ETHICAL AWARENESS AND ETHICAL ORIENTATION OF TURKISH TEACHERS

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This study inquires ethical evaluation of teachers, investigating their moral reasoning to ethical decision making, in Turkey. Specifically three hypotheses were tested: Overall ethical awareness of teachers is high; Teachers will identify reasons for ethical evaluation related to philosophical values such as justice, deontology, utilitarianism, relativism and egoism; and the willingness of the teachers to take questionable actions is low. A survey was conducted among 117 teachers who were voluntarily participated to the survey. The author created eight scenarios in education context, and modified the Multidimensional Ethics Scale into Turkish. The scale was reduced into four dimension; justice, utilitarianism, relativism and egoism, after the modification process. Results revealed that, overall ethical awareness of the teachers is high. Secondly, philosophical values affect the participants' ethical evaluation; especially justice has the strongest effect on their ethical reasoning. Lastly, they are not willing to take the unethical action. This paper aimed to contribute ethics and education studies exploring teachers' ethical decision-making, using and philosophical values as reason.

Keywords: Education, ethical evaluation, decision-making, MES, wrongdoing, teacher.

Introduction

Teachers face widely different ethical cases, especially during their courses, and they are supposed to be just and fair to the students at schools. Besides, they need to consider students' classroom performance along with exam scores to decide students' success for their course. So they should appraise the students' performance properly during their formative evaluation.

Teachers also need to be competent in accordance with the ethical cases that they come up against in schools. These ethical cases might be related to be their colleagues, or their school administrators, and they need to make ethical decisions several times. Ethical decision-making is a decision-making in situations where ethical conflicts are present (Cohen, Pant, and Sharp, 2001). Teachers are introduced and trained about ethics education during their pre-service education in the world. Prospective teachers are supposed to learn professional ethics codes, and to develop ethical principles to analyze and solve different ethical cases that they would be faced with at schools. So an important role of university and work experience is to provide professionals with the ability to recognize the ethical issues in the course of their practice, to define the norms, principles and values related to the situation, to identify alternative choices, and to decide on the most appropriate course of action when such dilemmas are encountered (Langenderfer and Rockness, 1989; Aydın, 2003).

Rest (cited in Cohen, et. al 2001, p.321), argue that good ethical decisions includes

primarily the ability to recognize and correctly evaluate the ethical dilemmas in decision situations. So, teachers cannot be expected to make consistently sound ethical choices if they are unable to identify ethical criteria and evaluate them in a given situation. This study therefore explores ethical awareness of teachers with their orientation for ethical evaluation through well-known ethical criteria, and also tests their willingness or intention to commit questionable actions. So this paper is supposed to contribute to the professional ethics studies attempting to investigate underlying reasons for ethical evaluation, and ethical decision-making of the teachers in Turkey.

Organizational Wrongdoings and Ethical Decision-making

Since incidence rate of organizational misconducts has become wide spread throughout the world, workplace deviance has been an important issue for researchers and organizations for years especially in Western countries. It was reported that up to 75% of organization members attempted to theft, computer fraud, vandalism, sabotage, or absenteeism, and three quarters of employees steal at least once from their employer (Henle, Giacalone, and Jurkiewicz, 2005; Robinson and Bennett, 1995).

Miceli and Near (2005) argue that organization members are the most effective parties to decrease these kinds of wrongdoings. These kinds of individuals are likely to be valued because they feel constrained to report wrongdoing by their own sense of moral behavior. Moral reasoning requires the ability to recognize and correctly evaluate any ethical dilemma (Miceli et. al, 1991, 2001). An individual can realize an instance of wrongdoing in different grammatical forms: '(1) as a question, "Did you know that...?' (2) as an exclamation, 'That... is terrible!' (3) as an injunction, "Do something about...!' (4) or as a mere statement of fact, 'It is the case that...' (Elliston, 1982; Vinten, 1996; Near *et al*. 2004). Therefore an individual's evaluation of a wrongdoing is based upon organizational, situational and personal factors (Miceli et. al, 2001), and type of wrongdoing (Near *et al*., 2004).

Near *et al*. (2004) created taxonomies of wrongdoing in organizations and found that employees who observed wrongdoing related to mismanagement, legal violations, and sexual harassment were more likely to report it than were employees who observed waste, stealing or discrimination. Before them, Robinson and Bennett (1995) developed a typology of wrongdoings with two dimensions and classified them into four types in organizations. The framework they created consists of the two dimensions: (1) Minor vs. Serious, which describes the severity of the deviant behavior, and (2) Interpersonal vs. Organizational, which represents the target of the deviant behavior (See Figure 1).

