

ANALYSING OF PROSPECTIVE SOCIAL STUDIES TEACHERS' SOCIAL JUSTICE BELIEFS THROUGH ETHICAL DILEMMAS

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Öz

Bu çalışma, sosyal bilgiler öğretmen adaylarının sosyal adalet inançlarını belirlemeyi amaçlamaktadır. Araştırma, sosyal bilgiler öğretmenliği bölümüne kayıtlı 59 lisans son sınıf öğrencisi üzerinde gerçekleştirilmiştir. Veriler etik ikilem senaryoları ile toplanmış ve betimsel analiz tekniği ile analiz edilmiştir. Katılımcıların sosyal adalet inançlarını yansıtan eylemlerin çoğunlukla somut bir olay / olguyla meşrulaştırdıkları görülmüştür. Ayrıca ahlak yasaları, ahlaki yeterlilik ve vicdanla ilişkilendirilerek açıklanan tüm eylemlerin sosyal adalet anlayışıyla uyumlu olduğu tespit edilmiştir. Duygularla, somut bir olay / olguyla ve olası sonuçlarla gerekçelendirilen eylemlerin bir kısmının ise sosyal adalet inancıyla çeliştiği görülmüştür.

Anahtar Kelimeler: Sosyal adalet inancı, etik ikilem, öğretmen adayları, sosyal bilgiler.

Abstract

This study aims to determine prospective social studies teachers' social justice beliefs. The study was conducted 59 senior undergraduate students registered in social studies teaching department. The data were collected through ethical dilemma scenarios and analyzed through descriptive analysis technique. The participants were found to justify their acts reflecting their social justice beliefs mostly with fact/phenomenon. It was also found that all the acts explained associating with moral laws, moral competence and conscience were compatible with the conception of social justice. A portion of the acts justified with feelings, a concrete fact/phenomenon and with probable consequences were, on the other hand, found to be in contradiction with social justice beliefs.

Keywords: Social justice beliefs, ethical dilemma, prospective teachers, social studies.

1. INTRODUCTION

The critical mirror of the concept of ethical is needed more today than at any other time in our world in which everything is determined by economy and technology and which focuses on increasing personal gains for a democratic, fair, virtuous and creative society. Such a mirror is important in that it shows people the existence of such qualitative values as freedom, equality, tolerance and justice. Hence, individuals living in a democratic society are expected to question the ethical values of all phenomena and actions considered as good or bad by philosophy, psychology and sociology and to display the acts which are considered morally appropriate. The concept of ethical is employed in determining whether individuals' acts are right or wrong, god or bad and fair or unfair. Ethics can be defined as the fundamental abstract principles or generalised moral beliefs guiding attitudes and behaviours. So, ethics guides individuals in acting in conformity with moral values and principles (Pieper, 2012). However, it cannot be

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said that acts displayed in social life always conform to ethics; because individuals may sometimes have to choose between morally appropriate behaviours and acts serving to their needs/benefits. Individuals' experience, knowledge, goals, needs, intuitions and the probable consequences of their choice can be influential in the process of making a choice. Individuals' choices and their shouldering the responsibility of their acts as a result of their choices prepare the ground for the formation of social justice belief (Harrison, 2006).

1.1. Social Justice

Social justice refers to distributing resources between disadvantaged individuals due to such features as immigration, ethnic origin, age, socio-economic status, belief, physical abilities, disability or sexual orientation and individuals who are considered to be relatively advantaged in a fair and righteous manner (Cook, 1990; Miller, 1999; Prilleltensky & Nelson, 1997). In this sense, it may be said that social justice is a concept which is built on the basis of the principle of providing equality in protecting individuals' rights and in access to resources. Establishing social justice in society is of critical importance in minimising inequality and in meeting the needs of the disadvantaged (Prilleltensky, 2001). Securing the justice can be possible by teaching individuals/groups social justice. Eliminating the disadvantageous situations in education caused by differences and thus removing the effects of cultural differences between students on academic achievement are among the basic objectives of social justice education (Furman & Shields, 2003).

All the stakeholders of education such as school managers, experts of education, curriculum development experts, parents, students and teachers have responsibilities in social justice education. Determining both teachers' and prospective teachers' social justice beliefs may be considered as a necessity since teachers' educational beliefs are largely shaped during their pre-service training (Silverman, 2007). Studies on social justice belief available in the literature concentrate more on prospective teachers (Athanasos & Oliveira, 2007; Demirkaya & Ünal, 2016; Ginns et. al., 2015; Kelly-Jackson, 2015). Some of the studies analysed the curricula in terms of social justice education and they conclude that social studies is one of the most functional courses in raising students' awareness in the context of inequality and justice (Gezer, 2018; Lewis, 2001).

