

The Institutional Change in Dominating Institutional Logic: A Case of University in Turkey

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Abstract

This article seeks to explicate organizational fields which have been undergoing change especially during in Justice and Development Party's (Adalet ve Kalkınma Partisi, AKP) single-party government since 2002, in relation to a dominating institutional logic in Dicle University. Textual analysis and interviews conducted as parts of the research bring out the existence of prevailing institutional logic which is likely to be described as "community logic" tightening with AKP governance. Findings of the research suggest that community logic is a new institutional logic that is belatedly described. In this research, the point is to understand community logic manipulating the university administration and to bring out how institutional change comes about with this dominating institutional logic in the context of Dicle University.

Keywords: Institutional logic; institutional change; community logic; relation between religion and politics; Dicle University

1. Introduction

Institutions are the constraints devised by humans who construct political, economical and social affiliations (North, 1990). Construction and processes of institutions develop in a certain institutional space and logic (DiMaggio and Powell, 1991, Scott, 1995). (Friedland and Alford, 1991). Institutional logics defined as "the worldview which categorizes social action and attributes meaning to it" are the dynamics having shaped organizational regulations and practices. Cultural beliefs affecting this organizational behavior with their representatives and committees have recently been one of the particularly debated issues in terms of administration (Thornton and Ocasia, 1999; Dunn and Jones, 2010; Özen ve Akkemik, 2012; Thornton, 2001, 2002; Thornton et al., 2012).

Organizations shape individual preferences, organization-oriented benefits, and behaviors with multiple logics. Both these multiple logics in organizational domains and the dominating logic which has more power than the other will create an institutional change or induce it in the next stage. (Reay and Hinings, 2005; Seo and Creed, 2002). Change in a dominating institutional logic which emerges due to the resolution of different dynamics, rules, norms, applications, codes and routines within a certain organizational space is called institutional change (Oliver, 1992:564; Thornton, 2001; Thornton and Ocasia, 1999). In the course of institutional change; political, social, and functional pressure lead legitimacy of the current institutional logic to be contested (Oliver, 1992; Thornton, 2002). Henceforward, this transition process is described as a transition from an institutional logic to the other thereby changing a range of symbol and practice with others (Arndt and Bigelow, 2006). These pressures having paved the way for institutional change might result from not only outside of the organizational field but from institutional contradictions created by dynamics of the field, as well (Greenwood et al., 2002; Özseven et al., 2014).

This research supposes to provide a significant contribution to the understanding of how transformational change in institutions is rendered qualitative from the perspective of institutional logic. Additionally, the paper seeks to provide an empirical contribution to the literature by taking emergence of the dominating institutional logic in Dicle University as its focal point. The theoretical framework of this research consists of institutional change and institutional logic. Along this research, how institutional change emerges out of dominating institutional logic is searched with the analysis of the case event supported with the profound textual analysis and interviews. Along the research, initially, institutional logics and change; later issues of Relations between Religion and Politics, The Council of Higher Education (Yüksek Öğretim Kurulu, YÖK), Dicle University and Communities (such as Gülen Community, Kırkıncı Community, Menzil Community and Yeni Asya Community) are discussed respectively. Further, in a row, the methods of the research are followed by explications about community logic under the analyses. When it comes to the conclusion, it is presented with the acquired findings and results are presented within the conclusion part.

2. Institutional Logic and Institutional Change

On the one hand, institutional logics comprise anxiety of legitimacy for individual agents; on the other hand, they determine means and ends that are highly effective in actions of the organizations by guiding them with the prevalent rules of organizational field, constitutional regulations, norms, values, beliefs, and transactions (Friedland and Alford, 1991). In a certain organizational field, institutional logics establish the base of the organizational legitimacy in a limiting, descriptive, and particular way that affects actions of the organizations and individuals (Friedland and Alford, 1991; Thornton and Ocasia, 1999; Thornton, 2001). Apart from this organizational legitimacy, new institutional logics also emerge with the appearance of the differences (Battilana and Dorado, 2010; Lounsbury, 2007; Purdy and Gray, 2009).

As for Thornton and Ocasio (2008:114), institutional logics provide administrators with factors that show on which deeds administrators should pay more attention. It has been known that society is composed of institutional logics comprise the bases of actions for organizations and individuals (Galvin, 1999:4). “The concept of institutional logics” was initially used by Alford and Friedland (1985) to explicate contradictory practices of the modern western societies. According to Thornton, market, bureaucracy, democracy, occupations, families and religion, each of these entities have their particular institutional logics and they create central institutions and approaches which are potentially contradictory with each other (2004). Meanwhile, contradictions or conflict of the current institutional logics with each other in the organizational field come up with the institutional change. On condition that one of the multiple institutional logics has more power than others in terms of organizational fields, the powerful one might be the dominating (Aksoy, 2007). Weakening and strengthening of changing dynamics of the logic create an institutional change (Haveman and Rao; Thornton and Ocasia, 1999; Scott et al., 2000; Greenwood et al., 2002). Özen categorizes common properties of the studies on institutional change as it follows;

1. Institutional change is induced and manipulated by both external crisis and contradictory institutional logics.
2. Institutions make a strategic action ground on purpose that they can lessen ambiguity.
3. Agents who have the partial autonomy create an institutional change out of institutional conflicts.
4. Institutional change emerges with competition or collaboration of the actors who have either conflicting or comprising logics with each other in a period of time during which these actors establish and place present-day institutions on a base according to their own logics, either competitively or collectively
5. While actors legitimize their particular logics with rhetorical strategies that are based on dominant discourses, they render counter logics illegitimate (2007:315)

