



ORGANIZATIONAL CULTURE AT HIGH SCHOOLS IN TRNC: A COMPARATIVE CASE STUDY

KKTC LİSELERİNDE ÖRGÜT KÜLTÜRÜ: KARŞILAŞTIRMALI BİR ÖRNEK OLAY İNCELEMESİ

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ABSTRACT: This study was conducted to compare the organizational culture in two TRNC schools by using influencing factors of metaphors, physical environment, values, norms, rituals, language, legends and reward systems. To obtain data, a triangulation of participant interviews, observations and written sources were used. Results appear to display that the youth are losing their ties to their national values whereas the State tries imbue students with the importance of national values through rituals and ceremonies at schools. While the organizational culture of both schools is becoming more progressive, according to the participants, younger generations may be in danger of losing some of intrinsic, traditional values since students might not consider them important anymore.

Keywords: Organisational culture, Cultural factors

ÖZET: Bu çalışmada, KKTC'deki okulların örgüt kültürünü anlamak için iki okul seçilerek imgeler, fiziki çevre, değerler, normlar, törenler, baskın dil, efsaneler ve ödül sistemleri gibi faktörleri kullanarak karşılaştırma yapılmıştır. Bilgi toplamak için katılımcı mülakatları, gözlemler ve yazılı kaynaklar incelenmiştir. Bulgular gençlerin milli değerlerini kaybetmeye yüz tutmuş olmalarına rağmen devletin gençlere ritüel ve törenlerle milli değerlerin önemini aşılama çabışığı göstermektedir. İki okulunda örgüt kültüründe gittikçe ileri adımlar atılsa da, katılımcılara göre, genç nesil geleneksel değerleri önemli görmediğinden, bu değerleri kaybetme riskini taşıdıkları ortaya çıkmıştır.

Anahtar Sözcükler: Örgüt kültürü, Kültürel faktörler, Liseler

1. INTRODUCTION

Organisational culture is a complicated and multi-faceted area of study. Fard, Rostamy & Taghiloo (2009) suggest that organizational culture is the common ideologies, beliefs, philosophies, feelings, assumptions, expectations, attitudes, norms, and values, which should be considered collectively since they are interdependent and interinfluencing. According to Weir (1952), government, family life, economic forces, class stratification and educational traditions are regarded as the obvious influences that shape education and its administration. It is these factors that have influenced the current situation.

The Ministry of Education and Culture in Northern Cyprus follows a top-down approach executed through the National Education Act (1986). This provides the foundation for educational activities to secure national unity, to disseminate cultural values and to plan modernisation (Ministry of Education and Culture, 1989). It determines equality as the essential basis and postulates that all citizens hold the right to education and training without any bias and inequity. Responding to the demands of the new century, there has been a change in the educational system from teacher-centred to student-centred. Thus, the Ministry of Education and Culture (2005) proposes changes in the professional requirements of administrators, teachers as well as students which subsequently affects the administrative processes and organisational culture of schools.

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Organisational culture tends to be exclusive to a particular corporation and deals with established practices and the nature of shared values and assumptions about organisational life (Branson, 2008). Within an educational context, every organisation is divergent and schools are not only distinct from other types of organisations but also differ from one another.

Every school has its own mix and individual way of understanding and handling disputes. Handy and Aitken (1990) suggest that the success depends on achieving the right mix at the right time as most organisations have their own cultural predispositions and idiosyncrasies. To comprehend the complicated nature of these organisations inherent in this mix, it is imperative to understand firstly, the factors by which the organisational culture is explored.

Metaphors are seen as systematic tools in approaching difficult phenomena and have instigated researchers to explore the 'discovered' culture within organisational theory. In doing so, it is possible to get a more thorough view of what goes on in organisations, of the thoughts, feelings, values and actions of people in daily organisational life and in decision making (Alvesson, 2002, p.16) The cultural metaphors used when discussing organisations provide a plethora of information about inclinations and assumptions of the organisation. Furthermore, they are also an effective way for those assumptions to maintain themselves and form the organisational culture.

Physical culture is a system of climatic experience that includes the personal, social, and cultural aspects of activity within an environment (Rafaeli & Worline, 1999). The physical structure of a building in which an organisation exists can influence the operative conditions of every day behaviour. Within an educational context, a good physical culture can help both professionals and their students execute their duties in a more adept and agreeable way.

