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Examination of the ethical positions of philosophy group teachers and their perception of metaphors related to the concept of ethics*[3]

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Highlights:

- It was found that the idealism dimension of the participants was higher than the relativism dimension of the participants.
- That the most commonly used metaphor element by philosophy teachers is the concept of "human".
- It is seen that they consider the concept of ethics as the most guiding and vital element.

Abstract

The Ethical Concept has been a topic that has not lost its relevance throughout history. That is why it is an indispensable subject of research. The teachers of the philosophy group have a conceptual substructure regarding the concept of ethics. This substructure forms the ideology and perceptions of the philosophical group of teachers regarding the concept of ethics. Many studies have been conducted on ethics, including those of teachers, directors, and students. In literature, however, there is no study of a philosophical group to ensure that the concept of ethics is the subject of teaching. Based on the reasons stated, this study aims to examine the metaphorical perceptions of ethical status levels and the concept of ethics by the teachers of the philosophy group. The study was carried out using the parallel method of synchronization, with 107 philosophical group teachers working in the central districts of Adana, Çukurova, Sarıçam, Seyhan and Yüreğir in the educational year 2020-2021. Sample selection based on maximum diversity was made to determine participants. The study used the personal information form as a tool for data collection, the Ethics Position Questionnaire developed by Forsyth (1980), and the metaphor for the ethical concept developed by researchers. Quantitative data were analyzed using the SPSS 22 program. Qualitative data is dealt with together with metaphors and reasoning by means of content analysis. In the subsequent process, the qualitative and quantitative data sources were analyzed first separately and then jointly, and the analysis found that the demographic structure had no impact on ethical position levels, and that the sub-dimension of idealism was high on the ethical state levels of the participants compared to the relativistic sub-dimension. Participants produced a total of 68 different metaphors. The most widely used metaphor by the teachers of the philosophy group has been identified as the concept of "human". In addition, they consider the concept of ethics to be the most guiding and vital element.

1. Introduction

Nowadays, every society is facing rapid change. This is a change in the relationship between individuals, the relationship of individuals with the state, and the relation of individuals to society. Ethics and ethics have become attractive in this exchange. So, why is ethics important? Ethics is an internal force that governs people's behavior, thoughts, and emotions. It's even effective from some rules, even from laws. The existence of an ethical concept enables individuals to develop a sense of trust in other people and society. It allows individuals to live in peace. So Russell (2017) described ethics as an effort to find peace. In another definition, ethics is the relationship between the value problems that a person with a particular integrity has experienced with people with a certain integrity such as himself (Kuçuradi, 2018). Finally, Mahmutoğlu (2009) states that ethics is concerned with the level of consciousness of human actions. Consequently, the concept of ethics is all the written principles inspired by the common sense of society, beliefs, and values that guide the relationship of an individual with other persons, institutions, other living species, and even inanimate beings.

The absence of "ethical function" in society forces individuals to defend their interests. Individuals are more aggressive and selfish. Other individuals continue to behave in the same way to protect their interests. After all, there's a chaotic atmosphere. Chaos is becoming more and more distant from ethical rules. Ethics is part of everyday life. It's even an important part of it. According to Türkeri (2019), anyone who uses his mind in everyday life and is faced with some difficult situations should be seen as an ethical philosopher in a way. The trouble he's talking about here is questions about how to behave. Those who discuss issues of ethics are not just people with an academic background. Because there may be circumstances in which each individual needs to show an ethical stance or an ethical judgment, in the light of all this knowledge, being ethical is almost the same as being social.

The concept of ethics has many applications. This can be illustrated by medical ethics and scientific ethics. However, none of the areas of application has the same relationship as education. Because ethics is an auditor in other fields, and education is different. So, education can be a subject of ethics, while ethics can be the subject of education.

The relationship between education and ethics is mandatory. Because the desire to cultivate ethical behavior is one of the basic purposes of education. According to Pieper (2012), human nature is not a moral entity. But he argues that man should be educated and educated morally. Society expects individuals to be "not good" or "do the right thing". It aims to this expectation through education. In the early stages, the aim of education is the desire for the ideal.

Ethics education comes with concepts such as "human education", "character education" and "value education". According to Plato, the primary purpose of education is to make people virtuous. Virtue is acquired through labor and work. According to Aristotle, education or upbringing is achieved by making virtue a habit in children. He argues that true knowledge is only virtue (Küken, 2003). According to Plato and Aristotle, the main purpose of education is to raise virtuous individuals. According to Kant, the purpose of raising individuals is to make people human (Pieper, 2012). What makes a person human is to create his/her own moral framework. According to these views, raising virtuous or moral individuals should be the main purpose of education. Another idea is that moral education is presented as a supporting feature. Hayness (2020) states that moral behavior is as important as knowledge. For knowledge to gain value, it should be embellished with ethical values. Ibn Haldun states that morality is relative and spiritual, but individuals can acquire moral characteristics through indoctrination and imitation (as cited in Küken, 2001).

The relationship between education and ethics is not limited to purposes, content, or methods. The education system must be an ethical system that develops in itself. This enables education to be more systematic and orderly, while students and teachers comply with established standards. With this size, education becomes the subject of ethics.

The ethical dimension of education concerns the relationship between teacher, student, and manager. Teachers have rules and ethical values that must be adhered to in their schools according to their profession. Students also have rules and responsibilities to follow in school. Students' attitudes,

perceptions, or ideologies about ethical concepts affect their likelihood of adhering to the rules. In addition, Gardelli, Alerby, and Persson (2014) stated that the school institution is responsible for teaching students moral values and directing them to correct behavior. In this process, the attitudes of adults towards the concept of ethics are typically modeled as influencing the behavior of students. The concept of ethics is abstract. In his mind, conceptually, during his formation, he is associating with other abstract and concrete concepts. In this case, research into the ethical perception and attitude to the concept of ethics should look at the mental structure of individuals. The most appropriate method for this study is metaphor analysis.

In recent years, metaphor has been expressed as a powerful mental structure that an individual can use to understand or explain a very abstract, complex, and theoretical phenomenon. According to Balcı (2003), a metaphor is a phenomenon that enables us to move from a known state or concept to an unknown state or concept and move from these parallels to bring the unknowns to a known situation. Metaphors are an element that helps people express their environment, and their life, not in how they can perceive it, but in how they can observe it (Cerit, 2008).