Many empirical studies (e.g. Near and Miceli, 1996; Miceli *et al*., 2001; Gundlach *et al*., 2003; Rocha and Kleiner, 2005; Liyanarachchi and Newdick, 2009) proved that moral reasoning influences an individual's decision-making process especially related to whistle-blowing. Miceli *et al*. (2001) showed that people were less likely report wrongdoings when they did not feel compelled morally, and individuals with higher levels of moral reasoning are more likely to blow the whistle than are individuals with lower levels of moral reasoning. Besides, Lurie and Albin (2006) pointed out ethical theories to revalidate an individual's moral convictions on a nonreligious basis, and suggested ethical theories to explain what exactly were or were not moral in a specific situation. So, they proposed using ethical dilemmas for this purpose. An ethical dilemma is a situation in which the person does not know how to act because of conflicting beliefs about what is axiologically required.

Besides, previous studies (McDevitt and Van Hise, 2002; Keenan, 2002; Tavakoli *et*

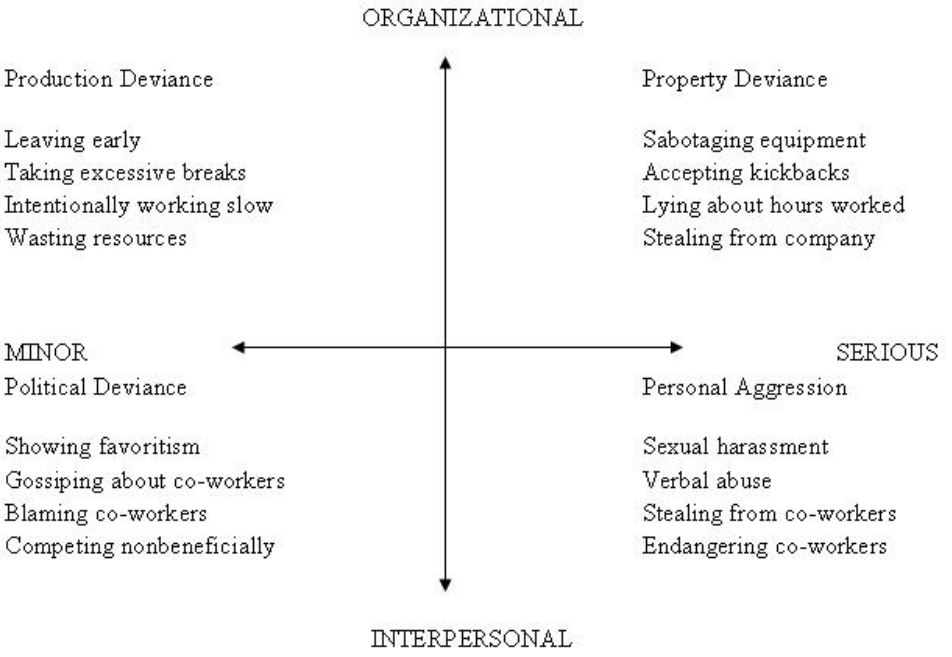


Figure 1. Typology of Deviant Workplace Behavior. Source: Robinson and Bennett (1995, p.565)

al., 2003; and Near *et al*. 2004) examined materiality levels of individuals in ethical dilemmas in line with Rest's model. Rest (cited in Woiceshyn, 2011, p.312) identifies ethical decision-making process in four steps: identifying the moral issue, making a moral judgment, establishing moral intent, and engaging in moral action (See Figure 2). Identifying the moral issue requires having moral awareness, in other words, identifying the ethical aspects of a dilemma. If an individual does not recognize a problem, s/he cannot do anything about it; thereby moral awareness is the basic ability to recognize that an ethical violation has occurred. Making a moral judgment, as a second step, includes formulating the morally ideal policy for action through reasoning. The third step, establishing moral intent, requires having moral motivation, which entails having the necessary motive or will to act in an ethical manner (Woiceshyn, 2011). This step includes selecting among competing value outcomes of ideals to act on. The question of this step is 'What motivates the selection of moral values over other values?' (Bergman, 2002). And lastly, engaging in moral action involves having the moral character to execute and implement what ought to be done (Woiceshyn, 2011).