Characteristically, organisations administer their credos through a mission statement where principles are laid out internally as well as publicly. An educational organisation conforms to particular beliefs and anticipates its members to adhere to these beliefs such as high performance both for the faculty and the students, low absence and dropout rates and high efficiency (Branson, 2008). Schachter (2005) alludes that the personnel modify their behaviour to correspond the values of the organisation, adopt and embody them on order to be admitted in this circle.

Each organisation has a set of criterion that all participants are expected to recognize, for example, a norm which must be strictly followed is that of the dress code in institutions (Schein, 1992). The set or rules is to be adhered to particularly if the newcomer wants to become admitted by the established members. This is especially evident when we consider newly qualified teachers, who move from humanistic values learned in theory to methods adopted at the new school which are already used by existing members of staff (Lunenberg & Ornstein, 1996).

Every organisation has its anecdotes about people and legends who have gone before, and the things they have achieved that made them so memorable. Divided into 2 types, the first is born heroes whose individuality led them to become rulers of people; the second type are circumstance heroes who are selected by the school to act as mentors and paragons of the organisation and who set guidelines and models for the new members to follow (Lunenberg & Ornstein, 1996). The legends about the heroes not only express the beliefs and identity to insiders and outsiders but are a more concrete example of the organisational culture (de Zilwa, 2006).

The reward system distributes benefits to be enjoyed when the individual has attained particular goals or has demonstrated behaviour in accordance with the rules and the boundaries set by the institution (Lunenberg & Ornstein, 1996). Mainly focusing on features linked to its values and accomplishments, these rewards can take a variety of forms but the most common ones are that of promotion for department members and acknowledgement of achievement in the form of certificates and awards for the students.

While seemingly similar, rituals and ceremonies have several distinctive characteristics. Essentially, rituals are daily activities that typify the organisation while celebrations act as acknowledgement of successes. Rituals give structure and bearing to every day life, where individuals know what is expected of them at any given time. Ceremonies, on the contrary, are grander, often more extravagant and occasional as they symbolize momentous occasions that give significance and spiritual connection at certain transitions. They socialize the members of the institution, balance and comfort in the event of crisis, and relay information to outside constituencies (Bolman & Deal, 2003).

Language and clichés, essential factors in the organisational culture, serve to convey an organisation's hopes and aspirations, its perspective on life, its values and beliefs to the members of this culture as well as the outsiders. Furthermore, symbols create a frame of reference to promote cooperation for participants within the organisation (Rafaeli & Worline, 1999)

Though these factors, this study attempted to understand and compare the organisational culture by using two schools in two major cities in TRNC: High School A (HS A) in Famagusta and High School B (HS B) in Kyrenia. The researchers believed that by asking the participants to comment on and analyse the aforementioned factors, they can provide some insight into the understanding of the organisational culture at schools in TRNC. The specific research question that guided the study is as follows: What is the nature of the organisational culture of the two schools in TRNC?

It should be highlighted here that both of these schools show similar characteristics as they are all located at the city centres, they all are well-established, have similar number of students and teachers and that same curricula are followed for the students of ages that range between 14 and 18 under the guidance of the Ministry of Education and Culture. High School A is the case study in Famagusta was conducted in this high school, founded in 1944. At this school, there are 7 administrators (6 assistant principals and 1 school principal), 80 teachers, 753 students, and 25 classrooms. The buildings of the school are arranged in the form of a large M. The ground floor of the M shaped building forms the administrative building and the top floors have the classrooms. High School B is the case study in Kyrenia was conducted in this high school, founded in 1956. At this school, there are 4 administrators (3 assistant principals and 1 school principal), 89 teachers, 676 students, and 30 classrooms. The buildings of the school are arranged in the form of two large Ls set up in a rectangular fashion where the administrative building and the classrooms are.

2. METHODOLOGY

The aim of this study is to investigate the organisational culture of the two schools in TRNC by analysing the influencing factors such as metaphors, physical environment, values, norms, rituals, language, legends and reward systems. The researchers believe that possible similarities that will be pointed out in this comparative case study serve to display the practices of the two schools in relation to managing their own organisational culture.