Institutional logics having caused to institutional change in an organizational field is likely to change or emerge with either transformation or progress. While transformational change happens in the way of replacement, resolution, and variety, progressive change comes about in the form of assimilation, elaboration, expansion, and shrinkage (Thornton et al., 2012). Transformational change in the form of replacement occurs both in condition that practices of dominating institutional logic in the organizational field loses its legitimacy and that new practices providing a space for a different institutional logic is legitimized. (Thornton, 2001). Transformational change that is in the form of resolution, unlike current practices of institutional logic, is to emerge of a different institutional logic rather than replacing the old institutional logic with a new one (Battila and Dorado, 2010; Haveman and Rao, 2006). Transformational change in the shape of variety occurs once certain components are shared by different old institutional logics in the organizational field. Further, a kind of hybrid structure turns out to be with the influence of old institutional logics in the course of emergence of a new institutional logic (Haveman and Rao, 2006, Lounsbury and Rao, 2004). Progressive change that is in the form of assimilation is to be joining of an institutional logic into a dominant logic in a supportive way (Thornton, et al., 2012). Progressive change in the form of elaboration emerges from improvement of dominant institutional logic which comes with adaptation of new necessary applications (Shipilov et al., 2010: 862). Progressive change happening in a way of expansion, it emerges with that an institutional change in a certain institutional environment both expands towards other institutional environment and provides emergence of a new institutional logic in this area (Nigam and Ocasio, 2010, Dchaunn and Jones, 2010). As for progressive change in the form of shrinkage, it happens thereby decrease in influence of the practices of dominant institutional logic and transformation of a new different institutional logic into a dominant institutional logic (Dunn and Jones, 2010).

American publishing evolves into editorial logic from the market logic (Thornton and Ocasia 1999; Thornton, 2002). In financial area, marketing logic replaces regulatory logic and saving logic (Lounsbury, 2002). In Turkey, social insurance and private insurance logics are in social security area (Güzel and Okur, 1998; Gökoğlu and Sargut, 2013). In Bolivia; micro financial institutions compound development logic with banking logics to struggle with poverty (Battilana and Dorado, 2010). Particularly, in the 1950s, after huge migrations from rural to urban started, there was an urgent need for social service practices that are related to urbanization. Change in social structure led the social state logic to transform into local-professional administration logic (Gökoğlu, 2010). It is noticed that “local” logic prevailed from 1950s to very beginning of 1990s in cinema in Turkey whereas “foreign” logic was dominant after 1990s (Kalemci and Özen, 2010). In 1980s, the main concern of Turkish theatre is re-moulded and it followed the marketing logic replaced with logic of aesthetic having lost its effect on it (Can and Üsdiken, 2009). There are three different institutional logics which have affected Turkish unions. These ones, in 1947-1961, it was called logic of political obedience, in 1961-1974, it was called logic of technical ability while in 1974-1980, it was called logic of activism (Önder and Üsdiken, 2010). Turhan et al., (2013) described six institutional logics in Turkish National Education. These are categorized as “logic of building a citizen”, “commercial logic”, “logic of bringing up religious generations”, “logic of cultural export”, logic of exam oriented success” and “logic of human resources (LHR)” While Turkish healthcare field was previously managed according to common service logic, in 2002 and so far, it is seen that management and marketing logics have become effective in this field during AKP governances (Aksoy, 2007; Koç, 2012; Özseven et al., 2013, 2014).

Changes in political regimes lead to societal changes, organizational population, and institutional regulations in organizational structures (Carroll et al., 1988). For instance, the role of the government in health care field caused logic of clients, marketing and alternative medicine in America especially after 1965 whereas in Turkey it happened after 2003 (Blum, 1976; Aksoy, 2007; Koç, 2012; Özseven et al., 2013, 2014). In this concept, this research aims to explicate organizational fields which change during Justice and AKP’s single -party governance since 2002 in relation to forming a dominating institutional logic in Dicle University. At this point, changes experienced in Dicle University since 2008 and findings of the researches are presented to comprise discussion points. It is obviously necessary to probe questions on relation and explain relations between religion and politics in Turkey so that we can understand these changes in a better way.

3. Relations between Religion and Politic

In 1940, at the result of enforcement of authoritative regime and Islam, the government politicized the Islam (Zürcher, 1996:278-280). In the early 1950s, starting with the elections, conservative parties mostly started to engage in Muslim movement (Akyeşilmen and Özcan, 2014:30). As of 1960, it might be claimed that Muslim ideals in respect to inter-institutional operations came to surface with the help of individual and collective spaces of freedom (Sarıbay, 1999). After 1960s, Raising Muslim ideals and their movement from private sphere to public sphere with the support of democracy logic and furthermore, getting involved to politic together with establishment of National Salvation Party (Milli Selamet Partisi, MSP), had accelerated with partly transformations after 1980s (Tekeli, 1996). A particular side of society became political as the “Islamist Identity” against politics executed after 1980s (Tekin, 2004:113). Communities which are especially based on devotion and loyalty integrated into both market and to bureaucratic structures in the state. Following this movement, this community structure used democratic atmosphere of the referendum which lifted the bans of 1987 as a start point to take place in public sphere (Göle, 1995; Tekeli, 1996).

The issue of taking Muslim ideals to public sphere which caused dispersion of the coalition government between The Welfare Party (Refah Partisi, RP) and True Path Party (Doğru Yol Partisi, DYP) after a meeting of National Security Council (Miili Güvenlik Kurulu, MGK) in February 1997 stayed on agenda until the end of the term and caused reactions from military wings especially after the second part of the parliamentary term (Erçek, 2004). Especially, the roles of the Muslim movements on state politics have turned into an indispensable level in recent years (Akyeşilmen and Özcan, 2014:30). Contrary to doctrines of secularism, religious beliefs and practices have attained the paramount importance in the institutions to the present day (Tracey, 2012). This indispensable impose of Muslim movements and the government on institutions have also affected The Council of Higher Education (YÖK) which have been always in the centre of the politics.

3.1. The Council of Higher Education (Yüksek Öğretim Kurulu, YÖK)

Higher education in Turkey had been undergone in a constructional process in terms of administrative, academic, and institutional structure with 2547 section of the higher education law. To the scope of the law, except for some institutions, all higher education institutions are tied to the Council of Higher Education. According to this law, academies were turned into universities, educational institutions shifted into the faculty of education while conservatoires and institutions of higher education were subjected to approval of the universities. With these regulations, it was tried to place all universities which were almost the only organizational institution in the field on similar bases of action. YÖK system is accepted as a “political project” (Üsdiken, Topaler and Koçak, 2013) planning to bring a new organizational structure to the life. Mızıkacı states that universities are melted into a “homogeneous structure” in Turkey with the YÖK system (2006:19). While YÖK providing this homogeneous structure criticized political actors when they were in the oppositional part, later it also turned out to be a sovereign structure once these actors came to the power.