Rest (cited in Woiceshyn, 2011, p. 312) proposed 'engaging in moral action' as a last step for ethical decision-making. The individual decides whether to report the wrongdoing s/he observed or not, in this step. Ethical behavior, especially recognizing moral issue, has been linked to moral development in several studies. Arnold and Ponemon, (1991), Chan and Leung, (2006), Uddin and Gillett, (2002), and Welton Davis and LaGrone, (1994) proved that an individual's moral reasoning level or moral judgment affects their ethical behavior. Keenan (2002) and Near, *et al* (2004) studied levels of

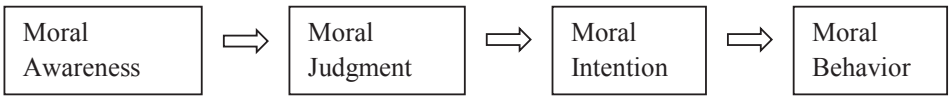


Figure 2. Rest's four-component model. Modified from Krishnakumar, and Rymph, (2011, p.52)

moral reasoning and the effect of culture for whistle blowing. Cohen *et al*. (1993, 1996) examined existence of different materiality levels implementing ethical scenarios through philosophical values. Park *et al*. (2008) examined university students from South Korea, Turkey and the U.K in respect to different materiality levels implementing ethical scenarios through philosophical values. Mayhew and Murphy (2008) studied fourth-year students who had just completed a newly instituted ethics program and fifth-year accounting students who did not receive the ethics program at a university in the Midwestern United States. And they suggest that ethics education does not necessarily result in internalized ethical values, but it can impact ethical behavior. Liyanarachchi and Newdick, (2009) examined the effect of students' level of moral reasoning, on their intention to report the wrongdoing in New Zealand. Further, Nayir and Herzig (2012) studied the relationship between value orientations of Turkish managers and found significant relationship between external and anonymous reporting and the values. Hence, they suggested that individual differences in acceptance of ethical philosophies affect individual's ethical judgments and behavioral intentions to whether or not to engage in the practice.

Cohen *et al*. (1993, 1996, 2001); Cruz *et al*. (2000), and Reidenback and Robin (1990) have used The Multi-dimensional Ethics Scale for examining ethical judgments in many studies, including the philosophical values, which are justice, deontology, utilitarianism, relativism and egoism. Cohen *et al*. (2001) studied the differences in ethical decision-making between Canadian university business students and accounting professionals implementing ethical scenarios through philosophical values. This study partly builds upon their work in education and Turkish context. Hence this study aims to address Turkish teachers' ethical awareness with their underlying reasons for their ethical decision-making, and to explore their willingness to commit questionable actions. This paper is expected to contribute to the extant literature by examining educators in Turkey as most studies have been studied employees in business world (i.e. Cohen *et al*., 2001; Park *et al*., 2008; Liyanarachchi and Newdick, 2009; Mayhew and Murphy, 2008) in the US and Europe, and little has been reported about the response given by employees in non-Western cultures when they observe wrongdoing in their organizations.

Hypotheses

There are guiding principles in every field of human effort, and they have two functions; one is guiding decision makers through complex choices to reach long-term goals, and the other is guiding to project the future and to choose between concrete alternatives (Peikoff, cited in Woiceshyn, 2011, p.315). Teachers need to make ethical decisions at schools during their careers. As cited above, they need to realize ethical issue at first, and to make moral judgment, according to Rest's model (Woiceshyn, 2011). So the first hypothesis is as below;

H1: Overall ethical awareness of the teachers is high.

Since the human capacity to retain knowledge in conscious awareness is limited, people need principles to make complex decisions

(Woiceshyn, 2011). Forsyth and Nye (1990) argue that personal moral philosophy is a framework, and helps for moral judgments for an individual to decide on an ethical dilemma. The theory of justice is originated in the writings of Aristotle, and this mode of reasoning requires principles of 'formal justice' in which equals should be treated equally, and unequals unequally. Deontological reasoning indicates professional codes of conducts. Relativism argues that the world includes many cultures, each with its own rules of conduct which are acceptable within the culture. Hence ethical rules should not be universal, and apply to everyone (Cohen, et. al 1996). Relativists are skeptical and generally feel that moral actions depend on the nature of the situation (Forsyth, 1992). So, relativism is pragmatic mode of reasoning. Utilitarianism reasoning claims that the morality of an act is a function of the benefits gained and cost exposed by society as a whole. Utilitarianism seeks maximizing welfare for the greatest number while minimizing costs. Egoist reasoning, similar to utilitarianism, seeks maximizing welfare for the greatest number while minimizing costs for individuals. Hence egoism claims that an action might be ethical if it promotes an individual's interests (Cohen, et. al 1996). Hence teachers need to use these philosophical values to make decision they encountered at schools. So the second hypothesis is as below;

> H2: The teachers identify reasons related to philosophical values (justice, deontology, utilitarianism, relativism and egoism) as reasons for ethical their ethical decision-making.