A metaphor defines an individual's phenomena or concepts, based on their experiences, at the end of a mental process. In other words, concepts can be defined as the process of being able to use beyond the meaning capacity it can possess. Metaphors are included in the teaching process. The metaphor is used not only in the teaching process but also in the measurement and evaluation phase. He can give the teacher clues about what the individual has learned, and how because each person adapts new learning to their own mental structure by interpreting it. In the measurement and evaluation phase, metaphors can identify students' missing or misleading learning and ensure necessary corrections are made.

The metaphor is used as a data collection tool in the research process. Because metaphors allow us to see the inside of a situation, event, or concept (Kılcan, 2017). A metaphor reveals different dimensions of a situation. It can also be regarded as the most effective and intelligent way of communicating the findings. It offers an advantage in data collection, especially in qualitative research. The other part of this study is the identification of personal ethical ideologies. In addition to individuals' perceptions and attitudes toward ethical concepts, personal ethical ideologies also influence ethical attitudes. A personal ethical system can be called the moral view that an individual develops or how they behave according to that view (Güler, 2017). Personal ethics is studied in terms of ideology and idealism. Ethical ideologies influence the moral decision-making process of individuals. Individuals with a tendency to relativity adopt a moral judgment that rejects universal and absolute moral rules. They also think that moral rules exist in a contextual context as a function of time, place, and culture (Yazıcı & Yazıcı, 2010). Forsyth (1980) examined ethical ideologies in categories based on the relationship between idealism and relativism. Yazıcı and Yazıcı (2010) summarized the ethical position approach categories in "Table 1".

Table 1. Table of ethical situation approaches

Ideology	Dimensions	Ethical Judgment Approach
The Situations	High relativism High idealism	They reject the existence of moral rules; they look at the best possible outcome of action in a given situation.
The Subjectivists	High relativism Low idealism	They deny the existence of moral rules; they base ethical judgments on actions and feelings about the environment.
The Absolutists	Low relativism High idealism	They assume or feel that they are moral when actions result in a positive outcome by adhering to ethical rules.
The Exceptionists	Low relativism Low idealism	Moral rules are desirable, but they often feel that exceptions are acceptable.

The ethical ideologies that individuals have in their ethical and moral decision-making processes are effective. The relationship of personal ethical ideologies with sub-dimensions of idealism and pragmatism is presented in "Figure 1".

Moral acquisitions are related to sociality (Timuçin, 2014). An individual should have an awareness of moral behavior. This situation requires the student to adapt to his/her own society as well as an ethical awareness of the society in which he/she is expected to be formed. According to Demir and Köse (2016), students are expected to learn the values of society while adapting to society. They add that teachers

are important role models in learning these values. Moreover, the student model that society needs is expected to be given by teachers who are well-trained and have a high quality of education (Karaboğa, 2019). In addition, the concept of ethics will inevitably become a central discipline of philosophy, and so it has been. Whether in philosophical practice in the pre-modern period or the most radical periods of modernity, ethics has occupied the central position of philosophical endeavor (Uluç, 2015). For this reason, ethics will always continue to be a current area of discussion.
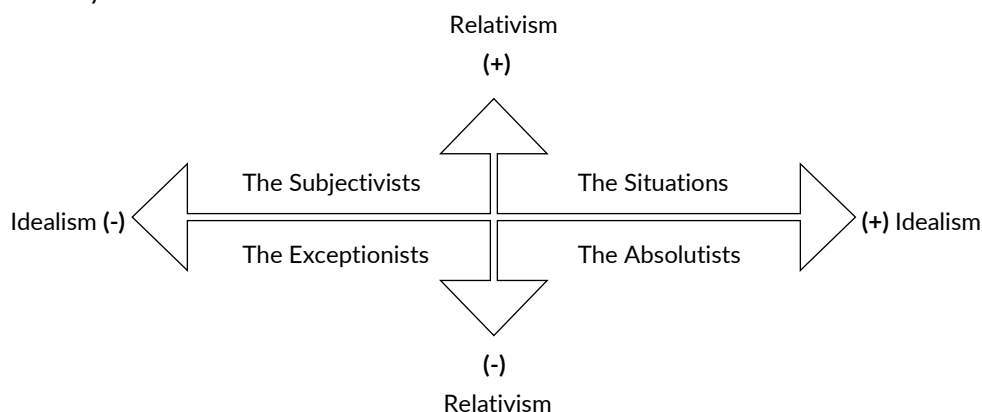

Figure 1. Relationship scheme of personal ethical ideologies

Based on all this information, education on ethics for students is of great importance. That is why many studies have been carried out covering the concepts of education and ethics. teachers, managers, and students participated in these surveys. It is also seen that different research methods are used in these researches as well as different research techniques. For example, Çokan (2006) conducted a study on teachers' perceptions of teaching ethics and measures they take against problematic behaviour in the classroom. The study concluded that female teachers are more likely than male teachers to face strategies that are not consistent with teaching ethics. In his study, Şakar (2010) surveyed the ethical views of class teachers. The study found that teachers had no knowledge of the concept of ethics, expressed it as a moral concept, and could not distinguish between the two concepts. Another result is that teachers do not know professional ethics codes.

Altınkurt and Yılmaz (2011) conducted a study on unethical behavior among candidates for teachers in the teaching profession. The professional ethics sensitivity of teachers enrolled in the educational faculty is high compared to those enrolling in the pedagogical formation certificate program, who have graduated from the faculty of science and literature. Aybek and Karataş (2016) conducted a study on teacher candidates on ethics and professional ethics. The study concluded that candidates associate ethics with morality in general and that ethics is seen as a personal attribute. In a similar, Karataş, Caner and Kâhyaoğlu (2019) conducted a study on ethical teaching and professional ethics based on the views of candidates for teachers. According to the participants, the teachers' ethical attributes were determined. In his 2018 study, he investigated the professional ethics perceptions of teachers of the X, Y and Z generations. The study found no difference between the professional ethics perceptions of X and Y generation teachers. However, the professional ethics perception of teachers with professional experience ranging from one to four years was found to be higher than that of professors with more than four years of professional experience.

