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A Bibliometric Analysis of WoS Ethical Studies in Political Science published between 1970-2021

1970-2021 Yılları Arasında Yapılan Siyaset Biliminde Etik ile ilgili WoS Çalışmalarının Bibliyometrik Analizi

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Özet

Ahlakı inceleyen bir felsefe disiplini olarak ortaya çıkan etik her ne kadar modern dünyanın ilgilendiği bir kavram gibi görünse de tarihinin, neredeyse, insanlık tarihi kadar eski olduğu şüphesizdir. Etik, henüz bir öğreti haline gelmediği dönemlerde ahlak tartışmalarının içinde filizlenmeye başlamış ve yüzyıllar süren bir yolculukla şekillenerek günümüzde üzerinde önemle durulan bir kavram haline gelmiştir. Toplumsal hayatın yanı sıra meslek alanlarında, özellikle de akademide ve akademik çalışmalarda etik tartışmaları dikkat çekici şekilde artmıştır. Bu çalışmanın amacı, Web of Science Core Collection veri tabanında, siyaset bilimi araştırmaları kategorisinde yer alan etik konusu üzerine yayımlanmış makalelerin bibliyometrik analizini gerçekleştirmektir. Veriler, açık kaynak kodlu bir istatistik programı olan R programında bulunan R-Studio programlama dilinde "bibliometrix" paketi kullanılarak analiz edilmiştir. Gerçekleştirilen analizler sonucunda Web of Science veri tabanında etik araştırmalarına yönelik h-indeksi en yüksek olan ilk üç yazarın Allen N. (5), Hutchings K. (5) ve Appiah K. A. (12) olduğu; en fazla makale üreten ilk üç ülkenin ABD, İngiltere ve Avustralya, işbirliğine en açık ülkelerin ise Norveç, İsviçre, Fransa ve Çin olduğu tespit edilmiştir. Bu konudaki makalelerin en fazla yayımlandığı ilk 3 derginin "Ethics & International Affairs", "Ethics & Global Politics" ve "Political Theory" olduğu tespit edilmiştir. Güncel eğilimler incelendiğinde ise en çok kullanılan anahtar kelimelerin; etik (238), siyaset (102), savaş (47), adalet (48), politika (45), hukuk (41), demokrasi (33), güç (33), devlet (29) gibi anahtar kelimeler olduğu sonucuna varılmıştır.

Anahtar Kelimeler: Bibliyometrik Analiz Ahlak, Etik, Siyaset Bilimi,

Abstract

Although ethics -which emerged as a philosophical discipline from morality- seems to be a modern world concept but there is no doubt that its history is almost as old as the history of humanity. First of all, ethics began to appear in moral debates before emerging as an important theoretical notion. Today, as well as social life, ethical discussions have increased remarkably in professional fields, especially in academia and academic studies. The aim of this study is to determine the relationship between the ethical problematic, which also has an important place academically, and the studies in the field of political science, by subjecting it to bibliometric analysis. The data were analyzed using the "bibliometrix" package in the R-Studio programming language in the R program, which is an open source statistical program. Based on the analyses carried out; The first three authors with the highest h-index for ethics research in the Web of Science database are Allen N. (5), Hutchings K. (5) and Appiah K. A. (12); The first three countries producing the most articles are the USA, the United Kingdom and Australia, while the countries most open to cooperation are Norway, Switzerland, France and China. It has been determined that the top 3 journals in which the articles on this subject are published the most are "Ethics & International Affairs", "Ethics & Global Politics" and "Political Theory". The most-frequently-used keywords are ethics (238), politics (102), war (47), justice (48), politics (45), law (41), democracy (33), power (33), state (29).

Keywords: Ethics, Morality, Political Sciences, Bibliometric Analysis

Ethics is the name of a relationship of reciprocity that arises from both social-moral relations and determines and directs them, and the ethical relationship is one of the most basic types of relationships between people. As such, "*it is the 'relationship' of one person with another person, or in the broadest sense, with all people in which there are problems of value.*" (Kuçuradi, 2006, pp. 3-7).

The set of moral values that arise from this relationship and belong to the society has been transmitted through generations and has been tried to be idealized for centuries by being embodied to find the "highest good" and to distinguish between "right" and "wrong", "good" and evil. "*Ethics or moral philosophy is the philosophical discipline that tends towards this phenomenon*" (Cevizci, 2002, p. 5).

In other words, ethics can be defined as the theory of moral principles that discusses the quality of moral concepts and phenomena and deals with the world of value (Cevizci, 2002, p. 2). Ethics which deals with moral behavior, action, and judgments, has become an important part of philosophy and science. "*In other words, where morality is the practice of action, ethics must be the theory of action*" (Cevizci, 2002, p. 5). In short, ethics is the work of thinking about moral values and judgments; it is the philosophy of morality (Frankena, 2007, p. 20).

Ethics has emerged as a philosophy of values that seeks answers to all kinds of questions that may be asked in people's relationships within the framework of "good-bad" or "right-wrong" evaluations (Çobanoğlu, 2007, p. 7). The ethical environment that consists of these values is the climate of thought that surrounds us and determines how we live. It determines what we find acceptable or unacceptable, what we appreciate or despise, and our understanding of when things are going well and badly. It reveals what is optional or necessary in relationships with others. It shows for what reasons we should feel pride or shame, anger or gratitude; it shapes our emotional responses by determining what is forgivable and what is not. In short, it determines our behavioral criteria (Blackburn, 2017, p. 9).

