

THE RELATIONSHIP BETWEEN CAMPUS LIFE AND STUDENTS
PERCEPTION: EFFECTS OF CAMPUS PRACTICES ON THE CULTURAL
CAPITAL OF UNIVERSITY STUDENTS

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ABSTRACT

THE RELATIONSHIP BETWEEN CAMPUS LIFE AND STUDENTS' PERCEPTION: EFFECTS OF CAMPUS PRACTICES ON THE CULTURAL CAPITAL OF UNIVERSITY STUDENTS

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This thesis attempts to analyse formal and informal campus life practices as the habitus of university students from different social background in Ankara. The campus habitus' ways of influencing the idea of community, aspirations and their perception on belonging to a community as social and cultural capital are determined as the base of the study. Student identity' development examined as educational achievement according to the sociology of school effect. University campus plays an essential part in student identity development for higher education. Students develop a sense of self and establish an identity through the school years which construct the social dimension of education. It is found that campus practices are indispensable features of this dimension. Ethnographic research and semi-structured in-depth interviews were used as data collection techniques. Through the perspective of interpretative methodology, the field study which conducted in Middle East Technical University was analysed. Findings of this study indicate that campus practices integrate university students under the same place-identity for the case of Middle East Technical University.

Through a new non-classical curriculum, the relation among students and the physical settings of campus habitus consolidates.

Keywords: Campus, cultural capital, identity, higher education, non-classical curriculum

ÖZ

KAMPÜS HAYATI VE ÖĞRENCİLERİN ALGISI İLİŞKİSİ: KAMPÜS İÇİ PRATİKLERİN ÖĞRENCİLERİN KÜLTÜREL SERMAYESİNE ETKİLERİ

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Bu tez Ankara’da farklı sosyal altyapıdan gelen üniversite öğrencilerine bir habitus olan resmi ve gayri resmi kampüs hayatı pratiklerini analiz etmeyi amaçlamıştır. Kampüs habitusunun bir sosyal ve kültürel sermaye olarak topluluk düşüncesi, istekler ve bir topluluğa aidiyet duygusunu etkileme yolları çalışmanın temeli olarak belirlenmiştir. Okul etkisinin sosyolojisi temelinde öğrenci kimliği gelişimi eğitimsel kazanım olarak incelenmiştir. Yüksek öğrenimde üniversite kampüsü öğrenci kimliği gelişiminin esas rol oynar. Öğrenciler eğitim dönemleri boyunca eğitimin sosyal boyutunca bir benlik algısı geliştirir ve kimliklerini inşa ederler. Etnografik araştırma ve yarı yapılandırılmış mülakatlar veri toplama tekniği olarak kullanılmıştır. Yorumlayıcı yöntem biliminin perspektifi ile Orta Doğu Teknik Üniversitesi’nde yürütülen saha çalışmasının verileri analiz edilmiştir. Bu çalışmanın bulguları Orta Doğu Teknik Üniversitesi vakası özelinde kampüs pratikleri üniversite öğrencilerini aynı yer-kimliğinde bütünleştirdiğini göstermektedir. Yeni klasik olmayan müfredat vasıtasıyla öğrenciler ve kampüs habitusunun fiziksel yapısı arasındaki ilişki pekişmektedir.

Anahtar Kelimeler: Kampüs, kültürel sermaye, kimlik, yüksek öğrenim, klasik olmayan müfredat

To My Family

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CHAPTER 1

INTRODUCTION

1.1 The Aim of the Dissertation

Sociology of education has been always reflected the in equality in society. The change in society has been examined by academy with research on educational institutions. The historical development of educational institutions is the reflection of social, cultural, economic and political changes in society. Sociology of education has been studying educational enrolment and achievement over the past decades. The studies and researchers set the theoretical frame of the essence, functions and achievements of educational institutions. Thanks to the applied researches on educational achievements, the theoretical development of sociology of education caused a practical change. Through the cumulative nature of literature, the social dimension of sociology of education has been neglected. The sociology of school effect has been only studied through occupational structure and social mobility. Within this context, the schooling years examined as the process which students are the passive takers of what their instructors are capable of teaching them. But as I conducted my undergraduate studies, I realized that this is not the case in practice. As an insider, my student identity was shaped by the languages which I learned starting from the beginning of my education, the geographical place which I attended the school and the reference group which I had been exposed to and many other related aspects regarding informal education. It was my first year in the Middle East Technical University (METU) when I decided to take step back and observe the social dimension of education as an alternative aspect to sociology of education. Although I was an insider to the METU campus's habitus, I was still an outsider when it comes to the *ODTÜlü* identity (as the students call themselves in the field) as I graduate from another University. One can easily feel the

history and culture of METU by just taking a walk in the campus habitus. Therefore, in this study I aimed to examine the social and cultural dimension of the higher education. Besides the social mobility and occupational status, the construction of student identity is examined as educational achievement since they accumulate cultural capital through this identity.

When it comes to the higher education, the physical setting and geographical place of the school is essential. The quality of education is affected by the physical setting and opportunities for a modern university. Student must learn from their experiences in class in formal education environment such as from curriculum & instructor and extra-curricular activities out of class. In fact, university campus is the most essential part for student identity development. The definition of Bourdieu (1990) outlines the concept of habitus as a second nature. According to him the forgotten history is “the active presence of the whole past of which it is the product” (Bourdieu, 1990, p.56). Indeed, the embodied history of METU campus internalized as a second nature through a forgotten history. In this context, METU campus as a forgotten history influences the development of student identity. Within this conceptualization we can argue that, through this active presence METU campus has an arbitrary power over the students and their identity development. The culture is influencing student identity through values, campus practices, shared beliefs, meanings and mediations of symbols and languages such as spring festivals. Through the cumulative accumulation, objectified METU culture is embodied in the campus practices. Indeed, campus is more than a physical setting. METU campus has historical, cultural, geographical and symbolical significance. Based on the framework of contemporary approaches to sociology of education cultural capitals of students are embodied in their family environment and reference group. What they are experienced during and after class is essential to examine. The way they perceive, understand and practice the social meanings are also influenced by their cultural capital. During the ethnographic field research and in-depth interviews that I conducted with the sample, I observed that cultural capital of students is also influenced by the informal campus practices. In this context, what they learned through the extra-curricular activities is essential. With a

new non-classical curriculum, students are capable of creating a place-identity based on the feeling of belonging and security. This curriculum design and applied by students themselves. The most important aspect of the non-classical curriculum is that students give more emphasis on informal campus practices. In other words, outside of classroom and formal curriculum related activities are the major source of information of university students.

The goal of this study is to clarify the relationship between campus practices as METU culture and student identity. The research aims to illuminate the path toward understanding how METU students become inserted into the campus life. Indeed, they identify themselves with their University and campus practices according to my research results. I argue that, as an embodied and forgotten history, the campus habitus define the bodily experiences of students and creates a melting pot for the heterogeneous groups of students. The accumulated cultural capital is constructing their perception on community and development of place-identity.

1.2 Conceptual Framework

Sociology of education determines the position of child as the inception point of the conceptual framework. The macro-level interests of community and the increased significance of public education created a new and vital notion which is equality of educational opportunity (Coleman, 1968). Indeed, the theoretical developments of educational opportunity reflect the structural changes of 19th century. Within the attempts of positioning the role of child, education defined as the process and a social institution which used for the sake of constructing a collective society (Durkheim, 1956). In this line, the functions of education are determined accordingly with the mentioned definition of education.

The classical theories and contemporary theories are the dominant approaches which are used frequently in the existing literature. Consensus theories influenced by Durkheim (1947; 1956; 1961) determine education as an image and reflection of the

society. Whereas conflict theory objectifies the neutrality of Durkheim's analysis and identify education as the struggle relation among power and status groups (Weber, 1958). The power relation diffuses into almost every segment of education. Even the social capital of students is influenced through the reference group (Runciman, 1966). The relative deprivation is reflected to the social dimension of sociology of education. The conflict theory socio-economic status (SES) and reference group in the school community affect the campus practices (Gewirts and Cribb, 2009). It is essential to mention that when we are analysing social dimension of sociology of education with the perspective of classical approaches; we are not limiting our analyse with family and school community. With the contribution of interactionist theory, self is another component of the analysis. Through shared beliefs and meanings social action is also mediated to the construction of self (Mead, 1934). Education gains importance in this context since the schooling years and interactions of students are the stage where *the social* starts. Interactionist theory also contributes to the macro-level analysis with mentioning the human capital theory. Schooling years and related campus practices for higher education are essential since they facilitate the accumulation of human and social capital which will be influential for higher-paid jobs, occupation status and networking after graduation.

Starting from the early 1960s, contemporary approaches to sociology of education developed. In fact, the social dimension of education must be examined through a multi-dimensional perspective. For this reason, the classical approaches are inadequate to deeply analyse the contemporary campus practices of METU students. Cultural capital theory suggests that capital is accumulated labour (Bourdieu, 1986). Bourdieu underlines the transmission of cultural capital between academic transmission and investment. Through the accumulation of social and human capital of family, the SES backgrounds of students are affected. But at this point, it is essential to underline the significance of individual effort for the accumulation of cultural capital. In this context, campus practices are crucial. This theoretical positioning defines education as social fluidity and individual achievement (Bourdieu & Passeron, 1990).

As my study aims to examine the relationship between campus life practices and students' perception; student identity change is essential to examine. The theoretical framework indicates that starting from the early 20th century; the term identity started to be used in the social science's literature. Although the vernacular usage of the term created a pseudo-debate; the term within the conceptualisation of my study refers to a collective and inclusive definition (Gleason, 1983). By committing to an identity, students accept the given name by the generalized others (Foote, 1951). The identity development includes the process of assimilation and acceptance of shared norms, beliefs, rules and expectations. The accumulated cultural capital has an active role in the identity development process. Not only the cultural capital theory from contemporary approaches but also the interactionist theory of classical approaches is also effective for the analysis. The social contacts gained as social and cultural capital. Different segments of their identity are ranked and according to the context and content of social interaction (Stryker, 1968).

When it comes to the specific case of higher education, wider participation increased the diversity of students as the notion of equality of educational opportunity developed. Students from different SES background or different levels of cultural capital have the opportunity to practice the same or similar practices during the higher education period. A new and situated identity development becomes vital within the diverse and heterogeneous student context. The commitment level of students plays a crucial role. It refers to the totality of forces, pressures and drives to maintain congruity among identity settings and social settings. Belonging to a network or community or more generally being related to other role partners are the key aspects for the development of student identity (Burke & Reitzes, 1991). A high level of commitment results in the willingness to participate extra-curricular activities. The extra-curricular activities and the quality of campus opportunities are essential for a place-identity development of undergraduate and graduate students. The physical settings among them define their bodily experiences and support the cultural capital accumulation. The notion of *my campus* influences the subjective sense of self which is very significant for the self-discovery process of METU students. The memories, ideas, tastes, preferences,

distances and differences are constructing the place-identity which ends up as being *ODTÜlü*.

1.3 Research Questions and Method

As a matter of fact, campus life with formal (curriculum related) and informal (extra-curricular) practices are the indispensable structure of the campus habitus. According to the conceptualization of Bourdieu (1977) habitus is a way in which the culture of a social group is internalized in the individual. The operationalization of campus practices is based on Bourdieu's definition of habitus, because it is directly related to class and individuals make sense of the world around them through their habitus. In fact, the campus structures the perceptions, sense of self, identity, sense of belonging in the short-run and social mobility, the assessments of their studies, social reproduction in the long-run.

The descriptive research of campus life practices as the habitus to heterogeneous student profiles are crucial for understanding the ideological function of education. This research problem is related with social reproduction and it is indeed a crucial part of sociology of education. The importance came from two different points. For the first aspect, on the one hand, society is transformed through education but on the other hand, it is still insufficient to create social change. When the research problematic elaborated with the conceptualization of education as a reflection and image of circumstances, it becomes even more crucial. The second aspect is related with class inequality and order. School practices construct a habitus for students and develop a social vision based on reference group. Family, community and other members of the school are some of the parts of the group. The fundamental effect of the reference group as an independent variable is narrowing the social horizon of students. In other words, education aims to create social proximity while narrowing the horizon of students' social vision. Campus habitus has a crucial role in this process.

This dissertation aims at finding the relationship among campus practices and cultural capital of METU students. The main research question is “*What is the relationship between campus life experiences and students’ perception on the sense of self and identity construction through education?*” The study also aims to examine the question of “*What are the effects of university student’s cultural capital as the perception on belonging to university community?*” In this line, the final question of “*Does campus practices integrate or disassociate heterogeneous students who came from different SES?*” will also be examined. These are the major research questions that I aimed to study using the methods systematically to produce knowledge on the social dimension of education.

The research questions also aimed the literature gap on the existing literature. The relationship between student’s perception and campus practices has never been elaborated for the case of Turkey. Moreover, the existing literature on Turkey’s sociology of education has a teacher centric perception in terms of research issue. In other words, teachers, teaching styles/methods, teacher identity formation are the main focus points of the studies. Student perceptions are only elaborated for primary and secondary educations in Turkey. Existing studies limit its framework by examining only social make-up and background of the students and the researcher did not included the campus life practices to the frequencies. For this reason, the literature gap on the reproductive yet transformative effect of education with formal and informal campus practices as a whole for university students’ perceptions aimed to study.

The review on literature simultaneously constructed the dimensions of research. The purpose of dissertation determined as an exploratory research which aims to describe the relationship among campus life practices and students’ perceptions A basic research will be conducted to discover the social pattern and settings of the aforementioned relationship. The time dimension is determined as cross-sectional study. The qualitative method planned for the study is ethnographic research. An ethnographic research is necessary for this study to be able to understand how students experience their daily life by focusing specific themes and areas in detail as Burgess

(1984) puts. In-depth interviews and participant observation within the natural settings such as canteen of each faculty are determined as the main data collection techniques. A purposive and theoretical (judgemental) sampling are used according to the existing literature. METU's campus is the selected university campus for the study, since it operationalized as the university which equality of educational opportunity is at the highest degree with the heterogeneous student population in Ankara. Moreover, the METU campus is the most appropriate one for conducting such a study, since there are plenty of curricular and extra-curricular activity. After deciding the university, theoretical sampling was conducted, and two faculties are selected. To put it more explicitly, Engineering Faculty and Education Faculty in METU campus are selected as samples, based on the study conducted by Çevik (2015). According to her study, there is a significant gap among two faculties in terms of gender differences and reproduction of inequalities which came from SES of students.

1.4 Significance of Research

As mentioned earlier the trend on academic studies to examine the identity formation, salience and meanings is not new for the academic literature. Especially the number of studies examined the unity of self in general terms and some researchers studied the identity terms in educational institutions. However, the studies of identity through schooling years only examined from the teacher's perspective. Their engagement with school administration and their students is the major theme of the existing studies. Additionally, the existing literature only examined the commitment of primary and secondary school students and instructors. The higher education was a closed book which never studied neither in international nor national studies. Besides the commitment theory, the student identity is also a gap in the existing literature. Although the theories to sociology of education questioned the essence, functions and influence of education for the past decades, there was no attempt to combine the student identity with sociology of education in Turkey.

For this reason, the significance of my study is related with this literature gap. The conceptual framework more specifically conceptualization part of my study is combining the classical approaches with cultural capital theory and examined the student identity in higher education. The significance of higher education emphasised multiple times for the next chapters. Basically, it is one of the most influential aspect of social structure in general; class stratification, equality of educational opportunity, types of capitals, occupational structure and mobility in particular after the Industrial Revolution (Coleman, 1968). The missing part of the literature is not only restricted to the higher education; the effect of campus practices is also never studied. For the next section, I mention the significance of campus practices specific to the METU campus's historical, geographical and social significance.

1.5 Background of Study

It is essential to examine the background of METU history, culture and significance of the school. The historicity of METU is not only related with the institution but it is also significant for the Turkish political, economic and cultural development. It is impossible to examine the cold war years without mentioning the foundation attempts of METU.

The background of my study is developed step by step through the dimensions of research. It is important to mention the reason why METU is selected for the study. As I will elaborate more in details in Chapter 3, METU is operationalized as the educational institution which equality of educational opportunity is at its highest degree. In fact, the statistical details and data indicate the upward social mobility of METU students. The level of educational opportunity is measured by the level of exposed curriculum and geographic conditions. According to the conceptualization of Coleman (1968) being available by having an easy access both for curriculum and geography increase the level of equality of educational opportunity of the education. Within this context, METU's geographical and curriculum related opportunities are crucial for the background of sampling design. The background of study is based on

three principles of equality of educational opportunity. They are named as equalizing access to all levels of education, equal participation and equality of outcome (Lynch et al., 1998). For all three principles METU is the most suitable case for conducting my field research and interviews. The access to formal curriculum is equalized the access to a common curriculum in favour of the relatively disadvantaged groups and members of lower class.

Moreover, as mentioned in the first section of this chapter, this study aimed to examine the relationship among student identity and campus practices. For this reason, it is essential to examine the background of METU culture, history and significance while taking the family's socioeconomic status into consideration. As Hallinan (2000) indicates as one of the major findings of contemporary theories to sociology of education is that educational enrolment and achievement is affected by family socioeconomic status. To be able to examine this multidimensional network of relations among student identity and educational practices it is essential to examine the historicity of METU.

METU has historical, geographical and ideological significance for Turkey. Within the political structure of 1950s, the first attempts of establishing an Anglo-Saxon tradition based university. Through the first establishment steps, METU's education was conceptualized as the unique case in Turkey besides other traditional universities established before. Although the unique feature of METU is related with its medium of teaching; the foreign education language, the financial and administrative structure was also very different than other universities. In 1954 United Nations (UN) conducted a field study for examining the dwelling and settlement plan for building campus. Charles Abrahams, an American urbanist, set the principles for the university. Based on these principles and targets there is a lack of national designers and architectures. At the beginning the curriculum must be planned according to the urgent need of training urban designers and architectures. But this training included the engineering faculties as soon as possible. For the sake of permanence of the demand, the needed designers, architects and engineers must be trained in Turkey. The last principle was

more related with the context of education. During the training specialisation in their discipline must be promoted (Çalışkan, 2002). In fact, the settlement of school in Turkey was a major issue starting from the establishment principles of METU.

In 1955 an agreement was signed with UN for establishing the *Middle East Advanced Technology Institute*. On the architecture and urbanism areas 36 students started their education in 1956. The first building which used as *Education Building* is the house of Minister of National Defence Zekai Apaydın, on Milli Müdafa Street. The geographical place of today's METU campus was not settled in those years. In 1957 parliament approved the establishment of METU as an Anglo-Saxon university which is still subjected to the Ministry of National Education. METU was planned to educate students on design and architectural areas not only restricted to Turkey but for whole Middle East. At the beginning, 10% of students were come from Iraq, Pakistan, Jordan and Iran. Not only students but also the instructors were also multi-cultural. 20% of the teachers were assigned by UN for train the students. In 1957 METU was officially established and Thomas Godfrey was appointed as the principal of the school on the opening ceremony.

Mechanical engineering was the first department that established in 1957. Civil engineering (1957), electrical engineering (1958), chemical engineering (1958), faculty of art and sciences (1958) and finally mining engineering (1960) were established in the following years. Starting from those early years the mission of METU was stated as to reach, promote knowledge and educate students by reaching the universal standards (General Catalog, 2016). Kemal Kurdaş who is the first president who understands the urgent need of building a campus for the sake of educational quality; mentions those establishment years under the title of "...an interesting education programme" (Kurdaş, 1998, p.17). In his memoire, he noted that METU was designed to educate students that can speak foreign language, eager to read, learn and explore. Starting from the establishment years of METU, the role of urban design, geographical and physical reflection of the institution have been a significance. Obviously, we cannot define the physical setting of the University as a

campus before the year of 1961. But as Kurdaş (1998) noted, for a modern university to fulfil the expected services and education, it must first of all has the physical facilities. Based on Kurdaş's this argument I decided to examine the effect of campus practices on student identity development.

As a matter of fact, the physical infrastructure of the campus must fulfil the needs of courses and seminars of higher education. Students must learn from the education as well as their experiences. The first five years after the opening ceremony there was no physical setting that METU students can use as neither a campus nor even a plot to build a new one. Through this time university conducted all educational training and scientific studies at the back of Grand National Assembly of Turkey. Kurdaş (1998) noted that a physical setting which has less than 10.000 m² area will eventually suffocate the campus practices. The quality of education and scientific studies which are conducted within such a closed and little physical setting would decrease. From the beginning of its history, METU was designed as university which educate students according to the modern, creative and capable of conducting scientific researches. To be able to accomplish this target, METU was built on its own property. According to Kurdaş, the campus was essential part of education. According to this vision he designed a five years plan in 1961. Within the five years period he targeted that 80% of campus will build and opened to the use of students. After three days of his presidency Kurdaş demanded the design and project of the first three buildings (Architecture Faculty's building and two dormitories) from architect Behruz Çinici. They used the first bare concrete technique while building the architecture faculty's building. In 1961 the first trees were planted. Finally, in 1963 the opening ceremony of was conducted. The fall semester of 1963-1964 was started in the new campus which is settled in Balgat. The physical evolution of METU campus was based on the vision of Kurdaş. In the following chapters, I will mention the significance of early establishment years within the outcomes of campus practices.

1.6 The Plan of The Dissertation

The next chapter involves the literature review which I conducted before the field research in Chapter 2. The sociology of education and student identity literature are summarized in terms of dominant themes. The paradigms on position of child in society and the ways those paradigms shifted through the historical development is examined. The major theme of equality of educational opportunity and functions of education opens a gate to the major approaches to sociology of education in which I discussed and summarized as the consensus, conflict interactionist and cultural capital theories. The second part of the literature review chapter covers the theory of identification. The genealogy of the term identity and the theoretical development of it until the student identity studies are mentioned in this part with references of prior studies in student commitment and identity formation of students. The next chapter introduces the interpretative methodology and methods that I used during the field research. The construction of interviews and ethnographic research based on identification variables will be explained. Moreover, the research questions and data on the SES background of sample are introduced. The fourth chapter of my study involves the data analysis of field research; the relationship between student identity and campus practices. The analysis contains three parts which are the community ideas of students, extra-curricular activities and lastly their place-identity. For the last chapter, I conclude my study while underlining the importance of campus practices during the higher education years.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The purpose of this study is to describe the relationship between campus practices and student identity. In higher education, campus life is influential in shaping the identities of students who came from different SES. As a part of sociology of education, educational achievement had been measured through the social mobility rates and occupational structure. The social dimension of sociology of education is the third indicator of educational achievement. As students achieve an identity through their university community, the campus practices are the essential part of the schooling. The descriptions of identity taxonomies are constructed on the existing literature on sociology of education and identity theories. The theories on the existing literature are crucial for me to determine both the theoretical framework and frame of the field study. In other words, reviewed literature made me conscious about what I investigate in the field. For this reason, literature review is crucial for my study, since my student identity as a graduate student in METU is influential to identify the research design. In this chapter, the major approaches to sociology of education and related definitions of education elaborated including consensus, conflict, interactionist and cultural capital theories. This chapter also indicates the genealogy of concepts related with education. What has been meant in society by referring education is the major point of the first part. Class stratification, equality of educational opportunity, types of capitals, occupational mobility, major functions of education, student identity formation and school habitus are determined as the key concepts to analyse the relationship between campus life and students' perception. Those key concepts are at the hearth of sociology of education. Especially the social dimension of educational achievement is mostly

influenced by those key terms. These concepts are the major themes of interviews and they also played a crucial role on conceptualization and operationalization parts. The measurement of nominal student identities revealed those concepts. The theoretical examinations of identifying the concept of identity and the formation and maintenance mechanisms of it elaborated in the second part of the chapter. Student identities within the context of place identity and school habitus are determined as the focal points.

