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The Relationship between Teachers' Views about Cultural Values and Critical Pedagogy

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Abstract

Problem Statement: Known as basic elements directing individuals' lives, cultural values are hidden cultural elements that influence all evaluations and perceptions. Values, in that sense, are elements individuals are aware of and provide the answer to the "what should I do?" feeling (Schein, 1992). Critical pedagogy is a project based on defining what education basically is and questioning traditional education mentality (Yilmaz & Altinkurt, 2011). The purpose of critical pedagogy is to transform educational practices and school by creating an atmosphere where teachers and students develop common sense through theory, practice, and critical analysis and where they can question and discuss the effective relationships between learning and social transformation (Giroux, 2007; 2009).

Purpose of the Study: This study aims to assess the relationship between teachers' opinions on cultural values and critical pedagogy.

Method: The study is in a survey model. The sampling of the study consists of 304 teachers working in Kutahya province centre. Data was collected through Cultural Values Index and The Principles of Critical Pedagogy Scale. Descriptive statistics, t-test, ANOVA and Pearson correlation analyses were used in the analysis of the collected data.

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Findings: The findings suggest that teachers see the society with high power distance, above moderate level in terms of avoiding uncertainty and individualism and close to feminine values. It was also found out that teachers showed a moderate level agreement in critical pedagogy principles and its sub-dimensions. Participants' total scores related to critical pedagogy principles and their opinions on educational system sub-dimension were revealed to differ based on gender variable. Participants' opinions on cultural values and critical pedagogy principles do not differentiate according to tenure and fields of study. There are significant relationships between teachers' opinions on cultural values and critical pedagogy principles.

Conclusion and Recommendations: This study considers teachers' scores related to cultural values dimensions, which include Power Distance, Uncertainty Avoidance, Individualism versus Collectivism, and Masculinity versus Femininity. Teachers voted critical pedagogy principles in a medium-level. They showed the highest participation successively in functions of schools, education system and emancipator school levels amongst others. While the participants' perception of the power distance, individualism versus collectivism, and masculinity versus femininity in the society increase, the positive views about the education system sub-dimension increase. Furthermore, while the participants' perception of the power distance, individualism versus collectivism, uncertainty avoidance, and masculinity versus femininity in the society increase, the positive views about the functions of schools decrease. While the participants' perception of the power distance in the society increase, their participation in the views of the emancipator school sub-dimension decrease. While the participants' perception related to the uncertainty avoidance increases the positive views about the Critical Pedagogy decrease.

Keywords: Critical pedagogy, cultural values, teachers.

Introduction

The aim of this study is to assess the relationships between cultural values individuals have and their views on critical pedagogy. To achieve this end, cultural values and critical pedagogy concepts were explained first, and then the relationships between these two concepts were investigated. Known as basic elements directing individuals' life, cultural values are hidden cultural elements that influence all evaluations and perceptions. According to Rokeach (1973), values are individuals' beliefs about their ideal behaviour styles or life purposes and they are versatile standards that guide behaviours in different ways. Values, in that sense, are elements individuals are aware of and provide the answer to the "what should I do?" feeling (Schein, 1992). As a result, values seem to be an individual's tendency to prefer certain cases in their relationships with other individuals (Hofstede, 1991).

Cultural Values

There are various classifications about cultural values. Among these classifications, Hofstede's (1980) classification is a commonly used one. Thus, this classification is used in the current study. Hofstede (1980) divided cultural values into four dimensions: "Power Distance, Individualism versus Collectivism, Masculinity versus Femininity and Uncertainty Avoidance" (Hofstede, 1980, 1991).

Power Distance (PDI): This is the classical use of power, the ability of making others does the work (Hoy & Miskel, 2001). Power distance focuses on the relationships of the weak with the strong in society. Power distance between superiors and subordinates is present in all organizations and societies. What is important is a society's degree of acceptance and legitimization about unequal distribution of power (Hofstede, 1980). In societies with high power distance, the power difference between superiors and subordinates is bigger and the need for superiors to legitimize their use of power is lower. In such societies, hierarchy represents a naturally existent inequality; this inequality is a phenomenon that is normal and naturally accepted in such societies. In societies with low power distance, on the other hand, the need to legitimize the power use is higher. Hierarchy is used in the distribution and identification of social roles in these societies (Hofstede, 1980; 1983; 1991; Schwartz, 1999).

Individualism versus Collectivism (IDV): This dimension is about the degree to which individuals are integrated with the group. Individualism is more common in societies where the relationships between people are loose (Hofstede & Bond, 1988). Individuals' interpretation (construction) of self-concept is separate in individualistic societies (Markus & Kitayama, 1991). There are innate strong relationships integrated with the group in collectivist societies (Hofstede & Bond, 1988). While individual goals are consistent with inner-group goals in collectivist societies, individual goals are more prioritized over inner-group goals in individualistic cultures and there is an inconsistency between individual goals and inner-group goals (Wasti, 2003). Societal interests are always more important than individual interests in cultures where collectivism is the norm and the ultimate goal is agreement and harmony in society. Individuals are protected by society and they are expected to behave in accordance with group interests (Hofstede, 1983, 1991). While the "we" concept is taught in collectivist societies, there is a focus on "I" in individualistic societies. Individualism versus the collectivism dimension shows whether members of an organization behave independently, freely, and autonomously, or whether they are more dependent members who are in harmony and trust relationships within the group (Sisman, 2002).

Masculinity versus Femininity (MAS): Hofstede (1980, 1983) explained masculine and feminine values by analysing whether differentiation of gender roles in societies and values dominating society are masculine or feminine values. In societies where masculine values dominate, values such as progress, gain, success, freedom, responsibility, and achieving superiority are more prevalent (Hofstede, 1980; 1983; 1984). Values that come to the fore in societies where feminine values are dominant

are relationships, security, cooperation, and dependence (Hofstede, 1980). In societies with high masculine values, individuals' self-actualization needs and their beliefs in their own independent decisions are high (Hofstede, 1980; 1984). On the other hand, in societies with low masculine values, the need for freedom and self-actualization is low (Hofstede, 1980, 1984).