Morality, on the other hand, not only regulates social relations but also differs according to the conditions it is in. Moral concepts, which can be considered the founders of social forms, change as the social one changes since they are embodied in social life. (MacIntyre, 2001, pp. 5-6). It is Ethics that makes the moral values that form the basis of human relations, their change, and the values that emerge with change, into philosophical objects by subjecting them to an evaluation in terms of morality within the framework of 'good' or 'bad', 'right' or 'wrong'. "*In short, ethics is about evaluating the behaviors and the consequences of behaviors by the means of wrong-right, good-bad, virtue and defect*" (Aydın, 2017, p. 4).

Ethics and Morality

The words ethics and morality could be used interchangeably in everyday language, even in philosophy. However, while morality expresses a phenomenon experienced at the individual, group, and social level, ethics becomes the name of the philosophical discipline that examines and classifies, compares, and criticizes moral teachings (Özlem, 2004, pp. 22-23). Ethics, as a philosophical approach, understands itself as the science of morality and the universe of moral values, thus examining human action in terms of the conditions of morality that exist. Morality, on the other hand, refers to the quality that allows defining an action as good or bad in terms of morality (Mahmutoğlu, 2009, p. 229).

The word ethics is derived from the Greek word "ethos", which means "character", and the word morale is derived from the Latin word "mos". And both contain meanings such as custom, tradition, habit, character, temperament, etc. The word "morality" which we use instead of "moral", also derives from the Arabic root "hulk" which again corresponds to the meanings of custom, tradition, habit, character, etc. Accordingly, the words "ethical", "moral" and "morality" are words that have the same meaning, if slight differences are ignored. The difference between them arises when they are considered not according to their etymology but according to their philosophical meaning (Özlem, 2004, pp. 22-23). In this context, morality refers to the set of norms, principles, rules, and values that regulate and make sense of human relations with all other beings within certain forms and actions in this field. Accordingly, morality can be expressed as a set of rules that determine how these given values are kept alive or as a set of certain kinds of beliefs, commandments, prohibitions, norms, and values that determine the conditions of coexistence of a human community and the set of customs and traditions derived from these values (Cevizci, 2002, p. 3). Therefore, morality is a relative concept that can vary from society to society, and even between different groups within the same society where there are differences in terms of their rules and practices. (Aydın, 2017, p. 1). In other words, morality is a social institution. In this respect, morality is similar to laws, customs, or etiquette, but unlike others, moral codes are not established in any legislative process, nor are the consequences of an action judged by judicial means; instead, they have verbal sanctions that express good or evil, right or wrong, such as praise and condemnation (Frankena, 2007, pp. 24-25). And the purpose of morality, with its all forms and rules, is to regulate social relations and enable people to live in a good society (Frankena, 2007, p. 211).

The ethics that underpin any form of social-moral relations are more inclusive, more individual, and more philosophical than moral codes (Fromm, 1995, p. XXXVII). Ethics is concerned with investigating the causes of all human behaviors and actions before the formation or set of rules and subjecting them to evaluation (Aydın, 2017, p. 1). because human relations are related to the problems of value which arise from actions and behaviors (Kuçuradi, 2006, pp. 11-12). The function of ethics here is not to form any moral system and ask people to conform to the relevant rules; rather, it is to study the phenomenon of "morality". In other words, "e*thics is the discipline of philosophy that makes morality, which is a field of practical activity, a subject of theoretical study*" (Özlem, 2004, p. 23).

Historical Adventure

In the 6th century BC, man began to question the universe and his place in it. "*Because behind all the changes he sees, there is an order that he can grasp with his thoughts and this order must be explored*". After this, there is "*a slope where the problem of nature turns into a problem of man, society and morality*" (Dürüşken, 2016, p. 7).

Morality and moral relations that are significantly decisive in the human world constitute the social reality via the reality of the human being, hence the history of humanity. The system of moral rules, which absolutely exists in every historical period in every society and has changed and transformed from society to society throughout history has been embodied by attributing different meanings at different times within social life forms. Therefore, the first thing noticed by a person who starts thinking and working on morality is the multiplicity and relativity of moral principles (Özlem, 2004, p. 18). In this case, how should a person who wants to examine morality act (Akarsu, 1970, p. 1)? Moral philosophy is an activity to answer these questions and thus produced ethical theories. Although different answers were given to these questions in different periods, all claim that they always aimed for 'the best'. [1] This is perhaps the only common ideal that man has pursued since the beginning of human history. Theories, which are based on 'the best' and explain it through different concepts or perspectives[2] in different times have emerged around this ideal.

Natural and social philosophy had emerged after humanbeing began to question the order of the universe and his place in it. Ethical theories, on the other hand, are the oldest theories within this social philosophy and, as mentioned above, they deal with the issue of "the highest good". In other words, the history of ethics has manifested itself through the efforts to reveal what "the highest good" is. In all these teachings the "highest good" is called happiness (eudaimonia) as something to be attained, the ultimate goal (telos) (Özlem, 2004, p. 41). Such understandings are also called Eudaimonism. Ancient moral philosophy is based on Eudaimonism and it has appeared in different forms throughout the history of philosophy. In particular, it is seen as a basic concept in moral philosophy of Socrates (Akarsu, 1970, p. 14). As the first thinker developing a theory about "morality" in the history of Western thought, Socrates' moral teaching is a eudaimonist teaching. According to him, happiness is "the highest good" and the ultimate goal of human actions. Happiness as "the highest good" is the highest value.

Other hand, like his preceptor Socrates, Plato developed a universalist view against the relativism[3] of the sophists both in his general philosophy and in his moral teaching. According to him, the goal of human' moral life is to attain happiness which is "the highest good" (Özlem, 2004, pp. 41-46). These two great philosophers, with their rational/universal moral understanding became the beginning of ethical universalism in the history of philosophy.

Aristotle, a student of Plato, was considered the first ethicist who made ethics a discipline of philosophy by critically and systematically addressing all moral teachings before him. Aristotle who largely followed Plato in his moral teaching is a finalist and rationalist in this sense.

