- To decide practices that will enable teachers to develop and progress in the professional field

- To provide teachers with up-to-date resources and opportunities on these issues by following the legislation and technology

- To increase the satisfaction of teachers by investigating the reasons for their commitment to the organization and their motivation sources

- Providing in-service training to teachers about a strong corporate culture

5.3. Implications for Future Research

Even though the study focused on examining the revealing organizational culture in a private course center according to the perceptions of teachers, several other findings could be produced with this study.

As a result of this study, the following different research areas are presented as suggestions:

- This study can provide empirical results on how teachers working in a private course center experience organizational culture. However, this study included only one private course center. Since the study is qualitative research, the results of the research cannot be generalized. Quantitative studies can be conducted with more specialized course centers to increase the generalizability of the results.

- This study was conducted by focusing on teacher perceptions. However, there are also administrators, students, and parents in educational institutions. For this reason, it is recommended to conduct more research, including at the student and administrator levels. Students may be considered as part of the study to provide broader and more reliable research on the subject.

- The research was conducted in Istanbul. In order to examine the different cultural formations that may arise due to location differences, comparative studies can be made between private course centers located in different locations and can be viewed from a wider perspective.

- The sample size in this study was relatively small due to the small number of teachers working in the institution and the fact that it is a boutique institution. Different results may be obtained for another sample with a larger number of teachers.

- Due to the nature of the qualitative studies, the study is based on the comments and observations of the researcher and the participants. Spreading the research time over a longer period of time can provide more detail for examining the research question as it will increase the amount of data collected.

- In order to provide an in-depth understanding of organizational culture, research can be associated with other organizational theories, terms, and concepts such as organizational climate, organizational success, organizational commitment, and learning organizations.

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APPENDICES

A. THE INTERVIEW FORM FOR TEACHERS

Demografik Bilgiler

Ad Soyad:……………

Cinsiyet:……………..

Meslekteki deneyim yılı:……………….

Kurumdaki deneyim yılı:……………….

Branş:…………………

Görüşme Soruları

1) Bu kurumda çalışmak size nasıl hissettiriyor, anlatır mısınız?

2) Bu kurumda çalışmaya devam etmenizin sebepleri nelerdir, düşüncelerinizi paylaşır mısınız?

3) Kurum içinde gerçekleşen iletişimi nasıl tanımlarsınız, kurum içi iletişim hakkında ne düşünüyorsunuz?

   • Öğretmenlerin kendi arasındaki iletişim ve iş birliği hakkında ne düşünüyorsunuz?

   • Yönetim ve çalışanlar arasındaki iletişim ve iş birliği hakkında ne düşünüyorsunuz?

   • Velilerle gerçekleşen iletişim ve iş birliği hakkında ne düşünüyorsunuz?

   • Öğrencilerle gerçekleşen iletişim ve iş birliği hakkında ne düşünüyorsunuz?

4) Sizce kurum içerisindeki iletişimde hiyerarşinin bir etkisi var mı? Bir sorun veya problem olduğunda nasıl ve kime dile getiriyorsunuz, varsa deneyimlerinizi paylaşır mısınız?

5) Kurumunuzda düzenli olarak yürüttüğünüz aktiviteler ve etkinlikler var mı, bu aktiviteler sizin kuruma olan bakışınızı etkiliyor mu? Etkiliyorsa nasıl etkiliyor, deneyimlerinizi paylaşabilir misiniz? (Kurumsal düzeyde durumlar, kutlamalar, etkinlikler, başarılar gibi.)

6) Kurumda yönetim tarafından yapılan ve sizi çalışmaya motive eden uygulamalar var mı, varsa bunlar nelerdir? (Maaş, çalışma ortamı, çalışma arkadaşları, kurum hedefleri, gelişim imkanları ve diğer imkanlar gibi.)

7) Kurumun sunduğu fiziksel imkanların yeterliği hakkında ne düşünüyorsunuz? Kurumda sunulan fiziksel imkanlara erişimle ilgili deneyimlerinizi paylaşır mısınız?

8) Size göre kurumunuzda paylaşılan ortak değerler nelerdir, bu değerlere yönelik yapılan ortak uygulamalara örnekler verebilir misiniz?

- Ortak değerlerin öğrenme, öğrencilerin başarısı ve gelişimine ilişkin katkısı hakkında ne söylersiniz?

9) Kurumunuzdaki ortaç amacı nasıl tanımlarsınız?

10) Kurumunuzda ortak kurallar var mıdır? Varsa nelerdir, örnek verebilir misiniz?

11) Bu kuruma özel bir dil kullanımı var mı?

12) Sizce bu kurumda çalışmak profesyonel gelişiminizi nasıl etkiledi?

13) Farklı kurumlarda çalışan kişilere kurumunuz hakkında neler söylerdiniz, kurumunuzun hangi ayırt edici özelliklerini vurgulardınız?

14) Kurumunuzu bir benzetme / metafor / analoji ile anlatmak isteseydiniz bu ne olurdu? Neden bu benzetmeyi yaptığınızı açıklar mısınız?

B. THE INTERVIEW CONSENT FORM

Bu araştırma, ODTÜ Eğitim Yönetimi ve Planlaması Bölümü yüksek lisans öğrencisi Deniz Ünlü tarafından, Doç. Dr. Serap Emil danışmanlığındaki yüksek lisans tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Örgüt kültürünün, örgütün tüm unsurları ile örgütsel süreçleri etkileyen ve örgütsel süreçler üzerinde önemli etkisi olan bir faktör olduğu düşünülmektedir. Bu noktadan hareketle bu çalışmanın amacı, özel kurs merkezlerinde var olduğu öngörülen örgüt kültürünü oluşturan temel özellikleri ortaya çıkarmaktır.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, size araştırmacı tarafından yöneltilecek açık uçlu sorulara cevap vermeniz beklenmektedir. Bu çalışmaya katılım ortalama olarak 40 dakika sürmektedir. Verdiğiniz cevapların daha sonra araştırma kapsamında değerlendirilebilmesi için cevaplarınız ses kaydına alınacaktır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Araştırmada, beyan ettiğiniz kimlik, kişi ve kurum isimleri tamamen gizli tutulacaktır. Alınan ses kayıtları ve cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacı tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığınız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Katılımınızla ilgili bilmeniz gerekenler: Araştırma soruları, genel olarak kişisel rahatsızlık verecek sorular veya uygulamalar içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz görüşmeyi yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda

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çalışmayı uygulayan kişiye çalışmadan çıkmak istediğinizi söylemeniz yeterli olacaktır. Çalışma sonunda, bu araştırmayla ilgili sorularınız cevaplanacaktır.