2.2 Sociology of Education

To be able to conceptualize the terms and set the theoretical framework of the literature, it is essential to examine the historical background of education. In this context, the position of child in the society is crucial. The inception points of existing literature on sociology of education trace back to the pre-industrial Europe. In that period, the horizons of child were determined, utilized and limited by his family. There was no room for the occupational mobility within the structure of society. The authority of family as the basic unit of social organization, led to complete responsibility of child. As a side of same economic unit, occupational based division perpetuated intergenerationally. The reason of this outcome lies on the social, political and economic structure. In other words, the welfare society created welfare organizations through extended families. It is essential to underline the importance of family as a unit of economic production. A paradigm shift had happened when family is the most essential source of occupational education. Industrial revolution changed the function of family as a training ground and self-perpetuating economic unit (Coleman, 1968). The occupational mobility -outside the family- became possible when economic organizations aroused. Families lost their welfare functions and economic production activities simultaneously. Starting from this period, the macro-level interest of community became the major focus of child's training.

Consequently, the family training became less relevant and useful. This was a major development which led to a paradigm shift on the literature of sociology of education. The social structure fundamentally changed and public education gained significance.

In the early 19th century, public education was founded. Europe and America were the source of this foundation historically. Before this structural change, private education affected by industrial revolution and commerce had been developed. It was the same period of 19th century which educational opportunity was introduced with early foundations of tax-oriented public education. England and the United States were the first examples which applied state-supported educational system after The Education Act of 1870 (Coleman, 1968). Thanks to these changes, the notion of equality of educational opportunity became influential as public school. This allowed with the participation of all children from different social classes.

All these shifts on the education, caused structural changes on the society and occupation. Interests on having good and relevant education to fulfil the needs of industrialized society combined with the need of participating in the labour force. This dual need of 19th century made middle class search for a system of tuition for themselves and a free system of labouring classes for their children. On the one hand, the community needed trained labour force and on the other hand, middle class's children needed a better education. Besides the needs and desires of middle class, on a macro-level analysis Coleman (1968) mentions a third level need; maintaining the social order. "A system of stratification that was a step removed from feudal system of fixed estates but was designed to prevent a wholesale challenge by the children of working class to the position held for children of the middle classes" (Coleman, 1968, p.5). The historical development of educational opportunity indicates the way societies see and feel about the notion of education. Since the term is closely related with class, stratification, sense of self, development and order sociology of education have been in great demand for centuries.

Education defined as a process and a social institution which is used for creating the collective society (Durkheim, 1956). The social dimension of education was at the centre of its essence and had examined since the beginning of theoretical development. The well-being of community and the idea of turning back to nature are referred by Mill's and Kant's definitions (Kerbo, 1989). The occupational dimension as one of the

indicators of educational achievement was the second crucial point after the social dimension. Especially the structural functionalist perspective focussed to the creation of skilled workers as the end of educational means. The idea of skilled workers which have moral and cultural consensus on the social structure aimed to be fulfilled by the educational institutions. Although the industrial revolution changed the social dimension of education while gave importance to the national identity, customs and norms of citizenship; the urgent need of constructing informed citizens whose ultimate aim is to participate democratic process in the post-war order was the main task of education.

In the light of these, there are five functions of education underlined in the literature. The transfer of knowledge and skills, socialization process, custody and social control through a hidden curriculum and finally awarding and certification are the major functions of education (Kerbo, 1989). The occupational dimension of educational functions is examined by Parson in the literature. Knowledge, occupational role and proper manners in the society are the essential tasks of education (Parsons, 2000). In line with this argument, the functions of education expanded as independence, achievement, universalism and specificity in the functionalist theory literature (Dreeben, 1968). Within the existing literature on these functions, especially universalism and specificity will be the base of my arguments. Although they are rival functions, I believe they will cooperate through the conceptualisation and operationalisation parts of the dissertation. Universalism within the functionalist literature defined as creating unified individuals as a member of society within a totality whereas specificity examined as an exception to the universalism. While helping the status-quo as a part of universalism, education sorts the students for the future educational and occupational choices while making them specialized in one occupation.

2.2.1 Major Approaches to Sociology of Education

It is essential to underline the significance of education as the major concern for sociology. There are dominant paradigms of classical approaches to sociology of education have been examined the educational enrolment, achievement and its relationship with occupational structure. In this section I will summarize the fundamentals of the classical tradition. The consensus theory, conflict theory and interactionist theory are mentioned under the title of classical approaches. The relevance of those theories is also examined based on the further operationalization part of my study. Finally, the contemporary approaches which constructed after 1960s are mentioned as the contemporary approach to sociology of education; which is cultural capital theory. The theory is analysed as the combining approach to the former classical theories.

2.2.1.1 Classical Approaches

The consensus theory is crucial in the classical approaches because it still has reflections in our contemporary era. The early attempts to define the essence and functions of education are carried out under the consensus theory development. Education examined according to the influence on society. Especially from a Durkheimian perspective education was used as a tool of moral transformation and prepares society for the tasks on it (Durkheim, 1947). The relation among work and education becomes crucial in this context for the literature. Starting from the Durkheim's work education examined as a tool which reconstructed constantly by the society (1956). Furthermore, in his work, Durkheim mentions that education transforms the society since it is the image and reflection of it (1961). Education conceptualized not as a creator of social change but as the image and reflection of society. In fact, the World Bank Report (2010) on life chances contributed by indicating the validity of consensus theories with the findings in the contemporary era. One of the main findings indicates that society transformed through education as a reflection and image of the circumstances while it is insufficient to create the social

change. This finding is the focal point of the examination of the dissertation and the idea will be elaborated based on the mobility and stratification studies. The conceptualization of Glass & Hall (1954) and Davis & Moore (1945) on the two issues will be elaborated within the operationalization part of the study. The interference of social capital and mobility and stratification studies as the interference point of educational enrolment and achievement. The mobility and stratification of students have a positive correlation with certification/awarding function. As mentioned earlier, one of the main functions of educational institutions is specificity. Weber (1958) associates this function with the stratification idea. He argues that, the certificates serve the purpose of providing social prestige while students specify their studies. Within this context the literature on capital types become significant within the context of this study. In the existing literature, certificates operationalized as social capital since it brings social prestige. One of the major contributions done by Bourdieu (1986) in this context with the arguments on the social prestige which came from educational practices, facilitate to supply position in labour market will be the base of the theoretical frame.

Conflict theory is the second sub-category of the classical approaches to sociology of education. Weber (1958) argues that not only the economic relations and economic capital but also the social prestige and the distribution of positions in labour market are the reason of the constant conflict in the society. The social capital as prestige and position distribution is expanding the dominant conflict theory literature. The struggles between power and status groups separate conflict theories from consensus theories and objects to the idea of neutrality of education.

It is essential to mention the class inequality ideas of Parkin (1971) within conflict theory literature. Class inequality is closely related with social capital and stratification through education. The common denominator among those concepts is the notion of educational opportunity since it is one of the major indicators of class inequality. The definition of educational opportunity differs according to the structural features. For example, for the pre-industrial Europe the notion of equality of opportunity had no

relevance at all because of the occupational immobility which mentioned earlier. The notion gained significance through evolution of social structure. Although the significance of it differed through changes of era, according to Coleman (1968) equality of educational opportunity defines four different aspects when mobility in urban areas increased as an outcome of industrial revolution. The first one indicates a free education for the aim of participating the labour force. The second aspect mentions the force of equality of opportunity to provide a common curriculum for all citizens, regardless of their background. The third aspect aims to provide a melting pot through made them attend to the same school for students from different background. Finally, the last aspect underlines the effect of provided equality within the locality economically. The local taxes provide source of support for schools within the context of equality of opportunity. Those four aspects add another layer to the historical background of free school mentioned earlier.

The free education introduced within the framework of equality of opportunity. But families could not afford free education for their child, since their labour was necessary for the family. Whether in rural or urban areas, the economic source of inequality of opportunity have decreased, but after a point they became a major source of inequality. Coleman (1968) underlines the fact that, those inequalities certainly remained for higher education. Neither the economic nor the social structure was suitable for the equality of educational opportunity. Furthermore, the curriculum was a major obstacle to abolish the inequalities. Because of the reason that equality of opportunity is in essence the opportunity of being exposed to the given curriculum. The level of opportunity is measure by the level of curriculum which child exposed through schooling. Coleman (1968) underlines the relation between relatively passive role of school community and role of child. School's obligation determined as providing an opportunity. Being available by having an easy geographic access and a curriculum which promises the higher education are the main components of this obligation. Families take the initiative on using the opportunity for participating in the labour force as an outcome of schooling. In this context the role of school is relatively passive compared to the role of family. At this point, the conflict theory and equality of

educational opportunity intersect on the base of historical development of public education curriculum. Through the introduction of new non-classical curriculum based on the mentioned new role of school, inequality was used in favour of majority.

Although the concept of equality of educational opportunity reformed occupational opportunity and enable occupational mobility, gender and race-based inequality remained the same to some contexts. For example, not every student has the same chance to get the best quality of education. Because of the fact, the function of specificity cannot be fulfilled easily or fully during the process of education. As an empirical example, social capital conceptualized as the determining factor of student identity based on the existing literature on Coleman Report (1988). According to the findings of study, a low level of social capital makes the student fail to raise the level of cultural capital. This case directly affects the specificity function and educational certification outcome. Moreover Jencks (1972) argues that the only achievement which is guaranteed by education is the inequality which lies outside the school. The socio-economic and socio-cultural differences does not affect what they learn during the class (as a part of curriculum), but rather these differences have an impact on learning outside the curriculum such as extra-curricular campus activities.

At this point it is essential to examine the social capital of students based on their vision. In other words, getting the best education also equals to the personal development of functional position in the market. Based on the reference group notion which first coined by Hyman (1942), the personal development for best education creates a problematic. His study introduces the notion through an experiment indicates how subjective judgements of status affected by reference group. Runciman (1966) contributed to be notion in the context of sociology of education. He argues the frame of reference affects the cognition of people. The attitudes, behaviours, satisfactions, expectations, aspirations and even the grievances are influenced by the frame of reference. We can examine the reflections of this influence in micro and macro level interactions. On the one hand it can be influential on the relations among two people, on the other hand, the nations or even classes. Relative deprivation process through

making comparison of other person or group namely the reference group or in other words comparative reference group. The standards of comparison are derived from the reference group. The normative and comparative functions of reference group set the magnitude of relative deprivation. There is an essential link between the reference group and the stratified structure of society. Especially for aspirations and attitudes, relative deprivation's magnitude decreases based on the proportion of comparative reference group and its power. Before Hyman (1942) conducted the aforementioned experiment Chapman and Volkmann (1939) have been already examined the effect of social environment on the level of influence the by abolishing the laboratory condition in Hyman's original study. As a matter of fact, class condition and school set the perfect conditions for conducting studies for this notion. Family, community, other students construct the school habitus. Simultaneously a close community comparative reference group is constructed. According to the theory of Runciman, the reference group notion which radically argues on the social dimension of education and crash the tendency which examine education only with its enrolment and achievement related sides. In other words, education serves the purpose to creating social proximity while narrowing the horizon of social vision of students. In the light of Conflict Theory literature, dominant groups isolate themselves from subordinate groups to create privilege and produce dispositions to gain even more social, economic and intellectual capital through education. Especially the family part of reference group notion will locate at the focal point of this dissertation. According to the existing literature SES of students has effects on the way students experiencing the campus practices (with formal and informal practices, as a whole). Gewirts and Cribb (2009) indicate in their study that students who came from lower class background are though obedience and compliance while students from higher background learned autonomous self-direction for the purpose of preparation for their future status and position as an outcome of achieved reward of the educational certificate. These differences also reflect on how the two categories are experiencing the campus practices.

The last theory of Classical Approaches to sociology of education is the interactionist theory. Based on a micro-level of analysis, symbolic interactionism played a part in

the development of sociology of education. Especially the notion of self is elaborated within the framework of social psychology and sociology. Through the mediation of symbols and language -social interactions in general- human beings shape themselves (Mead, 1934). Blumer (1969) who named the theory as symbolic interaction theory; is also argued on human beings does not directly react through biological behaviour; they always respond with symbols. The interaction among people is always mediated through meanings. Not only Blumer but also Mead (1934) examined the social action as a medium of construction of self. The construction of self through three stages interaction is determined as play, game and generalized other stages. Those stages are essential for the sociology of education and schooling process. For the first stage children learn to imitate a role through one to one relation with others. This is the stage which the *social* starts. The second stage children can take the role of all. The self emerges through interactions while s/he introduces the roles of others. The final stage of generalized other made the child ready to take different roles.

The stages of construction of self are focused on the behaviour of people. In other words, what they do in a specific scenario through the mediators of symbols. The method of analysis in the field of sociology of education is similar. Symbolic interactionist theory focuses on what teachers do in school (Özdemir, 2015). Through a micro-level analysis, they take the relations among student and teachers as the unit of analysis. In fact, children develop a sense of self through the aforementioned three stages. The interactions with peers and all school related figures are the essential part of the construction of self-process. With regard of expected roles and behaviours they contribute to the cultural competence which they gain through certification and awarding. Therefore, the interaction during the school time gains importance. The interactionist method which focuses on what student and teachers do at school is essential to analyse the way *social* is constructed.

Besides the micro-level analysis, symbolic interactionism also examines the macro-level structural analysis on sociology of education through social capital theory. As Coleman (1988) studied social capital within family and community such as school

environment. The social capital defined through the functions of it. It is facilitating certain actions within structure by consisting aspects of social structures. As on the one hand its primary function is this facilitation, on the other hand it is also characterized as being productive and as an indispensable feature of achieving aimed ends. It differentiates from other types of capitals since it inheres in the structure of interactions and relations among actors. In collaboration with human capital, social capital has the power to facilitate the relations among persons. In this context, those two types of capitals have a reflection to the sociology of education on the base of family context. Human capital measured by the degree of parent's educational level and the degree of cognitive environment provided to the child. The family background is based on the combination of financial, human and social capital. Among those components the social capital is essential to examine because it has direct effect for child's intellectual development. As a facilitator of human capital, the social capital can be found among the social relations within and outside of family. The importance of social capital lies under this context for sociology of education. The interaction of family within the school community is the major factor. The exhibited closure of social relationship and the relations of parents with institutions of community constitute the social capital of child. The benefits of schooling as higher-paid jobs, higher-status or higher cognition capacities are reaped by the investor as in the form of human capital. In this context, the schooling gains importance thanks to the creation of human and social capitals. Lastly, the collaborative method of macro and micro level analysis of structure used by the symbolic interactionist theory is essential to examine though this creation of capitals.

2.2.1.2 Contemporary Approaches

The social dimension of sociology of education must be examined through a multi-dimensional perspective. When we take the needs and characteristics of contemporary era, different segments of social life, work and employment structure into consideration; we consider that the classical approaches to sociology of education is insufficient for build an argument on higher education. In fact, the needs of era shape

the major approaches to the disciplines. Sociology of education is not an exception to this. 1960s thinkers defined educational sociology as a part of sociology of knowledge. The socially constructed knowledge use education as a means. Young (1971) defined the process as the new sociology of education. Especially The content and knowledge transmission are the focal points of the new sociology of education (Özdemir, 2015). The approach promotes the arguments of contemporary approaches is cultural capital theory. Since capital is accumulated labour as Bourdieu (1986) indicated which will eventually appropriate social energy in the form of reified labour and underlies the inherent regularities of the social world. According to the new sociology of education educational qualifications can be institutionalized in different types of capitals based on the context. It can be social obligations or connections as the social capital, or it can also be in the form of a title and nobility as the economic capital. Cultural capital and its reproductive force through the educational institutions are essential for this study. It can exist in three different forms as embodied state, objectified state and finally institutionalized state. On the one hand, embodied state is the dispositions of mind and body constitutes the ideas of people whereas objectified state is material possessions and cultural goods. On the other hand, institutionalized state must be set apart for the context of educational qualifications. Here, there is misleading point on the interference of the scholastic achievements of students and class fractions. The domestic transition of cultural capital as the educational investment is a reproductive force of education. Bourdieu (1986) underlines the hidden transmission of cultural capital among the academic ability and academic investment. As an end to the hidden force of educational reproduction, achievement and even enrolment depends on the cultural capital invested by the family. *Inter alia* as he puts, aimed to define the situation in which the educational qualification depends on the economic and social capital of family.

The embodied state of cultural capital fundamentally related to the embodiment of the properties of cultural capital. Culture, cultivation, formation are the main forms of it. It cannot be transferred or be done at second hand. It requires an individual labour of assimilation and cost time which invested personally as self-improvement (Bourdieu,

1986). This investment in time may result as a gain or lost in time. In that sense the time dimension is important for cultural capital. Based on the distance from demands of market it determines a head start or a loss of time to correct and gain the appropriate cultural capital. As mentioned, the individual effort is the key issue. As it cannot be done at second hand, it is also dependent on the capacity of agent. It is embodied in the biological capacity and its bearer. This biological isolation and individualistic feature of the embodied cultural capital reflect on the social structure. Bourdieu underlines the relation between reproductions of social structure. He mentions the structure of the field causes specific effects of capital. The logic of transmission is related with the reproduction of the social structure. The initial accumulation through embodied family's cultural capital is the hidden forms of hereditary transmission of capital. This hidden mechanism is effective in the system of reproduction strategies. As a mediator between capital and agents the objectified state is transmissible through its materiality. Books, paintings, writings, monuments can be given as examples. Through legal ownership and the possession of consuming the material is the essence of objectification of embodied cultural capital. In the context of new sociology of education, the academic qualifications are also a type of objectified cultural capital. These qualifications are considered and used as the barrier of the biological limitations which I mentioned in the embodied state. To be able to neutralize the objectification of cultural capital and preserve the barrier while reproducing the structure, academic qualifications are used through certificating the competence. The educational function of awarding and certification contribute to the structure and collective magic as Bourdieu (1986) puts. It is essential to examine this point with a perspective of new sociology of education. The institutionalized state of cultural capital uses the academic qualifications creates a link between embodied ideas of individuals and objectified materials of them through a kind of social alchemy and collective magic. The specificity function with certification process is offering a legally guaranteed value acknowledge by society through a conventional and constant consent on the cultural competence. As a matter of fact, the level of schooling is an essential part of this social alchemy.

The schooling conceptualized and operationalized as the material manifestations of the distances and differences of positions based on the unequal distribution of cultural capital (Bourdieu & Passeron, 1990). Education positioned as “the promised land and social fluidity and individual achievement” (p, x). Through the schooling process and institutionalized state of cultural capital, guaranteed technical competency and public attestation to individual merits and gifts to the labour market are the two important functional components of new definition of education. The new sociology of education examines education as an autonomous force within the social structure. But the thinkers are also aware of the fact the autonomy of it came from a degree of dependence to other sub-systems and the network of systems are internally and externally interlace internal and external systems and forces. On the one hand, as mentioned earlier certification and awarding are the external force of institutionalized state of cultural capital which guaranteed as an outcome of schooling as an external force. On the other hand, pedagogic action and the arbitrary power of it reproduces social system intrinsically. Pedagogic action theory defines the symbolic violence which works on the level of embodied state of cultural capitals of students and their families. The arbitrary power of pedagogic action produces the arbitrary power of cultural reproduction. This power posed by power relations by social formation and led to the establishment of a relation of pedagogic community. These powers are embedded into the very essence of the mentioned conjecture as equity and meritocracy by the systematic and symbolic violence in favour of the inherited dominant cultural capital. The choice becomes arbitrary as a consequence and becomes the nature of things or human nature (Bourdieu & Passeron, 1990). They make an emphasis on the relation between cultural competence through certification and academy. Based on their argument, success on academy is not directly related with talent or the individual characteristics but it is also related with biased cultural competence in favour of upper and middle class (Özdemir, 2015).

2.3 Theoretical Identification of Identity

The formation and development of student identity are key aspects of my study. The relationship between campus life and students' perception is shaped on the base of their identities. Moreover, the cultural capital of students also affected by the identity they construct through schooling. The theoretical development of the identity notion is essential for the theoretical context of this study. Indeed, the concept needs to be elaborated and articulated with regard of the aforementioned framework of sociology of education and major approaches of it.

The existing literature indicates that the concept first used in early 20th century. The first attempt to define and use the term identity is done by James (1907), Cooley (1922) and Mead (1934). Within the context of their studies, the concept refers to the salient and situated characteristics which attributed by individuals by themselves and others (Scanlon et al., 2007). In fact, the term became a crucial part of popular social science in 1950s (Gleason, 1983). For a long period of time, sociologists and psychologists used different definition for the concept. In other words, the vernacular usage of identity was dominant in the academic literature. Because these two discipline's definitions were not on the same page, academy had a pseudo-debate on the issues of identity search, crises and formation. Gleason (1983) terrifically underlines the problematic of loose and irresponsible usage of the term. At the beginning it was mentioned as identification which deals fingerprinting and criminal investigation on the Encyclopaedia of the Social Sciences which published in 1930s (Gleason, 1983). The term comes from Latin root which is *idem* and used in English as well since 16th century. There are several different attempts of defining identity from different disciplines such as logic and algebra.

Among all those vernacular usage and definitions, the philosophical association of mind and body problem starting from the times of John Locke is the closest meaning in ordinary usage. This ordinary usage of identity refers to the uniformity of an entity of all times and in all circumstances and the conditions of being nothing but the same.

According to Gleason (1983) there were two different aspects of the ordinary usage of the term. One is referring to the psychological personal identity which illustrated in Locke's work "*An Essay Concerning Human Understanding*" written in 17th century. The second illustrates an identity understanding within the same context of David Hume's "*Treatise on Human Nature*" written in 16th century (Gleason, 1983). The empiricist philosophers addressed the question of unity of self and the idea of identity came into the light. After a long period of time identity referred to different vernacular usages and in the light of Locke and Hume the term theoretically adjusted and conceptualized.

