The School Culture in the Context of the Hofstede's Culture Classification Investigation on Aphorisms*

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Abstract: Culture has an important role in the formation and development of the basic values of a society. Considering that schools are a means of culturing, understanding and developing school culture is very important. With this in mind, this study aimed to determine the place of aphorisms in the school corridors in Hofstede's cultural classification and to prepare a proverbial proposal package for use in schools. The 87 aphorisms, obtained from 80 schools in the research, were grouped according to Hofstede's classification with descriptive analysis, then content analysis of themes in which aphorisms were concentrated was done. It was seen that most emphasis is placed on long-term orientation and least emphasis is placed on high power distance and uncertainty. When the aphorisms were examined thematically, it was seen that emphasis is placed on the themes of "education, teachers, reading habit, being hardworking, love of homeland and science". The themes: love, peace, benevolence, cooperation, etc. can be added to the previous ones. Also, aphorisms can be diversified by selection among artists, scientists, thinkers, and writers who are leaders locally and all over the world. Comparisons can be made by carrying out similar studies in different cities. It is recommended that a study that takes into account the opinions of the teachers and administrators be carried out.

Keywords: Hofstede's cultural classification, school culture, aphorsim

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Introduction

Culture is one of the basic elements of societies. Every society has its own culture and the diversity that makes up this culture can be considered as the wealth of that society. Things that make up this wealth are the values, traditions and customs, beliefs, norms, symbols, ceremonies, language, and similar items belonging to that society. Based on these elements, a lot of research (Adler, 1983; Hofstede 1980; 1993; 2001; 2011; Sargut, 2001 Schein, 1993; Schwartz, 1994, Trompenaars, 1993) has been done to understand the cultural wealth of societies in Turkey and the world. In these studies, the similarities and differences between cultures were emphasized. It can be said that the underlying reason for this interest in organizational culture lies in the awareness of the importance of organizational culture in organizational effectiveness and organizational change (Deal and Kennedy, 1982; Hofstede, 1991; Schein, 1992). Included in the field of culture are Hofstede's studies that are regularly updated around the world and among the comprehensive studies conducted to determine cultural differences and similarities (Hofstede 1980; 1991; 1993; 2001; 2011; 2018). Hofstede's intercultural studies are important as they are the most widely used and accepted ones in the literature. Hofstede (2011) divided the cultural dimensions into four as power distance, uncertainty avoidance, individualism/collectivism, and femininity/masculinity, then added short-term/long-term adaptation and indulgence/self-restraint dimensions. Hofstede (2011) explained these dimensions as follows:

Power distance size is considered in two ways, *low* and *high*. *Low power* distance is seen in democratic and egalitarian societies, while *high power* distance is seen in societies where hierarchy and authority prevail. The dimension of *avoiding uncertainty* deals with the *strength* or *weakness* of society's fear and anxiety towards the unknown. While there is an expectation for clear rules in societies where avoidance of uncertainty is strong, flexible rules are not considered to be disturbing in societies where avoidance is weak. *Individualism and collectivism* dimension is related to how individuals define themselves. In individualistic societies, individuals consider themselves valuable and their interests more important, while in cultures with a socialist perspective, individuals see themselves as part of a community and prioritize the interests of the society to which they have a sense of belonging. In terms of *femininity* and *masculinity*, the distribution of societies according to the gender variable is emphasized. While ambition and power prevail in the cultures of societies with a masculine culture; harmony and agreement between people are important in societies with a feminine culture. In the *short/long-term adaptation* dimension, the difference between past and future values is emphasized. Short-term adaptation is evaluated in terms of commitment to the past and respect for tradition, etc. while long-term adaptation values future behavior. *Indulgence and self-restriction* is the last dimension that Hofstede added. This dimension is about how people control their wishes and desires. While *indulgence* refers to a happiness-oriented life, *self-restriction* refers to a culture in which people restrict their desires and impulses.

