Chapter 15
What Does Culture of Higher Education Mean for Teacher Candidates?
Turkish Sample

Belgin Arslan-Cansever
Ege University, Turkey

Gamze Bilir Seyhan
Ege University, Turkey

ABSTRACT

When a university is considered as an organization, the meaning of culture to students should be investigated to have knowledge of its organizational culture. In this qualitative study, it is aimed to examine university students' perceptions of higher education culture via metaphors. Participants were 230 primary school teacher candidates enrolled in Faculty of Education, Ege University in Turkey. Researchers prepared a form to use as data gathering tool including the prompt "Higher education culture is like ... because ...". In the study, the 5 common metaphors generated by four grades and these metaphors were freedom, youth, library, sea, and sun. Moreover, all participants generated 101 original metaphors. At the end of the analysis, metaphors were grouped into seven different categories; information environment, shaping the future, pathfinder, free, perpetual adapting itself, multi-cultural, exciting. To conclude, it could be said that most of teacher candidates have a positive perception about higher education.

INTRODUCTION

Culture is a multidimensional concept. When literature about culture is analyzed, it can be stated that definitions related culture have differed (Kongar, 1972; Ouchi, 1980; Selznick, 1957). According to definitions, culture provides individual to adopt and shape values of their own society, and affects individuals' behavior through enculturation. Individuals gather due to various reasons and they constitute the organizations. The organizations consist of individuals' different identities revealing their behaviors. In this context, organizational culture ensure to understand how behaviors are formed, and influence organizational performance. Deal and Kennedy (1982) stated that the construction of a strong culture

is focus point of high organizational performance. The concept of organizational culture has been approached by Selznick in 1957, by viewing organizations as institutions (Hoy, 1990). Furthermore, in an organization, culture impresses behavioral regulation of organization by comprising of premise, belief, and values (Deal & Peterson, 1991). According to another definition, organizational culture is systems, ceremonies and myths; besides, these three components associate with values and beliefs of organization for its individuals (Ouchi, 1980). Organizational culture is consisted of these dimensions; cognitions, values, the symbolic, differentiation, fragmentation, emotions, the unconscious, contracts, patterns of interaction and relationships, defining traits or characteristics (Şahin, 2004).

The elements of organizational culture were stated by Schein (1985). These elements are as follows, (a) apparent behavioral orderliness of organizational interaction, (b) norms developing in groups, (c) organization's dominant values, (d) organization's philosophy, (e) rules for harmony in group, (f) organization's climate through physical environment and interactions of individuals. Schein (1985) indicated that these six elements represent the organizational culture, on the other hand any of them is not the core of the culture. Another point, emphasized by Schein (1990) is that group assumptions shared and get used by individuals in an organization are the most significant basis of organizational culture.

In community, one of the organizations is educational institutions such as, schools, and higher education institutions. As Hoy (1990) indicated that Waller (1932) studied the place of values, rituals, rites and ceremonies in school. On the other hand, studies related to culture in education and educational institutions became widespread after 1980 (Hoy, 1990). Culture in education is considered as a way of providing a greater learning for students (Oches, 2001). Moreover, Deal indicated that successful schools have a strong culture (Deal, 1985). It can be indicated that for an effective education, culture should be considered by all members in education. Brunner (1996) stated that the core of school culture is school itself. On the other hand, Brunner's this statement should not be implied that school is considered in isolation. On the contrary, organizational culture in educational institutions could be affected by cultural norms of the country and formal educational systems for organization and administration of schooling (Hallinger & Leithwood, 1996).

One of the outputs acquired from organizational culture in education is related to organizational commitment of students. To be able to reach the goals, it is important that individuals take the action wistfully. It could be said that individuals need high organizational commitment for taking the action in a willing way (Aksu & Balcı, 2009). According to the literature, three factors constituted the organizational commitment, and these factors are a strong belief to organization's purposes and values, a willingness to make a effort for organization, and a desire to carry on the organization (Mathieu & Zajac, 1990). If a student has an organizational commitment to his/her university, s/he is expected to study, become successful, and undertake his/her university's positive or negative characteristics. In the light of this information, it could be concluded that student's organizational commitment is a significant component for a successful life in university. In this context, higher education culture should be considered to be able to university students' perception about organizational culture and organizational commitment.

In Turkey, university life is the first time when most of the students left their parents' home. Students experience to live alone, start to stand on own legs, and constitute culture in a new environment apart from his/her family environment. Furthermore, gaining higher education culture is important for students to be able to comply with university life. In this sense, university students' grade levels could make difference in their perception of higher education culture. Because of all these reasons, it is important to reveal university students' perception of higher education culture. For understanding university life in Turkey, Turkish Educational System should be taken into consideration. Turkish Educational System and Higher Education within this system are shown as follows (see Figure 1):

14 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage: www.igi-global.com/chapter/what-does-culture-of-higher-education-mean-for-teacher-candidates/150386

Related Content

Indigenous African Knowledge System (IAKS) Ethos: Prospects for a Post-Colonial Curriculum
Ntokozo Mthembu (2021). *Ethical Research Approaches to Indigenous Knowledge Education (pp. 127-153).*
www.irma-international.org/chapter/indigenous-african-knowledge-system-iaks-ethos/261292

The South African Female Entrepreneurship Context: Enabling OR Constraining?
Sybert Mutereko (2020). *African Studies: Breakthroughs in Research and Practice (pp. 111-127).*
www.irma-international.org/chapter/the-south-african-female-entrepreneurship-context/253140

Sexual Harassment Training Focused Solely on Protecting Organizations From Lawsuits Won't Change a Toxic Culture for Women to an Inclusive One
Darrell Norman Burrell, Shanel Lu, Preston Vernard Leicester Lindsay, Sharon L. Burton, Roderick French, Aikyna Finch, Quatavia McLesterand Delores Springs (2021). *International Journal of Public Sociology and Sociotherapy (pp. 12-25).*
www.irma-international.org/article/sexual-harassment-training-focused-solely-on-protecting-organizations-from-lawsuits-wont-change-a-toxic-culture-for-women-to-an-inclusive-one/269514

Don't Touch My Hair: Culturally Responsive Engagement in Service-Learning
Mary Oling-Sisay (2021). *Research Anthology on Culturally Responsive Teaching and Learning (pp. 62-74).*
www.irma-international.org/chapter/dont-touch-my-hair/284750

Citizen Participation in Community-Based Planning: The Case of Borrowdale Ratepayers and Residents Association, Harare, Zimbabwe
Redempter Wadzanayi Mukumbuzi, Jeffrey Kurebwaand Pindai Mangwanindichero Sithole (2021). *International Journal of Political Activism and Engagement (pp. 1-14).*
www.irma-international.org/article/citizen-participation-in-community-based-planning/275486