The last two steps of the Rest's model include establishing moral intent, and engaging in moral action. Teachers are modeled by students, thereby they should act ethically especially at schools. Even teachers are supposed to serve as model in society in Turkey. So the last hypothesis is as below;

> H3: The willingness of the teachers to take questionable actions is low.

Methodology

Sample

In order to explore the level of moral reasoning of the educators, 117 teachers who work at public schools in Marmara region in Turkey were randomly selected and were surveyed in 2012. The survey was administered to the teachers who were voluntary to participate it, and they provided anonymous responses. All teachers were provided with written and verbal information about the nature and purpose of the study at the beginning of the instrument administration. The obtained data were analyzed by SPSS 17. The branches of the teachers can be listed as information technology, electronics, English as a second language, arts, chemistry, mathematics, counseling, science, social science, class, history, and Turkish. Details of the sample can be found in Table 1.

As Table 1 shows, more than half of the participants (55%) were female, while 45% were males. More than half of the participants were between 21-30 years (60%), while minority was 41-55 years old. 42% has 1-5 years, 33% has 6-10 years, and one fourth (25%) has 11-15 years job seniority. Finally, most of the participants (67%) were graduates, while one fifth (17%) has associate degree, and 16% has master degree.

Instrument

Jones (1991) argues that that ethical reasoning is issue contingent. So ethical scenarios have been suggested as the most useful tools for examining ethical issues (Kaynama *et al*., 1996; Okleshen and Hoyt, 1996; Stevens, 2001), and the approach, using scenarios, is recommended and is adopted in studies in accounting area of research (Liyanarachchi and Newdick, 2009). Hence the author developed the questionnaire with eight

Table 1. Sample Demographics

		N	%	Total
Gender	Female	64	55	117
	Male	53	45	
Age	21-30	70	60	116
	31-40	42	36	
	41-55	4	3	
Seniority	1-5 year	49	42	117
	6-10 year	39	33	
	11-15 year	29	25	
Degree	Associate degree	20	17	117
	Graduate	78	67	
	Master Degree	19	16	

scenarios adopted from the scenarios used by Cohen *et al*. (2001) into education context to measure teachers' ethical awareness. Each scenario involves a short description of an ethical situation to the potential events that teachers may encounter at their schools; and the modified Multi-dimensional Ethics Scale (MES) (Cohen *et al*, 1993) in sequence. The scenarios were reviewed by the teachers who were not included in the study group, and revised during the piloting. Consequently, the instrument consisted of eight scenarios describing a wide variety of ethical dilemmas that might be faced by any teacher, and the 15-item sequence on the seven point Likert-Type ranging from never (1) to very likely (7) (See Appendix A, and B). Further, personal information (gender, age, and seniority) was asked at the beginning of the questionnaire.

Modification of Multi-dimensional Ethics Scale (MES)

The Multidimensional Ethics Scale (MES) provides understanding of the philosophies that underlie ethical judgments. Using this scale presumes that individuals utilize more than one rationale in making ethical judgments, and that the significance of these rationales differs among problem situations. Using MES allows an investigation of not only what the respondent believes, but also why s/he believes it (Reidenbach and Robin, 1990). Based on five contemporary moral philosophies justice, relativism, egoism, utilitarianism, and deontology, Reidenbach and Robin developed the MES. After the applications of various marketing scenarios, the scale (MES) revised into 8-item by Reidenbach and Robin (1990). Reidenbach and Robin (1990) aimed to measure three orthogonal constructs by the MES. The first one, named moral equity dimension, was included items related to the philosophies of justice (fair/unfair, just/unjust), relativism (acceptable/unacceptable to my family), and deontology (morally right/not morally right). Second one relativistic dimension, was included two relativist items (traditionally acceptable / unacceptable, culturally acceptable / unacceptable). The last one named contractualism dimension, was included two deontological items (violates / does not violate an unspoken promise, violates / does not violate an unwritten contract) Reidenbach and Robin, 1990; Cruz *et al*., 2000). In an accounting context, Cohen *et al*. (1996; 2001) have modified Reidenbach and Robin's MES scale to include 12 items representing five moral philosophies: moral equity, contractualism, relativism, egoism, and utilitarianism.