Uncertainty Avoidance (UAI): Uncertainty avoidance is a cultural value dimension that refers to the degree individuals in a society deal with uncertainty and their perceptions about seeing uncertainty as normal, acceptable, and tolerable (Hofstede, 1980). Members of societies with high levels of tendency to avoid uncertainty feel uncomfortable and uneasy and display behaviours to avoid these situations (Hofstede, 1980, 1983, 1984). That is why, in these societies there is more work stress, staying in the same workplace for a long time, less motivation for success, less risk-taking, more necessity for instructions, rules and hierarchy (Hofstede, 1980). In societies where uncertainty avoidance is low, uneasiness, discomfort, and stress are felt less and considered as normal parts of daily life (Hofstede, 1980, 1984). Thus, there is less standardization and rules.

Critical Pedagogy

Critical pedagogy, in its broadest sense, can be defined as an educational interpretation that discusses educational problems. Critical pedagogy is a project based on defining what education basically is and questioning traditional education mentality (Yilmaz & Altinkurt, 2011). The purpose of critical pedagogy is to transform educational practices and school by creating an atmosphere where teachers and students develop a common sense through theory, practice and critical analysis and where they can question, discuss the effective relationships between learning, and social transformation (Giroux, 2007, 2009).

Critical pedagogy is in opposition of the traditional pedagogy. There are considerable differences between critical pedagogy and traditional pedagogy in terms of communication between teacher and student. In traditional pedagogy, there is a hierarchical order in educational institutions. Students' critical thinking skills to question what they are presented as reality and the world they live in are not developed (Yilmaz & Altinkurt, 2011). As a result, it could be stated that critical pedagogy is related to questioning educational attainment, the quality of attained education, and results of outputs in a society. Within that context, queries of reflections of neoliberal educational policies and capitalist order, which deeply affect educational attainment, are of great significance for critical pedagogy.

The purpose of both traditional and liberal education is to help students reach a certain level of proficiency and gain certain skills. However, the traditional educator carries out this task based on the principles of preserving the institutional structure of existing systems. Emancipator educator, on the other hand, tries to unravel the mystery of dominant ideology that specifies almost all needs of students (Freire, 2009). There seem to be important differences between critical pedagogy and traditional pedagogy in the way teacher and students interact in addition to their roles. In traditional pedagogy, teacher-student interactions are seen to be a reflection

of power struggles in society. There is a hierarchical order in the educational setting. Students' critical thinking skills to question what they are presented as reality and the world they live in are not developed (Yilmaz & Altinkurt, 2011).

Critical pedagogy in this study is investigated on three dimensions: Education system; functions of schools; and emancipator school. These dimensions were taken from Yilmaz's (2009) study that tried to determine principles for critical pedagogy. Yilmaz (2009) gathered the principles he specified through factor analysis under three headings.

Education System: sub-dimension focuses on qualities resulting from education as a system. Social status of education emphasizes that it reproduces inequalities and poverty, keeps the existing status-quo instead of developing it, educates individuals as the state desires; power relationships and dominant powers have influence on education system and schools are used as a social control tool.

Functions of Schools: dimension includes school and social justice relationship, relationship between teacher and student, interaction in classroom setting, the quality of knowledge given and curriculum used at school, the channels used to reach information, and the status of teachers and students; in short, the purpose of school and reason for existing.

Emancipator School: dimension emphasizes that education is a process of emancipating and focuses on school's role in this process. It is also mentioned that the schools' duty is not to prepare students for society; rather, it is to contribute to individuals knowing themselves and becoming liberalized. Most importantly, this dimension focuses on schools as emancipating areas.

In conclusion, these dimensions help people look at the educational system from a critical point of view, questions schools' reasons for being, and emphasizes that education is a process of emancipation.

Relationship between the Cultural Values and Critical Pedagogy

One of the topics critical pedagogy significantly considers is the idea that the state trains people to be submissive through the educational system (Apple, 2004; 2006; Freire, 2010; McLaren, 2011). Freire (2010) defines such an education as the "banker model education". In this model, the teacher teaches and students learn because the teacher knows, thinks, says everything, disciplines, executes, selects the program (curriculum), and combines knowledge authority with his/her own professional authority. In the banker education model, the teacher is the subject of the learning process. The student does not know everything; instead, they are the object to be thought about, while they listen quietly, are disciplined, and follow teachers' choices and how they implement the program. In short, students are the object of the learning process (Freire, 2010).

This situation goes on with the modern state. With the purpose of preserving the current status-quo, the modern state does not start radical reform initiatives; instead it pretends that it is carrying out reform but does not attempt to create basic

structural changes (Spring, 2010). Illich (2009) who supports deschooling society, Baker (2006) who opposes compulsory education, or Spring (2010) who defends liberal education and maintains that schools are tools that shape people's ethical and social needs in the name of interests of the dominant elite class. The cultural codes of society come into play in that phase because the approach mentioned above continues through the cultural transfer process. Schools in traditional schools are used as tools for compulsory culture transfer.

According to Morgan (1998), culture refers to different lifestyles that various human groups own and there are various classifications regarding culture. Hofstede (1980, 1991) discusses national culture in four dimensions: "Power Distance, Individualism versus Collectivism, Masculinity versus Femininity, and Uncertainty Avoidance". These dimensions refer to lifestyle, human relationships, and educational systems of a given society. For example, the purpose of education in an individualistic society is to learn how to learn and the diploma acquired increases self-esteem. In such societies, individuals come before society; they have their own right to live and their own thoughts and rules and regulations to treat all people equally. In cultures where collectivism is a norm the purpose of education is how to do something (Hofstede, 1991).