Araştırmayla ilgili daha fazla bilgi almak isterseniz: Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Eğitim Yönetimi ve Planlaması Bölümü öğretim üyelerinden Doç. Dr. Serap Emil (e-posta: ⬛⬛⬛⬛⬛⬛⬛⬛) ya da yüksek lisans öğrencisi Deniz Ünlü (e-posta: ⬛⬛⬛⬛⬛⬛⬛⬛) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyad   Tarih   İmza

                             ----/----/-----

C. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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Konu: Değerlendirme Sonucu

13 EYLÜL 2022

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç.Dr. Serap EMİL

Danışmanlığını yürüttüğünüz Deniz ÜNLÜ **"Bir eğitim kurumu olarak özel kurs merkezlerinin örgüt kültürünün temel özelliklerini anlamaya yönelik bir durum çalışması"** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **0467-ODTUİAEK-2022** protokol numarası ile onaylanmıştır.
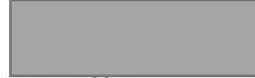
Bilgilerinize saygılarımla sunarım.

Prof. Dr. Mine MISIRLISOY
Başkan
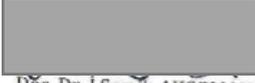
Doç. Dr. İ.Semih AKÇOMAK
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

Dr. Öğretim Üyesi Şerife SEVİNÇ
Üye

Dr. Öğretim Üyesi Murat Perit ÇAKIR
Üye

Dr. Öğretim Üyesi Süreyya ÖZCAN KABASAKAL
Üye

Dr. Öğretim Üyesi A. Emre TURGUT
Üye

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D. TURKISH SUMMARY / TÜRKÇE ÖZET

1. Giriş

Toplumu ayakta tutan ve kültür aktarımını gerçekleştirerek örgütlerin devamlılığını sağlayan eğitim kurumları farklı örgüt kültürlerine sahiptir. Eğitimin içeriğinin toplumdan topluma farklılığı ve çeşitliliği, her toplumun kendi coğrafyasında ürettiği toplumsal, siyasal ve ekonomik değerlerin yani kültürün farklılaşmasından kaynaklanmaktadır (Doğan, 2017). Bu noktada devletler eğitim sistemini ihtiyaçlarına göre düzenlemektedir (Bennet ve LeCompte, 1990). Politika yapıcılar, merkezi bir eğitim sisteminin benimsenmesine yönelik argümanlarını, merkezi bir müfredatın okullarda içerik birliğini sağladığı ve bu nedenle ulusal merkezi sınavlara izin verdiği gerçeğine dayandırır. Bu bağlamda öğrencilerin ulusal merkezi sınavlara hazırlanırken, gölge eğitimin yani özel kurs merkezlerinin rolü tartışmalı bir konu olmuştur (Yıldırım Tastı, 2019). Dünya çapında birçok öğrenci özel ders almakta veya okul dışında özel kurslara katılmaktadır. Bu tür bir eğitim gayri resmi kanallar aracılığıyla sağlanabilir ve bire bir, küçük veya büyük gruplar halinde çeşitlendirilebilir. Özel kurs merkezleri eski adıyla dershaneler genellikle okul eğitimini taklit ettikleri için gölge eğitim olarak adlandırılırlar (Silova ve Bray, 2006). Gölge eğitimin yükselişi, 1980'lerde yükselen ve tüm dünyaya yayılan makroekonomik politikalar olan neoliberalizmin bir sonucudur (Harvey, 2007). Resmi müfredat, yaratıcılığı ve eleştirel düşünmeyi vurgularken, birçok öğrenci ulusal merkezi sınavları geçmek için ezberci öğrenmeye odaklanan kalabalık sınıf eğitimine yönelmek zorunda kaldı. Öğrenciler, okuldaki eğitimin yetersiz olduğu duygusuyla gölge eğitime doğru itilirken, gölge eğitim sağlayıcıların pazarlamasıyla da bu tür eğitime doğru çekilmektedirler (Chan ve Bray, 2014). Gölge eğitime olan talebin artmasının en büyük nedenlerinden biri, öğrencilerin eğitim pazarındaki rekabet güçlerini artırmalarını sağlamak, yani öğrencilerin üniversite veya liselere girme şanslarını artırmaktır. Ayrıca gölge eğitime yönelmenin yoğunluğu, öğrencilerin ve ailelerinin okullardaki eğitimin kalitesine olan güvenlerinin düşük olmasından kaynaklanmaktadır. Gölge eğitim, öğretmenlerin sosyoekonomik durumunun

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düşmesiyle de tetiklenmiştir. Bu bağlamda özel kurs merkezlerinin (dershanelerin) okul dışı saatlerde yaygınlaşması, öğretmenlere ek gelir elde etme olanağı sağlamaktadır.