The MES expose a moral evaluation within the philosophical views of justice, utilitarianism, deontology, relativism and egoism. Cohen *et al* (1996; 2001) used 15-item MES in their studies. The first 12 items of the scale expose a moral evaluation within the philosophical views of justice, utilitarianism, deontology, relativism and egoism. The last 3 items ask participants to indicate their belief of ethical situation, whether they would do whatever the subject of the scenario do and whether their colleagues would do

Table 2. Three structures for the seven scenarios

	Justice							Relativism- Utilitarianism							Egoism						
	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
1	.56	.81	.74	.80	.76	.77	.69														
2	.74	.84	.59	.77	.78	.73	.70														
3	.69	.81	.64	.84	.81	.69	.76			.73											
4	.68	.84	.72	.84	.83	.70	.66														
5				.74	.75	.87	.89	.91	.62												
6				.79	.72	.84	.87	.79	.71	.76											
7	.61	.72	.79										.50					.91	.88		.84
8	.63	.81	.80			.63												.77	.79		.81
9								.87	.69	.64	.88	.91	.82	.91							
10								.82	.69	.85	.85	.86	.79	.88							

whatever the subject do. Each item, involved in justice, relativism, deontology, egoism, and utilitarianism was rated on the seven points Likert-type in the MES. The scale was comprised five dimensions; justice (The actor's act is just/unjust; fair/unfair), relativism (The act of the actor is culturally acceptable; traditionally acceptable; acceptable to my family), deontology (self sacrificing; shows compassion or caring; the actor obligated to act this way), utilitarianism (The act of the actor produced greatest utility to everyone; minimizes benefits while maximizes harm), and egoism (Self promoting/not self promoting; Personally satisfying/not personally satisfying). The respondents are required to evaluate the action in the each scenario along the items to measure their moral evaluation. Besides, three items (Would you do it?; would your peers do it?) were involved in the MES to measure participants' willingness to take the same questionable actions or not. Finally, one item (is it ethical?) was involved in the MES to measure participants' ethical awareness (Cohen *et al*, 1996; 2001; McMahon and Harvey, 2005) (See Appendix B).

The MES was translated and modified into Turkish by the author, and the translation was compared to the other translation by Çakar and Arbak (2008), and the scale was piloted. The responses to each of the seven scenarios were tested by principal components factor analysis using the varimax rotation. The exploratory factor analysis suggested two and three factors. Three-factor solution emerged for four of the scenarios (1,4,5, and 7), while the others (2,3, and 6) a two-factor solution. Similar to Cohen *et al*. (1993), a justice, relativism, and utilitarianism dimensions emerged overlapping, while deontology was dropped in all scenarios. Consequently, the measure resulted in a three-factor solution, after deleting two items (11- 12) which had low load factors (below 0.5) (See Table 2).

Because different factors and a different number of factors emerged across the scenarios, questions raises about the usefulness of the assumption of factor orthogonality if the underlying constructs are correlated. However, calculation of Cronbach's alpha of the original MES factors demonstrates that the reliability of each of the factors is very high, ranging from 0.71 to 0.98 with an average of 0.85 (See Table 3). Therefore the original four-factor solution of the MES was analyzed for reliability analysis of the study instrument.

Table 3. Cronbach's alpha values of the ethical evaluation with philosophical reasons for eight scenarios

Scenario	Justice	Relativism	Egoism	Utilitarian-ism
1	.71	.82	-	.85
2	.98	.85	.79	.83
3	.92	.89	.71	.79
4	.94	.91	.80	.76
5	.83	.83	.80	.91
6	.78	.86	.85	.73
7	.88	.88	.83	.90

After the piloting, and reliability analysis, three items (3, 11, and 12) involved in deontology were dropped from the MES for all scenarios. Besides, two items (7 and 8) involved in egoism were dropped from the MES for the first scenario. The Cronbach's alpha values of the ethical evaluation with philosophical reasons for the seven scenarios are shown in Table 3.

The Cronbach's alpha of the 9-item MES for the second scenario was .91, for the 3rd scenario was .92, for the 4th scenario was .88, for the 5th scenario was .81, for the 6th scenario was .90, and for the 7th scenario was .90, and of the 7-item MES for the first scenario was .85. Since the Cronbach's alpha values were above 0.30 the reliability of the scales is acceptable for statistical analysis (Büyüköztürk, 2002).

Results

To measure overall ethical awareness of the participants, their answers within the question of 'is it ethical?' were analyzed (H1). Secondly, participants' answers for the question 'Is it ethical' were regressed with their beliefs related to philosophical values (H2). Lastly, two items (would you do it; would your peers do it) were analyzed to measure the teachers' intentions to take the same questionable actions (H3) (Cohen, Pant, and Sharp, 1996; 2001).