However, since he does not adopt the Plato's world of ideas, he bases his moral teaching not on an abstract human idea, but on perceptible human being who is in relation to the world and his environment.

Here, the happiness is what will be achieved by human self-realization and for this reason it should be a goal that all people want to achieve more than anything else. (Özlem, 2004, pp. 49-52). Aristotle clarified this goal in his Nicomachean Ethics, with the answer to the question of what good is that "what everything desires" (Aristoteles, 1999). According to him, like everything else, man moves towards what he desires (telos) and eventually reaches it, that is the "good life". As for the Stoics, all activities in life are directed towards happiness which is the "highest good" and morality is a philosophy of life that introduce the way to this happiness.

Eudaimonist ethical approach which is based on the "highest good" continues from antiquity to Kant. However, Kant would undermine this doctrine. According to Kant, ethics could not be based on the goal of "the highest good" or happiness. The basis of ethics should be based on an absolute and universal law that applies to everyone. Well, as regards ethics, "what kind of law should be the universal law with absolute validity?" A law in which all human activities that obey this law could be "moral" (Özlem, 2004, pp. 69-71). According to Kant, the law of moral action could not be based on the forms such as knowledge of nature, sensations, emotions, etc., since it is in Reason itself. This Reason must have a universal and necessary imperious law and the 'good' must come immediately after this law. But only free people could make such a law. Freedom, on the other hand, is the ability of a person to legislate for himself by using his will (autonomy) (Özlem, 2004, p. 65). "Liberty manifests itself only in demanding and obeying such a law and the law is the condition of our attainment of the knowledge of freedom.

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1 Especially in terms of recent discussions, it is necessary to add the concept of "right" next to the concept of "best" or "good". As Rawls says, "The two main concepts of ethics are the right and the good ones... The structure of an ethical theory, then, is largely determined by how it defines and connects these two fundamental concepts" (Rawls, 1999, p. 21).

2 One of the first determinations to be made by a person who encounters a multiplicity of morals may be the relativity of moral principles, in short, in which the values, norms, beliefs and thoughts on which all these various morals are based remain relative. Or the same person may fail to digest this relativity and move toward entrenching basic and universal moral principles that can be unifying for all humanity, and thus transcending the existing diversity of a chaotic nature. In fact, this is the situation that philosophers interested in ethics initially encountered when we look at the history of philosophy. Indeed, from these first observations, arriving at a relativism or, on the contrary, trying to develop a single, encompassing and binding morality, a universal morality, resorting to universalism, have been two main directions, two basic intra-ethical orientations that have been encountered since antiquity and continue today (Özlem, 2004: 18-19).

3 With the argument that "man is the measure of everything", the Sophists, who regarded human beings as the basic measure, put subjectivity in the foreground and argued that knowledge and values were relative, that there was no objective reality that applies to everyone, and that knowledge had a value only to the extent of its usefulness.

Hence, "the moral law leads us directly to the concept of freedom and freedom is the reason for the moral law (ratio essindi), while the moral law is the reason for understanding the freedom (ratio cognoscendi)" (Kant, 1999, p. 34).

So, the moral law is a phenomenon of practical Reason in the Kantian sense (Factum Rationis-Factum der Vernunft) Thus, in Kant, autonomy, freedom, moral law, practical Reason are one and the same thing. Freedom appears in the form of a moral imperative through the concept of practical reason. This requires an initial assumption, which Kant conceptualizes as "Duty" ("Categorical Imperative") (Ören, 2017, p. 66). Duty, that is, the moral law, is an 'categorical imperative' by the means of an imperative we impose on ourselves out of natural determination. It is categorical because it is a freely made law that steers the action. Accordingly, moral life is based on the will and the moral law. Compliance with the moral law is a 'duty', not an obligation. because the duty is an imperative that we willingly accept to do and take responsibility of it (Özlem, 2004, pp. 70-73). No one in the history of Western philosophy has said more strongly than Kant that our ordinary moral consciousness could be worthy only when duty is fulfilled just because of being a duty (Singer, 2012, p. 425).

After Kant, Spinoza appears in the ongoing debate over the specific characteristics of the moral law. Spinoza was the first representative of deterministic ethics by arguing that the will that is active in moral life is a determination related to the creation of man. Again, within the framework of the deterministic view, according to Marx, morality is a superstructure formation in social life determined by the relations of production because it manifests itself in human actions that are shaped by the concepts of 'good' and 'bad' determined according to the ideologies of the ruling class. In other words, the substructure (base) that expresses the material modes of production that determine human relations according to Marx determines the way of life of man and society, that is, the superstructure. For this reason, morality is a phenomenon that must be evaluated within the framework of the ideologies of the classes struggling to seize the means of production. This means that any morality can only exist within an ideology and as a continuation of it (Özlem, 2004, p. 104). The issue of morality, which has come to the present day through different moments[4] in the period after Kant, maintains its importance in the social order and continues on its way with new discussions and regulations.

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4 The changing moments from determinism to existentialism, which form the question of morality or ethics and the criterion of morality within the framework of the concepts of "freedom" – "will" – "subject" – "reason", have been determined by important names such as Nietzsche, Descartes, Kiekegaard, Heidegger, Jaspers, Sartre.

Ethics and Political Science

It is inevitable that ethics, which forms the backbone of social philosophy/s, will be one of the subjects of political science. It is unthinkable that morality has not been discussed in the relationship between human-society-politics from the earliest ages to the present day and that morality is the creator of ethics. In Ancient Greece where morality was grounded and even identified with happiness, morality and politics formed an intertwined whole because politics was the instrument of happiness. Happiness is a goal of a man as the person himself who will be happy (Ağaoğulları, 2015, p. 86). It can be achieved by not alone but only within a gathering society with other people he needs. For example, according to Socrates, the social-political union that will enable man to achieve his ultimate goal, happiness, can be none other than the 'Polis'.