Türk eğitim sisteminin bugünkü yapısı, 3 Mart 1924'te yürürlüğe giren ve ülkedeki tüm eğitim kurumlarının MEB tarafından devlet kontrolüne alınmasını öngören yönetmeliğe dayanmaktadır. Bu yapı, tüm düzenlemelerin MEB tarafından yapıldığı ve ülkenin tüm okullarında aynı şekilde uygulandığı merkezi bir sisteme dayanmaktadır (Basdemir, 2012). Nitekim Türk eğitim sistemi de akademik başarıya odaklı olduğu için aileler okullardaki akademik eğitimin kalitesinin yetersiz olduğunu düşündüklerinde çocukları için dershaneleri yani gölge eğitimi tercih etmektedirler (Başdemir, 2012). Dershaneler, öğrencilerin ulusal merkezi sınavlara hazırlandıkları veya akademik gelişimlerinin desteklendiği özel eğitim kurumlarıdır. 28941 sayılı Resmî Gazete'de yayımlanan 6528 sayılı kanun ile dershaneler 14 Mart 2014 tarihine kadar kapatılmıştır. Aynı kanunla dershanelerin temel liseye dönüştürülmesine veya özel kurs merkezi olarak hizmet vermesine izin verilmiştir. Bu yasadan sonra çocuklarını temel liselere göndermeyen aileler, merkezi ulusal sınavlara hazırlanmaları için onları özel kurs merkezlerine göndermeyi tercih ettiler. Dershanelerin yerini alan özel kurs merkezleri, öğrencilere, onları ulusal merkezi sınavlara hazırlamak için özellikle matematik ve fen alanlarında özel ders vermektedir. Bu bağlamda, neoliberal politikaların eğitim üzerindeki etkisi dikkate alındığında, dershanelerin dönüştürülmesi (14 Mart 2014 tarih ve 6528 sayılı kanun) yeni bir özel eğitim kurumunun yaygınlaşmasına yol açmıştır. Bir kurumun dershanelere benzer şekilde ayakta kalabilmesi için etkinliğini artırması ve rekabet gücünü koruması önemlidir. İlk dönemlerde bu kurumların varlık sebebinin teknik üstünlükleri ve üretim hacimleri olduğu düşünülmüştür. Dolayısıyla içlerindeki insan kaynağı da bu mekanik sistemin bir parçası olarak görülüyordu (Robbins & Judge, 2001). Daha sonraki dönemlerde ise kurumların varlık sebebinin insan kaynaklarına ve onlara verilen değere dayandığı anlaşılmıştır (Robbins, Decenzo & Coulter, 2001). Bu açıdan bakıldığında örgüt kültürünün bir kurumun başarısında ve hayatta kalmasında kritik bir role sahip olduğu görülmektedir.

Örgüt kültürü kavramı, kurumlarda örgütlerin temel anlamını ve yapısını anlamak için bir araç olarak yıllardır tartışılmaktadır (Hoy, 1990). Selznick (1957), örgütleri salt

rasyonel yapılar olarak değil, kurumlar olarak görmenin önemini vurgulamıştır. Keller (1990) örgüt kültürünü, bir örgütün davranışını ve genel imajını şekillendiren semboller aracılığıyla öğrenilebilen ve öğretilebilen bir dizi değerler, düşünceler ve normlar olarak tanımlamıştır. Bir kurumun kültürü; alınan kararlar, kullanılan kaynaklar ve karşılaşılan sorunlara verilen cevaplar kurumun başarısı üzerinde güçlü bir etkiye sahiptir (Lewis, 2002; Reimann ve Oedewald, 2002; Schein, 1990; Sirikrai, 2006). Bu nedenle örgütlerde çalışan bireylerin örgütsel davranışlarında örgüte ilişkin değerler, normlar, inançlar, gelenek ve görenekler, törenler ve toplantılar ve semboller önemli rol oynamaktadır. Simon (1987) eğitim örgütlerini diğer örgütlerden ayıran farkın örgüt kültürü olduğunu belirtmiştir. Eğitim yönetimi literatüründe yer alan birçok çalışma, okul kültürünün okulda öğretme ve öğrenme başarısı üzerinde önemli bir etkiye sahip olduğunu ortaya koymuştur (Yeşilyurt, 2009). Kısaca eğitim örgütlerinin en büyük amacının öğrenci başarısı olduğu söylenebilir. Bu anlamda bir eğitim kurumunun başarısı, o kurumda görev yapan öğretmenlerin öğretim başarısı ile yakından ilişkilidir. Dolayısıyla bir eğitim kurumuna özgü örgüt kültürünün, kurumun tüm üyelerinin başarısında etkili olacağı açıktır.

1.1 Çalışmanın Amacı

Ulusal merkezi sınavlarda artan rekabet, neoliberal politikalar ve dershanelerin kapatılması gibi faktörlerin bir sonucu olarak,özel kurs merkezleri büyüyen gölge eğitim pazarında büyük bir yer tutmaktadır (6528 Sayılı kanun, 14 Mart 2014). Akademik eğitim veren, öğretmenlerin çalıştığı, öğrencilerin eğitim aldığı bu kurumlarda örgüt kültürünün ne anlama geldiği ve hangi özelliklere sahip olduğu hakkında çok az şey bilinmektedir. Eğitim kurumlarında örgüt kültürü, ortak amaç, koordineli çaba, iş bölümü, gelenekler, değerler, rutinler, beklentiler, etkileşimler ve otorite hiyerarşisi gibi çok çeşitli faktörleri içerir. Bu faktörler göz önünde bulundurularak bu çalışma, İstanbul'da özel bir kurs merkezinde kendini gösteren örgüt kültürünün anlamını ve temel özelliklerini, kurumu oluşturan öğretmenlerin deneyimlerinden yararlanarak incelemeyi amaçlamaktadır. Bu nedenle, aşağıdaki araştırma sorusu bu çalışmayı yönlendirmiştir:

"Türkiye'de bir eğitim kurumu olarak özel kurs merkezlerinde kendini gösteren örgüt kültürünün anlamı ve temel özellikleri nelerdir?"

1.2 Çalışmanın Önemi

14 Mart 2014 tarihinde yürürlüğe giren 6528 sayılı kanun ile Türk eğitim sisteminde geniş bir pazara sahip olan dershaneler, temel liseler ve özel kurs merkezlerine dönüştürülmüştür. Bu dönüşüm siyasi, ekonomik ve eğitimsel sonuçları nedeniyle birçok alanda büyük ilgi görmektedir. Bu ilgiye rağmen özel kurs merkezlerinin örgüt kültürünün incelendiği bir çalışma henüz yapılmıştır. Bu açıdan bakıldığında bu çalışma dershanelerin örgüt kültürünün incelenmesi ve bir eğitim kurumu olarak özelliklerinin belirlenmesi açısından önemlidir. Nitel araştırmalar, olayları kendi bağlamları içinde açıklamaya imkân verdiği için değerlidir. Ölçekler mevcut kültürü yansıtmada yeterli olmayabilir (Schein, 1997). Böylece çalışmanın nitel araştırma yöntemiyle yürütülmesinin alana önemli katkı sağlayacağı düşünülmektedir. Bu bağlamda örgüt kültürünün özel kurs merkezleri kapsamında incelenmesinin ileride yapılacak araştırmalara ve özel kurs merkezlerinde yönetici ve öğretmen olarak görev yapan paydaşlara bir bakış açısı sağlayacağı düşünülmektedir. İkinci olarak, bulgular, özel kurs merkezi öğretmenlerinin iş yerindeki kültür konusuna ilişkin görüşleri üzerine keşfedici bir çalışma olarak değere sahip olacaktır. Ayrıca araştırma bulgularının eğitim yöneticilerine kendi örgüt kültürlerini inceleyip oluşturmaları veya mevcut örgüt kültürünü yaşatmaları konusunda fikir vermesi ve yol göstermesi amaçlanmaktadır.