While determining all these cultural dimensions, Hofstede also made use of various indicators. Indicators such as values, norms, beliefs, etc. play a role in naming cultures. Undoubtedly, the intergenerational transmission of these signs takes place through language. At this point, it is accepted that the most important element that forms the basis of a cultural structure is language (Aksan, 2007; Ergin, 2007; Kaplan, 2005; Okuyan, 2012; Ozbay, 2008). Language, which is defined as a bridge that provides cultural communication between the society and the individual (Ozbay & Taysi, 2011), is seen as the most effective tool that conveys the cultural accumulation and texture of the society (Sever, 2004). Of course, the transfer of language, and therefore culture, begins in the family, but it cannot be denied that education is the main means of cultural transfer (Akyuz, 2016) and that schools are of great importance in this sense. Considering that schools are a fundamental part of the acculturation process of society, curriculums and textbooks stand out. In the studies conducted on the fact that cultural transfer in schools is carried out with curricula and textbooks (Gufta ve Kan, 2011; Guven, 2013; Melanlioglu, 2008; Okuyan, 2012; Okur, 2013; Uludogan, 2008), the inadequacy of these tools are emphasized and the need for diversity is underlined. However, the acculturation process in schools is not limited to lessons only. Many elements such as writings, images, posters, and aphorisms hung on the school corridors can be seen as a means of cultural transfer, and research in this context (Tonbul ve Gungor, 2017; Tonbul ve Angay, 2017) reveals the importance of artifacts (paintings, sculptures, effigies, award corners, quotations, etc.) in culture transfer. Symbolic interaction theory also emphasizes the meanings of the environments and situations in which individuals interact at this point. The theory reveals that the effect of a stimulus in the environment on human behavior can be shaped through symbolic interpretations (Altinkurt ve Turkkas Anasiz, 2018), and in this context, physical elements in schools can be analyzed and interpreted by symbolic interaction theory. Research findings of Udo (2002) and Veznedaroglu (2007) emphasize that what is exhibited in out-of-class environments (tables, effigies, selected texts, quotations, etc.) affects students in achieving the long-term, general and specific goals of education. Deal and Peterson (1990) state that visuals in schools raise students' awareness of 'what is important and valuable'. Bollman and Deal (2008) emphasized the importance of the symbolic frame dimension in analyzing organizational behavior in the four frame theory. Again, according to Deal (1985), the symbolic dimension of school culture plays an important role in ensuring organizational change. As revealed by the results of the research, all the elements that make up the symbolic dimension of the school culture (pictures, effigies, furniture, proverbs, quotations) are effective on both employees and students in the context of organizational behavior.

At this point, the Ministry of National Education has made legal regulations regarding the use of various artifacts in schools. It is stated in Article 88 of the Regulation on Pre-School Education and Primary Education Institutions (Official Gazette, 2014) that Atatürk's quotes expressing his thoughts on education and other issues; and in Article 96 of the Ministry of National Education Regulation on Secondary Education Institutions (Resmî Gazete, 2017) that the quotations and pictures of world-famous science, art, and sportspeople can be included with pictures of educational and artistic

value in the corridors, halls and other suitable places of the schools according to their characteristics. These articles, which are included in the regulations of the Ministry of National Education, paved the way for the necessity that the acculturation process should not be restricted only to the curriculum, though a specific implementation proposal was not included. At this point, the need arises to carefully select the words to be hung in the school corridors within a certain systematic. Especially, different from the curriculums and textbooks prepared according to the central understanding, aphorisms contain important clues for cultural studies in terms of expressing the cultural values that the teachers or administrators of the school want to see in students and reflect the school culture. When the literature is examined for the relationship between aphorisms and culture, there is no research on the cultural function of the aphorisms used in the physical environment of the school, except for textbooks. It is seen that researches on aphorisms mostly focus on the use of these words in textbooks and their cultural function. In their research, in which they examined the textbooks in terms of language and cultural elements, Gufta and Kan (2011) stated that the aphorisms, which are the means of cultural transfer, were not used sufficiently and that such words should be included in the textbooks. In his research on prose texts in Turkish textbooks, Uludogan (2008) emphasized the insufficiency of aphorisms in textbooks and stated that they should be used more. Melanlioglu (2008) stated in his research that cultural elements such as aphorisms suitable for the class level should be determined and given within a certain system. Guven (2013) emphasized that aphorisms, which are the basic material of the transfer of cultural elements, are not included enough in the textbooks and this deficiency should be overcome. In this context, this study is thought to be important in terms of addressing the aphorisms displayed in the school corridors in the study of school culture, at the point of analyzing aphorisms through Hofstede's culture classification, making an original contribution to the literature and bringing systematic suggestions for the symbolic dimension of the school. Also, it can be said that the research will contribute to raising students' awareness of the competencies required to keep up with the changing world, to be able to encounter extracurricular stimuli to relate the past with the present and the present with the future through the different dimensions of culture, with the suggestions made from Hofstede's cultural dimensions.

Considering that culture is important in shaping the values and attitudes of individuals, it is thought that the aphorisms that individuals encounter throughout their education life play a major role in shaping their culture and these aphorisms can give clues about what is culturally important.

Considering this dimension of the school culture, this study has been shaped based on the questions (1) "How do the aphorisms used in schools in Izmir find a place in Hofstede's cultural dimensions and (2) on which themes do they concentrate?" to offer suggestions for the use of aphorisms in schools in a systematic manner instead of random choices, in coordination with the basic principles, goals, and values of the Ministry of National Education, taking into account pedagogical compliance.

Method

Research Model

In the study carried out according to the qualitative research method, a culture analysis design aimed at defining and interpreting the culture of a particular group (Yildirim & Simsek, 2008) was used. Cultural studies are used to obtain a holistic picture of a particular society, group, institution, setting, or situation (Fraenkel, Wallen, & Hyud, 2012). Culture-specific written and spoken language are seen as areas where research can focus (Hancock, Ockleford, & Windridge, 2009). School is a part of society and having a cultural meaning in itself; at the point that aphorisms are indicators reflecting this culture, schools are thought to be in a structure suitable for cultural analysis.