2.1. Research Group

The participants in the study comprised 26 participants; 10 teachers and three administrators (1 principal and 2 assistant principals) in each case. The researchers used the maximum variation as a sampling strategy (Patton, 1987), enabling the researchers to interview teachers with different working experience, their subject areas and gender.

2.2. Data Collection

In this study, teachers and the administrators were interviewed as participants in the form of open-ended questions, each taking an average 20 minutes. The researchers tried to elicit data on the

organisational culture practiced in the two schools by mainly asking the participants to comment on their school's physical culture, values and beliefs, norms, rituals and ceremonies, language and cliches, stories and legends and reward systems.

Such a comparative and qualitative research allows the teachers, administrators, policy-makers and researchers to collect and analyse data about educational systems and their context of school reforms. The researchers employed triangulation of interviews, observations and written sources to increase reliability and validity (Yin, 2003, pp.97-100). The principal means of data collection was the interview data, collected through 10 interview questions, such as 'If you are to describe your school, what kind of metaphor would you use? Why?', 'What are the norms at your school?'. This data was thematically coded. The researcher recorded, quoted and used the ideas in the interviews to highlight the nature of the organisational culture at the schools. The observation period took place in five hours in each school on two consecutive days, included the researchers' viewpoints on general surroundings and enabled the researchers to observe the administrators, teachers and students in their natural environment to add more insights onto their evaluation. Written documentation, for instance school newspapers, magazines and the notice boards on the hallways in both schools, was used to facilitate the understanding of the nature of the organisational culture from the participants' viewpoints.

3. RESULTS

3.1. High School A (HS A), Famagusta

The image or metaphor most common associated with the school both in the administration and teaching staff levels is that of pride. In the words of the principal, *'the school displays its pride through its historical background and infrastructure'*. These words suggest that the town of Famagusta is very rich in history that spans thousands of years and the school itself is named after a famous nationalist poet whose work made great impact on the literature circles of the country. Even the school colours, yellow and green, have become the symbols of Famagusta and are easily recognised by everybody in TRNC. As a result, the staff and students of *HS A* feel pride in being part of such glorious history. Also, other teachers commented on the school as *'the place where future starts'* and *'it will serve as a torch for the young generations'*, suggesting that the importance of education is very high in the list of the families and educators alike.

The learning environment of *HS A* is considered to be very good by both the administration and the staff alike. They all felt that the physical environment was conducive to learning. One of the teachers summarised all of the ideas of the teachers and administrators by saying that *"I feel very privileged in every sense of the word by being able to work in such an environment. The building is beautiful and the greenery surrounding us calms the soul."* The principal also stated that *"almost everything is available at present and there is almost nothing that the school does not have"*. It is evident that *HS A* participants agree that their physical culture helps them perform their duties to the best of their abilities regarding the workspace and equipment. It is also apparent that this environment enables the students to proceed with their studies without outside distractions.

Regarding the findings on beliefs and values of the organization, many teachers argued that younger generations are not following traditional values and this, in turn, influences the organisational culture of their school and their education negatively. One of the respondents encapsulated in his answer the prevalent feelings among the majority of the staff: *'We, as society and as a school, have lost our values and what should be valued is blanketed by fake things such as appearances. We are really concerned that especially younger generations are losing touch with our traditions.'* This reply suggests that the teachers believe that the young generations are losing contact with traditional values,

such as respect for the elders, patriotism, pride and honour, previously considered an asset in a person. Apparently, the youth does not regard these traditional concepts as significant anymore and that has influenced the school culture as a whole. This can be noticed in the behaviour of the students towards their teachers and their schoolmates and their participation in the playing of the national anthem and the national days, set by the Ministry of Education.

The Ministry of Education was found to define the norms for this school, as with other schools in the TRNC, and as such was accepted by the administration staff. The example put forward by one of the assistant principals "*Teachers should get dressed properly and behave with dignity and decorum when they deal with students*" clearly shows some of the guidelines the Ministry has created for the internal governing of the schools. However, certain teachers looked at this from a different point of view: "*There shouldn't be discrimination of any kind in the school and that we should do our job in the best possible and responsible manner*", indicating that the teaching staff interpreted the rules and regulations of the Ministry in regard with their teaching and their relationship with the students mostly and not so much with appearances.

