RECOGNITION IN ORGANIZATIONAL ADMINISTRATION: THE EXPERIENCES OF THE PART-TIME LANGUAGE INSTRUCTORS

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ABSTRACT

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The latest transformations in economic and social life in Turkey, as in the world, have also been reflected in the academia. Precarious, temporary and flexible employment in academia and employing part-time instructors, which is widely preferred in foundation universities, especially affects many graduates who plan to become foreign language instructors. This study aims to understand the conditions which result in precariousness and precariatization for the part-time language instructors working in the foreign languages department of a foundation university in Turkey, to seek the reflections on their recognitional experiences in the connection to the administrative and organizational intersubjectivity framework and to try to make sense of the struggle of recognition of the part-time instructors. In a qualitative design, a single instrumental case study was conducted. Data were collected using unstructured observation by the researcher and semi-structured interviews with 9 part-time language instructors. The data were examined through inductive and deductive content analysis. The results indicate that part-time language instructors experience a process of precariatization in

which they are faced with insecurity, instability and unsustainability. Through inequalities they experience misrecognition in the context of respect and social esteem through fair treatment and recognition of contribution. Insecurity and temporariness, transform the intersubjective recognition relations within the workplace, which brings belongingness and commitment problems. They choose the path of legitimizing their misrecognition experiences instead of solidarity.

Keywords: recognition, neoliberal academia, precariatization, part-time language instructors

ÖZ

ÖRGÜTSEL YÖNETİMDE TANINMA: YARI ZAMANLI YABANCI DİL OKUTMANLARININ DENEYİMİ

ÇOMAK, Özge
Yüksek Lisans, Eğitim Bilimleri, Eğitim Yönetimi ve Planlaması Bölümü
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Dünyada olduğu gibi Türkiye'de de ekonomik ve sosyal hayatta yaşanan son dönüşümler akademiye yansımıştır. Akademide güvencesiz, geçici ve esnek istihdam ve vakıf üniversitelerinde yaygın olarak tercih edilen yarı zamanlı okutman (öğretim görevlisi) istihdamı, özellikle yabancı dil okutmanı olmayı planlayan birçok mezunu etkilemektedir. Bu çalışma, Türkiye'de bir vakıf üniversitesinin yabancı diller bölümünde görev yapan yarı zamanlı okutmanlarda güvencesizliğe ve prekaryalaşmaya yol açan koşulları anlamayı, idari ve örgütsel çerçevesinde yarı zamanlı okutmanların tanınma mücadelesini anlamlandırmaya çalışmaktadır. Nitel bir desen içinde tekli araçsal durum çalışması yapılmıştır. Veriler, araştırmacı tarafından yapılandırılmamış gözlem ve yarı zamanlı 9 dil okutmanı ile yarı yapılandırılmış görüşmeler kullanılarak toplanmıştır. Veriler tümevarımsal ve tümdengelimci içerik analizi yoluyla incelenmiştir. Sonuçlar, yarı zamanlı dil okutmanlarının güvencesizlik, belirsizlik ve sürdürülemezlik ile karşı karşıya kaldıkları bir prekaryalaşma süreci yaşadıklarını göstermektedir. Eşitsizlikler yoluyla, adil muamele ve kuruma katkının tanınması üzerinden saygı ve sosyal itibar bağlamında *tanınmama* deneyimi

yaşamaktadırlar. Güvensizlik ve geçicilik, aidiyet ve bağlılık sorunlarını beraberinde getiren iş yeri içindeki özneler arası tanınma ilişkilerini dönüştürmektedir. Yarı zamanlı dil okutmanları dayanışma yerine tanınmama deneyimlerini meşrulaştırma yolunu seçmektedirler.

Anahtar Kelimeler: tanınma, neoliberal akademi, prekaryalaşma, yarı zamanlı dil okutmanları

“Of us the tale is told.”

To the moments when we defeat the fear of hope…

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LIST OF ABBREVIATIONS

C&I	Curriculum and Instruction
CoHE	The Council of Higher Education
ELL	English Literature and Literature
ELT	English Language Teaching
YÖK	The Council of Higher Education

CHAPTER 1

INTRODUCTION

This study is a single instrumental case study aiming to understand the precariatization and recognition processes for the part-time language instructors working in the foreign languages department of a foundation university in Turkey and to seek the reflections on their recognitional experiences in the organizational intersubjectivity framework. In this chapter, the background information on the neoliberal transformation in education, precariatization and its deteriorating outcomes on precarious faculty, and the need for an upcoming discussion on recognition of the precariat will be presented. Then, the statement, purpose, and significance of the study together with the research questions will be conveyed. Lastly, the definitions of key terms constructing the study's scaffold will be shared.

1.1. Background of the Study

To start with a quick overview of the historical transformation of the economic order in the world, which brings humanity to the neoliberal age, referring to David Harvey's ground-breaking book *A Brief History of Neoliberalism* (2015) would provide a sound base. The fact that the state power gained domination over the market processes after the Second World War and the provision of the social state through class compromises was very different from the economic system we saw in our age, but it laid the ground for today (Harvey, 2015). This economic system which started in the USA in the 1930s and became widespread in other countries after 1945 when WWII was over, was called "Fordism." Henry Ford, who is the eponym of this period, used *assembly line*, the iconic symbol of mass production and capitalism in his factories and brought the concept of *detailed division of labor*, which Braverman (2008) describes as destroying the professions in the context of professional competence and rendering the worker

insufficient to realize the whole production process. The Fordist system includes mass production and accumulation, maintaining continuity and mass consumption of this production process. In order to have this balance, the Fordist production model stipulates that states should favour the full employment policies to perpetuate the consumption demand and that everybody in society should be recognized as a customer (Dikmen, 2006). In other words, through the full and secure employment, governments are supposed to guarantee the presence and continuity of the customer society for the mass production. Within this typical or full employment model, the workers are protected by the profession laws, the working conditions are determined through collective labor agreements, and lifelong and full-time employment is essential (Güvercin, 2014). Although the economic system and employment model seem to have a guaranteed balance to survive, this harmony started to collapse with the 1970s. State intervention using buried liberalism and the effective power of the working class, although parallel to economic development, could not prevent the capital crisis of 1970. In the pursuit of a new method of active capital accumulation, the business world was in search of a counter to social democracy and central planning based on free money movements and market freedom. The tension that emerged with unemployment and inflation gave a force to the workers' movement and socialist orientations, while the ruling elites came to the stage of history with neoliberalism in order to eliminate the economic and political threat posed by this. In summary, under the guise of a utopian individual liberty and the reproduction of international capital, a project was created to return the class power to the economy elite and aim to rebuild capital accumulation (Harvey, 2005). This new model of accumulation initiated the transition to the Post-Fordist period with the concept of flexible production in order to reduce labor costs. In this period, the previous typical and full employment was replaced by an atypical flexible employment model (Güvercin, 2014). Neoliberalism basically can be referred to as "the policies and processes whereby a relative handful of private interests are permitted to control as much as possible of social life in order to maximize their personal profit" (McChesney, 1999, p.7)

Due to the implementation of neoliberalism into modern life, its practices have been reflected in several areas of society such as politics, economics, culture, and education

inevitably. It may appear to be a follow-up stage for the traditional capitalist system; however, the impacts of neoliberalism have been highly influential because of the globalization and enhancement of technology (Block & Gray, 2016). Through the free market economy, it necessitated the marketization and the privatization of the public services such as health and education which were used to be administered by the governments regarding the equal treatment for every citizen for free or with a symbolic payment. In other words, the fundamental public services have been consigned to the private companies or the affluent foundations (Harvey, 2005). As similar to the other services, education has been faced with the epithet of being a commodity for the students to pay for it. According to Vatansever and Gezici-Yalçın (2015), especially, in the higher education, this effect of neoliberalism has emerged as capitalism of academy for the students who are the customers and the teachers, instructors, or lecturers who are the academic labourers. As a result of this systematic change within higher education, the number of the private colleges and foundation universities have increased during the last two decades both globally and in our country. Neoliberal practices brought some market-oriented practices to the educational environment, which resulted in several deficiencies in the well-being of the faculty members and instructors, in the shape of performance pressure, burnout, precarity in the workplace economically and socially, and low self-efficacy; in other words, precariatization of the faculty and instructors (Vatansever & Gezici-Yalçın, 2015; Courtois & O'Keefe, 2015; Leišytė, 2016).

The process to be precariatized is defined to be subject to pressures and experiences without a *secure identity* or *sense of development* achieved through work and lifestyle (Standing, 2011). "Precariatization" or "precariats" are the recent terms introduced by Guy Standing (2011) for the educational field which is affected constantly and intensively by the implementations of neoliberalism, a politico-economic theory favoring free trade, privatization, minimal government intervention in business, reduced public expenditure on social services. Through privatization and marketization, the quality of public services happens to be luxury or expensive commodities which can be obtained only by the privileged groups in society (Harvey, 2005). Through the priority of the economic profits of the market and the government,

the private institutions and the foundations started to dominate the educational arena by founding the understanding of student-clients and laborer-teachers. During the process, the school owners turned into the bosses whose only concern is to make the professionals work with limited payment and low social insurance as much as possible in order to be able to profit (Vatansever & Gezici-Yalçın, 2015; Leišytė, 2016). Since the governments started to relinquish sponsoring the educational investments, the job opportunities providing long-time and safe employment started to decrease; therefore, teachers and instructors are obliged to be employed in precarious, low-paid, and short-term contracted jobs competitively. With the dominant company-culture in the private or foundation schools, the teachers have turned into the company employees who are evaluated through standards, performance scales, and external accountability checks (Ünal, 2005) and precarious laborers or precariats who try to survive in an insecure and non-collaborative environment (Ertürk, 2010). In other words, the competitiveness underscored in the higher education has brought surveillance on the academic and educational organizations through a "managerial" understanding of administration (Deem, 1998; Winter, 2009; Leišytė, 2016). Managerial practices tarnished the academic free-thought and autonomy by monitoring and increasing workload in a centralized structure of decision making. In this oppressive manner, any other administrative people, except for the owners of the schools and the board of trustees, cannot utilize authority to sustain any leadership practice within the organization (Vatansever & Gezici-Yalçın, 2015). Vatansever and Gezici-Yalçın (2015) argued that this malfunctioning one-man-company practices has led to many transparency issues and workload inequalities in their qualitative study with the foundation university academicians. This neoliberalization process of the academy brought with it new organizational types, new working relations and new working life dynamics. Neoliberal policies such as privatization, marketization, competitiveness and commercialization in universities around the world (Hill, 2007) also changed organizational cultures and gave academic working environments a corporate identity (Giroux, 2002). Similar policy and work culture changes were implemented in Turkey (Polat, 2013; Vatansever & Gezici-Yalçın, 2015; Değirmencioğlu, 2015). Especially in foundation universities, which are non-profit but have a marketed academia version, first established in 1984, academicians have been exposed to an insecure working life

with flexible employment practices. In this context, they experience situations such as isolation, inequality, loss of belonging and low job satisfaction (Önen, 2015; Taşdemir-Afşar, 2015) as a collective and as parts of an organization, as well as the financial instability and future anxiety they experience in their neoliberal working relationships. Increasing employment forms with temporary status (Durmaz, 2017) have created the risks of benefiting from different, more limited rights despite performing the same job, or damaging the relationship between the institution and the individual due to temporary status. In this vein, studies have been conducted on the way academicians perceive the foundation universities they work at (Kurtay & Duran, 2018) and the titles and situations in which they are positioned in the working environment (Vatansever & Gezici-Yalçın, 2015).

However, there are few studies examining the foreign language instructors, who are more obliged to flexible and temporary employment with the legal regulation prepared by the Council of Higher Education in 2018 and announced in an unplanned manner (YÖK, 2018), in the organizational context. It is important to understand how this precarious occupational group, which has become precarious and, as this study will argue, position itself in a workplace with its temporary capacity and how it is positioned by the other subjects there. Thus, it can contribute to understanding what kind of impact the neoliberal academy has had on the individual-institution relationship, and what kind of working environment foundation universities offer as modern educational institutions. In this vein, their experiences and perceptions should be discussed on intersubjective relations and recognition. Axel Honneth's (1995) three-stage (love/trust - rights/respect - solidarity/self-esteem) recognition theory associating intersubjective relations with self-relation and Christophe Dejours' (1998, as cited in Petersen & Willig, 2004) two-mode (horizontal and vertical) gained recognition approach, which focuses on the concepts of employee and work, can be used for this purpose. Thus, a step will be taken to create a concept map for the recognition of the precariat in academia, and a new and important route will be drawn in the field of educational administration.

1.2. Statement of the Problem

The precarity in academia and flexible forms of employment in universities not only bring the financial social problems for the academicians in the professional sphere, but also affect the personal sphere in the workplace through reshaping their perceptions and identification for themselves in the flexibility. In the literature, the precarity problem in academia is approached often with a focus on neoliberalism and its effects on intellectual labor. Short-term contracts, employment forms nurturing job insecurity, and excessive mobility stemming from flexibility are problematic due to the harmful consequences on the academic production and progression (Sharff & Lessinger, 1994; Gill, 2016). The effect of flexible and temporary conditions is noticeable on the individuals' own academic careers through the constant interruption (Mathur, 2019). Precarious working conditions have devastating outcomes regarding the academicians' well-being as well, through the stressful and demanding environment, precarity in the workplace, teacher burnout, and performance pressure (Vatansever & Gezici Yalçın, 2015; Courtois & O'Keefe, 2015; Leišytė, 2016).

In addition to these outcomes perpetuating the precarity of the academics in their personal sphere, there are some reflections of being in a precarious state on the organizational identity and presence. Their employment form within the institution they work can shape the recognitional patterns and their position in the organizational and intersubjective relations, as well. Regarding recognition in higher education for part-time and adjunct positions, the invisibility in social and emotional manners becomes the prominent discussion (Gappa & Leslie, 1993). In the literature, there are some scholars approach to the topic from the organizational processes such as job satisfaction (Hoyt, 2012), commitment and belongingness (Maynard & Joseph, 2008), motivation (Ross, 2003), and work performance (Dolan, 2011); or administrators' perceptions of part-timers (Moorehead & Russell, 2015). However, the problematization of the precarity in the workplace describing the dimensions experienced by the actual subjects in pursuit of what role these precarizing conditions have on the employee recognition and what kind of recognition experiences are emerging in the unique case of the part-time language instructors needs to be deepened. In this way, the experiences and perceptions of part-time language

instructors who cannot find their deserved place in precariousness discussions in the field will contribute to understanding the traces of neoliberal policies in academic employment relations. Also, the discussion of employment recognition is missing in the organizational and leadership literature in Turkey. Both in the management field and the educational administration & leadership field, the relationship between the individual and the organization is studied generally through commitment, satisfaction or belongingness; however, recognition as a more fundamental dimension of these discussions is omitted. In other words, recognition within the organization and at work is not problematized, and the role of interpersonal relationships in this perception of recognition is not discussed. Therefore, this study has the potential to contribute to the educational administration field in that sense.

In this study, recognition perceptions and experiences of part-time instructors in a foundation university are analyzed. In this analysis, the relation between their precariousness and recognitional situations is scrutinized through considering the perceptions of the part-time instructors on the organizational and administrative processes within the institution within the scope of the intersubjective relations. In order to understand fundamental points in this process a single instrumental case study is applied. Building on the theories and the discussions upon work and recognition, the recognitional patterns and organizational outcomes of them are meant to be interpreted in an organizational setting, particularly considering the precariousness of the individuals.

1.3. Purpose of the Study

By considering the devastating and shuffling impacts of the reality of neoliberalism on the teachers who are the educational laborers in terms of both economical and sociological manners, this study aims to understand the conditions which result in precariousness and precariatization for the part-time instructors working in a foundation university and to seek the reflections on their recognitional experiences. Thereby, it is aimed to understand the administrative and organizational framework through the part-time instructors' perspectives within the scope of the intersubjective relations.

With these purposes, it is crucial to answer the question of how the social phenomenon of recognition occurs for the part-time instructors in an educational organization based on Axel Honneth's "Recognition Theory", which conceptualizes the individuals' recognition through intersubjective relationships of trust, love, respect, and esteem (Honneth, 1995). It is aimed to see the reflection of this recognition debate in various dynamics within the institution and to try to make sense of the struggle of recognition of instructors within educational organizations. Additionally, it is projected that this study is going to provide a further perspective about organizational belongingness and organizational commitment through contributing to the educational administration field.

1.4. Research Questions

Foundation universities are the embodiments of the processes of privatization and corporatization implemented in higher education in Turkey's education system. Regarding their organizational scheme and employment policies, they provide a private sector environment for the academicians working in foundation universities through the contracts and working conditions perpetuating the economically and socially disadvantageous status as university workers. On top of that, foundation universities started to adopt the precarious and flexible form of employment more as a result of the educational policies of the government, which makes recruitment of part-time instructors especially in the schools of foreign language education and preparatory schools more preferable. In addition to the possible adverse outcomes of this precarity and flexibility on the individuals in terms of payment, job security, insurance, and workload; their position and presence within the educational organization needs to be concerned. In this vein, this study is in the pursuit of discovering the aspects of working as a part-time language instructor in a foundation university regarding two lines: precariatization and recognition. In this respect, the research question and sub-questions are as follows:

How do the part-time language instructors experience the process of recognition through the flexible employment in the higher education field?

a. What are the elements that produce and perpetuate the precariousness and precariatization for the part-time instructors in their working place?

b. How are the intersubjective interactions shaped for the part-time instructors within the organizational dynamics?

1.5. Significance of the Study

It is of importance to understand how the neoliberal policies and transformations in teaching structure the different labor processes in the higher education organizations. Since the unique role and meaning of universities in terms of producing culture, policy, and philosophy in the educational system of a country through the mission of providing theories and testing them in the practice. It also depicts the character and understanding of what is expected from the new generations through professional and academic knowledge. In addition to this fundamental status, they are the centers for the knowledge laborers, their workplace. Similar to many other sectors and workers, academia and academia workers; professors and instructors are affected by the precariousness of neoliberal policies such as privatization and flexibility, remarkably in the private or foundation universities. In the literature, especially with the context in Turkey, there is a rare interest in the situation of the language instructors working in the part-time status while the adjunct faculty who are on temporary contracts can find a place themselves more. This study tries to figure out what this specific group of academicians go through in flexibility and precariousness, and analyzes this issue through the labor and recognitional experiences of part-time language instructors. When their working conditions in intellectual and emotional terms are considered, part-time language instructors are observed to be an important representative in terms of teacher labor which is transformed and becomes flexible and precarious. However, these instructors cannot find their place directly in the sampling of the studies which focus on the reflections of neoliberal policies on the teaching labor such as precariatization, alienation, and deskilling when the related literature in Turkey is reviewed. In this context, there are several studies in Turkey in the settings of national education and higher education settings. As one of the most influential resources in Turkey addressing the transformation of teaching labor, in *Öğretmen Emeğinin Dönüşümü* (Buyruk, 2015) the participants are full-time ministry teachers who started to work in various years. As another example with the same context, in *Türkiye'de Öğretmen Olmak* (Durmaz, 2014), private school teachers, private teaching institution

teachers, full-time teachers and hourly-paid teachers in the setting of national education. As more relatable to our research's setting and population, in *Ne Ders Olsa Veririz* by Aslı Vatansever and Meral Gezici Yalçın (2015), which addresses precariatization process for the academicians working in foundation universities within thorough neoliberal discussions, the sampling is consisted of mainly the assistant professors and the research assistants. Additionally, there is one instructor in their sampling without specifying whether the working status is part-time or not. In summary, in this study the gap related to the presence and experience of the part-time language instructors is tried to fill out. Through analyzing their flexible and precarious labor practices and their recognitional experiences in parallel, the study intends to contribute to the literature with an authentic sampling.

1.6. Definition of Key Terms

Language instructors: "*okutman*" teaching staff who are responsible for offering the compulsory foreign language courses basically by the preparatory schools and foreign language departments of universities.

Lecturers: "*öğretim görevlisi*" teaching staff who are responsible for offering any kind of courses related to their area of specialization.

Full-time language instructors: teaching staff who are responsible for offering the compulsory foreign language courses (in this study's scope, English courses) in the preparatory and foreign language schools of universities through a form of secure employment and long-term contracts which assure regular and fixed income and full insurance.

Part-time language instructors: teaching staff who are responsible for offering the compulsory foreign language courses (in this study's scope, English courses) in the preparatory and foreign language schools of universities through a form of flexible employment and short-term piecemeal contracts which yield irregular and unstable income and partial insurance.

Precarization: process in which the precarious conditions are intensified for individuals by affecting their economic and social lives. It is the *notion of labor itself* whose identity is transformed in this process (Standing, 2011).

Precariatization: process of being a precariat which is a term generated by Guy Standing by combining words precarious and proletariat, describing a class of labor in which individuals experience an insecure and flexible form of employment. It is the *individuals* whose identities are transformed in this process (Standing, 2011).

Recognition: acknowledgment of an individual by others in terms of emotions, skills, and rights through intersubjective relations in specific settings (Honneth, 1995).

CHAPTER 2

LITERATURE REVIEW

In this chapter, a literature review will be presented related to the neoliberal policies in education and its reflections on the higher education system and the concept of recognition and its traces in the working environments. To begin with, the privatization and corporatization process of universities over time will be explained. The precariatization process for the academicians working in private institutions and the outcomes of this process will be presented. Later, the recognition theories and their reflections on the employee and organization relationships will be addressed. The situation of the foundation universities in Turkey and the faculty working in those institutions will be discussed within the existing literature.

2.1. Neoliberal Policies in Education

The adoption of neoliberal policies in the 1980s by international institutions such as the International Monetary Fund (IMF) and the World Bank had a significant impact on the spread of neoliberal reform worldwide. To obtain loans from these institutions, developing or crisis-wracked countries had to agree to institutional reforms, including privatization, trade liberalization, enforcement of strong private property rights, and reductions to government spending (Harvey, 2005; Dunn, 2009; Peck, 2010).

Neoliberal policies became effective in Turkey in the 1980s, like other countries in the world. The global market economy was able to find a place for itself in the private sector in Turkey, as the anti-democratic and oppressive constitution, which was put into effect after the 1980 military coup, limited the labor movement and union organization (Buğra & Savaşkan, 2014). Privatizations and free market initiatives were also seen for the first time in the 1980s. Although the economic policies in this period

were liberalization-oriented, the decision-making processes related to the economy were centralized and concentrated in the hands of the then prime minister, Turgut Özal (Öniş, 2004). Being one of the main architects of Turkey's neoliberalization story, Özal's market-friendly and interventionist economic management supported the profit-oriented activities of businessmen of the period, but the central power of the state in market regulation led to dubious relations between the government and the business world (Buğra & Savaşkan, 2014). As a result, this new economic regulation, which was put into practice after the coup, turned into an uncontrolled liberalization without being placed in a pre-planned framework, and brought with it major economic crises in the 90s (Cizre-Sakallıoğlu & Yeldan, 2000). In the solution of the economic crises experienced, global economic intervention was again followed, IMF-supported programs started to be implemented as of the end of the 90s, and it was tried to get out of the crisis with monetary policies in line with the principles of The Washington Consensus (Öniş, 2009). As a result of this, restriction in public expenditures and privatization, especially in the field of education, became a part of economic planning and continued increasingly until today with the AKP government coming to power (İnal, 2012).

The neoliberal transformation, which is globally effective, emphasized the “centrality of markets” and removed the government’s inclusion in service providing through privatization (Kalleberg, 2008, p. 3). In other words, it has restricted public spending and changed the regulatory role of the state; thus, it places privatization at the center of economic and social life by putting the market ahead of social interests (Harvey, 2005; Sayılan, 2006). Education service with neoliberal policies and market relations has transformed the conditions of public provision of education. Education as a public service turned into a commodity that can be bought and sold in the market. In this vein, neoliberal policies try to understand human beings as rational individuals in harmony with the economic system in terms of the continuation of the system (Uçkaç, 2019).
Structural adjustment policies implemented in education reflect the transition period from free mass education to paid commercialized education. Therefore, the main purpose of the structuring in the education system shaped by global capital is to adapt the workforce to the economy, to educate and encourage consumers, and to open the

system to the functioning of the markets (Giroux, 2002; Durmaz, 2014; Buyruk, 2015). With these formations, the education system aims to sustain economic competition more effectively. In this respect, the extent of commercialization of education has been expanded by taking into account the characteristics of 21st century companies. This situation started a new process in the long evolution of capitalist education systems throughout the 20th century (Hirtt, 2004).

This new capitalist and neoliberal transformation reflected in the field of education has gained momentum with the trade agreement (GATS - The General Agreement on Trade in Services) signed by the IMF, World Bank and World Trade Organization with developed and developing countries and the neoliberal economic policies (the Washington Consensus) imposed. The Washington Consensus, the building block of the global system, reflects the dominance of the market over the economy. The provisions of the agreement are as follows: the dissemination of privatizations, downsizing of the public sector, giving importance to financial liberalization, eliminating all kinds of restrictive factors in order to prevent the state from interfering with the market functioning and to ensure the mobilization of global financial capital (Tanzi, 2011). GATS is the first multilateral agreement regulating trade in services transferred to the World Trade Organization (WTO), which was officially put into operation on 1.1.1995. The purpose of the GATS, like other WTO agreements, is to facilitate world-wide trade liberalization and economic activities such as foreign investment and exports, and to remove barriers for capital circles. For this, it imposes general obligations on member states and measures to adopt trade liberalization (Sayılan, 2006). GATS, which facilitated the marketization of education by preparing a legal basis, also played an accelerating role in the commercialization of higher education. Turkey signed this agreement on 25.02.1995. Although out-of-market services which are to be provided by the official institutions are not specified exactly in the original document, Turkey's trade ministry claims education and health are out of market services (Ministry of Trade, n.d.). However, privatization policies continuing since then bring about developments in the opposite direction.

2.2. Precariatization in Higher Education

With the reflection of new forms of capitalism and neoliberal policies on the world of work and labor since the 1970s, the labor market has become more flexible; in connection with this, part-time working forms have become widespread and interruptions have occurred in the acquisition of social rights (Harvey, 1993). This flexibility and the increase in part-time employment forms have also been a part of the functioning of foundation universities and it has been argued that flexibility provides transitivity, mobility and innovation (Harvey, 2015). However, it can be said that the fear of losing a job or not being able to find a job arises while job security loses its continuity in this rapidity and uncertainty. Kalleberg (2008) lists the evidences of the growth of precarious work as follows:

> decline in attachment to employers, increase in long-term unemployment, growth in perceived job insecurity, growth of nonstandard work arrangements and contingent work, and increase in risk-shifting from employers to employees (p. 6-8).

The permanent uncertainty and temporary job security created a new social class, the precariats, who are the subjects of the new flexible labor market. As a result of neoliberal policies that have influenced social and economic life, privatization and marketization, which is not limited to the private sector and spread to different areas of the public, has also put occupational groups that previously had job security and financial stability into a unique process: precariatization (Standing, 2011).

In general terms, flexibility, which is becoming an identity of the labor world in which precariatization flourished, includes different aspects as an employment model: *functional flexibility* -variation of several duties that one person can be responsible for-, *numeric flexibility* -changeability of worker population in a quick and unpredictable manner-, *flexibility in time* -changeability of working time-, and *flexibility in payment* -changeability of payment order in terms of amount and time- (Durak, 2012, p. 64-65). As the subjects of the process of precariatization, academicians or intellectual laborers experience the forms of flexibility in universities, especially in private and foundation universities, which has led to a disintegration in job security, social rights and academic rights (Önen, 2015; Vatansever & Gezici-Yalçın, 2015).

Giroux (2002) states that higher education adopts neoliberal policies and corporate culture and mentions the eroding effects of this culture on the academic individual. He claims that the sense of helplessness produced by uncertainty, a collective cynicism, has also dominated daily life and academia.

Neoliberalization in academia results in fragmentation and individualization. According to Gill (2016), universities that have turned into neoliberal workplaces are in a position to attribute negative emotions such as stress, embarrassment and anxiety to their stakeholders, who assume the role of academic staff, together with intensifying insecurity and workload. In this emotional intensity, precarious individuals cannot find the strength and unity to resist wrong or unfair practices in the university (Gill, 2016). Courtois and O'Keefe (2015), in their study discussing the impact of neoliberalization in the Irish Higher Education system, make inferences that can be read on a global scale. Similar to foundation universities in Turkey, hourly-paid and temporary academic staff are in the majority and these individuals are turning into seasonal workers. The findings on the isolating effect of precarity exemplify the negative recognition experiences of part-time academic workers. They concluded that part-timers exhibit low levels of job satisfaction and commitment, as their efforts and experiences have not been rewarded in terms of economic and social rights (Courtois & O'Keefe, 2015).

2.2.1. Precariatization in Higher Education in Turkey

Flexibility of labor, reflection of neoliberal policies on working life, privatization and marketization took place in Turkey as well as the world. This transformation, which started to emerge in the 1980s and continued to design both economic and social life in the following period, also reflected on the field of higher education. In this vein, it is possible to associate the emergence of foundation universities in Turkey with this process, which creates a two-channel system for higher education in Turkey: state universities and non-profit foundation universities (Birler, 2012). Altıntaş (2015) highlights the establishment of legal basis for marketization- and privatization-oriented neoliberal policies in the field of higher education and addresses two legal regulations for the foundation universities' emergence: Higher Education Law no.

2547 and 1982 Constitution. Through inclusion the concept of foundation higher education institutions *(vakıf yükseköğretim kurumları)* and the transformation of the higher education institutions into an umbrella term in which universities are subordinate units, foundation higher education institutions gained the "university" feature and found a place in Law no. 2547. With the opening of Bilkent University in 1984 as the first foundation university in Turkey, foundation universities entered the historical stage of the higher education system in Turkey where free-market started to be supported to invest in public expenditures (Birler, 2012; Altıntaş, 2015). According to the Foundation Universities Report published by the Council of Higher Education in 2021 (YÖK, n.d., p. 5), by May 2021, there are 77 foundation universities in total in Turkey. In Figure 1, the information on the increase of foundation universities by years is presented.

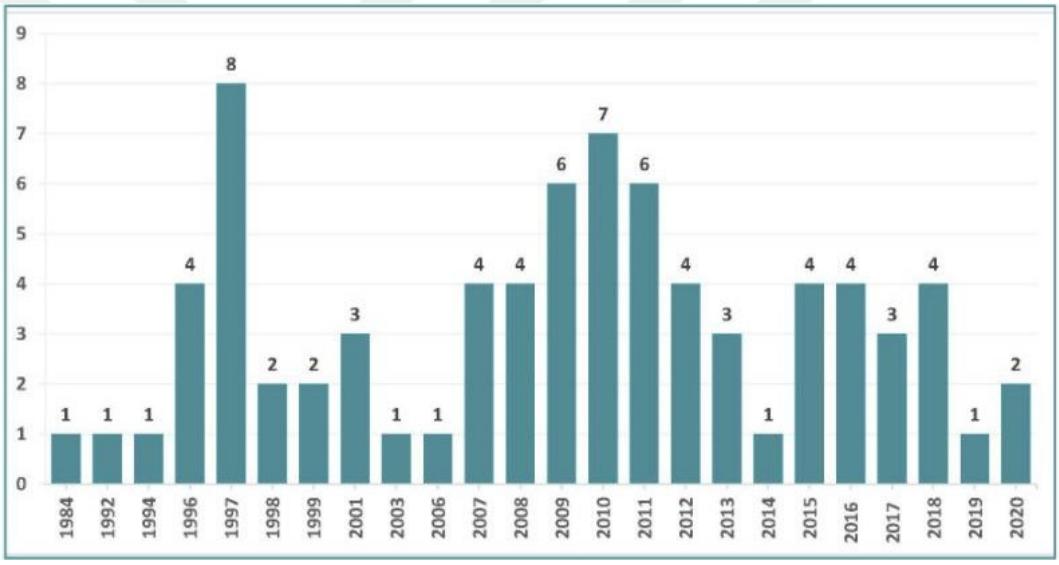


Figure 1. Number of foundation higher education institutions by year of establishment (YÖK, n.d., p. 5)

With the reflection of the neoliberal capitalist order on the university environment and administration, management, decision and control mechanisms and authorities are gathered in a single group or foundation owner through the board of trustees and creates patronage in educational institutions. This monopolization also reinforces insecurity (Değirmencioğlu, 2015). As there is a lack of established regulation and union organization to prevent injustice, precarity in foundation universities is

spreading to every level of the institution. Değirmencioğlu (2015) emphasizes that even those with administrative positions are vulnerable in this regard, and academic staff work completely without security. Değirmencioğlu (2015) claims that although foundation universities are designated as "non-profit" institutions by law, the situation is reversed due to privatization and incorporation. It would not be wrong to state that this is also reflected in the employment of academic staff and that permanent academic staff is not preferred in these universities. The fact that even those who work on a permanent basis are subject to short-term contracts and that the teaching staff is mostly filled with part-time academic staff has outcomes such as lack of job security for individuals and loss of academic freedom for the individual and the institution (Değirmencioğlu, 2015).