The goal of Plato's moral doctrine about human happiness is to reveal universal values about human actions and to elucidate the behaviors associated with it. It is this universal quest that causes this doctrine to acquire a political content. Therefore, all of Plato's teachings are a holistic in which the moral and the political are intertwined (Dürüşken, 2016, p. 206). In Aristotle, as in Plato, morality and politics were inseparable. According to Aristotle, the only moral and intellectual way of life that aims at the best for man is the state (Ağaoğulları, 2015, p. 189).

A political life that operates in line with the goal of happiness is natural and inevitable for people; it is the universal nature of people to live in the 'Polices' and have relationships by uniting around a common good (Abramson, 2012, p. 115). "*In this context, Aristotle attributes the existence of man to his ethical existence and then to his political existence and establishes this link through action (praxis). In this case, according to Aristotle, "the way to reach the "good life" is to be a politically active person*" (Kök & Kalkan, 2019, p. 245). While Aristotle says that it is possible to have a good life as a human being by having a good social life, he introduces that his moral doctrine political doctrines are related (Dürüşken, 2016, p. 277).

The field in which morality interacts with politics at the theoretical level is the scientific field. Therefore, this relationship that is inevitable in practice is also inevitable in theory and ethics encompasses inexhaustible debates both in ancient thought and in the contemporary intellectual era.

Today, the issue of ethics is usually related to the problem of "value" that arises in scientific-theoretical studies and practices. This issue is very prominent in the field of political science, especially in field studies on violence and war. In the relevant literature, many discussions on ethical problems that arise during research and practice are encountered. For example, in his work "*Beyond the Field: Ethics after Fieldwork in Politically Dynamic Contexts*", Knott (2019) questions how ethical obligations should respond to dynamic and unstable situations and makes some suggestions in response (Knott, 2019).

Shesterinina (2019), examines the possible effects of ethical principles on research by questioning the relationship between empathy and emotions by asking the following questions; Is it ethical to empathize with some, but not all, of the participants? Can ethical principles be applied in situations of violent conflict, such as civil war, in similar ways to the conditions of other fieldwork? How do emotions affect the research process on such topics? (Shesterinina, 2019, pp. 190-191). In "*Ethics, Empathy, And Fear in Research on Violent Conflict. Ethics of Research in Conflict Environments* ", Campbell (2017) examines the place of fieldwork ethics in societies torn apart by large-scale violence and war, drawing attention to the ethical principles developed in human research in general and expanding the field of ethical debate (Campbell, 2017, pp. 90-91). In their study of how vulnerability and conflict raise ethical dilemmas, Furman and Lake (2018) make a series of suggestions for overcoming the challenges of studying political violence (Cronin-Furman & Lake, 2018, p. 607).

In his work "*Ethics Abroad: Fieldwork in Fragile and Violent Contexts. Words, Images, Enemies: Securitization and International Politics*", Williams (2003) not only provides a framework for the analysis of the dynamics of 'security' by developing a reflexive approach that focuses on specific social practices that create and facilitate securitizations, decisions that make issues a matter of 'security', and even the ethics of theorizing and analyzing security, but also argues that an engagement with political ethics should be a matter of fundamental concern (Williams, 2003, p. 528). Securitization theory is directly linked to recent research on the role of thought, action, and ethics in constructivist theories of international relations (Williams, 2003, p. 512), and in this context the study occupies an important place for the field of political science. In the study of "*Deliberation Before The Revolution: Toward an Ethics of Deliberative Democracy in an Unjust World*", Fung examines the relationship between deliberative democracy and ethics and points out that the conditions of negotiation can improve under the guidance of ethics, citing the lack of ethical proposals in discussions of deliberative democracy (Fung, 2005, p. 400). Ruiz et al. (2011) assesses the extent to which new forms of digital debate are in line with Habermas's principles of democratic debate considering his discursive ethics as the basic normative criterion (Ruiz et al., 2011, p. 463). In this study, the authors who are interested in the rules that provide discursive ethics base their choice on the central position of discursive ethical theory as a normative framework for the discussion of communication and democracy(Ruiz et al., 2011, p. 466). Being aware of that research on ethics and values has a rich tradition in philosophy, sociology, and political science, Van der Wal et al. address debates within public administration, particularly those related to administrative ethics focusing on recent administrative debates (public and private) related to organizational values in their work (Van der Wal, De Graaf, & Lasthuizen, 2008, p. 465).

As seen in these and similar studies, the problem of ethical values in ethics-related studies is very challenging at some points but also raises many new discussions. Accordingly, discussions about "*which criteria will be used in the stages of theorization, data collection, literature review, analysis, experimental process, selection and information of subjects, proving the assumption and putting the data into practice*" (Resnik, 2004) and according to which principles, rules and standards these criteria will be determined become important. As such, the task of ethics is to produce norms that take into account value, human beings, human life and freedom. Thus, ethical principles express not just what is good but also how something is judged by as good (Pieper, 1999).