With the AKP government, this situation has not changed. According to Tekeli, “the period after 2007 is the first term in which both prime ministry and the presidency are held by ones coming from the same party. In this period, it would be difficult for YÖK to stay autonomous.” (2010:380). İlhan Tekeli states that he got opportunity to see closely not only how YÖK and rectors are equipped with the excessive power, but also how this unpredictable power is abused by the authorities at the end of his YÖK membership having lasted for 4 years. Dicle University is also one of the leading examples of the universities affected from this misleading.

3.2. Dicle University

Firstly, Diyarbakır Faculty of Medicine was founded as auxiliary department of Ankara University in 1966. Later, with the opening of the Faculty of Science, foundation of Dicle University was completed in 1974. Dicle University located on 27 thousand decare area includes 14 faculties, 4 higher education institutions, 11 vocational schools of higher education and 4 institutions; together with Central Library, Laboratory of Research Center, Technocity, 24 Research and Application Centers. Furthermore, there are 30 thousand students and 3600 regular teaching academics and administrative staff in Dicle University. Prof. Dr. Ayşegül Jale Saraç seated on the rectorate of the university since August 6, 2012. That university has been administered by the consortium of communities is claimed by certain parts of society since then.

3.3. Communities and Dicle University

Sir Henry Summer Maine coined the term “community” in *Village Communities East and West* written in 1875 (Yelken, 1999:31). According to Tönnies (1887), community is a society which includes intimate and close relations in it (Yazan, 1997). Although community is a kind of closely united society comprised by people who share the same belief, principles, notions and ideology, in Turkey, the scope of the term community is limited to religious communities (Efe, 2009:655). Communal structures having transmitted from the Ottoman social structure are able to maintain their integrity in virtue of being transferred to the present. In the late modern period, the concept of community evolved into the notion which is effective in public sphere of the urban area (Tekin, 2004:109) after it had lost its basic features based on place/land (Yelken, 1999:10-14)

There are certain relations between politics and religious communities emerging in our minds in every case of the community. For instance, Gülen community which is one of the leading communities having pragmatic relations with the political actors have supported different parties having different ideologies and political stance depends on changes in the government (Akyeşilmen and Özcan, 2014:33). What makes communities have such impositions is the facilities managed by the state in return for a vote, for example, Gülen community always takes place on the side of the government against leftist” and “kurdish” movement which maintains social and oppositional politics in Turkey (Tekin, 2004:117). The case is exemplified with the statement of the prime minister of the period, R. Tayyip Erdoğan as a response to the Gülen community: “What did you ask to do and we did not give it to you.”

There are four communities; Gülen, Kırkinci, Menzil and Yeni Asya communities which are claimed to take part in the administration of Dicle University since 2008. Of all, Yeni Asya community is claimed that it has drawn back its support from administration just after the change in administration due to conflicts with the administrative officials. Below, there brief analysis of these communities.

3.3.1. Gülen Community

The community following to Fethullah Gülen who is one of the famous believers of Said Nursi emerged in the 1970s (Gözaydın, 2009) and reached the top with accelerating power of the AKP governance in the 2000s (Akyeşilmen and Özcan, 2014:35). Furthermore, it is the most effective and biggest Muslim movement who has recently conflicts with AKP government (Özdalga, 2003:61; Bilici, 2006). The Gülen Community has TV channels and radio channels such as STV, STV News, Mehtap TV, Yumurcak TV, Burç FM and newspapers such as Zaman, Today's Zaman, and publishings like Aksiyon, Zafer, Sızıntı, Yeni Umut and Cihan (Başkan, 2005; Bilici, 2006; Akyeşilmen and Özcan, 2014:35). Also it has hundreds charter schools and big financial foundations across the world like Tuskon, Asya Bank, Asya Finance, ISHAD (Foundation for Supporting Business Life) and Işık Insurance (Bilici, 2006; Akyeşilmen and Özcan, 2014:35) After the 2014s, The Gülen Community supported different parties while they supported AKP in all elections since 2000 (Akyeşilmen and Özcan, 2014:35). Besides, it is claimed that effects of the conflicts between Gülen Community, the most powerful community in Dicle University and AKP has been recently observed in the university.

3.3.2. The Kırkinci Community

The leader of the Kırkinci Community founded after the death of Said Nursi is Mehmet Kırkinci born in Erzurum. He lives in his temple-like house called "Dark Dome Madrasa" in Erzurum because he followed the doctrine of Said Nursi having called that "turn your houses into temples" He advised with a letter to Kenan Evren that constitution should give more importance to religion and it should become complementary course in schools. In addition, he announced his wish to support communities in constitutions launched by the new referendum after two years later than coup d'etat in 1980. Although he was criticised for this attitude by the Nurcu followers, he has the paramount authority for the Gülen Community because he is master of Fethullah Gülen and his followers. The Kırkinci Community has too supported generals having involved in events of September 12 and afterwards The Motherland Party (Anavatan Partisi, ANAP) like the other "rightified" Islamic communities (Çakır, 1990:92). It is known that The Kırkinci Community is the second ranked powerful community after the Gülen Community in Dicle University.

3.3.3. The Menzil Community

The Menzil Community which is found in many places in Turkey. was founded by Muhammed Raşit Erol in the village of Menzil in Adıyaman and it belongs to Nakshbendi order. Of all followers from different political parties, young ones have nationalist political dispositions while old generations believe in Islamic parties (Akyeşilmen and Özcan, 2014:36-37). Besides, the most important discourse is the national solidarity and in virtue of this phenomena they support the Nationalist Movement Party (Milliyetçi Hareket Partisi, MHP) and the Great Unity Party (Büyük Birlik Partisi, BBP) (Usta, 2006:41). It is suggested that although it is less in case of numbers of followers, the Menzil Community is one of the effective communities in Dicle University.