Test of the Hypotheses

To test the H1, the answers of the one item [The action described above is ethical (1) / unethical (7)] were analyzed to measure overall ethical awareness of the participants for each scenario. In addition, participants' answers were analyzed to measure their moral evaluation related to justice, relativism, utilitarianism, and egoism to test part of the H2 (Table 4).

Table 4. Means and Standard Deviations for Each Scenario

Scenario	Ethical(1)/ unethical(7)		Justice		Relativism		Egoism		Utilitarianism	
	Mean	Sd	Mean	Sd	Mean	Sd	Mean	Sd	Mean	Sd
1	4.94	2.01	5.15	1.65	4.17	1.49	-	-	5.27	1.67
2	6.52	1.33	5.50	1.30	6.06	1.29	5.88	1.50	6.02	1.55
3	5.70	1.81	5.34	1.87	5.12	1.67	5.60	1.44	5.02	1.53
4	5.47	1.73	4.20	1.68	4.82	1.61	4.86	1.63	2.57	1.65
5	6.00	1.79	6.01	1.29	5.78	1.35	5.61	1.56	3.96	2.09
6	6.56	1.39	6.31	1.38	6.35	1.20	5.94	1.55	6.03	1.36
7	5.84	1.58	5.92	1.42	5.60	1.43	5.67	1.44	5.37	1.75

Table 5. Regression Coefficients of Overall Evaluation on Four Ethical Criteria Measures

	Scenario 1		Scenario 2		Scenario 3		Scenario 4		Scenario 5		Scenario 6		Scenario 7	
	β_1	t	β_2	t	β_3	t	β_4	t	β_5	t	β_6	t	β_7	t
Constant		1.75		6.43		2.66*		5.27**		4.32**		6.04**		4.23**
Justice	.188	1.71	.341	2.09*	.423	4.01**	.177	1.34	.106	.95	.428	2.61*	.541	4.32**
Relativism	.146	1.48	.064	.45	.385	3.73**	-.079	-.561	.033	-.30	-.094	-.69	.140	1.14
Egoism	-	-	-.086	-.73	.067	.84	.375	.362**	.140	1.36	.006	.04	-.118	-1.20
Utilitarianism	.292	2.94*	.067	.55	-.068	-.82	.064	.701	.176	1.79	.034	.33	-.077	-.83
	$R=.521$, $R^2=.272$, $F_{(3,113)}=14.065$ p=.000		$R=.390$, $R^2=.152$, $F_{(4,112)}=5.014$ p=.001		$R=.762$, $R^2=.581$, $F_{(4,112)}=38.834$ p=.000		$R=.456$, $R^2=.208$, $F_{(4,112)}=7.358$ p=.000		$R=.295$, $R^2=.087$, $F_{(4,110)}=2.627$ p=.038		$R=.382$, $R^2=.146$, $F_{(3,175)}=4.751$ p=.001		$R=.557$, $R^2=.311$, $F_{(4,112)}=12.626$ p=.000	

* p<.05, **p<.001

It is noteworthy that, the mean scores for ethical decision of the participants in the Table 4 are not high except for the 2nd, 5th, and 6th scenarios. Besides, the mean score for the first scenario is lower than the other scores. Nevertheless, the mean values tend to lie above the middle of the scales. Hence, the H1 cannot be rejected according to the mean scores as the participants believe that each act is unethical. As Table 4 shows, the participants seemed to evaluate Scenario 1 based on utilitarianism, and justice, while they did not use egoism. According to the Table 4, it seems that, based on the philosophical values (especially justice, relativism and utilitarianism), the overall ethical awareness of the participants is high. These results are consistent with the results of the study in which relativism affect the participants' ethical decision by Nayir, and Herzig (2012).

The overall ethical evaluation of each scenario was modeled as a linear weighting of each of the four awareness measures. The regression coefficients of overall evaluation on the four measures of awareness estimate this weighting. Since Trevino (1986), and Cohen *et al*. (2001) suggests that ethical evaluations are issue-specific, each scenario was examined separately. Therefore the overall evaluation score were regressed on the four awareness measures as follows:

$$\text{Evaluation}_i = a+\beta_1\,(\text{justice})_i+\beta_2\,(\text{relativism})_I+\beta_3\,(\text{egoism})_I+\beta_4\,(\text{utilitarianism})_I+e_i$$

where subscript i refers to an individual. The regression coefficients and their significance are shown is Table 5.