Importance of Research

Ethics is one of the most important concepts of scientific studies in question. In this sense, as one of the subjects that should be emphasized academically, the notion of ethics needs to be dealt with, examined, and taught (Ruacan, 2005, p. 1). "In this respect, academic ethics means to comply with the rules of ethical behavior in sharing the knowledge and experiences of academicians in the process of scientific studies and academic activities and transferring them to their students, in the production and evaluation of scientific studies, in the rewarding and raising stages in relations with different stakeholders of the society, in the structuring of scientific institutions and universities based on scientific competence and in the training of well-trained scientists at every stage of the activities" (TÜBA Committee on Scientific Ethics, 2002). Academic ethics is the basic value that every academician must apply carefully without exception to protect and maintain scientific freedom and where social and scientific responsibilities are defined. For this reason, academics who are in contact with society and have the potential to have an impact on society should establish a mechanism that can directly control themselves (Büken, 2006, p. 167). This mechanism, on the one hand, guides the academicians on ethical behaviors and ensures that the professional ideals are shared and protected by the society and the professionals together, on the other hand, it also determines the unethical behaviors that should not be exhibited (Başaran, Ekinci, & Arıkan, 2017, p. 198). So, the strategies for ethically grounding and evaluating action will have emerged by this way. As regards professional ethics, the written ethical rules which restrict the unethical tendencies of the members, contain various and effective sanctions for those who do not comply with the rules, and regulate professional competition provides the aforementioned mechanism (Erdirençelebi & Filizöz, 2019, p. 1231), but its operability and validity is a matter of debate.

Considering the aims of ethics, as Pieper mentioned, "*to explain the human practice in terms of its moral character; develop a critical, morally determined consciousness; to establish a form of ethical argumentation and grounding processes for criticism; to show that moral action does not depend on man's pleasure, but is an indispensable attribute of his existence as a human being; teaching to love people*" (Pieper, 1999, p. 18), it is meaningful to review the ethical rules, especially in terms of scientific studies.

Method

This study was carried out according to the descriptive research design and using the bibliometric analysis method, which allows one to deal with the studies carried out in the past or are currently ongoing without affecting the situation, conditions, and events (Karasar, 2007). Bibliometric studies are carried out to identify new information, conceptual developments, the volume of data, citation network, trends of researchers over time, research themes, and changes in the boundaries of disciplines, to identify the most productive academicians, institutions, or countries and to present the "big picture"(Karaca & Akbaba, 2020, p. 790). The data regarding the studies were obtained through the R-Studio program. R-Studio programs that allow the use of bibliometric analyses are very suitable for quantitative research (Aria & Cuccurullo, 2017).

To perform bibliometric analysis, the keyword 'ethic' was searched in the WoS database. As a result of the first search, the number of works published between 1970 and 2021 with the keyword ethics was determined as 259,099 in all document types. It was determined that 5370 works in the relevant field were published, which was limited to the category of 'political science' studies. Then, the 'article' keyword filter was used and it was seen that a total of 3408 works were published in the political science category.

The study includes 3408 documents after the 'article' limitation of the data file, the system can download works up to 500, the 'plaintext' option is selected and the documents between 1-500, then respectively 501-1000, 1001-1500, 1501-2000, 2001-2500, 2501-3000, 3001-3408 are downloaded as plaintext. The 'plaintext' file taken from the database was loaded into the data section in the 'biblioshiny' interface directed by R Studio and made ready for analysis. The 'Biblioshiny' interface provides the possibility to limit itself. Therefore, 'article; book', 'article; book chapter', and 'article; proceedings paper' type documents were not included in the data set and the research was carried out on a total of 3323 articles. It is noteworthy that publications on ethics are generally single-authored publications.

Table 1. Basic information about the data.

Time Range	1970:2021
Source (Journal, book, etc.)	614
Article	3323
Average citations per document	6,842
Average annual citations per publication	0,6781
Authors	3333
Number of single-author publications	2695
Number of publications per author	0,997
Number of authors per document	1

Results

As a result of the bibliometric analysis conducted under the title of ethics, a total of 3323 articles were reached. ◼◼ Table 1 contains basic information about the publications about the keyword ethics in the field of political science.

Table 2. Distribution of the number of articles by years.

Year	Number of articles	Percent (%)
1970-1975	12	0,36
1976-1980	30	0,90
1981-1985	25	0,75
1986-1990	30	0,90
1991-1995	66	1,99
1996-2000	78	2,35
2001-2005	123	3,70
2006-2010	595	17,91
2011-2015	1021	30,73
2016-2021	1343	40,42

The number of publications and the number of authors is very close to each other. The number of publications with a single author constitutes 89.2266% of the total number of publications.

The number of articles by year is given in ◼◼ Table 2. Considering ◼◼ Table 2, it is clear that the articles in the WoS database began to be published in 1970. This is because the WoS database started collecting data from this date.

It is seen that the highest number of articles (1343) in the political science category were published between 2016-2021. Articles published after 2010 constitute 71.15% of the total publications. In light of these data, in the 2000s, the issue of ethics in the field of political science began to be discussed more than in other years.

In the search of the WoS database with the concept of 'Ethic', it was determined that a total of 614 different journals were published in the field of political science.
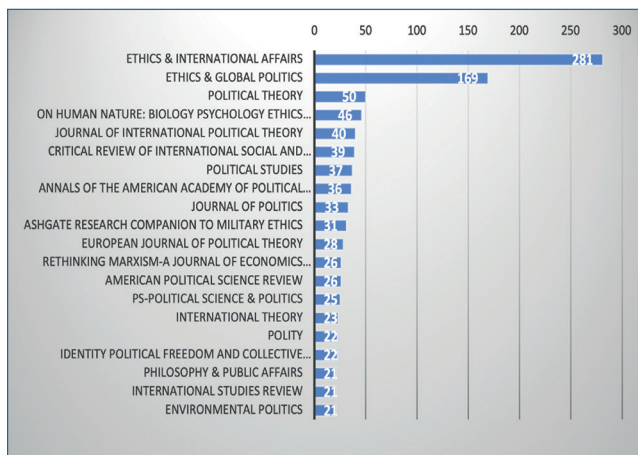
Figure 1. Journals with the most publications.