Rituals and ceremonies were found to be very strong in *HS A* and a great deal of importance was placed on them. All the respondents mentioned that "*We always celebrate national days such as the 15th November and commemorate our leaders such as Atatürk. We also hold smaller events to commemorate local important personalities.*" The aim here was to remind students of the significance of certain events and the lives of certain national figures, to teach them their past in order to retain certain values and to socialise them by using these cultural events. This shows that educational policies of the TRNC aim to imbue students the importance of national values.

The language and clichés used in the school show that the school principal focused on the use of love to increase affection, respect, cooperation and desire to work among the teachers. In line with the school principal's perspective, the assistant principals said they used the kind of language that served to increase the motivation of teachers. On the other hand, all teachers mainly focused on the language they used in class towards their students to motivate them. Some even gave examples of such language in the form of clichés such as '*You are our future*', '*Study hard and always be ready*' and '*Success leads to success.*' It was quite interesting to find out that all participants kept using motivational language in their organisational culture but the administrators were more concerned with enhancing the motivation of their staff who were in turn more concerned with enhancing the motivation of their students like a chain reaction.

Regarding stories and legends, the majority of the staff in *HS A* mentioned the stories on the heroism of the people who had become national figures and determined the future of their nation. One assistant principal took this a step further and highlighted that '*national figures have become the heroes of our national history and they should always be commemorated and remembered*'. The other assistant head teacher broadened this viewpoint and talked about legends that had been passed down from one generation to the next and highlighted the role of the school during the national struggle. The aim here was to raise awareness of the students on the kind of struggle that the nation as a whole had gone through to reach the present. The names of the former graduates of the school who now held important posts were also proudly repeated in classes to convey to the students the fact that they were able to achieve everything that they had put their minds to.

As far as the reward system was concerned, all participants mentioned certificates of success and certificates of participation. The principal said "*I have a mechanism of rewarding any personnel who works hard in different areas*". The assistant principals said that any teacher or student involved in the process of an achievement within the contexts of classrooms, school as a whole or the representation of the school within the country is rewarded by prizes or certificates. The aim here was to increase the motivation of the people involved in the process and especially the teachers were quite motivated towards working collaboratively for the benefit of their students.

The observations carried out by the researchers showed that *HS A* had a green relaxing environment around a clean, beautiful building where the teachers and students could perform to the best of their abilities. The observations also showed that the teachers liked their colleagues, job and students and had a high belief in the accomplishment of their targets. The visual and written sources found in every classroom regarding national days showed the researcher that the school encourages the students to get actively involved in events, such as writing and traditional folklore dancing competitions, using the incentive of the prize awarded to the best. It could be argued that these practices highlight the importance the school gives to the preservation of national identity and the attempts it makes to preserve national traditions. (North Cyprus News, 2009).

3.2. High School B (HS B), Kyrenia

The image or metaphor used by the almost half of the respondents was that of a “*family*”. More specifically, one teacher said that she imagined the school as a place “*where the children learn to analyse the events that take place from different perspectives*”. However, assistant principals said that they found it ‘*large and confusing. It is in great need of modernisation and often the students feel like fish out of water*’. Furthermore, teachers complained about problems with students, although these issues were generally blamed on the personal and financial factors and not on the students themselves. Quite often, the students had expectations that weren’t being met.

The overwhelming majority of the respondents were in agreement in respect to the physical culture that it needed renovations. This was aptly expressed by the principal himself who saw it as ‘*an isolated place left to its own devices by the Ministry of Education and Culture and the city municipality and in need of immediate repair*’. Four teachers said “*it is a monotonous environment and it must immediately be updated. Most importantly, we should have a proper library and new computers so that our students can do their research more easily*’. The environment described in these statements is clearly not conducive to teaching and learning. The entire surroundings do not act in such a way that they attract the students and the staff to the building and to the task at hand. Also, the lack of equipment hinders the learning process and generally the individuals who are called to work there cannot perform to the best of their abilities.

The results related to beliefs and values of the organisational culture showed that the socialisation of students, their education and discipline were the main values of the organisational culture. Six out of ten teachers and one assistant principal mentioned “*We value not only education but also social and extracurricular activities*”. In addition, two teachers mentioned the significance of discipline whereas two other teachers and an assistant principal placed importance of respect among teachers, the high objectivity level of student performances and lack of confidence towards policies and the education system put forward by the Ministry of Education and Culture. These differences in the answers can be argued that they mirror the differences in the values and beliefs. It appears that there is no such clear cut system, neither among the teachers and as a result, nor among the students.