2. Yöntem

2.1 Araştırma Deseni

Bu araştırmada, 2015 yılından bu yana "özel kurs merkezi" adı altında faaliyet gösteren kurumlarda örgüt kültürünün anlamını ve örgüt kültürünün bazı temel özelliklerini ortaya çıkarmak için temel nitel araştırma deseni kullanılmıştır. Bu araştırmada nitel yöntemin seçilmesinin nedeni, belirli bir grup insan arasındaki anlayışın ayrıntılı betimlenmesi ve derinlemesine analizi için en uygun yöntemin nitel araştırma yöntemi olmasıdır (Creswell, 2017). Patton'a (2002) göre temel araştırmanın amacı anlamak ve açıklamaktır. Araştırmacının amacı, kendi çalışma alanıyla ilgili temel bir soruyu yanıtlamak ve bu alana katkıda bulunmaktır. Temel araştırma olarak bilinen çalışma şekli, belirli bir olguyu veya çalışma alanını daha iyi anlamamızı amaçlar.

2.2 Örneklem

Araştırma kapsamında gerekli verileri toplamak için seçilen özel kurs merkezinde görev yapan 14 öğretmenden 9'u gerekli görüşmeleri tamamlamıştır. Örnekleme yöntemi kolayda örnekleme olarak seçilmiştir. Araştırmaya kurumda yarı zamanlı çalışan katılımcılar dahil edilmemiştir. Katılımcılar kurumda tam zamanlı çalışan öğretmenler arasından seçilmiştir. Dornyei'ye (2007) göre, kolayda örnekleme, hedef kitleden katılımcıların, araştırma yerine yakınlık, belirli bir zamanda ulaşılabilirlik, ulaşım kolaylığı gibi tanımlanmış belirli ihtiyaçları karşılamaları durumunda çalışma için seçildiği bir rastgele olmayan örnekleme türüdür. Katılımcılar ortaokul düzeyinde öğretmenlik yapan fen bilgisi, Türkçe, sosyal bilgiler, rehberlik ve matematik öğretmenleridir. Bu çalışmada tek bir katılımcı grubu kullanılmıştır. Katılımcı grubu 2 matematik öğretmeni, 2 Türkçe öğretmeni, 2 fen bilgisi öğretmeni, 2 sosyal bilgiler öğretmeni ve 1 rehber öğretmen olmak üzere 9 öğretmenden oluşmaktadır. Bu öğretmenlerin tamamı ortaokul düzeyinde eğitim vermektedir. Öğretmenlerden üçü şube başkanı olarak görev yapmakta ve öğretmenler ile yöneticiler arasında köprü görevi görmektedir.

2.3 Veri Toplama Aracı

Bu çalışmada amaçlanan araştırma problemini ele almak için araştırmacı tarafından yarı yapılandırılmış soru türlerinden oluşan bir form hazırlanmış ve dört uzmandan görüş alınmıştır. Schein (2004), kültürü inceleyen bir araştırmacının öncelikle gözlem yapmasını ve gözlemlerini görüşme gibi yöntemlerle test etmesini önermektedir. Bu çalışmada hem araştırma ortamından veri elde etmek hem de verileri doğrulamak için gözlem yöntemi kullanılmıştır. Bu çalışmada Merriam (1998) ve Schein (2004) tarafından yapılan önerilerle yapılandırılmamış gözlem yöntemi tercih edilmiştir. Araştırmacı, kurum içinde gözlem sürecinde fiziki ortamı, katılımcıları, etkinlikleri, ortamdaki kişilerarası etkileşim ve konuşmaları gözlemlemiştir. Araştırmacı, müdürün odası, öğretmenler odası, kantin ve sınıflarda toplam 16 saat gözlem yapmıştır. Görüşme soruları hazırlanırken Schein'in (2004) örgüt kültürünün üç unsurunu açıklayan modeli esas alınmıştır. Araştırmacının modelde kültürel boyutların her birini temsil eden bir veya daha fazla görüşme sorusu yazarak örgüt kültürünü tüm boyutlarıyla belirleyebilmesi amaçlanmaktadır. Ayrıca literatürde yer alan eğitim

örgütlerinde yapılan kültürel çalışmalar incelenerek görüşme soruları ve temaları çeşitlendirilmiştir.

2.4 Veri Toplama Süreci

Veri toplama süreci öncesinde Orta Doğu Teknik Üniversitesi İnsan Araştırmaları Etik Kurulu'ndan izin ve onay alınmıştır. Daha sonra saha çalışmasının yapılacağı kurumdaki hedef kitleye hem yazılı hem de sözlü davet yoluyla ulaşılmıştır. Araştırmacı, her görüşmeyi katılımcılarla yüz yüze ve katılımcıların kendilerini rahat ifade edebilecekleri izole bir ortamda gerçekleştirmiştir. Görüşmeden önce katılımcılar görüşme onay formunu imzalamışlardır. Görüşmeler sırasında herhangi bir veri kaybını önlemek için ses kayıt cihazı kullanılmış ve bu katılımcılara bildirilmiştir. Veriler 2022-2023 eğitim-öğretim yılı başında bir ay içerisinde toplanmıştır ve görüşmelerin süresi 25-30 dakika arasında değişmektedir.

2.5 Veri Analizi

Araştırmacı gözlem sonucu aldığı alan notlarını içerik analizi ile, internet sitesinden elde ettiği verileri ise doküman analizi ile incelemiştir. Araştırmacı görüşme verilerini analiz ederken tematik kodlama aşamalarını takip etmiştir. Araştırmacı yapılandırılmış kodlar ve temalar, kodlanan verilerin anlamlarını yorumlamış ve bu bulguları "literatürden veya teorilerden derlenen bilgilerle" karşılaştırmıştır (Creswell, 2009). Temalar ve kodlar kendi içlerinde anlamlı hale getirildikten sonra araştırmacı tarafından tablolaştırılmıştır. Son olarak veriler, sonuçlar arasındaki neden-sonuç ilişkisi ile raporlanmıştır.