Figure 1 shows the top 20 journals with the highest number of articles published on this subject. Considering the number of publications of the articles on the subject discussed, it is seen that the first 3 journals are "Ethics & International Affairs" (EIA), "Ethics & Global Politics" (EGP), and "Political Theory" (PT). There is no journal from Türkiye among the most published journals.

Information on the authors who produced the most articles on the subject is given in Table 3. A total of 3333 authors, with multiple authors or individuals, have written articles on the subject of ethics. Considering the number of articles per author, the rate was found to be 0.997. When Table 3 shows that the first three authors who wrote the most articles on ethics are Souffrant E. M. (22), Allen N. (15), and Brennan J. (12). Souffrant E. M. teaches at the University of North Carolina in the USA, Allen N. at the University of Essex in the UK, and Brennan J. at Georgetown University in the USA. No researcher works in Türkiye who is in the top 20.

Table 3. Top publishing authors.

Author	Number of articles	Author	Number of articles
1.Souffrant E. M	22	11. Beerbohm E	12
2. Allen N	15	12. Campbell T	12
3. Brennan J	15	13. Raikka J	12
4. Gross M. L	15	14. Cohen Ai	11
5. Inda Xj	15	15. De Wispelaere J	10
6. Antholis W	14	16. Dowding K	10
7. Birch S	14	17. Robinson F	10
8. Coates Aj	14	18. Veggeland N	10
9. Talbott S	14	19. White S	10
10. Monroe Kr	13	20. Iannone Ap	9

Table 4 shows the top 20 authors who have published articles in the field of ethics and are ranked according to the h-index of their articles in this field.
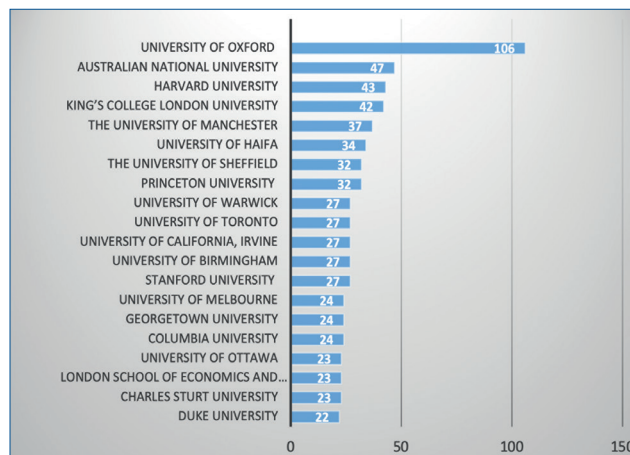

Figure 2. Top publishing universities.

In Table 4, it is seen that Coles R. is the author who started production the earliest among the 20 authors with the highest h-index in this field among the authors who published on the subject of ethics. Following Coles, De Wispelaere J, Dowding K, White S., and D Allmayr F. started publishing on ethics in 2003. Especially Coles is one of the leading authors in this field.
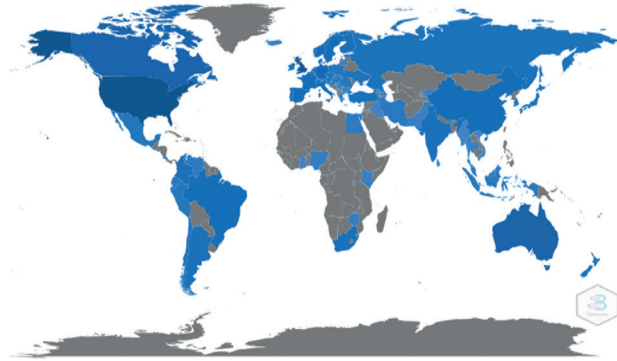
Among the H-indexed authors, Behr H. was the last to start production.

Table 4. Information on the authors' subject area h indexes and total citation numbers.

Rank/Author	H-Index	Total Number of Citations	Number of Articles	Starting Year
1. Allen N	5	71	9	2009
2. Hutchings K	5	61	6	2007
3. Appiah K A	4	233	6	2005
4. Birch S	4	61	8	2010
5. Buchanan A	4	97	5	2007
6. De Wispelaere J	4	41	9	2003
7. Dowding K	4	41	9	2003
8. Hurd I	4	58	4	2011
9. Lenard Pt	4	56	5	2012
10. Newman S	4	51	4	2004
11. Parker O	4	54	4	2005
12. Vigoda-Gadot E	4	186	4	2007
13. White S	4	41	9	2003
14. Behr H	3	24	3	2013
15. Bellamy Aj	3	180	4	2004
16. Brown D	3	10	3	2015
17. Brunstetter D	3	71	3	2011
18. Burgess Jp	3	31	3	2009
19. Coles R	3	24	3	1992
20. Dallmayr F	3	74	4	2003

The author at the top of the H index ranking is Allen N. Although he began publishing at a later date (2009) than other authors, the author has been more influential than other authors.

Country Scientific Production

Considering the universities that show the most interest in studies on the concept of ethics, that Oxford University ranks first; the Australian National University is in second place and Harvard University is in third place. Information about the countries of the authors who prioritize studies in the field of ethics is shown in ▐ Figure 3. The number of articles by the authors in the countries is shown on the map with two different colors and the tones of these colors. While the blue color indicates the low or high number of articles, the gray color indicates that there is no article written in this field. Light blue indicates that the number of articles on the subject is low, and dark blue indicates that the number of articles is high.

Considering the quantitative data on the map, the USA with 950 studies, England with 551 studies, and Australia with 199 studies are in the first three places. The map shows a large part of the African continent and the inner parts of Asia where the gray area is high. It can be interpreted that there is a limited number of articles published on ethics in these fields or that the studies are not processed in the WoS database.