As Table 5 demonstrates, the justice had the strongest influence on the participants' ethical evaluation in the scenario 2, 3, 6, and 7 (p<.05, and p<.001). Egoism had the strong influence on the participant's ethical evaluation in scenario 4. Similarly, utilitarianism had the strong effect on the teachers' ethical reasoning in scenario1. On the other hand, no philosophical value seemed to have influence on participants' ethical evaluation in scenario 5. In addition, justice, and relativism seemed to influence together participant's ethical evaluation in scenario 3, while one philosophical value affect the participant's moral reasoning in the other scenarios, except for scenario 5.

The results in Table 5 and Table 4 are consistent with each other for the scenarios 1, 4, and 7. However, the pattern of regression coefficients in Table 5 is quite different from

Table 6. Means and Standard Deviations of the Participants' Willingness for Scenarios

Scenario	I would undertake the same action (1) / not (7)		My colleagues would undertake the same action (1) / not (7)	
	Mean	Sd	Mean	Sd
1	5.54	1.63	4.43	1.70
2	6.71	1.03	5.35	1.58
3	5.69	1.87	5.09	1.59
4	4.55	2.02	3.98	1.77
5	5.44	1.87	4.77	1.82
6	6.60	1.21	5.59	1.57
7	5.71	1.62	4.95	1.58

the pattern of means in Table 4 for the other scenarios. Justice seem to have the strongest influence on the participants' decisions in Table 5 while mean scores of relativism and utilitarianism were higher than the others in Table 4 for scenario 2. Similarly, while justice and relativism together seemed to the strongest influence on participant's decision in Table 5, mean scores of egoism is higher than the others in Table 4 for scenario 3. Besides, justice seems to have the strongest influence on the participants' decisions in Table 5 while mean score of relativism is higher than justice in Table 4 for scenario 6. Furthermore, while no philosophical value seemed to have influence on participants' ethical evaluation in Table 5, mean score of justice is high in Table 4, for scenario 5.

Overall, these findings support Hypotheses 2 in the eight scenarios generally. The difference between the results in Table 4, and Table 5 supports Cohen *et al*. (1996) as they found similar differences in their study. Further, these results are consistent with studies by Cohen *et al*. (1993), and Cruz *et al*. (2000) who found that these constructs influence ethical decisions described in their scenarios.

Finally, to test the participants' willingness to take the actions (H3), the answers of the two separate items ['The probability that I would undertake the same action is low (1) / high (7)'; and 'The probability that my colleagues would undertake the same action is low (7) / high (7)' were analyzed for the each scenario (Table 6).

As Table 6 demonstrates, the teachers relieved that they would be unwilling to undertake the same action more than their colleagues would be in all scenarios. Even they relieved that their colleagues would do the same action in scenario 4 (Mean=3.98). Actually, according to the Table 4 and Table 5, they have found the act in that scenario 'less unethical' than the other acts in the other scenarios (Mean=5.47), and 'egoism' had had the strongest influence on their decision (Mean=4.86, $p<.001$). Overall, the participants' the mean values tend to lie above the middle of the scales. Hence, the H3 cannot be rejected according to the mean scores as the participants revealed that they would not undertake the same action.

Conclusion

This study examined ethical evaluation of teachers using scenario based approach in Turkey. Before examining the results in more detail, some of the methodological limitations should be acknowledged. There might be drawbacks in the use of selected teachers as participants, in terms of their generalizability to the wider population. Besides, the use of

self-reported attitudes means that the teachers' responses might merely reflect prevailing social norms, or be subject to social desirability effects (Park *et al*., 2008). In addition, the samples in this study may not even be representative of the population of teachers in Turkey. Further, the scenarios to which the participants were asked to respond are very specific. Despite this limitation, the study offers a number of important insights.

The purpose of this study was to elicit ethical awareness of teachers. There were three hypotheses; Overall ethical awareness of the teachers is high (H1); the teachers identify reasons related to philosophical values (justice, deontology, utilitarianism, relativism and egoism) as reasons for ethical their ethical decision-making (H2); and the willingness of the teachers to take questionable actions is low (H3). Hence study is supposed to contribute to the extant literature by examining educators in Turkey as most studies have been studied employees in business world in Western countries.

This study examined ethical awareness, and willingness toward committing the same actions of teachers in Turkey. The teachers' ethical evaluations were measured within the philosophical values; justice, relativism, egoism, and utilitarianism. The seven brief scenarios included a variety of ethical dilemmas, several of which might be encountered with at schools. Generally, each scenario required respondents to choose (or compromise) between two competing rationales.