Similarly to *HS A*, the norms the assistant principals thought what should and should not be done was decided by the rules put forward by the Ministry of Education and Culture. The principal said that “*teachers get on very well with each other and have respect for each other but I always ask them to solve their problems with the students in class and try not to take the problems to the administrative staff. However, there should be more discipline and systematic procedures in our organisation where rules are not followed persistently.*” According to this opinion, *HS B* teachers and administrative staff sometimes bend the rules or follow them when convenient. Also, there is a clear division between the duties of the teachers regarding their students and the administration and its duties.

The results concerning rituals and ceremonies showed that the principal, both assistant principals and seven teachers - 10 out of 13 participants - carried out all ceremonies to do with the celebration of national days or commemoration of national figures and heroes outlined by the Ministry of Education and Culture to pass national feelings onto the students. The principal added that *“these ceremonies take place open to the public and according to formal protocol”* and added that he considered meetings such as staff meetings before the exam weeks as rituals. One teacher considered the rituals from the students’ point of view. She said going to any social activity or to matches in large groups and to class trips and annual school trips *‘to improve their feeling of friendship, to give them the feeling that they could act together for a particular or common goal and to prepare them to be a part of the society.’* It can be argued that there is a difference of opinion regarding to what is considered as ritual and ceremony between the administration and the teaching staff of *HS B*. The administrative staff adheres to protocol whereas the teachers focus on the influence these events will have on the socialisation of the students.

The results concerning language and clichés showed that the principal used instructive language and that he used clichés like this *‘Friends, the bell has gone so please go to the classrooms’*. Both assistant principals said that the language used was friendly and thus not formal but it conveys clear messages to both the students and teachers. All of the teachers apart from one, argued that the language from administrators to teachers was not very formal but tolerant and showed understanding, evident in the use of ‘please’ and ‘friends’. The teacher gave examples of administrative clichés such as *‘I know that you understand’*, *‘Let’s work together on this’* and said that the language from teacher to student ranges from order and warning to advice. It can be argued that although the physical culture of this establishment is not very inviting and changes cannot be seen in the near future, the staff tried to emphasise human relationships and achieve their goals based on communication and the human factor rather than physical surroundings and equipment.

According to the principal on the subject of stories and legends, *“The students had always been involved in social matters, such as during the student events of 1978-79, when a student from the school was killed and all the rest of the students started a march.”* One teacher said she talked about the legends of Cyprus and Turkey to show the students that they could achieve anything they wanted whereas two teachers talked about the stories of important people who graduated from the school, which include doctors, journalists and a member of parliament, that highlighted pride they felt for their school so that that the students could feel proud of their school too. The choice of topics of the stories from the teachers is clearly in line with findings in other case studies whereby the legends act as incentive to conform to the norms and a way of transmitting the values and beliefs of the organisation.

Contrary to *HS A*’s reward system, in *HS B* the practice of awarding certificates to the teachers was discontinued. Currently, the principal only used a verbal ‘thank you’ for the teachers’ achievements. Both assistant principals and a teacher thought there wasn’t much of a reward system at the school for teachers. In line with this, one teacher used sarcasm and said that *“the teachers who actually worked for the benefit of the school were sent away and that was the thanks they got from the Ministry of Education and Culture”*. On the other hand, eight teachers talked about student prizes, good homework marks, written or verbal ways of thanking the students to encourage and to praise them for hard work. Certificates were also given, meals were organised for the successful students depending on the finances of the school and they were called to come out in front of the school gatherings. It appears that in *HS B* the reward system, though it functions regarding the students, it does not extend to the teachers and as a result, the researcher observed bitterness and disappointment.

The observations carried out by the researcher showed that the school building was in great need of repair and refurbishment. Although the teachers had an authoritative role towards the students within the class, this wasn’t so outside the class. The attitude of the administrators towards both students and teachers was friendly. Students could easily walk into the staff room and the offices of the administrators when they had something to ask. The researcher noticed that during a break, a group

of students were happily discussing their upcoming music performance with their teacher, showing that the students were given the chance to participate in activities such as music, sports and funfairs. The researcher reached online information about the educational funfair carried out by the school on the 27th of April, 2008 with great success (North Cyprus News, 2008).