Study Group and Material of the Research

Easily accessible sampling was used to determine the schools. Teachers and education administrators who have a master's degree in Education Management at Ege University Institute of Educational Sciences and Department of Educational Sciences were asked what the aphorisms in their schools were. Thus, many schools in different regions and levels of Izmir and the aphorisms hanging in these schools have been reached. Of the schools from which data are collected, 35 were primary schools, 33 were secondary schools and 12 were high schools. A total of 118 aphorisms were collected from these schools. After analyzing the obtained aphorisms, repetitions were eliminated and the 87 left were used as a dataset in descriptive analysis. Content analysis was carried out over the total number of aphorisms while determining the themes on which they are concentrated.

Validity and Reliability

For validity, a large number and variety of data were collected from schools, and colleague confirmation was made for analysis. The researchers studied the school culture and analyzed the school through visual elements. One of the researchers is also a Turkish teacher. Hofstede's classification of cultural dimensions was suitable to describe the organizational culture. Aphorisms hanging in schools were a component of school culture.

To increase the reliability, the literature emphasizes taking expert opinion, including direct quotations, using the way of diversification, and including more than one researcher. Accordingly, the results of the analysis performed independently in the study were compared and expert opinion was obtained from a researcher who had previously worked on Hofstede. Thus, following what was stated in the literature (Glesne & Peshkin, 1992; Shenton, 2004; Yildirim & Simsek, 2008), the researchers ensured the research was reliable. The process was reported in detail, and the

percentage distribution of the data was also included. The raw data of the study were kept to provide provenance for other researchers and use in future studies

Data Collection Tool and Data Analysis

In the research, the data were analyzed by document analysis technique. First of all, the indicators were determined by the researchers based on the cultural studies of Hofstede. (Hofstede; 1980; 1991; 1993; 2001; 2011; 2018). By doing a descriptive analysis on these indicators, the aphorisms were classified according to dimensions. Then, all the collected aphorisms were subjected to content analysis to reveal the themes on which the aphorisms are concentrated.

In the light of the findings obtained to prepare the proposal package, the aphorisms in the "Art of Speaking and Aphorisms Anthology" in which Okturk (2006) compiled the aphorisms belonging to different cultures and the aphorisms in the literature sites used on the internet were used. The accuracy of the aphorisms on the websites has been confirmed from different sites and sources. A recommendation package was created from the aphorisms that take place in all these sources to be used in schools. In Table 1, as an example of the analysis process of the research, the indicators explaining the dimensions in Hofstede's culture classification are given as keywords.

Table 1.

Indicators Explaining the Dimensions of Hofstede's Classification of Culture

Low Power Distance	High Power Distance
• Individuals evaluating their position and authority figures only within the scope of division of labor, not idolizing • An understanding of democratic relationship with authorities based on equality and equivalence • Participation in decision processes, expectation of being active and effective • Criticizing political practices and the laws and paradigms on which they are based; adopting accountability; to insist on the understanding of the right to question and resist injustice and to express oneself; • Assessing the source of power on the basis of rights and freedoms as well as expertise, accepting that power is temporary	• Glorifying authority figures (heads of state, local administrators) • An imperative, obedient style in guiding behavior • Bounding subordinate superior relationship by strict rules, emphasizing and limiting status indicators • Approach on the basis of the righteousness of the strong; not criticizing, not questioning, accepting. • Seeing the source of power in the authority given to the position, excessive respect for positions and titles
Avoiding Uncertainty / Weak	**Avoiding Uncertainty / Strong**
• Flexible rules and principles • Multi-dimensional evaluation of events and	• Prescriptive, high commitment to working habits, environment and order

developments.	• Perception determinant regarding the fulfillment of basic needs in adapting to developments and success of change initiatives
• Seeing change as an opportunity, openness to change and innovation	
• Professional career, promotion opportunities, different and challenging jobs increase satisfaction	• Security, job security and stability are important
	• Predictable long-term future expectation, high anxiety-stress level in uncertainties, high expectation of explanation and relaxation

Individualism	Collectivism
• Diploma is a status tool	• Diploma is an economic value
• Success is the product of individual effort and individual gaining of effort are important	• Success is teamwork, the sense of us is important, social returns are important
• Emphasis on autonomy, entrepreneurship	• Continuing rituals related to someone symbolized
• Individual rights and freedoms	• Emphasis on protecting the interests of society (sacrificing oneself for society)
• Identification through individual identity, society or groups	
• The sanctity and immunity of private life	• Social identity determinant: family, citizenship, ethnic, ideological, religious, etc.

Femininity	Masculinity
• Sincere, warm, intimate, modesty	• Rational
• Understanding solidarity, compassion	• Focused on success, competition, ambition, career
• Avoiding conflict, compromise, harmony, common sense	• Protection, security
• Embracing	• Determination, developing high goals and expectations
	• Entrepreneurship, financial reward

Long Term Adaptation	Short Term Adaptation
• Respect, devotion to tradition, past	• Future emphasis, naturalness of change
• To seek the approval of the society	• Being award oriented
• Living according to the rules, not deviating	• Perseverance, prudence, determination
• Resistant to change	• accountability
• Commitment to the values of the society	• Result oriented
	• Universal moral principles

Table 2 contains examples of suggestions for the individualism and collectivism dimension of Hofstede to be used in schools and grouping the aphorisms in the dataset based on indicators/keywords. As can be seen in the table, firstly, keywords expressing individualism and collectivism dimensions were created in the study. The aphorisms obtained from the schools were evaluated in the context of these keywords and the words expressing the dimension were grouped. Afterward, the aphorisms that were not used in the schools accessed but considered to be suitable for the dimension were compiled from various sources and included in the suggestion package.