3.3.4. The Yeni Asya Community

In the first hand, after the death of Said Nursi in the 1960s, some followers and his students founded daily newspaper Zülfiakar. After the Junta period, Yeni Asya was founded in the 1970s in replace to the closed newspaper and it turned to be a meeting place for the community (Akyeşilmen and Özcan, 2014:36). The Yeni Asya Community is more involved in politics compared with other Nurcu communities and while they always support rightist parties such as DP-AP-DYP (Çakır, 1990: 90), some parts of the community announce their fellowship with AKP in elections 2002 and 2007 (Akyeşilmen and Özcan, 2014:30). It is suggested that the Yeni Asya Community which supported the recent head of university in the elections in 2008 withdrew its support when they got in conflicts with rector after the election in university administration. This research supposes to provide a significant contribution to the understanding of how transformational change in institutions is rendered qualitative from the perspective of institutional logic. Additionally, the paper seeks to provide an important contribution to the literature by taking emergence of the dominating institutional logic in Dicle University as its focal point.

4. Research Methodology and Analysis

Interviews with some university officials has been conducted together with document research so as to understand in which perspective changes having emerged in Dicle University could be explained in terms of institutional logic. Qualitative research method is applied during research because it is much feasible in terms of its providing perception and event in a more compromising and factual environment. This research is configured with the questions of how and why which is a qualitative research methods providing opportunity to understand new concepts in a proper way. The case event method that keeps researchers on the low control level is used in this research (Eisenhardt, 1989; Yin, 2003). There are text of press briefing and reports prepared by Eğitim-Sen (Union Worker of Education and Science) which is seen as the leading oppositional actor against university administration in the documents analyzed for this case. Additionally, in 2009 there are press briefings, news reports and reports prepared by different actors related with the university such as The Chambers of Doctors in Diyarbakır, Diyarbakır Bar, Coordination Board of Diyarbakır Province of TMMOB (Union of Chambers of Turkish Engineers and Architect, Diyarbakır Chamber of Dentist, Diyarbakır Chamber of Vet, Diyarbakır Chamber of Commerce and Industry, Diyarbakır office of SES, Diyarbakır office of Eğitim-Sen, Diyarbakır Chamber of Pharmacists founded by The Council of Monitoring of Dicle University (DUİK). In this research, among the methods of purposive sampling, "critical case sampling" is used and it is thought that instructors and official staffs comprise the suitable sampling groups in terms of the goal of the research.

Lots of interviews are conducted with instructors, official staff and students mostly coming from different departments of the university. These interviews with official staff are made by means of abilities of the researcher so as to get first hand information from the primary data sources in November 2014 and January 2015. These interviews which make up of 22 hours at total are conducted with 28 official staffs that are easily accessible on the base of volunteering for participation. A partly constructed form which is prepared with open-end questions and the literature is used in every interview which lasts 45 minutes on an average. Data reached via research is valued with the method of contextual analysis (Luborsky, 1994). Afterwards, the research developed on three different stage, collecting data for analysis, coding and data analysis. Initially, interviews are written down. Later, these written data are coded by researchers and with these codes searchers generate themes. Findings of analysis made in the third and last stage are listed below in details.

Besides, in ethical concern, identities of participants are numbered. Giving numbers to participants is important in that it enables to protect id information of the participants. Demographic information is in table 1. The sampling groups are including university official staffs from different departments of the university, 90 percent of them work for 6-30 years in the university. 89 percent of the participants are male and a 11 percent of them are instructors.

Table 1: Sample characteristics

	N	%
Title		
Prof. Dr.	7	25
Associate. Prof.	9	32
Assist. Prof.	6	22
Instructor	1	3,5
Research Assist	1	3,5
Official	4	14
Department		
Faculty of Science	5	18
Faculty of Medicine	4	14
Faculty of Law	3	11
Faculty of Veterinary	3	11
Faculty of Economics and Administrative Science	2	7
Faculty of Education	1	3,5
Faculty of Art and Literature	1	3,5
Faculty of Engineering	1	3,5
Faculty of Architect	1	3,5
Faculty of Theology	1	3,5
Faculty of Agriculture	1	3,5
Vocational School of Health Services	1	3,5
Vocational School of Diyarbakır	1	3,5
Rectorate	3	11
Service Duration		
1- 5Years	2	7
6- 10 Years	7	25
11- 20 Years	10	36
21-30 Years	8	28,5
31 Years and more	1	3,5
Sex		
Woman	3	11
Man	25	89

4.1. Community Logic

Prof. Dr. Ayşegül Jale Saraç who was nominated to be Diyarbakır representative from AKP in presidential election in 2007 was appointed as rectorate from the third rank with 112 votes in administrative election in Dicle University founded in 1974 as one of the first universities in Turkey. Prof. Dr. Ayşegül Jale was re-appointed as rectorate from the first rank with 457 votes in elections made in June 2012.

Before 2008 elections, like other candidates, Prof. Dr. Ayşegül Jale Saraç ensured a kind of administration through which she would show indulgence to all parts of the university without causing polarization and give importance to science and loyalty. However, according to rumors in the university, in contrast to her undertakings on administration, she followed different agendas in her two terms in rectorate seat. According to the Dicle University Monitoring Council (DÜİK), “in her first term, paramount importance was given to Atatürk principles as criteria for validity; in contrast, in her second term, administration had organic relations with some communities as an agent of decisions” (Radikal 2, 13.06.2012). After rector was appointed, administration council of the university was shared among different community members and administration chair turned into consortium of communities. These appointed vice rectors are affiliated to Gülen Community, Menzil Community. Supposedly, Yeni Asya community which supported the administration in the first term withdrew this support when they conflicted with chancellor’s policy since 2009.