Cultural values embedded in a society deeply influence individuals' opinions and evaluations about various subjects. In that sense, the assessment of relationship between teachers' opinions on critical pedagogy and their cultural values are important for analysis of critical pedagogy. Based on this, the current study attempted to assess if there is a relationship between cultural values in educational organizations and teachers' opinions on critical pedagogy principles. Based on this general aim, the following questions were answered in the study:

1. What are pre-school, primary, and secondary school teachers' opinions about cultural values and critical pedagogy principles?
2. Do pre-school, primary, and secondary school teachers' opinions about cultural values and critical pedagogy principles differ according to gender, tenure, and field of study?
3. Is there a significant relationship between pre-school, primary, and secondary school teachers' opinions about cultural values and critical pedagogy principles?

Method

Research Design

A survey research methodology was employed in the study because the study tried to assess the existing situation regarding teacher opinions about cultural values and critical pedagogy principles.

Research Sample

The universe of the study consisted of 1,430 teachers working in preschool, primary, and secondary schools in Kutahya's city centre. The disproportionate cluster sampling method was used to select the sample. Sample size was calculated as 304 with a confidence level of 95%. Analyses were conducted using 304 valid questionnaires that were returned. A total of 61.8% of the respondents were female (n=188), and 38.82% were male (n=116). A total of 10.2% of the participants were preschool education teachers (n=31), 37.2% of the participants were primary school teachers (n=113), and 52.6% (n=160) had specific fields. Seniority of the teachers who participated in the study varied between 1 and 38. While 39.5% (n=120) of teachers have 1-10 years of tenure, 42.1% (n=128) of them had 11-15 years of tenure, and 18.4% (n=56) of them had above 16 years of tenure.

Research Instrument and Procedure

The data collection instrument of the study incorporated Cultural Values Index (Hofstede, 1980), and The Principles of Critical Pedagogy Scale (Yilmaz, 2009).

Cultural Values Index developed by Hofstede (1980) was adapted to Turkish by Turan, Durceylan, and Sisman (2005). The scale has 36 items with 1-Totally disagree and 5-Totally disagree. The items in the scale consist of judgments in four dimensions: Power Distance (good administrators must sometimes be affectionate, sometimes strict, but must always protect his/her employees); Individualism versus Collectivism (decisions made by one person are more effective than those made by groups); Masculinity versus Femininity (relationships among employees must be separated from emotions and must be based on a certain distance); Uncertainty Avoidance (uncertainty regarding work in institutions is dangerous and must be decreased). The Cronbach's Alpha reliability coefficient of the scale is .72. For the scores gathered from sub-dimension Power Distance, high means high power distance, and low means lower power distance. For the scores gathered from the sub-dimension Individualism versus Collectivism, high means individualism while low means collectivism. For the scores gathered from the sub-dimension Masculinity versus Femininity, high means masculine values and low means feminine values. Finally, for the scores gathered from the sub-dimension Uncertainty Avoidance, high means avoidance from uncertainty is high, and low means avoidance from uncertainty is low.

The Principles of Critical Pedagogy Scale developed by Yilmaz (2009) consisted of 31 items and three sub-dimensions (1-Education System Sub-dimension, 2-Functions of Schools Sub-dimension, 3-Emancipator School Sub-dimension). The first dimension is called "Education System Sub-dimension", which consists of 15 items. In this sub-dimension, there are items like "Power relations in society are influential on education", "Schools reproduce poverty (social status)", "State schools are supported by the dominant social structure and in return, they work to support the structure", "Schools are places where inequality is reproduced". The second sub-dimension called "Functions of Schools Sub-dimension" consists of 11 items. In this dimension, there are items such as "At schools, teachers and knowledge must be the

centre", "The main goal of schools is to convey information", "A good student is the one who obeys rules", and "Discipline is an indispensable part of schools". The third and the last sub-dimension, "Emancipator School Sub-dimension" consists of five items. In this dimension, there are the following items: "People must work hard to gain a solid footing in society", "Schools must be places where students are emancipated", "Education is a must to gain a solid footing in society", "The function of schools is to prepare children for future", and "Teachers must share their authorities and responsibilities in the classroom with students". The Cronbach's Alpha reliability coefficient of the scale is .75. The scale is answered as follows: 1-I totally disagree; 2-I disagree; 3-I moderately agree; 4-I agree; and 5-I totally agree. Some of the scale items are conversely encoded. Total score of the answerers show to what extent they agree with the principles of critical pedagogy (Yilmaz, 2009).

Data Analysis

In the present study, descriptive statistics, t-test, ANOVA, and the Pearson correlation analysis were used. Correlation coefficients were considered to be high when their absolute value was in the range of 0.70-1.00, moderate when their absolute value was in the range of 0.69-0.30, and low when their absolute value was in the range of 0.29-0.00.

Results

In this part, participants' opinions regarding cultural values and critical pedagogy were first asked. Later, these opinions were compared based on gender, tenure, and fields of study variables. Finally, whether there is a significant relationship between participants' opinions regarding cultural values and critical pedagogy was assessed. Participants showed the highest scores among dimensions of cultural values respectively as Power Distance (M=3.31, S=0.48); Uncertainty Avoidance (M=2.78, S=0.43); Individualism versus Collectivism (M=2.74, S=0.35); and Masculinity versus Femininity (M=2.18, S=0.59).

Two items teachers showed highest scores in Power Distance sub-dimension are "Good administrators must sometimes be affectionate, sometimes strict, but must always protect his/her employees (M=4.44, S=0.93)" and "Interpersonal relationships are important in an institution (M=4.38, S=0.85)" items. Two items with the lowest scores are: "It is normal that administrators give priority to people with status (M=2.49, S=1.21)"; and "Centralist structure in institutions is important (M=3.01, S=1.04)" items.

The two items that teachers showed the highest scores in are in the Individualism versus Collectivism sub-dimension where respondents showed greater preference for the items: "Children should be taught 'we' rather than 'I' concept (M=4.33, S=0.91)" and "Duty comes before relationships (M=3.62, S=0.99)". Two items with lowest scores are "Decisions made by one person are more effective than those made by groups (M=1.87, S=1.03)" and "Worker-leader relationships are based on mutual interests (M=1.92, S=1.03)".