In her doctoral thesis, which she wrote in 2011, in which he examined the relationship between the quality of work life and organizational commitment levels of university employees, Taşdemir-Afşar found that academics working in foundation universities were not supported and protected by their institutions, and related this perception with insecurity, incorporation, unfair wages and personal rights distribution (Taşdemir-Afşar, 2015). These findings show parallelism with the recognition problem, which is one of the main lines of our study. It can be stated that the concepts of "equal distribution of resources" and "justice" that Fraser (2000) put on the basis of recognition are problematic here, and that academics who are subject to flexible working at foundation universities have negative experiences in terms of recognition. Looking at the results of Taşdemir-Afşar (2015), it is seen that lecturer staff, who are at the hierarchically lower level of the academy, are more vulnerable to insecurity and flexibility, and they suffer from inequality in wages and recognition.

Önen (2015) stated that flexible working conditions cause psychologically negative experiences for academicians and obstacles in the protection of social rights in her study in which she problematizes the implicit profit motive in foundation universities and discusses the working conditions in line with the fear of unemployment and the increasing workload requirement of the academicians working in these institutions. As a result of the situation where job insecurity reinforces the fear of losing a job and not

being able to find a job, which has been pointed out before, academics who work flexible and insecure avoid acting in an organized manner and take a hesitant position to resist the neoliberalizing university (Önen, 2015).

Vatansever and Gezici-Yalçın (2015) tried to understand the impact of academics' transformation into corporate employees as an outcome of the neoliberalization and corporatization processes of academia on academic labor. They focused on the transformation process of labor and referred to this process as *precarization* after Guy Standing. Here, it is necessary to make a distinction between the concepts for the intelligibility of our study. The process that Vatansever and Gezici-Yalçın address is the precarization of *the labor process*. However, our study will focus on the process that *individuals* face through insecurity and uncertainty, which is *precariatization*. In their study, Vatansever and Gezici-Yalçın (2015) provide a well-developed concept map of the reflections of precarization in academia on the precarious individuals. Some of the economic and emotional aspects discussed in the book are as follows: altruism, flexible working, job insecurity, financial anxiety, performance pressure, lack of solidarity, future anxiety, and burnout. As struggling strategies in order to exist within these negative outcomes, it is stated that the lecturers working in foundation universities develop attitudes such as normalization, generalization, hopelessness and disregard (Vatansever & Gezici-Yalçın, 2015). They also state that the precarious academicians tend to glorify the teaching and altruism relationship by overshadowing the negativity of precarious conditions.

Another study focusing on precarization and precariatization within the academic labor was conducted by Durmaz (2017), which designates the research assistants with 50/d cadre as the sampling. Although it differs regarding the setting from our study and the ones addressed earlier in this section, by not specifically choosing foundation universities, it problematizes the participants' own precariousness due to their status. Durmaz (2017) similarly addressed the reciprocal relation between the lack of solidarity with organized unity and job insecurity and claimed that research assistants who have adopted the identity of impermanence are precariated due to neoliberal policies in academia (Durmaz, 2017).

2.2.2. Employment of the Language Instructors in Turkey

A language instructor, with the old and commonly used Turkish title of *okutman,* is a faculty member who is responsible for offering courses in the departments or the schools of foreign languages in universities, in English predominantly. Earlier, the language instructors were on its own cadre -instructorship cadre- which required a related undergraduate degree, mostly a degree on language teaching- and adequate scores in the national academic personnel and postgraduate education entrance exam and in the foreign language exam. However, in March 2018, through the enacted law no. 7100 and its article 6, the instructorship cadre was abolished and merged into the lectureship cadre (*öğretim görevlisi kadrosu*) in the Higher Education Law no. 2547. After this regulation, in order to be able to do this teaching profession -which basically does not require academic publication and specialization- on a permanent basis, one is obliged to have a Master's diploma. Even though the specialization aspect appears to be a reasonable contribution to the instructor employment, the recent graduates and job seekers could not pursue tenured positions since the implementation of the legal regulation occurred without prior notice and preparation. Similarly, the foundation universities who suffered from this unplanned regulation as employers, therefore; they tended to recruit more part-time instructors than earlier. Reflections of these changes on the actively-working academic data in Turkey can be followed in both Higher Education Council and Turkish Statistical Institute reports. According to the data "Faculty Members Working in Higher Education according to Their Academic Titles" updated by Turkish Statistical Institution annually, by 2017/18 academic year, the statistics of the language instructors (*okutman*), specialists (*uzman*), translators (*çevirici*), and education and training planners (*eğitim öğretim planlayıcı*) disappear and started to be offered under the title of lectureship staff (*öğretim görevlisi*) all together (TÜİK, n.d.).

According to 2021 statistical information of the higher education council, the total number of lecturers in foreign language schools and English preparatory schools of both state and foundation universities is N=5297. According to the same statistics, the number of foreign language instructors working only at foundation universities is N=1151. However, there are deficiencies in these numbers, especially for foreign

language schools in foundation universities. The number of lecturers working in all departments of foundation universities, which is a more comprehensive data, is *N*=6803 (YÖKSİS, n.d.). No part of these data and other statistics of the higher education council do not indicate how many of the lecturers mentioned are part-time or whether these numbers include part-timers at all. As stated in the metadata document containing the source information of the data, the data are compiled over the Higher Education Information Management System (YÖKSİS) based on the administrative resources of the institutions. Although we do not have access to the administrative resources of the institutions, based on the relevant YÖKSİS statistical data, it can be predicted that part-time lecturers are invisible or not even included in these official records. In other words, even the instructors are deleted from the statistics, and it becomes almost impossible to track the part-time instructors who cannot find a place on the institution's website most of the time. As a result, they emerge as an invisible labor force in the eyes of the law and the state.

As defined under the lectureship cadre, the language instructors share the same minimum workload requirements as other lecturers, which is completing at least 12 hours-a-week course workload. When they exceed this limit, they are paid extra payment upon their stable salary. Although the legal document states clearly, the full-time instructors working in the institution of this study are liable to offer courses for at least 20 hours-a-week according to their contracts. As opposed to the legal paperwork regulating each instructor and lecturer around all of the universities, this study's foundation university stipulates specific office hours, which is 45 hours-a-week. For the part-time instructors the rules of working time are designed differently: their workload has an upper limit of course hours in a semester (i.e. 20 course hours for the summer semester, at most). In parallel with the legal regulations above-mentioned briefly, the full-time instructors are referred to as lecturers; whereas, the part-time instructors are excluded from this title by being referred to as teaching staff (part-time) in the contracts. The full-time instructors' contracts are prepared in the scope of the Labor Law No. 4857 and are strictly limited and overt for the timeline and possible terminations. In this institution, a full-time instructor has to work until the end of the semester. On the other hand, for the part-time instructors the same time

limit is not strictly applied. If a class is closed due to insufficient number of students during the semester, whether the class instructor is full-time or part-time, a part-time instructor's workload is diminished and s/he may easily be in the position of becoming unemployed for the rest of the semester. However, the part-timers can quit their job at any phase of the semester without any charge, while the full-time instructors are obliged to pay compensation in the amount of 3 months' salary to the university, in a similar situation.

2.3. Recognition and Work

In this section, the literature related to the concept of recognition and the preliminary theories of it will be presented. Then, the role of work in recognition through focusing on the situation for the part-time faculties working in universities will be described through the related literature.

2.3.1. Recognition

Recognition and its dimensions, failures, and outcomes have been discussed since the last century until today in the pursuit of how individual and societal identities are shaped. Following the Hegelian idea of the "mutual recognition"- based dialogical construction of identity (Fraser, 2000), two scholars became prominent in the literature of discussions on recognition: Axel Honneth (1995), and Nancy Fraser (1996). Axel Honneth presents an overarching theory describing the social progress of identitiy building at both individual and group levels placing the intersubjective recognition in the center through a normative understanding; whereas Nancy Fraser problematizes the distribution of resources by regarding the concept of justice through a materialistic understanding in which she focuses more on the groups' status and fairness among people in the societal spectrum (Thomas, 2012). During the second half of the 20th century, the discussions on recognition mainly clustered around topics such as identity politics and discrimination regarding "sexuality, gender, ethnicity and race" (Fraser, 2000, p.1) and putting the recognition of difference in the center line. As one of the pioneering scholars in the field of recognition, Nancy Fraser basically constructs her ideas on recognition within the justice notion. She elaborates on the philosophical conceptions of injustice and justice; through underlying distribution and recognition

(Fraser, 2000). She asserts that justice occurs when the distributive justice, which concerns the equal distribution of resources in the society, and the justice of recognition, which regards the recognitional equity for different groups of society, are provided. When these are not met in the society, "maldistribution" and "misrecognition" occur for the groups that are underprivileged or discriminated in the socio-political structure of society (Dahl, Stoltz & Willig, 2004). Dissimilarly to what the identity politics focuses on for the recognition problem, Fraser mainly concerns the redistribution of resources in the neoliberal capitalist era and its reciprocal relation with recognition (Fraser, 1996). She criticizes the identity model for diverting the focus from socially and politically ill-outcomes of recognitional practices in the capitalist society by stating "… by equating the politics of recognition with identity politics, it encourages both the reification of group identities and the displacement of redistribution" (Fraser, 2000, p.2). Through a Marxist understanding, her understanding of recognition appears to be stemming from the economic and political maldistributions of the societal resources to the different groups of people. Through this vein, she also criticizes Axel Honneth, another pioneering recognition theorist, due to his placement of intersubjective relations of recognition and power above the unequitable socio-economic and socio-political results of the capitalist society (Honneth & Fraser, 2003). On the other hand, Honneth (2007) argues that the reification of the groups or individuals is not a basic characteristic of the structures of social systems. He asserts that misrecognition or reification of individuals stem from the pathological relations among the subjects or people within their existential spheres building or deconstructing recognition and power (Honneth, 2008).

In his groundbreaking book *Struggle for Recognition: The Moral Grammar of Social Conflicts,* Axel Honneth (1995) describes a three-faceted normative structure for recognition. He constructs a direct correlational relationship between the intersubjective recognition and the self-conception in a developmental manner. In each level, he also proposes corresponding forms of misrecognition as he describes as "pathologies" that the individual would be experiencing in the continuation of their life. In the recognition theory of Honneth (1995), three patterns of recognition -which are love, rights or legal recognition, and solidarity- are experienced by the individuals

in different social spheres -which are respectively family or intimate relations, laws or civil society, and social communities or workplace. Here, in the intersubjective interaction patterns, three types of recognition occur: (1) trust, (2) respect, and (3) social esteem. In the first type of recognition, individuals are recognized in terms of affection and love by their intimate counterparts such as family members or their significant others, so they develop a sense of trust in the interpersonal manner. In the second type, each individual is considered as a morally equal party before the law. There are some legal criteria defining who a citizen is and what rights they have. In the light of these, each person should experience legal recognition. In the third type of recognition, individuals are supposed to be recognized through their own traits and contributions they made to the society or community they belong to. In addition to "the experience of affectionate care and legal recognition" (Honneth, 1995, p.121) the individuals need "a form of social esteem that allows them to relate positively to their concrete traits and abilities" (Honneth, 1995, p.121). It may seem that the second and the third types have a similarity; however, they are differentiated from each other with the emphasis on distinctiveness for the latter. In other words, an individual is recognized legally and respected because s/he is an equal part of the society, who has several rights as the other members of that society. However, the same individual experiences social esteem through the recognition and appreciation of their unique contributions because they have their own distinctive traits and abilities. Honneth (1995) clarifies the distinction between the legal recognition/respect and social esteem by stating:

> whereas modern law represents a medium of recognition that expresses the universal features of human subjects, this form of recognition demands a social medium that must be able to express the characteristic differences among human subjects in a universal and, more specifically, intersubjectively obligatory way (p.122).

According to Honneth's theory, as a distinguishing feature, the existence or lack of these intersubjective relations of recognition have a result in the individual conception. For instance, a person who acquires affection, love, and trust from their significant others helps to build a sense of self-confidence in their own self-relation. Conversely, deprivation of these positive relations may cause deficits in self-confidence. For the second phase, "shared legal rights formally recognize a person's fundamental equality with others, which helps sustain the base level of self-respect that autonomous action

requires" (Tweedie et al., 2019, p. 10). On the contrary, denying legal rights can be harmful for the self-respect of the individual. Finally, for the third phase, through the social esteem and recognition of contribution coming from other parties of the community, possibly a work organization and its members, can help individuals' self-esteem to boost through a positive self-relation to their own traits and abilities. Otherwise, they may experience low self-esteem or even negative self-conception regarding their uniqueness and social contributions (Honneth, 1995, p. 134).

2.3.2. The Role of Work in Recognition

Before the capitalist era of production and modern division of labor, the Marxian thought of work described it as significant not only economically but also in terms of moral and emancipatory emphasis (Smith, 2009). Smith (2009) summarizes this understanding of work to be a contributor "to a meaningful, fulfilled, dignified human life" (p. 49). In his recent work, Honneth (2010) also addresses this emancipatory role of the work; however, he enunciates its invalidity in modern capitalist labor and considers it belonging in the earlier "romanticized model of the craftsman and the aesthetic ideal of artistic production" (p. 226). Even though Honneth (2010) accepts this axial dislocation in the meaning of work in modern times, he does not accept the predictions of "an end of the work society" (p. 224). Honneth (2010) reorients work's vital role in the modern labor market through regarding what flexibility and insecurity bring to the individual lives in our neoliberal capitalist age:

> Not only has work not lost its significance in the lifeworld, but it continues to retain its normative significance as well. Unemployment remains a social stigma and is still regarded as a personal fault; precarious employment is still felt to be incriminating, and the flexibilization of the labor market has met with reservations and general unease in broad circles of the population (p. 224).

Following this recent perspective of him upon the meaning of work for recognition and his earlier theoretical descriptions of work as a sphere for social esteem, we acknowledge that work has an increasing importance in order to understand what a working individual is going through to survive and adapt in the unsettled and insecure nature of the neoliberal labor relations.

As an extending account of work by Honneth, which can be described as normatively significant for esteem and self-relation, the French scholar Dejours (2007; 2012; 2014) asserts more theoretically detailed and specific accounts of the work. Unlike Honneth's holistic view of social esteem, he centers the role of the organizational compounds such as colleagues, managers, and clients while analyzing the role of esteem at work. In their analysis, Petersen and Willig (2004) describes the framework of Dejours's as addressing "the vital self-realization aspect of work" and "its paramount position in the individual's search for recognition" (p. 344). Dejours (1998, as cited in Petersen & Willig, 2004) depicts two modes of gained recognition: the hierarchical/vertical recognition and the horizontal recognition. As the vocabulary itself implies, the former is related to the administration's concern of the individual's contribution to work; whereas, the latter is the colleagues' recognition of the individual's work quality and contribution (p. 344).

In their conceptual paper, Brun and Dugas (2008) analyzes the four approaches of employee recognition and indicates several parallelism with Honneth's types of recognition. These approaches are (1) the ethical perspective which relates to respect level of Honneth and the organizational justice, (2) the humanistic and existential view which relates to both love and respect levels of Honneth, (3) the work psychodynamics school which relates to recognition of contribution and the analyses by Dejours, and (4) the behavioral outlook which relates to contribution of recognition but with focus on the achieving corporate objectives, not the work itself; and intensely materialistic which brings the respect level and justice/equality issues to the front.

Employee recognition takes place in organizational studies as a non-material, non-monetary part of reward management or employee engagement (Smith, 2018). Reward management studies indicate that recognition is a mechanism that provides intrinsic motivation and mostly is correlated with organizational processes such as motivation, job satisfaction, work performance, and job dedication (Rose, 2001; Daniel & Metcalf, 2005). However, without fully defining employment recognition and emphasizing the importance of interpersonal relations in motivation studies and reward management studies, it is transformed into an input and a tool that will enable the individual to

perform in accordance with the objectives of the institution. On the other hand, as defined by Brun and Dugas (2008) as “recognition represents a reward experienced primarily at the symbolic level, but may also take on emotional, practical or financial value” (p.728), recognition has different dimensions in itself and It is a concept that needs to be handled more dynamically. In addition to the material dimension required to ensure a sense of justice, there is also a symbolic dimension in which the contributions of the employees are recognized and appreciated, and an informational dimension that reinforces their corporate identity by providing feedback to the employees (Long & Shields, 2010). In addition, perceiving employee recognition only as a non-monetary organizational process and perceiving it as a less costly management method may provide a justification for the exploitation of employees. Namely, the phrase "we are a family" established by companies in the neoliberal corporate culture can easily convey the message of "employment recognition exists, we see you as a member of our family, but we cannot show it economically". For this reason, employee recognition should be evaluated in terms of both economic rights and emotional and social recognition, and the positions of employees within the organization as individuals should turn into a reciprocal search for meaning rather than what they mean to the organization. In this vein, it should be asked how the recognition of precariatized individuals who are the subject of precarious working conditions takes place, and as Smith (2018) argues, each group of workers should be understood in their own unique circumstances and within their own institutions.

2.3.2.1. Recognition of Part-time Faculty

Although there are scarce attempts to focus directly on the recognition experiences of the part-time instructors or adjunct faculties regarding the self-perception of intersubjective relations (Levin & Hernandez, 2014), most related studies try to figure out who the part-time faculty is (Conley & Leslie, 2002; Monks, 2009; Ross, 2013) and how they are perceived in the universities and colleges they work in through several indicators such as job satisfaction (Valadez & Anthony, 2001; Maynard & Joseph, 2008; Hoyt, 2012) , motivation (Ross, 2003; Dolan, 2011), job performance (Schuetz, 2002; Dolan, 2011; Hoyt, 2012), and commitment with belongingness (Gappa & Leslie, 1993; Maynard & Joseph, 2008). Those studies address the fact that

the flexible conditions of the part-time academicians have significant correlations with their low motivation, inadequate job satisfaction, which may have an impact on those facult members' teaching performance and their loyalty to their institutions. Depending on these findings, it is also interpreted employing the part-time faculty by not enhancing their working conditions may project on the student competency due to the effect of teachers' well-being on the learning environment in the long term (Hoyt, 2012).

Similar to our study's approach while structuring its research problem, these studies problematize the institutional and national policies of the employment of the part-time faculty in different countries' contexts. Unsatisfactory employee personal rights, difference in the treatment towards part-time and full-time faculties generally who are responsible for similar amount and quality of work in the institution, the lack of job security and the disruptions to reach opportunities for professional development have adverse outcomes on how part-timers are perceived and located in the working environment by both themselves and their institutions' agents: administrators (Maynard & Joseph, 2008; Hoyt, 2012; Levin & Hernandez, 2014).

These discussions upon the place and the meanings the part-timers have bring us the attempt to understand how their flexible and non-permanent employment and its financial, professional, emotional, and social aspects have a reflection on their identity and intersubjective experiences for recognition in their workplaces.

CHAPTER 3

METHODS

In this chapter of the study, the research design, participants, data collection, data analysis, role of the researcher, and trustworthiness are addressed. In order to describe the perceptions of the part-time instructors on their recognition experience in their working place, a qualitative design was utilized. The study adopted the method of single instrumental case study. With the aim to gather both common and distinguishing experiences and insights regarding labor conditions and intersubjective relationships that the part-time instructors have been involved with, semi-structured interviews were conducted. The study was conducted in a foundation university in Turkey in which part-time language instructors are employed through flexible contracts and paid hourly. The participants consist of 9 part-time instructors; 7 of them working actively in the selected university and 2 of them having recent experience in that institution for more than one year. They were interviewed in person with the aim of collecting in-depth information, the durations of the interviews were kept flexible. The long durations- approximately 2 hours for each one- brought a considerable amount of data with it. After the transcription process which was handled by the researcher herself, the written data of the interviews have been uploaded to the qualitative data analysis tool, MAXQDA, in order to employ coding, categorizing and theming. The role of the researcher which underlines the core reason to shape this study's case and ethical codes and processes to ensure the trustworthiness of the study are also presented in this chapter.

3.1. Research Design

In this study, it is sought to describe perspectives of part-time language instructors working in a foundation university regarding their flexible employment and its shared

reflections on their working lives by focusing on recognitional experiences and patterns and their perspectives on organizational and administrative processes regarding recognition in the workplace. Through this study, the part-time instructors have been given a voice by providing information which reinforces an understanding of both negative and positive outcomes of working in flexible and precarizing conditions and their organizational position in terms of recognition. Since it is aimed to understand the realities of these individuals within their working environments and the systematic relations among them, their administrators and legal processes considering their flexible and precarized position in the economic labor order through their own reflections on their own experiences, qualitative design and a single instrumental case study method are employed in this study. *Qualitative research* is a research type emerged as a result of the paradigmatic transformation from positivism to post-positivism in the social sciences field (Yıldırım & Şimşek, 2018), which uses observation, interviewing, and document analysis as data collecting tools and aims to reveal perceptions or cases in a realistic and holistic manner, in their natural settings (p. 41). The "complexity and changeability of the social world" (Lune & Berg, p. 11) require a more peculiar way to observe or measure than the natural sciences- which understand the life with the causality principle in the search of one solid truth for each case (Yıldırım & Şimşek, 2018). Post-positivism provides the social scientists with the understanding that there is no only one method or way to figure out and present the knowledge. In the pursuit of different realities or truths, qualitative inquiry addresses *points of view* or *perceptions* of the subjects experiencing the circumstances of those realities (Yıldırım & Şimşek, 2018, p. 31). Through the qualitative inquiry, a study becomes able to capture the multiple realities in a research field (Creswell, 2007). In this respect, this study, which is in the pursuit of exploring the individual experiences and shared realities of part-time language instructors within the organizational environment, implements qualitative research.

The research problem of this study is on the precarious working conditions of the part-time language instructors working in foundation universities in Turkey and the relation of these conditions with the recognitional experiences of the part-time language instructors. Based on this problem, the case of this study is the part-time language

instructors who offer English language courses at both preparatory and academic English programs in the Foreign Languages Department in a foundation university, which the researcher worked as a part-time language instructor and became a participant observer, in Turkey. This group of people which is determined and limited as the case of this study is also the unit of analysis for this study. As the data sources, unstructured observation by the participant researcher and semi-structured interviews were utilized. As a most commonly used method in qualitative design, this study was designed as a single instrumental case study. The participants are interviewed through semi-structured interviews in order to reveal their viewpoints and perceptions on how recognition in the workplace is experienced. Case study design generally utilizes more than one data collecting techniques and tools; hence, it becomes possible to have a variety of data for the same phenomenon (Yin, 2014). According to Lune and Berg (2017), case study is "a method involving systematically gathering enough information about a particular person, social setting, event, or group to permit the researcher to effectively understand how the subject operates or functions" (p.170). Considering "the particular group" in this definition, the target population of this study, which are the part-time language instructors employed in a foundation university, is approached through a single instrumental case study inquiring their experiences in the outcomes of neoliberal policies of education and the reflections on their recognitional experiences in the institution.

3.2. Research Questions

In this study, the main research question regarding the experiences of the part-time instructors working in a foundation university has two sub-questions to be focused on: How do the part-time language instructors experience the process of recognition through the flexible employment in the higher education field?

a. What are the elements that produce and perpetuate the precariousness and precariatization for the part-time instructors in their working place?

b. How are the intersubjective interactions shaped for the part-time instructors within the organizational dynamics?

3.3. Research Setting

Although the city in which the university in this study is located cannot be shared regarding the anonymity of the institution, the research setting needs to be described in order to present a more solid insight for the circumstances creating the labor-related and recognitional experiences of the part-time instructors. The institution that the sample designated from is a foundation university in Turkey and specifically its Department of Foreign Languages. This university has six faculties and one foreign languages department. Each year, approximately one-thousand students in total enroll in these six faculties. All students are obliged to pass the proficiency exam for English administrated by the foreign language department in order to start their undergraduate studies. Students are offered the opportunity to take the exam in the beginning and to skip preparatory program or to choose going to prep with their own request. If they are not successful in the first exam, they need to continue the English courses in the preparatory program until the end of the semester. If they cannot pass the exam then, they study prep courses and so on. The students can continue the preparatory program for 2 academic year utmost. Each year generally 80-90 % of the newly enrolled students continue the preparatory school. Both full-time and part-time language instructors are assigned to offer the English courses in the scope of the preparatory program. The Department of Foreign Languages has both an English Preparatory Program, Departmental English Language Program for undergraduate students offering academic English courses. All of the undergraduate students must take departmental English courses before their graduation. Four departmental courses regarding academic English are offered by the full-time and part-time English language instructors. During the semester the interviews were conducted, 48 full-time instructors and 19 part-time instructors were actively working in the English language course offering programs. The coursework is distributed primarily among the full-time instructors. Therefore, the contracts of the part-time instructors are renewed according to need. As mentioned above, each student enrolled in this university has to accomplish the Basic English education in the preparatory program or to prove their competency by passing the proficiency exam. Since most of the students prefer attending the prep, during the first semester around N=850 students are enrolled in. Throughout the second and third semesters, with the proficiency exam, the number of the students

decreases by half. As a result, within a year, the need for the part-time instructors decreases for the preparatory program. On the other hand, for the departmental language courses program, or academic English courses, the amount of need for the part-time instructors does not fluctuate dramatically; however, when a class is closed due to insufficient number of students, the coursework is taken from a part-time instructor's workload.

In order to provide an understandable description of what being a regular instructor means and a chance to compare different employment types for this specific job, the working conditions of the full-time instructors, beyond the contract articles, in the selected institution can be presented under five aspects: recruitment process, tenuring process, responsibilities in addition to coursework, working conditions, and personal rights. As a shared path to follow with the part-timers, the full-time instructors are expected to apply for the position with the required exam scores and are evaluated by an oral interview committee including the department chair, one vice chair, and the professional development unit coordinator. After the oral interview, the candidate lecturer participates in another interview with the board of trustees for the final decision. On the other hand, the part-timers are not included in this second phase of the recruitment. While part-time instructors can apply any time during the academic year, the candidates of the full-time position have to wait for the annual job advertisements.

For the full-time instructors, there is a way more detailed personnel security investigation before they start working. After they work for one year, they sign their second contract which has validity for a longer time. After they get their tenure, the full-time instructors are obliged to inform the institution if they have plans to change their job officially regarding a period of notice. When the part-time instructors have similar plans, they also need to inform the administration; however, they do not have to consider a period of notice. They can resign without facing any financial sanction. On the other hand, the full-time instructors have to pay compensation in the amount of their three gross salaries. The full-time instructors have responsibilities in addition to their coursework within scope of their job descriptions under their salary. These are

as follows: participating in the regular and unplanned meetings, complying with the working hours (08.00-17.00) strictly even though they do not have lessons during the day, offering weekly office hours, completing self-study room duties, and participating in the events organized by the president and the owner of the university regardless the topic of the event. Except for these responsibilities, the conditions are the same as the part-time instructors regarding what is expected for their teaching quality and content. However, the full-time instructors have priority during the coursework distribution. It is enough to complete the minimum workload specified in the contract for getting paid their stable income. They have other privileges regarding their workload intensity. When a full-time instructor offers courses in the Academic English part, challenging and loaded lessons in the preparatory school are not assigned to her or him. Thus, they have a balance in their workload regulation throughout the terms. However, for part-timers, this kind of equalization is not considered. The full-time instructors are the first to be considered for exam grading duty as well. Due to the privacy policy of the institution regarding the examination documents, none of the instructors, full-time or part-time, are allowed to take the papers out of the school building. Therefore, exam grading duty is an extra only-in-office duty which becomes a paid one for the part-timers. In order to refrain from paying extra money to one part of the workers, the school chooses the part which makes the same duty in the limits of "job descriptions." As opposed to the part-time instructors, the full-time instructors have several personal rights which can be grouped under two titles: social personal rights and academic personal rights. The former includes the use of the university hospital, the use of the university gym, weekly and annual leave entitlement with full payment and insurance, full-monthly and regular insurance, supplementary payment for extra courses, salary guarantee during public holidays and the exam days. In the scope of their academic personal rights, the full-time instructors can use academic incentives to participate in conferences or projects, benefit from other universities' libraries for free, take part in Erasmus programs, and get extra payment when they submit TOEFL exam scores (100+ pts.). They also have the right to be promoted to the upper-level positions in the organization or to take up an academic post in the departmental units. As stated earlier, the part-time instructors do not have any of these personal rights because of their unsecured and temporary employment contracts.

There are three main reasons to assign this university and its foreign languages department as the research setting of our case. The primary reason to choose this institution is the fact that the researcher herself had a chance to observe and experience the processes of working as a part-time instructor by herself. As the participant researcher of this study, I worked in the department of foreign languages in this institution as a part-time English instructor and offered speaking-listening courses in preparatory program and academic English courses in the departmental English program. My own experience and observations as an actual subject of the case significantly helped to formulate the research questions, figure out the results and interpret them. Also, having an earlier experience in the institution helped me as the researcher to access the participants and the research setting. During the procedure of applying for the official permission to the institution, I did not experience any challenges, as well.

In addition to my self-reflexivity, there are two distinctive reasons to choose this university. Since it is basically aimed to understand the circumstances creating precariousness and outcomes of it in employee recognition, flexible employment and precarity should be an established part of the organization's culture. Employing the part-time language instructors started to be more preferred by the foundation universities in Turkey after the legal regulation requiring a Master's degree to be an instructor, in 2018 due to the incongruity in supply and demand balance in the need of full-time instructors. In other words, since the universities could not find instructor candidates who have Master's degrees as needed, the part-time instructors are recruited more. The suddenness of the regulation caused an unpreparedness to manage the process effectively. However, this university has a deep and long-term experience of part-time recruitment especially in the foreign languages department. Therefore, employing part-timers has a more systematic and established order in this institution, which makes the flexibility and precarity parts of the operation of the organization.

Lastly, perpetuating flexibility and precarity experiences for individuals, this institution has another distinctive feature among other foundation universities. Unlike most of the universities, this institution has a trimester system, in other words, it has

three academic terms in one academic year. When it is considered that the part-time instructors are hourly paid and on contract per term, the timeline system of the university increases the flexibility perception by starting the contract procedure every three terms for the part-time instructors without guaranteeing next semester most of the time. In this vein, in parallel with the fluctuation in the student number and the need for instructors, the part-time instructors mostly cannot work for a third of the time in one academic year. Consequently, their working condition becomes more prone to involve precarity and instability.

3.4. Participants

As the participant observer, I reached the participants through e-mails and phone in person since we already were acquainted with each other as previous colleagues. As the sampling strategy, in order to select participants who are identified as instructors, criterion sampling and convenience sampling have been implemented (Creswell, 2007). For the language instructors, the criteria were as follows: a) teaching or having taught as a temporary English language instructor at the selected foundation university and b) having more than one year of teaching experience as a part-time instructor at the selected institution. The information on how many part-time instructors were employed in the university was not stated in the externally available sources; therefore, only the information received from the institutional resources can be shared here. At the beginning of the semester the interviews were conducted, there were 19 part-time instructors actively working at the institution according to the vice chair of the department who was interviewed informally. 11 part-time instructors who met these criteria. They all were acquainted with the researcher as a colleague. As the researcher, I briefed all of them on the study in person and asked them whether they would like to participate in it for a couple of months. Later, 9 of the part-time instructors agreed to take part in the study; therefore, the sampling strategy had a second phase, convenience sampling, by choosing who stated they were ‘convenient’ as the participants (Battaglia, 2008). Before the actual interviews with audio recording started, 2 of these participants decided to quit their jobs in the institution and started to work in other institutions. However, as the criteria did not stipulate being an active part-time instructor at the institution, their participation continued as regarding their unique

contributions with the chance to compare their own working conditions. During the sampling process, the gender information of all the participants was not a criterion; however, it was observed that the gender distribution reflected the one in the population of part-time language instructors. The summary of the participant information is presented in Table 1.

Table 1. *Participant information*

Participant (Pseudonym)	Age	Gender	Experience as a Part-time Instructor
Melisa	24	Female	2 years
Zehra	26	Female	2 years
Leyla	26	Female	3 years
Zeynep	25	Female	2 years
Azra	25	Female	3 years
Defne	24	Female	1 year
Elif	26	Female	2 years
Burak	26	Male	3 years
Kerem	25	Male	2 years

The sample of the study consists of 9 part-time language instructors (7 female, 2 male) whose teaching experiences as part-time instructors vary from 1 year to 3 years, working in the foundation university in Turkey. The participants have been asked the same questions. The age range of the part-time participants is between 24 and 26. Since the general population of the foreign language instructors consists of women mainly, the gender distribution of the sample is reflecting this situation.

In order to increase the efficiency of understandable references to the participants throughout the results section of the study, each participant is assigned pseudonyms, which preserves the anonymity of them. Thereby, the privacy of the participants is protected as the ethical codes of qualitative research recommend (Yin, 2015). The pseudonyms are determined through picking among the most used men and women names in the year 2020 in Turkey published by the Turkish Statistical Institute on their website (TÜİK, n.d.). None of the chosen names is the same with the real names of the participants.