3. Bulgular

Bu araştırmada; değerler ve normlar, hedefler ve misyonlar, kurallar ve uygulamalar, ritüeller ve törenler, iletişim, liderlik ve yönetim ile fiziksel altyapı örgüt kültürünü şekillendiren unsurlar olarak incelenmiştir.

Yönetim anlayışında değerlerin yer aldığı örgütlerde, örgüt içinde güçlü bir duygusal bağ oluşur. Değerlerin örgüt tarafından içselleştirilme derecesi ne kadar güçlüyse, duygusal bağ ve örgüt kültürü de o kadar güçlüdür. Örgüt kültüründe davranışı etkileyen, toplumsal sistemi kurumsallaştıran ve güçlendiren unsurlardır (Çelik, 2002). Katılımcıların çalışma ortamında işbirlikçi, saygılı, samimi, duyarlı, dürüst ve

anlayışlı bir yaklaşımı benimsedikleri söylenebilir. Katılımcılar ayrıca Atatürk ilke ve ahlakının örgüt içinde bir değer olarak varlığını vurguladılar. Sınıflardaki Atatürk portresi bu değerin sembolik bir yansımasıdır. Özellikle açık iletişim ve iş birliği, katılımcıların çoğunluğu tarafından kurumda var olan değerler olarak vurgulanmıştır. Örgütsel değerlerin kurumda katılımcıların algılarına göre oluşturulduğu veya var olduğu söylenebilir. Katılımcılar bu değerleri benimsemiş ve kendi değerleriyle bütünleştirmiştir. Özel kurs merkezlerinin en önemli odak noktası öğrencidir. Dershanelerden beklenen en önemli fonksiyon istenilen düzeyde çıktı üretebilmektir. Katılımcıların algılarına göre kurumun başarısı, benimsenen iletişim becerilerinin üst düzeyde olması ve iş birliğine verilen değerden kaynaklanmaktadır. Bu ortak düşünce ortak bir amaç etrafında hareket ettiklerini ve öğretmenlerin kurumla bütünleştiğini göstermektedir. Kurumda "yapılan her şey öğrencinin başarısı içindir" anlayışının hâkim olduğu söylenebilir.

Yapılan görüşmeler ve gözlemler sırasında kurumun yazılı ve sözlü amaç ve misyonlarının olduğu ancak vizyonunun dışa vurumu olmadığı ortaya çıkmıştır. Öğrencilerin akademik gelişimlerini desteklemek ve potansiyellerini başarıya dönüştürmenin varlığı, kurumun temel amacının öğrenci başarısı ve gelişimi olduğunu göstermektedir. Öğrencilerin entelektüel ve akademik gelişimlerini sağlamak, sınavla ilgili stres ve kaygılarını en aza indirmek, öğrencilerin başarısı için çalışmak gibi hedefler katılımcılar tarafından vurgulanmıştır. Örgüt içinde bireysel ve örgütsel amaçların uyumlu olduğunu ve hedeflere daha etkin ve verimli bir şekilde ulaşmak için bir çaba ve fikir birliğinin olduğunu söylemek mümkündür.

Fiziksel semboller olan kural ve yönetmelikler, örgüt kültürünün, ortak davranışların, örgüt üyelerini birleştiren ve özel bir grubun üyesi olmanın anlamını güçlendiren uygulamaların bir göstergesi olarak örgütün iddia ve hedeflerini yansıtır (Ouchi, 1989). Örgütsel yaşamı okumak için örgütsel semboller önemlidir. Kurum içinde saygılı davranmak, beyaz önlük gitmek, çalışma saatlerine uymak, kılık-kıyafet kurallarına uygun giyinmek, ders saatlerine ve kurallarına dikkat etmek, iletişime ve iş birliğine duyarlı olmak şeklinde sıralanan kural ve düzenlemeler konusunda katılımcılar ortak görüş belirtmişlerdir.

Ritüeller ve törenler, örgüt üyelerini birbirine bağlar ve yazılı olmayan kültürel değerleri şekillendirir (Peterson & Deal, 2009). Törenlerin amacı, örgüt içindeki

kültürel değerleri pekiştirmek, aktarmak ve örgüt üyeleri arasında bağlılığı artırmaktır. Katılımcılar; çalışanların doğum günlerinde, yılbaşında, öğretmenler gününde, 23 Nisan, 19 Mayıs ve 29 Ekim tarihlerinde kurum bünyesinde törenler düzenlendiğini belirtmişlerdir. Özel ve resmi günler sembolik değer ve kurum içinde önem taşımaktadır. Örgüt içinde kutlanan bu tarihlerin örgüt kültüründe var olan değerlerin bir tezahürü olduğu ve bu değerleri somutlaştırdığı söylenebilir. Bu tarihlerin katılımcılar için önemli olması, örgüt kültüründe yer alması nedeniyle katılımcılar motivasyonlarının ve bağlılıklarının arttığını belirtmişlerdir. Ayrıca katılımcıların çoğu ritüel ve törenleri destekleyerek, kurum içi sosyal iletişimi daha da güçlendireceği için kutlama ve törenlerin artırılması gerektiğini belirtmişlerdir. Katılımcılar, sosyal etkinliklerin dışında öğretme ve öğrenme amaçlı düzenlenen toplantılardan da bahsettiler. Katılımcıların tören ve ritüellere katılmaya istekli oldukları ve olumlu düşüncelere sahip oldukları görülmüştür.