As a matter of fact, the term identity is critically used by different writers and academicians. Especially migration studies benefited from the literature on identity crisis. Coles (1974) claims that the terms identity and identity crisis became a cliché by the early 70s. In the same era Vietnam War was fought by an identity society for the first time in history. The theory and practice of the term turned to its first vague and loose definition. In other words, the term identity reached the level of generality and diffuseness once again. Within all these complicated and challenging development of it, if we ask what identity really means in essence, Erikson (1994) defined the term as definite and terribly elusive. He argues that identity is a process located at the hearth of individual and communal culture. The interaction between playing roles and interior development of personal identity involved in this process. Through the eighth stages of life cycle distinguished by Erikson, biological maturation is linked to social interaction. This linkage creates a milieu which individuals find themselves. Historical conjuncture of the culture which shapes the social world is the main feature of this milieu. Although Erikson's influence is crucial, the term expands the limits of his terminology by the end of 1960s. He noted that identity is not entirely equal to role playing neither it is just limited to the self-conception and self-image (Gleason, 1983). The term refers to a collective and inclusive definitions rather than just being an answer to the faddish question of "Who am I?"

Identity is gone beyond the limits of individual and expanded to the social interactions. In this context, Foote (1951) examined identities as the motivators of human action in a macro-level understanding. The notion of role theory according to him was lacking the account of motivation. This gap on the literature failed to explain the motivation of people to cast in certain roles. Moreover, their reason to accepting status accompanied those social roles is also did not examined in the existing literature. Foote (1951) contributed to the literature and proposed that identification is the basis for a motivation theory within the context of social interaction. Appropriation and commitment to an identity is the proposed definition by Foote (1951). By committing to an identity, one accepts the name given by significant and generalized others. This process is named as self-discovery and self-actualization. It is also a part of evolving sense of selfhood and involves the appropriation of identities which transformed as social ascriptions. It is essential to mention that these identities were not imposed strictly by society. An individual might also combine and modify the identities by conscious choice as s/he grows older. Especially for old ages, individuals are not the passive takers and performers of these assigned identities. In fact, identification is the process of individuals' links with their fellows in group. He refers to the aforementioned Cooley's first attempts of conceptualizing the term where he insisted on society and individual are two sides of the phenomena (Cooley, 1902). He gives the example of a university to mention the society embraces all humanity. In his analogy, university is an organic whole which includes students, teachers and officials. All members are dependent on each other since all contributes to the common life. Each member of university gain importance through their individuality and functional difference from the rest. He concludes that a well-developed student in this case can only exist through a well-developed whole of school and vice versa. The relation between social structure and individuals is frequently emphasised in the existing literature from different paradigms. We can conclude that neither individuals' identity can be apart from society, nor one can have individuality apart from society (Burke, 1969).

2.3.1 Identity Formation and Salience

The processual conceptualisation of identity gives emphasis on the social interaction through the dialectic among individual and society. Especially Mead's (1934) contribution to the literature underlines this processual conceptualisation. According to him, identity developed by individual grounded in the process of assimilation and acceptance of shared beliefs, values, rules and expectations. The role of significant others and generalized others is crucial, since the interaction with them formalize the identity. Coherently, Bourdieu's (1986) notion of cultural capital underlines the similar aspect of interaction while arguing on socialization of individuals. As one socialized, the objective reality subjectively appropriated. In this way, socialization creates symmetry between objective and subjective reality. Consequently, the objective and subjective identity are appropriated. At the end of this process individual identity recognized in socially defined terms. These definitions become reality through the interactions among society (Berger, 1966). The formation of those shared social meanings conceptualized on three distinctive features. First of all, identities are conceptualized as social products which formed, maintained and confirmed through social interactions. Second, identities acquired contextually and situationally in the form of self-meanings. Finally, identities are symbolic and reflexive reference points for one's behaviours (Burke & Reitzes, 1991).

The historicity of the concept identity gave importance to the fluxional nature of it. The idea basically means that individuals engage different identity formations. Their identities differ as the segments of life. In other words, they are segmented according to the many different social selves (Cooley, 1922). The complexity of social contemporary society with many segments and layers of life-world challenge the identity formation. Individuals belong to more groups and the situated identities differ accordingly (Scanlon et al., 2007). The formation of identity mainly relies on the interaction. Not only one type of identity but the self also becomes an active agent through interaction (Burke & Reitzes, 1991). Group diversity and variety of identities are positively correlated. When the number of potential in-group increased the

complexity of formation is increased simultaneously. Maintaining an identity becomes a part of forming it, since situated identity is attached to context. For the identity formation the features of context are crucial. Individuals engage in identity formation within context which provides stability and continuity (Scanlon et al., 2007). A change of context may result as feeling lost, displaced and eventually discontinuity of identity (Milligan, 2003). A change in context necessitates the crafting of a new situated identity. The social contacts gained as social and cultural capital accumulation is lost after the displacement. Not only these accumulations but also a loss of place is experienced. The notion of place is essential for the theoretical context of this dissertation and will be elaborated in place identity section as the campus habitus.

The hierarchical organization of set of identities formed through the interactions and ordered by the centrality or salience. The situated features of identities through the formation of it, is closely related with identity salience. Stryker (1968) argues that individuals are participants in structured social relationship. Identities require positional symbols which attributed and accepted by participants through social interactions. Within the variety of situations of an interaction, identity salience is the probability of being invoked. The hierarchy of salience defined by the rank order of probabilities. In other words, *I am*s of the self is ranked according to the situational feature of the social interactions. These hypothesis on salience is related with a fundamental theme of symbolic interactionism which refers to the emergence of self is originated from social relationships.

The situated feature of identities and identity development process is a major issue of social structure after the development of democratic community. Before the contemporary era which includes crafting identity within every different social group there was the social order erected on the base of caste system. The possibility of full development of self was cut. To be able to get a self and develop an identity, it was necessary to withdraw of individual from caste order. The medieval period with its definite caste organization it was impossible to develop a sense of self and situated identity within the caste system. The personality of individual is now situated and in flux according to the different segments of contemporary life. The individual is not

determined according to the features of the group that he belongs in the caste system, but rather his/her distinctions are determined according to the functional differences. Those differences are now put the individual into social interaction rather than separate distinctively (Mead, 1934). The functional differences and distances are bond individuals together and create a new social order. In this context, they have an undeniable power and importance for identity development and salience. The functional differences are gained through the specialized education as mentioned earlier. Neither the family occupation nor the shared beliefs of caste organization are blocking the personal development. Formal specialized education is a major contributor to the personal identity according to the sociology of education and symbolic interactionist theory.

2.3.2 Student Identity and Commitment in Higher Education

According to the existing literature, the universities in late-modern society do not have resemblance to the elitist institutions 30 years ago (Scanlon et al., 2007). The features of contemporary universities had been created by an economically driven political agenda. This agenda has little room for pedagogical decisions especially because of the budgetary constraints. Especially during the last decades of 20th century the paradigm shifts from elite mass to investment cost influenced the nature of higher education. On the one hand, the participation of student body widened but on the other hand universities faced with a need of redefining the parameters of responsibility for this increase in participation (Lawrence, 2001). Wider participation is equal to an increase in the diversity of students. The issues relating the increasing diversity reflected on the socio-economically disadvantaged students and students from rural or geographically isolated areas. The formal education which can be exemplified as the curriculum of faculties had challenged by culturally or socially inappropriate and inadequate curricular and teaching methods. On the other side of coin, the students as well could not adopt to the demands and required responsibilities of the university education. Consequently, the social, political, economic and cultural context on both

higher education and students' experiences is closely related with university language, policies and practices.

Student identity is not an exception to these structural changes in universities. These changes necessitate the crafting of a new situated student identity. Especially the conceptualization and operationalization on the base of commitment and place identity is essential in this context. As for the identity definition, we have the same pseudo-debate problem for the concept of commitment. Although it has been widely used in social sciences, there is still an ambiguity. Sociologists use the term for analysing the individual and organizational behaviours (Becker, 1960). Commitment considered as an independent variable for the analysis of certain behaviours. There is a consensus on required consistent lines of activity through a period of time, but for a complete understanding of person's commitment we need to take the systems of values into consideration. The systems of values and more specifically the values which bets can be made in the habitus are the essential aspects of commitment. At this point, it is essential to distinguish the outcome of commitment from the mechanisms or process which called side bets (Burke & Reitzes, 1991). The outcome equals to the aforementioned consistent lines of action whereas the process is named as side bets. To be able to avoid from the costs of change in continuing line of action commitment is used as a mechanism.

Besides Becker's emphasis on the systems of values we must underline the dimensions of commitment used by Kanter (1972) mediated by social action theory. As he defines the term as the connection of self and the self-expressive social relations, he also sets three dimensions of commitment. The first one is, instrumental commitment which refers to the material benefits. The individuals gain access to the food, shelter, clothing, goods and services as a result of their membership to the community. Instrumental commitment enhances by sacrifices of members. As the cost of membership is high the investment mechanism increases member's stake in the community. Second dimension is related with the feelings of individual. Affective commitment refers to the feeling of belongings to a community and generated gratifications which cause by

involvement of every member. It is enhanced by the renunciation mechanism through fostering the communication mechanisms and consequently increases the contact with the collectivism. The third dimension which is moral commitment identifies the ends of the commitments and indicates the evaluations of members on the sense of self-worth and self-esteem. Community pride and confidence is an essential feature of this last dimension. Values and goals of the community is the main determinant of confidence in this context. The submission of individual rights and beliefs must be submitted to the control of community. Mortification and surrender mechanisms are the key for increasing the identification of individual within the group (Kanter, 1972).

In this context, commitment refers to the totality of forces, pressures and drives which has an influential power on individuals for the aim of maintaining congruity between identity setting and the social setting. Perceived meanings and rewards and overall reward-cost balance of forming and maintaining an identity is the cognitive base of commitment whereas role and Identity based interaction with generalized others created by emotional and identity-sustaining ties are the socioemotional base of it. In fact, belonging to a network and being related with other role partners are the bases of commitment. For the educational context, the support and interaction between student and university structure has the power of increasing the forces to engage in identity-conforming behaviour. High level of commitment means that student will work harder to maintain reflected inputs consistent with their student identity. Commitment moderates the relation between identity and role performance (Burke & Reitzes, 1991). In the same line with this argument, high level of commitment will result in the involvement in extra-curricular activities in organization and with role partners. The sum of all these forces supports student's identity. In the literature of student identity, the primary dimension of it examined as the meaning of student identity and three outcome behaviours: time in role, adjustment in role and role performance measured by grade point average (GPA). Literature has a consensus on identity approach which suggests when students are committed; they are tied to maintain the identity standards congruent with the reflected appraisals. Those appraisals are the identity meanings implied in social interaction. But the research done by Burke and Reitzes (1991)

indicate that, university students will not be committed to role performance (doing well in school with a high GPA) but rather they committed to being perceived as the particular type of student which his/her identity implies. In other words, there is a significant correspondence between meaning of identity and behaviours of highly committed students. The aspect of role performance with a high GPA or high amount of time spends in formal/curricular activities almost no influence on the commitment and identity relation. In fact, highly committed students spent less time in role performance and if their student identity is formed and maintained with a low level of academic responsibility.

The situated feature of identity and the abovementioned conceptualization of commitment the identity formation became directly related with physical place. As Scanlon et al. (2007) argue one of the critical aspects of student identity is related with the neo-liberal agenda of universities and economic practices of students divide them as full-time student and part-time students according to whether they are employed or not. A significant development on student identity indicate that less time spent on campus means that students are less likely to form and maintain a student identity. The feeling of disconnectedness influences the student identity development (McInnis et al., 1995). If the students are not academically or socially connected to the university than it results to an uncertain and slow formation of identity. The combination of strong commitment to academic pursuits and involvement in university social life with extracurricular activities constitute distinguished subculture on the campus thanks to the shared experiences and goals (Ellis et al., 1971). The role of place identity is crucial. The cognition of physical world manifested in memories, feelings, attitudes and more importantly ideas, values and behaviours are the place identity. As a matter of fact, student identity had been influenced by the place identity through the students gained a sense of belonging to a geographically located place (Proshansky et al., 1983). The universities with multiple sites and a campus including all opportunities for curricular and extracurricular activities reveal different types of student identity formation and maintaining mechanisms.

University campus is the essential part of student identity development in higher education. The identities of students mostly dependent on tendency of individuals are defining themselves as university students. Through the operationalization of the campus habitus, researchers found that less time spent on campus result a decrease on the tendency of students define themselves as university students. In other words, the feeling of connectedness to university and is positively correlated with student identity development (McInnis et al, 1995). Not only the physical place identity of campus but also the macro-structural practices related with teaching method and pedagogical decisions of universities are significant for the context of campus practices. For example, the lean-and-mean pedagogy of lectures that spend less face-to-face time with students driven by the polies of neoliberal agenda has an impact on student identity. The importance of situated feature of student identity highlighted the social interaction aspect once again for the case of university students. Making new friends and engaging face-to-face interactions with lectures can be given as examples of extracurricular and formal curriculum related campus practices.

The campus practices related with place identity is harder to develop and maintain. Sustaining the student identity has been challenged with multiple sites of campuses, short-term partnership of instructors, and part-time students. Larger and topographically more dispersed student groups and the differences of SES of students are the major challenges of developing a student identity. Disintegration and diversity have changed the understanding of traditional university setting. Those settings are characterized by an inmate and tightly defined academic community which includes staff and students. The narrowly bound physical setting of campus and expected regular attendance to the concentrated academic years are the physical and spatial boundaries of the traditional universities (Bridges, 2000). The offers of traditional universities had been challenged with changing the campus practices. Higher education offers interplay between academic studies and professional life at the expense of developing relationship through a close community.

Sociology of education as knowledge of academic studies is shaped with the place identity of students originated from campus practices. University campuses are a battle field for structural changes in pedagogic action theory, technological improvements applied in educational sciences, sociology of education and finally for the learning outside the academy movement. All those aspects related with campus practices influenced the development and maintaining mechanisms of student identity.

It is a fact that, in the contemporary era knowledge is no longer privileged. The socially distributed knowledge is not restricted in the academic caste as it had been in the era of traditional universities. The traditional modus operandi of higher education and its role of producing knowledge have been challenged by an experience-based learning. Although this new type of learning can be included to the formal curriculum with compulsory training courses or compulsory internship courses; the campus practices with its informal learning agenda gives more importance and room to learning from experience. As a final point, it is essential to underline the notion of commitment with aforementioned interactionist theory. The source of force, pressure and drives are mediated through symbols and language of interactions between agents. As the range of agents is diverse, any interaction within the context of campus gains significance. In other words, not only teacher and student but also every institutional feature is influential for commitment level of students. When it comes to the student identity formation, one of the most significant features to increase the commitment level through interactions is university campus.

2.3.3 Place-identity and Socialization of Students

The meaning of place identity established to examine the person/ physical setting problems. According to the existing literature, the social and cultural processes are directly influence the development of self-identity. As the generalized others and accumulation of cultural capital simultaneously construct the hierarchical order of self, objects, things and spaces are also influential in the self-discovery of students. The physical things and settings around them satisfy and support their existence. The self-

discovery process is not only limited with the distinction between students and teachers but also, the way they differentiate themselves from the campus. Campus as the physical setting around students, serves to define the bodily experience of them. The notion of *my campus* influences the subjective sense of self while establishing the student identity. The literature suggests that the sense of self is not just defined through interactions with generalized others but one's relationship with physical settings is also effective (Proshansky et al., 1983). As a matter of fact, those settings are defining and structuring day-to-day life constantly. Within these segmented complex relations of place, space and bodies, "self" described as the totality of system which includes conscious and unconscious perceptions of past, present and future. In this sense, place identity defined as the embodiment of history within a physical construct.

According to the existing literature, the concept of self-identity was established by Mead (1934) as the process of assimilation and acceptance of norms, beliefs and rules. The importance of social environment had stressed for multiple studies as mentioned earlier. Erikson (1993) and Rosenberg (1986) examined the role of social environment on the identity development. The conceptual development however is not limited to the individual, interpersonal and social group processes. The physical settings are considered as the part of socialization process of self-identity. The effects of built environment on personality development are also crucial how students define themselves within the community. The constant change of self, identity within the fluxional feature of contemporary life had mentioned in the previous section. The situated feature of individual's personality examined within the transactions with changing world. Eventually, the variability of self-identity and situated feature of self is not less important than stable characteristics of identity. This fluxes in situated identities are described as the *ego* which is in essence the response and adaptation to a changing environment (Cumming et al., 1962). This naturally changing environment is effective in the commitment of students while their external world is changing. To be able to stay connected with the changing environment, they need to be willing and able to revise their identity (Marris, 2014). In this sense, physical and social worlds

are simultaneously influencing the identity of students within the context of segmented contemporary life.

The conceptual definition based on mentioned literature had established a working definition of place-identity. Through memories, ideas, attitudes, feelings, taste, preferences, values, meanings, distances and finally differences place-identity is a sub-structure of self-identity (Prohansky et al., 1983). The physical world which student lives conceived through the place-identity. The complexity and variety of physical settings constructs environmental past through the day-to-day experiences. Places, spaces and the properties as instruments are working in collaboration with their social and cultural capital. It is essential to underline that; the agent is not a passive taker in this scenario. They are not only recording the physical environment which they live in. They are also reflecting to it while they are establishing a self-identity. The generalized others within social interaction is effective once again at this point. Because what is true of self-identity is also accurate for the place-identity. In other words, the self and place-identity are coherent in terms of socialization with generalized others. According to the literature, generalized others are influential in shaping the place-identity. In this sense, the conceptualization of place-identity set a precedent for the multi-dimensional feature of social dimension of sociology of education. Because the conceptualization of the term requires a reading which depends on multiple perspectives such as interactionist theory, the notion of commitment and cultural capital theory are developing simultaneously.

Although the term generalized as the potpourri of memories, ideas, meanings, values of physical settings, Relph (1976) established a more detailed definition. According to him, place-identity is more than shared beliefs and it is more effective than a common culture. Through personal attachments to geographical places, one can acquire sense a sense of belonging and life purpose. The sense of belonging had been examined by several different writers in the literature. One of them is Buttimer (1980) who argues that actions of human beings are centred in and on the geographically locatable places. The moving experience where students spend their schooling years constitutes a vital

source of collective and self-identity. The feeling of security is essential for the conceptualization of the term. Since there is consensus on the primary function of place that it is endangering a sense of belonging and attachment.

Consequently, place-identity is one of the terms which used for describing the people and environment relation over the last 30 years. The mentioned authors worked in the conceptual framework and finalized the conceptualization of place-identity. According to this conceptualization, individual identity is built in relation with the physical environment. As the interactions are influential in the social identity, environment is also a part of the self-actualization process (Marcouyeux & Fleury-Bahi, 2011). Individuals do not only learn from the integrated group but also, learn from the rules which are inherent to the place where he lives and socialize. Socialization of the self to the physical world is the key aspect for understanding the place-identity. Within this framework, length of a residence is cited as one of the determining factors in identification to a neighbourhood. It is essential to argue that only living in one specific neighbourhood is not enough in this case. To be able to identify, places must be subjected to social markings through collective representations (Milgram & Jodelet, 1976). It is essential to assign social images to the places to evoke collectively accepted and used social meanings. Social imageability is the concept which used for identifying the capacity of a place to evoke those social meanings. The central point of place-identity theory is the social meanings, since individual build the place-identity when she/he feels attached to the place where they live. One of the most crucial examples of this conceptualization is the school settings. The studies on school's physical settings and place-identity relations indicate one crucial for the literature. They are indicating that the perceived image of schools has a positive correlation with place-identity in school setting (Marcouyeux-Deledalle & Fleury-Bahi, 2007). The image of educational institutions linked with geographical insertion and social origins of students (Cousin, 1998). Those images are embedded into the cultural capital of students. The campus constructs a habitus through its embodied history and the studies on place-identity in school settings support this assumption. Based on the empirical study of Marcouyeux and Fleury-Bahi (2011) there is a clear relationship among social

images of students and their place-identity. In their study take French high-schools as the unit of analysis. They conclude that place-identity is based on place dependence; high-school students identify themselves with their schools restrictedly. If they believe that their schools led them to the educational success, they develop a place-identity. The effect of class background and SES of the students are one of the conclusions they underlined. Students from low-prestige schools developed a negative attitude toward their school and for some cases this causes a disidentification from the peer group. They suggest that there is a positive correlation between place image and place-identity. The last component of the analysis is related with gender. The place-identity of male students are more into the quality of activity which they have in the school whereas female students develop a place-identity which relies more on the affective links with the school.

To sum up, in this chapter I summarized the fundamental theories and approaches to sociology of education and student identity. As mentioned earlier the summarized literature is one of the sources used during the interview questionnaire construction. It is also beneficial to detect the literature gap. In the following chapter, I will introduce the method and methodology of my study.

CHAPTER 3

METHOD AND METHODOLOGY

3.1 Introduction

This chapter introduces the research methodology of the study. Also, it covers the research method, hence, the operationalization and measurement. In the method part, dimensions of research that includes purpose of the research, use of intention, time dimension, data collection techniques and sampling design will be examined. In the first part of this chapter, the identification variables examined as dependent variable of the study. The three main research questions are outlined in the second part of this chapter. Questionnaire construction and data gathering techniques are mentioned in the following part. The sampling design and characteristics of sample with its population parameters are explained in the sample section. Finally, for the last part of this chapter data analysis methods are mentioned. The field research was held in METU campus for five months period between December 2018 and April 2019. During this period, I conducted an ethnographic research by gaining approval from gatekeepers and observed the campus practices of sample. Beside the ethnographic research on campus habitus, I conducted in-depth interviews with 30 students from selected faculties based on the sampling design.

3.2 Identification Variables

Based on the study of Hallinger and Heck (1998) on school leadership and educational achievement, the operational definition for the concepts of habitus, commitment, campus practices, reference group, social proximity and reflected appraisals identification variables are developed. The findings of their study indicate that there is

a positive correlation among student achievement and transformational leadership. But the correlation among campus and student engagement are still unknown. The gap on existing literature aimed to address with measuring the student and habitus relations. For this reason, the identification variables are developed as the part of operationalization for the purpose of measuring the nominal categories of student identities developed in campus life practices as student engagement is an integral and vital part of this identity and students' perceptions.