Two items teachers showed the highest scores in the Masculinity versus Femininity sub-dimension are "Working in a job one likes is more important than one's career (M=3.81, S=1.16)" and "Relationships among employees must be separated from emotions and must be based on a certain distance (M=2.80, S=1.24)". Two items with the lowest scores are "Conflicts can be solved only through fighting and struggle (M=1.58, S=0.92)" and "The most important value in social life must be financial gains and promotions (M=1.92, S=0.97)".

Two items teachers showed the highest scores in under the Uncertainty Avoidance sub-dimension are the items: "Uncertainty regarding work in institutions is dangerous and must be decreased (M=3.83, S=1.09)" and "Written rules can be flexible and expanded when needed (M=3.50, S=1.10)". Two items with lowest scores are "Employees must always be occupied and controlled frequently (M=2.14, S=1.04)" and "There is only one correct way of doing things and administrators know it (M=2.19, S=1.08)".

Participants' scores regarding critical pedagogy principles are at the moderate level (M=2.90, S=0.28). Dimensions where teachers showed the highest scores are respectively in the Functions of School (M=3.02, S=0.35), Education System (M=2.92, S=0.48), and Emancipator School (M=2.57, S=0.44) sub-dimensions.

Two items teachers showed the highest scores in under the Education System sub-dimension are "The results of central exams in the education system are not indicator of student success (M=3.70, S=1.06)" and "School is a social control tool (M=3.55, S=1.03)". Two items with the lowest scores are "School reproduces poverty (M=2.20, S=1.13)" and "School devastates individual and society (M=2.21, S=1.18)".

Two items teachers showed the highest scores in under the Functions of Schools sub-dimension are "Schools should work to maintain social justice (M=4.05, S=0.96)" and "Teacher should question himself/herself when he or she is criticized (M=3.88, S=1.05)". Two items with the lowest scores are "Discipline is an indispensable part of schools (M=1.96, S=0.96)" and "School is an indispensable institution (M=1.99, S=1.15)".

Two items teachers showed the highest scores in under the Emancipator School sub-dimension are "Teachers should share authority and responsibility with students (M=3.69, S=0.99)" and "School should be an emancipating place for students (M=3.46, S=1.06)". Two items with the lowest scores are "People must work hard to gain a solid footing in society (M=1.89, S=1.87)" and "Education is a must for gaining a solid footing in society (M=1.90, S=0.97)".

Comparison of Participants Based on Gender, Tenure, and Field of Study

While teachers' opinions on Individualism versus Collectivism sub-dimension differ [$t_{(302)}$=2.32; $p<.05$] according to gender; they do not differ on the sub-dimensions of Power Distance [$t_{(302)}$=0.99; $p>.05$], Masculinity versus Femininity [$t_{(302)}$=0.37; $p>.05$], and Uncertainty Avoidance [$t_{(302)}$=1.88; $p>.05$]. Male participants were found to have more positive opinions (M=2.79, S=0.34) than female participants (M=2.70, S=0.35) in the Individualism versus Collectivism sub-dimension.

While opinions based on total scores on principles of critical pedagogy [$t_{(302)}$=2.65; p<.05] and their opinions regarding the education system sub-dimension differ [$t_{(302)}$=2.55; p<.05] according to gender, teachers' opinions on the functions of schools [$t_{(302)}$=0.48; p>.05] and emancipator school [$t_{(302)}$=1.36; p>.05] sub-dimensions do not differ. Male participants were found to have more positive opinions on total scores (M=2.95, S=0.25) on critical pedagogy and the educational system sub-dimension (M=3.01, S=0.48) than female participants.

There is not any difference between teachers' opinions on Power Distance [$F_{(2-303)}$=064; p>.05], Individualism versus Collectivism [$F_{(2-303)}$=0.30; p>.05], Masculinity versus Femininity [$F_{(2-303)}$=1.91; p>.05], and Uncertainty Avoidance [$F_{(2-303)}$=0.43; p>.05] sub-dimension according to seniority.

There is not any difference between teachers' total scores on the education system sub-dimension [$F_{(2-303)}$=0.81; p>.05]; functions of schools' sub-dimension [$F_{(2-303)}$=0.00; p>.05]; emancipator school sub-dimension [$F_{(2-303)}$=0.91; p>.05], and critical pedagogy principles [$F_{(2-303)}$=0.26; p>.05] sub-dimension according to seniority.

Teachers' opinions on the sub-dimensions Individualism versus Collectivism [$F_{(2-303)}$=0.27; p>.05], Masculinity versus Femininity [$F_{(2-303)}$=0.44; p>.05], and Uncertainty Avoidance [$F_{(2-303)}$=0.43; p>.05] do not differ according to fields of study. Participants' opinions on Power Distance [$F_{(2-303)}$=3.65; p<.05] sub-dimension do not differ according to field of study. In the field of study, branch teachers' power distance perceptions (M=3.37, S=0.51) are found to be higher than preschool education teachers (M=3.14, S=0.39).

There is not any difference between teachers' opinions on the education system sub-dimension [$F_{(2-303)}$=1.88; p>.05], function of schools sub-dimension [$F_{(2-303)}$=0.02; p>.05], emancipator school sub-dimension [$F_{(2-303)}$=1.98; p>.05], nor the critical pedagogy principles sub-dimension [$F_{(2-303)}$=1.98; p>.05] according to field of study.

The Relationship between Cultural Values and Critical Pedagogy

Table 1 shows the results of Pearson Correlation analysis employed to assess the relationship between participants' opinions on cultural values and critical pedagogy principles.

Table 1.