Sembolik bir biçim veya kültürel bir ürün olarak iletişim, örgütsel davranış ve olayları anlamak için dinamik bir metafor olarak kültür düşüncesi ile yakından ilişkilidir (Brown & Starkey, 1994). Katılımcıların tamamına yakını kurumdaki iletişim sisteminin, fikirlerini net bir şekilde ifade etmelerini sağlayacak nitelikte olduğunu belirtmiştir. Bu nedenle örgüt içi iletişimin sadece bilgi alışverişini sağlayan bir süreç değil aynı zamanda örgütün faaliyetlerini düzenleyen, iş birliğini sağlayan, katılımcıları motive eden, örgüt kültürünü besleyen bir işlev olduğu söylenebilir. Araştırmacı kurumda ve öğretmenler odasında yaptığı gözlemlerde öğretmenler arasında olumlu bir iletişim olduğunu gözlemlemiştir. Teneffüslerde öğretmenlerin, öğretmenler odasında toplandıkları ve neredeyse tamamının birbiriyle etkileşim halinde olduğu görülmüştür. Katılımcıların örgüt içi iletişim ve velilerle iletişimde mesafe algılarına ilişkin olumlu ve olumsuz düşüncelere sahip oldukları belirlenmiştir. Katılımcıların büyük çoğunluğu velilerle iletişim kurmakta zorlandıklarını belirtmişlerdir. Bunun eğitim düzeyi farklılığı, başarı kaygısı gibi çeşitli nedenlerden kaynaklandığını belirtmişlerdir. Katılımcılar arasında genel bir fikir birliği olmakla birlikte, bazı katılımcılar örgüt içindeki hiyerarşinin iletişim açısından yetersiz olduğunu ve güç mesafesinin artırılması gerektiğini düşünmektedir.

Liderler, örgüt kültürünün oluşturulmasında, geliştirilmesinde ve sürdürülmesinde önemli bir role sahiptir (Schein, 2004). Bir örgütün liderinin davranışı, üyeleri arasında

örgüt kültürünün algılanmasını güçlü bir şekilde etkiler (Block, 2003; Chodkowski, 1999). Katılımcılardan elde edilen verilere göre çalışanların yöneticilerinin liderlik anlayışından ve tarzından memnun oldukları görülmüştür. Katılımcıların yöneticilerine yönelik olumlu algılarının nedenleri; liderleriyle sağlıklı iletişim kurabilmeleri, mesleki gelişim fırsatlarına sahip olmaları, güç mesafesinin düşük olması, karşılıklı güven ve iş birliğine dayalı bir çalışma ortamı sağlamaları, yardımsever, saygılı bir çalışma ortamına sahip olmaları olarak tanımlanabilir. Araştırmacı bazı katılımcıların yöneticileri ile olan iletişimlerini de gözlemleme fırsatı bulmuştur. Yapılan sohbetler çerçevesinde yönetici tarafında ilgili, anlayışlı ve problem çözme odaklı bir tavır sergilendiği söylenebilir.

Kuruluşların fiziksel ortamı ve mimarisi, kurum için neyin önemli olduğunu ifade eder. Fiziksel çevre yalnızca nesnel bir fenomen değil, aynı zamanda çok önemli bir semboller dizisidir (Rafaeli ve Worline, 2000). Katılımcılar genel olarak eğitim öğretimin gerçekleşmesi için kurumun sağladığı fiziki materyalleri yeterli bulmaktadır. Derste kullanılan teknolojik materyallerin yeterliliğini de vurgulamaktadırlar. Katılımcılar kurumda kullanılan eğitim materyalleri ve kitapların kurs merkezinin markası ile özel olarak üretildiğini belirtmişlerdir. Bu organizasyonun "sembolik imajını" temsil eden dışsallaştırılmış, görünür ve somut bir tezahürdür. Kurumun eğitim materyallerinin yeterliliği ve kalitesi ile eğitim için kullanılan teknolojik araçların yeterliliği sonucunda kurumun öğrenci başarısına odaklandığı söylenebilir.

Katılımcıların örgüte ve örgüt kültürüne yönelik duygu ve düşüncelerini daha net ortaya koyabilmek için kurumun ayırt edici özelliği sorulmuş ve kurumun metaforlaştırılması istenmiştir. Katılımcılardan üçü kurumu "ev"e benzetirken, diğer katılımcılar "kum saati", "basketbol takımı" ve "gemi" şeklinde metaforlar sunmuşlardır. Metaforlar üzerine toplanan veriler incelendiğinde katılımcıların örgütlerini ortak bir amaç için hareket etmek, kendilerini güvende ve mutlu hissetmek gibi unsurlara dayandırdıkları söylenebilir. Katılımcılara göre kurumu diğer kurumlardan ayıran en önemli özelliği mesleki gelişim sağlamasıdır. Ayrıca örgütte sağlıklı bir iletişim ve sosyal ortamın varlığı, liderin yönetim anlayışı ve tarzı, kurumun savunduğu değerler, anlayış, yardımseverlik gibi özellikler de katılımcılar tarafından vurgulanmıştır.

4. Tartışma

Bu çalışma çerçevesinde literatürde yer alan örgüt kültürü tanımlarına bakıldığında örgüt kültürü, örgütün tüm çalışanları tarafından paylaşılan fikir, ilke, davranış ve değerler olarak özetlenebilir. Araştırmada katılımcıların hepsinin birbirine yardımcı olduğu, meslektaşlık içinde ortak norm ve değerleri paylaştığı ve örgüt içinde açık bir iletişim tarzını benimsediği sonucuna ulaşılmıştır. Sağlanan değer sistemlerinin benzerliği, örgütün ortak amaç ve hedeflerine ulaşmasını kolaylaştıran bir kültür üretir (Meglino ve Ravlin, 1998). Buradan hareketle bu çalışmada davranışların örgüt içinde bir değer olarak benimsenmesi ve ortak bir davranış olarak sergilenmesi buradaki kültürü tartışılmaya değer kılmıştır.