Identification occurs when students feel themselves belong into school community and they are a conspicuous part of school habitus. If these feeling are combined with the feeling that school is an important aspect in their personal experiences, we have the ideal identification level. To be able to measure the identification levels of students, the variables categorised into three different components. The first category is behavioural component, second one is emotional component and finally termed identification with school environment is the last component. There are six variables measured during interviews. The first one is *Information Quality and Decision-making* which includes the nature and quality of information the students collect and how they are involved the decision-making process with this info. This variable aims to measure the quality of communication among school and the students. The second variable is *Structure and Organization* defined as the nature of interaction among people and groups. The established relationships among groups in school are the main concern of this variable. Third one is *Organizational Culture* suggested by Hallinger and Heck (1998) and focuses on the importance of shared meanings, norms, values, beliefs and assumptions which shape students' decisions and practices. When we came to the fourth level of identification, we have *Purposes and Goals* variable. As one of the main indicators of school effectiveness, this variable indicates whether members are aware of them as student and the extent they perceived as clear, meaningful, useful and congruent part of the structure and reflect important educational values in the society. Meaningful goals, shared vision and goals are the essence of this variable. The fifth variable is *Behavioural Engagement* component of student engagement with campus habitus. Extend of students' participation in formal and informal University

activities is the significant issue. The patterns of student participation and identification are aimed to be measured by four categories under this variable:

- i. *Acquiescence* as the need of participating school and being prepared for school tasks and being responsive to instructors.
- ii. *Taking initiatives* as spending extra time for school work.
- iii. *Participation in school activities* as extra/co-curricular activities apart from academic work.
- iv. *Participating in school governance* as becoming a volunteer for taking a part in the decision-making process.

The mean of these sub-categories of fifth variable of *Behavioural Engagement* is used for the study of Finn and Voelkl (1993) for the student engagement. The mean of these categories aimed to use for the measurement of behavioural component of participation. Finally, the last variable is *Family Educational Culture* which used as the alterable and alternative curriculum of the home. The norms, values, assumptions and beliefs of family educational culture on the intellectual work and school work examined twice as predictive of academic learning as SES according to Walberg (1984). The family cultural measure includes work habits, academic guidance, support, and stimulation to think about the issues in larger environment. The academic and occupational aspirations/expectations of families (or parental figures) measured for this variable as the social make-up of the student who is developing a perception in the school habitus. The relation of this make-up and the ways of influencing their perception as a part of school community is the main concern of this operationalized definition. The variables are related with the major themes of interviews; the idea of community, extra-curricular activities and place-identity. The variables are used for constructing the interview questionnaire and data analysis of interviews. They are also influential in the conceptual differentiation. To put it more explicitly, the conceptual definitions of community, extra-curricular activities and place-identity are differentiated from each other through the operationalization of identification variables. Although those three major themes cumulatively build on one and another

while they are simultaneously developed through the schooling years; they differ on the context of the variables. In other words, the idea of community is operationalized and analysed through the last variable *Family Educational Culture* whereas place-identity is analysed through *Organizational Culture* and *Behavioural Engagement*. Second dominant theme extra-curricular activities are related with every variable since it offers an opportunity to develop a brand new non-classical curriculum.

3.3 Research Questions

Campus life with formal and informal practices is collaborating with the social make-up of university students are the indispensable structure of the campus habitus. As mentioned in Chapter 2, Bourdieu (1977) conceptualizes habitus as a way in which the culture of a social group is internalized in the individual. The operationalization of campus practices based on Bourdieu's definition of habitus, since it is directly related to social make-up and individuals make sense of the world around them through their habitus. Indeed, the campus structures the perceptions, sense of self and identity, sense of belonging in the short-run and social mobility rate, the assessments of their studies and social reproduction in the long-run. The descriptive research of campus life practices as the habitus to heterogeneous student profiles are crucial for understanding the ideological function of education.

As mentioned in the Chapter 1, this dissertation aims to describe the relation between campus practices and cultural capital of university students through a cross-sectional research. To be able to operationalize the conceptual definitions of existing literature on sociology of education and student identity, the main research question determined as "What is the relationship between campus life experiences and students' perception on the sense of self and the identity constructed through higher education?" The study also aims to examine the question of "What are the effects of university student's cultural capital as the perception on belonging to university community?" In this line, the final questions determined as "Does campus practices integrate or disassociate heterogeneous students who came from different SES?"

For examining the three research questions first a cluster sampling conducted and METU campus selected as the geographical place to conduct the study. The high level of equality of educational opportunity and the geographical conditions of its campus were the main determinants of the cluster sampling process. Since METU has the most heterogeneous student population at the first stage of sampling process METU campus was purposively selected among 206 universities in Turkey (YÖK, 2019). A cross-sectional study conducted in METU campus. 30 respondents kindly asked to answer to the semi-structured interview questions during the in-depth interviews. The interviews approximately lasted in 30 minutes. Besides the interviews, an ethnographic research conducted in the campus habitus. It is essential to conduct a participant observation in METU campus, since it enables me to understand the daily life experiences. In other words, to be able to examine the campus practices an ethnographic research is necessary on METU campus. Especially engineering faculty and faculty of education were the main location to picture overall space used by students, for the sake of describing details of campus practices. A participant observation method used for discovering nonverbal behaviour of students in campus habitus. Conducting unstructured observation allowed me to understand the patterns of campus practice and different student identities. As an insider of METU campus's habitus, my student identity provided an opportunity to examine the sample in detail. I considered that they take me as a part of their habitus because of my student identity. Although at some points some of engineering students approached me with bias and suspiciously questioned my degree; majority of the participants were curious about the results. The research question and significance of the study were questioned many times. But the informed consent was adequate to explain the significance of the study and research questions. Since the research questions are directly related to the campus practices, the observation method in natural environment become less reactive in the geographical boundaries of campus. Being an insider requires a constant negation and interaction during the field research (Ergun& Erdemir, 2009). Expressing my identity position as a METU student provided me a chance to gain approval from the gatekeepers. The reciprocal trust relation allowed the communication possible. In fact,

as the researcher, I did not plan the process as doing research and exiting the field, rather I spent all five months in field to observe the dynamics of social relations and practices. After examining the pilot studies, I returned to the field and continued to conduct the interviews.

One of the most challenging part of the participant observation as an insider was related with gender issue. In other words, my qualities including age and gender were important especially for the faculty of engineering students. My gender mostly influenced the approval from the sample and being female sometimes made me an outsider even though I was a METU student. For instance, especially for the case of education faculty, the dominant female groups had welcomed me while I was trying to gain approval. For the case of engineering faculty, I sometimes lost connection through the gatekeepers. They did not allow me to reach their male engineer friends and suggested to find sample by myself. The interplay between my gender identity and my student identity sometimes blocked the interview process. This shift on being insider and outsider indicates the true parameters of population and used for the data analysis part.

3.4 Questionnaire and Data

The interpretative methodology was used to examine the relation between campus practices and student identity. The in-depth interview method was used as data gathering technique. Besides the interviews, semi-structured interview questions and participant observation in campus field also used during data collection process. As a matter of fact, interviewing method is suitable for identity studies. For the aim of understanding and describing the student's perception, in-depth interview is determined as data collection technique. As Kvale (2007) argues that interviews associate participants and researcher to each other. Interviews also defined as sensitive and powerful communication method. To be able to study the mentioned research questions, it is essential to understand how to describe social dynamics in particular context (Mason, 2004). For these reasons and theoretical background of study, a semi-

structured in-depth interview was suitable. In a completely unstructured field study with natural and unstructured settings, I re-socialized myself into the culture of two different faculties. The field notes, campus maps, videos/short films, photographs, interviews, jotted notes, direct observation notes, and interference notes were used for the recording of natural setting during the participant observation of qualitative research method. The small sample of unit of analysis determined according to the specific subject of the study as Snape and Spencer (2003) indicate. According to them, the focal point of qualitative research is to explore and define the social life of research participants. For this reason, close contact among researcher and participants during the data collection period is essential. Considering their arguments, a qualitative method and mentioned data collection techniques are convenient with the aim of this dissertation. Especially when it comes to research questions, qualitative research gains much more importance. As the main research question focuses on the students' social life, Snape and Spencer (2003) argues that qualitative research data collection techniques are rich and comprehensive.

The data of ethnographic research combined with literature review on sociology of education and student identity. Moreover, the questionnaire structured after conducting an ethnographic research on campus habitus. Ethnography is essential and necessary for this study, because daily life experiences and campus practices can be examined deeply through the field research on METU campus. In fact, field researches are mostly used by sociologists and social anthropologists to gain knowledge on how people experience daily life and perform daily life practices (Burgess, 1984). It is essential for this study to describe those practises on campus life besides the semi-structured interviews. Interviews, ethnography, content and discourse analyses are the four main methods which used for the identity studies (Abdelal, 2009). The rich description based on interpretative methodology displays the content and contestation of identities.

For structuring the questionnaire, different sources of data are used in combinations. In other words, the data examined for matching operational definitions with the

conceptual definitions. Through this process the questionnaire relevance was guaranteed. Relevance of study goals, relevance of the research questions for internal validity and relevance to the questions of respondents are considered as a final step before structuring the final version of eight open-ended questions. The level of wording constructed according to the pilot researches. Questionnaire constructed for the nominal level of measurement of student identity with regard of rules of correspondence to determine the degree of association between campus practices and their identity.

Consequently, the interview questions¹ constructed based on three sources. The first one is the ethnographic research on METU campus and second one is the existing literature on sociology of education and place identity and finally identification variables. Through gaining entry to the community and having the approval of them, gate keepers introduced me to their network of student. The interview questions mainly focused to the essence of METU culture. Moreover, their sense of belonging to the campus, which activities they practice the most and the least and their discourses when they express their feelings on METU identity are the focal points of the questions. Not only the practices they perform during school years, but also the reasons why they choose METU after ÖSYM² Placement Exam is questioned. In other words, whether they know the campus geographically or they were aware of the opportunities of campus practices such as student clubs and leisure time activities are asked. Another focal point of the interview was extra-curricular activities. The way and place they spend their leisure time after the class period are kindly asked. The sense of belonging to a community is examined within the context of identification variables on the level of participation to extra-curricular activities and school governance, taking initiatives and being prepared to accomplish their degrees. The culture of METU and characteristics of METU students were discussed with participants. The characteristics

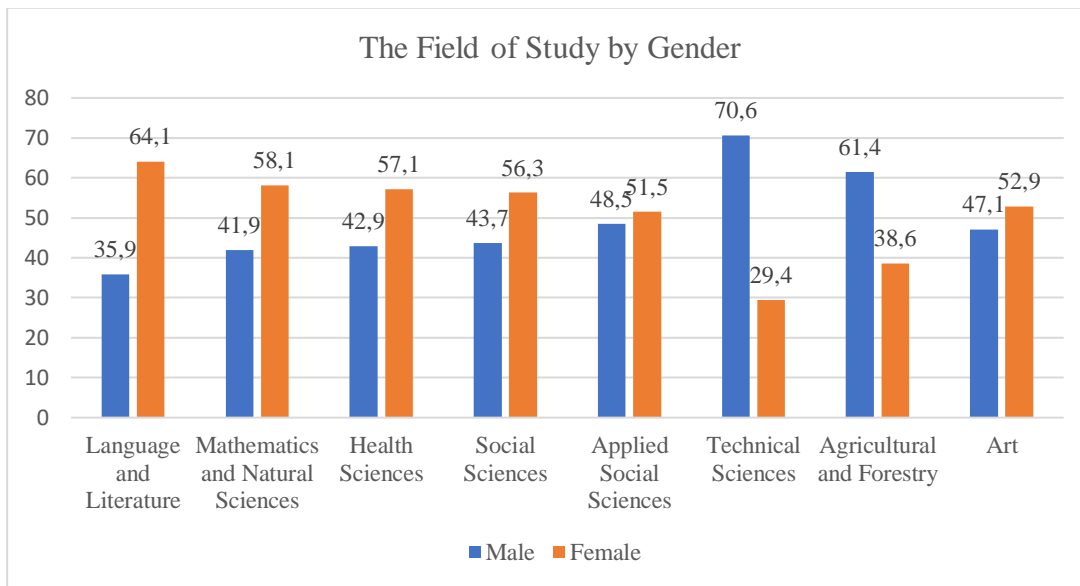
¹ See Appendix C: Interview Questionnaire

² Öğrenci Seçme Yerleştirme Merkezi

of students in their view were examined both in intrinsic and extrinsic qualities with behavioural and cognitive components. Finally, the sentence was kindly asked to fill with their own words as GİSAM short film/video contest (GİSAM, 2019). They were asked to define their METU in the way they feel at the end of interviews.

3.5 Sample Design

The sampling design is determined for operationalizing the students and describing their true population parameters. Non-probabilistic sampling design is used for the research. METU's campus is selected as university campus for the study, since it is operationalized as METU offers the equality of educational opportunity at the highest degree to the heterogeneous student groups in Ankara. Moreover, the METU campus is the most appropriate one for conducting such a study, since there are plenty of curricular and extra-curricular activities. After deciding the unit of analysis as METU campus through applying cluster sampling as mentioned, purposive and theoretical (judgemental) samplings are used. Engineering and education faculties were selected on the second part of the sampling. Therefore, the unit of analysis of this study was determined as students of those two selected faculties. Triangulation as a part of heterogeneous observation is used for the sake of viewing student identity from different angles. For this reasons, different types of measures and data collection techniques are used for observing the unit of analysis. To put it more explicitly, engineering faculty and education faculty in METU campus are selected as sample, based on the study conducted by Aylin Çevik (2015). According to her study, there is a significant gap among two faculties in terms of gender differences and reproduction of inequalities which came from SES of students. Socioeconomic background of engineering faculty students is significantly higher than education faculty members and relatively disadvantaged population is dominant in education faculty. One of the main findings of Çevik (2015) demonstrates that education faculty provides upward social mobility whereas engineering faculty protects status-quo and reproduce the social order.



Source: TÜİK 2013; Çevik, 2015

Figure 1 *The Field of Study by Gender (2012)*

Figure 1 demonstrates the gender disparity according to the field of study in 2012. As seen from the figure, male students represent the majority in technical sciences including engineering and architecture, agriculture and forestry, whereas language and literature, mathematic and natural sciences field's majority is female. The dominant male category in the technical science can be observed from the graph. To be able to observe the gender disparity between fields of study, we need to examine the sample in detail. When we focused to faculties in particular the gender disparity manifests. As mentioned earlier, through a purposive sampling design, the faculties of education and engineering were selected. One of the main reasons of this theoretical judgement and decision made during the sampling design is based on the data which indicates education as a female-dominated field and on the contrary engineering as a male-dominated field in Turkey (TÜİK, 2013; Çevik, 2015).

Table 1 Gender Distribution by The Field of Study (2013-2018 Academic Years)

Academic Years	Faculties	Male	Female	Total
2013-2014	Education Faculty	76.795	141.248	218.043
	Engineering Faculty	168.206	67.709	236.915
2014-2015	Education Faculty	73.329	143.767	217.096
	Engineering Faculty	182.023	72.347	254.370
2016-2017	Education Faculty	69.633	141.253	210.886
	Engineering Faculty	201.349	77.477	278.826
2017-2018	Education Faculty	70.741	143.867	214.608
	Engineering Faculty	210.140	78.994	289.134

Source: Yüksek Öğretim Bilgi Yönetim Sistemi, 2019

Table 1 indicates the numbers of students who enrolled and study their fields between the 2013-2018 academic years, respectively (Yüksek Öğretim Bilgi Yönetim Sistemi, 2019). As seen from the table, the gender disparity among education and engineering faculty is significantly high. The male population of education faculty remains at approximately 33,5% (35%, 33%, 33% 33% respectively) and female population is approximately 27,5% (27%, 27% 28%, 28% respectively) in the engineering faculty. Even the consistent increase in the number of female students of engineering faculty, it does not affect the male-dominated gender disparity.

The table also indicates the total number of male and female students who are educated in the education faculty and engineering faculty. As per the table, there are 218.043 total number of students in education faculty in 2013-2014 academic year. When we examine the data in 2014-2015 academic year the total number decreases to 217.096. In this context one can interpret the data according to the fluctuations.

Table 2 Parents' Occupational Status

Variables	All Undergraduate students		Education Faculty		Engineering (and architecture) Faculty	
	Female	Male	Female	Male	Female	Male
The occupation of the father						
High level managers	3.9	4.0	2.3	2.1	6.5	5.0
High qualified occupations	15.0	13.3	10.7	8.3	27.4	19.6
Technicians and associate professionals	5.0	3.8	5.0	3.4	5.1	4.7
Middle/low level directory or office clerks	18.4	18.0	18.7	17.4	16.7	18.7
Service/sales workers	6.2	5.2	7.4	6.5	4.2	4.2
Skilled agricultural and fishery workers	4.9	7.7	6.6	11.4	2.7	4.5
Craft and related trades workers	19.7	18.8	18.1	16.5	18.9	19.8
Plant and machine operators and assemblers	6.4	6.2	7.4	7.6	4.5	4.5
unskilled worker	12.0	12.5	15.5	15.8	6.1	9.8
armed forces/military	3.7	3.3	2.8	1.8	4.8	4.1
no	4.8	7.0	5.7	9.0	3.2	5.2
	100 %	100 %	100 %	100 %	100 %	100 %
	$\chi^2=123.367$ df= 10 p=0.000		$\chi^2=47.592$ df= 10 p=0.000		$\chi^2=52.842$ df= 10 p=0.000	
			$\chi^2=540.537$ df= 30 p=0.000			
The occupation of the mother						
High level managers	0.8	0.5	0.1	0.2	2.0	0.6
High qualified occupation	8.1	6.7	3.6	2.1	17.1	10.7
Technicians and associate professionals	2.5	1.7	2.1	1.0	3.2	2.4
Middle/low level directory or office clerks	7.4	5.8	5.3	3.6	9.1	7.7
Service/sales workers	1.6	1.6	1.7	2.1	1.3	1.3
Skilled agricultural and fishery workers	0.5	1.1	0.6	2.1	0.3	0.7
Craft and related trades workers	2.1	1.8	1.5	1.0	2.0	2.2
Plant and machine operators and assemblers	0.3	0.3	0.2	0.3	0.2	0.4
unskilled worker	2.5	2.0	2.4	3.0	1.8	1.5
armed forces/military	0.2	0.0	0.1	0.0	0.2	0.1
no(housewife)	74.0	78.5	82.6	84.6	62.9	72.4
	100 %	100 %	100 %	100 %	100 %	100 %
	$\chi^2=91.410$ df= 10 p=0.000		$\chi^2=38.815$ df= 10 p=0.000		$\chi^2=56.741$ df= 10 p=0.000	
			$\chi^2=448.658$ df= 30 p=0.000			
Total (N)	8500	8316	1817	1354	1126	2543

Source: Çevik, 2015

The occupational status is measured according to the International Standard Classification of Occupations (ISCO-88) (2012). The report provides information on occupations with classified and aggregated levels by means of surveys, administrative records and statistical censuses. According to those classifications the occupational status of parents is measured as high-level managers, high qualified occupations, technicians and associate professionals, middle/low level directory or office clerks, service/sales workers, skilled agricultural and fishery workers, craft and related workers, plant and machine operators and assemblers, unskilled workers, member of armed forces/military and unemployed. The operationalization of SES of parents includes educational level, occupational level, social standing of family, monthly

income and expenses (Çevik, 2015). The conventional view of Goldthorpe (1983) ignores the standing of mothers in measuring family's class background. The economic participation of mothers is not significant for the conventional social mobility according to this view. However, for the contemporary societies the standing of mothers is more significant than the fathers. The educational level, occupational status and economic participation of mothers must take into consideration for overcoming the untenable conventional view especially for the cohorts born after the mid-1960s (Beller, 2009).

In the line of these classifications, as Table 2 shows, the occupational status of parents varies for engineering and education faculties. The profile of occupational and employment status can be interpreted according to the operationalized SES definitions. Students of engineering faculty are most likely to have a father with high qualified occupations (27.4% of females and 19.6% respectively). On the one hand, education faculty students' common male occupational status is middle/low directory or office clerks, craft and related trade workers and unskilled workers. Conversely, on the other hand, high qualified occupations are common in engineering faculty. According to the classifications of International Labour Organization (ILO), we can interpret the data as engineering faculty students' parental figures are more likely to have occupations with high occupational status which is a major contributor to the SES background of students.

As seen from the table the data can be interpreted as the interpretation of international organizations of the status levels. Indeed, the classifications of data have been an important aspect for the existing literature. Many researches, dissertations and diagnostic studies have been relied on the classifications of ILO based on this table. It have been used for the mobility studies and the impact of social inequality studies that aimed to examine the role of social stratification on the aforementioned issues. In fact, based on the context of this study, it also plays a crucial role for the data analysis part which will be introduced in the next chapters.

Table 3 Parents' Educational Level (%)

Variables	All Undergraduate students		Education Faculty		Engineering (and architecture) Faculty	
	Female	Male	Female	Male	Female	Male
Education level of father						
Illiterate	0.7	2.2	1.1	2.7	0.1	1.1
drop out from primary school	2.3	5.7	2.8	7.9	1.1	3.7
primary school	25.2	28.3	32.3	37.9	13.6	20.5
secondary school	14.2	12.4	15.6	13.7	10.2	11.0
high school	28.2	25.0	26.0	21.9	28.3	26.4
university	26.7	24.1	21.1	15.2	40.3	33.3
Master/PhD	2.7	2.4	1.2	0.7	6.4	3.9
	100 %	100 %	100 %	100 %	100 %	100 %
	$\chi^2=243.195$ df= 6 p=0.000		$\chi^2=81.771$ df= 6 p=0.000		$\chi^2=71.327$ df= 6 p=0.000	
			$\chi^2=648.767$ df= 18 p=0.000			
Education level of mother						
Illiterate	4.9	12.0	7.8	16.9	2.2	6.2
drop out from primary school	5.6	8.9	7.5	10.4	3.0	7.1
primary school	41.4	37.9	50.5	47.0	29.6	33.5
secondary school	10.9	10.1	9.6	8.5	10.3	9.9
high school	23.3	19.3	17.9	12.9	28.4	25.1
university	13.0	11.2	6.4	3.9	24.3	17.1
Master/PhD	0.9	0.7	0.3	0.4	2.2	1.1
	100 %	100 %	100 %	100 %	100 %	100 %
	$\chi^2=371.126$ df= 6 p=0.000		$\chi^2=87.774$ df= 6 p=0.000		$\chi^2=81.200$ df= 6 p=0.000	
			$\chi^2=783.842$ df= 18 p=0.000			
Total (N)	8500	8316	1817	1354	1126	2543

Source: Çevik, 2015

As seen on the Table 3, there is a classification of educational background of parents based on low, middle and high education levels. In this context, low educational background indicates primary education and below; middle education level represents the secondary and high education categories and finally high education level includes university, master and PhD degrees. By faculties, the education level of 48.5% male students of education faculty is low whereas 25.3% of males in engineering faculty have fathers with low educational level. When we interpret the data of female students, we consider that 46.7% of them has father with high educational level in engineering faculty and 22.3% of them in education faculty has father with high education level. Consequently, fathers of students from education faculty have significantly low educational level, whereas students in engineering faculty are more likely to have fathers with a high educational level. In other words, there is a significant difference

on the base of family's educational background. The level of high educational level of engineering faculty is 40.5% which is the highest level with respect of gender and faculties. Engineering faculty members includes students from high education background (i.e. status quo) whereas education faculty members include student from low education family background (i.e. upward mobility) (Çevik, 2015).