The Relationship between Participants' Opinions on Cultural Values and Critical Pedagogy Principles

Sub-dimensions	Education System	Functions of Schools	Emancipator School	Critical Pedagogy
Power Distance	.14*	-.32**	-.16**	-.07
Individualism versus Collectivism	.16**	-.16**	.05	.07
Uncertainty Avoidance	.00	-.33**	-.06	-.17**
Masculinity versus Femininity	.28**	-.28**	-.02	.09

*p<0.05; **p<0.01

There is a low level and positive correlation between teachers' opinions on Power Distance sub-dimension and education system sub-dimension (r=.14, p<.05). There is a moderate and negative correlation between teachers' opinions on Power Distance sub-dimension and Functions of Schools sub-dimension (r=-.32, p<.01); and a low level and negative correlation between teachers' opinions on Power Distance sub-dimension and Emancipator School sub-dimension (r=-.16, p<.01).

There is a low level and positive correlation between teachers' opinions on Individualism versus Collectivism sub-dimension and Education System sub-dimension (r=.16, p<.01) and a low level and negative correlation between Individualism versus Collectivism sub-dimension and Functions of Schools sub-dimension (r=-.16, p<.01).

While there is a moderate level and negative correlation between teachers' opinions on the Uncertainty Avoidance sub-dimension and Functions of Schools sub-dimension (r=-.33, p<.01), there is a low level and negative correlation between teachers' opinions on Uncertainty Avoidance sub-dimension and Total Score of Critical Pedagogy sub-dimension (r=-.17, p<.01).

There is a low level and positive correlation between teachers' opinions on the Masculinity versus Femininity sub-dimension and the Education System sub-dimension (r=.28, p<.01) and a low level and negative correlation between the Masculinity versus Femininity sub-dimension and the Functions of Schools sub-dimension (r=-.28, p<.01).

Discussion and Conclusions

This study attempted to assess the relationship between teachers' opinions on cultural values and critical pedagogy. Teachers' scores related to cultural values dimensions respectively are Power Distance, Uncertainty Avoidance, Individualism versus Collectivism, and Masculinity versus Femininity. Thus, it could be articulated that teachers see community with high Power Distance, slightly above moderate level in Uncertainty Avoidance and Individualism and closer to Feminine values. Teachers generally favoured high Power Distance. The item that the highest number of teachers chose was "Good administrators must sometimes be affectionate, sometimes strict but must always protects his/her employees" in the Power Distance dimension, which shows that teachers are in favour of higher power distance. In Hofstede's (2005) study, Turkey was found to be a country with high Power Distance. Yaman and Irmak (2010) reached similar results by showing that there is a high Power Distance between teachers and administrators.

There is almost no environment in Turkey where individuals can express their feelings freely to the elderly or where employees can do the same to their superiors. The hierarchical social structure can be felt in every stage of life in Turkish culture. This can be exemplified by the teacher or principal at school and top director at work. The natural result of this are frequently observed, unquestioned directives and applications contradicting with equality, justice, and merit.

According to teachers, avoiding uncertainty in the Uncertainty Avoidance sub-dimension is slightly above average. Teachers believe that uncertainty experiences during organizational work are harmful and should be minimized. Hofstede's (2005) study showed that Turkey is among the countries that do not like uncertainty. Similarly, according to Sargut (1994), Turkey is a country where determinism is dominant and avoidance from uncertainty is high. This signals fear, stress, and anxiety against the unknown. While some societies can be successful in working with uncertainties, some cannot tolerate even a small amount of uncertainty. Societies that cannot tolerate uncertainty want everything to be rule-based, clear, and certain as uncertainty negatively affects trust-based environments in these societies. That is why resistance to change is higher in such societies as change involves a great deal of uncertainty. To exemplify, the most important reason why many people want to be civil servants in Turkey is that there is no uncertainty in civil service due to its accompanying job security. In societies that tolerate uncertainty, situations that are flexible and sometimes not predictable do not bother individuals much. Because in such societies, individuals' self-confidence is high, change is desired and necessary. There is even a concept of dancing with uncertainty in such societies. Far-east countries are known as countries with low levels of uncertainty avoidance.

Instructors favoured individualism a little bit more over collectivism in the Individualism versus Collectivism sub-dimension. Yet, the participants mostly agreed upon the necessity of teaching students the notion of 'we' instead of 'I'. Teachers' low participation in the opinion that "one man's decisions are more correct than the group decisions" and "employer-employee relation is based upon interests" shows that the communitarian properties in the society are still surviving. Turkey is generally known to be a weak individualism country where the 'we culture' is in dominance. In Hofstede (2005) Turkey was also noted as a country where communitarian values stand out. Accordingly, groups like family, tribes, and organizations are important in Turkey. Yet, it is also noted that the younger citizens with higher education, especially in densely urban western parts of the country show individualistic properties although Turkey is known to have a communitarian culture (Kagitcibasi, 2006). Kutahya, the city where the study was carried out, is located in western Turkey and teachers are of high education. So we can say that the teachers are more individualistic, yet have some communitarian aspects.

When it comes to Masculinity versus Femininity dimension, the instructors think that feminine values play more of an important role in the society. The entry that people agreed most with in this dimension is, 'It is more important for a person to do the preferred job than the career' and this reflects the aforementioned idea. Furthermore, in Hofstede (2005), Turkey appears to be closer to feminine values. In societies with high masculine values the individuals' anxiety of standing out is dominant and accordingly, values such as competence, ambition, working for money, and need for promotion come into prominence. In societies with high feminine values, values such as taking pleasure from the job done, human relations, empathy, efficient communication, trust, and cooperation dominate the culture. In these cultures, because harmony and consensus are important, common properties

come more into focus rather than mentioning the differences. The proverb "Suruden ayrilani kurt kapar: Wolves eat the ones who fall out of the herd" in Turkish culture supports this idea.

Teachers voted for critical pedagogy principles to a moderate degree. They showed the highest participation successively in "Functions of Schools, Education System and Emancipator School levels amongst others". Yilmaz (2009) and Yilmaz and Altinkurt (2011) have also reached similar findings. So, it can be inferred that teachers participated in critical pedagogy principles at a medium level.