The participants are part-time language instructors or "*ders saati ücretli öğretim görevlileri*" (Higher Education Law no. 2547, 1981) and were chosen from a foundation university in Turkey. According to the recent regulation related to the assignment of the instructors and academicians (*Öğretim Üyesi Dışındaki Öğretim Elemanı Kadrolarına Yapılacak Atamalarda Uygulanacak Merkezi Sınav İle Giriş Sınavlarına İlişkin Usul ve Esaslar Hakkında Yönetmelik,* 2018), the language instructors are obliged to complete their Master's studies to apply for the full-time positions in all types of universities. Through this obligation, the general profile of the part-time instructors has been shaped as being young; recent graduate or novice teachers, feeling insecure about the future, and needing to work in a foundational university due to the frequent problems about the permission to continue their graduate studies in private elementary schools and due to the lower payments for part-time instructors in the state universities. Even if their salaries seem to be adequate, constant job insecurity, limited insurance conditions, and the uncertainty of semester workload perpetuate their precarious work conditions and shape their experiences of recognition as a member of their workplace. Since they are also the restricted laborers of knowledge who are obliged to follow the standardized instructional practices of the neoliberal education policies and, additionally, they are mostly ignored by the administration regarding the decision-making processes –i.e. not being assigned in the curriculum, testing or managerial units-, they are considered to be the sampling for this study's question trying to underline the circumstances in the field through a critical eye. Authentic information about the participants and personal circumstances are presented in Table 2 in summary.

Table 2. *Profile of the participants*

Participants	**Notes on their backgrounds**
Melisa	-ongoing Master's in ELT -first experience in teaching -after working as a part-time instructor in the research setting for 2 years, quitted her job just before the interview session -working as a research assistant in another university full-time now
Zehra	-ongoing Master's -worked in a private school as an English teacher before the research setting -was the most optimistic participant about recognition and administration; however, months after the interview sessions done, wanted to share more about her late negative experiences -quitted her job in this institution later
Leyla	-ongoing Master's in ELL -worked in a private school as an English teacher before the research setting -after working as a part-time instructor in the institution for 3,5 years, she got full-time position and continued to work less than 1 year -shared that during the full-time period she still felt like "part-time" -working as an English instructor in another university full-time now
Zeynep	-no Master's -worked in a private school as an English teacher before the research setting -quitted her job in this institution later
Azra	-ongoing Master's in ELT -worked in a university as a part-time instructor before the research setting
Defne	-no Master's -first experience in teaching -working in a private institution as a side job with financial concerns
Elif	-ongoing Master's in ELT -worked in a private school as an English teacher before the research setting

Table 2 (continued)

Burak	-ongoing Master's in C&I -first experience in teaching -after working as a part-time instructor in the research setting for 3 years, quitted his job just before the interview session -working in a different sector full-time now
Kerem	-ongoing Master's in ELT -worked in another institution as an English instructor before the research setting

Note. ELT: English Language Teaching, ELL: English Language and Literature, C&I: Curriculum and Instruction

3.5. Data Collection

The researcher of this study has gained the role of the participant researcher and observed the culture of the organization regarding the precarious employees and the circumstances of part-time teaching in a foundation university throughout her own experience of working as a part-time language instructor in the setting of the study. As the first data source, the unstructured field observation was utilized for two and a half year of self-experience of the researcher. Through this observation, the researcher determined the major problems regarding the economic, social, and psychological dimensions of precarious working under the title of part-time language instructor through both reflecting on her own experiences, observing her part-time colleagues' experiences, and discussing with them on the situations they go through altogether. Depending on the unstructured field observations and the prominent concepts, the umbrella terms for the dimensions of the problem emerged: recognition (*tanınma*), teaching labor (*öğretmen emeği*), and organizational dynamics (*örgütsel dinamikler*). In qualitative inquiry, the researcher can gather insights on "imagined realities", "identity", or "emotional state" of interviewees and can contextualize "accurate portraits of population characteristics" (Lamont & Swidler, 2014, p. 157-158). In this study, semi-structured interview forms were used. Interview questions were clustered under specific concepts originating from the first phase of literature reviewing. The

questions were prepared in order to gather information about the conditions of precarity and the processes of recognition and grouped under the titles of recognition (*tanınma*), teaching labor (*öğretmen emeği*), and organizational dynamics (*örgütsel dinamikler*). The interview sessions with the part-time instructors were scheduled outside of the institution deliberately. The reason was to provide a comfortable environment for them to express their genuine feelings and experiences easily. The participants were not interrupted even if they digressed from the gist of the questions in order not to harm the natural course of their speech. When they answered any further questions earlier, they were not asked again, unless there was a need to be clarified for their expressions. Similarly, when the participants needed further explanation on the questions, the reformulated versions were offered to them in the boundary of the specific aim of the questions. In order to be able to benefit from this flexibility, semi-structured interviews have been conducted. Semi-structured interviews can be located in the combination of the interview guide, which "provides topics or subject areas within which the interviewer is free to explore, probe, and ask questions that will elucidate and illuminate that particular subject" (Patton, 2002, p. 343) and the standardized open-ended interview, which "requires carefully and fully wording each question before the interview (…) to be sure that each interviewee gets asked the same questions in the same way and the same order" (Patton, 2002, p. 344). As opposed to the structured interview of which questions and flow of the questions are pre-specified by the interview, semi-structured interviews appear to eliminate the risk of the "the interviewer bias" in the content of the responses of the interviewees to some extent. Since this study focuses on the emotional and work-related experiences of the individual interviewees, the interview schedule should be "rigorously adhered to" (Ribbins, 2007, p.210). Hence, the genuine context for the interviewee to speak freely and reflect the reality for her or him can be created easily. Ribbins (2007) also states that with a series of one-off interviews, the semi-structured interview is the most applicable approach.

3.6. Data Collection Procedure

Interview guide has been prepared considering the Honneth's (1995) three-dimensional recognition process –(1) love/trust, (2) respect/legal recognition, and (3) social esteem-, economic and social experiences of the participants in workplace, and the administrative and organizational elements which are supposed to contribute to shape precariatization and recognition dynamics. After several revisions of the questions, they were shared with two experts -one of them is a lecturer in English Language Teaching department in a state university in Turkey and the other one is an associate professor in Educational Administration department in a state university in Turkey-- who have their expertise in educational sciences to obtain their opinions. Overlapping themes were revised in line with the comments received. Later, with the final version of the questions, applications for the approval of the Human Subjects Ethics Committee (HSEC) at METU and for the university where the study has been conducted. With the approvals, the interviewing process started to be carried out.

Before the actual interviews, a pilot interview with one part-time language instructor working in another foundation university in the same city was conducted in order to adjust the questions or limits of the whole interview process. The reason for choosing an external respondent for the pilot interview is the limitation of the number of participants congruent with the study. It also enabled the researcher to test the significance of the key concepts in the questions.

The participants are reached through personal relations and e-mails. With the approval of the participants through consent forms, the interviews were all recorded in order to keep the whole conversation safely and to analyze in detail later. Each interview lasted for approximately 2,5 hours (see Table 3). Since the members of the targeted sample speak Turkish as their native languages, the interviews were conducted in Turkish language.

Table 3. *Interview durations*

Participants	Duration (mins.)
Melisa	132
Zehra	95
Leyla	175
Zeynep	88
Azra	119
Defne	167
Elif	131
Burak	129
Kerem	140

In order to provide further information and background context, a basic-level document review has been conducted to understand the organizational characteristics of the research setting and to contribute to the literature section. As Bowen (2009) stated "documents provide background and context, additional questions to be asked, supplementary data, a means of tracking change and development, and verification of findings from other data sources" (p. 30). Even though it is not a systematic document analysis, in this study, for the legal background of the academic titles, and criteria for recruitment, and the employment of the language instructors, Higher Education Law, no. 2547 (1981), Higher Education Personnel Law No. 2914 (1983) and *Öğretim Üyesi Dışındaki Öğretim Elemanı Kadrolarına Yapılacak Atamalarda Uygulanacak Merkezi Sınav İle Giriş Sınavlarına İlişkin Usul ve Esaslar Hakkında Yönetmelik* (2018); and for the background on legislation of working life and social insurance system for the part-time labor force in Turkey, Labor Law No. 4857 (2003) and Social Insurance Regulations (2010) were analyzed. Additionally, the job contracts for part-time instructors and full-time instructors were revised to compare their employment

requirements and to understand the circumstances of a regular entitlement of language instructors.

In addition to the interview results focusing on the part-time instructors' experiences and working procedures, the need for the perspective of the full-time instructors' part regarding their working conditions has emerged in order to have a comprehensive interpretation. Therefore, one further short interview has been conducted with one of the participants who also worked full-time after her initial interview. A summary of her answers to the full-time-related questions is integrated into the research setting section.

3.7. Data Analysis

Before and throughout the interviews, the questions and the themes have been revised when needed. The audio-recordings have been listened to and transcribed meticulously by the researcher. After the transcription, regarding the themes emerged during the actual interviews, first the data has been coded. Then by grouping those codes, the categories and themes have been described and brought to discussion and interpretation. As a visualisation of this process, a model for qualitative inquiry (Saldana, 2013) is shown below in Figure 2. MAXQDA -the software program designed for computer-assisted qualitative data analysis- has been utilized for an efficient analysis process in this study.

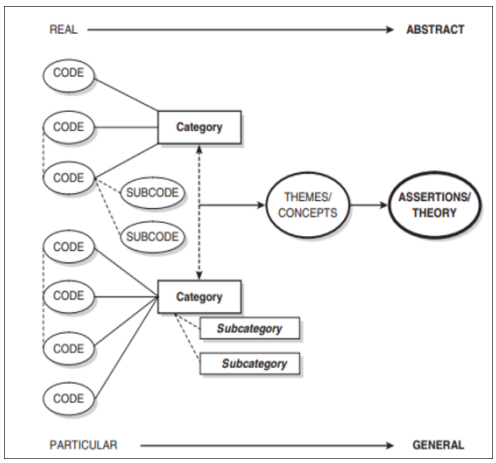


Figure 2. A streamlined codes-to-theory model for qualitative inquiry (Saldana, 2013, p.13)

While conducting qualitative data analysis, after the transcription process is done, the raw data is in a considerable amount and it needs to be analyzed thoroughly in order to identify remarkable parts in the text related to the objectives of research questions (Thomas, 2006). For effective data management, MAXQDA provides a more user-friendly interface where the researcher can control all text forms of data and categories through visualization and usability of labeling tools and also enables the researcher to recheck and refine the huge amount of data within the same file (Kuckartz & Rädiker, 2019). As a result of its effectiveness, the MAXQDA data analysis tool was helpful to analyze, categorize, and refine the themes in this study.

During the process of data coding and theme creation, both inductive and deductive coding methods have been utilized. According to Patton (2014), in qualitative analysis, data are analyzed and coded inductively at the initial phases in order to understand the meanings and concepts embedded into the data. After the discovery of patterns, categories, and themes, with the aim of confirming the "authenticity and appropriateness" (Patton, 2014, p. 792) of them, the interpretations of the research data are tested through the literature. This second phase is called deductive analysis. Through deductive analysis, themes are constructed in a harmony with the study's unique content and the existing framework. According to Thomas (2006) in the general inductive analysis, there are five procedures to follow:

> (1) preparation of raw data, (2) close reading of text and identifying the segments, (3) creation of categories and coding the segments through labeling, (4) reducing overlapping and redundant categories, and (5) continuing revision and refinement of category system with the most important categories (p. 241-242).

In this vein, in this study all these five steps were conducted. At the first analysis, the data have been coded regarding what is articulated by the participants, or through the notions offered by them with an inductive approach. The inductively coded samples have been sent to the supervisor and one of the participants himself in order to have feedback. According to the notes coming from them, the codes have been revised and diversified. Later, the existing codes and categories have been checked by adopting a deductive approach to test their authenticity and suitability within the literature. Regarding the codes and categories about recognition, Honneth's (1995) book and related articles have been taken as reference to guide through coding for notions such

as respect, social esteem, solidarity; the ones about precarization and flexible employment have been checked and compared to the content of the main books, i.e. Guy Standing's book *The Precariat: The New Dangerous Class*, and articles related to the labor economics of educational workers. In this process, the categories were combined in two themes in accordance with the literature. In Figure 3, the trees of themes, categories and codes of this study is presented.

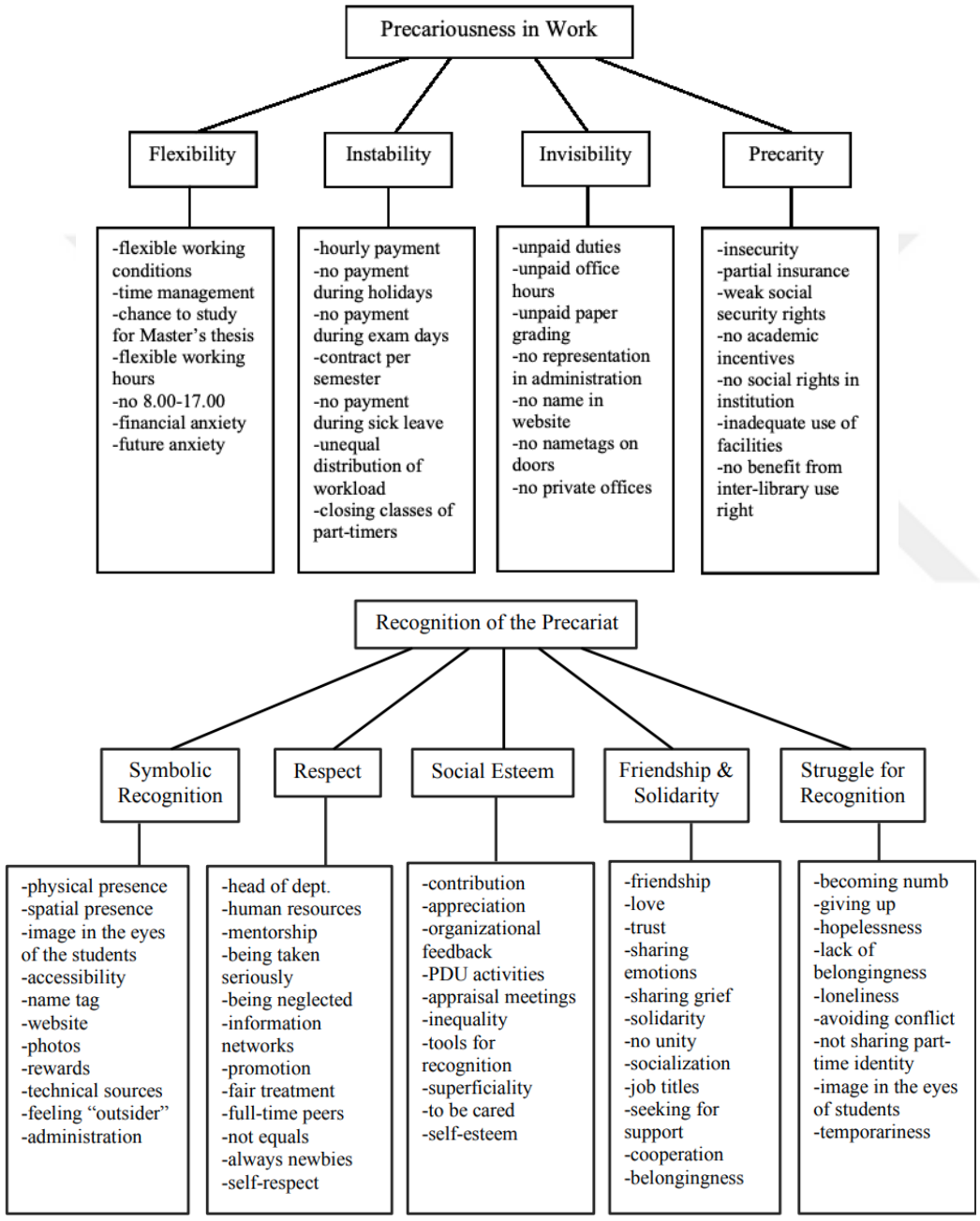


Figure 3. Trees of themes, categories, and codes

Some of the categories shown in Figure 3 were adjusted through name combinations using the some of their related codes in order to strengthen the narrative in the findings chapter of this study.

3.8. The Role of Researcher

As regarding the role of the researcher, Patton (2014) underscores two notions needing to be revisited during each qualitative study: credibility and reflexivity. By means of credibility, it is expected to draw the picture of the researcher's inclusion into the study as another tool of the qualitative study; and by means of reflexivity, it is meant the attempt of the researcher to figure out the reality of the study's participants by using her or his own experiences. (Patton, 2014). The researcher is considered as *a main* (Yin, 2014) or a *key instrument* (Saldaña, 2011) in the qualitative study. In other words, the researcher includes his or her own perspective and experience in the related case of the study for a better understanding and interpretation, yet by being careful and critical to abstain from any kind of bias for the authenticity. In order to be able to describe my own role as the researcher of this study, it is a convenient way to answer some of the questions asked by Patton to the qualitative researchers while telling my personal history in flexible employment in academia:

> What experience, training, and perspective do you bring to the study? How did you gain access to the study site and the people observed and interviewed? What prior knowledge did you bring to the research topic and study site? What personal connections do you have to the people, program, or topic studied? (Patton, 2014, p. 1011).

When I graduated from university, holding a degree of English language teaching, I was not quite sure which path to follow for my future career. After an unsuccessful attempt to enter the Public Personnel Selection Examination to be a teacher in the Ministry of Education, I found a position of English teacher for young learners in a private school. During my one-year experience in a private educational institution, I had the chance to observe the outcomes of privatization and corporatization in education and of commodification of English language education for English teachers as the laborers of the system. Low salaries, time pressure, long working hours and exhausting duties including both caring for young children and trying to teach English to them, and feeling the pressure by the administration and the parents since the both

parties enunciate that they were the bosses. This initial experience made me think about the privatization of education and the status of teachers and led me to learn about neoliberalism and its effects on public services during my master's lessons. When I started my Master's degree, I applied for an English instructor position at a foundation university in which I conducted this study. During that time, the legal regulation requiring a Master's degree in order to be a foreign language instructor did not exist. Even though I had high grades in national exams (Foreign Language Exam and Academic Personnel and Postgraduate Education Entrance Exam), I could not pass the oral interview, and ended up being a part-time instructor. After the first year, the Master's degree requirement regulation was announced, so I lost my right to be a full-time tenured instructor. In total, I worked as a part-time language instructor who was paid hourly, on temporary contract, and subject to partial insurance for 2 and a half years. During this experience, I faced both economic and social deficits of working under a flexible title and started to read about precariatization in academia. The problems such as insecurity, invisibility, flexibility, inadequate recognition, inequality, and exclusion that we went through with my part-time colleagues started me to think critically about the precarizing conditions of our job and recognitional positions that we could have in the institution. One striking moment for me to experience the precariatization and its reflection on my recognition in both university and state levels was the time I went to abroad for my academic presentation. Since I was a part-time instructor, I could not benefit my affiliation and payment as academic incentive. During the visa application process, I had to prove that I was working and had a regular salary to the officials of the country I went to. However, since I was working part-time, the partial social insurance payment for my monthly labor could not prove that I have a regular job. Therefore, in addition to my own official papers indicating that I worked partially in a month, I had to issue a deed of consent of my parents showing they would support me financially. Even though I was working every day and Saturdays with a quite similar workload to the one a full-time instructor had, I could not experience the benefits and make my labor recognized at legal levels. Additionally, I could not receive my salary on a regular time basis during some months and could not demand an explanation on the delay. Even if I asked information, I was neglected or rejected by the human resources department. I could not benefit several

social and academic rights in the institution. I was not sure to be assigned a satisfactory amount of coursework to be paid in an adequate amount for some semesters. The study's topic and problems flourished from our deep conversations about the working conditions, experiences with administration, experiences with students or other full-time instructors. As part-time instructors, we all agreed upon the insecurity in our situation in the economic sense. However, another common but sensitive issue for us was our position as a "real, competent, adequate, equal" instructor in the university regarding the perspectives of people and regulations. When I brought this into my consideration, I formulated a research problem that I tried to understand how we, part-time language instructors experience recognition at the workplace and how this process has a relation to precarizing processes in the employment form we are included. In this way, my study's case emerged: part-time language instructors working in precarious conditions in a foundation university. As an actual subject and observer participant of this case, I experienced and observed the case and the problems of the study, which put me in the position to be able to understand the participants. Additionally, I was quite informed about the study setting where I worked and the participants. Since all of the participants were once colleagues and friends of mine, my access to them was easy. In order to save my critical self-reflexivity and prevent possible biases, I did not reflect any ideas or comments on the interview questions before the interviews.

3.9. Trustworthiness

Patton (1987) states that implementing different data collection tools, including different interviewers, or varying methods and theories within the study are the strategies of triangulation. In many cases, utilizing more than one data collection tool is one of the most preferred as triangulation techniques (Creswell, 2007). In this study, regarding data triangulation, more than one data collection tool is used: (1) interviewing and (2) researcher's subjectivity. The researcher herself is concerned because of her own earlier experiences for 2 years in the same institution as a part-time instructor. The researcher is aware of the responsibility to keep her own assumptions and biases during the data collection and analysis procedures, while she

can consult that information at the interpretation and discussion levels (Yıldırım & Şimşek, 2018, p. 85).

In order to increase the trustworthiness in this qualitative study, member checking and peer debriefing (Miles and Huberman, 1994) have been used as well. For member checking, after coding and first analysis, a report depending on the answers of a participant was sent to the same participant by requesting them to check the integrity of the data and to confirm the codes.

After assigning the themes and categories, a data set including several parts from each participant data was arranged and shared with two independent researchers who have specialized in qualitative research methods for the peer debriefing. Their remarks have been taken into consideration for the theme structure, first, compared with the researcher's own theme choices one by one, and then compared among themselves. As Miles and Huberman (1994, p. 64) suggested, the comparison and the intercoder reliability is represented numerically through the formula "reliability = number of agreements / total number of agreements + disagreements x 100". This calculation is specifically described as percent agreement which is the simplest technique of intercoder reliability (Roaché, 2017). Depending on this technique, the intercoder reliability scores are calculated as follows: 100% for the researcher and Intercoder-1, 89% for the researcher and Intercoder-2, and automatically 89% for the Intercoder-1 and Intercoder-2 as well. Although it is the most convenient to determine the consistency between two independent coders and the most appropriate to use at a nominal measurement level, due to its simplicity and ambiguity of value, it needs to be supported by a more complicated technique of intercoder reliability (Roaché, 2017). Regarding this, in order to have a more satisfying interpretation of percent agreement values, Fleiss' kappa is calculated for the three intercoders at the same rating table. Fleiss' system has been chosen to apply because it enables to calculate consistency of multiple coders through reckoning the categories separately (Allen, 2017). Fleiss' kappa value is found as k=0.77 which means a "substantial agreement" according to Landis and Koch (1977)'s interpretation table. As a result of both percent agreement

and Fleiss' kappa calculations, it can be stated confidently that coding of this study's content analysis has a considerable level of intercoder reliability.

3.10. Limitations

There are two main limitations in this study to be considered. First, when the interview questions were written, they were sent to six different experts from the field of educational sciences in order to have feedback. While three of them did not answer this request, one of them stated that she did not have time to provide an expert view. Only two academicians analyzed the interview questions in the light of the research purpose and sent their thorough feedback and highlights. Regarding the notes and comments of them, revision and refinement of the research questions and interview questions were employed accordingly. Although I am aware of the fact that the number is limited and I should have tried to ask other scholars, which could not be done due to time limitation, I ensure that I benefited from these two experts' valuable critiques and suggestions to the utmost.

Secondly, the participant number can be regarded as low. However, the specific conditions of the chosen institution and the sampling criteria of this study, 9 participants included in this study provided the proper context and sufficient level of data saturation. Qualitative design and the case study method enable to conduct a study with a limited participant number as far as the purpose of the study is fulfilled. In this vein, through in-depth interviews and intense data, this limitation was compensated.

CHAPTER 4

FINDINGS

Following the frame in the literature review of this study, the interview data are structured over two main lines: academic precarization and recognition at the workplace. This structure has been reshaped for the part-time instructors' expressions and experiences under the title of "the precarious life" and the themes "precariousness in work" and "recognition of the precariat", which is presented in Figure 4. Throughout the chapter, the related statements are presented with the information of their owners. The explanation for pseudonyms were previously written in the participants section. The codes to use referring effectively are as follows: **pseudonym** and **the experience year**. For example, with 2 years of experience, Melisa will be referred to as "Melisa-2".

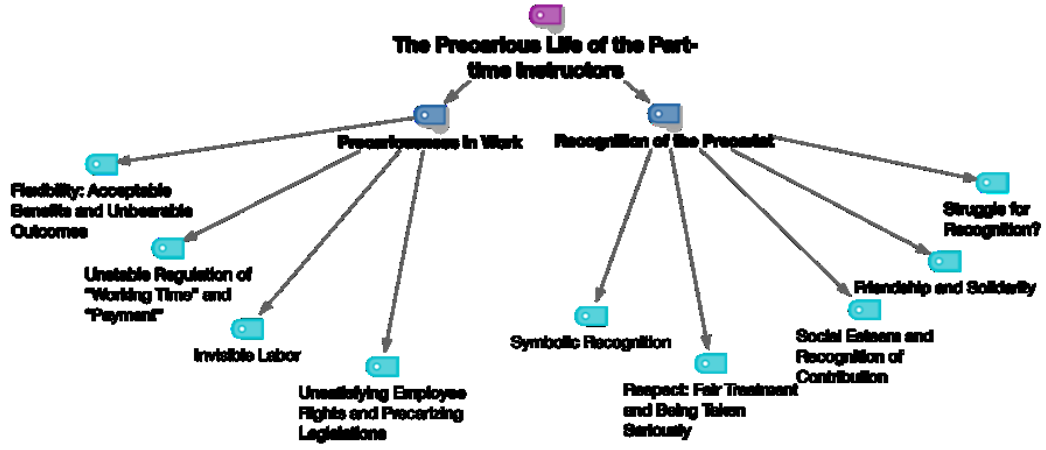


Figure 4: The Precarious Life Themes and Categories

As explained earlier in the data analysis section of this study, some of the category titles were adjusted through name combinations in order to strengthen the narrative and finalized as shown in Figure 4.

4.1. The Precarious Life of the Part-time Instructors

As it has been stated in the earlier chapters of this study, precarization is a consequent process of the neoliberal transformations in the worldwide economic design reflecting on the labor politics through flexibility and insecurity. Following the central title "the precarious life," in the sections below, the analysis of themes is provided based on the conversations with the part-time instructors. The precarious state of the part-time instructors who work in a foundation university and its reflection on their recognition related experiences within the organization constitute the main discussion line of this section.

4.1.1. Precariousness in Work

Under this theme, it is intended to examine through which factors the situation of precariatization and its practices is observed, being experienced and habituated by the part-time instructors in their working environment.

4.1.1.1. Flexibility: Acceptable Benefits and Unbearable Outcomes

When the working conditions of the part-time instructors happen to be the question, flexibility becomes the prominent answer by the participants of this study. Although all of the instructors have remarked on the positive effects of flexibility on their commuting and academic lives, their sharings of experience indicate that this flexible and unpredictable essence of the work perpetuates both academic precarization and individuals' precariatization. The traces of the precariousness basically can be followed through the participants' experiences involving unpredictability, uncertainty, invisibility, and insecurity. Since it has been elicited from the participant responses that flexibility shapes both beneficial and unfavorable aspects of the part-time instructorship, this category might be considered as the hub of the related subtheme and other categories.

As the acceptable benefits of flexibility, temporal and spatial advantages become tempting for the part-time instructors especially for those pursuing a master's degree. Their coursework can be adapted according to their personal, -mostly academic- excuses because of the hourly-paid contract and the lack of working hours limitation.

> *Since I am part time, I can say that it was a little easier to go to my graduate classes, to allocate time for them and to arrange that program. Because I am not subject to a working hour as part-time, I can leave the institution when I finish my work. I did not need to take an extra leave for graduate courses.*
> [Dolayısıyla yüksek lisans derslerime gitmek, hani ona vakit ayırmak part time olunca birazcık daha o programı ayarlamak daha kolay oldu diyebilirim. Çünkü part-time olarak bir mesai saatine tabii olmadığım için işimi bitirdiğimde kurumdan çıkıp gidebiliyorum. Yüksek lisans dersleri için ekstra bir izin almam gerekmiyordu.] (Leyla-3)

> *At my workplace, getting a master's degree is a little more comfortable. I can do it even if I work full-time, but it is more comfortable when part-time, it has such an advantage.*
> [İşyerimde yüksek lisans yapmak biraz daha rahat. Full-time olarak da yapabilirim ama part iken daha rahat oluyor böyle bir avantajı var.] (Elif-2)

> *While full-time instructors are supposed to be there all the time during working hours, I did not have such a problem. I had the possibility and chance to spare time for my own work, which was a very positive thing for me.*
> [Tam zamanlı hocaların mesai saatleri içinde sürekli orada bulunmaları gerekirken benim öyle bir sorunum yoktu. Kendi işlerime vakit ayırma ihtimalim yani vakit ayırma şansım oluyordu bu oldukça pozitif bir şeydi benim için.] (Burak-3)

They glorify the adjustability of time regarding their workload; however, they are aware of that this situation is not a privilege but a mere profit of the unpredictable employment security. For instance, Melisa-2 shares her own conclusion about time flexibility issue of part-time working:

> *But I don't think it was because of the value given to me because I was part-time or because of a privilege, it was something because of the paper, because of the contract.*
> [Ama yoksa bana part-time olmamdan dolayı verilen bir değerden dolayı ya da bir ayrıcalıktan dolayı olduğunu düşünmüyorum kağıttan dolayı sözleşmeden dolayı bir şeydi bu.] (Melisa-2)

On the other hand, as the category indicates, the issue of flexibility brings unsatisfying outcomes. In this study, four conditions are highlighted by the respondents: *unpredictability, uncertainty, invisibility, and insecurity*. These will also shape the underlying argument of the upcoming categories of this subtheme; thus, the notions aforementioned are going to be exemplified more in detail.