Table 4 Monthly Income and Expenses of Students

Variables	All Undergraduate students			Education Faculty			Engineering (and architecture) Faculty		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
Income from family/partner	293.39	320.75	307.11	238.96	247.72	242.76	366.66	363.94	364.76
	t=-5.890 df= 14953.776 p=0.000			Gender p= 0.705 Faculty p=0.000					
Total expenses paid by parents	427.10	310.25	369.23	333.5732	213.0732	281.97	562.86	415.56	460.76
	t=9.227 df= 16644.863 p=0.000			Gender p= 0.000 Faculty p=0.000					
Social standing of family	6.3656	6.3920	6.3785	5.9972	6.0746	6.0293	6.9050	6.6720	6.7435
	t=-0.914df= 16663.085 p=0.361			Gender p= 0.096 Faculty p=0.000					
Total (N)	8500	8316	16816	1817	1354	3171	1126	2543	3669

Source: Çevik, 2015

The monthly income and expenses are the indicators of SES of families; as seen on the Table 4. The data indicates that there is no significant difference in terms of gender when it comes to the monthly income came from their families or their expenses. Rather the faculty is significant in this aspect. The average income of students is 242.76 TL for the students of education faculty but, for the engineering faculty the average income is 364.76 TL. The overall average income of engineering faculty is higher than the average income of all students while education faculty student's monthly income is the lowest one among the universe of sample.

In brief, campus practices are influential in this argument that Çevik (2015) proposes. For the purpose of examining the role of campus practices on student identity a purposive sampling was used after the cluster sampling for deciding which campus will be the source of target population. Through a heterogeneous observation, these faculties which differ significantly in terms of gendered division of labour and socio-economic background are selected as sample for researching the true population parameters of students. The role of METU campus on dissociating or integrating those two different types of student population examined through the selected sample. Sampling design was conducted for the purpose of questioning the role of campus practices on student identity and sense of self and belonging to a community of *ODTU'lü* as they call themselves in the field.

Table 5 Characteristics of Participants

Name	Faculty	Gender	Age	Grade	Place of Residence	Transportation by	Family Educational Status	Parents' Educational Status	Participation in Club Activities	Aware of Campus Culture Before Registration
EF1	Education Faculty	Female	26	Master	Campus	Hitchhiking	Highschool	-	Yes- Lodos Society	Yes
EF2	Education Faculty	Female	26	Master	Outside	Car	Highschool	Office Clerk	No	No
EF3	Education Faculty	Male	18	Undergraduate	Outside	Public transportation	Highschool Drop Out	Service Worker	No	Yes
EF4	Education Faculty	Female	20	Undergraduate	Outside	Car	University	Office Clerk	No	Yes
EF5	Education Faculty	Male	19	Undergraduate	Campus	Public Transportation	Master/PhD	Associate Professional	Yes- Atatürk's Thought Club	Yes
EF6	Education Faculty	Male	20	Undergraduate	Campus	Walking	Highschool Drop Out	Service Worker	No	No
EF7	Education Faculty	Female	29	Master	Campus	Hitchhiking	University	Office Clerk	Yes- Education Club	Yes
EF8	Education Faculty	Female	24	Undergraduate	Campus	Hitchhiking	University	Office Clerk	Yes- Political Science Club	Yes
EF9	Education Faculty	Female	29	Master	Campus	Walking/Hitchhiking	Master/PhD	-	Yes- Lodos Society	Yes
EF10	Education Faculty	Female	18	Undergraduate	Campus	Hitchhiking	Secondary School	-	No	Yes
EF11	Education Faculty	Female	27	Undergraduate	Outside	Public Transportation	Highschool	Service Worker	Yes- Cinema Club	Yes
EF12	Education Faculty	Female	30	Master	Campus	Car	University	Office Clerk	No	No
EF13	Education Faculty	Female	27	Undergraduate	Campus	Public Transportation	Highschool Drop Out	Office Clerk	Yes- Debate Club	Yes
EF14	Education Faculty	Female	29	Master	Outside	Car	Highschool	Sales Worker	No	Yes
EF15	Education Faculty	Female	20	Undergraduate	Campus	Public Transportation	University	Agricultural Worker	Yes- Atatürk's Thought Club	Yes

MF1	Engineering Faculty	Male	27	Master	Outside	Car	University	Associate Professional	Yes- ODTÜ Publicity	No
MF2	Engineering Faculty	Female	28	Master	Outside	Public Transportation	University	Office Clerk	Yes- Contemporary Dance Group	Yes
MF3	Engineering Faculty	Male	32	PhD	Outside	Car	Master/PhD	Manager	Yes- ODTÜ Publicity	Yes
MF4	Engineering Faculty	Male	20	Undergraduate	Campus	Hitchhiking	University	Office Clerk	Yes- Cinema Club	Yes
MF5	Engineering Faculty	Female	26	Master	Outside	Public Transportation	Master/PhD	Associate Professional	No	Yes
MF6	Engineering Faculty	Female	29	PhD	Outside	Car	Master/PhD	High Qualified Occupation	Yes- Computer Club	Yes
MF7	Engineering Faculty	Female	25	Undergraduate	Outside	Car	Highschool	-	Yes- Environmental Society	Yes
MF8	Engineering Faculty	Male	28	Master	Outside	Public Transportation	Master/PhD	Associate Professional	Yes- Sub-aqua Society	No
MF9	Engineering Faculty	Male	26	Master	Outside	Public Transportation	University	Office Clerk	Yes- Green Campus Society	No
MF10	Engineering Faculty	Female	22	Undergraduate	Campus	Car	University	Associate Professional	Yes- Computer Club	No
MF11	Engineering Faculty	Male	23	Undergraduate	Campus	Public Transportation	Highschool	Service Worker	Yes- Classical Guitar Society	Yes
MF12	Engineering Faculty	Male	25	Undergraduate	Outside	Public Transportation	University	-	Yes- Classical Guitar Society	No
MF13	Engineering Faculty	Male	25	Undergraduate	Outside	Car	Highschool Drop Out	Doesn't work	Yes- Biology and Genetics	Yes
MF14	Engineering Faculty	Female	22	Undergraduate	Outside	Public Transportation/ Hitchhiking	University	-	Yes- Robot Society	Yes
MF15	Engineering Faculty	Female	23	Undergraduate	Outside	Public Transportation	University	Office Clerk	Yes- International Trade and Logistics	No

Table 5 indicates the characteristics of participants. The categories are constructed according to the questionnaire. They are examined as faculty, gender, place of residence, transportation type, their family educational and occupational status, whether or not they participate in student club and society's activities and finally whether or not they researched the opportunities and features of campus before being a student in METU. Names of the participants were mentioned as EF (indicates education faculty) or MF (indicates engineering faculty). These are the abbreviations that I used during the ethnographic research. In Chapter 4, I will mention the discourses of participants with referring their names on this table. The missing data are illustrated with “-“ figure. For these specific cases, participants did not prefer to mention their family occupational status. The data is categorized according to the classifications of Table 2 and Table 3.

3.6 Data Analysis

As the final step of measurement, the data analysis consisted exiting the field after conducting the research on field and interpretation of data. After the interpretation of data mutually exclusive and exhaustive categories of nominal student identities are constructed. The categories of describes the labels and names of students who perform different campus practices. Data analysed by constructing sets of nominal categories of student's identities and taxonomies of student types. Meaningful social types of students delineated through discourse analysis of interviews and participant observation in the field. Not only postulates which assumed to be true by definition, but also the generic terms which the sample uses for defining, labelling or categorizing themselves are examined while analysing the data. Based on discourse analysis of interviews and ethnographic research in the field taxonomies/ typologies of student identity is constructed. The section of data analysis consists mainly summarizing the field notes and making discourse analysis of transcription of interviews by means of taxonomies.

To sum up, this chapter introduced the method and methodology of the study. The dimensions of research, identification variables, research questions, sampling design and data analysis were mentioned. Based on the previous chapter on literature review; this chapter aimed to link the operationalization of identification theories. Contemporary statistical evidences characteristics of students and schools are the focal points of this chapter. The linkage between theory and empirical evidences are introduced with five different figures and tables. For the following chapter the theoretical conceptualization and statistical evidences will be combined. In the light of this combination, data will be analysed through determining and describing the taxonomies of student identities.

CHAPTER 4

THE RELATION BETWEEN STUDENT IDENTITY AND CAMPUS PRACTICES

4.1 Introduction

This chapter introduces the field experience and analyses of the in-depth interviews. My field experiences are the focal point of this section. The campus practices are mostly studied by focusing on the curricular and extra-curricular activities. As mentioned in the second chapter, the existing studies take teacher's perspective as granted and limited their unit of analysis. In other words, the campus practice and student's identity only examined by studying the role of instructors during the class period. As a matter of fact, schooling is not a one-way process in which only instructors feed the students for years. Rather, the reciprocal relation among school government, instructors and students can be identified as multi-dimensional network of relations. Sociology of education had perfectly set the theoretical framework of educational institutions and questioned its effects with operationalized data collection techniques. Yet, the existing studies are insufficient to grasp the social dimension of sociology of education. Therefore, in this study, I choose to examine the social and cultural dimension of sociology of education. For this reason, not only social mobility, occupational structure and status of schools after graduation, but also the identity construction of students is questioned as educational achievement. Because through a new non-classical curriculum, educational achievement is not measured directly with awarding and certification. Although a high GPA³ is still appreciated, it is no longer the only source to measure the success in higher education. Moreover, participants did

³ Grade Point Average

not mention their grade or course related success during the interviews. Rather, they preferred to express their extra-curricular activities, the significance of club activities for their personal development and the nature of campus habitus. Through 134 different student clubs, societies and teams, METU hosted a total number of 792 cultural, sports and art events in 2017- 2018 academic year (METU, 2018). The extra-curricular activities are classified as informal practices that performed outside of formal curriculum and study related activities. In this context, their student identity is constructed through the campus practices and majority of the participants specify their campus practices as a major achievement. They characterized being *ODTÜlü* as a greater achievement than an excellent transcript. University campus is the essential part of student identity development in higher education. METU campus is the most appropriate one to study this case.

Field study was conducted in METU campus, especially the Aa and Ad parts (Education Faculty and Engineering Faculty respectively)⁴. The data collected by conducting in-depth interviews between December 2018 and April 2019. As mentioned in the previous chapter METU campus selected because equality of educational opportunity is at the highest degree and its campus is suitable for the study. My student identity made me an insider in this process. At some points, my gender and personal traits made me an outsider in the eyes of gatekeepers and the sample. Overall, the research process was conducted according to the plan which I designed at the beginning of the study. Entering the field, data collection and data analysis with describing the taxonomies of student types are the fundamental part of the research process.

METU campus is a physical construction of embodied history. One can easily consider the historical significance of it while walking in the campus. The ethnographic research which I conducted besides the interviews started with realizing this fact. The campus is an embodied history and a habitus which brings the objectification of history

⁴ See Appendix D: Campus Map

through the arbitrary power of creating student identities. As I entered to the campus from the A1 gate which placed on Eskisehir road, the METU culture saluted me with a traditional campus practices which is also mentioned multiple times during the interviews; *hitchhiking*. As a reflection to the campus practices, the turnstiles and security guards who are aggressively interrogate students before they came inside are essential to examine. METU ID card for students and alumni is essential for entering the borders of campus. The practice of showing ID card to the security is an objectification of campus practices. The gate-keepers are protecting and examining the student identity. This initial practice is embodied and reflected multiple times for different types of campus practices. I needed gate-keepers for introducing me to the community. My student identity and competencies in campus practices questioned multiple times during the study. I was constantly shifting positions as an insider and outsider. The variables which participants use while determining my position can be named in three dominant themes which I introduce in this chapter. They can be named as students' perception on the idea of community, their extra-curricular activities and their place identity.

4.2 The Idea of Community

METU campus is more than a physical place. It has historical significance, political symbolism, occupational and educational importance build on its geographical magnitude. The notion of community is the common denominator of those related segments. The sub-systems which educational achievement is dependent on are directly related with student's perception on community. Moreover, it is the most dominant theme of interviews. Participants' discourses are eventually lined with the METU community for almost every question of interviews.

As mentioned on the previous chapter the SES of students from selected faculties has significant difference. The occupational status and mobility rates are one of the differences. According to the occupational status of parents, there are examples of farmer fathers who moved to Ankara as the first generation. The second and third

generation become specialized in their occupations. The occupational choice shifts toward more high-status jobs. Especially the third generation did not prefer to radicalize through politically representations of their class. They prefer to differentiate their high-status occupations through specializing in their field. Thanks to the first generation that migrated into urban areas, the second and third generation have the chance to reach opportunities in the form possessions. Indeed, the possessions are significant for the relation of SES and campus practices. The participants from engineering faculty mostly mentioned that they prefer their own cars for the transportation question. Although majority of the participants have positive attitude toward hitchhiking culture in METU; the engineering faculty members prefer to come to the campus with their own/ family cars. The basic needs of engineering faculty participants are shifted from shelter, nutrition and education. One of the participants from engineering faculty accounted as follows;

I think the most common topic when two *ODTÜlülü* speak with each other is the ideal of moving abroad. I don't think there is a specific physical characteristic of *ODTÜlülü*. This is nothing to do with neither physical appearance nor the possessions. The key here is the topic they select. Every METU student in our community wants to go abroad. They want to expand the feeling of security they experience in the campus to the place they live. They don't feel secure outside of campus. To feel this feeling, they want to move abroad (MF1).

As mentioned, the basic needs for the second and third generation rural background students are neither limited with shelter, nutrition nor they aspire the upward social mobility. But rather they hope to move abroad for their studies or their occupations. Usually the reason does not matter. They underlined that the key point in this aspiration is to expand the feeling of security in their campus habitus.

The difference on the SES of two faculties influences their aspirations. In other words, education faculty's participants are not on the same page with engineering students. They prefer to radicalize their political representation and underline their activism during the interviews. Since their social mobility rate are not high as engineering students, they follow a path which they construct their status and mobility during higher education. Political activism is the commonly used path for this construction.

The political representation is at its highest degree used as a way of gaining social and human capital since the basic needs are based on those two types of capitals. Becoming a part of community through the political activism is the main aspiration of education faculty students. In this context, engineering and education faculty have different attitudes towards the idea of community. As mentioned earlier, engineering faculty aspire to move abroad, and they are ready to use their social and human capital for this end. Engineering students are apolitical when it comes to political activism, whereas education faculty's students perceive and accumulate their social capital for constructing a community. The main reason behind this difference is the rates of social mobility and difference of their SES as mentioned in the previous chapter. At this point, I want to borrow conceptualization from sociology of education and social capital theory for analysing the data.

As the welfare function of family had abolished after the Industrial Revolution, the occupational mobility became possible with the training of children. Especially higher education gained importance for the sake of macro-level interests of community. The need of trained labour force, maintaining social order and the need of getting a better education for middle class's combined. Occupational mobility became a measure of social mobility rate. When we came back to the case of engineering students, we can analyse the data on the influence of SES of occupational mobility. As Coleman (1968) argues common curriculum for the sake of creating equality of educational opportunity made students from different SES attend the same school. The approach of Coleman based on the conflict theory underlines the active family and passive University role. Although the participants attend the same campus, within the same population; they develop different sense of community. Education faculty's students underline the importance of security and family whereas engineering students examine the school community as a means to reach the end of moving abroad or specialized in their current studies. The difference in the aspirations supports the paradigm of conflict theory. The equality of educational opportunity is in essence the equality of being exposed the curriculum. They are having their degree based on one determined rule of curriculum. For instance, during for completing the graduate degree they must complete 120 and

300 AKTS (Master's degree and PhD degrees respectively) (YÖK, 2016). Although they were exposed to the same curriculum and same order, they differ in the community ideas. The main reason behind this differentiation is the active role of family background. The family had lost the function of welfare, but it is still influential in through SES and social mobility.

I considered the reality of radical arguments on sociology of education. The frame of conflict theory examines this function as a reproducer of order. According to this view the only achievement is the guaranteed inequality after graduation not the certificate/diploma/award (Jencks, 1972). The discourse which participants used during interviews made me realized that they are aware of this fact. Some of them already faced with it before graduation. One participant from education faculty conducted the interview just before she came to Ankara from Şanlıurfa where she works as mathematic instructor of 7th grades as her civil service. She flies to Ankara every Tuesday for attending the class in METU campus. The inequality they faced after graduation (as for the mentioned case even before the graduation) is beyond the force of their METU diploma. Indeed, education cannot create social change through its established function of certification and awarding through diplomas. Rather through social mobility rates, occupational status of family and SES of students, higher education performs as an image and reflection of society. But the complexity of social dimension of educational achievement reveals itself at this point. The pessimistic discourses on class inequality and stratification based on community perception drastically change when they mention the student clubs and societies.

To be able to abolish the effect of their SES and expand the capability of formal curriculum, they develop a new non-classical curriculum. They start to accumulate social and cultural capital outside of their formal education. The commonly used way to accumulate these capitals is being the member of the student's clubs and societies. The required specificity and certification satisfied by the activities of these clubs. Majority of participants mentioned the role of their clubs in their discourses. One of them accounted as follow;

I can easily say without any hesitation that my work and labour for SAT⁵ is thousand times more influential than my studies related with faculty. Maybe it is a specific case, but I want to underline that my self-improvement and even the growth of my career have been influenced from the society's activities incredibly. I learned how to organize an event with 20 participants, communicate with official authorities, how to be a practical person. Overall, I learned how to build relations with people. I even met my wife thanks to the club. In our contemporary era, you can get any technical education if you can speak English and have access to the internet. But the key aspect which METU provides to the students is the atmosphere and the facilities of student clubs. I personally get all these through being a member of a student club. Besides extra-curricular activities, I only learned how to learn, how to get access to the information during class (MF8).

In the light of this discourse, the new non-classical curriculum requires extra work based on informal education. The extra-curricular activities are significant since it helps to the accumulation of social capital. Because social capital and cultural capital are positively associated, the accumulations of capitals expand the vision and horizons of club members on the idea of community. Once again, the equality of educational opportunity established through accumulation of social capital. The formal curriculum creates social proximity and narrows the horizon of social vision according to the relative deprivation (Runciman, 1966). The students from same SES enrol the same faculty and graduate with the same aspirations through passive school role and active family influence. But the student clubs and societies shifted the frame of reference and expand the social vision of students. The comparative reference group on school habitus determined the level of activity on student clubs. One of the participants from education faculty underlined the expanded horizon of the social vision while referring to the reference group of their student club;

In fact, I learned diversity in my club (ODTÜ Lodos). The first year when I became the part of it, we were four close friends. One is a Kurdish boy from Urfa, one was an extreme nationalist from Yozgat, one was a *tiki*⁶ girl and me. When time passed by, we learned how to cope with the communication

⁵ Sub-aqua Society.

⁶ *Tiki* is a slang in Turkish language, used to refer the typology of middle and upper class members to make an emphasis on their taste on fashion, apolitical tendencies and lifestyle.

difficulties. We know the limits of each other and learned how to act accordingly. They are important gains for me. We still see each other (EF1).

The discourse she used while mentioning the reference group of her club can be examined through the frame of commitment theory. As the guaranteed inequality in educational enrolment and achievement abolished through extra-curricular activities; students are not passive takers of formal curriculums. The commitment to their student clubs provides them an opportunity of self-discovery and self-actualization while shifting the horizon of their social vision. The former case is the perfect example for supporting this argument. Since those four types of people have the chance of working together for one common goal is not possible without the new non-classical curriculum in higher education. This new curriculum made by students themselves and mostly dependent on social and human capital. As mentioned before cultural capital goes beyond the biological limitations. This process defined as a kind of social alchemy (Bourdieu, 1986). We also have another type of alchemy at this point. When the formation of student identity relies on the interaction, their individual identity and SES recognized in socially defined terms. In other words, the student identity allows their individual identity recognized through crafting of the new situated identity; being *ODTÜlü*.

As I continue to conduct the interviews, I realized the effect of vernacular usage of the term identity. The participants had different tendencies of acting based on which situated identity they have at the exact moment. In other words, as the hierarchical order of the different identities ranked according to the situated feature of social interaction, *I ams* of the participants started to become clearer. Indeed, the identity formation and salience are directly related with the characteristics of contemporary life. As mentioned in the Chapter 2, identity is situated and in flux according to the multiple segments of contemporary life. The reflected appraisals which defined as identity meanings implied in social interaction are the first feature I notice as they define their identities. Their identities were in flux as the environment and context of interviews changed. The gender roles, age difference, citizenship and the nationality were the major determinants of their identity salience. At this point, it is essential to

underline the METU identity. As Foote (1951) underlined individuals accept the name given by generalized others by committing to an identity. There is a dominant tendency on accepting the student identity in the campus. None of the participants denied the METU identity. They all agree that they belong to this community. Although the formation and maintaining mechanisms of this student identity differ, they all gave consent on crafting a new situated identity.

The effect of campus practices gains importance especially for their idea of community. The participants from education faculty mention their student identity as effective outside the campus and curriculum. In other words, they mention that they feel themselves as a part of the University community when they compare themselves with non METU students. In fact, identity passes the limitations of individual boundaries through a collective and inclusive meaning. Social interaction allowed the process of self-discovery and self-actualization possible for education faculty's students. They link themselves with the fellow group as they engage in social interactions. The identification process expands beyond the physical borders of METU campus and the formal curriculum. Their public service, internship or the projects which they conduct as extra-curricular activities are the means to reach the end of forming a student identity. The importance of community perception becomes significant once again, since student identity is a social product and relies on interaction.