▐ Figure 4 shows the countries and collaboration rates of the corresponding authors in the articles. Of the 3323 journal articles on ethics in the WoS database, 2695 are single studies. In light of this information, it can be said that authors are more inclined to publish alone rather than collaboratively. ▐ Figure 4 shows MCP and DCP codes. While MCP (Multiple Country Publications) shows the publications made with participants from more than one country (different countries), SCP (Single Country Publications) refers to the publications made by researchers in the same country.
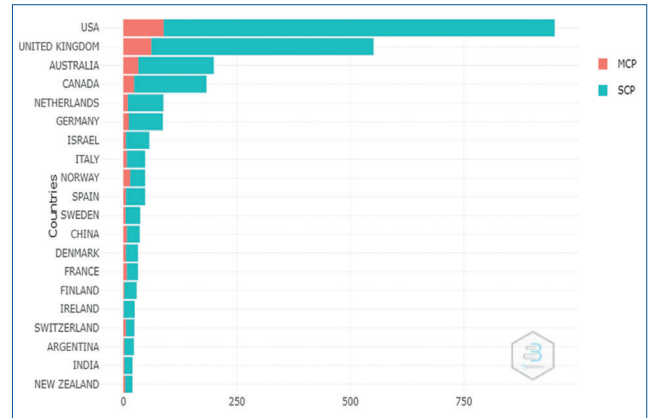
Figure 4. Number of articles by corresponding author.

In ▐ Table 5, the countries ranked in the top 20 in the article published on the subject and their cooperation rates are given.

When ▐ Table 5 is considered, it is seen that the USA (SCP:861, MCP:89) with 950 articles, England (SCP:489, MCP:62) with 551 articles, and Australia (SCP:166, MCP:33) with 199 articles are in the top three. Although the USA is at the top in terms of scientific productivity with 950 studies, the rate of cooperation is lower than in other countries. It is noteworthy that US researchers mostly publish with their colleagues in the same country based on domestic production.

Table 5. Countries of corresponding authors, number of articles, and SCP-MCP ratios.

Country	Number of Articles	SCP	MCP	MCP Ratio
USA	950	861	89	0,9
England	551	489	62	0,11
Australia	199	166	33	0,16
Canada	183	159	24	0,13
Netherlands	88	78	10	0,11
Germany	87	75	12	0,13
Israel	57	51	6	0,1
Italy	48	40	8	0,16
Norway	48	33	15	0,31
Spain	48	42	6	0,12
Sweden	37	32	5	0,13
China	36	28	8	0,22
Denmark	32	26	6	0,18
France	32	24	8	0,25
Finland	29	27	2	0,07
Ireland	25	24	1	0,04
Switzerland	24	15	6	0,25
Argentina	23	21	2	0,09
India	20	18	2	0,1
New Zeland	20	18	4	0,2

Countries with low MCP rates are Finland, India, Israel, New Zealand, and Ireland. This situation can be interpreted as the researchers in these countries being closed to international collaborative studies. The countries most open to cooperation are Norway, Switzerland, France, and China. When the table is examined, it becomes clear that Türkiye's scientific productivity in this field is not high enough to be in the top 20. Although it is not included in the table, Türkiye is in the 21st place with 19 publications in this field. Of these articles, 17 are SCP articles and 2 are MCP articles.

■■ Table 6 contains the most cited studies worldwide in WoS related to the keyword 'ethic'. When the table is considered, Williams M. C., which deals with the relationship between securitization and international politics in his study titled "Words, Images, Enemies: Securitization and International Politics", ranks first with 561 references; David Schlosberg is in second place with his work "Reconceiving Environmental Justice: Global Movements And Political Theories" with a total of 528 citations; Diefenbach T. third with 378 citations for his work titled "New Public Management in Public Sector Organizations: The Dark Sides of Managerialistic 'Enlightenment'"; "Toward an Anthropology of Public Policy" Janine R. Wedel ranks fourth with 203 citations; "What's Valued Most? Zeger Van Der Wal, et al. ranked fifth with their work titled "A Comparative Empirical Study on the Differences and Similarities between the Organizational Values of the Public and Private Sector"

■ **Figure 5.** Word Cloud

Word cloud, which is one of the text mining methods, reveals the most used words in a text or paragraph. The keyword in the center shows the most used word specific to the subject area. The size of the words, on the other hand, indicates the frequency of use of the keywords in the research carried out for the subject area. The small size of the word means that the word is used less.(Karaca & Akbaba, 2020, p. 790)

In ■■ Figure 5, there is a word cloud for the keywords included in the studies on the concept of ethics. Considering ■■ Figure 5, the most used keywords are; ethics (238), politics (102), war (47), justice (48), politics (45), law (41), democracy (33), power (33), and state (29). These results reveal the relationship between the research on the concept of ethics in the field of political science and the concepts that concern almost all of humanity such as war, justice, law, and democracy, and how important the issue of ethics is.

Conclusion

In this study, the WoS database was searched using the 'ethic' key concept. It was determined that there were 5370 articles in the relevant field in the search, which was limited to the category of political science research. The 'article' limitation was made and it was determined that a total of 3408 works were published in the political science category. A total of 3323 articles were subjected to bibliometric analysis via the R-Studio program within the framework of article and time range restrictions. Information about in which years the studies were carried out; journals that give the most place to studies on ethics; to the researchers who have published the most on this subject; h index, which researchers get from their studies on ethics; scientific productivity of countries; the most cited articles; the word cloud structure, which is one of the text mining methods was obtained.

It was determined that the oldest articles in the database were published in 1970. One of these articles is Sydney E. Ahlstrom's article "The Radical Turn in Theology and Ethics: Why It Occurred in the 1960's". In this study, Ahlstrom tried to explain the radical changes in religion and ethics in the 1960s in terms of war, urbanization, etc.