Unpredictability emerges essentially through *uncertainty*. These components are experienced by the part-time instructors when they are not guaranteed a certain amount of payment and specific workload for the upcoming terms, which they describe as recurrent. Basically, the part-time instructors indicate the connection between flexibility of their working status and the lack of job security and state their concerns about their financial stability and employment sustainability:

> *In the next semester, you may not be able to write a course or less. Considering these situations, of course, this is not a secure system at all. Because when my classes coincide with a holiday or an exam, it is deducted from my salary. So there are always fluctuations in my salary.*
> [Bir sonraki dönem size ders yazılmayabiliyor ya da daha az ders yazılabiliyor. Hani bu durumlar göz önünde bulundurulduğunda bu hiç güvenceli bir sistem değil tabii ki de. Çünkü bir anda bir günüm bir tatile, benim derslerim bir tatile ya da bir sınava gittiğinde kaynadığında benim maaşımdan düşmüş oluyor. Yani her zaman maaşımda oynamalar olabiliyor.] (Leyla-3)

> *But* as *a disadvantage, there is no job security, I can't make personal plans in any way, I know I have money for every expenditure, but it may not be in a few months… So what we actually lack is a stable job and a stable income. We are missing this, this is the biggest problem as part-time.*
> [Ama dezavantaj olarak da bir iş güvencesi olmaması, hiçbir şekilde kişisel planlar yapamam, hani her harcamamda tamam şu an param var ama birkaç ay sonra olmayabilir…Yani bizim aslında eksikliğini hissettiğimiz şey stabil bir iş ve stabil bir gelir. Bunun eksikliğini çekiyoruz part-time olarak en büyük sorun bu.] (Elif-2)

> *There are semesters where I work, I take a class for a semester and when that semester ends, I am not sure that I will be able to enter a classroom again the next semester. I mean, because I'm part-time, they don't tell you that beforehand. They do not say that they are with us for sure next term. That's what I think is causing the problem, in fact, there is no guarantee, there is no security, they may not call after a certain period of time when the new period starts.*
> [Dönemler var çalıştığım yerde bir dönem bir sınıfa giriyorum ve o dönem bittiği zaman işte bir dahaki dönem bir daha bir sınıfa girebileceğim konusunda emin değilim. Yani çünkü ben part-time'ım size bunu söylemiyorlar önceden. Kesin gelecek dönem bizimlesiniz demiyorlar. İşte bu bence şeye sebep oluyor aslında bir garantisi olmaması bir güvencesi olmaması belli bir süre sonra bitip yeni dönem başladığında çağırmayabilirler.] (Kerem-2)

Invisibility is also maintained through the flexible conditions of the work; namely, as in the form of invisible labor for these part-time instructors. Even though they have some considerations about their responsibility towards the students, they do not hesitate to point out the problems related to the balance between payment and workload. They assert the lack of a sensible motive behind the unsalaried duties for them and remark this situation as unrealistic:

But as I said, I get nervous when given a last minute assignment. You know, I'm not happy because it's like I'm waiting for mail at home. Because there is a possibility that I will not be assigned, and in the first place, why should I go to school and wait in vain? I don't have to be there anyway. After all, this is a plus of my job: I don't have to go there all the time. I have the freedom to leave when my class is over. When we think about its pros and cons anyway, if I take those cons into consideration, of course, I want to see the pros as well. In that sense, one wants to be recognized. By being recognized, I mean to be considered.
[Ama dediğim gibi son dakika görev verilince bir tedirgin oluyorum. Hani insan iyi hissetmiyor çünkü sanki ben evde mail bekliyormuşum gibi bir muamele oluyor. Çünkü gelmeme ihtimali de var ve en başta ben niye okula gideyim boşu boşuna bekleyeyim orada. Ben orada bulunmak zorunda değilim zaten. Sonuçta bu da benim yaptığım işin bir artısı. Oraya sürekli gitmek zorunda değilim. Dersim bitince oradan çıkmak gibi bir özgürlüğüm var. Zaten onun artısı ve eksilerini düşündüğümüzde ben o eksileri göze alıyorsam artılarını da yaşamak görmek istiyorum tabii ki. O anlamda tanınmak istiyor insan. Tanınmaktan kastım da düşünülmek.] (Defne-1)

They have an approach that demands that we be there even if it is not our duty. You know, we want to see our part-time teachers here, spend time here, adopt this place, let students find you here and see you. I don't find it realistic. Especially in the second period, some people have to work two jobs and have to leave. You know, we don't have a situation to stay there. Unless we are paid, in our office hours, yes, to help students, but other than that, it is not very realistic.
[Görevimiz olmasa bile orada bulunmamızı talep eden bir yaklaşımları var. Hani 'part-time hocalarımızı da burada görmek istiyoruz, burada vakit geçirin, burayı benimseyin, öğrenciler sizi burada bulsun görsün' diye. Ben bunu çok gerçekçi bulmuyorum. Özellikle 2. dönem bazı insanlar iki işte çalışıyor gitmek durumunda kalıyorlar. Hani bizim orada kalma gibi bir durumumuz yok. Bize para ödenmediği sürece ofis saatimizde evet hani öğrencilere yardımcı olmak için ama onun dışında çok gerçekçi değil yani.] (Azra-3)

Actually, I think it's an injustice here that we are called for marking but not paid, that we are called for marking even though we don't work as an examination inspector, or that they don't foresee that I won't be there, and that they call at the last minute. You know, sometimes they do things without taking our part-time existence into account. So when it comes to salary, I am part-time, but when it comes to writing assignments, it is forgotten that I am part-time.
[Bizim markinge çağrılıp para almamız, onun dışında hani gözetmenlik yapmadığımız halde markinge çağrılmamız ya da ne bileyim benim orada olamayacağımı öngöremeyip apar topar son dakika çağırmaları burada bir adaletsizlik görebilirim aslında. Hani bizim part-time oluşumuzu hesaba katmadan şey yapıyorlar bazen. Yani maaşa gelince part-time ama görev yazmaya gelince part-time olduğum unutuluyor.] (Kerem-2)

By the concept of insecurity, the social security deficiencies for these part-time instructors, the legal background of the flexible design of their employment, and its reflections or consequences for the experiencers. Their problems related to social insecurity appear to be the juridical reflection of the invisibility in labor and have an

impact on their future. Elif-2 reminds the issue of retirement while answering the related question:

> *At the moment, I don't even think about the effect of this on the future, but I may have the problem in the future, especially when I retire. As far as I know, working part-time delays retirement, but let me tell you, I'm not even in the stage of thinking about it right now. But I guess it will cause problems in the future.*
> [Şu an bunun geleceğe etkisini düşünmüyorum bile ama ileride bunun sorununu yaşayabilirim emekli olurken özellikle. Bildiğim kadarıyla emekliliği geciktiriyor ama şöyle söyleyeyim onu artık şu an düşünme evresinde bile değilim. Ama ileride sorun yaratacağını tahmin ediyorum.] (Elif-2)

Although they appear to be correlated with flexibility, these concepts find place for themselves individually and reflect on the part-time instructors' lives in different ways. In the following categories, the results and insights depending on the respondent excerpts will be presented in both separated and intertwined ways. The separation among the concepts has been shaped by considering the clustering tendency of each code regulating the categories.

4.1.1.2. Unstable Regulation of "Working Time" and "Payment"

During the interviews, the organization of payment and the regulation of working time are problematized by all of the part-time instructors. Although all of them state that the flexible working hours bring convenience regarding their master studies and non-work-related issues in their lives, they admit that this flexibility has its critical outcomes, mainly in an adverse manner. Zehra-2 appreciates the flexibility in time regulation; however, she addresses the financial instability and uncertainty as a huge problem:

> *I love it, so I definitely see a lot of advantages right now. Sometimes I think, if I were full-time, could I read so much and focus so much on graduate school? I do not think so. Like, I don't have to wait until half past four. If there is no working time, I can go… The cons I think are definitely the salary. So salary is a huge problem. Canceled classes are a problem. Sometimes when you're a supervisor at work, you get 2 hours out of a 3-hour class. We are not paid a fee for the marking hours that we mark. (…) For example, I stayed last week from 3 to 5 and did not receive any wages. Also, this is not reflected in my insurance. (…) it says in the contract they have signed that 'no additional fee will be paid for marking'. I think this is the biggest drawback.*
> [Bayılıyorum yani kesinlikle çok çok avantajını görüyorum şu an mesela. Bazen düşünüyorum full-time olsam bu kadar çok okuyup bu kadar çok yüksek lisansa odaklanabilir miydim? Hiç zannetmiyorum. Mesela dört buçuğa kadar beklemek zorunda değilim. Mesai saati yok atlayıp gidebiliyorum… Eksileri bence kesinlikle maaş. Yani maaş çok çok büyük bir problem. Giden dersler bir problem. Bazen işte

> gözetmenlik alıyorsunuz gözetmenlik olduğu zaman 3 saatlik dersten 2 saatini alıyorsunuz. Bu bizim notlandırma yaptığımız marking saatlerinde bize bir ücret ödenmiyor. (…) Mesela ben geçen hafta kaldım 3'den 5'e kadar kaldım ve hiçbir ücret almadım. Ayriyeten sigortama da yansımıyor bu. (…) çünkü imzalattıkları sözleşmede *'marking için ek ücret ödenmeyecek'* diyor. Bence en büyük dezavantajı bu.] (Zehra-2)

As a reflection of this financial instability and uncertainty, Burak-3 and Melisa-2 imply and even overtly state the existence of intense anxiety leading them to control their expenditures strictly, which indicates a possible psychological outcome of the precariousness. Also Kerem-2 describes his awareness about the possible frustration stemming from the fiscal conditions of part-time working:

> *I was in a constant state of economic anxiety. Even if I had saved money from time to time, I had to make a constant deduction from my expenses with the thought of "either if my class was canceled tomorrow or if I couldn't work the next month or if they didn't need a part-time teacher for the next semester". Or regretting when I spent money.*
> [Sürekli bir ekonomik kaygının içinde oluyordum. Zaman zaman para biriktirmiş olsam bile 'ya yarın dersim iptal olursa ya diğer ay çalışamazsam ya diğer dönem yarı zamanlı hoca ihtiyaçları olmazsa' düşüncesiyle harcamalarımdan sürekli bir kesinti yapmak zorundaydım. Ya da harcama yaptığım zaman pişmanlık duyuyordum.] (Burak-3)

> *I don't know, there were times when I was stressed when the salary was not paid. Because you are thinking what will happen when the salary will be paid and so on.*
> [Ne bileyim maaş yatmadığı zaman stres olduğum zamanlar oluyordu. Çünkü düşünüyorsunuz ne olacak ne zaman yatacak vesaire diye.] (Melisa-2)

> *I'm doing a master's degree and I need money somehow. Working part-time is not very satisfying financially. Fortunately, I have a roommate. If I lived alone, that is, if it was just enough, maybe I could have problems, it could affect more, but I have not experienced it until now. It could have been more frustrating otherwise.*
> [Yüksek lisans yapıyorum bir taraftan ve paraya ihtiyacım var bir şekilde bu yüzden maddi açıdan çok tatmin edici değil part-time olarak çalışmak. Neyse ki ev arkadaşım var, tek yaşasaydım yani ucu ucuna yetseydi bazı şeyler belki sorun yaşayabilirdim daha fazla etkileyebilirdi ama şimdiye kadar yaşamadım. Daha yıpratıcı olabilirdi öteki türlü.] (Kerem-2)

When they are asked about the advantages and the disadvantages of working as a part-time instructor, they underscore the disruptions and irregularities in payment stemming from the hourly rate system and the discontinuous contracts, the work not covered financially, and the lack of the stable and guaranteed workload and working time. In addition to the discontinuity of their contracts, they also state that their payments are rendered tardily in each beginning of term:

We do not receive our salaries on a certain day. The salaries we receive at the very beginning of the term, such as 'the salary will be paid after the 8th of this month or in this range', can be paid very late. This obviously puts all employees (part-time) in a difficult situation. I live with my family, but I have part-time friends who live alone or are married. Although I live with my family, of course it puts me in a difficult situation.
[Maaşlarımızı da biz yani belirli bir günde almıyoruz. İşte 'şu günden sonra ayın 8'inden sonra ya da şu aralıkta yatacak' gibi özellikle dönemin en başında aldığımız maaşlar çok geç yatabiliyor. Bu da açıkçası bütün çalışanları (part-time) zor duruma sokuyor. Ben hani ailemle yaşıyorum ama tek başına yaşayan, evli olan part-time arkadaşlarım var. Hani ben ailemle yaşamama rağmen beni de tabii ki zor duruma sokuyor.] (Leyla-3)

It is a huge problem for us that our first salaries are paid too late. I think they don't want to deposit our first salaries on a certain day. This actually bothers me. They say that this is not related to the department at work, which is probably because human resources is responsible or accounting is responsible.
[İlk maaşlarımızın çok geç yatması bizim için çok büyük bir problem. İlk maaşlarımız bana kalırsa belirli bir günde yatırmak istemiyorlar. Bu aslında beni rahatsız ediyor. Bunun da işte bölümle alakalı olmadığını söylüyorlar ki öyledir büyük ihtimalle insan kaynaklarında bitiyor çünkü ya da muhasebede bitiyor.] (Defne-1)

As other situations which maintain unpredictability, official holidays and the last terms of the institutions distinguish. The official holidays or planned/unplanned cancellations lead the part-time instructors to have concerns about their financial situation:

Let people teach the lesson, then if there is a need, let them stay there, let it be like this for everyone. But working a lot and getting little money, insufficient insurance... Or I don't know, can't a person be happy for a vacation? I am not happy. Because having a vacation means I can't make any money.
[İnsanlar dersini anlatsın sonrasında ihtiyaç varsa orada kalsınlar herkes için böyle olsun ama işte bir sürü çalışıp az para almak sigortamın az yatması ya da ne bileyim tatil olacak insan tatile sevinemez mi sevinemiyorum. Çünkü tatil olması demek benim para kazanamamam demek.] (Burak-3)

Even though I am full-time, I will have different tasks, but I will still be able to make a plan. I know that at this time I will be on vacation, I will get a salary, I will have money, I can go somewhere. So at least I can get a salary during the holidays, which is a very important thing.
[Full-time olsam da farklı görevlerim olacak ama yine bir plan yapabileceğim. Hani bilirim ki bu zamanda tatilde olacağım maaş alacağım param olacak bir yerlere gidebileceğim yani tatillerde maaş alabileceğim en azından bu çok önemli bir şey.] (Elif-2)

For the last term, all part-time instructors in this study claim that the need for the part-time recruitment is reduced and their job guarantee becomes tarnished. Melisa-2 shares a striking example:

> *In my first year, I returned home for the last semester and could not teach. Because there was no lesson. I entered 27 hours in the first semester, I entered 20 hours and 22 hours in the second semester, something like that. The 3rd term is the comedy of this situation: they only gave 4 hours and said come. I said I couldn't come and went home. Because 4 hours cost 200 TL from 4 x 50, 800 TL per month, and it was impossible for a person to live with this in this city. And the irrationality of the job, why would you make a person bring it 2-3 days a week for only 4 hours? With a meeting with their markings, this will increase to 4-5 days. You know, I went home because I didn't want to be involved in such a thing.*
> [Ben ilk yılımda son dönem evime döndüm ders veremedim. Ders çıkmadı çünkü. Hani ilk dönem 27 saat girdim 2. dönem 20 saat 22 saat öyle bir şey girdim. 3. dönem bu olayın komedisi hani sadece 4 saat verdiler gel dediler. Ben de gelemeyeceğimi söyleyip reddedip evime döndüm. Çünkü 4 saat, 4 x 50 den 200, aylık 800 lira gibi bir miktar ediyordu ve bir insanın bu şehirde bununla geçinebilmesi zaten imkansızdı. Bir de hani işin mantıksızlığı neden bir insana sadece 4 saat için haftada 2-3 gün getirtirsiniz? Markingleri ile toplantısı ile falan bu 4-5 güne çıkacaktır. Hani öyle bir şey içinde ben bulunmak istemediğim için evime döndüm.] (Melisa-2)

All of the part-time instructors agreed that they have the chance to offer courses of above 20 hours weekly in the first semester due to the number of the students creating an adequate number of classes and courses for both full-time and part-time instructors. However, during the following terms, the number of the students decreases sharply since many of them pass the proficiency exam. Therefore, the need for the part-time instructors diminishes because of the minimum working hours standards to meet for the full-time instructors. The institution is determined to figure out a way to compensate for the limited workload for the part-time instructors; however, it cannot eliminate the negative outcomes of their actions. Elif-2 explains the situation for them:

> *But when it is distributed equally to everyone in this way, this time everyone gets lessons little by little and no one can get by financially. Actually, I think what should be done here is a fixed salary and a normal one-year contract, as I mentioned before. So that no one gets in trouble. Neither part-time nor full-time. In other words, it is a double-edged sword situation as it is, we will not have a job or we will have less money.*
> [Ama bu şekilde herkese eşit dağıtıldığında da bu sefer herkese azar azar ders düşüyor ve hiç kimse geçinemiyor. Burada aslında bence yapılması gereken önceden bahsettiğim gibi sabit bir maaş ve bir senelik normal bir sözleşme. Ki hiçkimse zor durumda kalmasın. Ne part-time ne full-time. Yani bu haliyle double-edged sword durumu oluyor ya işimiz olmayacak ya paramız az olacak.] (Elif-2)

However, with all the inconvenience mentioned above, they argue that being experienced in the institution and lecturing in the academic English track act as a stabilizer for their workload. In other words, the more they have the chance to be assigned courses, especially academic English courses, the more they become

preferable for the future workload distributions. When a part-timer has these opportunities, it is claimed that he or she can earn an acceptable amount of money by having the chance to work more.

To sum up, through the analysis of their answers related to payment and working time, their criticism, and occasionally their complaints three concepts become noticeable: uncertainty, instability, and unpredictability. The unpredictability in the workload distribution brings an uncertain payment scheme and an unstable amount of salary for the part-time instructors.

4.1.1.3. Invisible Labor

In the answers of our participants, invisible labor emerges in both material and moral dimensions by having two characteristic elements: *unpaid duties* and *altruism*. As mentioned earlier, they continuously state their conscientiousness regarding their students because of their altruistic style of teaching.

Although the part-time instructors are informed about these details of their employment while signing their contracts, they tend to problematize the outcomes as seen in the excerpts from the interviews. They continue to work in this flexible employment model though they consider that a part of their labor becomes invisible. When they start to evaluate their situation with their teacher perspective -not the employee one-, they center "the teacher conscience" in their arguments and express an altruistic approach:

> *When people work part-time or full-time, they always connect with students. They want to teach students something and I mostly have a connection with the students rather than this institution. I actually work for my students.*
> [Part-time ya da full-time insanlar çalıştığında her zaman öğrencilerle bir bağ kuruyor. Onlara bir şeyler katmak istiyor ve benim çoğunlukla bu kurumdan ziyade öğrencilerle bağım var. Ben onlar için çalışıyorum aslında.] (Elif-2)

> *It's a job after all, which shouldn't do anything extra if people aren't actually being paid. Actually, I say this, but I cannot do such a thing myself, there is a conscientious side. Because of my own experience, because of my educational experience, I cannot do this to others. Even if this affects me badly, it is a good thing in the eyes of the students.*

[Sonuçta bir iş bu da aslında insanlara para ödenmiyorsa bir şey yapmamalı. Aslında bunu söylüyorum ama kendim öyle bir şey yapamam vicdani bir tarafı var. Kendi deneyimim dolayısıyla eğitim deneyimim dolayısıyla ben bunu başkalarına yapamam. Bu da gene beni kötü etkilese bile öğrencilerin gözünde iyi bir şey oluyor güzel bir şey oluyor.] (Burak-3)

It's okay, I don't see it as something extra for me. So I guess it's a little bit about this teacher. So, for example, there is no fee for this. I stay for office hours, but I never thought about why there is no charge. When students ask questions, they should come because this is something else. You know, something independent of my relationship with the institution.
[Sorun olmaz benim için ekstra bir şey olarak görmüyorum ben bunu. Yani sanırım biraz bu öğretmenle ilgili. Yani buna da ücret verilmiyor mesela ama hiç şey düşünmedim ofis saatine kalıyorum ama niye ücret verilmiyor diye de hiç düşünmedim. Öğrenci soru sorunca gelsin çünkü hani bu başka bir şey. Hani benim kurumla olan ilişkimden bağımsız bir şey.] (Kerem-2)

Their separation of their relationship with the students and their relationship with the institution could be interpreted as a way to alleviate the negative aspects of their teaching experience by approaching with an ethical notion embedded in professional codes of teachers, even though these relations are structured and practiced within the institutional context. However, they have the consciousness about the misuse of the flexibility limits in their employment and they problematize the administration of the unpaid duties especially for them, the instructors work hourly-paid.

4.1.1.4. Unsatisfying Employee Rights and Precarizing Legislations

In the institution this study conducted, employee rights issues are problematic and unsatisfying for full-time instructors. However, this situation is experienced by the part-time instructors even more poorly. First, they do not have employment guarantee and sustainability. They cannot benefit from their affiliation to their institution in terms of financial support for academic studies. They are not bestowed the right for taking administrative leave or sick leave. In other words, when they need a leave, they have no choice but to disclaim their workload and payment for those hours. Burak-3 shares his observations by comparing the situation for full-time and part-time instructors:

If a part-time teacher went there during the class period, there would be a financial loss if he did not attend the class, but if a full-time teacher went, he was considered on administrative leave. In other words, his salary was not deducted, but if the part-time teacher left, he would lose his salary as he would not be able to attend the class.

> *There was no such thing as permission, and if we didn't attend the class, we couldn't get our money.*
> [Yarı zamanlı bir hoca ders döneminde oraya gidecek olursa derse girmezse maddi bir kaybı da olacaktı ama tam zamanlı bir hoca giderse idari izinli sayılıyordu. Yani maaşında kesinti yapılmıyordu ama yarı zamanlı hoca giderse derse giremeyeceği için maaşından da kaybedecekti. İzin diye bir şey bizde söz konusu olmuyordu derse girmiyorsak paramızı alamıyorduk.] (Burak-3)

According to Kerem-2, the foundation universities in different cities take initiative for the part-time employers. However, different implications in employee rights in different institutions have a strong potential to stratify the inequality for the similar employment type experiencers:

> *Part-time is especially a very important situation, I think it's a profession group in limbo. You know, the state doesn't announce a figure after all, it doesn't make a statement like a raise for part-times. For part-time employees' salaries, these people's salaries are entirely up to the conscience and initiative of the institution. Each institution charges differently and they do it according to their own minds. I've heard that there are different practices in other universities, for example, they can guarantee that they give lectures or they can just write part-time on paper and equalize the rest.*
> [Özellikle part-time bence çok şey bir durum, bence arafta kalmış meslek grubu. Hani devlet sonuçta bir rakam açıklamıyor yani bir şey yapmıyor. İşte şu kadar zam gelsin böyle bir şey olsun gibisinden bir açıklama yapmıyor part-timelar için. Part-time çalışan maaşları için, bu insanların maaşları tamamen kurumun vicdanına ve insiyatifine kalmış. Her kurum farklı ücretlendirme yapıyor kendi kafalarına göre yapıyorlar. Başka üniversitelerde farklı uygulamalar var mesela ders almalarını garanti edebiliyorlar ya da sadece kağıt üzerinde part-time gösterip geri kalan şeyleri eşitleyebiliyorlar duydum.] (Kerem-2)

When the precarizing legislations are taken into considerations, there are two main lines for the part-time instructors: labor law legislation and regulations by CoHE. In Turkey, the part-time workers' working hours and their social security rights are described in the Article 13 of Labor Law No. 4857 (20.06.2003) and in the Article 101 of the Social Insurance Regulations (12.05.2010). According to these articles, the part-time workers are only paid through hourly rate and their monthly insurance days are calculated by dividing their total hours of work by 7,5. If this number is below 30, the workers themselves are obliged to pay for the difference. The part-time instructors are also employed in the scope of these law articles. As stated in the previous section, they are aware of the time and labor they spend in the working place without being covered financially and with social insurance. The marking tasks and office hours are not paid; therefore, the time and effort for these are not recognized as they are spent in the

working place and not covered by their social insurance. They describe their perception of this situation as not being compensated for their work and effort:

> *Not having insurance or not having health insurance. You know, there was a part-time insurance, but think of it this way, you work for a year, 30 days reflected in your insurance. It makes you sad when you think about it, you feel like you didn't get what you worked for.*
> [Bir sigortamın olmaması ya sağlık güvencemin olmaması. Hani evet yarı zamanlı bir sigorta yatıyordu ama şöyle düşünün siz bir yıl boyunca çalışıyorsunuz sizin sigortanıza işleyen 30 gün mü ne. Baktığın zaman üzüyor hani emeğinizin karşılığını alamamış gibi hissediyorsunuz.] (Melisa-2)

> *I work there and I don't get paid for it. Honestly that's my only problem right now. Of course, I wouldn't want to do this for a long time, I would like to work with a better wage.*
> [Ben orada bir emek veriyorum ve onun karşılığı yok orada benim tek problemim açıkçası şu anda bu. Tabii ki bunu uzun süreli yapmak istemem sigorta vesaire daha iyi bir ücretle çalışmak isterim.] (Zehra-2)

> *First of all, I think the insurance should definitely be fixed. I don't know how they can arrange this, but it is not fair that the 8-hour lesson you give is a day's worth. Maybe insurance could have been paid as much as the number of days worked. So it feels like I'm not getting paid for the full work as insurance.*
> [Öncelikle sigorta bence kesinlikle düzeltilmeli. Bunun hani ayarlamasını nasıl yaparlar bilmiyorum ama 8 saat girdiğiniz dersin bir gün yatması hiç adaletli olmuyor. Belki yine çalışılan gün sayısı kadar yatabilirdi. Yani tam çalışmanın karşılığını sigorta olarak almıyormuşum gibi geliyor.] (Leyla-3)

> *I think that these not given things lead to labor exploitation. People are giving their time, after all, they should definitely be given their due. That's how it is in my opinion.*
> [Bu verilmeyen şeylerin emek sömürüsüne yol açtığını düşünüyorum. İnsanlar vakit harcıyor sonuçta bunların kesinlikle hakkının verilmesi gerekiyor. Ben böyle düşünüyorum.] (Zeynep-2)

In addition to this dimension of the social insurance issue, as stated earlier, these part-time instructors will need to compensate their unpaid insurance premium eventually for their pension in future, which leads them into another insecure and uncertain condition. Some of the participants state "*We can never retire like this. So the things we can't think of right now. Maybe we haven't been there yet, of course. [Böyle emekli falan olamayız asla o yüzden şu an düşünemediğimiz şeyler. Belki daha oralara gelemedik de tabii.]*" (Azra-3) and "*Because we re-sign at the beginning of each semester as part-time. There is not even a 1-year contract for us. [Çünkü biz her dönem başında imzalıyoruz part-time olarak. 1 senelik bir kontrat bile yok bizim için.]*" (Elif-2), which implies that this uncertain situation will last for a while in her career.

On the side of Council of Higher Education (CoHE), with the recent updates in Higher Education Law No. 2547 (1981), Higher Education Personnel Law No. 2914 (1983), and 9 Nov 2018 issued Regulation related to Assignments to Academic Staff Other than Faculty Members, the title of "*okutman"* has changed into "*öğretim görevlisi*" since the 2017-2018 academic year. Although they have the same equivalent in English, which is "instructor", the latter requires to hold a Master's degree with a thesis; whereas, the former did not. After this sudden and unplanned regulation change, both the prospective instructors and the existing part-time instructors had to face an occupational and emotional aggrievement unpreparedly. After the legal updates, universities -especially the foundation universities- could not bear the consequences effectively. In order to compensate for the shortage in recruitment of full-time instructors, they started to employ more part-time instructors among the ones who do not have a Master's degree, again within the same legal regulations. Due to this inconsistency of CoHE, the foundation universities could have more employees without a full-time contract and social security, which is perceived as a profiting move for their advantage:

> *I swear, I think this part-time thing exploded because of the new law brought by YÖK. You know, it has come out so much and I think institutions are using it to their advantage.*
> [Vallahi sanıyorum bu part-time olayı bence YÖK'ün yeni getirdiği yasa yüzünden patladı. Hani bu kadar arşa çıktı ve kurumlar bunu avantajlarına kullanıyorlar sanırım.] (Kerem-2)

> *Universities will always find people who can work part-time because people have to work so they don't go hungry, and being a lecturer or lecturer is still a good option because of its title. Not everyone is appointed or prefers to be appointed, or does not have enough experience to work at a public university at work. Today, if any private university removes all its full-time lecturers, they can be replaced by part-time lecturers after about a month, and this reduces the quality of education. But I think it works for them. Because, as I said, it means they have the same job and invest less insurance, it means they get the same job and pay less salary at work. Of course, they can do it anyway because they don't have personal rights.*
> [Sürekli part-time olarak çalışabilecek insan bulacak üniversiteler çünkü insanlar yani aç kalmamak için çalışmak zorundalar ve okutmanlık da ya da öğretim görevliliği hala işte ünvanından dolayı güzel bir seçenek. Herkes atanamıyor ya da atanmayı tercih etmiyor ya da işte devlet üniversitesinde çalışmak için yeterince deneyime sahip değil. Bugün herhangi bir özel üniversite bütün tam zamanlı hocalarını çıkartırsa yaklaşık 1 ay sonra yerlerini yarı zamanlı hocalarla doldurabilir ve bu eğitimin kalitesini düşürür. Ama işlerine gelir diye düşünüyorum. Çünkü dediğim gibi aynı işi yaptırıp daha az sigorta yatırmaları anlamına gelir aynı işi yaptırıp işte daha az maaş ödemeleri anlamına gelir özlük hakları olmadığı için zaten gerçekleştirebilirler tabii ki.] (Burak-3)

4.1.2. Recognition of the Precariat

Recognition of the workers in an organization basically corresponds to the acknowledgment of emotional, social, and financial existence of those individuals by their colleagues and administrators through several organizational processes, which are described as horizontal and hierarchical/vertical modes of gained recognition by Dejours (1998). Among these processes, justice, motivation, communication and feedback might be considered. As summarized by Brun and Dugas (2008), again motivation, job satisfaction, job dedication, work performance as the outcomes of positive employee recognition might be regarded. However instead of dwelling on these concepts of the organizational studies, it is intended to more specifically focus on the recognitional experiences of the unique participants of this study as existential, emotional, and social entities in the society while they can be described as junior academics working in a precarious employment model. In the following part of this section, situations and concepts shared by the participants are gathered around and presented under the themes.

4.1.2.1. Symbolic Recognition

Even though owning a physical appearance through some resources is highly related to the fair treatment issue, the part-time instructors are a bit more sensitive about goods and assets provided in this specific working environment. Since the students become both outsider and insider observers for the working conditions of all instructors, the part-timers abstain from being identified as "different". They suspect that most students may consider them inferior to full-timers if the students know they are part-timers. As a consequence, what they have in view becomes important for their recognitional experience at work. Therefore, it appears to be necessary to point to this situation under the title "symbolic recognition." As inferred from the codes in related parts of the interviews, the symbolic recognition is derived from the symbolic evidence of recognition such as (1) spatial presence, (2) accessibility, and (3) reward-resource distribution.

The notion of *spatial presence* is made up with the inspiration from one of the participant's statements in Turkish "*mekansal varlık,*" which successfully defines the

situation for the part-time instructors and their own spaces in the organization. Regarding the physical facilities they can benefit from, the most underlined is their offices. They state two basic problems: spending a considerable amount of time in a "part-time room" without having their private desks and not being assigned with a name tag in front of their doors. About this situation, Zeynep-2 offers a striking description: "*we have a body but not a name [cismimiz var ismimiz yok]*", which gives a solid understanding of what being a part-timer means.