Maintaining an identity becomes a part of forming it within the context of different social interactions. They mentioned that the feeling of belonging increases when their METU identity recognized in socially defined terms. The cultural capital which they accumulate through the formal and informal campus practices lead to subjectively appropriated objective reality. This appropriation legitimizes the subjective perception of METU culture. I noted the tendencies of participants to my direct observation notes while recording their discourses on the METU culture. The mixture of those sources made me realize that the objective reality of campus practices subjectively appropriated through crafting of *ODTÜlü* identity and accumulated through cultural

capital. According to the participants this identity is socially recognized outside of campus. It has the legitimacy outside the physical borders of campus. The practices of physical environment of campus create a hyper reality through the accumulated cultural capital. The subjective appropriation of student identity turns to the objective reality through socially defined terms. When it comes to those socially defined terms, participants from both faculties mention the same terms; being objective, rules, meritocracy, sociability and the scientificness which diffuses into all aspect of life. Even in the segmented contemporary times the identity formation based on METU's campus practices. Even the name of METU in a CV triggers the constructed network. As the students formed and maintained their student identity under the influence of abovementioned socially defined terms, the notion of community is influential as the network of METU graduates in the job market. One of the participants who graduated from bachelors and master's degree in mechanical engineering and currently writing his PhD. dissertation while we conducted the interview accounted as follow;

I did not have a concern about being a part of community or network. I am perfectly aware of the need of constructing a network, but it is not valid for METU students. The name of our school is enough for the employers to hire us. I have never searched for a job after graduation and I have been working since the graduation. *ODTÜlî* does not need network. We have the same formation based on the same norms and even talk the same language. We have the same perception. It is constructed for the aim of cohere *ODTÜlî* people especially after graduation (MF3).

Although the idea of community is different from each other there is a common point related with coherence after graduation. The student identity which they form and maintain based on socially defined terms create an atmosphere of security and build a trust community. Ironically the challenge of courses and the required hard-work for fulfilling the formal curriculum concluded with building the trust community. Students from both faculties mention that some of their courses can only be passed through working together in pairs or groups. There is not a formal obligation or a suggestion from the instructors or any other formal authorities. The formal curriculum in this sense is influential through an indirect way. One participant from education faculty

mentions this the challenges of formal curriculum and its effect on the idea of community;

I cannot deny the influence of formal curriculum but not as you think though. In METU the exams make you a stronger employee, person and student depends on the context. And why is that? Because they are so hard and challenging. Here, to be able to attain something you need to fight for it. Nobody has neither responsibility nor obligation to provide something for you. These are the things that make you *ODTÜlü*. Not only passing an exam or graduation but also enrolling to a class is a challenge here. One of my friends creates a computer programme to easily enrol the class during the add-drop weeks. Because this is a challenge. There are certain challenges that pitching step by step. For instance, there are some courses that you cannot pass by studying solo. You need to study those with your friends, but nobody mentions this, first you need to figure out you need a team to learn the course then study the subjects. At the end you learn how to build a community upon the challenges and learn how to work with a team (EF13).

When I take the idea of community into consideration, I realized that the student identity constructed through formal and informal campus practices are mutually exclusive. The perception of students on community, network and team building diffuses to the class stratification, equality of educational opportunity, types of capitals and occupational mobility. They are all connected under the title of educational achievement and student identity formation is the inception point of these interconnected sub-systems. In fact, as the cultural capital theory argues, the autonomy of education came from its dependence on other sub-systems. The achievement based on education is not limited to the award and certifications as diploma or status. The network, student identity and community ideas are achieved at the end of especially informal formation. The social dimension of educational achievement is directly related with the community idea.

When we take the historical development of METU we can easily argue that METU was one of the most politically active Universities of Turkey. This political activism was derived from the student clubs and societies. Although the influence of political, economic and social conjuncture was undeniable, there is still the effect of SES status and background of students. Based on their SES and mobility rates, students from education faculty have the tendency to sustain this political tradition. METU identity has been shifted to a more liberal understanding of network and team building from

the politically active community idea. Eventually, education faculty and engineering faculty differ on the idea of community. Their self-discovery and self-actualization processes are not on the same page. Their SES, parental involvement and campus practices are influential on creating the METU identity and cause a difference on the idea of community.

4.3 Extra-curricular Activities

When it comes to the questions related with extra-curricular activities, they started to answer the question after mentioning the courses, course related projects, exams and homework as the most time-consuming activities of their school times. The challenge of courses requires hard-work. As mentioned on previous section, this challenge led students building a network after graduation. But when it comes to the University years, I considered the challenge of courses have the potential to disable the extra-curricular activities. The culture of METU made them multitasking hard workers who aspire to achieve more than a successful transcript.

Before starting this section, it is essential to examine the role of METU campus as a habitus on student practices. As the cultural capital theory proposed the biological limitations overcome through the accumulation of cultural capital through generations. As a kind of social alchemy, education promotes legally guaranteed values acknowledged by society. At this point, as I analyse the extra-curricular activities' related discourses of participants. METU campus constructs a habitus for students. Cultural capital of students is dependent on what they had experience and learned after class. When I take the historical significance of the campus while analysing the extra-curricular activities, I argue that METU campus is an embodied and forgotten history. These two features make it a habitus according to Bourdieu's (1987) definition. The values, practices, meanings, mediations of symbols and even the language which they learned through extra-curricular activities are embodied in the campus habitus. Students accumulate cultural capital through spending extra time on their habitus. The embodied history of METU has an undeniable influence on every single participant.

But at the same time this influence is a forgotten history which practiced all over again with every single METU student all over again. While the legally guaranteed value acknowledged by society through certification of cultural capital, campus habitus brings together the objectification of history, objectification of bodies and objectifications of institutions. In this way, history of METU, cultural capitals of agents and METU's institutional objectification construct a habitus; the campus.

As the university campus is an essential part of forming and maintaining the student identity, campus practices are the essential part of interviews. Based on the identification variables mentioned in the previous chapter, taking initiatives and participation in University activities are influential in the identification process. In this context, spending extra time for academic work and participation in extra/co-curricular activities are examined. Forming and maintaining a student identity is directly related with the commitment of students. As the notion of commitment refers to the sum of force, pressure and drive which influence student to maintain congruity between social settings and identity settings; the social meanings, rewards and reward-cost balance are the facilitators of it (Kanter, 1972). The mostly used way to have commitment for students is to be a part of a community. Belonging to a network and being related with other role partners for the sake of a common goal is important at this context. The main reason I included extra-curricular activities to the study is to measure the commitment levels of participants. Higher commitment level indicates that students will work harder to involve extra-curricular activities.

One of the participants from education faculty accounted; "There are some traits which a campus university provides to the students. But not all of them are subjected to this" (EF5). Moreover, as mentioned earlier there is a consensus on the significance of extra-curricular activities. Participants from both faculties underlined the effects of extra-curricular activities for their personal, professional and academic development. When they compare the formal curriculum of their department and the extra-curricular activities they conduct, there is a significant tendency of students to give weight to the extra-curricular activities. Since the self-discovery and self-actualization process

strictly relies on interaction, extra-curricular activities are conducted through creating linkage with fellow group. The participants indicate that they spend their free time on campus on the base of three categories.

The first one is studying for the formal curriculum. To be able to pass the courses and class they dedicate their free time on formal curriculum. One of the most commonly performed practices is studying at the library. Their preference differs according to the context of the study. In other words, if they are about to conduct a group project, they prefer their faculty's buildings or other facilities of campus. It is not surprising that the extra-curricular activities are used for the formal curriculum. As mentioned earlier, the challenge of courses requires building a network of students to be able to cope with the challenge of the courses and formal curriculum. The commitment of students is essential in this context, as the rewards and especially reward and cost balance are the facilitators of having a high level of commitment. Both faculties have approximately same level of commitment because of the challenge of courses but they differ for the second category of extra-curricular activities which is student clubs and societies.

Student clubs and societies are the essential part of campus habitus. The clubs and related activities are the second category of the dominant extra-curricular activities. Even the quantity of the events is enough to underline the importance of student clubs and societies. But the discourses of participants indicate the quality and significance of student clubs and society much more clearly. As student identity is situated according to the different segments of life, their level of commitment is essential for maintaining the METU identity. A high level of commitment makes the student to maintain congruity between identity settings and social stings. Student clubs and societies are the facilitator of increasing the commitment level. Through the cultural, sports and art events they become a part of the community. In that way, they belong to a network. Being related with other role partners is increasing the commitment level. The participants underlined the significance of student's clubs multiple times during the interviews. This statement is valid for both faculties at one point. They all account the significance of the club activities as a part of extra-curricular activities. But the

reason they choose to become a part of the community is different in the way they build and maintain their student identity.

Bourdieu (1987) determined habitus as “an infinite capacity for generating products-thoughts, perceptions, expressions and actions” (p.55). Based on his conceptualization, METU campus’s habitus makes possible to produce a huge number of different practices. These infinite numbers of practices are yet limited in their diversity. The campus practices are limited in three different categories as mentioned earlier. But for the category of student clubs, the tendencies of two faculties differ in terms of practices. They use different campus practices and their identity formation mechanisms differ accordingly. The objectified METU culture is embodied in the campus practices. These practices are essential parts of students’ identity development in higher education. Like every art of inventing, students plan, design and apply different types of extra-curricular activities. Based on the data I got after analysing the interviews, education and engineering faculty’s students have different reasons for joining the student clubs and societies. Engineering students are using campus practices as a mean for the end of building a network which will be used for the accumulation of human and cultural capital. They are aware of the urgent need of a team related skills after the graduation. Besides their awareness on the occupational status of their departments, they were yet informed on the significance of networking. The information came from both formal curriculum and extra-curricular activities. As mentioned in the first section, the challenge of courses forces students to build a community. But for the case of extra-curricular activities, engineering students uses extra-curricular activities for practicing ways of building networks. Their tasks and roles on the clubs in one way or another related with network construction. They gave examples of organizing events with municipalities, companies or non-profit organizations. The idea of community which they constructed through formal curriculum is not on the same page with the idea of networking trough extra-curricular activities.

Engineering faculty member's student identity definitions change according to the practices in campus habitus. Although they feel belonging to the METU community as *ODTÜlü*; when it comes to the student identity in particular, they feel themselves differentiated from the rest of the University. According to their discourse their student identity definitions are related with status of their own department and potential occupation as an engineer after graduation. They were less committed than the education faculty students in terms of campus related activities. It is essential to underline the component of campus for the former statement. They are committed to the organizations which held on outside of METU campus for extra-curricular activities. To be able to enrich the network, they feel the pressure, force and drive to maintain congruity between their METU identity and network settings. For the majority of time, they mention the organizations they held with government bodies, foreign university members and business people. In other words, the occupational status which they get after graduation and the social mobility rates create a vision based on belonging to a network and related with significant role partners. They are more committed to the occupational status and a high mobility rate rather than the campus practices. Campus mentioned as a giant assembly hall for conducting meetings.

When I analyse the education faculty's participants, I realized a significant difference on the extra-curricular activities and campus practices. As the former engineering students did, they also regard student clubs and societies with attention and respect in some cases. They saw these activities as a very crucial part of their student identity. Moreover, they mention to be able to be a part of *ODTÜlü* community, one need to have an active role in the clubs and societies. The significance and influence of campus practices underlined for several times by the students. Their student identity is directly related with the ways they use the campus. How often the activities in the campus or even which parts they use the most are crucial for them. As identification refers to the process individuals creating links with fellow group, they feel as a part of METU. Their definitions on their student identity contain reference on the campus practices. Not only the campus related activities but also protecting and defending the campus as their territory are the dominant theme of the interviews. Their reference group in the

related club's community use campus as home to be active and practice their identities. In this way, they have a higher level of commitment for the campus activities.

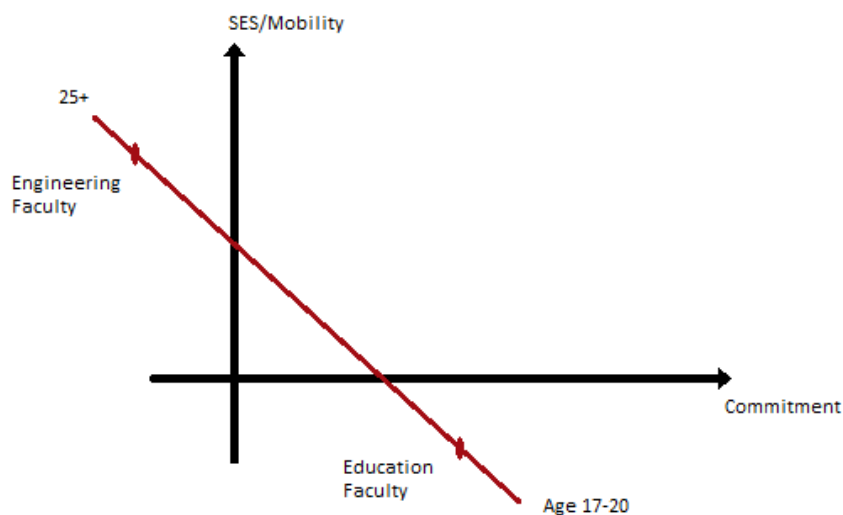


Figure 2 *The Relation between SES/ Mobility Rate and Commitment to The Campus Practices*

The campus habitus is indeed an art of inventing as Bourdieu (1987) mentioned. Among the infinite number of campus practices, I illustrate the analysis after conducting the interviews in Figure 1. As seen on the illustrative figure, there is a negative association between SES/ mobility rate and commitment to the campus practices. On the one hand, participants from engineering faculty have a high level of SES as mentioned on the third chapter. The majority of them are the third generation of migrant families, who came to the urban from rural areas. After sustaining upward social mobility, their generation can differentiate in choosing their occupation. The occupational mobility replaced with differentiation in their current status. In other words, they prefer to build up network to become part of a community which highly specialized and differentiated in terms of the field of study. With a high SES/ Mobility level, engineering students tend to be less committed into the campus activities. On the other hand, participants from education faculty with a lower level of SES relatively have a high level of commitment. They tend to work more than engineering faculty's participants to involve extra-curricular activities. Their student identity settings are

related with building a community as this help them to build up their own social network and to some extend create social capital.

The last dominant theme of extra-curricular activities related discourses of students is the significance and influence of campus nature. As mentioned in the first chapter the nature and especially the forest are essential for the history of METU. The interviews which I conducted are not an exception to this. Every participant mentioned the significance of the campus nature in different contexts. Especially for the extra-curricular activities the nature becomes a facilitator or even a habitus to the students. Although two faculties spend their formal curriculum related activities in their spheres, they mention that the nature of campus with green areas is the common places they meet with different students. The nature of campus integrates students through extra-curricular activities. Regardless of their SES or department the common places are mentioned as *Devrim (Revolution) Stadium*, green grasses in front of METU library, tennis courts and Eymir Lake. Their taste on any other activities including eating, drinking, shopping or even study is one way, or another influenced by the SES status or difference in the departments. The only aspect which does not reflect the differences and distances among students is the nature of campus as a habitus which embodied the history of institution and objectified in bodies with accumulation of cultural capital. Indeed, as a major source of cultural and social capital, the nature of campus is also a physical setting which students can set and define their bodily experiences. As the sub-structure of self-identity, the place-identity is developed by students within the nature of campus. They mentioned their personal attachments to the geographic place of campus as they belong to the place. To sum up, extra-curricular activities with challenge of courses, student clubs and societies have influenced the perception of students. For some cases they integrate the students and for others they disassociate them. The influence of physical settings in the development of student identity is the vital part of campus practices since it creates a feeling of belonging to the habitus.

4.4 Place-identity: Security and Belonging

The place-identity of students is at the heart of this study. Not only the participants underlined the notions during the interviews but, it also constructs a sub-structure to the sociology of education. Marcoyeux-Deledalle and Fleury-Bahi (2007) examined the relation with the perception of school. Their analysis mentioned as *The Sociology of School Effect* in the literature. As mentioned earlier, the sociology of education literature has a gap on the social dimension of educational achievement. In this context, place-identity of students and the way it affects the students' perception analysed based on the mentioned literature. The effect of campus practices is analysed based on the multiple-vision of literature. The sociology of education is not limited to achievement and enrolment studies. It must be analysed through focusing to the effects. Campus practices are the essential for operationalization of the sociology of school effect since it establish a place-identity.

Within this framework, METU campus was operationalized as the physical settings to define the bodily experiences according to the conceptualization. This operationalization supported by the discourses of participants during the interviews. A significant majority of the participants regard the campus as their own property or a home to themselves. The difference between me/ my friends/ my campus influences their perception on the idea of community. Their understanding of METU campus influences the subjective sense of self while establishing the METU identity. I asked them to define their METU and again a significant majority defined the campus and The University as their home; "My METU is my home, such a place that after long years of absence you still feel yourself belong to here. It is a place that we the graduated and present students built and live inside" (EF15). They define their personal, political and social identities based on the campus practices they had. As mentioned in the previous section, the nature of campus and especially the green areas are essential for the identification. In this sense, I analysed that relation with physical settings are

influential on identity development as the place-identity theory suggested. The embodied history and culture facilitate this process. Because the past, present and future's conscious and unconscious perceptions are influential in the student identity development, beside the effect of SES of students.

Although consensus theory and conflict theory to sociology of education argue that education is an image and reflection of society while it has little power on creation of social change; through the new non-classical curriculum the campus practices integrate the student identity. The reference group notion of consensus theory abolished because the campus practices is effective enough to create a habitus to the students. Their SES differences do not affect the place-identity development. As they are not passive takers of their environment; they reflect to it with acquiring memories, attitudes and developing taste, feelings and meanings.

Another common theme of the ethnographic research and interviews is the strong sense of belonging to the campus habitus. I analysed that the personal attachments to campus acquire sense of belonging. Living inside or near to campus, having memories in certain places and adding labour to the geographical places is giving them a sense of life purpose. The participants who mentioned they were physically active in building or used the place for club related activities are a high level of commitment and sense of belonging. These are the major factors in developing a place-identity within the campus. Indeed, spending the schooling years through moving experiences are vital source of self-identity. The key point which must be underlined is the socialization process. As the physical world and social worlds are constructing the student identity within collaboration, socialization of the self to the physical world is the main issue. The assigned social images and meanings increase the social imageability of campus practices. The level of social imageability is at its highest degree for the case of METU campus as the capacity of places to evoke social meanings. One of the participants accounted that; "When you live on a campus you literally become a part of it. You must understand the campus because you belong to it. It is a kind of circle that we live in" (MF11). As understood from the quotation the capacity to evoke the social

meanings is working through constructing common meanings, ideas and shared beliefs. The effect of this capacity can be seen on the aforementioned networking tendencies of students after graduation.

At this point of analysis, it is essential to recall the analogy of Cooley (1902). He gave the example of a university to underline education and society relation. According to his analogy, university is an organic whole. Students, teachers and officials are organic parts of this whole. They are all dependent on each other because all contribute to the common life in the university. Each member of university gain importance through their individual and functional difference from the rest. According to this conclusion a well-developed student can only exist through a well-developed whole of school. The relation between them is essential on development of place-identity as it is based on place dependence. Students identify themselves with their schools and campus practices.

When we are analysing the education and engineering faculties, we cannot miss the gender side of the argument. It is mentioned in the third chapter that the gender is not equally distributed for both departments. It is reflected to the place-identity of them. The male students and female students do not have the same tendency to developing the place-identity. Their perception the campus practices also differ accordingly. Male students develop a place-identity in the context and quality of activities whereas female students define their identities based on the *Purposes and Goals* component of the identification variables links. On the one hand, female students have a tendency on focusing the perceived clear meaning of the campus practice. Whether or not they perceive themselves as a student and they are a part of the meaningful, useful and congruent part of the structure. On the other hand, male students are mostly having the behavioural engagement to the identification process. They use campus practices based on taking initiatives and participation in school activities. They have the tendency on relying on the behavioural engagement as one of the identification variables.

In conclusion, place identity is the last part of analysis which cumulatively builds a statement. It contains the perception of community which constructed by mostly extra-curricular activities and established a well-developed organic whole of school at the end. Campus practices have the power of integrate the students who came from different SES backgrounds under the place-identity. The education faculty students and engineering faculty students have little or zero chance to work in the same place because of the occupational status and the difference on their mobility rates. It is the same for the social and personal life because of the SES difference. But the campus practices in higher education integrate them under the same identity; being *ODTÜlü*. As a final analysis on ethnographic research and discourse analysis of the interviews, I suggest that there is a positive association between place image and the place-identity of students. The sense of security and belonging made them feel part of the campus. Their accumulated labour on this geographical area precludes the accumulated cultural capital from the family. Although the future aspirations and their perception on community are different, they all melt in the same pot of METU campus. It is indeed a home to the observed students within the developed place-identity. Only the reasons and intentions behind developing this identity are changing. They have the chance to meet a student whom they can never or with a low possibility to see outside the campus habitus.

CHAPTER 5

DISCUSSION AND CONCLUSION

This study aims to examine the relationship between campus practices and students' perception. To be able to conduct a study based on the cultural capital of university students and their identity formation, an ethnographic research and semi-structured in-depth interview was conducted. Through a multi-stage sampling design METU campus was selected to conduct the field study for two main reasons. Firstly, it is the most appropriate campus that offers opportunity in terms of physical settings and university culture. Moreover, it has one of the most rooted university culture and history. Secondly, the level of equality of educational opportunity is at the highest degree for the METU case. The heterogeneous student characteristics and the diversity can be experienced through the social interactions in campus habitus. The descriptive research of campus life practices as the habitus to heterogeneous student profiles are crucial for understanding the ideological function of education. In this line the main research question determined as *“What is the relationship between campus life experiences and students' perception on the sense of self and identity construction through education?”* The study also aims to examine the question of *“What are the effects of university student's cultural capital as the perception on belonging to university community?”* and the final question is *“Does campus practices integrate or disassociate heterogeneous students who came from different SES?”*. To be able to examine the reproductive yet transformative effect of education with formal and informal campus practices as a whole for university students' perceptions; the conceptualization, operationalization and measurement phases are conducted.

The first phase of conceptualization part includes the review of literature on sociology of education and student identity. Sociology of education have been examined the

position of child in society through the centuries. Starting from the early attempts of questioning this position, several different sociologists and thinkers questioned the essence, functions and achievements of education. During the pre-industrial era in Europe, the horizon of child is determined by the family. The economic and occupational division of family established a welfare function. The occupational mobility was not possible until Industrial Revolution. Through this paradigm shift, child's training within macro-level interests of community gained importance. It is the same era that the notion of equality of educational opportunity introduced to the literature. The historical development of educational opportunity reflected the way society examined the essence and functions of education. As the public schools became common schools; it led to structural changes in society. Education determined as a means to fulfil the needs of society such as producing trained labour force and maintaining social order. As an outcome of aforementioned historical developments, the essence of education defined as a process and a social institution used for creating collective society.