4. CONCLUSIONS

From the above cases studies, following conclusions can be drawn. In terms of metaphors and images, almost all participants thought of their organisations in positive terms such as ‘pride’, “family” and “second home.” At least half of both HS B participants viewed their school negatively, complaining of problems due to student profiles, affected by external influences beyond their control and obstacles created by the layout and the location of their buildings. When the physical culture of the schools is analysed, it is found that all HS A participants were proud of the school’s structure and appearance rating it ‘very good,’ which suggests that their environment is conducive to learning and facilitates teachers and students in performing their duties. On the other hand, HS B participants thought it was in need of repair and renovation. This comment shows that the participants were affected negatively by the conditions found in their organisation since they are focusing on the negative traits. As far as values and beliefs are concerned, it is found that both schools in this case study support the Lunenberg and Orstein (1996) statement of values such as high performance, low absence and high efficiency. However, HS B participants added the importance of collaboration, discipline and the socialization of students. Also, almost all HS A participants included traditional values as important to them, but, to their disappointment, the new generation did not find them so significant. With regard to norms, respondents in all schools stated that the code of conduct is defined by the Ministry of Education and Culture. In HS A, the participants thought they complied with the regulations and the requirements by trying to do their job in the best way possible without any discrimination. Although HS B participants agreed with this view and mentioned their friendly working atmosphere, they thought more teacher discipline was needed in their organization which could suggest that not all participants are complying with the norms.

All ceremony dates to do with the celebration of national days or commemoration of national figures outlined by the Ministry of Education and Culture were carried out to pass national feelings onto the students. Also, rituals in the form of different activities were conducted to socialize the students as well as social events for teachers that promoted very good relationships among staff. It could therefore be implied that it is through these celebrations that national ideologies of the State are reflected and maintained. The State is still struggling for its security and protecting national values, which is in line with the current political developments in TRNC. The language and clichés used in the establishments clearly reflected the approach each school had towards the learning experience. It was shown that HS A participants used motivating language in their organizational culture. This suggests that open collaboration was encouraged between all participants of the school, which in turn can create an environment of equality, unity and indeed a more student-centred emphasis. However, HS B participants use of instructional language accentuated a more traditional, rigid structure and a more teacher-centred approach. Both schools had legends and stories connected to their extracurricular activities that they felt proud of, however, it is worth mentioning that it was HS A participants who mainly focused on the legends of the school to do with the national struggle. Thus, students awareness is alerted to the significance of the nationalistic traditions preserved and celebrated within the school. It could be argued that this could be a good method of re-igniting the younger generations’ interest in traditional and nationalistic values. As far as the reward system was concerned, all of the schools mentioned verbal comments and written certificates acknowledging any particular achievement. However, HS B participants did suggest that with regard to teacher achievement, their organizations were somewhat lacking.

The conclusions drawn from the above findings show strong evidence that the participants in both cases understand their organizational culture in almost all of the aforementioned factors affecting it; they are actively part of it and to a large degree, support it. This suggests that the participants are conforming to the pre-existing situation so as to be deemed worthy of membership and acceptance by the other members. Nevertheless, looking at the wider picture, one could infer that the society, in general, of the TRNC is straddling two worlds. Results appear to display that the youth are losing their ties to their national values whereas the State tries to maintain an educational policy which will imbue students with the importance of national values through rituals and ceremonies carried out at schools. The results also displayed reforms of the education system by the Ministry of Education whereby a more student-centred approach in teaching and learning is beginning to be adopted although results showed that teacher-centred approach is still practised. The education system in the TRNC is still displaying a top-down administrative structure. However, it can be inferred that the organisational culture of both schools could be losing confidence in such a structure and thereby in the policies of the Ministry of Education. It could further be argued that while the organizational culture of both schools is becoming more progressive, younger generations may be in danger of losing some of its intrinsic, traditional values since students do not consider them important anymore.