> *This is the institution's way of saying that we actually hired these other full-time employees. But it doesn't do that to part-time employees. Our names were not written on the doors. (...) Would you put 10 full-time teachers in a 5-person office? I don't think that would have happened. They would try to make room for a full-time teacher after all. But when you are part-time, no one takes it seriously. For example, they say "Oh," or "let two people share a table". For example, we were sharing a table with two people. I think it shows that the institution does not take you very seriously. You don't already have an office. You don't have a table of your own, so you can't own something.*
> [Bu kurumun aslında bu diğer full-time elemanlarını biz bu insanı aranıza aldım deme şekli. Ama bunu part-time elemanlarına yapmıyor. Kapılarda ismimiz yazmıyordu. (…) 10 tane full-time hocayı 5 kişilik ofise koyar mıydınız? Ki sanmıyorum öyle bir şey olmazdı. Full-time hoca sonuçta yer açmaya çalışırlardı. Ama siz part-time olunca bir ciddiye alan olmuyor. Aman diyor ya bir masayı iki kişi paylaşsın diyor mesela. Biz bir masayı iki kişi paylaşıyorduk mesela. Hani kurumun sizi çok ciddiye almadığını gösteriyor bana kalırsa. Zaten bir ofisiniz yok. Kendinize ait bir masanız yok yani sahiplenemiyorsunuz bir şeyleri.] (Melisa-2)

> *In that part-time room, 7 people and 8 people stay in the place for 5 people and they are part-time teachers. There is nothing to do in this case, everyone else has their own table, because there is no room, 7-8 people stay in that room. I have my desk now, I'm staying somewhere else. But I can understand how they feel.*
> [O part-time odasında 5 kişilik yerde 7 kişi 8 kişi kalınıyor ve part-time hocalar. Yapacak bir şey yok bu durumda diğer herkesin kendi masası var yer olmadığından dolayı onlar 7-8 kişi o odada kalıyor. Ben şimdi başka bir yerde kalıyorum benim masam var. Ama onların öyle hissettiklerini anlayabiliyorum.] (Zehra-2)

> *Now, in the first year I started working in this institution, part-time professors were sitting in a single office. And actually, since there were more part-time teachers than the number of tables in the room, the furniture in the room had to be used by more than one teacher, because actually I guess it is considered a bit as a temporary teacher. That's why it made me feel a little bit like I was temporary in that institution*.
> [Şimdi bu kurumda çalışmaya başladığım ilk yılda biz part-time hocalar tek bir ofiste toplanıyorlardı. Ve aslında odadaki masa sayısından daha fazla sayıda part-time hoca olduğu için hani odadaki eşyaları hani bir masayı birden fazla hoca kullanmak zorunda kalıyordu çünkü aslında hani birazcık geçici hoca olarak düşünülüyor sanırım. O yüzden bu birazcık benim de o kurumda geçici olduğum hissi yaratmıştı bu bende.] (Leyla-3)

It's nice to have a room and a place of my own. But it is a little sad that I do not have my name, that is, it is not written that it is special to me, or that I am not on the website.
[Hani bir odam olması kendime ait bir ortamımın olması güzel. Ama ismimin olmaması, yani bana özel olduğunun yazmaması ya da internet sitesinde olmamam bu biraz üzücü.] (Zeynep-2)

I have never shared my desk, but there are part-time friends who do. I was a little lucky in this regard, so I had no problems. But as I said, there are also friends who are like that, this situation can be a bit difficult, frankly. In fact, it may slightly change your commitment to the institution, the binding of the institution.
[Ben masamı hiç paylaşmadım ama paylaşan arkadaşlar var aslında part-timelarda. Ben bu konuda biraz şanslı oldum, o yüzden sıkıntım olmadı. Ama dediğim gibi öyle olan arkadaşlar da var bu durum biraz zor olabilir açıkçası. Aslında ben de çok şey yapmam ama o biraz kuruma olan bağlılığınızı, kurumun bağlayıcılığını değiştirebilir.] (Azra-3)

I didn't have such a thing when full-time teachers had name tags on their doors? And it was hard to explain to students why there was no name on my door. Because saying I am part-time seemed to mean that I was less than other teachers. Or there was no name on the website, as I said, from time to time I worked much more than other teachers. More than full-time lecturers. But my name was not on the site.
[Tam zamanlı hocaların kapılarında isimlik varken benim böyle bir şeyim olmadı? Ve öğrencilere neden kapımda isim yok, bunu açıklamak zor geliyordu. Çünkü sanki yarı zamanlıyım demek diğer hocalardan daha eksiğim demekmiş gibi geliyordu. Ya da internet sitesinde adım yoktu, dediğim gibi zaman zaman diğer hocalardan çok daha fazla çalıştım. Tam zamanlı hocalardan daha fazla. Ama sitede ismim yoktu.] (Burak-3)

Just because newcomers go to the same office. Actually, it has nothing to do with being new. Because when I think about it now, that teacher was full-time, but she went to a different office, even though he had just arrived. Looking at it now, it turns into a more part-time and full-time distinction.
[Yeni gelenler bir ofise gidiyor diye. Aslında yeni gelmekle alakası yokmuş. Çünkü şimdi düşündüğümde o full-timedı ama farklı bir ofise gitti yeni gelmiş olmasına rağmen. Şimdi bakınca olay biraz daha part-time ve full-time ayrımına dönüşüyor.] (Elif-2)

As regarding their accessibility, participants problematize their exclusion from the website where all other academic staff is presented and the situation that the name tags for them are not attached to the door of the rooms they reside in. They interpret this as a manifestation of their temporariness in the organization since they have been informed about the name tag and academic staff website procedures do not include only the part-time instructors. Although a few of them try to see a logic behind this situation or even try to legitimize it stating "*Now it's normal for them to do this since you're on a term contract. [Şimdi siz dönemlik sözleşme yaptığınız için bunu yapmaları normal.]"* (Zehra-2), the vast majority of them are uncomfortable with this because it is an everyday reminder of their fugitive situation. Most importantly, they state that

when they are not recognizable in the academic staff list or on the doors of their offices, they are questioned by their students about the reason for this exclusion. Therefore, they concern not only their accessibility but also the perception and recognition of them in the students' minds, especially when they hesitate to share their flexible identity in the institution:

> *Since I teach in the department (academic English) as well, when students from other buildings come to look for me and cannot find my office because my name is not written on the door, they come and ask me, 'Why isn't your name written on the teacher?'*
> [Ben bölümde de ders verdiğim için başka binalardan öğrenciler beni aramaya geldiklerinde kapıda adım yazmadığı için ofisimi bulamadıklarında derslerde gelip 'hocam adınız niye yazmıyor ya sizin?' diye bana sorduklarında.] (Melisa-2)

> *'Why is your name not written on the door? I couldn't find you.' You know, when the institution sees you here temporarily, of course, it makes me feel like the students see me temporarily.*
> ['Hocam sizin kapıda isminiz neden yazmıyor? Ben sizi bulamadım.' gibi. Hani kurum sizi burada geçici olarak görünce tabii ki ben şimdi öğrencilerin de beni biraz geçici olarak görüyormuş hissi veriyor.] (Leyla-3)

> *Sometimes I feel bad when students ask: 'Why don't you have your picture in the system?' When they look at the website, they don't see your picture. When they say, 'Why isn't your name hanging in your room?' I get upset in these situations when everyone else has it. I feel like I don't exist, it's causing it. In other words, there is a situation where I exist physically but do not exist in name.*
> [Bazen öğrenciler şunu sorunca kendimi kötü hissediyorum: 'Neden sizin resminiz yok sistemde?' İnternet sitesine baktıklarında sizin resminizi görmüyorlar. 'Odanızda neden sizin isminiz asılı değil?' dediklerinde herkesinki varken bu durumlarda üzülüyorum yani. Yokmuşum gibi hissediyorum, buna sebep oluyor. Yani cismen varım ama ismen yokum gibi bir durum oluyor.] (Zeynep-2)

> *In every meeting, they especially emphasize that 'we do not see our part-time teachers as separate from full-time teachers in any way'. But sometimes things don't make you feel that. Once, a student came to me and asked me, 'Why is your name not on the site?' I didn't say anything. I couldn't say "because I'm part-time".*
> [Her toplantıda şunun özellikle altını çiziyorlar 'biz part-time hocalarımızı full-time hocalardan hiçbir şekilde ayrı görmüyoruz' diye. Ama bazen olanlar bunu hissettirmiyor. Bir seferinde bir öğrenci gelip bana sordu 'Hocam niye sizin isminiz yok sitede?' diye. Ben bir şey diyemedim. Hani ben part-time olduğum için diyecek halim yoktu.] (Elif-2)

For some of them, this kind of an exclusion is related to their belongingness perception:

> *For example, students come here, sometimes they can't find us, our name is not written on the door and so on. For example, I have had a phone so far, I did not have any problems with them, the students were able to reach them. But writing on the door is*

not a very difficult thing, actually it can be written. In other words, even the names of permanent lecturers who are not currently working in the institution are written on the doors, in other words, there are old names. These are the little things that can actually be changed. Of course, there will be more belonging, so it would be nice if it was.
[Burada mesela öğrenciler geliyor bazen bulamıyorlar kapıda ismimiz yazmıyor vesaire. Mesela şimdiye kadar telefonum oldu benim onlarda sıkıntım olmadı çocuklar ulaşabildi ama kapıda yazma hani çok zor bir şey değil aslında yazılabilir. Yani sürekli hala kurumda çalışmayan kadrolu hocaların isimleri bile yazıyor kapılarda yani eski isimler var. Bunlar ufak şeyler aslında değiştirilebilir öyle de olsa. Tabii daha da aidiyet olur yani olsa güzel olabilir.] (Azra-3)

Well, to think from their point of view, yes, I'm not affiliated with it. If I quit my job, they can get someone else in an instant.
[Hani şey açısından onlar açısından düşünmek gerekirse evet ben buraya bağlı değilim ben işten çıksam bir anda oradan al başka birini koy gibi bir şey.] (Defne-1)

For me, I mean, it could be my name, but frankly, yes, there are 5 people in our room, three of them are part-time. Because students can't reach me or it could be my ex-student, you know, they don't have to know my room number. My accessibility is impaired and the assistance the student will receive from me decreases. It's a complete waste of time.
[Benim için de yani ismim olabilir de açıkçası yani evet zaten bizim odada 5 kişi var üçü part-time hani böyle olunca gerekiyor aslında. Çünkü öğrenciler ulaşamıyor ya da benim eski öğrencim olabilir şey olabilir hani benim o da numaramı bilmek zorunda değil. Ulaşılabilirliğim zedeleniyor ve öğrencinin benden alacağı yardım azalıyor. Vakit kaybı oluyor tamamen.] (Defne-1)

It also appears that these part-time instructors not only concern about equitable organizational presence, belongingness stemming from the physical facilities or their accessibility in the institution but also beyond these problems they associate them to their recognition by the administration:

These examples I give actually form an idea for me about how well-recognized I am in the institution. I can say that by not writing my name on the door, and not providing me with a computer, the institution expresses that it sees me temporarily.
[Bu verdiğim örnekler aslında benim kurumda ne kadar tanındığım ile ilgili de bende bir fikir oluşturmuş oluyor. Hani kurum işte kapıya ismimi yazmamasıyla, bana bilgisayar sağlamaması ile aslında beni geçici olarak biraz gördüğünü ifade etmiş oluyor diyebilirim.] (Leyla-3)

I think it shouldn't be too difficult to find a desk, find or create an office. Why wasn't it done? Why did this happen? This, of course, was one of the ways of misrecognition.
[Bir masa bulabilmek bir ofis bulabilmek oluşturabilmek çok zor olmasa gerek diye düşünüyorum. Neden yapılmadı? Bu neden bu durumlara düşüldü? Bu da tabii tanımama şekillerinden birisiydi.] (Burak-3)

About the reward-resource distribution, there are two veins which seem problematic: technical resource acquisition and equality in reward distribution. By technical

resource, laptops and necessary hardware are meant. All of the participants specified the trouble of being in need of work laptops and supplementary cables, being afraid of the risk of malfunction in their own hardware or being forced to carry their computers everyday they have classes. They problematize again the lack of equitable distribution by underlining the different practices they experience and the ones their full-timer colleagues do so:

> *While computers were given to full-time instructors, part-time instructors, who were paid less and were paid irregularly, were not given a computer.*
> [Tam zamanlı hocalara bilgisayar verilirken zaten daha az ödeme yapılan, düzensiz ödeme yapılan yarı zamanlı hocalara bir bilgisayar verilmiyordu.] (Burak-3)

> *There are computers provided to full-time instructors, and everyone uses the same computer. There is no such opportunity for part-timers, so I have to bring my own computer. You know, taking and carrying my own computer for about two and a half three years. This has now turned into a separate problem for me.*
> [Kadrolu hocalara verilen sağlanan bilgisayarlar var herkes aynı bilgisayar kullanıyor. Part-timelar için böyle bir olanak yok o yüzden ben kendi bilgisayarımı götürmek zorunda kalıyorum. Hani yaklaşık iki buçuk üç yıldır sürekli kendi bilgisayarımı götürüp taşımak.Bu benim için artık ayrı bir soruna dönüştü.] (Leyla-3)

> *After all, the institution has to provide this, and if my computer was broken, I would still pay to fix it, the institution would not undertake anything.*
> [Sonuçta bunu kurumun sağlaması gerekiyor ve bilgisayarım bozulsaydı tamir etmek için yine ben para verecektim kurum bir şey üstlenmeyecekti.] (Azra-3)

> *My computer is very heavy and I carry it every day. Sometimes this makes me tired, it would be nice to have a work computer, of course, it would be better if I leave it there and do my work from there.*
> [Hani beni bilgisayarım çok ağır ve her gün taşıyorum. Bazen beni yoruyor bu, iş bilgisayarı olması iyi olurdu tabii ki orada bıraksam da işlerimi oradan halletsem falan daha iyi olurdu.] (Kerem-2)

As in many organizations in different sectors, this institution also has a reward management style in order to provide motivation for its workers. However, this reward distribution includes the full-time instructors to a great extent. For instance, the incentive assignments or promotion advantages are not open for the part-times to apply or to be considered. This may seem to be legitimized through the argument of "only the tenured workers can benefit." However, when the part-time instructors face a situation in which they are not rewarded or considered for a gift provided by the university to the full-timers for their teaching, they perceive this as discriminating and unfair:

While a special diary and a calendar were distributed to the full-timers, nothing was given to us. I think this is very wrong, very discriminatory. I felt bad then, of course I felt like 'what am I here then'. After all, I have a desk, and I would like to put the school calendar on my desk. I need that too, a diary I mean. It feels so weird when the school gives it to everyone and not to you.
[Kadroluların isimlerine özel ajanda ve takvim dağıtılırken bize hiçbir şey dağıtılmadı. Bunun çok yanlış çok ayrımcı bir şey olduğunu düşünüyorum. O zaman kötü hissettim kendimi tabii ki 'ben neyim burada o zaman' gibi hissettim. Sonuçta masam var ben de masama okulun takvimini koymak isterim. Benim de ona ihtiyacım var benim de bir ajandaya ihtiyacım var yani. Okul herkese verirken sana vermemesi çok tuhaf hissettiriyor.] (Zeynep-2)

When all the instructors gets an e-mail saying that "your diary is ready" and part-time instructors ask "can I get mine?" it is not nice to be told, "you are a part-timer, you do not get one". It's not a pleasant situation.
[Ajandalarınız aşağıda hazırdır gibi bir mail gelip bütün hocalara, yarı zamanlı hocalar aşağı indiğinde bu mail üzerine ajandamı alabilir miyim dediğinde 'siz yarı zamanlısınız size yok' denmesi hoş bir durum değil. Hiç hoş bir durum değil.] (Burak-3)

Even some of them reflect on this planner issue through feeling worthless and as an outsider:

But when I thought about the institution in general, I believed that I had absolutely no value. It is just a diary and a pen. How much would you spend on this?
[Ama genel olarak kurumu düşündüğümde kesinlikle bir değerimin olmadığına inanmıştım. Yani altı üstü bir tane ajanda ve bir tane kalem yani. Buna yaptığınız masraf ne kadar olabilir?] (Melisa-2)

It is only given to full-time instructors, and part-time instructors are not given such a thing. This is when it creates the feeling of being left out a little bit.
[Sadece kadrolu hocalara veriliyor part-time hocalara böyle bir şey verilmiyor. Burada da hani birazcık dışarıda kalıyormuş dışarıda bırakılıyormuş hissi yaratıyor aslında.] (Leyla-3)

On the other hand, one occasion that they are included equally as their full-time colleagues is teacher's day gift giving. In contrary to their anger for the planner situation, they all feel included, motivated, and belonging thanks to the teacher's day gift they had:

Teachers' Day celebrations take place. For example, last year they gave a mug and a box of chocolate as a gift this year. By referring to my third year in service and so on, and I'm happy, frankly, it's a nice gift idea. You know, they are beautiful, they make me happy, they motivate me.
[Yani öğretmenler günü kutlama etkinlikleri oluyor. Mesela geçen sene bardak bu sene çikolata hediye ettiler. İşte 3 sene yıl dönümünü kutlarız gibi ben de hani mutlu oldum açıkçası hoş bir hediye düşünce. Hani onlar güzeldi mutlu ediyor motive ediyor.] (Zehra-2)

It is left on everyone's table with their name on it. Of course, if we didn't see this, we would feel bad as part-timers.
[Herkesin masasına ismine özel bırakılmış. Tabii bunu görmeseydik part-timelar olarak kötü hissederdik.] (Azra-3)

These of course makes you feel very happy and a part of the institution, I think it's a thoughtful attitude.
[Bunlar tabii ki çok mutlu hissettiriyor ve kurumun bir parçası olarak hissettiriyor düşünceli bir tavır olduğunu düşünüyorum.] (Zeynep-2)

The gift is not important, but it is better than giving the same thing to everyone, for example, it makes me feel good to be included in this as a part-timer.
[Hediye önemli değil ama kişiye özellikle herkese aynı şey vermektense daha güzel o da mesela buna part-time olarak dahil edilmemiz de beni iyi hissettiriyor açıkçası.] (Defne-1)

Due to its ameliorating effect, teachers' day organizations and gifts are quite important for the part-time instructors. However, when we close up the difference between the planners and the teachers' day gifts, we would face the neglecting policies and practices of the university administration and the compensating efforts of the department administration. Although in this study we generally address the department administration when we refer to administration due to its more important and relatable position in their work process, the university's executive board is higher hierarchically. Their neglecting perception of the part-timers seems to have a reflection on the perception and some practices of the mid-level management- department chairs, vice chairs, and unit coordinators-, which has potential tarnishing effects on the part-time instructors' recognition.

4.1.2.2. Respect: Fair Treatment and Being Taken Seriously

The concept of respect, described by Honneth (1995) as the situation for individual citizens of having equal rights in the universe of lifetime, emerges as the situation for individual part-time instructors of having equal rights in the universe of their institution. In this study, "to be treated differently" creates the ground for the part-time instructors' arguments considering their respect experiences in the institution. All of the part-time instructor participants underline that they do the same job as their tenured colleagues; however, they do not receive a recompense for their work. Burak-3 summarizes the underlying meaning of being treated differently as follows:

> *It's not about the name tag. Or having a separate desk. Or that we're in a different office than the others. It is about all of these combined. All of the things I have experienced. Being treated differently. That was the problem. While they told us "you are not different from the others, you too are our employees here" they showed the difference with these practices.*
> [Olay aslında isimlik de değil. Ayrı bir masa da değil. Olay işte bizim diğerlerinden farklı bir ofiste olmamız da değil. Olay bunların hepsi. Benim yaşadığım ve yaşamadığım şeylerin hepsi. Farklı davranılmak. Problem buydu. Yani sözde bize "diğerlerinden farklı değilsiniz, siz de burada çalışanımızsınız" diye söylenip bu uygulamalarla farkı gösteriliyordu.] (Burak-3)

In this vein, the responses accumulating around the questions about respect follow four main situations that reproduce each other: fair treatment and deprivation, being taken seriously and feeling neglected through either positive or negative experiences. At this point, a sort of discrimination, or being treated differently in our case, experienced by the individuals who are expected to be equal morally under the law emerges. For our case, working arrangement becomes a tool causing the aforementioned discrimination, which indicates that precarization reflects on individuals' recognition in their workplaces in an adverse way. This reflection appears to be parallel to what the part-time instructors shared previously through inequalities economically. The respect-related sphere of their recognition in the workplace was expected to be social and emotional rather than economical only and directly concerning their position as an equal member of the organization while the interview questions were prepared. This expectation has been fulfilled through the answers of the part-timer respondents.

Similar to what Honneth (1995) emphasized, the notion of intersubjectivity plays a key role for the part-time instructors. When they were asked what to be respected for them, they all either named or implied "*to be respected and taken seriously by the parties involved.*" The parties involved appear to be the administrative department, human resources, the tenured peers, and the students. Students have a different position related to part-timers' respect and recognition perceptions in comparison to other parties. While the admin department, human resources and tenured peers represent the institution, students have a more independent and everlasting effect on the part-timers' perception. However, when they are positioned differently through the attitudes or practices of the institutional subjects, they doubt their students may perceive them "differently." Therefore, it would be sensible to make a distinction between students

and institutional subjects, and to center the latter in the discussions related to respect due to its dominance in the expressions of the part-timers.

For the intersubjective recognition for an employee, the respect relationship with their colleagues is as important as with their superiors. In other words, there is a vital role of the colleagues (vertical recognition) as much as the administrators (horizontal recognition) for one's being recognized in the workspace (Dejours, 1998). Generally, they try to associate the problematic patterns to the characteristics of individuals; however, when they enlarge their point of view from the individual sphere to the organizational sphere, the tendency to consider a more structural problem. In other words, the approaches of the university management, department administration, and the part-timers' legal and temporary situation appear to have an effect on the tenured peers' perspectives:

> *There I am, introducing myself. You know, they look at me, but at that moment they don't think like "I should try to keep her name in mind, this is the person I will work with". What they see when they look at me is this: "this guy is working part-time already, she may not be here next semester. I'll pass.". Even some instructors don't know your name. They don't interact with you much.*
> [Ben çıkıyorum kendimi tanıtıyorum. Hani bana bakıyorlar ama o an "adını aklımda tutmaya çalışmalıyım bu benim çalışacağım insan" demiyorlar. Bana baktıklarında gördükleri şey şu: bu adam zaten kısmi çalışıyor, diğer dönem olmayabilir tamam geç. Bazı hocalar da adınızı falan bilmiyor. Sizle çok iletişime geçmiyor.] (Melisa-2)

> *Instructors and the management recognize you as a part-timer. For 3 years, they always saw you as a part-timer. From then on, when I start to work as a full-timer, how should I put this, I feel as if I will not be welcomed or acknowledged as a full-timer. but I will always remain as a part-timer in their eyes.*
> [Sizi part-time olarak tanımış bir hocalar ve yönetim var. 3 yıl kadar sizi hep part-time olarak görmüşler. Bundan sonra oraya kadrolu olarak girdiğimde sanki kadrolu hocalar tarafından böyle bir nasıl söyleyebilirim bunu hani kucaklanmayacak ve kadrolu olarak kabul edilmeyecek de hep part-time olarak kalacağım gözlerinde.] (Leyla-3)

> *I have no contact with any of the instructors that I am not a partner with or have not worked with in any way. I'm not sure a few instructors even know my name.*
> [Partner olmadığım ya da herhangi bir şekilde birlikte çalışmadığım hocalarla hiçbir iletişimim yok. Birkaç hocanın ismimi bile bildiğinden emin değilim.] (Leyla-3)

> *Some teachers may have negative attitudes which may be considered personal traits. For example, two days ago, one of our instructors was doing research and asked about a part-time instructor, who has been working for a long time. But he pretended like he didn't know her. You know, he said something like I don't know part-time teachers.*

[Yani bazı hocaların kendi karakterleri ile alakalı olabilir bu tutumları olabiliyor olumsuz tutumları. Yani şöyle geçen iki gün önce bir hocamız araştırma yapıyordu bir part-time hocamızı sordu o da bayağı eskiden beri çalışan biri. Ama böyle tanımıyormuş gibi yaptı. Hani part-time hocaları tanımıyorum gibi bir şey demişti.] (Defne-1)

There is actually a misconception when it comes to working part-time. I found it strange when a newly arrived instructor introduced herself, and she specifically stated that "I am working full time". But it doesn't need to be specified. For example, I said something like "And I work part-time, so what?"
[Hani part-time denilince yanlış bir algı var aslında. Bir yeni gelen bir hoca şöyle tanıtmıştı bana garip gelmişti "ben tam zamanlı çalışıyorum" diye özellikle belirtmişti. Ama belirtmesine gerek yok. Mesela ben de şey demiştim "Ben de part-time'ım hani yani ne var yani."] (Defne-1)

There were people who kept me at a distance, but I hope it has nothing to do with me being a part timer. I didn't experience anything, I know that other instructors feel/experience such things, but I did not think of such a thing, I do not want to think about it.
[Bana soğuk davranan kişiler vardı ama bunun part time olmamla bir alakası yoktur diye umuyorum. Benim yaşadığım bir şey olmadı diğer hocaların böyle şeyler hissettiğini yaşadığını biliyorum ama ben böyle bir şey düşünmedim, düşünmek istemiyorum.] (Burak-3)

But I don't think full-time instructors are trying to get to know us specifically. Maybe a few of them do. It might have something to do with their characters you know. They may be thinking, "he is a part-timer, he might be gone soon, there is no need to start a relationship." Our temporality in that institution may even affect the beginning of our relationship with those people. For example, maybe if I was a full-timer, there would be more people I can relate to and be friends with, but right now, of course, I don't know.
[Ama full-time hocaların özel olarak bizleri tanımak çabası olduğunu zannetmiyorum. Birkaç kişi yapabiliyor. O da hani karakterleri ile alakalı olabilir. Belki şey olabilir "yani part-time hani bu gider zaten burada hani çok ilişki kurmaya da gerek yok" diye düşünüyor olabilirler. Yani bizim o kurumdaki geçiciliğimiz o kişilerle olan ilişkimizin başlangıcını bile etkiliyor olabilir. Mesela full-time olsam da gerçekten hani ilişki kurup arkadaş olacağım daha fazla insan vardır ama şu an tabii bilemiyorum.] (Kerem-2)

The only participant who state a total positivity about her tenured peers is Zehra-2; however, she shares a memory where she was called "lucky" by one of the full-timers due to being part-time, which is a normalizing and glorifying attitude for flexibility:

One of them even said something like you are very lucky because you are a part-timer right now. So there is no such distinction between them. You know, it doesn't feel like that, frankly, I don't have such an experience. Maybe they make others feel that way, I don't know.

> [Hatta bir tanesi dedi ki çok şanslısın şu anda part-time olduğun için falan dedi. Yani öyle bir ayrım yok aralarında. Hani öyle bir şey hissettirmiyor açıkçası benim öyle bir deneyimim yok. Belki başkalarına hissettiriyorlardır bilemem.] (Zehra-2)

The dimensions of the tenured peers' perspectives and attitudes could be addressed as follows: (1) not considering the part-timers as their equals, (2) stigmatizing the part-times as "newbies" even they have more-than-one-year experience in the institution, and (3) normalizing or legitimizing the financially disadvantageous position of the part-timers. All these appear to contribute to what the part-time instructors see problematic about their employee recognition related to "being taken seriously" in the organization.

During the interviews, in addition to administrators and full-time colleagues, the participants were asked about their experiences with the human resources department. Whereas the foreign language school administration appears to have limited authority due to its middle management role, the human resources (HR) department of the university represents the university administration as a reflection of its perception of part-time instructors. All of the part-time instructors stated that they have experienced at least one problem with the HR (human resources) department regarding their contracts in terms of time scheduling and feedback, which creates another "not being taken seriously" issue for them.

On the other hand, *fair treatment and deprivation*- its opposite in the context of our study- emerge when the institutional and administrative events are concerned. Namely, the part-timers assert that they cannot find a fair place for themselves in appraisal meetings, PDU (professional development unit) activities, and mentorship programs. They are not included in most of the meetings related to different processes and topics, which is assumed to be harmful for their belongingness in the organization by some of the part-time instructors. Although there are some stating that not dealing with the "institutional meeting burden" is an advantage of flexible employment, they all build consensus about their exclusion from appraisal meetings. Appraisal refers to "a meeting in which an employee discusses his or her progress, aims, and needs at work with his or her manager or employer" (Cambridge Dictionary, n.d., Definition 2). Similarly, appraisal meetings in the setting institution are the annual or periodic one-

on-one meetings where the several administrative personnel meet with each instructor in order to collect their feedback and complaints by maintaining confidentiality. However, the instructor parties attending those meetings consist of only the full-timers. The exclusion of the part-timers in this process has a reflection on their organizational perception as *being ignored* and as *injustice:*

> *Just because you were part-time, your problems or your views and ideas were never taken care of.*
> [Sırf part-time olduğunuz için sizin sorunlarınıza ya da sizin görüşleriniz ile ilgilenilmiyordu, fikirlerinizle ilgilendirmiyordu asla] (Melisa-2)

> *One-to-one feedback from full-time teachers is important to us. It means something like 'If you stop by and tell us, maybe we'll look, maybe we won't.*'
> [Bizim için full-time hocaların birebir feedbacki önemli. Siz ekstradan uğrayıp söylerseniz belki bakarız belki bakmayız gibi bir anlam çıkarıyorum ben bu durumdan.] (Elif-2)

> *As someone who has been working in this school for 2 years, my ideas can be received one-on-one as well as a full-time teacher, in order to be fair*.
> [Bu okulda çalışan 2 yıldır bu kurumda çalışan birisi olarak bir kadrolu hoca kadar benim de fikirlerim alınabilir birebir bir şekilde adil olması için] (Zeynep-2).

One of the participants, Burak-3, expresses these two perceptions in an interactive manner and addresses the inefficiency of informal and personal settings:

> *I hope they know that I work there too. I also taught the students. I may have done something very wrong. Or maybe I've done something very awesome. I can complain about such things, I can be very happy, I think they should have been aware of them. But they didn't ask me that. Of course, there were questions such as "how is it going", but this was not made official.*
> [Benim de orada çalıştığımdan haberleri varmıştır umarım. Ben de öğrencilere ders anlattım. Hani ben de bir şeyleri çok yanlış yapmış olabilirim ya da bir şeyler çok harika yapmış olabilirim. Hani ben de böyle bir şeylerden şikayetçi olabilirim, çok mutlu olabilirim bunlardan haberdar olmaları gerekiyordu bence. Ama bana bunu sormadılar tabii ki "nasıl gidiyor" şeklinde sorular oluyordu ama bir resmiyete dökülmüyordu bu.] (Burak-3)

Upon this analysis, he also tried to reach the administration about the need of the part-timers' to be included in the appraisals; however, he -actually all of the part-time instructors- was rejected by the department chair:

> *I told it directly to the Director of Foreign Languages during a meeting with part-time teachers. He claimed that it was a little difficult to plan for allocating time for this because there were so many teachers (part-time), but that his doors were always open and I could go and share ideas whenever I wanted.*

> [İstedim direkt söyledim part-time hocalar ile yapılan bir toplantı sırasında Yabancı Diller müdürüne söyledim. Kendisi çok fazla hoca olduğu için buna zaman ayırmanın planlamasını yapmanın biraz zor olduğunu ama zaten kapılarının hep açık olduğunu gidip ne zaman istersen fikirleri paylaşabileceğimi iddia etmişti.] (Burak-3)

The explanation of the department chair reveals that the part-time instructors are exposed to unfair treatment in distribution of recognition in terms of feedback and time resources. On the other hand, even though the administration claims that they are welcoming to any attempt to give feedback or share requests by the part-timers, the fact that the part-timers are deprived of appraisal meeting process leaves them uninvited for submitting their requests and conflicts with the administration's argument "you're more than welcome":

> *Therefore, when I have a request or a complaint, there is actually no platform where I can say it. I have to go and talk directly in person. But of course, this is not something we can do all the time. We may refrain from or avoid going to the manager constantly for every request. But if there was such a platform, if there was a meeting, maybe these demands or troubles could be expressed more comfortably. That's why I'm not going, because such a possibility has not been created.*
> [Dolayısıyla hani benim bir talebim ya da bir şikayetim olduğunda bunu söyleyebileceğim bir platform aslında yok. Direkt kişisel olarak gidip konuşmam gerekiyor. Ama tabii bu da bence yani sürekli yapabileceğimiz bir durum değil. Her talepte sürekli yöneticinin yanına gitmekten çekinebiliriz ya da bundan kaçınabiliriz. Ama böyle bir platform olsa bir toplantı olsa bu talepler için ya da sıkıntılar için belki daha rahat dile getirilebilirdi. Bu yüzden gitmiyorum, bu şekilde bir olanak yaratılmadığı için.] (Leyla-3)

> *In other words, if they leave the job to us, we may be hesitant and may not want to go. But I wish it would have been better if we received such a call from them. Let them arrange it for me, so it's very likely that if I go and say this, they will say, "Of course, come, you're welcome", they will listen. But it's another thing for them to offer it. It's different when they open the door for us and we force the door.*

> [Yani işi bize bırakırlarsa biz çekiniriz gitmek istemeyebiliriz. Ama onlardan böyle bir çağrı alsak bu daha iyi olurdu isterdim yani. İşte benim için de ayarlasınlar bunu yani çok büyük ihtimalle ben gidip bunu söylesem "Tabii ki gel hani hoş geldin" diyecekler, dinleyecekler. Ama bunu onların teklif etmesi başka bir şey. Onların bize kapıyı açması ile bizim kapıyı zorlamamız farklı şeyler.] (Kerem-2)

Regarding fair treatment and deprivation issues, developmental events and applications conducted by the unit in charge in administration in order to improve the instructors' professional efficiency reflect the inequality between the full-timers and the part-timers as well:

> *Full-timers also observe and evaluate each other as colleagues. I would like something like this too. It felt more fair and I would see myself.*

[Kadrolular çalışma arkadaşları olarak da birbirlerini mesela gözlemleyip değerlendiriyor. Böyle bir şey ben de isterdim. Daha adaletli hissettirdi ben de kendimi görürdüm.] (Defne-1)

It is a very nice thing for these two teachers to see each other and benefit from each other. But this does not include part-time instructors. I think this is a huge mistake. Are you only responsible for full-time instructors?
[Bu iki hocanın birbirini görüp birbirinden yararlanması açısından çok güzel bir şey. Ama buna part-time hocalar dahil edilmiyor. Bence bu çok büyük bir eksiklik. Sadece full-time hocalardan mı sorumlusunuz?] (Melisa-2)

As it can be inferred from the excerpts presented above, the part-timers appear to associate their exclusion from those teamwork activities with the fact that the administration does not feel responsible for them.

Dissimilarly, another activity conducted by the Professional Development Unit (PDU), which is referred to as "mentorship" by the participants, has a positive effect on part-timers' presence in their workplace. The idea behind this activity is to ease the adaptation process for the newcomers while they interact with their mentors, who are the volunteer full-time instructors with some experience in the institution, both professionally and socially. Four of the total seven part-time instructors in this study reported that they had had the chance to participate in the mentorship activity during their first term as mentees. They claimed that eventually a natural attempt for their recognition happened through the interaction with both administrative staff and tenured colleagues. Its ameliorating effect on organizational recognition and equality produce a remarkable difference in the comments of the part-timers who partake in mentorship activity:

We presented the mentorship thing, and we presented a paper with another friend, then I felt more part of it.
[Mentorship olayını falan sunmuştuk bir de başka bir arkadaşımla paper sunmuştuk o zaman daha bir parçası hissetmiştim.] (Azra-3)

There is a mentorship program in our first year, and each new teacher becomes a partner with an experienced teacher and they run some programs together. This is actually a good thing.
[İlk senemizde bir program var danışmanlık (mentorship) programı ve her yeni gelen hoca bir deneyimli hoca ile partner oluyor ve bazı programlar yürütüyorlar beraber. Güzel bir şey aslında bu.] (Elif-2)

For example, on recognition we talked about, this was an activity that provided it. Well, it has become an activity where full-time instructors and part-time instructors come together both academically and socially.