The entries that had the highest participation from teachers were: "The results of central exams in the education system are not the indicators of student achievement"; "the schools must work for providing social justice"; and "teachers must share the authority and responsibility with students". This proves that critical pedagogy principles are accepted by teachers. However, when generally evaluated, the teachers have not participated in critical pedagogy principles at a high level. Underdeveloped critical thinking skill, one of the challenging problems of the Turkish Education System, has its effects on teachers, too. Being a long-time, learn-by-rote education system, the Turkish Education System is responsible for raising individuals who accept the present situation rather than questioning it. The students of a teacher who do not adopt critical pedagogy principles based upon questioning the present situation and criticizing it would also likely be obeying and unquestioning. But what is important in this process—in the present period in which citizenship is becoming the marketplace and the youth-consuming subjects rather than questioning critical subjects (Giroux, 2009)—is raising critical citizens who have the desire and skill to ask questions about the relations observed in the society. As a result, the teachers must show a high participation in these principles (Yilmaz & Altinkurt, 2011).

Cultural properties of the society play an important role in this case, as well. As stated above, Turkish society is among the high Power Distance societies. Based on this, as inequality in the society is accepted of norm and nature, it needs not to be questioned. Values like consenting, obeying, and accepting without questioning are praised more. In such societies where there is little participation or supporting environment, and a lot of inspection and authoritarian administrators, there is little questioning of present practices.

Participants' opinions about cultural values in the Power Distance, Masculinity versus Femininity, and Uncertainty Avoidance sub-dimensions don't change based on gender. They, however, do so in sub-dimension Individualism versus Collectivism. In this sub-dimension, male teachers tend to see society more individualistic than female teachers do. Caha, Toprak, and Dalmis (2002) say that women display a more communitarian attitude than men. This finding was obtained in other studies too (Darwish & Huber, 2003; Cho, Mallinckrodt, & Yune, 2010). It is stated that this is because of the social gender roles' impacts. The role in society given to women generally reflects an attitude dependent, consenting, and valuing of human relationships.

As participants' opinions on sub-dimensions of functions of schools and emancipator school do not change depending on the gender, their opinions on sub-dimension of total score critical pedagogy principles and education system do change according to the gender. Male teachers showed a higher participation in sub-dimension of total score critical pedagogy principles and education system than female teachers. This shows that male teachers have adopted these principles much better than their female counterparts. In their studies, Yilmaz and Altinkurt (2011) determined that the teacher candidates' opinions differed according to their genders. In Yilmaz and Altinkurt (2011), it is the male teacher candidates who showed the highest participation in the sub-dimension of education system and total score critical pedagogy principles. In Yilmaz (2009), such difference in genders was not determined.

Participants' opinions about cultural values, Power Distance, Individualism versus Collectivism, Masculinity versus Femininity, and Uncertainty Avoidance sub-dimensions do not change according to seniority. According to this, it can be said that teachers' opinions on cultural values do not change with the level of seniority.

Participants' opinions on sub-dimensions of total score critical pedagogy principles, education system, functions of schools and emancipator school do not change according to seniority. In his study, Yilmaz (2009) determined that the opinions of primary school teachers on sub-dimensions of total score critical pedagogy principles, education system, functions of schools and emancipator school do change according to seniority. In all three stated scores, while the higher seniority teachers have negative opinions, the lower seniority teachers have a positive opinion.

Participants' opinions on the sub-dimensions of Individualism versus Collectivism, Masculinity versus Femininity, and Uncertainty Avoidance do not change according to their field of study. But their opinions on the sub-dimension Power Distance do change according to their field of study. This difference is between subject matter teachers and preschool teachers. Among participants, subject matter teachers, class teachers, and preschool teachers think that Power Distance is the highest. That is, the higher the school level where the teachers work, the higher the Power Distance is perceived.

There is a low level and in the positive relationship between teachers' views on the Power Distance sub-dimension and the Education System sub-dimension; there is a moderate level and in the negative relationship between teachers' views on the Power Distance sub-dimension and the Functions of Schools sub-dimension; there is a low level and in the negative correlation between teachers' views on the Power Distance sub-dimension and the Emancipator School sub-dimension. When participants are in the perception of high Power Distance in the society, they also show higher levels of participation within the education system sub-dimension that emphasizing the inequalities produced by the education system. It is evidenced that high Power Distance perception in the society relates to accepting the inequalities as a normal and natural phenomenon (Hofstede, 1980). Within this context, the relationship here is very meaningful. While the participants' perception of the Power

Distance in the society increases, the following items decrease: the positive views about the functions of the schools sub-dimension that emphasizes school must provide social justice; the main goal of the school is not to transfer information; and the teacher is not the only authority in the class. The reverse of this situation is also considered. Being teachers in low Power Distance perception increases their belief that schools must provide social justice. While the participants' perception of the Power Distance in the society increase, their participation in the views of the emancipator school sub-dimension that emphasise the school should be a liberating environment decrease. Or in the opposite manner, as the perception of Power Distance decreases their belief that the school should be a liberating environment increases.

There is a low level and the positive relationship between teachers' views on the Individualism versus Collectivism sub-dimension and the Education System sub-dimension; there is a low level and in the negative relationship between teachers' views on the Individualism versus Collectivism and the Functions of Schools sub-dimension. While the participants' individualistic properties increase, their participation levels of the education system sub-dimension that emphasize the inequalities produced by the education system also increase. Since individualism emphasizes more individual perspective than the group perspective, it is normal that the participants' views related to the education system that prevents individuality is positive. While the participants' individualistic properties increase, their related belief that the school should provide social justice decreases. The reverse of this situation is also considered.

There is a moderate level and negative relationship between teachers' views on the Uncertainty Avoidance sub-dimension and the Functions of Schools sub-dimension. There is a low level and negative relationship between teachers' views on the Uncertainty Avoidance and the Total Score of Critical Pedagogy. While the participants' perception related to the Uncertainty Avoidance increases, the positive views about the Functions of Schools sub-dimension that emphasizes that the school must provide social justice, the main goal of the school is not to transfer information, the teacher is not the only authority in the class, and the positive views about the Total Score of Critical Pedagogy decrease. The reverse of this situation is also considered.