The impact of conflict between government and Gülen community 12 December 2013 affected Dicle University and supposedly a member of Gülen community, vice rector who had been on service since June 2008 resigned so as to calm down reactions against university in April 2014. There are statements of participants about the case:

“Three vice rectors and managers (deans and directors) are selected from three different communities. Only two deans are selected from the liberals.” (Participant No: 1)

“In terms of both academic and administrative departments; all institutions are shared among communities. There are ones who shadow-like deans are manipulating two deans not being from the communities”. (Participant No: 7)

“The University acclaimed that we wiped out parallel structure in our body after they fired vice rectors and director of institute who are members of Gülen community.” (Participant No: 21)

According to reports of the Union of Workers of Education (Eğitim-Sen) and Science and DÜİK, news reports and interviews’ testimony, it is claimed that Dicle University has been directed with community logic since 2008. This statement in the Eğitim-Sen report explains community logic in clear way:” the present administration aspires to conquer the university with all parts from instructors to cleaners from the lowest to highest units. They work for a sort of collectivity like it with a coalition of the communities.” In following parts of the paper, the findings of the research conducted to understand the community logic and the institutional change generating from this logic in the university are presented in the form of report.

5. Findings

The Council of Monitoring of Dicle University (DÜİK) was founded by Diyarbakır Bar, Diyarbakır Office of the Union of Chambers of Turkish Engineers and Architect, Diyarbakır Chamber of Dentist, Diyarbakır Chamber of Vet, Diyarbakır Chamber of Commerce and Industry, Diyarbakır office of SES, Diyarbakır office of Eğitim-Sen just after rectorial elections in 2008 and they announced that they would share publicly their reports on their analysis about the university in periods. As stated in the first report of the DÜİK: “As a coalition of the communities, the present university administration acts according to doctrines like that “there is no need scientists for us, we need men from our parts” and changes virtually all managers with the logic of conqueror. Besides, the administration dared to change even servants. The statement of one of the participants clearly reveals the situation.

“Although in Kemalist periods, there is need to give reference to and from Association of Kemalist Thought, in AKP period, reference from community is needed to do anything.” (Participant No: 1)

So that we understand how these changes in Dicle University could be explained over the institutional logic, we analyzed documents and made interviews with certain number of official staffs. At the end of the research, findings make out that institutional change in the university generated from community logic. The community logic is revealed out in the Table 3 under the title of main theme and subtheme.

Table 2: The Topics related with Community Logic

Main theme	Subtheme
Tenure	Tenure-track academic appointment Official Staff tenure-track positions
Institutional Oppression	Mobbing on a Certain Group Oppression of the union
Institutional Culture	Institutional Affairs Organizational Atmosphere Students
External Dynamics	Relations of the university with the government and YÖK City and University

Tenuring of Academic Appointments

Academic appointments made upon the community logic in Dicle University come up as the most important issue which results in the institutional change. By virtue of organizational power of religious communities constituting community logic, hundreds of people from every part of Turkey are appointed to positions in the university. According to Prof. Dr. A. Keleş, “Dicle University is the Qandil of the parallel state (used for the Gülen community)” (Star, 16.04.2014). Upon findings, Keleş’s comment on existence of only Gülen community in Dicle University is deficient. After the appointment of the rector in 2008, Dicle University was turned into consortium of the religious communities including The Gülen, Kırkinci and Menzil. It is noticed previously that Yeni Asya community withdrew its support from the administration in 2009 due to the conflicts with the administration. At the result of this sharing, a council of appointment and promotion with the participants from every community was established and all appointments and promotions was started to be applied by this council (DÜİK, Eğitim-Sen). A similar act of sharing was applied to administration of the Faculties and Higher Schools just after the appointments, as well. Although there are highly qualified academics to be dean and manager in the university, most of the people were brought out of the university and were appointed as Dean of Faculty of Science, Faculty of Art and Literature, Faculty of Veterinary, Faculty of Economics and Administrative Sciences, Faculty of Agriculture and director of Diyarbakır Vocational School of Higher Education with the help of network of the communities (DÜİK, Eğitim-Sen). This situation is understood much clearly with this statement of participant:

“Although there were 38 tenured professors in Faculty of Science, A Professor from the Menzil community was appointed as dean of the faculty.” (Participant No: 7)

Institutional change is experienced mostly by academic personnels. More than 400 academic personnels (supposedly) with “Asst. Prof. Prof” title who have close relations and networks with religious communities were appointed to the different high level positions in the university. According to the report prepared by Eğitim-Sen,” there are more than 365 Asst. Prof appointment cases -that the real allegedly may be more than this - in the times of 3,5 years as far as Eğitim-Sen follows. Besides, in the first term, approximately 100-150 academic personnels were forced to quit their jobs especially in the faculty of medicine” (Eğitim-Sen). As for Prof. Dr. A. K, while there were 542 academic instructors in the university in election in 2008, this number reduced and 150 instructors who are problematic for the university administration quitted their jobs after 4 year later during Miss Jale’s administration period. 350 tenure-track positions left in the university. When it comes to the 2012, there was a huge increase in the number of people voting in the elections, it reached 852 voters. This increase is worth to mention just for Dicle University, there is no other place experiencing such a drastic change in respective elections. In 2012, 95 percent of nearly 450 instructors are followers of the community. By 2014, these points may reach 550-600 (Star, 16.04.2014). In 16 of January 2014, İdris Baluken, deputy chairman of the Peace and Democracy Party (Barış ve Demokrasi Partisi, BDP) presented a parliamentary question on investigation of the “organizational structure of community” in Dicle University. As of 12 of April 2014, Diyarbakır representative of AKP: Cuma İçten gave a news briefing supported with a report including 64 discuss points titled as “Dicle University Scandal” and he claimed that Prof. Dr. Ayşegül Jale Saraç belonged to the “parallel structure” supported with the tenured positions manipulated by communities in the university.

There are a few examples of statements of the participants on the tenured positions recruited with the community logic:

“With the record number of the appointed positions especially most of them are Asst. Prof., the number of the promotions have not been done in the first 4 years” (Participant No: 4)”

“I do not believe that there is a random academic appointment without interfere of the community. All appointments are executed with community networks and references.” (Participant No: 7)

“Only people who have reference of the community are recruited, exceptional ones are tenured only with the ÖYP (Program of Recruitment of Academic Instructor”. (Participant No: 5)

“Although I have worked for 40 years in this university, I have not been included in academic recruitment jury for 6 years. They have constantly included people who are close to them.” (Participant No: 6)

“There was a drastic increase in recruitment. Departments have outrageously been filled with people related with them from every region of the country.” (Participants No: 13)

“Suddenly, 6 Asst. Prof. were appointed to the department in Faculty of Medicine which I also work in. Moreover, the partners of these Asst. Prof. were too appointed to different departments of the same faculty.” (Participant No: 25)

“A large number of instructors were appointed and the rest of the society in the university is “otherized”. (Participant No: 18)

“I started to work here in 2010, they accepted me and they see me as one of them because of my friends and religious life.” (Participant No: 21)

“All academic recruitment juries are organized before, and they have already known who will be accepted to the position. In the course of my administrative position, I noticed an act of documentary fraud and informed the Dean about the case but the dean also asked me to hush and pretend not to see it.” (Participant No: 26)

“There is no validity of the academic concern. Approximately 400-500 academic instructors are appointed but 150 academic instructors quitted their jobs due to the oppression.” (Participant No: 28).