[Mesela bu tanınmaktan bahsettik ya hani bu onu sağlayan bir aktivite oldu. Şey de oldu full-time hocalarla part-time hocaların hem akademik hem sosyal anlamda bir araya geldiği bir uygulama olmuş oldu.] (Kerem-2)

Bringing new hires and old teachers together. Even when the majority of new recruits were part-time, only one person was permanent. It was like it was made for part-timers. But in fact, it is not something thought for part-timers, but those who do not want to participate may not participate. They didn't exclude the nice part-timers that they opened to everyone, so it helps. If they hadn't included part-timers then there would have been only one person in the program, very little.
[Yeni alınanlar ve eski hocaları bir araya getirmek. Yeni alınanların çoğunluğu part-time olunca hatta sadece bir kişi kadroluydu sanki. Hani part-timelara yapılmış gibi oldu yani. Ama aslında öyle değil part-timelar için düşünülmüş bir şey değil ama katılmak istemeyen katılmayabiliyor katılmak zorunlu değil. Herkese açmış olmaları güzel part-timeları dışlamadılar yardımcı yani. Part-timeları katmasalar o zaman sadece bir kişi olurdu programda çok az, olmadı böyle bir şey düşünmesi hoşuma gitmişti.] (Defne-1)

However, as Defne-1 stated clearly, the institution had a shortage of full-time instructors due to the recent legal regulations on academic employment, which resulted in employing much more part-time instructors and having the majority of them in "newbies". As all the PDU (professional development unit) activities, mentorship is a kind of compulsory voluntary activity for the full-time instructors, which means they have to choose at least one PDU activity to accomplish their professional service requirements. It is important to underline that the majority of the newcomers is made up of the part-time instructors; therefore, they happen to serve an activity designed for the full-time instructors.

In the same vein, through being placed in an unequal position compared to their full-timer colleagues, the part-timers experience several deprivation practices which they assume an unintentionality behind it. Even though there are unique or common situations, a common ground emerges among those: keeping out the temporary. For instance, Burak-3 states that they happen to be deprived of the information networks in the organization:

I guess it gets taken more seriously as you gain experience. Inevitably, some of the part-time instructors spend less time there. If they are assigned fewer lessons, they have to spend less time. Their opinions may be less or not at all consulted.
[Yani sanırım deneyim kazandıkça daha ciddiye alınıyor. Bir de ister istemez part-time hocaların bazıları orada daha az zaman geçiyor. Eğer az ders verilmişse mecburen az zaman geçiriyordu. O kişinin fikri daha az alınıyordu ya da hiç alınmıyor olabilir.] (Burak-3)

Another situation in which the part-timers experienced unfair conditions is to be considered for promotion opportunities and position seeking. Since they do not have tenure, they cannot have the chance to be promoted or assigned to different positions. Elif-2 describes her disappointment on the part-timers unfair status to access these opportunities:

> *At the beginning of last term, I received an e-mail from the head of the department. It went something like "3 people who applied to such and such positions are hired", but I heard about the open positions only when I got this e-mail. For example, if I wanted to apply for a position now, what I saw in the e-mail would upset me. Because I would think it is my right to apply for the position. I don't have any kind of advancement or promotion here, I don't have such a possibility.*
> [Geçen dönem başında bir mail geldi bölüm başkanından. İşte şu açılmış pozisyonlara başvuran 3 kişi kabul aldı ama ben o maili gördükten sonra haberim oldu pozisyondan. Mesela ben şu an açılan bir pozisyona başvurmak isteseydim mailde gördüğüm beni üzerdi. Çünkü ben ona başvurmak hakkımdır diye düşünürdüm. Benim herhangi bir şekilde ilerleme yükselme gibi bir şeyim yok burada, böyle bir imkanım yok.] (Elif-2)

As problematized earlier in the precariousness theme, even not recognizing the part-timers' being part-time occurs in context. They are assumed to have the things they are actually deprived of, then they might be exposed to negative reactions. Here, Elif-2 problematizes her position in the organizational communication in which she is kept unaware because the administration's negligent attitude:

> *But I was never told that it had to be entered until that date. I didn't even know I had to enter it. It turns out it was a common thing but I was not aware of it.*
> [Ama bana hiç söylenmemişti o tarihe kadar girilmesi gerektiği. Hatta ben benim girmem gerektiğini bile bilmiyordum. Bu bilinen bir şeymiş ama ben haberdar değildim]. (Elif-2)

They also experience a deprivation in material sense through the inadequate supply of the technological aids such as laptops and cables, unlike the full-time instructors. This unfair distribution of fringe benefits stemming from their flexible employment appears to create a negative notion about their own organizational presence. Both Elif-2 and Kerem-2 underline this situation and its reflections on them:

> *Those who have been there for a long time have laptops provided by the institution. We are also trying to arrange it ourselves. Moreover, new laptops have HDMI inputs, but the video transfer cables provided by the institution are older, VGA type. They do not provide us with this connecting cable, that is, the converter apparatus. We have to buy it ourselves. Actually, it wasn't that cheap. When I first started, I had to buy*

that converter after a summer without any payment. This was a bit of a challenge for me.
[Önceden beri orada olanların laptopları var kurum tarafından. Bizler de kendimiz ayarlamaya çalışıyoruz. Hatta yeni laptoplarda HDMi girişleri var ama kurumun bize sağladığı görüntü aktarma kabloları daha eski, VGA tipte. Onlar bu ara kabloyu yani dönüştürücü aparatı bize sağlamıyorlar. Onu da biz kendimiz satın almak zorunda kalıyoruz. Aslında çok da ucuz bir şey değildi. Ben ilk başladığımda hem yazın bir maaşsızlık sürecinden sonra bir de o dönüştürücüyü almak zorunda kaldım. Beni biraz zorlamıştı bu durum.] (Elif-2)

They said I can buy it myself. I was there to talk about my problem. Obviously, they are aware of this problem, and when I say it there, it is not very nice for them to say, "You buy it yourself". They should have said, "Let's provide it somehow." So, you are an institution, this is something that is taken to get your work done, I think you have to provide it.
[Onu kendiniz alırsınız dediler. Yani ben derdimi anlatmaya gitmişim. Belli ki onlar bu sorundan haberdar hani orada ben bunu söyleyince "Onu kendiniz alıyorsunuz" demeleri pek hoş değil. Onu temin edelim bir şekilde falan demeleri gerekirdi Yani sen kurumsun senin işinin görülmesi için alınan bir şey bu, temin etmek zorundasın bence.] (Kerem-2)

4.1.2.3. Social Esteem and Recognition of Contribution

Social esteem is basically the recognition of the unique contribution of the individual to the society. As a further step after being recognized and respected as equal moral subjects by the government and other legal parties, one needs to be accorded recognition depending on their skills and competence which are useful to the communities or societies they belong to (Honneth, 1995). This societal phenomenon is expected to reflect on the organizational scale in modern worklife (Brun & Dugas, 2008).

The two thirds of the part-time instructors who participated in our study stated that they are teaching in both the preparatory school and the modern languages department (Academic English). All of these six part-time instructors underline that there is a more welcoming and appreciating environment for the part-time instructors in the modern languages department, which is more advantageous for the part-timers' social esteem experiences. Additionally, all of the participants emphasize that the distinguishingly appreciating manners of one of the vice chairs helps to be esteemed tremendously. Besides the outer source of the esteem in these examples, the participants correlate the positive interactions with their own contribution and effort: "*Positive things were not*

about my part-time position, but because of my working. [*Olumlu şeyler part-time olduğum için değil, benim yaptığım işten dolayı oluyordu.]*" (Melisa-2).

However, when the structural design of social esteem mechanisms is considered, the fair treatment deficiency about PDU (professional development unit) activities and appraisal meetings creates another inequality in contribution recognition of part-timers. In other words, the part-timers cannot access the feedback activities as equally as their full-time colleagues. At this point, evaluation surveys completed by the students for each teacher become a strong alternative. Even though the student surveys are the most organizational official feedback tool for the part-timers, they also question the content of them. Melisa-2 addresses this problem in the student surveys by stating "*students like me but the administrators do not know why sevilmişim ama neden fikirleri yok]*". According to Leyla-3 the capacity of these surveys is limited to measuring whether the instructor applies the rules or not:

> *The items are usually things such as entering and leaving the class on time, speaking completely in English in the class, and using the course materials effectively. I think it's a bit of stuff like whether you actually comply with the functioning of the system or not. So, frankly, I can say that my definition of an adequate lecturer or an adequate instructor is a bit wider and a bit different in scope.*
> [Maddeler genellikle derse zamanında girip çıkma, işte derste tamamen İngilizce konuşma, işte ders materyalleri etkili kullanma gibi maddeler. Biraz da aslında sistemin işleyişine uyuyor musunuz, uymuyor musunuz gibi maddeler aslında bence. Yani o yüzden açıkçası benim kişisel olarak yeterli okutman ya da yeterli öğretmen tanımım biraz daha geniş biraz daha kapsamı farklı diyebilirim.] (Leyla-3)

Another official and organizational feedback resource for the part-timers is lesson observations carried out by the other full-time instructors in the personal development unit. This is basically a practice of work performance measurement for teachers. The part-time instructors are observed only once when they started to work, while the full-time colleagues have more regular and various activities for gathering feedback:

> *Now, in the first year I entered, course observation was made for part-time instructors, only the first semester I entered. Later it wasn't done again. For a lesson where I was preparing a lesson plan, one of the coordinators came and watched my lesson, and then we evaluated my lesson together. Apart from that, there is nothing to evaluate my in-class performance or to be aware of, just these surveys.*
> [Şimdi ben ilk girdiğim sene sadece part-time hocalar için ders gözlemi yapılmıştı sadece ilk girdiğim dönem yapıldı. Onun dışında yapılmadı. Bir ders planı hazırladığım bir ders için koordinatörlerden birisi gelip benim dersimi izlemişti daha sonra dersimi beraber değerlendirmiştik. Onun dışında benim ders içi performansımı

hani değerlendirmek için ya da hani bilmek haberdar olmak için aslında bir şey yok yani sadece bu anketler.] (Leyla-3)

After the first year, these things do not happen much. There is no return to us and they come to us as envelopes. We can get our results from the secretariat.
[İlk seneden sonra bunlar çok söz konusu olmuyor. Tekrar bir dönüş olmuyor bize ve bize onlar zarf olarak geliyor. Biz sekreterlikten alabiliyoruz sonuçlarımızı.] (Elif-2)

These activities, which are held every semester, were not made for us, we were not included. That first observation made to everyone was made to us once, but these activities were not done to us, it was very interesting that we were not included in any way.
[Her dönem yapılan bu aktiviteler bize yapılmadı biz dahil edilmedik. Herkese yapılan o ilk gözlem bir kere bize de yapıldı ama bu dediğim aktiviteler bize yapılmıyordu, çok da ilginçti yani dahil edilmiyorduk hiçbir şekilde.] (Melisa-2)

In addition to the feedback on their teaching performance by the administration, their feedback on the organizational procedures and problems is an issue which should be addressed in the line of social esteem. According to Zeynep-2, her and other part-timers' ideas and critiques about the organization are collected through evaluation forms; however, they do not feel included in the decision-making processes:

On matters that involve the school or the people in it, instead of only those of the full-timers, they can take my opinions into account as well, as someone who has been working in this school for 2 years. We, as part-timers, are not very involved in such things. We did not have such a meeting and were not asked for an opinion.
[Sadece kadroluların fikirleri değil de yani bu okulda çalışan 2 yıldır bu kurumda çalışan birisi olarak ben de bir kadrolu hoca kadar benim de fikirlerim alınabilir birebir bir şekilde okulla ilgili insanlarla ilgili. Biz part-timelar olarak çok içinde değiliz bu olayın. Yani bize öyle bir toplantı yapılıp bir fikir sorulmadı.] (Zeynep-2)

In the end, two main concepts emerge: (1) inequality in tools for recognition of contribution and (2) superficiality in appreciation. In this vein, the appraisal meetings that the part-timers cannot be a part of and the lack of opportunities to promote could be shown as examples. The demand for searching for a valid social esteem in the work relationships can be summarized with a reference to Burak-3: *"[I want to be appreciated for my work, but it shouldn't be just words.] Yaptığım işin takdir edilmesini isterim ama bu sadece sözde kalmamalı."*

When the part-time instructors are asked whom the most they concern when it comes to their presence and recognition in the institution, they all prioritized their students over other parties such as president, department chairs, colleagues or HR specialists. Since the main theme of our study focuses on the workplace relations and employee

recognition, the genuine meaning of the students in teachers' organizational identity is beyond our discussions. However, when the flexible and temporary condition of the part-timers is taken into consideration, the student issue deserves to be highlighted. When the participants are asked whether they shared or would share the information of their being part-time instructors with their students, a vast majority of them report that they did not or would not do so. The reason why they abstain from this is their doubts (1) to lose the teacher dignity, (2) to harm the teacher authority, and (3) to be accused of possible learning disruptions:

> *Frankly, I probably wouldn't say I'm a part-timer. Because I think it can damage the prestige of the instructor a bit for the student. Or maybe they may not understand the concept and so on.*
> [Açıkçası ben muhtemelen part-time olduğumu söylemezdim. Çünkü biraz itibarı azaltabileceğini düşünüyorum öğrenci gözünden. Belki ya da anlamayabilirler kavramı vesaire.] (Azra-3)

> *Maybe I'm being unfair to the students, I don't know, but if I shared it, maybe they would understand. But I did not want nothing to do with these, I did not want the slightest question mark to arise in the minds of any student.*
> [Belki öğrencilere haksızlık ediyorum bilmiyorum ama paylaşmış olsam belki anlayacaklardı. Ama hak vereceklerdir. Ama bu iletişimin içine girmek istemedim herhangi bir öğrencinin kafasında en küçücük bir soru işareti oluşmasını istemedim.] (Burak-3)

> *If I say "I am a part-timer" myself, they will put me at the bottom in a hierarchy. There would also be some who will not. But I guess students actually have such a thing on their minds since they rank us as experienced or inexperienced. Also, they could say "I couldn't learn because the instructor is a part-timer". It could lead to that too, so I wouldn't want to.*
> [Ben kendim bir de part-time'ım desem bunun üstüne bir hiyerarşi içinde beni en alta koyacaklar. Hani koymayan öğrenci de olur. Ama öğrencilerin de aslında kafalarında böyle bir şey var ki bizi şöyle de sıralıyorlar deneyimli deneyimsiz. Ayrıca ben öğrenemedim çünkü bu hoca part-time diyebilir. Buna da yol açabilir, bu yüzden istemem.] (Defne-1)

Unlike Honneth's projection on intersubjective recognition shapes the self-relation, the part-time instructors, in spite of the problems in institutional relations, indicate high levels of self-respect and self-esteem related to their professional competence. For instance, Kerem-2 provides an insight about his strong self-confidence on his own teaching skills:

> *I think that being a part-timer or a full-timer doesn't change anything in terms of my teaching in the classroom. I am confident about it.*
> [Bence benim part-time full-time olmam benim sınıftaki öğretmenliğim açısından bir şey değiştirmiyor. Kendime güvenirim o konuda.] (Kerem-2)

4.1.2.4. Friendship and Solidarity

Friendship is one of the recurring topics throughout the interviews with the part-time instructors. The patterns of these friendships such as with whom they become friends and what they share in these friendships appear to have a role to shape their recognitional experiences in the institution. Through these friendships they create a social network in which they can find a similar pattern for their experiences and share their experiences in a supportive manner (Krackhardt & Kilduff, 1990). Although there were situations beyond the employment types regarding socialization, the shared experiences strengthened the friendships among the groups with the same title (part-time or full-time) according to the participants.

> *There is transitivity for sure, at least for me. I have many full-time friends.* [Geçişlilik var kesinlikle benim için öyle en azından. Birçok kadrolu arkadaşım var.] Zeynep-2)
>
> *It hasn't changed much these days. I also have friendships with full-timers and part-timers.*
> [Yani bu aralar açıkçası çok değişmiyor. Hani fulltimelarla da var parttimelarla da var.] (Zehra-2)
>
> *There was no communication and interaction with full-time teachers. I had a part-time group of friends. I was interacting with them. When I had a problem, we handled it together. So our dynamic was very good.*
> [Full-time hocalarla bir iletişim ve etkileşim olmuyordu. Bir part-time arkadaş grubum vardı. Onlarla bir etkileşimim, iletişimim oluyordu. Bir sıkıntım olduğu zaman birlikte hallediyorduk. Yani dinamiğimiz çok iyiydi.] (Melisa-2)
>
> *We were in situations where we could be close to each other. We graduated at the same time, our ages are close, we understood each other because we were part-time. So we had common points in different aspects. For example, we have never talked to full-timers like "how is it going, what did you do, can you handle it?".*
> [Birbirimize yakın olabilecek durumlardaydık. Aynı dönemlerde mezun olmuşuz, yaşlarımız yakın hani birbirimizi de anlıyorduk part-time olduğumuz için. Yani farklı açılardan ortak noktalarımız vardı. Mesela "nasıl gidiyor ne yaptın ne ettin idare edebiliyor musun" gibi hiç bu şekilde full-timelarla konuşmadık.] (Kerem-2)
>
> *Generally, both from my own point of view and when I observe other teachers, I see that part-time teachers make friends with part-time teachers and permanent teachers make friends with permanent staff. Actually, that's how I do it myself. Because, as I said, we establish a closer relationship because we share about salary issues, when the salary will be paid, and how many courses will be written in the next semester.*
> [Genellikle hem kendi açımdan hem de diğer hocaları gözlemlediğimde kurumda, part-time hocaların part-timelarla, kadrolu hocaların kadrolularla arkadaşlık ettiğini görüyorum. Kendim de böyle yapıyorum aslında. Çünkü dediğim gibi işte maaş konularında, maaşın ne zaman yatacağı, bir sonraki dönem kaç ders yazılacağı

hakkında paylaşımda bulunduğumuz için biraz daha yakın bir ilişki kurmuş oluyoruz.] (Leyla-3)

I talk to those I'm close to, for example, I'm closer to part-time instructors. I am friends with them as we are closer now, going through the same similar phases.
[Yakın olduklarımla yine konuşuyorum mesela özellikle yine part-time hocalarla daha yakınım. Daha yakın olduğumuz için şu anda aynı benzer aşamalardan geçtiğimiz için onlarla arkadaşım.] (Azra-3)

I had friends from full-time teachers, part-time teachers and non-managers, especially part-time teachers, whom I could recognize as my closest friends. They are some of the people I can still communicate with in my toughest times.
[Tam zamanlı hocalardan da yarı zaman hocalardan da yönetici olmayanlardan arkadaşlarım oldu özellikle yarı zamanlı hocalardan hani en yakın arkadaşlarım olarak tanıyabileceğim arkadaşlarım oldu. Hala en zor zamanlarımda da iletişim kurabileceğim kişilerden birkaçı.] (Burak-3)

In Honneth's (1995) three-level recognition scheme, friendship finds a place in the first level, which is related to personal relationships and interpersonal trust issues, and can be regarded in terms of love. In this institution, according to the participants' answers from the aspects of part-time instructors, at this level friendships happen to equip the individuals with socialization tools.

The friendly conversations you have with your office colleagues and your colleagues make you happy.
[Ofis arkadaşlarınızla iş arkadaşlarınızla ettiğiniz dostça muhabbetler sohbet size mutluluk veriyor.] (Melisa-2)

Actually, the biggest reason why I like working in this institution is the environment. The people there, the students, and these are things that already exist. But the institution does nothing in particular.
[Aslında benim bu kurumda çalışmayı sevmemin en büyük sebebi oranın ortamı. Oranın insanları, öğrenciler ve bunlar halihazırda var olan şeyler. Ama kurumun özellikle yaptığı bir şey yok.] (Elif-2)

It has a positive effect. When I have a friend there and I can see a friendship in my office, I go there more happily. I don't hate being in my office or dislike being at school.
[Olumlu oluyor aslında yani şöyle orada bir arkadaşım olunca ofisimde bir arkadaşlık görebildiğimde oraya daha mutlu gidiyorum. Ofisimde olmaktan nefret etmiyorum ya da okulda olmaktan hoşnutsuzluk duymuyorum.] (Defne-1)

It became more bearable when doing this with friends. It was easier for me to do that job because my friends were there. I was able to overcome difficulties more easily, and from that point of view, it actually made me a more productive person.
[Arkadaşlarla beraber bunu yaparken daha dayanılabilir daha katlanılabilir bir hale geliyordu. O arkadaşlarım orada diye o işi yapmam daha kolay geliyordu. Zorlukların üstesinden daha kolay geliyordum o açıdan bakınca da aslında daha üretken birisi haline getirdi.] (Burak -3)

These friendships certainly provide a constructive and beautiful environment and provide a warm environment. For this reason, I think that it has positive effects, of course, positively in terms of teaching and profession. I already love my job and if I am happy in that institution, I get even better results when I go to work. So I'm going with joy thanks to my friends.
[Bu arkadaşlıklar kesinlikle yapıcı ve güzel bir ortam sağlıyor sıcak bir ortam sağlıyor. Bu sebeple olumlu etkileri olduğunu düşünüyorum öğretmenlik açısından da meslek açısından da olumlu etkiliyor tabii. İşimi zaten seviyorum bir de o kurumda mutluysam daha da güzel sonuçlar alıyorum işe giderken yani sevinçle gidiyorum arkadaşlar sayesinde.] (Zeynep-2)

In the organizational recognition of the part-time instructors, in addition to love and trust relations, it merges into the social-esteem level through creating a unique way of solidarity. Their solidarity pattern can only consist of "*dertleşme*"/sharing one's grief to each other. Basically, they use solidarity as a mechanism to suppress their anger and relax within the group rather than an outward solidarity and unionization. Even though some participants stated that they made one-time attempts to reach out to the administration related to their problems together, these did not turn into a regular and systematic unioned-demand. At this point, Elif-2 addresses the non-functionality of the middle-level administration in this line of conveyance of the complaints, which exemplifies the boundedness around the part-time instructors as the legal parties of the institution.

In my opinion, this is not an institution with a culture of solidarity, from my point of view. What I call this solidarity was not with those full-time teachers in that institution, but between my own group of part-time teachers. In my friend group. If a salary was paid late and the head of the department or the deputy head of the department was to be visited, that person was not sent alone, it was said that we should come too.
[Bence bu kültüre, dayanışma kültürüne sahip bir kurum değil benim açımdan. Ama benim bu dayanışma dediğim şey, o kurum içerisinde o full-time hocalarla falan olmadı da kendi part-time hocalar grubum arasında olmuştu. Hani arkadaş grubum içerisinde. bir maaş geç yatıyorsa ve bölüm başkanına ya da bölüm başkan yardımcısına gidilecekse o kişi tek gönderilmiyordu da biz de gelelim deniliyordu.] (Melisa-2)

We were upset about our marking fees, frankly, we never thought to talk about it for a while. Because the contract we signed states that no fee will be charged for marking, and you cannot go over and talk about what we signed.
[Bizim marking ücretleri hakkında üzülmüştük bir dönem konuşalım diye hiç düşünmedik açıkçası. Çünkü imzaladığımız sözleşmede var marking üzerine ücret alınmayacak şeklinde, imzaladığımız şeyin üzerine de gidip konuşamıyorsunuz.] (Zehra-2)

For example, when our salary was paid late, we went and talked together, of course, but other than that, I can't think of it. You know, we were having trouble, of course, but this is how we talk to the managers so that I can express it like this now.

[Mesela şöyle işte maaşımız geç ödendiği zaman gidip tabii ki beraber konuşuldu ama onun dışında aklıma gelmiyor. Hani dertleşiyorduk tabii ki ama bu böyle işte yöneticilerle konuşalım da şimdi şöyle şöyle dile getireyim diye bir şey dönüşmüyordu dertleşme olarak kalıyordu.] (Burak-3)

We can share our troubles with the vice presidents. They often do their best, too. But there are always things that are out of their hands. It can go up to them, I think, things that can change. It does not go beyond them. I somehow tell them my problem, but the future of the solution does not pass on them, this is not communicated.
[Yardımcı başkanlarla paylaşabiliyoruz sıkıntılarımızı. Onlar da çoğu zaman ellerinden geleni yapıyor. Ama her zaman onların ellerinde olmayan şeyler var. Onlara kadar gidebiliyor bence değişebilen şeyler. Onların ötesine gitmiyor. Ben bir şekilde onlara derdimi anlatıyorum fakat çözümün geleceği onların üstlerine geçmiyor bu iletilmiyor.] (Elif-2)

Similar to socialization dynamics, within the solidarity understanding of the participants, the title or the employment type becomes determinant.

In any problem, I go and cooperate with a part-time teacher, of course, I do not ask for support from a permanent teacher. Even if I wanted to, I don't think they would support it much when it was put into action and when it was said "Let's talk to the management together".
[Herhangi bir sorunumda ben gidip tabii ki de bir part-time hoca ile dayanışma içine girerim, kadrolu hocadan destek istemem. İstesem de dediğim gibi bunun bir actiona döküldüğünde, "Hadi gel beraber yönetimle konuşalım" dendiğinde çok destekleyeceklerini ben düşünmüyorum.] (Leyla-3)

Of course, there is definitely a difference between part-time teachers and part-time teachers. We support each other more. I think that probably the permanent staff support the permanent staff more.
[Tabii kesinlikle var şimdi part-time hocalarla part-time hocalar arasında. Birbirimizi daha çok destekliyoruz. Muhtemelen kadrolular da kadroluları daha çok destekliyordur diye düşünüyorum.] (Zeynep-2)

The problem of part-time is different, the problem of full-time is different. There isn't much that brings it together. He doesn't care about differences. We should care, but we don't. In other words, neither we support them nor they support us.
[Part-time'ın sorunu farklı full-time'ın sorunu farklı. Bir araya getiren pek bir şey yok. O farklılıkları umursamaz kimse. Umursamalıyız ama yapmıyoruz. Karşılıklı yani ne biz onlara ne onlar bize destek olmazlar.] (Kerem-2)

I expect support. Because it affects the functioning of this institution in our work in harmony, I see it as a situation where empathy can be made, and I would expect support.
[Ben destek bekliyorum. Çünkü bu kurumun işleyişini uyum içinde çalışmamızı etkilediği için empati yapılabilecek bir durum olarak görüyorum bunu da destek beklerdim.] (Defne-1)

In the sense of the level of love or trust constructed through the intersubjective recognition, friendship patterns help to design the dimension and the quality of

socialization and to help the individuals to find support for their experiences and realities in the workplace, mostly among the same type of employment instructors, in the institution according to a considerable number of the participants.

4.1.2.5. Struggle for Recognition?

At the end of each interview, the participants were asked how they manage or react to any kind of misrecognition experiences which they encounter in their relations with their students, colleagues, and administrators. In their answers, although some of them depict a brighter picture while others describe more pessimistic situations regarding those parties in the institution, they all expressed different strategies in order to cope with negative experiences in intersubjective relations. These defense mechanisms that part-time instructors developed against the misrecognition practices they experienced are as follows for each participant:

Melisa-2 stated that she adopted an attitude of ignoring the treatment or practices making her feel not being taken seriously by the administrative people in the institution. She also underlined emotions of "becoming numb", "giving up", and "hopelessness". In a similar vein, Leyla-3 problematized the belongingness feelings of her when she encountered unequal treatments and reacted to this by ignoring the situation and accepting impermanence. When she was asked about the relationship with her students, she stated that she hid the information of being a part-timer in order to save her dignity. Elif-2 also underlined that she developed the feelings of "lack of belongingness" and "hopelessness" as an answer to misrecognition experiences with her colleagues and administrators and lack of opportunities. On the other hand, Zehra-2 avoided sharing any negative experiences related to the administrators and colleagues during the actual interviews. However, later she wanted to add some notes on her statements after she observed and experienced problems in distribution of both financial and recognitional sources. She stated that she felt "alone" and "not cared".
Zeynep-2 stated that she chose to be silent against any conflicts or misrecognition practices especially with the human resources department about their payment delay. She conserved this "avoiding conflict" attitude with her colleagues, as well. Similarly,

Defne-1 chose to develop a more indifferent attitude for extra recognition. She stated that she avoided taking further responsibility in addition to her workload and tried not to stay in the department when her duties were done. Through holding the same concerns about belongingness, Azra-3 basically considered that she had doubts about being regarded as a student mistakenly by her full-time colleagues; therefore, she stated that she needed to deal with this type of misrecognition. In order to be taken seriously more, she watched out how to dress and how to establish communication with other personnel.

In a more personal and emotional line, Burak-3 was concerned about the financial problems of being a part-timer and the anxiety stemming from it. He tried to hide his anxiety and unhappiness in front of his students; thus, construct a good reputation in the eyes of the students. Likewise, Kerem-2 also developed a similar emotional regulation. He abstained from reflecting his problems regarding the outcomes of precarity and flexibility towards both his students and colleagues.

In sum, all of the participants stated the fact that their flexible employment with financial anxiety perpetuated precarity, hopelessness, lack of belongingness and misrecognition forms in their working environment. However, when it comes to struggle for a better recognition, they basically adopt a behaviour of conceding the circumstances and the patterns of the intersubjective relations they experience due to the despair along with the precariousness.

CHAPTER 5

DISCUSSION AND RECOMMENDATION

5.1. Discussion of the Findings

In this chapter, interpretations and conceptual analyses of the study's data presented in the results chapter will be presented. In the pursuit of the research questions that this study asked in the beginning, the process of precariousness and precariatization for the part-time language instructors and the recognitional patterns perceived by them within the frame of intersubjective relationships will be discussed. In this vein, the meanings and inferences of *the labor relations* and *the recognition relations* emerged both at the individual and the structural levels, the light of the statements of the part-time instructors.

5.1.1. The Dimension of Labor Relations

Guy Standing (2011) describes the process of precariatization for individuals as going through a permanent state of temporariness and being having to adapt to the precarious state within the social structures of work. Income precarity and job insecurity emerge as the determinants of precarious employment forms (Kalleberg, 2000; 2008; Courtois & O'Keefe, 2015). Similarly, according to the results of this study, one of the areas of challenges experienced by the part-time instructors was related to *financial instability* and *employment unsustainability* regarding the labor relations. Although the university can offer a rationale stemming from the legal regulations in general labor laws and specific employment legislations in higher education for *hourly rate system* and *discontinuous contracts*, their imprecise and insecure practices in the course allocation- which prioritizes the full-time instructors over the part-time instructors- and in the payment allocation- which creates irregularity and perpetuates financial

difficulties for the part-time instructors. Based on the findings of this study, it is possible to consider that precariousness leads to an ingrained fear of losing their jobs and not being able to find a new job for the participants of this study, who mentioned their future anxiety (Önen, 2015). Because of this structural formulation of unpredictability in both legal and institutional level, the part-time instructors cannot further legitimize and glorify the acceptable benefits of flexibility, which are the adjustability of time and workload that they benefit for their master studies and the limited institutional responsibilities.

The second area of challenges in labor relations that the part-time instructors faced was related to *invisible labor.* It still is a part of their paid workload for which the employer holds them responsible; however, their effort basically is not valued or appreciated (Crain, Poster & Cherry, 2016). The part-time instructors experience a tangled mode of invisible labor in the institution they work. First, they confront the material dimension of invisible labor through the unpaid duties and problematize this since they feel being subjected to injustice by questioning the principle of "*get paid as you work*" of their employment type. The results of this study related to invisibility support Courtois and O'Keefe's (2015) study indicating that part-time academicians have a low level of satisfaction and commitment when their efforts and accumulated experience are not rewarded financially and morally. Then, at the moral level, they establish an *altruistic identity* in their relationship with the students by devoting themselves to the students and by abstaining from reflecting their negative experiences to the students. Through this altruistic manner, they happen to concede the economic side of the invisible labor. Vatansever & Gezici-Yalçın (2015) also address this altruistic attitude by naming it as *voluntary asceticism* and *devotion*, and stating that asceticism has become normalized in academia and this is achieved by accepting that moral satisfaction and material security cannot coexist. They claim that with this myth, altruistic behavior becomes a part of professional identity, which applies for our study's participants as well.

The last challenge the part-time instructors confronted was related to *insecurity.* The perpetuating elements for their feelings of insecurity rooted from both the state level

through legislation, their positions in their workplaces and the institution level through inadequacy and injustice in their employee rights compared to the ones for their full-time colleagues. They find themselves in a situation that they need to choose either the lack of job security or the social insecurity and opt for the latter, eventually. Having a guarantee for a job today becomes more important than their future, which indicates again that the part-time instructors are a part of the precariat class. Similarly, Gill (2016) asserts that the increasing level of insecurity perpetuates the stress of unemployment and immobilizes the individuals because they are afraid to take risks. When they are asked about their future and the effect of social insecurity on it, they do not even want to think about this. This neglecting attitude of them towards their own selves and future can be interpreted as a habituated attitude as a result of continuous state of flexibility. In other words, their experience of unpredictability, uncertainty, invisibility, and insecurity restrains them from considering and envisioning their own selves and future. At this point, the results of this study support Vatansever and Gezici-Yalçın's (2015) findings on how to take the precarity. The part-time instructors accept, internalize and try to normalize or generalize their insecure circumstances, as a result, they postpone thinking about their own situation. In addition, this study has the potential to generate new arguments in this field. Within the framework of recognition, this study transfers a theoretical discussion to the field. In the context of "recognition policies", it reveals how precarious working conditions create and reproduce the processes of recognition, misrecognition and non-recognition within the organizational context, and normalize the conditions and emotions of not being recognized.