Many metaphorical studies have been carried out on the concept of value that forms the basis of the ethical concept. These studies have been directed at candidates for teachers and teachers (Gündüz, Saygılı & Sulak, 2014; Aladağ & Kuzgun, 2015; Aydın & Surak, 2015; Çelikkaya & Seyhan, 2017; Demirkaya & Çal, 2018). In a study by Keskin, Yıldız and Aksakal (2019) on medical students' metaphor perceptions of ethical concepts, it was revealed that medical students had sufficient conceptual knowledge about ethics. Keskin, Aksakal and Yücetürk (2020) conducted a study with candidate's teachers on the metaphor analysis of the concept of ethics. The vast majority of the teaching candidates who participated in the study were identified as having an ethical awareness. The ethical attitudes and perceptions of individuals vary according to their personal ethical ideologies. Personal ethical position is

defined as the feelings, thoughts, and general moral understanding that individuals have when assessing moral issues (Forsyth, 1980). Personal ethical ideologies are examined in four groups based on the sub-dimensional levels of idealism and pragmatism. These are the absolute, the conditional, the exceptional, and the subjective. These personal ethical ideologies guide how individuals should behave in ethical dilemmas. Literature has shown that there are variables that affect the ethical perception of individuals. Ağyar, Angay Kutluk and Cengiz (2012) conducted a study to identify factors affecting the ethical perception of accounting students. According to the data obtained, variables such as gender, age, place of birth, property management unit status (state, county, etc.) of the students, educational level of the parent, perceived socio-economic level, and income level of households, have shown statistically significant differences in the level of ethical perception. Based on this reasoning, these variables have been investigated in ethical ideologies. Toprakçı, Bozpolat and Buldur (2010) found a significant relationship between seniority, socio-economic level and compliance with ethical rules in their study with teachers. According to them, as the socio-economic level increases, the rate of compliance with ethical principles also increases. Çevikbaş (2006) stated that socio-economic conditions affect unethical behavior such as bribery. Additionally, the Ministry of Industry and Technology of the Republic of Türkiye (2022) published a report ranking the development of districts in Türkiye based on criteria such as socio-economic status, health, education, and population. In this ranking, it has been observed that Seyhan district, one of the central districts of Adana, is in 42nd place, Çukurova district is in 76th place, Sarıçam is in 149th place, and Yüreğir is in 203rd place. Accordingly, it is observed that there are socio-economic differences in the central districts of Adana. For this reason, it has been deemed appropriate to include district information as an independent variable in the research.

When all these studies are examined, it is seen that the studies are related to students, administrators, and teachers in different branches. The perceptions of these participants about the concept of ethics are social teachings or cursory. There is no study on the ethical perception of philosophy group teachers, who require a deep knowledge of ethics and have the concept of ethics in the content of their courses. However, philosophy group teachers are trained in the theories and movements related to the concept of ethics. All teachers working in higher education institutions, starting with pre-school education, teach individuals about ethical concepts, such as ethical behaviour, in the learning process. But this education and teaching is limited to the secret program. Gülcan (2014) stated that ethical education in the Turkish education system starts with the family, but its dimension at school is insufficient and when it is passed to higher education, it is only in departments such as philosophy, psychology, and business administration. The philosophy group's teachers, too, are changing. Because the concept of ethics is part of the teaching content of education. In other words, the concept of ethics is treated as an object of learning. Gülcan (2014) also argues that schools should teach students the right behavior and different moral perspectives. In short, the teachers of the philosophy group are more responsible for the concept of ethics. Narvaez (2006) stated that teachers need to provide moral coaching for students to develop good character. From this point on, the aim of this study is to identify the metaphorical perceptions of the ethical position levels of the philosophy group teachers and the concept of ethics.

The problem of this research was determined as "What are the ethical position levels of philosophy group teachers and their metaphor perceptions about the concept of ethics?". In line with the problem of the research, answers to the following questions were sought:

1. What is the ethical position of the teachers of the philosophy group?

2. Do the ethical position of the philosophy group teachers vary according to gender, the department they graduate, the district in which they work, their educational status, age, and duration of experience?

3. What metaphors do the philosophical group teachers use to express their perceptions of the concept of ethics?

4. Under what conceptual categories are the metaphors collected in terms of similar properties?

5. Are the ethical position levels of the philosophy group teachers changing according to the metaphors they use?

2. Method

This study was conducted in the research of the compound method. Because the most striking reason why mixed method research is necessary is that events and phenomena around us are complex and multidimensional (Yıldırım & Şimşek, 2018). This research was carried out using the parallel mapping method. The objective of the nearby parallel compression method model is to obtain quantitative scores depending on the detailed qualitative information and measurement tool about the participants' perspective (Creswell, 2017). This work was carried out in the second half of the 2020-2021 academic year with the voluntary participation of teachers of the philosophy group, who served in secondary educational institutions (high schools) in central districts including Çukurova, Sarıçam, Seyhan and Yüreğir, Adana Province. Sample selection based on maximum variation was made to determine participants because this sampling method is intended to determine what kinds of similarities or differences exist in cases showing diversity (Yıldırım & Şimşek, 2018). The study included a total of 107 philosophical groups of teachers, including 25 from Çukurova District, 23 from Sarıçam District, 19 from Seyhan District, and 40 from Yüreğir District. The necessary permission and approval for the research was obtained in writing from the Adana Provincial National Directorate of Education. General information on participants in the study is presented in "Table 2".

Table 2. General information table for participants

Title	Title	N	%
Gender	Female	58	54.2%
	Male	49	45.8%
Total		107	100%
Graduate Section	Philosophy department/ Philosophy group teaching	65	60.7%
	Sociology department	42	39.3%
Total		107	100%
Working District	Çukurova	25	23.4%
	Sarıçam	23	21.5%
	Seyhan	19	17.8%
	Yüreğir	40	37.4%
Total		107	100%
Educational Status	Bachelor's degree	75	70.1%
	Master's degree	32	29.9%
Total		107	100%
Age	20-30 years	15	14.0%
	31-40 years	26	24.3%
	41-50 years	51	47.7%
	Over 50 years	15	14.0%
Total		107	100%
Professional Experience Period	Below 10 years	22	20.6%
	11-15 years	21	19.6%
	16-20 years	16	15.0%
	21-25 years	34	31.8%
	Over 25 years	14	13.1%
Total		107	100%

2.1. Data Collection Tools

At the same time, the participants were given a personal information form, an Ethics Position Questionnaire, and a structured metaphor form. The data obtained with the personal information form and the Ethics Scale were assessed as quantitative data. The metaphor data obtained in the form of the structured metaphor is considered as qualitative data.

2.1.1. Quantitative Data Collection Tools

The study provided participants with a personal information form and a quantitative data collection tool called the Ethics Position Questionnaire (EPQ). The first section of the personal information form briefly describes the researcher and the study. This form contains a personal information section to gather details about the participants' gender, the department from which they graduated, the district where they have worked, their educational status, age, profession, and the duration of their professional experience. The Ethics Position Questionnaire (EPQ), developed by Forsyth in 1980 and adapted to Turkish by Yazıcı and Yazıcı in 2010, assesses the ethical position levels of the participants. The EPQ consists of 20 items in a 5-point Likert scale, measuring the sub-dimensions of idealism with 10 items and relativism with 10 items.