There are two major approaches to sociology of education within the conceptualization part of this study. They are determined as classical approaches and contemporary approaches. It is essential to underline as concluding the study, the social dimension of sociology of education should be examined with a multidimensional perspective that includes both classical and contemporary approaches. For this reason, consensus theory, conflict theory, interactionist theory and cultural capital theory examined as the theoretical background of the conceptualisation part. The main arguments of conflict theories used for the analysis. It suggests that education is not a creator of social change but rather reflects society as an image and reflection of it. For instance, one can easily experience social stratification through the schooling years and even after the graduation. The function of certification and awarding of education is reflected the social stratification through the diploma. Conflict theory on the other hand examines the development of educational opportunity by referring to the common curriculum of free education for all citizens. It suggests that the curriculum creates a melting pot for heterogeneous students by attending the same school. But it

also underlines the fact that equality of educational opportunity is the opportunity of being exposed to the curriculum. In this line, the active family and passive school role are creating social proximity and narrowing the social horizon of students. The practices of school and campus habitus are gaining significance. As a consequence of mentioned inequality, a new non-classical curriculum was established. This new curriculum aims to abolish the usage of inequality in favour of majority and gender/race segregation which remained the same even after the increase of educational opportunity. To be able to apply new non-classical curriculum, campus practices is essential. Especially in terms of interactions, this new curriculum requires construction of a student identity. This argument leads us to another major approach to sociology of education; the interactionist theory.

According to this paradigm the relationship between instructor and student contributes to the cultural competence of students. Through the mediation of shared symbols, meanings, rules and established common language this relationship evolves. From a micro level perspective, the social is constructed through the interaction within the non-classical curriculum whereas based on a macro level analysis, university students' start accumulating social capital. The family background namely SES of family is no longer the only source to for financial, human and social capital of students. The legally guaranteed value which is also acknowledge by the society influence students' cultural capital according to the cultural capital theory. At this point, it is essential to mention the significance of the arbitrary power of pedagogic action as the autonomy of education comes from its dependence of other sub-systems. The arbitrary power influences the identity development of university students through their campus practices.

The identity construction of university students is the second part of the conceptualization. Although the vernacular usage of the term causes loose and irresponsible usage, the term conceptualized as the unity of self. In other words, playing different roles and interior development is the essence of the term identity. Through the social interactions, identity expands the limits of individual. Self-

discovery and self-actualization process of students is supported with motivation theory. This argument leads the discussion to a more collective and inclusive definition. The identity development is not a one-way, passive taking process of university students. Rather thanks to a well-developed university structure, students have the chance to construct identity. Crafting situated identities are getting harder within the segmented contemporary life. Individual identity reorganized in socially defined terms. When it comes to the specific case of METU campus, based on the literature wider participation increases diversity of students in the campus habitus. Students craft a place-identity. This crafting also causes an increase in their commitment level. The totality of forces, drives and pressures that influence the will of maintaining congruity between identity settings and social settings are referring to the notion of commitment. One of the major sources for a high level of commitment is creating linkage to a network or community. In other words, belonging to a community, being related with significant others and role partners are the bases for student's commitment. An increase on commitment level will eventually makes students work harder to maintain reflected inputs consistent with their student identity. At this point, the meaning of student identity becomes more significant. A committed student increases his/her role performance for extra-curricular activities as he/she committed to the campus practices. The place-identity is associating campus practices and being *ODTÜlü*. The cognition of physical world which manifested in memories, attitudes, ideas, values and behaviours helps students to gain a sense of belonging to a place. METU campus is a place which they call as their home multiple times during the interviews. It is essential to underline the main argument of this study; university campus is the crucial part of student identity development in higher education. The feeling of connectedness to campus is positively associated with identity development of students. Disintegrated campus and diversity of student groups challenge the traditional understanding of universities. Higher education offers interplay among academy and professional life. Developing relationship with the university community is crucial to attain this interplay. The notion of *my campus* is the source of developing relationships and building networks because it adds dimension to the situated identities. *My Campus* notion refers that not only the generalized others but also the

relationship with physical settings are defining the identity. Place-identity is the embodiment of history within a physical setting. It becomes a second nature and so a forgotten history.

In the light of this existing literature and considering the gap on it, operationalization and measurement phases identification variables, interview questionnaire and data was developed. The purpose of this study determined as a descriptive research. Basic research was conducted to discover the social pattern, settings of campus practices and student' perception. A cross-sectional study with in-depth interviews with 30 participants from education and engineering faculty and an ethnographic study on the faculties were used as data collection techniques. As mentioned earlier a multi-stage sampling was conducted for determining which campus will be the unit of analysis of this study. After conducting the cluster sampling; METU campus was selected. For the second stage of sampling design a purposive sampling conducted according to the existing literature on education and engineering faculty's students. As their social make-up and SES have significant difference; they were selected as sample at the end of the sampling design.

The existing literature on the higher education studied the subject from the perspective of instructors and school governance. The literature gap requires a student centric study on the interactions within the campus structure. As a matter of fact, higher education is not a one-way process. Because of this reason, the campus practices of university students must be examined through a multi-dimensional perspective. Student identity is one of the most significant educational achievements. It has the power to develop and strength the self-actualization process. The influence of new non-classical curriculum is effective. Because according to the new rules of this new curriculum course related achievements are not the only source of success. To put it more explicitly, transcripts are no longer considered as the indicators of educational achievement. As I was conducting the field study; I realized the importance of this argument several times. The participants from both faculties mentioned the extra-curricular activities and campus's facilities as their source of personal and professional

development. I found that METU campus is a physical reflection of an embodied history. The campus practices bring objectification of METU culture and history through arbitrary power of arbitrary power of creating student identity.

Participants from education and engineering faculties are constructed their discourses during the interviews on three major themes; the idea of community, extra-curricular activities and place-identity. For the first one, the notion of community is the most dominant theme and a common denominator. The SES differences which explained in detail earlier, reflected to their notion of community at one point. For instance, the social mobility rates for engineering students are relatively high to the education faculty's students. Engineering faculty members tend to specialize in their studies and aspire to specialize in their occupation after graduation. Their basic needs shifted from shelter and nutrition to specialization in their studies. The most common means which used to reach this end is moving abroad. International arena seems like a way to expand their feeling of security which they attain in METU campus. Although they characterize themselves as *ODTÜlü*; they aspire to go beyond this identity by specialization in the study. Engineering faculty' students accumulate human capital for their aspiration of moving abroad. When we came back to the education faculty's students, I analysed that they prefer to radicalize their political representation rather than specialization. They use political activism as a way to construct their opportunity for social mobility. Their low mobility rate and relatively low level occupational status reflect to their political activism. High level political activism used as a way for accumulating social and human capital. They feel connection and sense of community through political activism. The idea of community is not equal to each other for two different faculties. Their SES difference and social mobility rates reflected to their cognition on the community notion. Based on the perspective of conflict theory, we can conclude that although they were exposed to the same rules of school administration and curriculum, they differ in terms of the community notion. In this context, higher education reflects society as an image and reflection of it. The occupational status which they will acquire after graduation is already influencing their

cognition and campus practices. Either through social mobility rates or SES of their family higher education is reflect social stratification.

Although there is a pessimistic atmosphere since they believe that the only educational achievement is the stratification and inequality; their discourses becomes completely optimistic when they mention the student' clubs and activities. As a major outcome of the new non-classical curriculum student's clubs and societies are used as a source of accumulating social and cultural capital. The significance of the club related campus practices lies on the mentioned notion of educational achievement. The accumulated social and cultural capital is measured by the establishment of a student identity; being *ODTÜlü*. For the most cases they do not consider peers as one of them if he/she does not participate in student's clubs and societies. Moreover, the capabilities of formal curriculum expand through the club activities. Indeed, the new non-classical curriculum requires more effort on informal education in campus. The accumulation of social and cultural capitals expands the social vision and horizon of club members. As on the one hand formal curriculum narrows the horizon of social vision on the other hand, student's clubs and societies shift the frame of reference group. They experience the limits of their identity and meet new identities that they have zero or no chance to meet outside the campus borders. The campus practices provide an opportunity to know and learn others. In fact, the new non-classical curriculum which is full of extra-curricular activities is mainly dependent on accumulation of social and cultural capital. Their student identity allows their individual identity recognized through crafting the *ODTÜlü* identity. None of the participants are rejected METU identity. They have a consensus on belonging to the METU community in general. At this point, it is essential to underline the condition which the notion of community merges education and engineering faculties. There is coherence on the notion after graduation. The socially defined terms of being a member of METU included being objective, meritocracy, sociability and scientificness are the main terms that participants agree on as a part of METU identity. With the help of these terms they create a network after graduation. The name of METU in a CV triggers the community understanding. The

trust community of METU graduates is constructed through common values and challenge of formal education.

The second dominant theme of interviews is the extra-curricular activities. They practice the embodied and forgotten history of METU through values, practices, meanings, mediations of symbols and the common language. The source of information to these commonalities is mainly the extra-curricular activities. METU campus provides a habitus to practice those activities. Spending extra-time in the campus habitus for academic studies and participation in extra-curricular activities are increasing the commitment level of students. This notion is so important that forming and maintaining a student identity is directly related with the commitment. Being a part of community and engaging in relationship with other ole partners are used as ways to increase the commitment level. Students from both faculties tend to spend more time for extra-curricular activities rather than formal curriculum related activities. But when we compare the differences in discourse for extra-curricular activities; there is a significant difference among two faculties. The SES difference and mobility rates reflect the commitment level of participants one more time as they did for the community notion. There is a negative association between SES status/mobility rate and commitment to the campus practices. Education faculty's students tend to commit more campus practices for the aim of building their social network and accumulate social capital whereas engineering students tend to commit less in campus practices. Besides the difference in commitment level studying, student's clubs and societies and spending time in the nature of campus are the major activities they prefer to perform for extra-curricular activities.

The last dominant theme of interviews is the place-identity and the feeling of security and belonging. The existing literature examined place-identity under the title of *The Sociology of School Effect*. METU campus is operationalized as the physical settings to define the bodily experience in this study. Participants mention campus as their home and regard it as their own property. Their cognition of campus are affecting the subjective sense of self. Their personal, political and social identities are defined based

on the campus practices. Their relationship with physical settings is effective on identity development. Their home; METU campus with the activities of new non-classical curriculum, campus practices integrate students besides their SES differences as they are not passive takers of their environment. Rather they reflect to it with developing place-identity. Although male and female students have different ways of developing place-identity; memories, attitudes, taste, feelings and shared meanings are the common facilitators of this process. Their sense of belonging is getting powerful and influential by spending more time in campus. I want to conclude this study by referring to the analogy of Coleman (1902). According to him a well-developed student can only be exist through a well-developed whole of school. In conclusion, after three years of study and research, I argue that campus practices integrate students from different SES in higher education. The established student identity is named as being *ODTÜlü*.

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APPENDICES

APPENDIX A. İNSAN ARAŞTIRMALARI ETİK KURULU ONAYI/ HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
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11 ARALIK 2018

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu
(IAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Ayşe GÜNDÜZ HOŞGÖR

Danışmanlığını yaptığınız Tuna UZUNYOL' un "Kampüs Hayatı ve Öğrencilerin Algısı İlişkisi: Kampüs İçeriklerinin Öğrencilerin Kültürel Sermayesine Etkileri" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2018-SOS-196 protokol numarası ile araştırma yapması onaylanmıştır.

Saygılarımla bilgilerinize sunarım.

Prof. Dr. TULİN GENÇÖZ
Başkan

Prof. Dr. Ayhan SOL
Üye

Prof. Dr. Ayhan Gürbüz DEMİR
Üye

Prof. Dr. Yaşar KONDAKCI (4.)
Üye

Ali Emre TURGUT
Üye

Doç. Dr. Emre SELÇUK
Üye

Doç. Dr. Üyesi Pinar KAYGAN
Üye

APPENDIX B. INFORMED CONSENT

Araştırmaya Gönüllü Katılım Formu

Bu araştırma, ODTÜ Sosyoloji Bölümü yüksek lisans öğrencisi Tuna Uzunyol tarafından Prof. Dr. Ayşe Gündüz Hoşgör danışmanlığındaki yüksek lisans tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Araştırmanın amacı, kampüs hayatı ile öğrencilerin okula aidiyet algıları arasındaki ilişkiyi betimlemektir. Bu bağlamda ODTÜ kampüsünün kullanım şekillerinin ODTÜ'lü kimliğini nasıl şekillendirdiği araştırılacaktır.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden beklenen, görüşme sorularını cevaplandırmanızdır. Bu çalışmaya katılım ortalama olarak 30 dakika sürmektedir.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Görüşmede sizden kimlik veya çalıştığımız kurum belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığımız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir.

Katılımla ilgili bilmeniz gerekenler:

Görüşme, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda çalışmayı uygulayan kişiye, çalışmadan çıkmak istediğinizi söylemek yeterli olacaktır.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Bu çalışmaya katıldığımız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için ODTÜ öğretim üyelerinden Prof. Dr. Ayşe Gündüz Hoşgör

(E-posta: hosgor@metu.edu.tr) ya da yüksek lisans öğrencisi Tuna Uzunyol (E-posta: tuna.uzunyol@metu.edu.tr) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyad

Tarih

İmza

---/---/---

Informed Consent

This study is conducted as a part of master' thesis by METU Sociology graduate student Tuna Uzunyol and supervised by Prof. Dr. Ayşe Gündüz Hoşgör. This form was constructed for the purpose of inform you on the conditions of the study.

What is the purpose of the study?

The purpose of the study is to describe the relationship between student's perception and campus life. In this context, the way campus practices shaped METU identity will be examined.

How can you help us?

If you accept to participate to the study, we expect you to answer the interview questions. The duration of your participation is approximately 30 min.

How we will use the data which we get from you?

Your participation must be voluntary. During the interview we will not ask you to expose personal or professional data. Your answers will be completely confidential, only will be examined by the researchers. The data will be examined collectively and will be used scientific papers. Your data will not be matched with the credentials mentioned in the informed consent.

Must know for your participation:

The interview does not contain unpleasant questions. But during the interview if you fell any kind of inconvenience feel free to end the interview. In this context, it is enough to inform the researcher about your condition.

For getting further information about the study:

Thank you in advance for your participation. If you want to get further information about the study you can get in contact with Prof. Dr. Ayşe Gündüz Hoşgör (E-mail: hosgor@metu.edu.tr) or graduate student Tuna Uzunyol (tuna.uzunyol@metu.edu.tr)

I read and accept the info below and participate the study voluntarily.

(Please sign the form and return to the researcher).

Name Surname

Date

Signature

---/---/---

APPENDIX C. INTERVIEW QUESTIONNAIRE

Mülakat Soruları

- 1) ODTÜ kültürü size ne ifade ediyor?
- 2) Sizce ODTÜ'lü kime denir? ODTÜ'lü bir kimsenin fiziksel ve karakteristik özellikleri nelerdir?
- 3) Kampüse ulaşımınızı nasıl sağlıyorsunuz?
- 4) Okul bünyesinde kendinizi ait veya rahat hissettiğiniz bir yer var mı? Neresi? Neden? Burada ne kadar vakit geçiriyorsunuz?
- 5) ODTÜ kampüsünde en çok ve en az vakit geçirdiğiniz yer neresi?
- 6) Kampüs içinde boş vakitlerinizi nasıl değerlendiriyorsunuz?
- 7) ODTÜ kampüsünde ders saatleri dışında herhangi bir aktivitede bulunuyor musunuz? (Öğrenci kulüp çalışması, boş zaman faaliyetleri, ders çalışma vb.)
- 8) ODTÜ'yü tercih etmenizde kampüsü ne derecede etkili oldu? Tercih döneminde ODTÜ kampüsünü araştırdınız mı? Nasıl? (İnternet, tanıdık mezun/öğrenci yolu ile vb.)
- 9) Lütfen cümleyi tamamlayınız; “Benim ODTÜM.....”

Interview Questionnaire

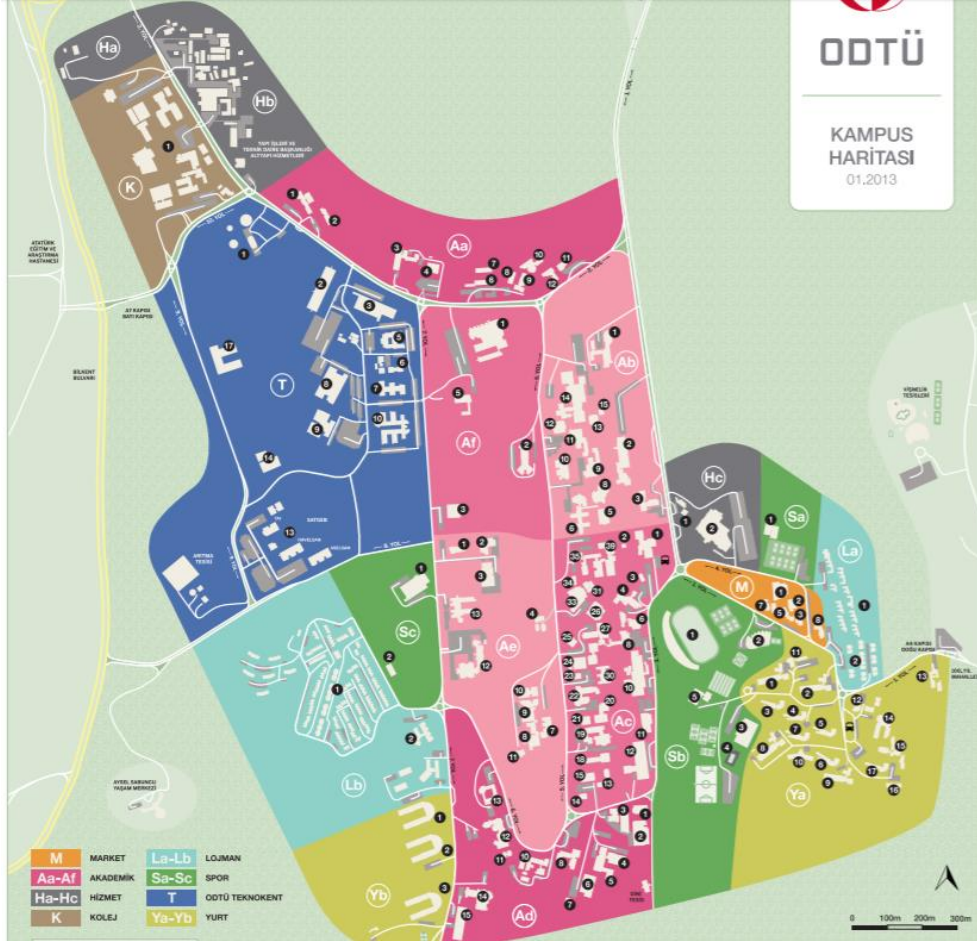
- 1) What does METU culture means to you?
- 2) According to you who would call as *ODTÜlü*? What are the physical and personal characteristics of *ODTÜlü*?
- 3) How do you get access to the campus?
- 4) In the campus are there any place you feel belong to? Where? Why? How many times do you spend in this place?
- 5) Where do your most and least spend your time?
- 6) How do you spend your leisure time in the campus?

7) Do you have any schedules for spending extra-curricular activities? (Student' club and societies, leisure time activities, studying etc.)

8) Do the campus opportunities influence your choice on METU? Did you investigate the METU campus before being a METU student? How? (Internet, connection of alumna/ current students etc.)

9) Please fill the blank: "My METU....."

APPENDIX D. CAMPUS MAP



APPENDIX E. TURKISH SUMMARY/ TÜRKÇE ÖZET

Eđitim sosyolojisi öđrencilerin eđitimleri öncesinde, süresince ve sonrasında öđrencilerin eđitimsel çıktılarını incelemiştir. Bu alanda yapılan çalışmalar toplumun pek çok özelliđini yansıtmaktadır. Eđitim sosyolojisi yalnızca sosyolojinin özerk bir alt dalı veya kategorisi olarak okunmamalıdır. Eđitimin her bir alt kategorisine olan bađlılıđı nedeniyle, eđitim sosyolojisi kendine ait bir özerkliđi ancak bu sayede kazanmaktadır. Sözü edilen bađlılık neredeyse toplumsal düzenin her alanında görölmektedir. Başka bir deyişle eđitim sosyolojisinin etkileri toplumu şekillendirmekte; toplum düzenini oluşturacak her bir etkenle direkt etkileşim içindedir. Bireylerin hem günlük yaşamında hem de uzun vadede hayatlarının pek çok alanında da etkindir.

Tarih boyunca eđitim tanımı pek çok deđişikliğe uğramıştır. Tanımın içerdiđi ve etkilediđi boyutlar çeşitlendikçe tanımda da aynı oranda deđişimler gerçekleşmiştir. Literatürün dinamik yapısı bu deđişimlere ayak uydurma mecburiyetinde hatta tanımın etkilerini operasyonel düzenlemeler ile ölçmek mecburiyetindedir. Bu noktada var olan literatür hem alanın akışkanlığına uymakta hem de yarattığı konseptler ve tanımlamaların operasyonel ölçümünü yapmakla yükümlüdür. Literatür, tarihsel gelişimini sürdürmekte olan eđitim kavramı ve eđitim sosyolojisinin kavramsal analizini ve operasyonel ölçümünü yapmada zaman zaman başarısız olsa da bazı teoriler kendine köklü bir yer edinmeyi başarmış ve halen çağdaş eđitim sosyolojisi araştırmalarında kullanılmaktadır.

Bu noktada literatürün etkinliğini anlayabilmek için eđitim kavramının tarihsel gelişimi incelenmekte fayda vardır. İlk endüstri devriminden önce var olan düzende ailenin refah sağlayıcı bir fonksiyonu vardı. Bu fonksiyonun etkinliği toplumun neredeyse her alanında fark edilir seviyede aktif bir şekilde rol oynamaktaydı. Bu noktada aile mesleđi kavramı bu fonksiyonun anlaşılması için önemlidir. Aileler, sahip oldukları meslekleri genç nesilden olan diđer aile bireyelerine öğretmek hatta ve hatta

onları istihdam etmekle yükümlüydüler. Eğitilecek olan genç nesil ailelerini bağlı bir şekilde eğitimlerini yine aile içinde tamamlayarak meslek erbabı olmaktaydılar. Ailede sağlanan mesleki eğitim devrim öncesi dönemde etkinliğini gösterdi ve eğitim kavramının ilk tanımlarından birini böylelikle oluşturmuş oldu.