5.1.2. The Dimension of Recognition Relations

Axel Honneth (1995) theorizes the social phenomenon of recognition and conceptualizes it through *love*, *respect*, and *esteem* experiences shared by individuals in an intersubjective manner. In a setting of the workplace, it emerges as employment recognition in symbolic, financial and informational forms (Long & Shields, 2010). In this study, the results prioritize the financial and symbolic forms of employment recognition in a precarious and flexible employment process. However, the base lines provided by Honneth (1995), namely, love and trust relations, respect and fair

treatment for the equals, and social esteem and recognition of contributions in the workplace, contribute to the discussions of this study by providing a more in-depth perspective.

Considering both Honnethian and Fraserian approaches, the injustice of recognition through distribution and the intersubjective relations are inseparable for part-time instructors. The results indicate a similar position with Fraser's (2000) conceptualization which claims when the individuals are subject to injustice through the unequal distribution of resources which can be financial, social or emotional, they experience a form of misrecognition in the society. The injustice here is stemming from their flexible employment; in other words, their temporariness, and its economic and practical outcomes bringing unequal distribution of financial, social, and emotional resources- and then shapes the characteristics of part-time instructors' recognition in the organization. Intersubjective relations- which are described as love, respect and social esteem- affects the recognition differently. Friendship -as the love sphere- provides the part-time instructors with a sense of belongingness and the chance to have solidarity, therefore, it has a great ameliorating effect on the recognition. However, the perceptions and experiences of isolation and individualization as the results of neoliberalization in academia (Gill, 2016), the part-time instructors cannot create the common will to cooperate and act with solidarity. It can be stated that insecurity and fear of unemployment hinders the attempt of solidarity for the participants of this study (Giroux, 2002).

The prominent part of the intersubjective relations for recognition of part-time instructors is shaped by their perception of the administrative applications and processes. Dejours (1998, as cited in Petersen & Willig, 2004) addresses the vertical/horizontal recognition for the gained recognition at the workplace regarding a positive manner of recognitional relations with the superiors and administration. When the administration does not provide fair treatment among all of the instructors -*as the respect sphere*- and does not indicate recognition of the instructors' contribution -*as the social esteem sphere*- misrecognition is experienced by the part-time language instructors. Perceptions of respect and social esteem, damaged by inequality, also

reduce their sense of belonging to the institution. Similar to what Taşdemir-Afşar (2015) stated in her findings, it is observed that insecure, uncertain and unequal working conditions negatively affect the sense of belonging and commitment of academic staff. In addition to this correlation, and indeed to understand this correlation more clearly, it is important to identify the intermediate role played by the experiences and perceptions of respect and social esteem.

As another dimension of the intersubjective relations for recognition of part-time instructors, their perception of their full-time colleagues has a significant role. According to Dejours (1998, as cited in Petersen & Willig, 2004) one of the channels for the gained recognition at the workplace is the horizontal recognition in which an individual experiences a positive manner of recognitional relations with her or his colleagues. However, according to the results of this study, through the differentiation of the statuses (part-time and full-time) of the coworkers performing the similar job and duties, this inequality tarnishes the horizontal recognition among the instructors. Full-time employees define their privileged position as a justifiable distinction by creating symbolic boundaries. This definition is also valid in their resource access and this distinction pleases them. As a result of the segregation between full-timers and part-timers, the full-timers develop codes for recognition which internalize the inequalities: (1) not considering the part-timers as their equals, (2) stigmatizing the part-times as “newbies” even they have more-than-one-year experience in the institution, and (3) normalizing or legitimizing the financially disadvantageous position of the part-timers. Although the institution puts forward the motto "we are all a family and you are our employee", a structural inequality among colleagues who are claimed to be equal can be seen in recognitional patterns. For instance, regarding the symbolic recognition tools, they are not represented equally through nametags or academic staff on the institutional website. They are not respected as the equal entities legally in the institution through the different distribution of resources in the workplace. Their unique contributions are not esteemed socially in an equal sense with their full-time colleagues because of the cursory applications to recognize the contributions of the part-timers in contrast to the detailed processes for the full-timers.

Through the exclusion from the appraisal meetings, part-time employees are kept away from “collective” structures, but there seems to be no problem in expressing their opinions individually. In fact, this enables the communication networks within the institution to be shaped, in other words, a continuous categorization in every field between part-time and full-time is tried to be exercised. Communication is also a part of this, and since they are not aware of each other’s problems, they deal with the problems of the institution within a categorical structure. These appraisal meetings can actually enable many sharing, but this is not possible for the part-timers. The problems of the part-time employees are kept out of shared platforms and their collective identities are eroded by the management not taking responsibility at this point.

The issue of struggling against mis- or non-recognition practices are handled by the part-time language instructors in a passivist manner. Aslı Vatansever and Meral Gezici-Yalçın’s (2015) study of “*Ne Ders Olsa Veririz: Akademisyenin Vasıfsız İşçiye Dönüşümü*" indicates that faculty members working at foundation universities choose to *legitimize* their situation while coping with the negative outcomes of their precarious academic efforts. They experience this legitimation by *accustoming to*, *ignoring*, *accepting*, and *experiencing hopelessness* (Giroux, 2002). According to the results of this study, part-time language instructors develop similar strategies and attitudes to struggle against misrecognition and non-recognition experiences in the workplace.

Until this point, the results of this study have paralleled and supported the existing findings, both with discussions of precarity in academia and recognition. But it also allowed further discussion within its original sample and setting.

Through considering the self-relation dimension of Honneth’s (1995) work arguing that the intersubjective respect and social esteem experience reflect on the perception of their own traits and abilities. However, according to the results of this study, this correlation does not function this way. Although the part-time language instructors experience misrecognition in respect and social-esteem levels within the horizontal and vertical modes of recognition, when they are asked how they feel in terms of self-relation, they have two perspectives. They distinguish their occupation from their job

titles. When they focus on the occupation aspect and identify themselves as “teachers”, they claim to have self-esteem and self-respect. However when they focus on the job title aspect and identify themselves as “part-time instructors”, they criticize the unequal distribution of recognitional resources or the injustice of recognition and problematize the intersubjective recognition practices they are involved in the institution. This situation emerges as a unique experience of part-time language instructors in their perception of intersubjective recognition at the workplace.

In addition to the recognitional experiences they have in the workplace as a separate group the part-time language instructors are subjected to differentiation among themselves on several criteria. The metaphor of glass-labyrinth has been offered by Alice H. Eagly and Linda L. Carli (2007) by considering the multi-leveled barriers to women’s advancement by announcing the earlier term “the glass-ceiling” which neglects the barriers on their paths to progress. This metaphor can be implemented in the part-time instructors’ recognitional experiences and processes because each part-time instructor experience different levels of recognition by their administrators with the criteria of (1) being involved in individual relationships, (2) being visible in the institution, (3) offering academic English courses rather than only working in preparatory school, and (4) having experience in the university, although they all confront misrecognition of varying intensity in the end.

In summary, according to the results of this study, part-time language instructors experience a process of precariatization in which they are faced with insecurity, precarity, financial instability and employment unsustainability. As a result of their flexible and temporary employment form, both a part of their labor and their presence in the organization undergo the process of invisibility. In addition, flexibility and temporariness are associated with obtaining more limited material and social benefits compared to their full-time colleagues. The resulting inequality experience reconstructs itself in recognitional relationships. They experience situations in which they are misrecognized, in the context of respect and social esteem through fair treatment and recognition of contribution. Insecurity and temporariness, which have become a part of their organizational identity, transform the horizontal recognition

they establish with their colleagues and the vertical/hierarchical recognition they establish with their administrators. As a result of the problematic intersubjective relations within the workplace, they feel lack of belongingness and insufficient commitment towards the institution. Although they can experience supportive friendship patterns especially in their own group as the part-timers, they utilize this togetherness only to sooth the anxiety or anger following the problematic administrative processes. Most of the time, they are not able to build a similar relationship with their full-time colleagues and they do not have the circumstances to be involved in a colleague compathy as a whole. As precarious employees of neoliberal academia, they are unable to develop practices of organization and solidarity, thus they choose the path of legitimizing their misrecognition experiences instead of struggling against.

5.2. Recommendations

Precariatization is a current issue that can be addressed from many different dimensions. In this study, it is focused on how precarization and flexible employment form shape the recognition or non-recognition experiences of employees in the institution. In this direction, part-time language instructors working in a foundation university under precarious conditions as a result of neoliberal policies within higher education were studied. As a result of the study, it was seen that there is a decisive and reshaping relationship between precarization and recognition. In light of this finding, several implications for the higher education system and educational administrators, the field of educational administration, the higher education institutions, the policy makers and recommendations for the future studies are presented in this section.

The findings of this study suggest that for the part-time language instructors, job security and stability should be addressed as the crucial factors perpetuating their precarious conditions in their workplaces. In order to intervene in the related problems of working conditions and professional status of the adjunct faculty in higher education institutions, CoHE should initiate policy interventions which attempt to transform both the legal regulations constructing the general framework for the precarious employment in academia and the local implementations in the individual higher

education institutions. However, through the annual reports which do not include information about part-time instructors or any other adjunct faculty member, their existence and their problems become neglected or ignored at the governmental level. Within the scope of this study's case, first of all, through the collaboration with each university administration employing part-time language instructors, CoHE should start to confirm the number of the part-time staff in the foreign language departments in the universities and share them with the higher education shareholders such as universities, researchers, and policy makers. Then, the problems regarding economic, emotional, social and career-related problems experienced by the part-time instructor should be identified through official research on employee contentedness of these faculty members conducted by the universities- from the field- and be conveyed to the CoHE authorities -to the policy makers-. Upon this direct information flow, to the point solution plans should be prepared and implemented. For example, a new type of insurance plan can be implemented for the part-time instructors while they are paid hourly depending on the hours of their course workload, they can receive full social insurance by regarding that they spend time in the school more than their course-load. The payment order and salary rates should be controlled and standardized by the CoHE for all universities to avoid the misuse of the concept of hourly payment across different universities. In order to provide job stability and security, CoHE should require the universities which employ the part-time instructors to set a minimum limit of course load for each academic term in a way to guarantee their job regardless of the workload of their full-time instructors. The university administrators should create equal and fair standards for both full-time and part-time instructors regarding the source distribution in the university and should prevent any implementations excluding the part-timers as the equal members of the institutions. In this vein, the participants of this study mainly problematize the issue of being taken seriously by the administration. The university administrators should develop a fair attitude for their organizational communication practices and address the part-time instructors as equal members even at each level of administration in the school.

In this study, it was concluded that part-time language instructors working in precarious and temporary conditions normalized their misrecognition experiences at

some point and their sense of belonging and commitment to their institutions was damaged. These two subjects, which have an important place and extensive research in the field of education administration, can be studied through different precariat groups (such as 50-d research assistants or paid teachers) working in educational institutions at different levels. By comparing the findings, comments on employment models in the field of education can be developed. In the international literature of educational administration, there is an attempt to expand the epistemological repertoire of the field. However, in Turkey's literature there is a tendency to produce research within a limited framework in the epistemic sense. Through the field work and theoretical research on different epistemic focuses such as recognition, precarization & precariatization, and identity, educational administration literature in Turkey can be pluralized and diversified.

Studies similar to this one can be carried out by authorized units in foundation universities or other schools, as in setting. Although the setting is the foundation universities that this study focuses on, precariatization in the field of higher education is also seen in state universities in Turkey. In addition to assistants and lecturers, one of those who experience the problem of precarization and precariatization with the tenure-track process is the assistant professor (with the new name, doctoral faculty member) staff. For instance, similar studies can be conducted by state universities for this academic group. In this way, both the information flow between the organization and the employee is strengthened and part-time employees can feel important by their institutions. In other words, it can be a step that will positively affect recognition relations within the institution.

As stated in this study, policies and legal regulations applied in the field of higher education in Turkey perpetuate academic precariatization. These should be reviewed by authorized institutions, and the conditions should be restructured in a more curative way for academics in the light of findings and information from the field, such as this study.

In this study, Axel Honneth's *Theory of Recognition* is applied to make sense of recognition experiences. The main argument of the theory is that positive experiences at the intersubjective level also affect the self-relation of the individual positively, whereas negative experiences lead to pathological results in the perception of self. In this study, however, the theory was used in a limited way and only the intersubjective dimension was examined. In a similar setting, by expanding the research questions, it can be learned how the individual establishes his/her self-relation. With the results to be obtained from here, both psychological and organizational determinations can be made.

In this study, long-term interviews were conducted with the participants only once during the data collection process. However, some of the participants wanted to contact again later and share the changes in their perceptions (see Table 2). A similar study can be carried out in a long-term way to reach possible different dimensions of the research question.

In this study, it was found that the relationship between the individual and the organization was reshaped through insecurity and temporariness. As a result of this situation, both the intersubjective relationship and the experience of recognition that individuals are negatively affected in terms of respect and social-esteem (see section 5.1.2. of this study). In order to measure the generalizability of this situation for precariats, further studies can be conducted with groups working precariously in the field of education and even with occupational groups from other sectors.

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APPENDICES

A. SEMI-STRUCTURED INTERVIEW QUESTIONS

1.a) Part-time okutmanlığa başlama/ seçme sebepleriniz nelerdi?

1.b) Daha önce farklı bir kurumda çalıştınız mı? Ne kadar süreyle çalıştınız? Eski deneyimlerinizi şimdikiyle karşılaştırırsanız neler belirtmek istersiniz?

1.c) Part-time olarak çalışmanın olumlu ve olumsuz yönleri nelerdir?

1.d) Kadrolu olarak çalışmaya yönelik planlarınız nedir?

TANINMA

Bireyin Varlığı/Aidiyet

2) İşyerlerinde çeşitli sebeplerle çalışan bireyler farklı tanınma deneyimlerine sahip olurlar. Bazen işinizi çok iyi yapmanız nedeniyle tanınırsınız meslektaşlarınız ya da yönetim tarafından. Bazen işbirliklerine açık olduğunuz için, bazen iyi iletişim becerilerine sahip olduğunuz için. Bazen de kişisel özellikleriniz nedeniyle. Sizin işyerindeki tanınma ya da tanınmama/fark edilmeme/görülmeme deneyimleriniz var mı? Biraz anlatır mısınız?

3) Bir part-time okutman olarak kendinizi bu kurum içinde nasıl/nerede konumlandırıyorsunuz? Part-time olarak çalışmanın genel duygu durumunuza etkisini nasıl tanımlarsınız? Bu duygularınız çalışma süresince sizi nasıl etkiliyor?

4) Çalışan siz ile dışardaki yani gündelik hayattaki siz arasında farklılıklar var mıdır, açıklar mısınız? İşyerindeki siz ile gündelik hayattaki size dair deneyimlerinizi nasıl ilişkilendiriyorsunuz?

Emeğin Tanınması (Maddi Öğretmen Emeği)

5) Haftalık ders yükünüz nasıldır? İş yükünüz kapsamında görevleriniz nelerdir (materyal hazırlama, sınav gözetmenliği, sınav kağıdı okuma vb.)?

6.a) Kurumdaki ücret politikası nasıl şekillenmektedir? Bu politikadan memnun musunuz açıklar mısınız?

6.b) Sizce kurumunuz nasıl bir ücret politikası yürütmelidir? Yöneticilerin bu noktada nasıl bir sorumluluğu vardır?

Örgüt-içi Kişiler arası "Confidence-Respect-Esteem" Kavramları

7) Kurumunuzda gerek duyduğunuz konularda ve zamanlarda yardım veya destek alabilir misiniz? Bu bağlamda çalışma arkadaşlarınız ve yöneticileriniz ile olan paylaşımlarınızı nasıl değerlendirirsiniz?

8) Diğer okutmanlarla ve yöneticilerinizle arkadaşlık kurar mısınız? Bu arkadaşlıklarınızda neler üzerinden paylaşımlarınız olur? Bu arkadaşlıklar iş yerinizdeki duygu durumlarınızla nasıl ilişkilidir? Bu arkadaşlıklar iş yerinizdeki üretim sürecine nasıl etki ediyor?

9) Okutmanlık mesleğindeki yasal düzenlemeler ve değişiklikler hakkında ne düşünüyorsunuz? Bu alandaki esnekleşme / part-time'laştırılma ve temelinde yatan sebepler hakkında ne söyleyebilirsiniz? 10) Sizce iyi ve yeterli bir okutman nasıldır? Kendinize ve çalışma arkadaşlarınıza mesleğin gerekleri konusunda güvenir misiniz? Yöneticilerinizden bu konuda sıklıkla olumlu dönüşler alır mısınız?

11) Öğrencileriniz ile part-time okutman olduğunuz bilgisini paylaştınız mı? Evet ise size yaklaşımları nasıl oldu? Hayır ise, bu bilgiyi onlarla paylaşmayı neden tercih etmediniz?

12) Kadrolu okutmanların part-time okutmanlara yönelik bakış açısını nasıl değerlendiriyorsunuz?

13) Kurumunuzun size değer/önem verdiğini hissediyor musunuz? Bu size hangi pratikler yoluyla ve hangi konularda hissettiriliyor, açıklar mısınız? Kurumun ve yönetimin bu konudaki yaklaşımı nasıldır?

14) Mesleğinize katkı sağlayan kişisel özellikleriniz ve yetenekleriniz nelerdir? Bu yönleriniz yönetici ve çalışma arkadaşlarınız tarafından nasıl karşılanıyor/ fark edilir?

15) Kurum içinde dayanışma ağları nasıldır? Hangi konularda ve hangi kişiler arasında dayanışma yaşanıyor? Sizin bu konuda deneyim ve gözlemleriniz nelerdir? Yöneticilerin bu konuya dair üstlendikleri roller nelerdir, nasıl yaklaşımlar sergiliyorlar?

Tanınma Mücadeleleri

16) Burada tanınmanın veya bilinmenin sağladığı ayrıcalıklar var mıdır, açıklar mısınız? Bu noktada kendi konumunuzu nasıl değerlendiriyorsunuz?

17.a) Yöneticilerinizi, çalışma arkadaşlarınızı ve kurumun birimlerini (İK gibi) düşündüğünüzde hangisinin size karşı onayı veya sizi tanıması sizin için daha önemlidir? Cevabınıza dayanarak, neden bu aktör(ler) sizin için önemlidir? Bu aktörler tarafından tanınmak için nasıl bir mücadele verirsiniz/ verir misiniz?

17.b) Tanınma-bilinme bağlamında bahsi geçen kişilerle olumlu bir ilişki kuramadığınız oldu mu ve bu size nasıl hissettirdi? Çalışma hayatının akışı içinde herhangi bir olumsuz paylaşıma karşı nasıl bir tutum sergilersiniz?

ÖRGÜTSEL DİNAMİKLER

Örgüt Kültürü

18) Kurumunuzdaki temel değerlerden, kurallardan, prosedürlerden, ritüellerden bahsedebilir misiniz? Bunlarla olan bağınızı nasıl değerlendirirsiniz?

Motivasyon

19) Çalıştığınız kurumun çalışanlarını motive etmek için uyguladıklarını etkinlikleri nasıl değerlendiriyorsunuz? Bu bağlamda kurumda tanıklık ettiğiniz motive etme pratiğini paylaşır mısınız? Yönetimin rolü nedir bu noktada?

İletişim

20) Kurumunuzda kişiler arası ilişkileri nasıl değerlendiriyorsunuz? Yöneticilerle ve diğer okutmanlarla deneyimlediğiniz iletişim süreçlerini anlatabilir misiniz?

- Kişiden kişiye fark eden durumlara tanıklık ediyor musunuz? Sizce sebebi nedir?
- Kurum içi iletişim biçimi sizce nasıl olmalı, önerileriniz var mıdır? Yönetimin rolü nedir bu süreçlerde?

Karar Alma

21) Kurumunuzda karar alma süreçlerini nasıl değerlendiriyorsunuz? Okutmanların bu sürece dahil edilmelerine yönelik gözlemlerinizi paylaşır mısınız?

- Yöneticilerin bu noktada sorumlulukları nelerdir?

Geri Bildirim

22) Kurumunuzda sizin deneyim ve fikirlerinizden yararlanıldığını düşünüyor musunuz, açıklar mısınız? Okutmanlardan geri bildirim toplama yöntemlerine dair gözlemlerinizi paylaşır mısınız?

- Part-time ve kadrolu okutmanlar eşit bir şekilde muhatap alınıyor mu sizce? Eğer bir farklılık varsa sebebi ne olabilir ve yöneticiler nasıl sorumludur bu noktada?

Adalet

23.a) Kurum içi iş bölümüne dair tespit ettiğiniz sorunlar nelerdir ve nasıl çözülebilir sizce? Yöneticilerin bu noktada nasıl bir sorumluluğu vardır?

23.b) Part-time olduğunuz için herhangi bir imtiyaz ya da ayrımcılıkla karşılaştığınızı düşünüyor musunuz, açıklar mısınız?

B. INFORMED CONSENT FORM

ARAŞTIRMAYA GÖNÜLLÜ KATILIM FORMU

Bu araştırma, ODTÜ Eğitim Yönetimi ve Planlaması Programı Yüksek Lisans öğrencisi Özge Çomak tarafından Dr. Öğr. Üyesi Duygun Göktürk danışmanlığındaki yüksek lisans tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

"*Örgütsel Yönetimde Tanınma: Yarı Zamanlı Yabancı Dil Okutmanlarının Deneyimleri*" başlıklı bu çalışmanın amacı Ankara'da bir vakıf üniversitesinde çalışan yarı zamanlı okutmanların kurum içindeki tanınma deneyimlerinin, yönetimsel dinamikler doğrultusunda nasıl şekillendiğini kavramaktır.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya katılmayı kabul ederseniz, sizden bireysel mülakata katılmanız beklenmektedir. Yaklaşık olarak bir saat sürmesi beklenen bu mülakatta sizlere bir dizi açık uçlu soru sorulacaktır. Zamanı daha iyi kullanabilme ve vermiş olduğunuz yanıtların ayrıntılarını da yakalayabilme imkanı sağladığı için daha sonra içerik analizi ile değerlendirilmek üzere cevaplarınızın ses kaydı alınacaktır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Çalışmada sizden kimlik veya kurum belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır.

Katılımınızla ilgili bilmeniz gerekenler:

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

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Mülakat sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için ODTÜ Eğitim Yönetimi ve Planlaması Programı öğretim üyelerinden Dr. Öğr. Üyesi Duygun Göktürk ya da yüksek lisans öğrencisi Özge Çomak ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.
(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyisim Tarih İmza
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C. DEMOGRAPHIC INFORMATION FORM

DEMOGRAFİK BİLGİ FORMU

Görüşmeye başlamadan önce, katılımcılarımızın demografik, eğitim ve iş bilgilerinin edinilmesi gerekmektedir. Bu bilgiler yalnızca bilimsel amaçlarla yüksek lisans tezim dahilinde kullanılacaktır.

1) Yaşınız : …….

2) Cinsiyetiniz : Kadın Erkek Diğer

3) Lisans derecenizi tamamladığınız üniversite : ……..…

4) Lisans derecenizi tamamladığınız bölüm : ……...….

5) Halihazırda yüksek lisans ya da doktora çalışması yürütüyorsanız, hangi programda yaptığınızı lütfen belirtiniz: ……

6) Öğretmenlikte kaç yıllık bir deneyime sahipsiniz? : …….

7) Yarı zamanlı okutman olarak kaç yıllık bir deneyime sahipsiniz? : …….

8) Bugüne kadar görev yaptığınız kurumları sıralayabilir misiniz?

a).....

b).....

D. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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04 EKİM 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Dr.Öğretim Üyesi Duygun GÖKTÜRK

Danışmanlığını yaptığınız **Özge ÇOMAK'ın "Örgütsel Yönetiminde Tanınma: Yarı Zamanlı Yabancı Dil Okutmalarının Deneyimleri"** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **333 ODTÜ 2019** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇÖZ
Başkan

Prof. Dr. Tolga CAN
Üye

Doç.Dr. Pınar KAYGAN
Üye

Dr. Öğr. Üyesi Ali Emre TURGUT
Üye

Dr. Öğr. Üyesi Şerife SEVİNÇ
Üye

Dr. Öğr. Üyesi Müge GÜNDÜZ
Üye

Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL
Üye

E. TURKISH SUMMARY / TÜRKÇE ÖZET

ÖRGÜTSEL YÖNETİMDE TANINMA: YARI ZAMANLI YABANCI DİL OKUTMANLARININ DENEYİMİ

GİRİŞ

Bu çalışma, Türkiye'de bir vakıf üniversitesinin yabancı diller bölümünde çalışan yarı zamanlı dil okutmanlarının güvencesizleşme (prekaryalaşma) ve tanınma süreçlerini anlamayı ve örgütsel öznelerarasılık üzerinden tanınma deneyimlerine yansımalarını araştırmayı amaçlayan tekli araçsal bir vaka çalışmasıdır.

Neoliberalizmin modern hayattaki merkezileşen yeri nedeniyle uygulamaları kaçınılmaz olarak siyaset, ekonomi, kültür ve eğitim gibi toplumun çeşitli alanlarına yansımıştır. Serbest piyasa ekonomisi sayesinde, hükümetler tarafından her vatandaşa eşit muamele konusunda ücretsiz veya sembolik bir ödeme ile verilen sağlık, eğitim gibi kamu hizmetlerinin piyasalaştırılmasını ve özelleştirilmesini zorunlu kılmıştır. (McChesney, 1999; Harvey, 2005; Güvercin, 2014; Block & Gray, 2016). Vatansever ve Gezici-Yalçın'a (2015) göre özellikle yükseköğretimde neoliberalizmin bu etkisi, hem müşteri olan öğrenciler hem de akademik emekçi olan öğretmenler, öğretim görevlileri veya öğretim görevlileri için akademinin kapitalizmi olarak ortaya çıkmıştır. Yükseköğretimdeki bu sistematik değişimin bir sonucu olarak son yirmi yılda hem dünyada hem de ülkemizde özel kolej ve vakıf üniversitelerinin sayısı artmıştır. Neoliberal uygulamalar, eğitim ortamına piyasa yönelimli bazı uygulamaları getirmiş, bu da öğretim görevlilerinin veya okutmanların ve öğretim üyelerinin iyi olma hallerinde performans baskısı, tükenmişlik, işyerinde ekonomik ve sosyal olarak güvencesizlik ve düşük benlik saygısı şeklinde çeşitli eksikliklerle sonuçlanmıştır. Bu durum öğretim üyelerinin ve okutmanlarının güvencesizleştirilmesi

prekaryalaştırılması olarak da yorumlanmaktadır (Vatansever & Gezici-Yalçın, 2015; Courtois ve O'Keefe, 2015; Leišytė, 2016). Prekaryalaştırılma süreci, güvenli bir kimlik veya iş ve yaşam tarzı yoluyla elde edilen gelişme duygusu olmaksızın baskılara ve deneyimlere maruz kalmak olarak tanımlanmaktadır (Standing, 2011). "Prekaryalaştırma" ya da "prekaryalar", Guy Standing (2011) tarafından serbest ticaret, özelleştirme, iş dünyasına asgari devlet müdahalesini savunan bir politik-ekonomik teori olan neoliberalizm uygulamalarından sürekli ve yoğun bir şekilde etkilenen eğitim alanı için son dönemde ortaya atılan terimlerdir. Özelleştirme ve piyasalaştırma yoluyla, kamu hizmetlerinin kalitesi, yalnızca toplumdaki ayrıcalıklı gruplar tarafından elde edilebilen lüks ve pahalı mallar haline gelmektedir (Harvey, 2005).

Akademinin bu neoliberalleşme süreci, beraberinde yeni örgütlenme biçimleri, yeni çalışma ilişkileri ve yeni çalışma hayatı dinamikleri getirmiştir. Dünya çapında üniversitelerde özelleştirme, piyasalaştırma, rekabet edebilirlik ve ticarileştirme gibi neoliberal politikalar (Hill, 2007) aynı zamanda örgütsel kültürleri değiştirmiş ve akademik çalışma ortamlarına kurumsal bir kimlik kazandırmıştır (Giroux, 2002). Benzer politika ve çalışma kültürü değişiklikleri Türkiye'de de uygulanmıştır (Polat, 2013; Vatansever ve Gezici-Yalçın, 2015; Değirmencioğlu, 2015).

Akademisyenlerin kendi kişisel alanlarındaki güvencesizliğini sürdüren bu sonuçların yanı sıra, güvencesiz bir durumda olmanın örgütsel kimliğe ve mevcudiyete yansımaları da vardır. Çalıştıkları kurum içindeki istihdam biçimleri, tanınma kalıplarını ve örgütsel ve öznelerarası ilişkilerdeki konumlarını da şekillendirebilmektedir. Yükseköğretimde yarı zamanlı ve ek pozisyonlar için tanınma ile ilgili olarak, sosyal ve duygusal davranışlardaki görünmezlik öne çıkan tartışma haline gelir (Gappa ve Leslie, 1993). Ancak iş yerinde güvencesizliğin sorunsallaştırılması, bu güvencesizleştirici koşulların çalışanın tanınmasında ne gibi bir rolü olduğunu ve yarı zamanlı dil okutmanlarının örneğinde ne tür tanınma deneyimlerinin ortaya çıktığının ve gerçek öznelerin yaşadığı boyutların derinleştirilmesi gerekmektedir. Bu sayede sahadaki güvencesizlik tartışmalarında hak ettiği yeri bulamayan yarı zamanlı dil okutmanlarının deneyim ve algıları, akademik

istihdam ilişkilerinde neoliberal politikaların izlerinin anlaşılmasına katkı sağlayacaktır. Ayrıca, Türkiye'deki örgüt ve liderlik literatüründe istihdamın tanınması tartışması eksiktir. Hem yönetim alanında hem de eğitim yönetimi ve liderlik alanında, birey ve örgüt arasındaki ilişki genel olarak bağlılık, tatmin veya aidiyet üzerinden incelenir; ancak, tanınma bu tartışmaların daha temel bir boyutu olarak kabul edilmemektedir. Diğer bir deyişle, örgüt içinde ve iş yerinde tanınma sorunsallaştırılmamakta ve bu tanınma algısında kişilerarası ilişkilerin rolü tartışılmamaktadır. Dolayısıyla bu çalışma bu anlamda eğitim yönetimi alanına katkı sağlama potansiyeline sahiptir.

Araştırmanın Amacı ve Önemi

Bu çalışmada, bir vakıf üniversitesindeki yarı zamanlı dil okutmanlarının tanınma algıları ve deneyimleri analiz edilmektedir. Bu analizde bir vakıf üniversitesinde hazırlık ve akademik seviyelerde İngilizce dersleri veren yarı zamanlı dil okutmanlarının prekaryalaşmasına neden olan koşulları anlamak ve onların tanınma deneyimlerine yansımalarını aramak amaçlamaktadır. Bu süreçteki temel noktaları anlamak için tekli bir araçsal vaka çalışması uygulanmıştır. Çalışma ve tanınma üzerine teoriler ve tartışmalara dayanarak, bunların tanınma kalıpları ve örgütsel sonuçları, özellikle bireylerin güvencesizliğini göz önünde bulundurarak örgütsel bir ortamda yorumlanmıştır.

Bu amaçlarla, Axel Honneth'in bireylerin tanınmasını özneler arası güven ilişkileri yoluyla kavramsallaştıran “Tanıma Kuramı”na dayalı bir eğitim organizasyonunda yarı zamanlı okutmanları için toplumsal tanınma olgusunun nasıl gerçekleştiği sorusuna yanıt aranmaktadır. Bu tanınma tartışmasının kurum içindeki çeşitli dinamiklerdeki yansımasını görmek ve yarı zamanlı dil okutmanlarının tanınma mücadelesini eğitim örgütleri içinde anlamlandırmaya çalışmak amaçlanmaktadır. Ayrıca, bu çalışmanın eğitim yönetimi alanına katkı sağlayarak örgütsel aidiyet ve örgütsel bağlılık hakkında daha ileri bir bakış açısı sunacağı öngörülmektedir.
Neoliberal politikaların ve öğretimdeki dönüşümlerin yükseköğretim kurumlarındaki farklı emek süreçlerini nasıl yapılandırdığını anlamak önemlidir. Diğer birçok sektör ve çalışan, akademi ve akademi çalışanları gibi; profesörler ve öğretim görevlileri, özel

veya vakıf üniversitelerinde, özelleştirme ve esneklik gibi neoliberal politikaların güvencesizliğinden oldukça etkilenmektedir. Literatürde, özellikle Türkiye bağlamında, yarı zamanlı statüde çalışan dil okutmanlarının durumuna ender olarak ilgi duyulurken, geçici sözleşmeli öğretim üyeleri kendilerine daha fazla yer bulabilmektedir. Dönüşen, esnek ve güvencesiz hale gelen öğretmen emeği açısından yarı zamanlı dil okutmanlarının önemli birer temsilci oldukları görülmektedir. Ancak bu okutmanlar, Türkiye'deki ilgili literatür incelendiğinde, prekaryalaştırma, yabancılaşma, vasıfsızlaşma gibi neoliberal politikaların öğretmen emeğine yansımalarına odaklanan çalışmaların örnekleminde doğrudan kendilerine yer bulamamaktadır. Bu bağlamda, Türkiye'de milli eğitim ve yükseköğretim ortamlarında birçok çalışma bulunmaktadır. Bu çalışmalarda katılımcılar çeşitli yıllarda göreve başlayan tam zamanlı bakanlık öğretmenlerinden (Buyruk, 2015), özel okul öğretmenleri, dershane öğretmenleri, tam zamanlı öğretmenler ve ücretli öğretmenlerden (Durmaz, 2014) ve profesörler ve araştırma görevlilerinden (Aslı Vatansever ve Meral Gezici Yalçın, 2015) oluşmaktadır. Ayrıca çalışma durumunun yarı zamanlı olup olmadığını belirtmeden örneklemlerinde bir okutmanı bulunmaktadır. Özetle, bu çalışmada yarı zamanlı dil okutmanlarının mevcudiyeti ve deneyimi ile ilgili boşluk doldurulmaya çalışılmıştır. Çalışma, esnek ve güvencesiz emek uygulamaları ile tanınma deneyimlerini paralel olarak analiz ederek özgün bir örneklemle literatüre katkıda bulunmayı amaçlamaktadır.