The MES was modified into Turkish, and exploratory factor analysis revealed mixed factors. The scale originally consists of four factors and 15 items (Cohen *et al*., 1993). However the exploratory factor analyses with varimax rotation revealed three-factor solution for the 1st,4th,5th, and 7th scenarios, while two-factor solution for the 2nd,3rd, and 6th scenarios. Besides, two items were dropped from the scale because they had low load factors. These results are similar to Cohen *et al*. (1993).

The results revealed that the teachers recognize unethical acts, and believe that they would be unwilling to undertake the action more than their colleagues would be. Therefore H1, and H3 are supported in the seven scenarios. Besides, according to the results of the study, teachers use justice mostly to evaluate ethical cases. In addition, utilitarianism, relativism, and egoism also affect their decision making. Hence, the findings support H2 in the seven scenarios generally. In addition, these results are in line with Cruz *et al*. (2000), who found that these constructs influence ethical decisions described in their scenarios, and Hudson and Miller (2005), who studied tourism students but not professional

Teachers not only teach children but also educate them at schools. They are models for their students as person along with teaching them. The students learn values such as being just, fair, democratic, or being not discriminating each other as well as academic skills observing their teachers at schools. So teachers should be skilled enough to realize and evaluate ethical issues at schools. Even they are supposed to teach ethical aspects of life to their students by curriculum instructors. Yet an individual who cannot realize, and do not know how to analyze any ethical issue, cannot teach these skills to their students. So this study is supposed to bring attention to ethical decision-making skill as one of the teachers' competences. Thus this study contributes to the literature of ethical evaluation and education. In choosing education as context, the study is supposed to bring attention to the teachers' professional skills by examining their ethical evaluation with reasons related to philosophical values in school settings to the third parties (i.e. educational policy makers, educational administrators, and researchers). So this paper is concluded with a consideration of directions for future research. There

are good grounds for assuming that studies replicating the present research design could be worthwhile

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APPENDIX A

Scenarios

1. A private primary school needs to downsizing because of recession. Efficiency expert suggests dismissing a veteran teacher who takes day of constantly due to illness in the family. Action: The school principal lays off a younger but very competent, recent hire.
2. A software company has just introduced a Level Determination Exam preparation program to the computer teacher to suggest his/her students to buy it. The company would give an anti virus program for both home and the school as present to the teacher, when s/he suggest the program to her/his students. The program is much expensive. The teacher examines the program, and realizes that the program is not convenient with the curriculum. Action: The teacher suggests his/her students to buy the program.
3. A school principal realizes that one of the teachers give private course to his/her students at his/her home. Giving private course is not illegal. However the students who take the private course from the teacher pass the exams of that teacher's lesson. Action: The school principal keeps silent.
4. Mrs. Ayşe is a school principal at a private school, which is currently in financial difficulty. Software package named 'Student Information System' is necessary for both efficiency and cost reduce for the school. Yet cost of the program is 1000 Euro. Mrs. Ayşe does not buy the program. Action: Mrs. Ayşe asked to borrow a copy of that software from one of the students' father who works at a software company, and she succeeds.
5. Mr. Ali is a school principal. The school comes to end of the first semester. Mr. Ali sees that his school fallen behind the other schools at the school district for 'annual environment activities'. Both the Ministry of National Education and Ministry of Environment give bonus to schools which organize environment related activities in their districts. Action: Mr. Ali organizes a fake environment activity to take bonus in a week.
6. A promising start-up 'Private Giz College' applies for a loan at a bank. The credit manager at the bank is a friend of and frequently goes playing tennis with the owner of the college. Because of this college's short credit history, it does not meet the bank's normal lending criteria. Action: The credit manager recommends extending the loan.
7. Mr. Rasim is a principal at a famous private college, which is currently in financial difficulty. The school owner asked him to register students, who had lower score than the college's acceptance grade, to the school. Historically, the college has never accepted the students with lower score than its acceptance grade. The school achievement might fall when Mr. Rasim perform the owner's request. Action: Mr. Rasim performed as the owner's request, and keep this back from the present parents.

APPENDIX B

Research Instrument

		1 2 3 4 5 6 7	
1	Just		Unjust
2	Fair		Unfair
3	Traditionally acceptable		Traditionally unacceptable
4	Culturally acceptable		Culturally unacceptable
5	Personally acceptable		Personally not acceptable
6	Not self-promoting for the actor		Self-promoting for the actor
7	Personally satisfying for the actor		Not personally satisfying for the actor
8	Produces the greatest utility		Produces the least utility
9	Minimizes benefits while maximizes harm		Maximizes benefits while minimizes harm
10	The action described above is ethical		The action described above is unethical

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