There is a low level and positive relationship between teachers' views on the Masculinity versus Femininity sub-dimension and the Education System sub-dimension; there is a low level and negative relationship between teachers' views on the Masculinity versus Femininity and the Functions of Schools sub-dimension. While the participants' views related to the masculine values increase their participation levels of the Education System sub-dimension that emphasize the inequalities produced by the education system increase; the positive views about the Functions of Schools sub-dimension that emphasize that the school must provide social justice, the main goal of the school is not to transfer information, and the teacher is not the only authority in the class decrease. The reverse of this situation is also considered.

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Öğretmenlerin Kültürel Değerler ve Eleştirel Pedagoji İle İlgili Görüşleri Arasındaki İlişki

Atıf:

Yilmaz, K., Altinkurt, Y., & Ozciftci, E. (2016). The relationship between teachers' views about the cultural values and critical pedagogy. *Eurasian Journal of Educational Research*, 66, 191-210,
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Özet

Problem Durumu: Kültürel değerler bireylerin yaşamlarına yön veren temel unsurlar olarak, bütün değerlendirme ve algıları etkileyen gizli kültürel unsurlardır. Hoftsede (1980) kültürel değerleri "Güç Mesafesi, Bireycilik-Toplulukçuluk, Erillik-Dişillik ve Belirsizlikten Kaçınma" olmak üzere dört boyutta ele alınmıştır (Hofstede, 1980, 1991). Eleştirel pedagoji, en genel anlamıyla, eğitim sorunlarını tartışan bir eğitim yorumu olarak tanımlanabilir. Eleştirel pedagoji, özde eğitimin ne olduğu ve geleneksel eğitim anlayışı ile ilgili sorgulamalar ve yapılan tanımlar etrafında örülmüş bir projedir (Yılmaz & Altınkurt, 2011). Eleştirel pedagoji geleneksel pedagoji anlayışına karşı çıkmaktadır. Geleneksel pedagoji ile eleştirel pedagoji arasında öğretmen öğrenci iletişimi açısından önemli ayrılıklar bulunmaktadır.

Araştırmanın Amacı: Bu çalışmanın amacı, eğitim örgütlerinin kültürel değerleri ile öğretmenlerin eleştirel pedagoji ilkelerine ilişkin görüşleri arasında bir ilişki olup olmadığının belirlenmesidir. Bu genel amaç çerçevesinde araştırmada aşağıdaki sorulara yanıt aranmıştır: 1) Okulöncesi, İlkokul ve ortaokul öğretmenlerinin kültürel değerler ve eleştirel pedagoji ilkeleri hakkındaki görüşleri nasıldır? 2) Okulöncesi, İlkokul ve ortaokul öğretmenlerinin kültürel değerler ve eleştirel pedagoji ilkeleri hakkındaki görüşleri cinsiyet, kıdem ve branşa göre değişmekte midir? 3) Okulöncesi, İlkokul ve ortaokul öğretmenlerinin kültürel değerler ve eleştirel pedagoji ilkeleri hakkındaki görüşleri arasında bir ilişki var mıdır?

Araştırmanın Yöntemi: Araştırma, tarama modelinde desenlenmiştir. Araştırmanın evrenini Kütahya il merkezinde görev yapan 1430 öğretmen oluşturmaktadır. Örnekleme girecek öğretmenlerin belirlenmesinde oransız küme örnekleme tekniği kullanılmıştır. Örneklem büyüklüğü, % 95 güven düzeyi için 304 olarak hesaplanmıştır. Araştırmada veri toplama aracı olarak Kültürel Değerler Ölçeği (Hofstede, 1980) ve Eleştirel Pedagoji İlkeleri Ölçeği (Yılmaz, 2009) kullanılmıştır.

Verilerin analizinde betimsel istatistikler, t-testi, ANOVA ve Pearson korelasyon katsayısı analizleri kullanılmıştır.

Araştırmanın Bulguları: Katılımcılar, kültürel değer boyutları arasında en yüksek katılımı sırası ile Güç Mesafesi (AO=3.31, S=0.48); Belirsizlikten Kaçınma (AO=2.78, S=0.43); Bireycilik-Toplulukçuluk (AO=2.74, S=0.35) ve Erillik-Dişillik (AO=2.18, S=0.59) boyutlarına göstermiştir. Katılımcıların, eleştirel pedagoji ilkelerine katılım düzeyi orta düzeydedir (AO=2.90, S=0.28). Öğretmenlerin en yüksek katılım gösterdiği boyutlar sırası ile Okulun İşlevleri (AO=3.02, S=0.35), Eğitim Sistemi (AO=2.92, S=0.48) ve Özgürleştirici Okul (AO=2.57, S=0.44) alt boyutlarıdır. Öğretmenlerin Bireycilik-Toplulukçuluk [$t_{(302)}$=2.32; p<.05] boyutundaki görüşleri cinsiyete göre değişirken; Güç Mesafesi [$t_{(302)}$=0.99; p>.05], Erillik-Dişillik [$t_{(302)}$=0.37; p>.05] ve Belirsizlikten Kaçınma [$t_{(302)}$=1.88; p>.05] alt boyutlarındaki görüşleri cinsiyete göre değişmemektedir.