The scale's reliability and validity study by Yazıcı and Yazıcı (2010) resulted in Cronbach's Alpha reliability of .90 (high reliability). For this study, the Cronbach Alpha reliability coefficient was 0.76. The data obtained shows that the Ethics Position Questionnaire is highly reliable, according to Büyüköztürk, Çokluk and Köklü (2013).

2.1.2. Qualitative Data Collection Tools

A structured metaphor form was applied to participants as a qualitative data collection tool. This form consists of two main sections. In the first section, a text containing information on variables is presented with general information for participants. In addition, a brief description of the metaphor is given and an example is given later in the chapter. In the second part of this form, the teachers of the philosophy group were asked to complete the phrase "ethics..." and explain the reasons for the comparisons, to identify the metaphors created for the notion of ethics. The metaphors and logical foundations produced have been used as the primary data source for this research. During the research's data collection process, a structured interview form and Ethics Position Questionnaire were simultaneously applied to the participants, who were philosophy group teachers who participated on a voluntary basis. Participants completed the data collection tools in 30-40 minutes.

2.2. Data Analysis

In this part of the study, the content analysis method was employed to process the data gathered from participants. The primary purpose of this method is to uncover concepts and relationships that can explain the collected data. The goal is to determine what is present in the study data analysis. Content analysis has been utilized to reveal the existing situation. This technique seeks to make the raw data obtained from the research comprehensible and usable. The data is organized, summarized, and interpreted within specific themes to achieve this. Direct quotations from those interviewed or observed are often included to provide strong evidence for these conclusions (Yıldırım & Şimşek, 2018). The qualitative data gathered in this study have been categorized into specific themes and categories with solutions based on the quantitative data of the research. 89 different productions were collected from 107 participants involved in the study. However, 68 different productions from 86 participants regarding ethics were considered metaphorical. The 21 different productions from the remaining 21 participants were not seen as metaphors because the items used are meaningfully and directly related to the concepts of morality and ethics and, therefore, do not fit the definition of metaphor. The metaphors accepted from participants were analyzed as qualitative data. For this purpose, metaphors have been categorized primarily as living beings, inanimate beings, and beings in nature. Because the categorization is based on a similar-similar relationship classification in Çeliksoy's (2019) study.

The findings obtained from the Ethics Position Questionnaire (EPQ), the quantitative measurement tool, were analyzed using the SPSS (Statistical Package for the Social Sciences) program 22.0. The ethical Position levels of the participants were determined according to the criteria set by Yazıcı and Yazıcı (2010) in their study. The analysis of the findings obtained in this study was calculated by determining the frequency, percentage, average, and standard deviation values, which are defining statistics.

Table 3. Normality analysis results table

Dimensions	Skewness	Kurtosis	K-S	p
Idealism	-1.65	1.24	0.29	0.01*
Relativism	1.99	0.03	0.34	0.01*

*Significant difference at 0.05 level

According to the findings in "Table 3", it is seen that all variables have a normal distribution. Normal tests were used because the skewness and kurtosis of the dimensions determined in the study vary between -1 and 1, the number of samples in the study was n=107 and the Kolmogrov-Simirnov test result showed normality (p>0.05). According to Kline (2011), the distribution of the findings is normal if the skewness coefficients of the questions in the questionnaire are between (-1.5) and (+1.5) and the kurtosis coefficients are between (-10) and (+10).

An analysis of the Mann-Whitney U test was carried out to evaluate the scores of idealism and relativism by gender, division, education, and ethical definition levels. The study used the Kruskall-Wallis test to examine the participants' scores of idealism and relativism based on their place of work, professional experience, and age information. A Mann-Whitney U test was performed to identify different groups. Spearman describes the linear relationship between the two variables measured using sequential points (Büyüköztürk et al., 2013). In this study, applying the Spearman's correlation was considered appropriate to convert the sub-dimensional variables of idealism and relativity into sequential points. To study the relationship between idealism and the sub-dimensions of relativism, the "Spearman correlation" and the "Wilcoxon Signed Rank Test" analysis of the differences between the dimensions of idealism and proportionalities have been carried out. In the study. P values less than .05 are considered meaningful. The study was analyzed using the SPSS (Statistical Package for the Social Sciences) 22.0 package.

The metaphors gathered from the participants were examined as qualitative data. For this purpose, metaphors were primarily categorized into living beings, inanimate objects, and elements of nature. This categorization was based on the relationship classifications outlined in Çeliksoy's (2019) study. Subsequently, the metaphors were analyzed both conceptually and qualitatively. During this metaphor conceptual analysis, the subject, source, and reasons for creating each metaphor were explored, leading to further categorization. To achieve this, the metaphors used by the participants were analyzed using content analysis. Lastly, the study explored whether there was a significant difference between the metaphors participants used and their explanations for those metaphors. As a result of the analysis, metaphors were classified into distinct categories.

During the qualitative data analysis process, it was found that some concepts fell into both categories. In such instances, the meaning of the participant's explanation was carefully examined. For example, participant K8 used the metaphor of a "roof" to describe ethics. The "roof" metaphor mentioned by the participant can be viewed as a unifying and a protective element. In this case, K8's metaphor was revisited for further examination. The participant described the "roof" metaphor as "a roof protects a house against storms, wind, heat, and cold, ensuring that the house remains intact." The meaning highlighted by the participant here emphasizes protection. Therefore, the "roof" metaphor prioritizes the protective element category.

3. Findings

3.1. First and Second Research Questions Related Findings

The first underlying objective of the study is to determine the ethical position of the philosophy group's teachers. For this purpose, findings on the idealism and relativism sub-dimensions of the Ethics Scale are presented in "Table 4".

Table 4. Table of findings on the sub-dimensions of idealism and relativism of the ethics position questionnaire.

Dimensions	N	X̄	s.s.	p
Idealism	107	4.21	0.32	0.01*
Relativism	107	3.02	0.63	

*0.05 significant difference in level

According to the findings in "Table 4", the average score of the participants for the sub-dimension of idealism was X̄=4.21±0.32. The average score for the relative sub-size of the participants was X̄=3.02±0.63. When these two findings were examined, the scores of the relativism and idealism dimensions, which are sub-dimensions of the scale of ethical perception, differed significantly. Based on these findings, the study showed that the participants had higher levels of idealism than their levels of relativism (p=0.01).