Schein (1984) örgüt kültürünün yüzeyinde gözlemlenebilir eserler olarak örgütün yapısı, gözlemlenebilir davranışlar olarak örgütün amacı gibi unsurların olduğunu belirtmektedir. Gözlemlenebilir eserler kolayca tespit edilebilir ve kurum kültürü analizi bu unsurlardan başlayabilir. Kültür analizinde zorluk, örgütte temel varsayımlar olarak tanımlanan kültür düzeyine ulaşmaktır. Dolayısıyla bu çalışmada kurs merkezinde var olan örgüt kültürünün boyutlarının daha yüzeysel ve somut tezahürleri daha iyi tartışılabilir. Katılımcıların altta yatan varsayımlar ve inançlar boyutuna ilişkin algıları incelendiğinde örgütteki yöneticinin öğretmenlerin yaptığı hatalara hoşgörü ve anlayışla yaklaştığı görülmektedir. Ayrıca katılımcılar tarafından örgüt içi eşitsizlik veya adaletsizlikten söz edilmemesi örgüt içi güç mesafesinin düşük olduğunu göstermektedir. Dikey hiyerarşideki güç mesafesinin düşük olması, müdürün liderlik tarzı ve butik eğitim kurumu (insan kaynakları departmanı eksikliği) nedeniyle çalışan öğretmen sayısının azlığının bir sonucu olarak gösterilebilir. Dolayısıyla katılımcılar, üzerinde otorite ve baskı hissetmedikleri için örgütlerine karşı derin bir duygusal bağlılık hissettiklerini söylemek mümkündür.

Bir kuruluşa girdiğinizde nasıl hissettiğiniz, o kuruluş ve oradaki insanlar için neyin önemli olduğuna dair sembolik bir fikir verir. Örgüt içinde yapılan gözlemlerde sağlıklı iletişim kuran mutlu insanlar görmek aslında burada olumlu bir kültürün tezahürüdür. Sınıflarda Atatürk portresinin bulunması, kurumun bir değer olarak benimsediği Atatürk ilkelerinin bir simgesidir. Öğretmenlerin günlük konuşmalarında ve birbirleriyle konuşmalarında ikinci çoğul kişiyi tercih etmeleri örgüt içi saygıyı simgelemektedir. Örgüte hâkim olan değer ve normların öğrencilerin ve öğretmenlerin

akademik gelişimi, anlayış, güven, saygı, iş birliği, açık iletişim, etik ve ortak hedefler olduğu görülmüştür. Örgütün temel varsayımları, değerleri ve normları incelendiğinde örgüt üyelerinin ilişkilerinin güven ve bağlılık üzerine kurulduğu, yardımlaşma ve dayanışma duygusuyla hareket ettikleri görülmektedir. Destekleyici kültürde üyeler yardımlaşma, kişilerarası ilişkiler, iş birliği ve güven yoluyla birbirlerini etkilerler (Arlı, 2011). Dolayısıyla bu araştırmada örgüt kültüründe destekleyici bir kültürün varlığından bahsetmek mümkündür.

Schein'in (1985) de vurguladığı gibi başarı tanımları, eğitim örgütlerinin amaçlarını yansıtmaktadır. Araştırmada örgütün tüm üyeleri tarafından benimsenen temel amaç, öğrencilerin hem akademik hem de entelektüel gelişimini desteklemek ve öğrencilerin başarıya ulaşma konusundaki stres ve kaygılarını azaltmaktır. Bray ve Lykins (2012) yaptıkları çalışmada dershanelerde verilen eğitimin rekabet ortamında "kazanmak" için temel bir araç olarak görüldüğüne dikkat çekmişlerdir. Katılımcılardan ve gözlemlerden elde edilen verilere göre örgütte var olan kültürde rekabet odaklı bir anlayış hâkim değildir. İncelenen özel kurs merkezi örgütünde rekabet odaklı bir anlayışın olmaması literatüre aykırı bir durum karşımıza çıkmaktadır. Katılımcıların ortak bir amaç için çalışması da olumlu bir kültürün tezahürü olarak değerlendirilebilir. Bunun birlikte, özel kurs merkezlerinin ana odak noktası, okulların aksine merkezi ulusal sınavlara odaklanmaktır. Buradan, öğretme-öğrenme odağının eksik olduğu söylenebilir. Bunu destekleyen bir çalışmada Ozan, Polat, Gündüzalp ve Yaras (2015) dershanelerin, öğrencilerin okulda öğrenilen içerikleri ezbere kullanarak tekrar etmelerini sağlayarak ulusal merkezi sınavlara hazırlanmalarına yardımcı olan eğitim kurumları olduğunu belirtmişlerdir.

Bunlara ek olarak, katılımcıların örgütte gözlemlenebilir eserler olan kurallar, yönetmelikler, ritüeller ve törenler, fiziksel tesisler hakkındaki algıları olumludur. Örgütteki çalışma saatleri, kılık-kıyafet ve sınıf kuralları örgütü tek çatı altında birleştiren kültürel simgelerdir. Öğretmenlerin mesai saatlerinde beyaz önlük giymeleri öğretmen kimliklerini, kurallara uygun davranmaları ise örgütün disiplin ve düzen değerlerini simgelemektedir. Katılımcılar yıl boyunca öğretmenler günü, yeni yıl kutlamaları, bayramlar, doğum günü kutlamaları gibi törenlerin yapıldığını ve bunun sonucunda kendilerini mutlu ve değerli hissettiklerini belirtmişlerdir. Ayrıca

tören ve ritüeller örgüt içi iletişimi artırmakta, bu da örgüt kültürünü olumlu yönde beslemekte ve katılımcıları mutlu etmektedir.

Fiziksel tesisler, kuruluşun hedefleri hakkında başka bir bilgi kaynağıdır. Katılımcıların kurumun sağladığı teknolojik imkanlar ve eğitim materyallerinin kalitesinden memnun oldukları sonucuna ulaşılmıştır. Kurumun marka ve logosunu taşıyan kitap ve içeriklerin eğitim materyali olarak kullanılması kurumun kendine özgü kimliğini sergileyen kültürel bir sembol olarak karşımıza çıkmaktadır. Katılımcıların ifadelerinden hareketle, kaynak yeterliliğinin sağlanmasının, katılımcıların kuruma olan bağlılıklarını ve verimliliklerini artırdığı söylenebilir.

Araştırmada örgüt içinde üyeler, öğrenciler ve yöneticiler arasında güvene, iş birliğine ve düşük güç mesafesine dayalı açık iletişimin hâkim olduğu görülmüştür. Yakın öğretmen-öğrenci ilişkileri, öğretmenlerin her bir öğrenciyle kişisel olarak ilgilenmesini sağlayarak merkezi sınav çalışmalarına yardımcı olur (Baştürk ve Doğan, 2010; Temelli, Kurt ve Köse, 2010).