Research on studies dealing with the concept of ethics in the field of political science in WoS has increased greatly after 2010. Articles published after this date constitute 71.15% of the total publications. In light of these data, it can be said that in the 2000s, the issue of ethics in the field of political science began to be discussed more than in other years. In addition, it is noteworthy that 40.42% of the articles published were carried out between 2016 and 2021. This reveals that the issue of ethics attracts more and more attention.

In the search of the WoS database with the concept of 'Ethic', it was determined that a total of 614 different journals were published in the field of political science. ■ Figure 1 shows the top 20 journals with the highest number of articles published on this subject.

Table 6. Most Cited Publications

Author	Article	Journal	Citation	Annual Citation
Williams M. C.	"Words, Images, Enemies: Securitization and International Politics(2003)"	International Studies Q.	561	28,05
David Schlosberg	"Reconceiving Environmental Justice: Global Movements And Political Theories(2004)"	Environmental Politics	528	27,7895
Diefenbach T.	"New Public Management in Public Sector Organizations: The Dark Sides of Managerialistic 'Enlightenment'(2009)"	Public Administration	378	27
Janine R. Wedel,	"Toward an Anthropology of Public Policy(2005)"	The ANNALS of the A. A. of P. and S. S.	203	11,2778
Zeger Van Der Wal, et. al.	"What's Valued Most? A Comparative Empirical Study on the Differences and Similarities between the Organizational Values of the Public and Private Sector(2008)"	Public Administration	190	12,6667
Fung A.	"Deliberation before the Revolution: Toward an Ethics of Deliberative Democracy in an Unjust World (2005)"	Political Theory	177	9,8333
Ruiz, C., Domingo, et. al.	"Public Sphere 2.0? The Democratic Qualities of Citizen Debates in Online Newspapers(2011)"	The International Journal of Press/Politics	172	14,3333
Appiah K. A.	"The Politics of Identity (2005)"	American Academy of Arts & Sciences	167	9,2778
Clarke, N. et. al.	"Globalising the consumer: Doing politics in an ethical register(2007)"	Political Geography	158	9,875
Gardiner, S. M	"A Core Precautionary Principle (2006)"	Journal of Political Philosophy	156	9,1765
Till, K. E.	"Wounded cities: Memory-work and a place-based ethics of care(2012)"	Political Geography	155	14,0909
Neumann, R. P.	"Moral and discursive geographies in the war for biodiversity in Africa(2004)"	Political Geography	155	8,1579
Amable, B.	"Morals and politics in the ideology of neo-liberalism(2011)"	Socio-Economic Review	155	12,9167
Turner, M. D.	"Political ecology and the moral dimensions of "resource conflicts": the case of farmer–herder conflicts in the Sahel(2004)"	Political Geography	155	8,1579
Prakash, A., & Potoski, M.	"Investing Up: FDI and the Cross-Country Diffusion of ISO 14001 Management Systems(2007)"	International Studies Quarterly	145	9,0625
Chalmers, I.	"Trying to do more Good than Harm in Policy and Practice: The Role of Rigorous, Transparent, Up-to-Date Evaluations(2003)"	The ANNALS of the A. A. of P. and S. S.	138	6,9
Kinderman, D.	"Free us up so we can be responsible!" The co-evolution of Corporate Social Responsibility and neo-liberalism in the UK, 1977-2010(2011)"	Socio-Economic Review	137	12,4545
Agnew, J.	"Borders on the mind: re-framing border thinking(2008)"	Ethics & Global Politics	135	9
Pittaway, E. et. al.	"Stop Stealing Our Stories": The Ethics of Research with Vulnerable Groups (2010)"	Journal of Human Practice	124	9,5385
Bukovansky, M.	"The hollowness of anti-corruption discourse(2006)"	Review of International Political Economy	122	7,1765

Considering the number of publications of the articles on the subject discussed, the first 3 journals are "Ethics & International Affairs", "Ethics & Global Politics" and "Political Theory". The top three authors who wrote the most articles on ethics are Souffrant E. M. (22), Allen N. (15), and Brennan J. (12). Souffrant E. M. teaches at the University of North Carolina in the USA, Allen N. at the University of Essex in the UK, and Brennan J. at Georgetown University in the USA. No researcher is working in Türkiye who is in the top 20.

The author at the top of the H index ranking is Allen N. Although he published at a later date (2009) than other authors, he was more influential than other authors. Considering the universities that show the most interest in ethical research, Oxford University ranks first, the Australian National University is in second, and Harvard University third. Considering the quantitative data on the map, the USA with 950 studies, England with 551 studies, and Australia with 199 studies are in the first three. 2695 of 3323 journal articles on ethics in the WoS database were single-authored studies. In light of this information, it can be said that authors tend to publish alone rather than collaboratively.

The results obtained in this study are thought to be guiding political scientists working on the concept of ethics. In the research, it has been revealed which are the competent names, effective sources, current trends and countries, and important journals in the subject area. In line with the results of the study, the statements listed below determine the important points for future studies as follows;

Authors who plan to work in the field of ethics will be able to easily learn which journals have the strongest impact in the field as revealed in the study and will be able to shape their studies in line with the articles published in these journals. In addition, researchers will be able to see which journals have international influence. Knowing which articles and authors are the most cited in the field and as analyses such as word cloud and word cloud reveal which concepts are important, will help researchers to focus on current issues.

There are other guiding elements for future work. This study focused on articles searched in the WoS database and studies other than the articles were not included in the analysis. In other studies, other document types can be examined and contributed to the literature. In addition, the R Studio program is compatible with the Scopus database. Future studies may also obtain valuable results by examining the Scopus database.

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