Table 5. Table of changes in idealism and relativity sub-dimensions according to participant characteristics

Participant Properties		Idealism			Relativism		
		X̄	s.s.	p	X̄	s.s.	p
Gender	Male	4.27	0.32	0.08	3.17	0.69	0.03*
	Female	4.16	0.31		2.9	0.56	
Graduate Section	Philosophy department/ Philosophy group teaching	4.22	0.35	0.80	3.02	0.65	0.94
	Sociology department	4.2	0.29		3.03	0.61	
Working District	Çukurova	4.24	0.29		2.94	0.67	
	Sarıçam	4.13	0.31	0.55	3.02	0.63	0.59
	Seyhan	4.26	0.31		3.04	0.47	
	Yüreğir	4.23	0.35		3.06	0.7	
Educational Position	Bachelor's degree	4.23	0.27	0.33	2.99	0.68	0.48
	Master's degree	4.17	0.41		3.09	0.52	
Age	20-30 years	4.13	0.22		2.93	0.66	
	31-40 years	4.25	0.33	0.07	2.92	0.65	0.64
	41-50 years	4.17	0.34		3.07	0.64	
	Over 50 Years	4.39	0.27		3.12	0.6	
Professional Experience Period	Below 10 years	4.07	0.33		3.04	0.71	
	11-15 years	4.24	0.37		3.01	0.66	
	16-20 years	4.24	0.28	0.14	2.89	0.75	0.92
	21-25 years	4.24	0.32		3.07	0.61	
	Over 26 years	4.33	0.26		3.03	0.41	

*0.05 significant difference in level

When examined in "Table 5", the average male sub-score of idealism was X̄=4.27±0.32 and the average sub-score of relativism was X̄=3.17±0.069. The female participants had an average score of X̄=4.16±0.31 for idealism and an average point for relativism of X̄=2.9±0.56. The gender of the participants was not significantly different from the level of idealism (p=0.08). The gender of the participants has been shown to make a significant difference in the level of relativism. The difference was found to be attributable to the higher probability levels of male participants compared to female participants (p=0.03).

As shown in "Table 5", the participants who graduated from the philosophy/philosophical group teaching had an average sub-dimensional score of idealism X̄=4.22±0.32 and an average proportional sub-dimension score of X̄=3.02±0.65. Participants who graduated from the Department of Sociology had an average score of X̄=4.2±0.29 for idealism and X̄=3.03±0.61. Participants who had graduated from the philosophy/philosophical group teaching or sociology were found to have similar levels of idealism and relativism (p>0.05), while those who did not significantly differentiate by idealism or relativism levels according to the departments where the participants graduated.

According to the findings in "Table 5", the average score of sub-dimensional idealism was X̄=4.24±0.29 for Çukurova district; X̄=4.13±0.31 for Sarıçam district, X̄=4.26±0.031 for Seyhan district and X̄=4.13±031 for Yüreğir district. According to the districts the participants studied, there was no significant differentiation in the level of idealism. The study found that participants in the districts of Çukurova, Seyhan, Sarıçam and Yüreğir had similar levels of idealism (p=0.55).

When examining "Table 5", the average scores of proportional sub-size were X̄=2.94±0.67 for Çukurova district; X̄=3.02±0.63 for Sarıçam district, X̄=3.04±0.47 for Seyhan district and X̄=3.06±0.7 for Yüreğir district according to the districts the participants studied. According to the districts in which the participants studied, there was no significant differentiation in the level of responsibility. The study found that participants in the districts of Çukurova, Seyhan, Sarıçam, and Yüreğir had similar levels of priority (p=0.59).

Based on the findings in "Table 5", the average score for sub-dimensional idealism was X̄=4.23±0.27 for undergraduates and X̄=4.17±0.41 for graduates, depending on the educational status of the participants. Participants' educational status was not significantly differentiated from the level of idealism, and participants with undergraduate and graduate education in the study had similar idealism levels (p=0.33).

When examined in "Table 5", the average score for the proportional undersize was X̄=2.99±0.68 for undergraduates and X̄=3.09±0.52 for postgraduate graduates, based on the educational status of the participants. Participants' educational status was not significantly differentiated by the level of relevance, and participants with undergraduate and graduate education in the study had similar levels (p=0.48).

As shown in "Table 5", the average sub-score of idealism, based on the age status of the participants, was X̄=4.13±0.22 for the 20-30-year-olds; X̄=4.25±0.33 for the 31-40-years-old; X̄=4.17±0.34 for the 41-50-early; and X̄=4.39±0.27 for the 51 and older. The age of the participants was not significantly differentiated by the dimension of idealism, and the study found that the participants between the ages of 20-30, 31-40, 41-50, and 51 years of age and older had similar idealism levels (p=0.07).

Based on the findings given in "Table 5", the average relative sub-size scores of participants were X̄=2.93±0.66 for the 20-30-year-old range; X̄=2.92±0.65 for the 31-40-years-old interval; X̄=3.07±0.64 for the 41-50-age range; and X̄=3.12±0.6 for the 51 years of age and above. The age of the participants was not significantly differentiated by the level of relativism; the study found that participants aged 20-30 years, 31-40 years, 41-50 years, 51 years of age, and older had similar levels (p=0.64).

When examined in "Table 5", the average subscale idealism scores of the participants are X̄=4.07±0.33 for 10 years and less; X̄=4.24±0.37 for ages 11-15, X̄=4.25±0.32 for ages 16-20, for and above, X̄=4.33±0.26. The participants' experience periods were not significantly differentiated from the level of idealism. The study found that participants with less than 10 years of professional experience, 11-15 years, 16-20 years, 21-25 years, and 26 years and older had similar levels of idealism (p=0.14).

Based on "Table 5" findings, the relative bottom-size average score for the ethical position of the participants was X̄=3.04±0.71 for 10 years and less; X̄=3.01±0.66 for 11-15 years; X̄=2.89±0.75 for 16-20 years; X̄=3.07±0.61 for 21-25 years and X̄=3.03±0.41 for 26 years and above. It was not found that the participants' experience periods differed significantly in relativism. The study found that participants with less than 10 years of professional experience, 11-15 years, 16-20 years, 21-25 years, and 26 years and older had similar levels of relevance (p=0.92).

3.2. Third Research Question Related Findings

The second underlying objective of the study is to determine what metaphors the philosophy group teachers use to express their perceptions of the concept of ethics. The study included 68 production metaphors produced by 86 participants. Furthermore, 21 participants were not rated as 21 production metaphors because the products used are meaningfully directly related to the concepts of morality and ethics.