Table 2.

A Sample Study and Recommendations Regarding the Individual and Social Dimension in Hofstede's Classification

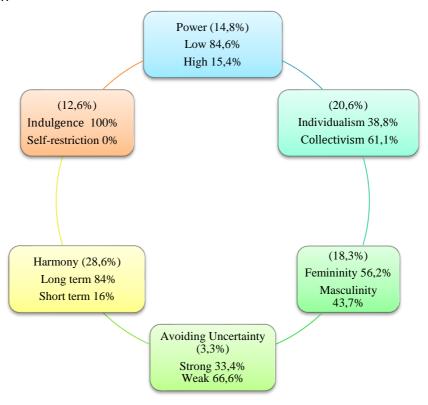| Dimensions	Keywords	Aphorisms from Schools	Aphorisms from Schools
Individualism (8%)	• Individual rights and freedoms • Individual identity • Emphasis on entrepreneurship, independence and autonomy	• Thinking is difficult. That's why most people follow the herd. Carl Gustav Jung) • There is no individual to be sacrificed in education. (M. Kemal Atatürk	• A person who gives up his liberty has given up his humanity, rights and duties. (Jean J. Rousseau) • Do something you believe necessary immediately. No matter what others say, do not mind. You will win. (Atatürk) etc.
Collectivism (12,6%)	• Success is teamwork • Sense of us, social returns • Emphasis on protecting the interests of society (sacrificing yourself for society) • Social identity determiner: family, citizenship, ethnic, ideological, religious, etc	• It is only teachers who save nations. A nation lacking teachers and educators has not yet acquired the ability to take the name of a nation. It's called a simple mass, not a nation. A mass must definitely need educators and teachers in order to become a nation. (M. Kemal Atatürk) • The school teaches young minds respect for humanity, love for the nation and country, honor and independence. (M. Kemal Atatürk) • Education after bread is the greatest need of a nation. (Paul Richer)	• Work collaboratively not for yourself but for the nation you belong to. This is the highest of works. (Atatürk) • Family is a school where all kinds of good and evil are taught. (Wilhelm Stekel) etc.

Results

As seen in Figure 1, when the frequencies and percentage distributions of the 87 aphorisms included in the data set are examined according to the dimensions of Hofstede's culture classification, it is seen that the most common words are on long-term adaptation; feminine, social and indulgence dimensions come next, at least the high power distance and uncertainty avoidance dimensions are emphasized and there is no emphasis on the dimension of self-restriction.

Figure 1.

Percentage Distribution of Aphorisms According to the Dimensions in Hofstede's Cultural Classification

To understand which concepts the aphorisms emphasize based on dimensions and which themes they concentrate on, the distribution of the aphorisms by dimensions is examined in detail below.

Findings Regarding the Dimension of Power (Low/High)

Table 3.

Examples of the Aphorisms Exhibited in Schools Regarding the Dimension of Power (Low/High)

Cultural Dimension		Aphorisms from Schools	Keywords
Power	Low 84,6%	• It is better to act fairly and be alone than to turn to wrongdoing and get most people with you. (Halide Edip Adıvar) • What a joy our world is still a culture garden with tens of thousands of flowers. Every culture has a color and a smell. (Yaşar Kemal	Respect for differences, accountability, justice
	High 15,4%	• The first and the biggest evil is that injustices go unpunished. (Platon)	Adherence to rules and order

In the aphorisms exhibited in schools, emphasis was placed on the importance of expertise that explains the low power distance, the guidance of science, and opposition

to mistakes, etc. However, aphorisms that emphasize concepts such as an equality-based relationship with rulers, accountability, non-idolization of power, the need for managers to be fair, and stand by the righteous are included less. In the high power distance, aphorisms that sanctify rulers, authoritarianism, unconditional allegiance, were not encountered.

Findings Regarding the Collectivism/Individualism Dimension

Table 4.

Examples of the Aphorisms Exhibited in Schools Regarding the Dimension of Individualism / Collectivism

Cultural Dimension	Aphorisms from Schools	Keywords
Collectivism 61,1%	• Our children are saplings planted in the future of our nation. (Atatürk) • The school teaches respect for humanity, love for the nation and country, honor and independence to young minds. (Atatürk	Social interests, country integrity
Individualism 38,8%	• The day when you need ideas more than ownership, you will find the secret of true wealth. (Peyami Safa) • Little ladies, little gentlemen ... Work by considering how important and precious you are. (Atatürk)	Personal development, individual identity

In the collectivism dimension, while more emphasis is placed on social interests, country integrity, and independence, it is seen that an understanding of sociality based on ethnic, ideological, and religious beliefs is avoided. On the other hand, there is little emphasis on the fact that a diploma is an economic and symbolic value, success is a result of teamwork, the importance of the sense of us, the importance of social returns, and continuing the rituals concerning symbolized people.