Table1: A brief summary of the interpretations drawn from the conclusions

- high esprit to work collaboratively among the teachers
- good relationship among the teacher and students
- friendly attitude of administrators towards teachers and students
- teachers tend to be responsive to the needs of students both inside and outside the classroom
- students are encouraged in social and extracurricular activities such as music and sports
- encouragement of students towards academic success by teachers and administrators
- the centralised, top-down administrative system by the Ministry of Education which now focuses on student-centred approach to learning and teaching though teacher-centred approach is still used
- educational policies for protecting national security and identity
- the new generations run the risk of losing traditional values significant for Turkish Cypriot society

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Genişletilmiş Özet

Bu çalışmada, KKTC'deki okulların örgüt kültürünü anlamak için, Milli Eğitim ve Kültür Bakanlığına bağlı biri Magosa'da diğeri ise Girne'de olan iki okul seçilerek örgüt kültürünü etkileyen faktörler bakımından incelenmiş ve karşılaştırma yapılmıştır. Bu faktörler şunlardır: imgeler ve metaforlar, fiziki çevre, değerler ve inançlar, normlar, tören ve ritüeller, baskın dil ve klişeler, efsaneler, hikayeler ve ödül sistemleri. Bu araştırmada veri, temel olarak her okulda gerçekleştirilen 10 öğretmen ve 3 yönetici (1 müdür ve 2 müdür muavini) olmak üzere toplam 26 katılımcının katıldığı mülakatlar aracılığı ile toplanmıştır. Veri toplamak için, katılımcı mülakatlarının yanı sıra gözlemler yapılmış ve yazılı kaynaklar incelenmiştir. Gözlemler, okulun genel çevresi hakkındaki araştırmacıların düşüncelerini ve öğretmen, öğrenci ve yöneticilerin doğal okul ortamındaki davranışları hakkındaki düşüncelerini içermektedir. Yazılı dökümanlar örneğin okul gazetesi, okul yıllığı ve ilan panolarındaki konuların incelenmesinden de bilgiler elde edilmiştir.

İki okuldan elde edilen veriler incelendiğinde ve karşılaştırıldığında şu sonuçlar elde edilmektedir: Metafor ve imgelere bakıldığında, HS A katılımcıların hemen hemen hepsinin örgütlerini 'gurur', 'aile', 'ikinci evimiz' gibi pozitif değerlerle algıladıkları ortaya çıkarken, HS B katılımcılarının yarısına yakının okullarının olumsuz değerlendirdikleri yani öğrenci profile, dış etkenler, okul binaları hakkındaki olumsuzluklar gibi konularda şikayetleri olduğu ortaya çıkmıştır. Fiziki kültüre bakıldığında, tüm HS A katılımcılarının okullarının yapı ve görünüşünü 'çok iyi' olarak nitelendirdiklerini ve eğitim-öğretim için elverişli olduğunu düşündükleri anlaşılmıştır. Fakat HS B katılımcıları, okullarının tamir ve yenilemeye ihtiyacı olduğunu söylemişlerdir. İnanç ve değerler incelendiğinde, her iki okulun Lunenberg ve Orstein'in bahsettiği yüksek performans ve verimlilik gibi değerleri destekledikleri ama HS B katılımcılarının işbirliği, disiplin ve öğrenci sosyalleşmesine de önem verdikleri saptanmıştır. HS A katılımcılarının hepsi geleneksel değerlerin kendileri için önemli olduğunu ama yeni nesil için bu değerlerin pek de önemli olmadığını farkettiklerini üzüntüyle vurgulamışlardır.

Her iki okulda katılımcılar normların Milli Eğitim ve Kültür Bakanlığı tarafından belirlendiğini söyleyediler. HS A ve B katılımcıları bu normlara uymaya çalıştıklarını, birbirleriyle iyi ilişkiler kurduklarını ve ellerinden gelenin en iyisini yaptıklarına inandıklarını anlatırken, HS B katılımcılarının bazıları, okuldaki bazı öğretmenlerin normlara uymadıklarını ve bundan dolayı örgütlerinde daha fazla öğretmen disiplinine ihtiyaç duyduklarını belirtmişlerdir. Tüm katılımcılar, milli günler ve anma günleri gibi tüm törenlerin Milli Eğitim ve Kültür Bakanlığı tarafından belirlendiğini ve bu törenlerin öğrencilere milli duyguları aşılama amacıyla yapıldığını anlatmışlardır. Öğretmen ve öğrencilerin sosyalleşmesi için yapılan aktivite ve toplantı gibi ritüellerin amaçına ulaştığını söylemişlerdir. Her iki okuldaki katılımcıların çoğu devletin bu tür tören ve ritüellerle milli birlik ve beraberlik gibi ideolojilerini öğrencilere aşılama çalıştığını vurgulamışlardır. Okullarda kullanılan baskın dil ve klişelere bakıldığında, HS A katılımcılarının motive eden ve eşitlik ve birliktelik mesajları veren, öğrenci odaklı bir üslup kullandıklarını ve bununda Milli Eğitim ve Kültür Bakanlığının reformlarına uygun olduğu anlaşılmaktadır. Ama HS B katılımcılarının daha çok talimat verici, öğretmen odaklı bir dil kullandıkları ortaya çıkmıştır. Her iki okulda anlatılan hikayeler ve