3.3. Fourth Research Question Related Findings

The third sub-objective of the study is to determine under what conceptual categories the metaphors for the ethical concept created by the philosophical group of teachers are assembled in terms of similar characteristics. To this end, metaphors are first categorized conceptually and then qualitatively.

When the metaphors used by the participants were studied conceptually, it was considered appropriate to group them into six main categories. These categories are referred to as the guiding element, vital element, unifying element, protective element, balancing element, and systemic element. Findings for these categories are given in "Table 6".

Table 6. A table of categories made up of metaphors

Categories	f	%
Guide Element	23	26.74
The Vital Element	20	23.26
Unifying Element	17	19.77
Protective Element	12	13.95
Balancing Element	9	10.47
Systemic Element	5	5.81
Total	86	100.0

In the metaphorical categories for ethical concepts, when examined in "Table 6", the guide element was found to be the most specified with 26.74% and the vital element with 23.26%. It is followed by a unifying element of 19.77%, a protective element of 13.95%, and a balancing element of 10.47%. The least used metaphor category identified by participants was the systemic element, with 5.81%.

Guide Element: This category includes the metaphors that the participants have created by centralizing the ethical concept and the guiding function. The metaphors studied in the category of guidance elements are: constitution, mirror, light, pencil, pulse, map, worker's joke, our own light, the polar star, leader, court, note, prophet, circus mirrors, traffic lights, mother, the mirror of society, and executive

Examples of the metaphor and explanation some of the participants discussed in the guiding element category are presented below.

K6 "Ethics is like a leader. Because it guides you. If you're ethical in life, it'll make your job easier and you'll be fine. If you don't like it, you can't get rid of the negatives. Your business is largely not going well."

K11 "Ethics is like light. Because the light that emerges in a dark environment directs what, how, what we're going to do. People turn to the light in order to act in this context, and "me" becomes "we"".

The Vital Element: In this category, the participants metaphorically viewed ethics as an indispensable element of life, or as non-existent without it. In other words, they are metaphors that argue that ethics must necessarily be in life. But not every metaphor examined in the category of vital elements directly affects life. For example, the water metaphor is a very vital concept. But metaphors like money indirectly emphasize vitality. The metaphors studied in the category of vital elements are air, water, breath, money, medicine, air-water, soil, clear water, rainwater, salt, ocean with fish, and man.

The following are examples of the metaphors and descriptions used by the participants in this category.

K27 "Ethics is like water. Because just as water is essential for human survival, will, character, and attitude really make us human, make us individuals. Being an individual is a moral condition. It's also ethical. Morality separates man from other beings. A person must have a character, a moral attitude."

K49 "Ethics is like breath. Because people cannot live without breath, they cannot live in societies without ethics. Ethics is therefore indispensable."

Unifying Elements: This category includes the metaphors that the participants have created by centralizing their ethical concept and their unifying function. The metaphors studied in the category of the unifying element are trees, love, garden, yard, dam, heap, sky, rope, carpet, carp, civilisation, mosaic, tree roots, bridge, alloy, and cement.

Some examples of this category are presented below.

K3 "Ethics is like the roots of a tree. Because, first of all, the family is the primary source of moral values and ethics, of ethical understanding. Ethics is taught in a family, adopted. The foundation of ethics is laid in the family. The stronger the roots of ethical values, the more solid the structure of society."

K21 "Ethics is like cement. Because the better the cement of a building, the stronger it is. Ethics also holds society together."

Protective Element: This category focuses on the metaphors that the participants have created, focusing on the concept of ethics, society, and the function of protecting the individual. The metaphors studied in the category of protective/healing elements have been identified as sea, building wall, building foundation, refrigerator, roof, flower, house, mother, mask, construction foundation, and psychiatrist.

Some examples under the category of protective/healing elements are presented below.

K4 "Ethics is like the foundation of construction. Because just as an unfounded building collapses, a society or people without ethical concepts and rules cannot stand."

K12 "Ethics is like a mask. Because, according to the circumstances, people hide their true values when they want to wear an approved, acceptable mask, or if it's "universal" for the "good," "bad" individual."

Balancing Element: This category includes the metaphors that the participants have created by focusing on the ethical concept, the balance function of society. The metaphors studied in the category of balancing elements have been identified as the terrace, the slope, a steep rock, a straight line, the honor (namus), the ship, the unfolding bar, and the line between day and night.

Some examples under the category of balancing and regulating elements are presented below.

K35 "Ethics is like discharge. Because one side shows good, the other side shows bad and harm, and the lower one, the higher the other. Ethics is the same as evil, and the lower the damage, the more the other side gains momentum for benefit, the same thing applies to the principle of good and good, the lower it is, the less the damage prevails."

K10 "Ethics is like a steep rock. Because a steep rock is not easily broken down. Human conditions with ethical principles, no matter what, are not as easily broken down as a steep rock. People who do not possess ethical principles are scattered in all directions like leaves from a simple wind, and they don't know what to do."

Systemic Element: This category includes metaphors that participants view as part of the system or part of change. The metaphors studied in the category of systemic elements have been identified as motor, river, seasonal, mechanical and tourist.

The following are examples of the metaphors and descriptions used by the participants in this category.

K9 "Ethics is like a river. Because when the river gets polluted, it's not just the fish, but those who pollute it, they get polluted day after day, and sooner or later they're hurting themselves. That's why, like the rivers, the meat must always be clean so it doesn't get polluted."

K30 "Ethics is like the teeth of a machine. Because if we think of the main components of the machine as institutions that serve society, such as education, health, and security, ethics is what ensures that these components work properly. When machines don't work, then, over time, there are divisions in society, chaos, and corruption begins a process of extinction."

Unacceptable Products as Metaphors: Under this heading, there are productions presented by the participants, which are not considered a metaphor. Because these productions are directly related to the concepts of ethics and morality. Productions that are not metaphorically accepted are the distinction between good and evil, fairness, character, human rights and morals, sharing, justice, transformation, personality, principle, morality, the moral, conscience, honesty, fittings, moral values, the right person, balance, order, responsibility, the way of bringing society into line, and the way to live.

Productions and descriptions not accepted as metaphors are presented in the following examples.

K47 "Ethics is like being the right person. Because it's being able to distinguish right from wrong by understanding the notion of morality."

K57 "Ethics is like fisting. For there is no change in God's creation."

K70 "Ethics is like character. Because it's the practice of thinking about people's values."

K77 "Ethics is like being fair. Because we have to demonstrate the right behavior, both socially and individually."