İlk endüstri devriminin ardından piyasada çalışmak üzere donanımlı vatandaşlar ve meslek erbabı bireyler yetiştirilmesi gerekliliği ortaya çıktı. Bu ihtiyaç hem siyasi ajandayı hem de gün yüzüne çıkan yeni iş kollarını doldurmak amacıyla vatandaşların yeni bir eğitim anlayışıyla yetiştirilmesi gerektiği gerçeği ile beraber gelişti. Eğitim kavramı yeni bir düzenleme gerektirerek yeni operasyonel tanımları ile ölçümlerin gerçekleştirilmesine yol açtı. Eğitim kavramı tarihsel gelişimdeki en büyük ve önemli sıçrayışı endüstri devrimi ile gerçekleştirdi. Bu değişiklik yalnızca tanımla alakalı değil eğitimin fonksiyonlarında da pek çok önemli değişikliğe yol açtı. Artık ailenin refah sağlayıcı adı altında edindiği görev devlet eline geçmiş ve devlet en temel istihdam sağlayıcı organ olarak görülmeye başlamıştır. Devletin bu görevi hane halkından kendi himayesi altına alması; eğitimin kavramsal çerçevesini pek çok yönden etkilemiştir. Artık eğitim yalnızca meslek erbabı yetiştirmeyi değil; siyasi ajanda ve amaçların da eğitimin içine katılarak donanımlı birere vatandaş yetiştirmeyi amaçlaması bu etkilerden birine örnek olarak verilebilir.

Bu bağlamda devletin istihdam sağlayıcı olma rolünden kaynaklanan aynı zamanda siyasi ve ekonomik ajandanın en temel destekleyicisi olan sertifikasyon ve ödüllendirme fonksiyonu bu çalışmanın temelini oluşturmaktadır. Kavramsal çerçeve oluşunun temeli bu fonksiyonun beraberinde getirdiği eğitim sosyolojisinin temel anlamıdır. Bu anlayışa göre eğitimin başarısı elde edilen sertifika/diplomadır. Mesleki statü ve buna bağlı tüm ekonomik, siyasi vb. kazanımlar mezun kişiyi tanımlamakta ve hatta eğitimsel başarısının tek ölçütünü oluşturmaktadır.

Oysa bu kavramsal çerçeve operasyonel bir ölçüm anlayışına çevrildiğinde ve bir saha çalışmasına uyarlandığında gerçeği yansıtmamaktadır. Başka bir deyişle, eğitimin tarihsel değişimi, kavramsal çerçeve ve pratiği ile olan ilişkisini tanımlamada eksik

kalmıştır. Eğitim sosyolojisinin pratiği ve kavramsal çerçevesi uyuşmamaktadır. Bu gerçek göz önüne alındığında, bu çalışma literatürde olan bir boşluğu kapatmaya ve eğitim sosyolojisinin teorisi ile pratiği arasındaki uçurumu kapatmayı amaçlamaktadır. Daha önce de belirtildiği gibi, eğitiminin ve özellikle eğitimsel kazanımların yalnızca sertifikasyon ve ödüllendirme yöntemi ile ölçülmesi geride pek çok alanı sahipsiz ve sosyolojik bir analizden yoksun bırakmaktadır. Öğrenci kimlik inşası o alanlardan biridir. Öğrencilerin yüksek öğrenin süresince elde ettikleri tek başarı bir diploma veya mükemmel bir not dökümü dokümanı değil; edindikleri öğrenci kimliği ve buna bağlı kandıkları donanımlar hayati önem taşımaktadır.

Öğrencilerin kimliklerinin eğitim başarıları altında incelenmesi temel amaç olarak görülmüş ve bu amaç çalışmanın kavramsal çerçevesini şekillendirmiştir. Literatür taramasının sonunda klasik ve çağdaş olmak üzere iki ana başlıkta eğitim sosyolojisi teorileri incelenmiştir. Bu bağlamda yapılan literatür taraması ikinci bölümde incelenmiş olup *consensus*, *conflict*, *interactionist* ve kültürel sermaye teorileri olarak çeşitlendirilmiştir. Araştırmanın saha çalışması bölümünde ve öncesinde büyük etkisi olan literatür taraması aynı zamanda mülakat sorularının düzenlenmesi, örneklemin geliştirilmesi ve katılımcı profilinin belirlenmesinde etkili olmuştur.

Tüm bu bilgiler ışığında Ortadoğu Teknik Üniversitesi (ODTÜ) örnekleminde pilot çalışmanın ardından bir saha çalışması yürütülmüş, öğrenci kimlik inşası ile kampüs pratikleri arasındaki ilişki incelenmiştir. Bu noktada ODTÜ kampüsünün farklı sosyal-ekonomik sınıflardan ve altyapılardan gelen öğrencileri birleştirme özelliği, kampüsünün bu çeşit bir araştırmaya elverişli oluşu ve eğitim olanağı eşitliğinin yüksek oluşu nedeniyle seçildiğini belirtmekte fayda vardır. Çok aşamalı örneklem tasarımının ilk aşaması olan küme örnekleme boyunca Türkiye’de bulunan 206 üniversite arasında ODTÜ seçilmiş ve bir sonraki aşamaya olan teorik örnekleme geçilmiştir. Bu aşamada ODTÜ kampüsü içinde halen okumakta olan lisans, yüksek lisans ve doktora öğrencilerinin hangi bölümlerden seçileceği örneklemin ikinci aşamasında kararlaştırılmıştır. Türkiye’de yapılmış olan sayılı yüksek öğretim çalışmalarında biri olan Çevik’in çalışması doğrultusunda sosyal-ekonomik statü ve

toplumsal cinsiyet farklılığı bakımından birbirine en uzak olan iki fakülte belirlenmiştir. Bu fakülteler örneklem tasarımının en son basamağını oluşturmakla beraber eğitim fakültesi ve mühendislik fakültesi tarafında oluşturulmaktadır. İstatistiki veriler incelendiğinde erkek öğrencilerin teknik bilimlerde çoğunluğu temsil ettiği; eğitim fakültesinin ise kadın öğrencilerin çoğunluğunu yansıttığı görülmektedir. Öte yandan erke öğrencilerin %33,5'lik bölümü eğitim fakültesinde okurken kadın öğrencilerin yalnızca %27,5'lik dilimi mühendislik bölümünü tercih etmiştir. Ailelerinin eğitim ve mesleki statülerine bakıldığında durum toplumsal cinsiyetteki ayırım kadar önemli bir farklılığı işaret etmektedir. ISCO sınıflandırması üzerinden mesleki statüler incelendiğinde; mühendislik fakültesi öğrencilerinin hane halkı reislerinin daha yüksek statülü işlerde çalıştığı; eğitim fakültesi öğrencilerinin hane halkı reislerinin ise göreceli olarak daha düşük statülü işlerde çalıştığı ortaya çıkmıştır. Aynı farklılık eğitim durumları ve aylık gelirleri incelendiğinde de benzer şekilde istatistiki verilerle kanıtlanmıştır.

Bu noktada sosyal-ekonomik farklılıkları nedeniyle eğitim ve mühendislik fakültesi öğrencileri, çalışmanın üçüncü bölümü çerçevesince saha çalışmasının hedefi olarak tanımlanmıştır. Bu fakültelerin henüz mezun olmamış lisans, yüksek lisans ve doktora öğrencilerinin kampüs pratikleri, kampüs kullanım şekilleri, müfredat dışı etkinlikleri, resmi müfredat hakkındaki yaklaşımları ve en üst seviyede öğrenci kimlikleri yapılan yarı yapılandırılmış derinlemesine mülakat ile incelenmiştir. Saha çalışması yalnızca mülakatla sınırlı kalmamış aynı zamanda tamamen doğal ortamda araştırmacının kendini yeniden sosyalleştirilmesi amacına yönelik etnografik bir saha çalışması daha yürütülmüştür. Her iki çalışma için de kullanılan kapıcılar sayesinde ağ oluşturulmuş ve katılımcılara ulaşım sağlanmıştır.

Veri toplama bölümü süresince saha notları, direkt gözlem notları, harita, resimler, videolar gibi çeşitli veri toplama teknikleri kullanılmıştır. Mülakat soru ve cevapları bu tekniklerin çoğunluğunu oluştururken soruların son halini alması yine var olan literatür ile gerçekleşmiştir. Mülakat soruları, daha önce de belirtildiği gibi

katılımcıların kampüs kullanım pratiklerini ve müfredat dışı etkinliklerini incelemeyi amaçlamışken altı farklı kimlik saptama değişkeni temelinde oluşturulmuştur.

Bu çalışma çerçevesinde saha ODTÜ kampüs sınırları içi olarak tanımlanmıştır. Kampüsün Aa ve Ad bölümleri öncelikli olmak koşuluyla katılımcıların kampüs kullanım pratikleri incelenmiştir. Bu bağlamda ODTÜ kampüsü şekillenmiş tarih ve öznelerine ikinci bir doğa sağlayan bir habitat olarak kavramsallaştırılmıştır. Öğrenci kimliğinin şekillenme sürecinde birincil etken olarak ele alınan bu yapı, aynı zamanda öğrencilerin kendi kişisel kimlikleri ile sürekli bir karşılıklı etkileşim içindedir. Birbirlerinin görünürlüğü ve toplum tarafında kabul edilmesi üzerinde direkt bir etkisi olduğu öne sürülmektedir.

Yapılan söylem analizi ve etnografik saha çalışması sonunda ortaya çıkan üç dominant tema olmuştur. Bunlar topluluk fikri, müfredat dışı aktiviteler ve yer kimlik olmuştur. Söylem analizi bu noktada yorumlayıcı metodolojiyi destekleyen bir önemli bir metot olarak kullanılmıştır. Özellikle öğrencilerin topluluk fikri üzerindeki düşünceleri bölümünde sıkça kullanılan söylem analizi verinin yorumlanmasını başka bir boyuta taşımıştır. Özellikle bu bölümde öğrencilerin arzularıyla ilgili kullandıkları söylem, onların sosyal-ekonomik yapıları ve ailelerinin statüleri ile ilgili pek çok özelliği gün yüzüne çıkarmıştır. Bu noktada eğitim fakültesi öğrencileri kendi politik temsillerini radikalize etme eğilimi gösterirken; mühendislik fakültesi öğrencileri ise yurt dışına taşınma ve sosyal ağlarını bu amaç doğrultusunda genişletme eğilimindedirler. Topluluk kavramının temeli, kurulma ve kullanılma metodundaki bu farklılığın altından tezin üçüncü bölümünde detaylandırılan aktif aile rolü neden olmaktadır. Bu aktif rol, pasif resmi müfredat ve onun öğrenci kimliği gelişim sürecine katılmasındaki eksikleri ile birleşince ortaya yüksek öğrenimin esaslarıyla ve kampüs kullanım şekilleriyle direkt bağlantılı bir zıtlık çıkarmaktadır. Katılımcılar arasındaki bu keskin fark yüksek öğrenimi toplumdaki eşitsizliği yansıtan bir tefekkür olarak gözler önüne sunmaktadır. Öğrenciler yüksek öğrenimin en temel çıktılarında birinin mezuniyet sonrası garantilenmiş sınıf eşitsizliği olduğu gerçeğiyle henüz mezun olmadan önce yüzleşmiş ve bu fikri kanıksadıklarını söylemlerinde sıkça yinelemişlerdir.

Ancak bu karamsar söylemler ve kanıksanmış eşitsizlik fikri, öğrenci kulüp ve aktivitelerinden söz açıldığında keskin bir şekilde değişmektedir. Öğrenci kulüp aktiviteleri bu çalışmanın önemli bir parçasıdır ve yapılan veri analizinin neredeyse her bölümünde aktif rol oynadığının altını çizmek gerekmektedir. Bu bağlamda öğrenciler, resmi müfredatın pasif rolü ile birleşmiş aktif aile statüsü rolünü yenmek ve kendilerine yeni bir kampüs kullanım şekli yaratmak amacıyla yeni bir klasik olmayan müfredat yaratmaktadırlar.

Bu yeni müfredat yalnızca kampüs pratiklerini çeşitlendirmekle kalmamış aynı zamanda öğrencilerin sosyal ufuklarını genişletmektedir. Öğrenciler artık yalnızca ailelerin statüleri ve mobiliteleriyle tanımlanmamakta; kampüs olanakları sayesinde bir öğrenci kimliği geliştirirken; vizyonlarını da genişletmektedirler. Edindikleri ve geliştirdikleri bu kimlik onları sosyal yakınlık kurabilecekleri benzerleri ile değil; kendi kimliklerinin ötekileri olarak sayılabilecek başkalarıyla da ilişki kurmalarını mümkün kılmaktadır. Değişen ufuk çizgileri ve genişleyen vizyonları kendileri tanıma sürecinde başat aktörlerdir. Tüm bunlarla birlikte öğrenci kimliklerinin akranları tarafından tanınması aynı zamanda birey kimliklerini de meşru kılmaktadır. Öğrenciler söylemleriyle, kampüs dışında bir araya gelip aynı amaç uğruna çalışmalarının mümkün olmadığı ötekileri ile aynı öğrenci kulübünde aktivitelerde bulduklarının altını çizmişlerdir.

Toplumsal olarak tanımlanmış koşullar göz önünde bulundurulduğunda katılımcılar, *ODTÜ* bir öğrenci olmanın mutlaka objektif olmak, liyakat, kurallar, sosyallik ve bilimsellik ilkeleri ile kesiştiğini belirtmişlerdir. Toplum algılarının birbirine zıt düşmesine rağmen mezuniyet sonrasında *ODTÜ* öğrencilerinin birbirlerini iş ve alakalı diğer alanlarda birbirlerine bu tanımlar üzerinden fayda sağladıkları da sıkça belirtilmiştir. Bu noktada görüldüğü gibi, eğitim sosyolojisi yalnızca diploma ve ödüllendirme fonksiyonu ile değil toplumun ve eğitim sosyolojisinin diğer alt sistemleri ile olan bağlantısı önem kazanmaktadır. Özerkliğini bu bağlantıları ile elde eden eğitim sosyolojisi, okul etkisi sosyolojisi adı altında yeni bir sistematik gözlem

ve veri analizi metoduyla incelendiğinde tolum üzerindeki etkisi göz ardı edilemeyecek bir biçimde artmaktadır.

İkinci dominant tema olan müfredat dışı aktiviteler de kendi içinde üçe ayrılmaktadır. Katılımcılar söylemleri ile boş zamanlarını ders çalışarak, öğrenci kulüp aktivitelerine katılarak ve kampüsün doğası ile iç içe aktivitelerle değerlendirdiklerini belirttiler. Literatür taraması boyunca kavramsallaştırılan bağlılık tanımı özellikle bu bölümde önem kazanmaktadır. Bağlılık bu bağlamda sosyal düzen ve kimlik özellikleri arasındaki tutarlılığı devam ettirmek üzere kendilerinde hissettikleri güç, baskı ve dürtülerin toplamı olarak kavramsallaştırılmıştır. Bu çalışma ile bağlılığa operasyonel bir tanım önerilmiştir ve öğrencilerin bağlılık seviyeleri ile müfredat dışı aktivitelere katılma oranları karşılaştırılmıştır. Bu tanımın temel amacı yüksek bağlılık seviyesine sahip öğrenciler müfredat dışı aktivitelerde ne seviyede rol oynamayı gönüllü olduklarını ölçmektir. Ölçün sonucunda ortaya çıkan veri bağlılığı yüksek olan öğrencileri müfredat dışı aktivitelerde rol oynamaya daha fazla gönüllü olduğu yönündedir. Ancak katılımcıların, topluluk idesinde olduğu gibi bu aktivitelere katılma amaçları da değişkenlik göstermektedir. Mühendislik fakültesi öğrencileri kulüp aktivitelerini network kurmadaki en hızlı ve karlı yol olarak görürken kampüsü de bu toplantıları gerçekleştirmek üzere kullandıkları dev bir toplantı salonu olarak nitelendirmektedirler. Öte yandan eğitim fakültesi öğrencileri öğrenci kulüp ve aktiviteleri *ODTÜlü* kimliğinin ayrılmaz bir parçası olarak görürken; birini *ODTÜlü* olarak nitelendirmek için öncelikle kulüp aktivitelerindeki rolü üzerinden yargıya varmaktadırlar.

Tüm bu analizler elbette ki katılımcıların sosyal ve ekonomik arka planlarını göz ardı etmeden yapılmaktadır. Bu bağlamda çalışmanın sonucu olarak sosyal-ekonomik statü/mobilité seviyesi ve kampüs aktivitelerine bağlılık arasında ters orantı gözlemlenmektedir.

Son dominant tema olan yer kimliği ise literatür taraması sonunda şekillendirilen operasyonel tanımlar ile ölçülmüştür. Özellikle altı kimlik saptama değişkenleri ile

paralel olarak geliştirilmiştir. Bu analizde okul etkisi sosyolojisi olarak adlandırılan yeni bir metot ve yorumlayıcı metodoloji ile analiz edilen görüşe göre, öğrenciler bu kimlikleri geliştirirler ise kampüsü kendilerine ait bir mal hatta ve hatta kendi evleri olarak görmektedirler. Bu analiz çerçevesinde fiziksel çevre ile kurulan ilişki elbette hayati önem taşımaktadır. ODTÜ kültürü ve öğrencilerin kültürel sermayelerine hapsolmuş bu kampüs pratikleri öğrencilerin yer kimliklerinin ayrılmaz bir parçasıdır. Mülakatlarında önemli bir parçasını oluşturan bu kimlik hem müfredat dışı aktivitelerde hem de öğrenci kulüplerinde aktif rol oynamaktadır. Başka bir deyişle aidiyet duygusu ve güvenlik ihtiyacının karşılandığı bir yuva sunan kampüs, aynı zamanda bir yer kimliğine de öncülük etmektedir.

Eğitimde fırsat eşitliğinin yüksek olması nedeniyle ODTÜ kampüsü farklı sosyal-ekonomik altyapılardan gelen öğrencilere bir yuva hissiyatı sağlamaktadır. Katılımcılar mülakat sırasınca sıkça kampüsü kendilerine ait bir ev olarak gördüklerinin altını çizmişlerdir. Buna ek olarak, katılımcılardan hiçbiri *ODTÜlü* kimliğini reddetmemiştir. Eğitim ve mühendislik fakültesi öğrencileri fark sosyal makyaj, aile eğitim durumu, mesleki statü ve gelir farklılıklarına rağmen ortak paydada buluşmuşlar; *ODTÜlü* kimliğini benimsemekten geri durmamışlardır. Kendilerini sahada bu isimle nitelen katılımcılar yer kimliklerini geliştirirken yine bu isimden fazlasıyla etkilenmişlerdir. Dahası *ODTÜlü* bir kimsenin öğrenci kimliği özellikleri sosyal ve kültürel sermayelerinden etkilenmemektedir. Daha önce bahsedilen sosyal-ekonomik statüleri onları birlik içinde ve *ODTÜlü* başlığı altında kampüs aktivitelerini uygulayarak yüksek öğretim dönemlerini tamamlamaktan geri bırakmamıştır.

Bu noktada literatürde sıkça adı geçen bir analogi olan üniversite analogisini anmanın tam zamanıdır. Bu çalışmaya adanmamış üç yıllık literatür taraması, beş aylık saha çalışması ve bir yıllık aktif yazım sürecinin ardından elde edilen verilerin yorumlanmasını kolaylaştıran ve analizleri anlamlı kılan bir analogi olan üniversite analogisi, literatüre Cooley tarafından 1902 yılında eklenmiştir. O yıldan bu yıla değişmemiş ve kesinliğini yitirmemiş olmasının en önemli nedenlerinden biri,

zamanının diğerk çalışmalarının aksine öğrenci kimliği inşası ve aktif öğrenci rolünü de içermesidir. Coloe'y'e göre üniversite organik bir bütündür. Bu bütün hem okul hem öğrenci boyutuyla ele alınmalıdır. Tamamen gelişmiş bir okul ancak ve ancak tamamen gelişmiş öğrenciler tarafından kurulmaktadır. Aynı durum rollerin değişmesiyle de geçerlidir. Yani tamamen gelişmiş öğrenci kimliği ancak tamamen gelişmiş okul bütünü içinde gerçek olacaktır. Bu noktada yapılan etnografik saha çalışması ve yarı yapılandırılmış derinlemesine mülakat bulguları bu analogiyi destekler niteliktedir. Okul bütünlüğü ve öğrenci kimliği inşası birbirine direkt bağlarla bağlı ve yüksek öğretimin ayrılmaz iki parçasıdır. Öğrenci kimliğini inceleyen çalışmalar ve bu kimliğin eğitimsel bir başarı olarak incelenmesi gerekliliği tam bu noktada önemini arttırmaktadır.

Daha önce sözü edilen literatür taramasının ana eğilimi, öğrencilerin mesleki başarı ve sertifikasyona yönelik elde ettikleri ile doğru orantılıdır. Ancak teorinin pratiğin akışkan yapısının ve bulguların altında yatan gerçek verileri fark etmedeki yetersizliği bu noktada önemli ve aktif bir rol oynar. Eğitim sosyolojisi, eğitimsel başarının kıstasını yalnızca mesleki statü ve sertifikasyona dayandırma eğilimindedir. Oysa bu çalışma sonucu ortaya çıkan bulgularında desteklediği gibi; eğitim etkisinin sosyolojisi, eğitimin diğerk alakalı alt sistemlerle olan ilişkini anlamak ve yorumlamak amacıyla geliştirilmiştir. Öğrenci kimlik inşasının analizi bu yorumların başat aktörüdür.

Özellikle ODTÜ'nün öğrenci kimliği geliştirmekte ve bir ODTÜ kültürü yaratmaktaki başarısı göz önüne alındığında, bu çalışma literatürdeki boşluğu tamamlamaya yönelik bir atılım olarak ele alınabilir. Yapılan örneklem tasarımında ODTÜ böylesi bir çalışmaya en uygun yüksek öğretim kurumu olarak seçilmiş ve bu yönde kavramsallaştırılmıştır. ODTÜ kampüsü bu bakımdan, farklı alt yapılardan gelen öğrencilerin aynı *ODTÜlü* kimliği altında eridiği ve kampüsün bir habitat olarak kullanıldığı bir yüksek öğrenim kurumudur.

Çalışmanın ileri safhalarında aynı metot ve metodoloji kullanılarak başka kampüslerde öğrenci kimliği araştırması yapılması planlanmaktadır. Özellikle kentsel dönüşümün yaşandığı ve bu dönüşüm çerçevesinde Türkiye’de kurulmuş 206 farklı üniversitenin kendilerine özgü kampüs pratiklerinin incelendiği ve karşılaştırıldığı bir çalışma planlanmaktadır. Bu çalışma sonucunda ortaya çıkan *ODTÜlü* kimliğinin mezun olduktan sonraki dönemde geçirdiği dönüşüm, farklılaşma ve kampüs dışındaki dünya ile uyum süreci de gerçekleştirilecek diğer çalışmalardan biri olarak planlanmaktadır.

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TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) :

THE RELATIONSHIP BETWEEN CAMPUS LIFE AND STUDENTS
PERCEPTION: EFFECTS OF CAMPUS PRACTICES ON THE CULTURAL
CAPITAL OF UNIVERSITY STUDENTS

TEZİN TÜRÜ / DEGREE: Yüksek Lisans / Master

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