Deal ve Peterson (2002), başarılı okullarda liderlerin ortak bir vizyon oluşturmada ve kültürü şekillendirmede iki önemli rolü olduğunu belirtmişlerdir. Araştırmada, katılımcıların tamamı müdürlerinin anlayışlı, öğretmenlerin gelişimini destekleyen, saygılı ve güvenilir, öğretmenleri önemseyen, güç mesafesinin düşük olduğunu ve karar alma süreçlerine öğretmenleri dahil ettiğini belirtmişlerdir. Bazı katılımcılar örgüt liderinin güç mesafesini artırması gerektiğini söyleseler de yöneticiden memnun olduklarını ifade etmişlerdir. Buradan hareketle örgüt yöneticisinin örgüt kültürünün olumlu yönde gelişmesinde etkili olduğu, eğitimin kalitesinin yükseltilmesi için çaba sarf ettiği, öğretmenlerin örgüte bağlılığının ve memnuniyetinin sürekliliğini sağladığı söylenebilir. Bununla birlikte, özel kurs merkezinin odak noktası merkezi ulusal sınavlar olduğu ve öğretme-öğrenme odağı eksik olduğu için, öğretme ve öğrenmenin gelişimini destekleyen öğretimsel liderlik özelliklerinin eksik olduğu söylenebilir.

Katılımcıların kuruma yönelik metaforları incelendiğinde, örgüt üyelerinin sosyal çevreyi, çalışma arkadaşlarını, amaç ve değerlerini içselleştirip benimsedikleri, içinde bulundukları örgütte kendilerine "ev" gibi rahat ve güvenli bir ortam sağlandığı söylenebilir. Benzer bir çalışmada Owens ve Steinhoff (1989b), katılımcıların okulu, aile ve ev olarak algıladığını ve okul müdürünü baba, kardeş, arkadaş ve koç olarak gördüklerini belirtmiştir.

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Araştırmanın bulguları, literatürde rekabet odaklılığın egemen olduğu özel kurs merkezlerinin aksine aykırı ve olumlu bir durum olarak ortaya çıkmıştır. Diğer kurumlardan farklı olarak öğretmenlerine soru yazma ve eğitim içeriği üretme alanında gelişme fırsatı verdiği, kurumun liderliği ve özellikleri bu organizasyonu ilgi ve rekabet odaklı özel ders merkezlerinden farklı kıldığı söylenebilir. Tüm bunlardan hareketle, özel kurs merkezi organizasyonundaki anlayış ve uzlaşma, gelişme fırsatı, ortak karar verme, güven, baskısız kontrol, iş birliği ve meslektaşlık, hatalara tahammül gibi özelliklerin pozitif bir kültür oluşturduğu sonucuna varılabilir.

5. Öneriler

Çalışanlar tarafından bilinçli olarak oluşturulan, yönetilen, benimsenen ve paylaşılan olumlu örgüt kültürleri, örgütün amaçlarına ulaşması açısından avantaj sağlamakta, çalışanlara iç ve dış sorunların çözümünde rehberlik etmektedir. Çalışma sonucunda pozitif örgüt kültürünün oluşturulması ve paylaşılması için eğitim örgütü liderleri öğretmenlerle anlayışa dayalı, iki yönlü ve açık iletişim kurabilir. Şeffaf bir yönetim yaklaşımı ile öğretmenleri karar verme süreçlerine dahil edebilir. Örgüt için özel ve anlamlı günlerde kutlama ve törenler düzenlenebilir. Örgüt üyelerine kendilerini değerli ve güvenilir hissettirerek, ekip anlayışını ve iş birliğini öngören bir yönetim anlayışı sergileyebilir. Öğretmenlerin mesleki alanda gelişmelerini ve ilerlemelerini sağlayacak uygulamalara öncelik verebilir. Öğretmenlerin örgüte bağlılık nedenleri ve motivasyon kaynakları araştırılarak memnuniyetleri artırılabilir.

Çalışma, özel bir kurs merkezinde ortaya çıkan örgüt kültürünü öğretmenlerin algılarına göre incelemeye odaklanmış olsa da bu çalışma ile başka birçok bulgu üretilebilir. Bu çalışma, özel bir kurs merkezinde görev yapan öğretmenlerin örgüt kültürünü nasıl deneyimledikleri konusunda ampirik sonuçlar sağlayabilir. Ancak bu çalışmaya sadece bir özel kurs merkezi dahil edilmiştir. Araştırma nitel bir araştırma olduğundan araştırma sonuçları genellenemez. Sonuçların genellenebilirliğini artırmak için daha uzmanlaşmış kurs merkezleri ile nicel çalışmalar yapılabilir. Ayrıca bu çalışma öğretmen algılarına odaklanılarak yapılmıştır. Ancak eğitim kurumlarında yöneticiler, öğrenciler ve veliler de vardır. Bu nedenle öğrenci ve yönetici düzeyinde olmak üzere daha fazla araştırma yapılması önerilmektedir. Öğrenciler, konuyla ilgili daha geniş ve daha güvenilir araştırmalar sağlamak için çalışmanın bir parçası olarak kabul edilebilir. Araştırma İstanbul'da yapılmıştır. Lokasyon farklılıklarından

doğabilecek farklı kültürel oluşumları incelemek için farklı lokasyonlarda bulunan özel kurs merkezleri arasında karşılaştırmalı çalışmalar yapılabilir ve daha geniş bir perspektiften bakılabilir. Kurumda görev yapan öğretmen sayısının azlığı ve butik bir kurum olması nedeniyle bu çalışmada örneklem büyüklüğü görece küçük tutulmuştur. Daha fazla sayıda öğretmen içeren başka bir örneklem için farklı sonuçlar elde edilebilir. Nitel çalışmaların doğası gereği çalışma, araştırmacının ve katılımcıların yorum ve gözlemlerine dayanmaktadır. Araştırma süresinin daha uzun bir zaman dilimine yayılması, toplanan veri miktarını artıracağından araştırma sorusunun daha detaylı incelenmesini sağlayabilir. Örgüt kültürünün derinlemesine anlaşılmasını sağlamak için araştırma, örgütsel iklim, örgütsel başarı, örgütsel bağlılık ve öğrenen örgütler gibi diğer örgütsel teoriler, terimler ve kavramlarla ilişkilendirilebilir.

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