Calls for academic fellowships are purposely structured in accordance to demands of the community logic. There is lots of misleading in academic admission exams. The present administration sees the Faculty of Science, which includes mostly members of Eğitim-Sen who do not support the administration, as an oppositional part to them and have not opened official tenure-track positions for one who deserve to be promoted to the Asst. Prof. However, they provide vacancy filled with particular demands of supporters of the communities and employed them in Vocational School of Higher Education (Eğitim-Sen, DUİK). In the course of the time when community logic was dominant, university administration established new faculties so as to provide employment their supporters in university. For instance, for the Faculty of Pharmacy, there are 6 positions of academic instructor in the first call for fellowship which is designed for certain candidates in advance in the light of the community logic. Furthermore, 5 of them are from chemistry while one of them is from biology department and they are not even specialized in academic areas that faculty needs for (Eğitim-Sen). Lots of academicians, who are completed their doctorate with the section 35 and finished the second major specialization in Medicine, are not given their deserved tenured positions just due to the fact that they are not member of the community and do not have reference from them. Moreover, these academicians are allowed to go for another university and they are advised to search for other universities, as well. For example, Assoc. Prof. A. A. claimed that he was not appointed and denied as an instructor who has a minor degree just because of that university does not have vacancy for a tenured professor in Hematology department but instead they assigned “72 years old retired professor” to the same position (Yeni Şafak, 05.01.2014).

It has been alleged that academic tenured assignments as one of the most important phases of institutional change in the university are arranged with the community logic. Not only academic personnel but administrative staffs are affected from this change, as well.

Tenuring of Administrative Personnel

Tenuring of the administrative personnel which is important for the permanent existence of the institutional change is carried out with approval of the community logic. Within the scope of this logic, university does not assign any new personnel to the departments via public personnel selection examination instead, they assign their followers with the help of immediate calls for positions which are regulated intentionally for certain people.

Besides, from different cities and institutions especially from the ministry of national education, numerous people who are appointed are assigned as director to people having worked for years in this university. Oppositional administrative personnels who are against community logic are deployed for different departments without their consent. Furthermore, this situation is triggered with threat of exile. Personnels are said that we will send you to Çüngüş (province 110 km away from the city centre) unless you choose to go to the other department (Eğitim-Sen). For hospital of the University and other sections, many pre-decided calls for fellowship are announced and people are appointed with the temporary employment status and 4/B. "Interferences reach out such extend that they even manipulate vendors about recruitment of the cleaning workers" (Eğitim-Sen). There are some statements of the participant about the issue.

"Personnel's are not accepted the institution via public personnel selection exam. Under the coverage of immediate calls for vacancy, hundreds healthcare personnel's are appointed within the scope of 4B section of the personnel selection exam." (Participant No: 7)

"Limitless resource is provided by the government for 4B and contacted temporary personnel's, hence appointments of these personnel's are featured with specific matters and conditions. For example; a personnel is appointed with the 23.448 point." (Participant No: 3).

"Even temporary officers are appointed from followers of community." (Participant No: 15)

"Approximately 30 executive managers including president of the section, branch managers, secretary of the faculty, high school, and institute are transferred from the ministry of the national education to the university." (Participant No: 28)

While new personnel's and administrative staff are selected according to community logic by the head of the university, other oppositional experienced officers to the community logics are suppressed to make them give up from their positions. Almost 150-200 academic personnel's and administrative officers are forced to leave from the university because of this act of extensive mobbing (Eğitim Sen; DÜİK; Keleş, 2014).

Mobbing on a Certain Part of Society in University

Certain parts of the university society who are against this dominating logic and not members of these communities are forced to endure extensive suppressions. Due to this type of mobbing and investigation, starting from Faculty of Medicine, almost 150 academic personnel's are forced to leave from the positions they engage in (DÜİK; Eğitim Sen). About this issue, Yeni Şafak newspaper published series of interviews for a week. For instance, Prof. Dr. M. A. who worked for 15 years in Faculty of Theology said that "they did not give my tenured-position and I left the university" (Yeni Şafak, 02.01.2014). The former general secretary of Dicle University, H. Y. states that "I was offered to consent firing of some instructors from the university and I resisted for the opposite hence, I got through some difficult times" (Yeni Şafak, 03.01.2014). Prof. Dr. M. N. E. in Cardiovascular Surgery Department, pointed out that "there was an act of mobbing against me too, because I did not back up the dominant groups in rectorial election, eventually I was remarked and asked to choose my side by saying that you are either from us or them! Besides, the instructor has such statement that they did not ask for my consent to appoint some Assoc. Profs. In addition, they did not allow me to use my authority while I was head of Cardiovascular Surgery Department (Yeni Şafak, 06.01.2014). There are some statements of the participants about the act of mobbing:

"I self-censored myself whenever I intended to do some scientific activity because I thought that it would not be accepted." (Participant No: 1)

"All members of the administrative council changed. They kicked out personnel's who are not from them by deploying mobbing on them" (Participant No: 8).

"They gave great importance to the tenuring and they make people who are not from themselves give up by means of suppressive practices such as investigation, belating to give tenure-track positions, and exile." (Participant No: 11)

"More than 150 academic personnel's did not resist oppression and quitted their jobs." (Participant No: 13)

"The Dean of the faculty dared to say that "I will make you fired "and he launched 5 official investigations against me." (Participant No: 14)

"Beforehand, they said that we would not polarize the people and label them as other but at last they even could not find someone who has not been 'otherized' by them" (Participant No: 19).