LİTERATÜR TARAMASI

Küresel ölçekte etkili olan neoliberal dönüşüm, “piyasaların merkeziliğini” vurgulamış ve hükümetin özelleştirme yoluyla hizmet sunumuna dahil edilmesini ortadan kaldırmıştır (Kalleberg, 2008, s. 3). Diğer bir deyişle, kamu harcamalarını kısıtlamış ve devletin düzenleyici rolünü değiştirmiştir; böylece piyasayı toplumsal çıkarların önüne koyarak özelleştirmeyi ekonomik ve toplumsal yaşamın merkezine yerleştirmiştir (Harvey, 2005; Sayılan, 2006). Eğitimde uygulanan yapısal uyum politikaları, ücretsiz yaygın eğitimden ücretli ticari eğitime geçiş sürecini oluşturmuştur. Dolayısıyla küresel sermayenin şekillendirdiği eğitim sisteminde yapılanmanın temel amacı, işgücünü ekonomiye uyarlamak, tüketicileri eğitmek ve

teşvik etmek ve sistemi piyasaların işleyişine açmak olarak gözlemlenmiştir (Giroux, 2002; Durmaz, 2014; Buyruk, 2015).

Yükseköğretimde Prekaryalaşma

Akademideki güvencesizlik ve üniversitelerdeki esnek istihdam biçimleri, akademisyenler için mesleki alanda finansal sosyal sorunları beraberinde getirmekle kalmamış, aynı zamanda esneklik içinde kendilerine yönelik algılarını ve özdeşleşmelerini yeniden şekillendirerek işyerindeki kişisel alanı da etkilemiştir. Literatürde akademideki güvencesizlik sorununa sıklıkla neoliberalizm ve onun entelektüel emek üzerindeki etkilerine odaklanılarak yaklaşılmaktadır. Kısa süreli sözleşmeler, iş güvencesizliğini besleyen istihdam biçimleri ve esneklikten kaynaklanan aşırı hareketlilik, akademik üretim ve ilerleme üzerindeki zararlı sonuçları nedeniyle sorunludur (Sharff ve Lessinger, 1994; Gill, 2016). Esnek ve geçici koşulların, bireylerin kendi akademik kariyerleri üzerindeki etkisi, sürekli kesintiye uğrama şeklinde fark edilir (Mathur, 2019). Güvencesiz çalışma koşulları, stresli ve zorlu ortam, işyerindeki güvencesizlik, öğretmen tükenmişliği ve performans baskısı yoluyla akademisyenlerin refahı üzerinde de yıkıcı sonuçlar doğurmaktadır (Vatansever ve Gezici Yalçın, 2015; Courtois ve O'Keefe, 2015; Leišytė, 2016).

Kalıcı belirsizlik ve geçici iş güvencesi, yeni esnek işgücü piyasasının öznesi olan prekaryalar olarak adlandırılan yeni bir toplumsal sınıf yaratmıştır (Standing, 2011). Sosyal ve ekonomik hayatı etkileyen neoliberal politikaların sonucu olarak özel sektörle sınırlı kalmayan ve kamunun farklı alanlarına yayılan özelleştirme ve piyasalaştırma, daha önce iş güvencesi ve finansal istikrarı olan meslek gruplarını da benzer bir sürece uğratmıştır: prekaryalaştırma (Standing, 2011). Bu prekaryalaşma sürecinin öznesi olarak akademisyenler veya fikir emekçileri ise, üniversitelerde özellikle özel ve vakıf üniversitelerinde iş güvenliği, sosyal haklar ve akademik haklar konusunda çözülmeye yol açan esneklik biçimlerini deneyimlemektedir (Önen, 2015; Vatansever & Vatansever & Gezici-Yalçın, 2015).

Tanınma ve Yarı Zamanlı Akademisyenlerin Kurumda Tanınması

Tanınma ve boyutları geçen yüzyıldan günümüze kadar bireysel ve toplumsal kimliklerin nasıl şekillendiği araştırılarak tartışılmıştır. Kimliğin "karşılıklı tanıma"ya dayalı Hegelci diyalojik inşası fikrini takiben (Fraser, 2000), tanınma tartışmaları literatüründe iki yazar öne çıkmaktadır: Axel Honneth (1995) ve Nancy Fraser (1996). Axel Honneth, normatif bir anlayış yoluyla öznelerarası tanınmayı merkeze yerleştirerek, hem bireysel hem de grup düzeyinde kimlik inşasının toplumsal ilerlemesini tanımlayan kapsayıcı bir teori sunar. Nancy Fraser ise adalet kavramını ele alarak kaynakların dağılımını, daha çok grupların statüsü ve toplumsal yelpazedeki insanlar arasındaki adaletine odaklandığı materyalist bir anlayışla sorunsallaştırmaktadır (Thomas, 2012). Nancy Fraser temelde tanınmaya ilişkin fikri adalet kavramı içinde inşa etmektedir. Adaletin, toplumdaki kaynakların eşit dağılımını ilgilendiren dağıtım adaleti ve farklı toplum grupları için tanınma eşitliğini gözeten tanınma adaleti sağlandığında gerçekleştiğini iddia eder. Bunlar toplumda karşılanmadığında toplumun sosyo-politik yapısında ayrıcalıklı olmayan veya ayrımcılığa uğrayan gruplar için "yanlış dağıtım" ve "yanlış tanınma" meydana gelmektedir (Fraser, 2000; Dahl, Stoltz ve Willig, 2004).

Axel Honneth (1995), tanıma için üç aşamalı bir normatif yapı tanımlar. Öznelerarası tanınma ve benlik kavramı arasında gelişimsel bir şekilde doğrudan bir ilişki kurar. Her düzeyde, bireyin yaşamının devamında karşılaşacağı "patolojiler" olarak tanımladığı yanlış tanınma biçimlerini de önerir. Honneth'in (1995) tanınma teorisine göre, farklı sosyal alanlardaki bireyler tarafından sırasıyla aile veya yakın ilişkiler, yasalar veya sivil toplum olmak üzere üç tanınma örüntüsü -sevgi, haklar veya yasal tanınma ve dayanışma- deneyimlenir. ve sosyal topluluklar veya işyeri. Burada, öznelerarası etkileşim örüntülerinde, üç tür tanınma ortaya çıkar: (1) "güven"-sevgi alanı, (2) "saygı"-haklar alanı ve (3) "sosyal değer görme"-dayanışma alanı. Bireyler, aile üyeleri veya diğer önemli kişiler gibi yakın muhatapları tarafından sevgi açısından, kanun önünde ahlaki olarak eşit bir taraf olarak kabul edilir yasal olarak, ve son olarak kendi özellikleri ve ait oldukları topluma ya da topluluğa yaptıkları katkılarla tanınmaları beklenir.

Smith (2009), çalışma anlayışını “anlamlı, tatmin edici, onurlu bir insan yaşamına” katkıda bulunmak olarak özetler (s. 49). Saygınlık ve öz-ilişki için normatif olarak önemli olarak tanımlanabilecek Honneth'in kapsamlı bir çalışma açıklaması olarak, Fransız bilim adamı Dejours (2007; 2012; 2014), çalışmanın teorik olarak daha ayrıntılı ve spesifik açıklamalarını öne sürmektedir. Honneth'in sosyal saygınlığa ilişkin bütüncül görüşünden farklı olarak, iş yerinde saygınlığın rolünü analiz ederken meslektaşlar, yöneticiler ve müşteriler gibi örgütsel bileşenlerin rolünü merkeze alır. Dejours (1998, aktaran Petersen & Willig, 2004) kazanılan tanınmanın iki modunu tasvir eder: hiyerarşik/dikey tanıma ve yatay tanıma. Kelime dağarcığının kendisinin de ima ettiği gibi, birincisi, idarenin bireyin işe katkısıyla ilgili kaygısı ile ilgilidir; ikincisi ise, iş arkadaşlarının bireyin iş kalitesini ve katkısını tanımasıdır (s. 344).

Yarı zamanlı okutmanların veya öğretim üyelerinin öznelerarası ilişkilerin benlik algısına ilişkin tanınma deneyimlerine doğrudan odaklanmaya yönelik çok az girişim olsa da (Levin ve Hernandez, 2014), ilgili çalışmaların çoğu yarı zamanlı öğretim üyelerinin kim olduğunu (Conley ve Leslie, 2002; Monks, 2009; Ross, 2013) ve iş tatmini gibi çeşitli göstergeler aracılığıyla çalıştıkları üniversitelerde ve kolejlerde nasıl algılandıklarını (Valadez ve Anthony, 2001; Maynard ve Joseph, 2008; Hoyt) , 2012), motivasyon (Ross, 2003; Dolan, 2011), iş performansı (Schuetz, 2002; Dolan, 2011; Hoyt, 2012) ve aidiyetle bağlılık (Gappa & Leslie, 1993; Maynard & Joseph, 2008) gibi değişkenler üzerinden anlamaya çalışmaktadır. Bu çalışmalar, yarı zamanlı akademisyenlerin esnek koşullarının, düşük motivasyonları, yetersiz iş doyumları ile bu öğretim üyelerinin öğretim performanslarını ve kurumlarına bağlılıklarını etkileyebilecek önemli korelasyonları olduğunu öne sürmektedir. Bu bulgulara bağlı olarak, yarı zamanlı öğretim elemanlarının çalışma koşullarını iyileştirmeden istihdam edilmesinin de uzun vadede öğretmen refahının öğrenme ortamına etkisi nedeniyle öğrenci yeterliklerine yansıyabileceği belirtilmiştir (Hoyt, 2012).

YÖNTEM

Model

Bu çalışma aracılığıyla, esnek ve güvencesiz koşullarda çalışmanın olumsuz ve olumlu sonuçlarını ve bu koşulların tanınma açısından örgütsel konumu nasıl şekillendirdiğini anlamak amacıyla yarı zamanlı yabancı dil okutmanlarına odaklanılmıştır. Bu bireylerin çalışma ortamlarını, yöneticilerini ve yasal süreçlerini, ekonomik emek düzenindeki esnek ve güvencesiz konumlarını göz önünde bulundurarak, kendi deneyimleri üzerinden yorumlamak için nitel bir desen ve tekli bir araçsal durum çalışması yöntemi kullanılmıştır.

Örneklem ve Çalışmanın Ortamı

Örneklemin belirlendiği kurum, Türkiye'de bir vakıf üniversitesi olan ve hem İngilizce hazırlık okulu hem de akademik İngilizce dersleri veren modern diller bölümü olan bir Yabancı Diller Bölümü'dür. Görüşmelerin yapıldığı dönem boyunca, İngilizce dil dersi veren programlarda 48 tam zamanlı ve 19 yarı zamanlı öğretim görevlisi aktif olarak görev yapmaktadır. Ders yükü, öncelikle tam zamanlı okutmanlar arasında dağıtılır. Bu nedenle yarı zamanlı okutmanlarının sözleşmeleri ihtiyaca göre yenilenmektedir. Bir yıl içinde, hazırlık sınıfı için yarı zamanlı okutmanlarına olan ihtiyaç azalmaktadır. Öte yandan, modern diller bölümü veya akademik İngilizce dersleri için yarı zamanlı okutmanlara olan ihtiyaç miktarı önemli ölçüde dalgalanmaz; ancak öğrenci sayısı yetersiz olduğu için bir sınıf kapandığında ders, öncelikle yarı zamanlı bir okutmanının iş yükünden alınır.

Katılımcılar, Türkiye'de bir vakıf üniversitesinden seçilmiş olan (2547 Sayılı Yükseköğretim Kanunu) “ders saati ücretli öğretim görevlileri” veya yarı zamanlı dil okutmanlarıdır. Maaşları yeterli görünse bile, sürekli iş güvencesizliği, sınırlı sigorta koşulları ve dönemlik iş yükünün belirsizliği, güvencesiz çalışma koşullarını sürdürmekte ve işyerinin bir üyesi olarak tanınma deneyimlerini şekillendirmektedir. Aynı zamanda neoliberal eğitim politikalarının standartlaştırılmış öğretim uygulamalarını takip etmek zorunda olan kısıtlı bilgi emekçileri olduklarından ve karar verme süreçlerinde, müfredat, sınav veya yönetim birimlerinde görevlendirilmemiş

olmalarından; kısaca yönetimde çoğunlukla göz ardı edildiklerinden dolayı, sahadaki koşulları eleştirel bir gözle vurgulamaya çalışan bu çalışma için uygun bir örneklem oluşturmaktadırlar.

Veri Toplama Aracı ve Veri Analizi

Bu çalışmada katılımcı araştırmacı rolüyle yapılandırılmamış gözlemler ve yarı yapılandırılmış görüşme formları kullanılmıştır. Güvencesizliğin koşulları ve tanınma süreçleri hakkında bilgi toplamak amacıyla hazırlanan görüşme soruları, tanıma, öğretmen emeği ve örgütsel dinamikler başlıkları altında gruplandırılmıştır.

Görüşme öncesinde ve görüşme boyunca sorular ve temalar gerektiğinde revize edilmiştir. Ses kayıtları araştırmacı tarafından titizlikle dinlenmiş ve yazıya dökülmüştür. Bundan sonra, asıl görüşmeler sırasında ortaya çıkan temalara ilişkin olarak öncelikle veriler kodlanmıştır. Daha sonra bu kodlar gruplandırılarak kategoriler ve temalar betimlenmiştir. Tümevarımsal olarak kodlanan örnekler, geri bildirim almak için tez danışmanına ve katılımcılardan birine gönderilmiştir. Onlardan gelen notlara göre kodlar revize edilmiş ve çeşitlendirilmiştir. Daha sonra mevcut kodlar ve kategoriler tümdengelimci bir yaklaşımla kontrol edilerek özgünlükleri ve literatürdeki uygunlukları test edilmiştir.

SONUÇ

Bulgular

Bu çalışmanın literatür taramasındaki çerçeveyi takiben, görüşme verileri iki ana hat üzerinde yapılandırılmıştır: akademik güvencesizleştirme ve işyerinde tanınma. Bu yapı, yarı zamanlı okutmanlarının “işte güvencesizlik” ve “prekaryanın tanınması” temaları altında ifade ve deneyimlerine göre yeniden şekillendirilmiştir.

İşte Güvencesizlik

Yarı zamanlı okutmanlarının çalışma koşulları söz konusu olduğunda, esneklik bu çalışmanın katılımcıları tarafından öne çıkan cevap haline gelmektedir. Eğitmenlerin tamamı, esnekliğin işe gidip gelme ve akademik yaşamları üzerindeki olumlu

etkilerine dikkat çekmiş olsalar da, deneyim paylaşımları, işin bu esnek ve öngörülemez özünün hem akademik güvencesizleşmeyi hem de bireylerin prekaryalaşmasını sürdürdüğünü gösteriyor. Güvencesizliğin izleri temel olarak katılımcıların öngörülemezlik, belirsizlik, görünmezlik ve güvensizlik içeren deneyimleri üzerinden takip edilebilir. Esnekliğin yarı zamanlı okutmanlığın hem yararlı hem de olumsuz yönlerini şekillendirdiği katılımcı yanıtlarından ortaya çıktığından bu kategori, ilgili alt temanın ve diğer kategorilerin merkezi olarak düşünülebilir.

Görüşmeler sırasında, ödeme düzeni ve çalışma süresinin düzenlenmesi yarı zamanlı dil okutmanlarının tamamı tarafından sorunlu olarak belirtilmiştir. Hepsi esnek çalışma saatlerinin yüksek lisans ve iş dışı konularda kolaylıklar getirdiğini ifade etseler de bu esnekliğin kritik sonuçları olduğunu ve çoğu zaman olumsuz olduğunu kabul etmektedirler. Ödeme ve çalışma süresi ile ilgili cevapları, eleştirileri ve bazen de şikayetleri ile ilgili analizlerde üç kavram göze çarpmaktadır: Belirsizlik, istikrarsızlık ve öngörülemezlik. İş yükü dağılımındaki öngörülemezlik, yarı zamanlı eğitmenler için belirsiz bir ödeme planı ve istikrarsız bir maaş tutarını beraberinde getirmektedir.

Katılımcıların cevaplarında, görünmeyen emek, iki karakteristik unsura sahip olarak hem maddi hem de manevi boyutlarda ortaya çıkmaktadır: ücreti ödenmeyen görevler ve fedakârlık. Diğerkâm öğretim tarzları nedeniyle öğrencilerine karşı sorumluluklarını sürekli olarak belirtmektedirler. Emeklerinin bir kısmının görünmez olduğunu düşünmelerine rağmen bu esnek istihdam modelinde çalışmaya devam etmektedirler. Durumlarını çalışan bakış açısıyla değil, öğretmen bakış açısıyla değerlendirmeye başladıklarında, argümanlarında "öğretmen vicdanını" merkeze alıp diğerkâm bir yaklaşım sergilerler. Öğrencilerle ilişkilerini ve kurumla ilişkilerini birbirinden ayırmaları, okutmanların mesleki kodlarında yerleşik etik bir kavramla yaklaşarak öğretmenlik deneyimlerinin olumsuz yönlerini hafifletmenin bir yolu olarak kullandıkları şeklinde yorumlanabilir. Ancak istihdamlarında esneklik sınırlarının kötüye kullanıldığının bilincine sahiptirler ve özellikle kendileri için ücreti ödenmeyen görevlerin idaresini sorunlu bulmaktadırlar.

Bu çalışmanın yapıldığı kurumda, çalışan hakları sorunları tam zamanlı dil okutmanları için de sorunlu ve tatmin edici değildir. Ancak bu durum yarı zamanlı dil okutmanları tarafından daha da olumsuz bir şekilde yaşanmaktadır. Birincisi, istihdam garantisi ve sürdürülebilirliği yoktur. Akademik çalışmalar için maddi destek açısından kurumlarından yararlanamazlar. Onlara idari izin veya hastalık izni kullanma hakkı tanınmamaktadır. Başka bir deyişle, izne ihtiyaç duyduklarında, iş yüklerini ve o saatlerin ödemesini reddetmekten başka çareleri yoktur. Yükseköğretim Kurulu (YÖK) tarafından, 2547 Sayılı Yükseköğretim Kanunu (1981), 2914 Sayılı Yükseköğretim Personel Kanunu (1983) ve 9 Kasım 2018'de yapılan son güncellemeler ile ani ve plansız yönetmelik değişikliğinden sonra hem öğretmen adayları hem de mevcut yarı zamanlı okutmanlar hazırlıksız bir şekilde mesleki ve duygusal bir mağduriyetle karşı karşıya kalmıştır. Üniversiteler, tam zamanlı dil okutmanı alımındaki açığı kapatmak için yine aynı yasal düzenlemeler çerçevesinde Yüksek Lisans derecesi olmayanlar arasından daha fazla yarı zamanlı dil okutmanı çalıştırmaya başlamıştır. YÖK'ün bu tutarsızlığı nedeniyle, vakıf üniversiteleri tam zamanlı sözleşme ve sosyal güvence olmaksızın daha fazla çalışana sahip olabilmekte, bu da çalışmanın katılımcıları tarafından kurumların kendi çıkarları için kârlı bir hareket olarak algılanmaktadır.

Prekaryanın Tanınması

Bazı kaynaklar aracılığıyla fiziksel bir görünüme sahip olmak adil muamele konusuyla oldukça ilgili olsa da, yarı zamanlı okutmanlar bu özel çalışma ortamında sağlanan mal ve varlıklar konusunda biraz daha hassastır. Öğrencilerinin gözünde "farklı" olarak nitelendirilmekten kaçınmaktadır. Öğrenciler yarı zamanlı olduklarını bilirlerse, çoğu öğrencinin onları tam zamanlılardan daha düşük seviyede görebileceğinden şüphe duymaktadırlar. Sonuç olarak, bu durum, işteki tanınma deneyimleri için önemli hale gelir. Dolayısıyla bu duruma "sembolik tanınma" başlığı altında işaret etmek gerekli görünmektedir. Mülakatların ilgili bölümlerindeki kodlardan da anlaşılacağı gibi, sembolik tanıma, (1) mekansal varlık, (2) erişilebilirlik ve (3) ödül-kaynak dağıtımı gibi sembolik tanınma kanıtlarından türetilmiştir. Mekansal varlık ile kendilerinin kurum içindeki fiziksel varlığı kastedilmektedir. Bu bağlamda katılımcıların kendi ofislerinin ve çoğu zaman kendi masalarının olmaması

ve kapı isimliklerinin olmaması tanınma deneyimleri açısından problemlidir. Erişilebilirlik konusundaysa yine kapı isimliklerinin olmaması ve kurumsal websitede isim ve fotoğraflarının yer almaması hem katılımcılarının aidiyet algısına hem de öğrencileri tarafından ulaşılabilir olma durumlarına zarar vermektedir. Ödül-kaynak dağıtımı konusunda da full-time çalışma arkadaşlarına kıyasla bir eşitsizlik yaşadıklarını ve kurum içinde verilen bazı hediyelerden ve özellikle teknik malzeme kaynaklarından mahrum kaldıklarını belirtmişlerdir. Sembolik tanınmadaki aksama ve eksikliklerin her ne kadar ara yöneticiler tarafından farklı uygulamalarla telafi edilmeye çalışıldığını gözlemleseler de bu olumsuzlukların temelde üniversite yönetiminin part-time çalışan okutmanlara yönelik görmezden gelme politikasıyla ilgili olduğunu belirtmektedirler.

Honneth (1995) tarafından her yurttaşın yaşam evreninde eşit haklara sahip olma durumu olarak tanımlanan saygı kavramı, yarı zamanlı dil okutmanlarının kendi kurumlarının evreninde eşit haklara sahip olma durumu olarak karşımıza çıkmaktadır. Bu çalışmada, "farklı muamele görmek", yarı zamanlı okutmanların kurumdaki saygı deneyimi argümanlarına zemin hazırlamaktadır. Katılımcıların tamamı, kadrolu meslektaşlarıyla aynı işi yaptıklarını; ancak, çalışmalarının karşılığını almadıklarını söylemiştir. Bu doğrultuda, saygı ile ilgili sorular etrafında biriken cevaplar birbirini yeniden üreten dört ana durumu takip etmektedir: adil muamele ve mahrum kalma, ciddiye alınma ve ihmal edilmiş hissetme. Bu noktada hukuken ve ahlaken eşit olması beklenen bireylerin yaşadıkları bir tür ayrımcılık ya da bizim durumumuzda "farklı muamele görme" ortaya çıkmaktadır. Bizim vakamız için çalışma düzeni söz konusu ayrımcılığa neden olan bir araç haline gelmektedir ki bu da güvencesizleşmenin bireylerin işyerlerinde tanınmalarına olumsuz bir şekilde yansıdığını göstermektedir. Bu yansıma, yarı zamanlı dil okutmanlarının daha önce eşitsizlikler üzerinden ekonomik olarak anlattıklarıyla paralel görünmektedir. İşyerinde tanınmalarının saygıyla ilgili alanı, yalnızca ekonomik olmaktan ziyade sosyal ve duygusal görünmektedir ve doğrudan kurumun eşit bir üyesi olarak konumlarıyla ilgilidir.

Devlet ve diğer yasal taraflarca eşit ahlaki özneler olarak kabul edildikten ve saygı gördükten sonraki bir adım olarak, kişinin ait olduğu topluluklar veya toplumlar için

yararlı olan beceri ve yeterliliklerine bağlı olarak tanınmaya ihtiyacı vardır (Honneth, 1995). Bu toplumsal olgunun modern çalışma yaşamında örgütsel ölçeğe yansıması beklenmektedir (Brun ve Dugas, 2008). Yarı zamanlı okutmanlar için bu bağlamda iki ana kavram ortaya çıkıyor: (1) katkılarının tanınması için gerekli araçlara erişimde eşitsizlik ve (2) takdir edilmede yüzeysellik. Bu doğrultuda yarı zamanlı çalışanların katılamadığı dönem sonu değerlendirme toplantıları ve kurumda yükselme fırsatlarının olmaması örnek olarak gösterilebilir. İş ilişkilerinde geçerli bir sosyal değer görme arama talebinin altı çizilmiştir. Katılımcılara yarı zamanlı okutman oldukları bilgisini öğrencileriyle paylaşıp paylaşmadıkları sorulduğunda, büyük bir çoğunluğu bunu yapmadıklarını veya yapmayacaklarını belirtmektedir. Bundan kaçınmalarının nedeni, (1) öğretmen saygınlığını kaybetmek, (2) öğretmen otoritesine zarar vermek ve (3) olası öğrenme aksamalarından dolayı suçlanmak gibi şüpheleridir. Bununla birlikte, Honneth'in öznelerarası tanınmanın öz-ilişkiyi şekillendirdiğine ilişkin projeksiyonunun aksine, yarı zamanlı okutmanlar, kurumsal ilişkilerdeki sorunlara rağmen, mesleki yeterlilikleriyle ilgili yüksek düzeyde özsaygı ve özdeğer sergilemektedirler.

Honneth'in (1995) üç seviyeli tanınma şemasında arkadaşlık, kişisel ilişkiler ve kişilerarası güven konuları ile ilgili olan ve sevgi alanı açısından değerlendirilebilecek olan birinci seviyede yer almaktadır. Bu kurumda yarı zamanlı dil okutmanlarının bakış açısına göre bu düzeyde arkadaşlıklar bireylere sosyalleşme aracı sağlamaktadır. Yarı zamanlı dil okutmanlarının örgütsel tanınırlığında sevgi ve güven ilişkilerinin yanı sıra, kendine özgü bir dayanışma biçimi yaratarak sosyal değer görme düzeyi ile bütünleşir. Burada dayanışma kalıpları ancak "dertleşme" olarak ortaya çıkmaktadır. Temelde, dayanışmayı dışa dönük bir dayanışma ve örgütlü birlik olma hali yerine, öfkelerini bastırmak ve grup içinde rahatlamak için bir mekanizma olarak kullanırlar. Bazı katılımcılar sorunlarıyla ilgili olarak bir defaya mahsus olmak üzere idareye ulaşmaya çalıştıklarını belirtseler de bunlar düzenli ve sistemli bir örgütlü talebe dönüşmemiştir.

Katılımcıların tamamı finansal kaygının ve esnek istihdamın çalışma ortamlarında güvencesizlik, umutsuzluk, aidiyetsizlik ve yanlış tanınma biçimlerini devam

ettirdiğini belirtmişlerdir. Ancak iş daha iyi tanınmak için mücadeleye geldiğinde, güvencesizliğin yanı sıra umutsuzluğun da etkisiyle deneyimledikleri öznelerarası ilişkilerin koşullarını ve örüntülerini temelde kabullenme davranışını benimsemektedirler.

Tartışma

Bu çalışmanın sonuçlarına göre yarı zamanlı dil okutmanları güvensizlik, güvencesizlik, finansal istikrarsızlık ve istihdamın sürdürülemezliği ile karşı karşıya kaldıkları bir prekaryalaşma süreci yaşamaktadır. Esnek ve geçici istihdam biçimlerinin bir sonucu olarak hem emeklerinin bir kısmı hem de organizasyondaki varlıkları görünmezlik sürecinden geçmektedir. Ayrıca esneklik ve geçicilik, tam zamanlı meslektaşlarına göre daha sınırlı maddi ve sosyal fayda elde etmekle ilişkilendirilmektedir. Ortaya çıkan eşitsizlik deneyimi, kendisini tanınma ilişkilerinde yeniden yapılandırır. Adil muamele ve katkının tanınması yoluyla saygı ve sosyal değer görme bağlamında yanlış tanındıkları durumlar yaşamaktadırlar. Örgütsel kimliklerinin bir parçası haline gelen güvensizlik ve geçicilik, meslektaşlarıyla kurdukları yatay tanınmayı ve yöneticileriyle kurdukları dikey/hiyerarşik tanınmayı etkilemektedir. İşyerinde yaşanan sorunlu öznelerarası ilişkilerin bir sonucu olarak, kuruma karşı aidiyet eksikliği ve yetersiz bağlılık hissetmektedirler. Özellikle kendi gruplarında yarı zamanlı çalışanlar olarak destekleyici arkadaşlık örüntüleri yaşayabilseler de, bu birlikteliği sadece sorunlu yönetsel süreçlerin ardından oluşan kaygı ya da öfkeyi yatıştırmak için kullanmaktadırlar. Çoğu zaman tam zamanlı çalışma arkadaşları ile benzer bir ilişki kuramazlar ve bir bütün olarak meslektaş sempatisine dahil olacak şartlara sahip değildirler. Neoliberal akademinin güvencesiz çalışanları olarak örgütlenme ve dayanışma pratiklerini geliştirememekte, bu nedenle yanlış tanınma deneyimleriyle mücadele etmek yerine meşrulaştırma yolunu seçmektedirler.

Öneriler

Yükseköğretim kurumlarındaki yarı zamanlı öğretim elemanlarının çalışma koşulları ve mesleki durumları ile ilgili sorunlara müdahale edebilmek için YÖK, hem akademide güvencesiz istihdamın genel çerçevesini oluşturan yasal düzenlemeleri

hem de yerel uygulamaları dönüştürmeye yönelik politika müdahalelerini başlatmalıdır. Öncelikle YÖK, yarı zamanlı dil öğretim okutmanı istihdam eden her üniversite yönetimi ile işbirliği yaparak, üniversitelerdeki yabancı dil bölümlerindeki yarı zamanlı personel sayısını teyit etmeye başlamalıdır. Yarı zamanlı dil okutmanlarının yaşadığı ekonomik, duygusal, sosyal ve kariyer bağlantılı sorunlar, çalışan memnuniyetlerine ilişkin üniversiteler tarafından yapılan resmi araştırmalarla tespit edilerek YÖK yetkililerine iletilmelidir. Ödeme düzeni ve maaş oranları YÖK tarafından tüm üniversiteler için kontrol edilmeli ve standartlaştırılmalıdır. YÖK, iş istikrarını ve güvenliğini sağlamak için yarı zamanlı öğretim üyesi istihdam eden üniversitelerin her akademik dönem için asgari ders yükü limiti belirlemelerini şart koşmalıdır. Bu çalışmada, güvencesiz ve geçici koşullarda çalışan yarı zamanlı dil okutmanlarının bir noktada yanlış tanınma deneyimlerini normalleştirdikleri, kurumlarına aidiyet ve bağlılık duygularının zedelendiği sonucuna ulaşılmıştır. Eğitim yönetimi alanında önemli bir yeri ve kapsamlı araştırmaları olan bu iki konu, eğitim kurumlarında farklı kademelerde görev yapan farklı prekarya grupları (50-d'li araştırma görevlileri veya ücretli öğretmenler gibi) üzerinden incelenebilir. Elde edilen bulgular karşılaştırılarak eğitim alanındaki istihdam modellerine ilişkin yorumlar geliştirilebilir. Eğitim yönetimi alanının epistemolojik repertuarını genişletmek amacıyla tanıma, prekerleşme & prekaryalaşma ve kimlik gibi farklı odaklar üzerine yapılan saha çalışması ve teorik araştırmalar yapılabilir ve Türkiye literatürü çoğullaştırılıp çeşitlendirilebilir. Türkiye'deki akademik güvencesizleşme veya prekaryalaşma yetkili kurumlar tarafından gözden geçirilmeli ve bu çalışma gibi alandan elde edilen bulgular ve bilgiler ışığında akademisyenler için koşullar daha iyileştirici bir şekilde yeniden yapılandırılmalıdır. Bu çalışmanın odaklandığı ortam vakıf üniversiteleri olsa da, Türkiye'deki devlet üniversitelerinde de yükseköğretim alanında prekerleşme ve prekaryalaşma sorunu görülmektedir. Buna benzer çalışmalar, bu çalışmadaki gibi vakıf üniversitelerinde veya diğer okullarda yetkili birimler tarafından yapılmalıdır. Bu sayede hem kurum ile çalışan arasındaki bilgi akışı güçlenecek hem de yarı zamanlı çalışanlar kurumları nezdinde kendilerini önemli hissedebileceklerdir. Diğer bir deyişle kurum içindeki tanınma ilişkilerini olumlu yönde etkileyecek bir adım olarak ortaya konulacaktır.

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