In this section, the metaphors created by the participants are grouped into living inanimate beings, abstract concrete beings, natural elements, and non-natural elements. The definition of the participants' ethical metaphor is presented in "Table 7".

When metaphorical evaluations of the ethical concept presented in "Table 7" were examined, it was found that 12.1 percent of participants described it as a living entity and 87.9 percent as an inanimate entity. 68.2 percent of the ethical definitions made were based on abstract concepts and 31.8 percent on concrete concepts. In addition, 23.4% of the participants in their ethical comparisons found that they attributed assets and elements to nature. In contrast, 76.6 percent of the participants were found not to belong to the resources and elements found in nature.

Table 7. Description table of the ethical metaphor of the participants

Description		f	%
Living Entity- Inanimate Entity	Living	13	12.1%
	Inanimate	94	87.9%
Concrete- Abstract	Concrete	73	68.2%
	Abstract	34	31.8%
Similarity to Nature	Yes	25	23.4%
	No	82	76.6%

The metaphor examples presented by the participants included concepts such as a person, a tree, a flower, a fish, a leader, a governor, and a prophet. The non-living entities used in the metaphors created by the participants can be given examples of concepts such as pen, sea, light, mirror, thrill, and house. Other examples of abstract concepts include fairness, morality, balance, love, righteousness, transformation, honesty, principle, character, and personality. Examples of concrete concepts presented in metaphors include trees, pencils, lights, dams, gardens, carpets, maps, and puzzles. Examples of things studied as elements of nature include trees, flowers, gardens, sea, air, and water.

3.4. Fifth Research Question Related Findings

The fourth sub-objective of the study is to determine whether the teachers of the philosophy group show a meaningful difference in ethical position levels from the metaphors they use. It was attempted to determine whether there was a meaningful differentiation between the structural categories of the metaphors used by the participants and the sub-dimensions of idealism and relativism. The structural categories of metaphors are defined as living-less, tangible-sound, and the use of elements in nature. The findings obtained are presented in "Table 8".

Table 8. A metaphor evaluation table of the ethical state of affairs and the concept of ethics.

	Idealism	Relativism

		X̄	s.s.	p	X̄	s.s.	p
Living entity- Inanimate entity	Living	4.36	0.48	0.03*	3.19	0.69	0.04*
	Inanimate	4.11	0.3		2.96	0.63	
Concrete- Abstract	Concrete	4.32	0.34	0.01*	3.02	0.65	0.58
	Abstract	4.08	0.28		3.01	0.61	
Similarity to Nature	Yes	4.10	0.31	0.04*	2.88	0.61	0.04*
	No	4.28	0.32		3.19	0.63	

*0.05 significant difference in level

When examining "Table 8", it was found that the participants' vivid and inanimate metaphors about the concept of ethics differed in the degree of idealism. Participants using living being metaphors on the ethical concept have been found to have higher levels of idealism than those using inanimate being metaphors (p=0.03).

Live and inanimate metaphors of the participants about the ethical concept were identified as differentiated in relativism. Participants using living-entity metaphors on the ethical concept have been found to have higher levels of relativity than those using inanimate-entities metaphors (p=0.04).

The participants' abstract and concrete metaphors about the ethical concept were identified as differentiating in the dimension of idealism. Participants who used abstract being metaphors on the ethical concept found higher levels of idealism than those who used the concrete being metaphors (p=0.01).

The participants' abstract and concrete metaphors about the ethical concept found no differentiation in relativism. In addition, the participants' assessments of the abstract and concrete metaphor of the ethical concept showed similar levels of relative perception (p=0.58).

The metaphors of the participants' similarity to nature about the ethical concept were identified as differentiating in the dimension of idealism. Participants who used metaphors for ethical concepts were found to have lower levels of idealism than those who used non-metaphors (p=0.04).

It was found that the metaphors of the ethical concepts of the participants were differentiated in relativism. Participants who used metaphors for ethical concepts were found to have lower levels of relativity than those who used non-metaphors (p=0.04).

4. Discussion and Result

The first sub-objective of the study is to determine the ethical position of the philosophy group teachers. To this end, the ethical position of the philosophy group's teachers was assessed based on variables such as gender, age, length of professional experience, county where they worked, department where they graduated, and educational status. The results obtained in this context are presented below.

The findings obtained from this study of the ethical position of the teachers of the philosophy group showed that the average score for the sub-dimension of idealism was X̄=4.21±0.31; the average point for the relative sub-dimensional was X̄=3.2±0.061. In this case, the average score of the sub-dimensional idealism of the participants is higher than that of the median score of sub-dimensional idealism. Compared to previously established scores, Forsyth's (1992) classification suggests that the philosophy group teachers have adopted an "absolute" approach. In a study with students and teachers working with mental disabilities, Akdemir (2016) found that the average score for sub-dimensions of idealism was X̄=4.10±0.46 and the mean score for subsimensions X̄=3.43±0.68. When the findings were compared, the two studies had similar results in the sub-dimensions of idealism and relativism.

The average score of sub-sized idealism by gender was found to be similar. The average under-size score of female participants was also found to be lower than that of male participants. Akdemir (2016) found similar results in a study with students with mental disabilities and teachers working with them. Based on Forsyth's (1992) classification, it was determined that the male participants were "situational" and the female participants were "absolute". In other words, it can be said that male

participants set the moral rules according to the "best outcome" principle. Women's participants are said to have adopted more ethical rules.

When findings on the ethical position levels and age distribution of participants were examined, the sub-dimensions of idealism and relativism were found to be at a similar level. In addition, the relationship between the participants' periods of professional experience and average scores of idealism and sub-dimensions of relativism supports this outcome. In this case, approaches to the ethical decision-making process are unchanged according to age and experience. The sub-dimensions of idealism and priority remained unchanged depending on the district where the participants studied, the department where they graduated, and their educational status. In addition, no other evidence has been found in the literature regarding their age, experience, and ethical status in the region in which they work.

The second under-objective of the study was to determine how the teachers of the philosophy group defined the ethical concept by what metaphors. The metaphors studied for this purpose and the results obtained according to the purpose of creation are as follows: In this study, 107 participants produced a total of 89 concepts. When the concepts produced were analyzed, they were considered a metaphor for the 68 concepts of production ethics that 86 participants formed. The 21 concepts produced by the other 21 participants were not considered a metaphor for the concept of ethics. A total of 68 metaphors developed by the participants and considered to be ethical concepts were studied in a total of 6 categories, including guiding elements, vital elements, unifying elements, preservative/healing elements, balancing elements, and systemic variable elements.