In the dimension of individuality, concepts such as the importance of individual returns and the identity of being an individual were emphasized. However, aphorisms related to concepts such as diploma being a status tool, success being a product of individual effort, autonomy, entrepreneurship, individual rights and freedoms, the sanctity of private life, and immunity were not encountered.

Findings Regarding the Dimension of Femininity/Masculinity

Table 5.

Examples of the Aphorisms Exhibited in Schools Regarding the Dimension of Femininity/Masculinity

Cultural Dimension	Aphorisms from Schools	Keywords
Femininity 56,2%	• In generosity and helping others, be like a river. In compassion and grace, be like the sun. In concealing other's faults, be like the night. In anger and fury, be like dead. In modesty and humility, be like the earth. In tolerance, be like the sea. Either appear as you are, or be as you appear (Mevlana)	Sincerity, modesty, warmth, understanding, solidarity, reconciliation, harmony, common sense
Masculinity 43,7%	• It is not the skeletal and muscular system that keeps people alive; it is their principles and beliefs. (Albert Einstein)	Determination

In the dimension of femininity, words covering all the concepts of ownership, sincerity, warmth, modesty, understanding, solidarity, compassion, avoiding conflict, compromise, harmony, common sense, determination, embracing are included.

Considering the masculinity dimension, success, competition, high goals and expectations are especially emphasized; aphorisms that emphasize concepts such as rational, ambition, career-orientedness, protection, security, entrepreneurship, and financial reward were rarely included.

Findings Regarding the Dimension of Long/Short Term Adaptation

Table 6.

Examples of the Aphorisms Exhibited in Schools Regarding the Dimension of Long / Short Term Adaptation

Cultural Dimension		Aphorisms from Schools	Keywords
Adaptation	Long Term 84%	• Teachers, the new generation will be your masterpiece. (Atatürk) • You need to work like ants to leave masterpieces like giants. (Necip Fazıl Kısakürek)	Emphasis on future, determination
	Short Term 16%	• He who does not know his past cannot make the best of his present and future. (Şeyh Edebali) • From now on, no language other than Turkish will be spoken in the council, lodge, the assembly, or the square. (Karamanoğlu Mehmet Bey)	Respect for values and past, devotion

In the dimension of long-term adaptation, which is the most emphasized dimension, while emphasis is placed on themes such as the future, universal moral principles, the naturalness of change, and perseverance are included, no words were found on concepts such as award-orientedness, thriftiness, determination, accountability, and result-orientedness. The emphasis on the future is mostly made through Atatürk's aphorisms. It has been seen that there are no aphorisms on the subjects regarding what kind of world awaits us in the future and how we should be prepared for it.

In the short-term adaptation dimension, while the themes of values, respect and commitment to the past come to the fore, no aphorisms are emphasizing that traditions and value judgments should be logical, sustainable, and goal-oriented.

Findings Regarding the Dimension of Avoiding Uncertainty (Weak/Strong)

Table 7.

Examples of the Aphorisms Exhibited in Schools Regarding the Dimension of Avoiding Uncertainty (Weak / Strong)

Cultural Dimension		Aphorisms from Schools	Keywords
Avoiding Uncertainty	Weak 66,6%	• People live in the realm as long as they dream. (Yahya Kemal Beyatlı)	Openness to change, flexibility
	Strong 33,4%	• No wind can help the ship that does not have an aim. (Montaigne)	Future anxiety, long term planning, etc

The dimension of avoiding uncertainty is the least emphasized among all dimensions. In this dimension, it has been observed that there is no emphasis on concepts such as strict directive expectation, security, and future anxiety, commitment to routine, demand for order, long-term job security and planning; and that high loyalty to the institution/country/state is emphasized in the exhibited aphorisms.

It has been observed that there are no words on the concepts of turning developments into opportunities, commitment to goals rather than institutions, and starting life again at any moment which explain that avoiding uncertainty is weak; and that concepts such as openness to change and flexibility were emphasized in the exemplified aphorisms.

Findings Regarding the Dimension of Indulgence/Self-Restriction

In the indulgence dimension, while themes such as the educated society, the importance of the quality of life, and the importance of art are included, the idioms about the concepts such as being happiness-oriented, a life based on pleasure and pleasure, less restriction of wishes and instincts, freedom, importance of leisure time are not included. There are no aphorisms about the self-restraint dimension, which

includes concepts such as giving up for the happiness of others, being content with less, restricting individual desires, personal time is not required, requests may be postponed, strict rules, principles, and lack of positive emotions.

Table 8.

Examples of the Aphorisms Exhibited in Schools Regarding the Dimension of Indulgence/Self-Restriction

Cultural Dimension	Aphorisms from Schools	Keywords
Indulgence 100%	A society without art is deprived of one of the important, vital arteries. (Atatürk)	Educated society, importance of quality of life, importance to art

Findings Regarding the Themes where Aphorisms Are Intensive

Table 9.