Katılımcıların eleştirel pedagoji ilkeleri toplam puandaki görüşleri [$t_{(302)}$=2.65; p<.05] ve eğitim sistemi alt boyutundaki görüşleri [$t_{(302)}$=2.55; p<.05] cinsiyete göre değişirken; okulun işlevleri [$t_{(302)}$=0.48; p>.05] ve özgürleştirici okul [$t_{(302)}$=1.36; p>.05] alt boyutlarındaki görüşleri değişmemektedir. Öğretmenlerin, Güç Mesafesi [$F_{(2-303)}$=064; p>.05], Bireycilik-Toplulukçuluk [$F_{(2-303)}$=0.30; p>.05], Erillik-Dişillik [$F_{(2-303)}$=1.91; p>.05] ve Belirsizlikten Kaçınma [$F_{(2-303)}$=0.43; p>.05] alt boyutlarındaki görüşleri arasında kıdeme göre farklılık yoktur. Öğretmenlerin eğitim sistemi alt boyutu [$F_{(2-303)}$=0.81; p>0.05]; okulun işlevleri alt boyutu [$F_{(2-303)}$=0.00; p>.05]; özgürleştirici okul alt boyutu [$F_{(2-303)}$=0.91; p>.05] ve eleştirel pedagoji ilkeleri toplam puandaki [$F_{(2-303)}$=0.26; p>.05] görüşleri arasında kıdeme göre farklılık yoktur. Öğretmenlerin, Bireycilik-Toplulukçuluk [$F_{(2-303)}$=0.27; p>.05], Erillik-Dişillik [$F_{(2-303)}$=0.44; p>.05] ve Belirsizlikten Kaçınma [$F_{(2-303)}$=0.43; p>.05] alt boyutlarındaki görüşleri branşa göre değişmemektedir. Katılımcıların, Güç Mesafesi [$F_{(2-303)}$=3.65; p<.05] alt boyutundaki görüşleri ise branşa göre farklılık göstermemektedir. Öğretmenlerin, eğitim sistemi alt boyutu [$F_{(2-303)}$=1.88; p>.05]; okulun işlevleri alt boyutu [$F_{(2-303)}$=0.02; p>.05]; özgürleştirici okul alt boyutu [$F_{(2-303)}$=1.98; p>.05] ve eleştirel pedagoji ilkeleri toplam puandaki [$F_{(2-303)}$=1.00; p>.05] görüşleri arasında branşa göre farklılık yoktur.

Öğretmenlerin, *Güç Mesafesi* alt boyutundaki görüşleri ile eğitim sistemi alt boyutundaki görüşleri arasında (r=-.14, p<.05) düşük düzeyde ve aynı yönde; okulun işlevleri alt boyutundaki görüşleri arasında (r=-.32, p<.01) orta düzeyde ve ters yönde; özgürleştirici okul alt boyutundaki görüşleri ile arasında ise (r=-.16, p<.01) ters yönde ve düşük düzeyde ilişkiler vardır. Öğretmenlerin, *Bireycilik-Toplulukçuluk* alt boyutundaki görüşleri ile eğitim sistemi alt boyutundaki görüşleri arasında (r=.16, p<.01) aynı yönde ve düşük düzeyde; okulun işlevleri alt boyutu ile arasında ise (r=-.16, p<.01) ters yönde ve düşük düzeyde bir ilişki vardır. Öğretmenlerin, *Belirsizlikten Kaçınma* alt boyutundaki görüşleri ile okulun işlevleri alt boyutundaki görüşleri arasında (r=-.33, p<.01) ters yönde ve orta düzeyde bir ilişki varken eleştirel pedagoji toplam puan ile arasında (r=-.17, p<.01) ters yönde ve düşük düzeyde bir ilişki vardır. Öğretmenlerin, *Erillik-Dişillik* alt boyutundaki görüşleri ile eğitim sistemi alt boyutundaki görüşleri arasında (r=.28, p<.01) aynı yönde ve düşük düzeyde; okulun işlevleri alt boyutundaki görüşleri ile arasında ise (r=-.28, p<.01) ters yönde ve düşük düzeyde bir ilişki vardır.

Araştırmanın Sonuç ve Önerileri: Öğretmenler genel olarak yüksek güç mesafesinden yana görüş bildirmiştir. Öğretmenlere göre, Belirsizlikten Kaçınma alt boyutunda belirsizlikten kaçınma orta düzeyin biraz üzerindedir. Öğretmenler, Bireycilik-Toplulukçuluk alt boyutunda az bir farkla bireycilikten yana görüş bildirmiştir. Erillik-Dişillik boyutunda ise, öğretmenler toplumda daha çok dişil değerlerin hâkim olduğunu düşünmektedir. Katılımcılar toplumda yüksek güç mesafesi algısında olduklarında, eğitim sisteminin ürettiği eşitsizliklere vurgu yapan eğitim sistemi alt boyutuna da daha yüksek düzeyde katılım göstermektedir. Katılımcıların toplumdaki güç mesafesi algısı yükseldikçe, okulun bir özgürleşme ortamı olması gerektiğine vurgu yapan özgürleştirici okul alt boyutundaki görüşlere katılımları azalmaktadır. Ya da ters bir şekilde, güç mesafesi algısı düştükçe okulun özgürleşme alanı olması gerektiğine olan inanç artmaktadır. Katılımcıların bireycilik özellikleri arttıkça, eğitim sisteminin ürettiği eşitsizliklere vurgu yapan eğitim sistemi alt boyutuna ilişkin katılım düzeyleri artmaktadır. Katılımcıların bireycilik özellikleri arttıkça, okulun sosyal adaleti sağladığına ilişkin inançları azalmaktadır. Tersi durum da geçerlidir. Katılımcıların belirsizlikten kaçınmaya ilişkin algısı yükseldikçe, okulun sosyal adaleti sağlaması gerektiğine, okulun asıl amacının bilgi aktarmak olmadığına, sınıftaki tek otoritenin öğretmen olmadığına vurgu yapan okulun işlevleri alt boyutundaki ve eleştirel pedagoji ilkeleri toplam puandaki olumlu görüşleri azalmaktadır. Tersi durum da geçerlidir. Katılımcıların, eril değerler ile ilgili görüşleri arttıkça, eğitim sisteminin ürettiği eşitsizliklere vurgu yapan eğitim sistemi alt boyutuna ilişkin katılım düzeyleri artmakta; okulun sosyal adaleti sağlaması gerektiğine, okulun asıl amacının bilgi aktarmak olmadığına, sınıftaki tek otoritenin öğretmen olmadığına vurgu yapan okulun işlevleri alt boyutundaki olumlu görüşleri ise azalmaktadır. Tersi durum da söz konusudur.

Anahtar Kelimeler: Eleştirel pedagoji, kültürel değerler, öğretmenler.