"It was said nobody would be otherized but everybody who were not from them were labelled as other." (Participant No: 24)

"Dean of the faculty stated that you were not suitable to principles in my mind for that reason s/he did not assign any lecture to me for 3 years." (Participant No: 23)

"I witnessed one of my friend, academic personnel was exiled to a distant province just because s/he was not from them." (Participant No: 26)

"Social suppression on religious practices was done on administrative officers. When I did not go to the mosque to perform the Friday prayer, they developed an attitude towards me." (Participant No: 27)

This act of mobbing mentioned above come to surface in unions of the workers, too. Especially, there is an extensive oppression of the community logic on Eğitim-Sen and within the scope of this logic people are encouraged to join to Eğitim-Bir-Sen which is supported by the government.

The Oppression of the Unions

There is a nasty and hostile attitude towards to Eğitim-Sen and the Union of Healthcare and Social Services Workers (SES) from the university administration. In this discourse, most of the members of these unions are not given their employ personal rights and are not promoted to the position they deserve to be at. Administrative officers of the university acts as if they were representative of the Memur Sen and they lead newcomer officers to Memur Sen to be enrolled in this union (Eğitim Sen).

These claims might be ratified once numbers of the union members in the university is counted. While across the Turkey member of the Eğitim-Bir-Sen was 119, 46 in 2008, this count reached out to the more than double with 521.10 members in 2013. As for the rate in Dicle University, there were 16 members of this union in 2008 but with a record, this number increased to the 689 members in 2013. In Table 4, there is a more detailed comparison of the situation.

Table 3: Chart of Unions in Dicle University

Union Name	May 2008 Members	May 2012 Members	May 2013 Members	May 2014 Members
(Eğitim-Bir-Sen)	16	372	689	615
(Eğitim Sen)	151	328	291	262
(Türk Eğitim- Sen)	7	39	42	42

There are some statements of participants on oppression applied to the unions.

“When we asked for place to organize conference as Eğitim-Sen, administration did not give permission us to do.” Participant No: 7)

“Officers and academic instructors are forced to be member of the Eğitim-Bir-Sen so that they can get promotion.” (Participant No: 13)

University administration tried to take under the control many issues which are out of its scope of authority like forming labour organization, moreover, it is claimed that most of the institutional operations changed and they started to handle these operations with community logic.

Institutional Operations

It is stated that university administration execute discrimination between followers of the community and other personnel's in that personnel's who want to go academic meeting such as conference, workshops and domestic/overseas appointments are belated and hindered according to the report of Eğitim-Sen and DÜİK. Furthermore, research grant scholarships for master and PhD thesis are shared according to whether researchers are from community or not. If they are not, their projects are halted and their grants are lessened by the administration. Community members take the lion's share. It is also claimed that number of the master and doctorate students are decided on demands of instructors in the faculty who are the community members not just for the need of the academy. Besides, it is pointed out that community logic is effective in appointment of exam instructors, too. Most of the officers who are not even authorized to conduct an academic exam are assigned for the exam while official officers are not allowed to do their jobs. It is stated that the only condition to be a member of all academic juries or commission is to have community networks. There are statements of the participants about institutional operations:

“They abolished the publication rules in such a rooted university” (Participant No: 6)

“My project that is supposed to be finished in 1-3 months belated by Academic Research Center of the Dicle University (BÜBAP) and community members are favoured in that their projects are accepted with a higher research grant scholarships.” (Participant No: 12)

“Circulating capital is not shared as it is written in regulations and some people earned more money than they deserved.” (Participant No: 14)

“Without permission of head of department, 4 academic instructors are appointed to our department in 2 years.” (Participant No: 15)

“One of my friend who is head of Surgery Department complained that she was not informed about recruitment of the instructors by saying that the appointed personnels even do not know how to do surgery, how on earth I would rely on them to give authority to deal with my students and patients.” (Participant No: 19)

“Although I got an offer to do research in America, they tried to constrain me from the project. But, I could manage the issue with YÖK” (Participant No:20)

“There is no transparency in community logic, they work in other places outside of the faculty commissions” (Participant No: 21)

“They opened the course for the instructor instead of me in spite of my Associate.Prof status.” (Participant No: 23)

“They offered me the promotion to the Assoc. Prof on condition that I voted for them.” (Participant No: 24)

“Assistants who are followers of the community are favoured all time in the university and these junior assistants are included in lists of author of the academic publications of the university. Besides, these community member assistants are given more cases in the university hospital.” (Participant No: 25)

“When I worked in purchase office, I noticed that purchasing conditions are violated and companies who were supported by the community were preferred to deal. I did not accept the situation and complained it but they changed my office and appointed me to another section.” (Participant No: 26)

“When I work as an expert of movable control, Communities are given precedence in the case of distribution of the materials.” (Participant No:27)

In analyzed documents, it is noticed that students are also affected from this institutional change resulting from the interference of community logic to the university.

Students

As stated in the reports of the Eğitim-Sen, security regulations are increased in terms of approach to the students and most of naive acts of students in the university campuses are constrained by the security guards. Most of the investigations about students are opened on the records prepared by these security guards, too.

It is also alleged that student clubs which act in tune with community logic are preceded, further they are supported financially by the university administration (Eğitim-Sen, DÜİK). Principle to be a member of the community is accepted instead of official criteria such as “lack of enough income and to be successful” so as to be accepted to the program for students working part-time (Eğitim Sen). There are some comments of the participants about community logic and students in the university.

“Students being related to the community are favored in the university.” (Participant No: 19)

“Dicle University is the university whose imprisoned student’s number outnumbered that of other universities in Turkey. Rector did not still present her condolence after two students of the university were killed by the police forces” (Participant No: 20)

“After this administration came to the power, students begun to organize an alternative graduation ceremony of the Faculty of Medicine to that of university.” (Participant No: 24)

Reports, documents and statements of the participants show that community logic-oriented administration of the university in Dicle University act in collaboration with this logic and try to establish a new organizational climate in the university.