Aphorisms Exhibited in Schools Regarding Themes where Aphorisms Are Intensive

Themes	Example Aphorisms
Education (22%)	• The school teaches young minds respect for humanity, love for the nation and country, honor, and independence. (*Ataturk)* • It is thanks to the science and education that the school will provide; Turkish nation, Turkish art, Turkish economy, Turkish poetry, and literature develop with all their beauty. (Ataturk) • Education after bread is the greatest need of a nation. (Paul Richer) • Education is the safest and cheapest way of defense of the homeland. (Bucher)
Teachers (16,9%)	• It is only teachers who save nations. A nation lacking teachers and educators has not yet acquired the ability to take the name of a nation. (Atatürk) • Teachers, the new generation will be your masterpiece. (Atatürk) • Teachers are like candles; they give light to others by consuming themselves. (Rufini)
Reading habit (15,2%)	• Readers see twice as well. (Maender) • Reading maketh a full man; conference a ready man; and writing an exact man. (Bacon)
Being Hardworking (13,5%)	• We only need one thing, that is to be hardworking. (Ataturk) • You need to work like ants to leave masterpieces like giants. (Necip Fazıl Kısakürek)
Science (8,4%)	• Learning knowledge is obligatory for all Muslims, male and female. (Hz. Muhammed) • The end of the road that is not taken from knowledge is dark. (Hacı Bektaş-ı Veli)
Love of country (6,7%)	• Homeland love is the strongest wind that saves souls. (Ataturk) • If the country is at stake, all the rest is detail. (Ataturk)
Being virtuous, being a good person (3,3%)	• Keep your heart and tongue right. (Yusuf Has Hacip) • We regret what we didn't say more than what we said. Unspoken thought; is the way not taken. (Immanuel Kant)
Other (13,5%)	• The first and the biggest evil is that injustices go unpunished. (Platon) • etc.

When the aphorisms collected from the schools of different types and socio-economic levels of İzmir province are examined, as seen in Table 9, it is seen that the aphorisms emphasizing the themes of "*education, teachers, reading habits, being hardworking, science, love of homeland, being a virtuous/good person*" and aphorisms belonging to

Atatürk are included. It was found that some of the aphorisms (13.5%) do not show a thematic density and the elections are not made systematically. In addition, it was observed that while there were mostly sayings on *science* in high schools, there were sayings about *reading habits* and *being hardworking* at the primary education level. In the distribution of the themes, in public schools, the themes related to *education* and *teachers* stand out meanwhile in private schools, the *education* theme stands out.

Conclusion, Discussion and Suggestions

In the results, according to Hofstede's classification, it was seen that the aphorisms were mostly in the long-term adjustment, the least were in the uncertainty avoidance dimension, and there were no words about the self-restriction dimension.

When the dimensions are examined, the long-term adaptation dimension, which includes the most aphorisms, stands out. Among all dimensions, in aphorisms, long-term adaptation is the most emphasized. With the words of this dimension, it is seen that emphasis on the future is made using concepts of universal moral principles and the naturalness of change. It is thought that values can be transferred through school culture considering that the school has to gain attitude and skills in the desired direction. At this point, it can be said that it is important to include sayings about things that can be done to structure the future from today. In the legal texts (Ministry of Education, Regulation on Primary Education Institutions, Article 88), Atatürk's sayings are included more as per the legislation, but the variety and scope of the words are limited. Similarly, it is understood that there is no systematic functioning in other dimensions and there are mostly random choices.

When the distribution of aphorisms is examined, another dimension that draws attention is the dimension of power. It was demonstrated by Hofstede (1980) that the high power distance is dominant in Eastern countries including Turkey. Various studies (Basim, 2000, Erdem, 1996; Sargut, 2001) support that the Turkish society is in high power distance. However, within the scope of this research, it is seen that the aphorisms exhibited in schools mostly concentrate on the low power dimension with concepts such as the power of expertise and the importance of science. Apart from the emphasis on obeying the rules regarding the high power distance, a limited number of sayings are included. Contrary to the emphasis on the low dimension of power in aphorisms, Tonbul and Gungor (2017), in their study on visuals in the school corridors, concluded that scientists, artists, and people that are good examples have little place in school visuals as historical and future authority figures, but that mostly sultans and politicians were involved in these visuals. According to the results of the same study, it was determined that there was no specific systematic in the selection of artifacts reflecting the school culture, and school corridors were arranged according to random choices. It is thought that if all artifacts in schools are compatible with the goals of education and if each element (tables, effigies, selected texts, quotations, etc.) is compatible with each other, the level of achievement of goals will positively affect the

level of achievement. Such discrepancies between research findings interpreted using a holistic perspective have not yet been established in the works and procedures related to the education system. Considering the Chaos Theory, which suggests that the incompatibility of the system with subsystems is the root cause of the problems, it can be said that the incompatibility in question may lead to greater problems over time, as in the butterfly effect example.