efsanelerden sosyal ve spor aktivitelerinden gurur duyduklarını ama özellikle HS A katılımcılarının milli değerler hakkında anlatıkları efsane ve hikayelerden özüne bağlı gençler yetiştirmeyi amaçladıkları ortaya çıkmıştır. Ödül sistemleri incelendiğinde her iki okulda öğrenci ve öğretmen başarısının taçlandırmak için sözlü teşekkürün yapıldığı ve yazılı sertifikaların verildiği ama HS B katılımcılarının bazıları konu öğretmen başarısı olduğunda örgütlerinde tatminkar sayılabilecek bir ödül sistemi olmadığını belirttiler.

Sonuçlar, katılımcıların örgüt kültürlerinin doğasını etkileyen çoğu faktörleri anladıklarını ve bu faktörleri büyük oranda desteklediklerini gösteriyor. Açıkça görüldüğü gibi, elde edilen sonuçlar bazı önemli ortak noktaları ortaya çıkarmıştır ve bu ortak noktalar şöyle özetlenebilir: Öğretmenler arası işbirlikli çalışmaya olan yatkınlık, öğretmen- öğretmen ve öğretmen-öğrenci arasındaki iyi ilişkiler, yöneticilerle öğretmen ve öğrenciler arasındaki iyi bir dialog olduğu belirlenmiştir. Ayrıca, bu noktalar yapılan gözlemlerle de tespit edilmiştir. Bu bulguların yanı sıra, öğrencilerin akademik olarak başarılı olmalarının, hem sosyal hem de spor aktivitelerde yer almalarının öğretmen ve yöneticiler tarafından desteklendiği anlaşılmış ve öğretmenlerin okul saatleri dışında da öğrencilerinin istekleriyle ilgilendikleri ortaya çıkmıştır. Bu noktalar, yazılı dokümanlardan elde edilen bilgiler ile desteklenmiştir. Buna ilaveten, merkezi eğitim yönetimi sistemini uygulayan Milli Eğitim ve Kültür Bakanlığı'nın reform çalışmaları ile KKTC'deki okullarda öğrenci-merkezli eğitimi uygulamaya çalıştığı halde, hala daha okullarda öğretmen-merkezli yaklaşımlar devam etmektedir. Devlet, Milli Eğitim ve Kültür Bakanlığı kanalı ile okullarda milli değerleri koruma amaçlı törenler ve ritüeller uygulamakta ve buna bağlı eğitim politikalarını takip etmektedir. Ancak buna karşın her iki okuldaki çoğu katılımcıya göre yeni nesilin bu tür değerlere yeterli önemi vermediklerinden halk için geleneksel olan bazı değerlerin yok olmaya yüz tutmuş olmasından endişe duyulduğu ortaya çıkmıştır.

Yukarda bahsedilen ortak noktalar arasında en ilginç bulgu, her iki okuldaki katılımcıların gençlerin milli değerlerini kaybetmeye yüz tutmuş olduklarını düşünmeleridir. Aynı zamanda, devletin gençlere ritüel ve törenlerle milli değerlerin önemini aşılama ve bu değerleri canlandırmaya çalıştığı görülmektedir. Her iki okulunda örgüt kültüründe gittikçe ileri adımlar atılsa da, katılımcılara göre, genç nesil geleneksel değerleri önemli görmediğinden, bu değerleri kaybetme riskini taşıdıkları ortaya çıkmıştır.