The study examined findings on the metaphors of philosophy group teachers on the ethical concept and found that the most indicative element category was used at a rate of 26.74% compared to other metaphor categories. In other studies, (Keskin Yıldız & Aksakal, 2019; Keskin, Aksakal & Yücetürk, 2020) this metaphor category has been dealt with in the category of "ethics as an element of social order". In these studies, supportive, order-making metaphors have been discussed jointly under the category of "ethics as the element of social order". Keskin, Yıldız and Aksakal's (2019) study showed a ratio of 24.26% for the category "ethical as a social ordering element" while Keskin and Aksakal and Yücetürk's (2020) study found that the ratio was 42.57% for ethics as a community ordering factor. According to this conclusion, the philosophy group's teachers focused on the guiding function of ethics while defining the ethics concept. According to the teachers of the philosophy group, the concept of ethics guides society and the individual in moral behavior.

This study dealt with the most recent category of "systemic and change elements", with a usage rate of 5.81 percent. In a (2019) study by Keskin, Yıldız, and Aksakal, this category was rated under the "ethical as a changing and evolving element" category, with a use rate of 16.10% for this category. A study by Keskin, Aksakal, and Yücetürk (2020) found that the category of "ethics as a changing and evolving element" was used at a rate of 11.67%. This shows that the teachers of the philosophy group have a lower rate of viewing the ethical concept as a variable and a system element than other fields. It could also be said that the participants did not see the concept of ethics as an element of the system.

Another important finding in this study is the lack of metaphors for the ethical concepts produced by 21 participants. Because the products used are meaningfully directly related to the concepts of morality and ethics. This is not compatible with the concept of metaphor. This indicates that 21 participants have insufficient knowledge about creating metaphors, in other words, they do not fully understand the concept of metaphor.

As a result of this research, it can be said that the philosophy group teachers view the concept of ethics as a leading, uniting, and regulating element of society.

When the metaphors of the ethical concept were examined according to the classification of living and inanimate beings, it was found that the rate of use of non-living beings was high. When metaphors relating to ethical concepts are examined according to the classification of concrete concepts and abstract concepts, the rate of abstract concept use appears to be high. When metaphors of ethical concepts are examined from the point of view of inclusion in nature, it appears that participants use elements that are not found in nature in a high proportion. Finally, when evaluating the metaphors, the

participants used for the ethical concept, it was found that they described it as an inanimate being, an abstract concept, and an unnatural element. No such categories have been created in previous metaphor studies on the concept of ethics.

The third and fourth sub-objectives of the study are to determine whether there is a meaningful difference between the ethical position levels used by the philosophy group teachers. To this end, the metaphors used by the participants regarding ethical position levels and the concept of ethics were jointly analyzed. The results of this analysis are as follows:

According to the findings obtained, the metaphors they created about the ethical concept show that the participants who used living beings had a high sub-dimension of idealism and a low dimension of relativism. According to Fostyh's (1992) classification, participants described as static associated the concept of ethics with a living being.

In their metaphors of the ethical concept, the participants who used an inanimate being were shown to have a higher sub-dimension of idealism and a lower dimension of relativism. According to Fostyh's (1992) classification, participants using inanimate entities were rated as absolute.

The sub-dimensions of the idealism of participants who used an abstract definition of the ethical concept were found to be higher than those who used a tangible definition. Participants using abstract and concrete metaphors for ethical concepts also found no differences in relativism. These findings suggest that the sub-dimensions of relativism of the participants analyzing abstract and tangible entities are at similar levels. According to Fostyh's (1992) classification, participants using abstract and concrete concepts can be described as "situational".

When metaphors of the participants' ethical concepts examined the rate of use of elements in nature and the ethical state of affairs, it appeared that the participants who used natural elements had a higher sub-dimension of idealism and a lower dimension of relativism. In other words, according to Fostyh's (1992) classification, participants who were defined as absolute used natural elements in their metaphors of ethical concepts. The sub-dimensions of idealism and relativism in non-natural participants appear to be at high levels. According to Fostyh's (1992) classification, metaphors of the ethical concept of participants who were described as static determined that they did not use natural elements. There has been no other study in the literature on this part of this study.

The results of this study are based on the following proposals:

1. According to the Forsyth (1992) classification, female participants were more attached to ethical rules when compared to (absolute) male participants (situational). Accordingly, content or practices can be provided to male participants to adopt more ethical rules.

2. The results show that the teachers of the philosophy group lack knowledge of the concept of metaphor. It is suggested that the metaphor should be used in literature scans, both in philosophy courses and in other courses of education-teaching principles. Thus, in undergraduate studies, philosophy group candidates, and in-service courses and seminars, teachers can be trained in metaphor.

3. The study found that the philosophy group's teachers associated metaphors of ethical concepts with unnatural elements. However, available sources (Russell, 2017; Gül & Gökçe, 2008) indicate that the concept of ethics is compulsory and natural. In order to overcome this contradiction, lecturers can conduct seminars and panels during their undergraduate training for philosophical group teachers to adopt the need for the concept of ethics in courses such as the theory of social change.

4. Given the importance of the concept of ethics, regardless of the results of research, teachers in all other fields and all sections of society need to receive ethical training. Non-governmental organizations working to raise awareness of the concept of ethics can participate in ethics-related work. So a social ethical awareness can be created.

Suggestions for Future Research

A study can be conducted with philosophy group teachers across the country using the Ethical Situation Scale and metaphor analysis. In this way, more data can be obtained as it provides the opportunity to generalize with the obtained data.

Studies can be conducted to determine the ethical situation levels and metaphors related to the concept of ethics of teachers of different branches other than philosophy group teaching. In this way, it can be determined whether there is a difference between the participants who have field knowledge about the concept of ethics and the other participants. Dec. It can be discussed whether the data obtained contributes to ethics education.

A study can be conducted for philosophy group teachers with ethical situation levels and possible ethical dilemma scenarios. Strict interpretations can be made about the concept of ethics, but it may be more helpful to deal with concrete situations with scenarios.

Teachers who serve on the school disciplinary board have to make many decisions during the school work and functioning. For this reason, a study can be conducted to determine the current ethical position levels of teachers serving on the school disciplinary board. Thus, data related to the field of application of the concept of ethics can be obtained.

In-depth qualitative research can be conducted to determine the factors affecting the sub-dimensions of idealism and relativity in ethical approaches. A lot of research can be done about this. For example, the effects of socioeconomic factors can be investigated with a longitudinal study. Another research example is that by giving scenarios, it can be determined in which cases idealism and in which cases the relativistic sub-dimension predominates.

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