When other dimensions are taken into consideration, it is seen that feminine values are emphasized more in the dimensions of femininity and masculinity, and concepts such as sincerity, modesty, compromise, harmony, and solidarity are emphasized especially through the advice of Rumi. The masculinity dimension is emphasized mostly over the concept of determination. At this point, considering that students have passed many exams and stages in the education system, it is thought that concepts such as entrepreneurship and perseverance should also be emphasized. In addition, giving the concept of success not through the concepts of ambition and competition, but in relation to the self-actualization category in Maslow's Requirements Hierarchy Theory, may play a more motivating role for students.

In the dimension of individuality and sociality, it is seen that the aphorisms exhibited mostly take place in the social dimension. In this dimension, while focusing on the integrity and independence of the country, it is understood that there is no emphasis on concepts such as success based on teamwork, the importance of cooperation, and the importance of diploma as an economic value. In the dimension of individuality, it is seen that the concept of success is the product of individual effort while individual rights and freedoms are not included. Although the eastern societies, including our country, are mostly located in the social dimension, it is thought that the sayings about the concepts mentioned above should be displayed in the school corridors without confusing the concepts of selfishness and individuality. It is assumed that the balance of individuality and sociality will be better achieved if the individuals who will form the information society encounter concepts related to the dimension of individuality such as individual rights and freedoms, autonomy, entrepreneurship, the value of a diploma, the importance of individual effort in being successful and making original productions in all areas of school life.

It is seen that there are a limited number of aphorisms about whether avoiding uncertainty is strong or weak and the least emphasis is made on this dimension. It can be said that the low emphasis on this dimension is because concepts such as flexible principles and rules for the weakness of avoiding uncertainty, seeing change as an opportunity, belief in a professional career, and satisfactory compelling jobs are less common in today's society (Akdeniz and Seymen, 2012; Akin, 2010; Hofstede Insights, 2018; Ogut and Kocabacak, 2008). Likewise, explaining societies where uncertainty avoidance is strong; indicators such as risk-taking, openness to innovations, and seeing crises as opportunities are not sufficiently encountered in the aphorisms in schools. It was observed that concepts such as job security, stability, predictable long-term future, which are indicators of eastern societies including Turkey, are included in the aphorisms in a limited number of schools. It is thought that this dimension should

be emphasized more through proactive aphorisms, as uncertainties are both worrying and necessary while experiencing a social change and transformation process. Therefore, 21st-century skills such as being innovative, creative, productive and entrepreneurial, adapting to the requirements of the age, sticking to the goals, and having the power to start over should be included in the lives of students with sayings appropriate to their levels.

It can contribute to the development of the survival skills of students in the developmental age by including the aphorisms for individuals to set long-term goals and work in this direction, but also to be prepared for adversities and to develop the ability to adapt to new situations by accepting the naturalness of change.

When the aphorisms about indulgence and self-restraint dimensions are examined, it is seen that while the importance of art and quality of life comes to the fore, concepts such as happiness-orientedness, freedom, and the importance of leisure are not emphasized. On the other hand, notions of self-restriction, such as giving up for the happiness of others, being content with less, restricting individual desires, and postponing requests, are not sufficiently included. However, an awareness of this dimension can contribute to values education on the importance of seeking happiness in producing and sharing, not in consuming with the limitlessness of needs and expectations. Other artifacts in schools (tables, sculptures, success stories, etc.), like aphorisms, may present different opportunities for the development of values associated with this dimension.

When the aphorisms are examined thematically, it is determined that there are more aphorisms on the themes of "*education, teachers, reading habits, being hardworking, science, patriotism, being virtuous/good person*" in the school corridors. This finding can be evaluated as the aphorisms are used in a limited scope and there is no systematic selection of the aphorisms. When the distribution of the themes is examined, it is seen that in primary and secondary schools, sayings about *reading habits* and *being hardworking* come to the fore. Since reading habits and planned study skills are skills that must be acquired at an early age, it is thought that they stand out in schools at these levels. It is concluded that there are mostly scientific words in high schools. Since students in this age group are in the process of determining their professional goals and fields, it may be aimed for them to develop a scientific and objective perspective. Another difference in theme distribution is between private and public schools. It was observed that the themes that stood out were those related to *education and teachers* for public schools and *education* for private schools. These results can be interpreted as teachers are more prominent as the main component of education in public schools, while teachers remain in the background in private schools. It is thought that this is due to the policies of private schools based on capital relations and it is because teachers are employed on a contract and seen as temporary members of the institution.

The school environment has an important role in contributing to the personality development of students and gaining universal and local values outside the boundaries

of the curriculum. It is known that the feelings, perceptions, thoughts, clothing, behavioral patterns, speeches, and the materials exhibited in the classroom and school environment, known as the implicit program, are known to be more effective than the teaching programs at some points (Posner, 1995). In recent years, values education projects have been carried out in schools through an implicit program, and sayings for various values such as diligence, love, and respect have been used in the school corridors. The Ministry of National Education also asked various values to be included as mandatory content in the programs renewed in 2017. It is thought that the values desired to be acquired can be effectively given with artifacts such as universal aphorisms which are important in the creation of school culture. Aphorisms are important in that they include universal and local values and are the words of socially prominent identities such as philosophers, scientists, leaders, artists, and literati with various studies (Gufta & Kan, 2011; Guven, 2013; Melanlioglu, 2008; Uludogan, 2008) showing that students should encounter these sayings more. In this context, in line with one of the research results, it is thought that the random selection of the concepts emphasized by the aphorisms exhibited in schools, and the fact that these words do not consistently cover the values that are aimed to be acquired in basic education is a deficiency in the formation stage of the school culture. To overcome this deficiency, benefiting from research that has been done worldwide and accepted in the literature can provide cultural clues to follow the change in the world and become a world citizen.