Organizational Climate

After rectorial election in 2008, Dicle University got through profound change with the community logic and organizational climate in the university was affected from this change, too. There are comments of participants on this change of the organizational climate in the university:

“They approached to all departments of the university with a revengeful attitude and both administrative and academic personnel’s are appointed from the communities.” (Participant No: 1)

“I heard from people who have close relations with the community that both rector and vice president ordered not to recruit people who are not religious and do not pray on regular “Later, I learned that they warned newcomer officers about us by saying that they are communist, leftist, disbeliever and Kurdish” (Participant No: 5)

“Here, the logic of “love it or leave it” works in this university.” Participant No: 8)

“When their followers are investigated, they immediately appointed an investigator to handle the situation, if someone who is not from them are found guilty, the situation is triggered and they assigned an investigator to imprison them.” (Participant No: 12)

“University’s atmosphere completely changed.” Prayer rooms are built in every departments and university has 3 mosques now.” (Participant No: 13)

“I do not want to see anyone who is not with us; s/he may go to the hell.” (Participant No:14)

“Before, I would notice who is stranger or who is not, but now I turned out to be a kind of stranger to this environment.” (Participant No: 15)

“I may easily say that most of the appointed personnel’s are conservative people.” (Participant No: 17)

“If you are not with us, then obey us, otherwise the conflict comes with it.” (Participant No: 21)

“They changed the whole order and now they disagree with everyone.” (Participant No: 23)

In recent years, the impact of the government and Islamic movements on the institutions is too much to ignore. At the end of this interaction, it is claimed that atmosphere in the university changed, as well.

Relation between the Government and YÖK

Prof. Dr. Ayşe Jale Saraç ran for national elections but she was not selected in 2007, nevertheless she was appointed by President of the Republic as the rector to Dicle University with her third rank in the rectorial election of the university. Relations between the government and the Gülen community were positive and all demands of the university was provided more than it should be by the government until 17 December when conflict between the government and Gülen community broke out. However, this conflict affected the relations and tenure-track positions for the university begun to decrease after 17 December. There are statement of the participant about conflict and relations between YÖK and the government:

“After 17 December, attitude of the government towards the university changed and government started to put blockage on tenured-positions.” (Participant No: 2)

“The period from 2008 to 17 December 2013 may be called as “do whatever you want.” (Participant No: 3)

“The most important institution of the government in the region is the Association of Spreading Science (İlim Yayma Cemiyeti).” (Participant No: 7)

“Everything was working before 17 December and all resources are of the government are ready to be used” (Participant No: 15)

“For Dicle University which is a supporter of the community, all ministries announced that whatever the university would demand, “do it without questioning”. Furthermore, even though university needed 1 tenure-track-position; they would give 10 of them. But, this situation has changed and they do not give as many as they did.” (Participant No: 28)

It is claimed that the reason why all demands of the university administration which are important in terms of institutional change that is based on the community logic was accepted by the government and YÖK is politically important location of Diyarbakır in terms of the Kurdish Question. Institutional change in the university based on community logic

City and University

AKP government aspired to have conservative supporters in Diyarbakır so that it could bridge social and political ties with Kurdish issue. At this point, government provided demands of tenure-track position and budget of the university.

Prof. Dr. A. K. suggests that “rector and her administrative team filled the university with the academic and administrative personnel are who were assigned by the community without encountering any problem with their excessive tolerance to the university administration” (Star, 16.04.2014). There are some examples of the statements of the participants about the relation between city and the university:

“The relations of the university with the government and YÖK were always good from the beginning but it does not have very kind issues with the municipality which is one of the local dynamics of the city.” (Participant No: 10)

“Many people who are not from the region are taken into service without competence.” (Participant No: 16)

“In virtue of political importance of Diyarbakır in the case of Kurdish issue, the scandalous impact of the conflict in 17 December between the government and Gülen community was not profoundly reflected on the university” (Participant No: 17)

“The social and cultural ties between the city and the university were broken off.” (Participant No: 19)

It is alleged that a new rector who is strange of the city and the region is going to be appointed in upcoming rectorial election in 2016 to the university to which religious communities that are initial executive agent of the community logic do not have problem about providing human resources with their followers from every part of the Turkey.

6. Discussion and Conclusion

Textual analysis and interviews conducted as parts of this research bring out the existence of the dominating institutional logic which is likely to be described as “community logic” tightening with AKP governance in 2002. Findings of the research suggest that community logic is a new institutional logic that is belatedly described in Turkey. Prof. Dr. Ayşe Jale Saraç ran for Diyarbakır representative from her party in national election in 2007 but she did not win the election. In 2008, she was appointed as rector to Dicle University by the President of the Republic from the third rank in rectorials elections. After she came to the power, she established an administrative council comprising from members of different communities and she administered the university in the light of the community logic for 2 terms. Moreover, the institutional change that Dicle University gets through is rooted from the community logic. This institutional change is abstracted in the report of DUİK in July 2009: “The university administration have thought that “we do not need scientist, we need supporters”. Hence, from cleaning personnel’s to managers, they changed all personnel’s and they act as if they re-established the order in the university.

On purpose of establishing the institutional change based on the community logic on a hard ground in the university, the administrative and academic personnel’s are appointed with the order of the communities with a record increase in recruitment. Some academic personnel’s (almost 150-200 instructors) who are against this type of administration and understanding are forced to give up and quit their jobs at the end of the violence of mobbing. The rest of the oppositional personnel’s are oppressed to leave their jobs. This type of logic supported the Eğitim-Bir-Sen in forming of labour unions, hence members of this union has increased 40 times in 5 years. Organizational climate of the university started to change after they began to do all institutional operations in agreement with community logic. Executives of this community logic have always good relations with the government as an external dynamic while they keep away from building ties with the local dynamics such as municipalities. In this research, it is tried to figure out both community logic which affects the university council and how institutional change based on this type of logic operates in Dicle University. It is obvious that existence of the religious communities as the executor of the community logic is highly effective in institutions in Turkey especially after they have made their hands powerful with AKP governance since 2002. Findings and analysis of this research raise questions on community logic and its effect on other institutions together with differences and shared points. However, probably, academic researchers of the future will deal with these questions to have satisfied this wander.

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