It may be suggested that teachers and school administrators should be given pre-vocational and in-profession training to take into account the cultural dimensions of Hofstede. Meanwhile, the course groups, writing, and picture review commissions in schools will determine the sayings such as aphorisms and proverbs related to their fields to be exhibited in schools, considering the cultural dimensions that Hofstede has created as a result of renewed researches that cover eastern and western societies, which have an important place among cultural studies.

Clubs and societies in schools (environment, music, sports, literature, theater, philosophy, etc.) can be included in the activity of finding and exhibiting aphorisms related to their fields. The school administration can organize competitions in each branch to raise awareness on this issue, students can participate in determining the aphorisms to be exhibited in the school and school administrations can research the effects of aphorisms on students.

When considered in terms of the cultural dimensions of Hofstede, it can be said that the aphorisms about the less emphasized dimensions should also take their place on the school walls. However, it is thought that the appropriateness of the aphorisms to the level of the school to be exhibited should be considered and the values expected to be owned by a common world people such as love, peace, benevolence, and cooperation should be taken into consideration in these sayings. Accordingly, a proposal package containing aphorisms for all dimensions has been developed. In addition, aphorisms developed in the context of the Hofstede culture classification can be displayed in pilot schools and their effect on students can be investigated. Research

can be expanded by including proverbs. Similar studies can be conducted in different cities and compared. The opinions and suggestions of school administrators and teachers on the subject may also be a topic for further research. Again, comparative studies can be done on culture classifications other than Hofstede. Table 9 includes the aphorism suggestions that can be used in schools in the context of Hofstede's culture classification.

Table 10.

Aphorism Suggestiıons That Can Be Used in Schools

Power Low	• In the informational society, the fuel, the power, is knowledge. (John Kenneth) • Knowledge means to know yourself. If you have failed to understand yourself, then all of your reading has missed its call. (Yunus Emre) • Justice does what the sword can't do. (Kanuni Sultan Süleyman) • Freedom is the only permanent value of history. (Albert Camus)
Social	• Work collaboratively not for yourself, but for the nation you belong to. This is the highest of studies. (Atatürk) • Family is a school where all kinds of good and evil are taught. (Wilhelm Stekel)
Individual	• To renounce liberty is to renounce being a man, to surrender the rights of humanity and even its duties. (Jean J. Rousseau) • Do something you believe necessary immediately. No matter what others say, do not care. You win. (Atatürk) • No one ever climbed the ladder of success with their hands in the pocket. (J. Keth Moorhead) • One cannot be peaceful and happy without being free. (Dante)
Feminine	• People can always get along with each other, as long as they understand that guns, brothers' blood are not the means to eliminate a case. (Ahmet Hamdi Tanpınar) • A disagreement must end not in argument, but in sweetness, diplomacy, compliance, and respect for the opinions of others. Hatred does not cease by hatred, but only by love. (Buda) • There never was a good war or a bad peace. (Benjamin Franklin)
Masculine	• To begin is to succeed. (Ahmet Hamdi Tanpınar) • If you don't succeed, do it again. If you don't succeed again, do it again … • Again … Again… Remember, there is always one more option. Ninety percent of those who did not succeed were not defeated, they just gave up. (Paul J. Meyer)
Long	• Be the change you want to see in the world. (Gandhi) • How you use today will determine how tomorrow uses you. (Earl Wilson) • Search all the time, one day you find copper when you search for gold, tomorrow you find gold when you search for copper. (Cenap Şahabettin)
Short	• Not a leaf but the plane tree that laid its roots in the depths of the earth stands against the storm. (Ahmet Hamdi Tanpınar) • There are principles that never get old in the words of the ancestors. (William Shakespeare)
Avoiding Uncertainty — **Strong Weak**	• Man cannot discover new oceans unless he has the courage to lose sight of the shore. (Andre Gide) • Don't be afraid of anything in life, just try to understand everything. (Marie Curie) • Well arranged time is the surest mark of a well arranged mind. (Isaac Pitman) • Those without long-term plans find challenges at their doorstep. (Confucius)
Indulgence	• The development of human societies depends above all on the advancement of their language and literature. (Namık Kemal) • It matters not how a man dies, but how he lives. (Samuel Johnson)

Self-Restriction	• The secret to happiness is not in looking for more, but in enjoying less. (Socrates) • Fame and success are achieved by studying and working, not by sleeping. (Şevket Rado) • It is not accident that helps people in the world, but perseverance and persistence. (Samuel Smiles)

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