1.2. The Purpose and Significance of the Study

This study aims to analyse prospective social studies teachers' social justice beliefs. It was found that there were several studies aiming to determine prospective teachers' social justice beliefs in the literature and that they mostly used interviews or Likert type scales. Even though the methods mentioned are capable of demonstrating what prospective teachers understand from the concept of social justice, they can sometimes fall short of determining how they behave in situations of conflict containing injustice and inequality and the causes for those acts. Torres-Harding, Siers and Olson (2012) emphasise that the relations between affective structures such as attitudes, beliefs, perceptions, etc. and acts should be analysed in empirical studies. This brings to mind that scenario-based forms can be used in determining social justice beliefs because scenario-based forms are frequently used in studies concerning perceptions, attitudes, beliefs and norms in social sciences. The scenarios are also used in analysing ethical dilemma situations (Wilks, 2004). Thus, it was decided to analyse prospective teachers' social justice beliefs through ethical dilemma scenarios in this study. It is thought that prospective

teachers' acts and their recommendations for solutions can be clarified and the nature of social justice belief which contains conflicts can be demonstrated more clearly in this way.

2. METHOD

This study uses case study design– an approach of qualitative research. A case study aims to reveal the phenomenon which is studied and the interactions between factors influencing the phenomenon as they are in their reality (Merriam, 1998). Therefore, it can be said that this study, which intend to determine the social studies teacher candidates' reactions to ethical dilemmas related to social justice and the reasons under these reactions, is a case study.

2.1. Participants

The study group was consisted of 59 prospective social studies teachers (30 male and 29 female) who were the senior students attending the educational faculty of a state university in the fall semester of 2019–2020 academic year. The prospective teachers in the study group were determined by using easily accessible sampling technique. Persons to be included in the sampling according to this technique, it is selected from individuals who are close to the researcher and therefore easy to reach for the researcher. An academicians studying on their own students due to easy access (Erkuş, 2011) or a psychological counseling and guidance teacher who conducting a study involving the students that consulted him/her for counselling about their career plans as participants (Fraenkel, Wallen & Hyun, 2012) are the examples of convenience sampling techniques. In this study, a similar approach was adopted and the participants were selected among the senior students that the researcher supervised. The participants' demographics was kept confidential considering the ethical principles, and they were coded as PT1.... PT59.

2.2. Data Collection Tools

The research data were collected through ethical dilemma scenarios. The relevant literature was reviewed and the sub–themes thought to compose social justice belief were distinguished in creating the scenarios. The themes were divided into six headings and labelled as discrimination (gender), respect for rights and freedoms, being fair, benevolence, equality and intercultural sensitivity. To have content validity three experts were consulted prior to writing the scenarios. These three experts were primarily informed about social justice, social justice belief and scope of social justice, and the experts were then asked to examine these six themes. The experts stated that the six themes would be functional in determining social justice beliefs. Both literature review and the experts' approval demonstrated that the six themes could be used for the study purpose. Having clearly determined the themes, the stage of writing sample ethical dilemma scenarios suitable to the themes was started. In writing the scenarios, care was taken to design scenarios that make the prospective teachers feel as if they were experiencing the situations created in the scenarios and that require them to make a decision (that is to say, find a solution). Thus, an attempt was made to put forward prospective teachers' social justice beliefs and their values and thoughts associated with social justice. Three experts of whom two were in social studies education and the other was in Turkish language fields were consulted for the scenarios, and the necessary adjustments were made in accordance with their recommendations. Following a preliminary application with five prospective teachers, the ethical dilemma scenarios were revised in the light of feedback received and the Ethical Dilemma Scenarios Form (Appendix–1) was given the final version.

2.3. The Ethical Dimension, Data Collection and Analysis

The research was conducted with prospective teachers' participation on the basis of volunteering. The data collection form was given to the participants and the procedure lasted 45–60 minutes. The data collected in the study were coded according to moral justification strategies (associating with moral laws, feelings, a concrete fact/phenomenon, moral competence, and conscience) suggested by Pieper (2012). In other words, the research data were analysed on the basis of conceptual structure which was set clearly at the beginning of the study. In this respect, it was a descriptive analysis. One of the basic properties of descriptive analysis is that direct quotations are included in the analysis to reflect the participants' views in a striking manner. For this reason, this study makes use of direct quotations, and which quotations to use was determined synchronically with the coding process. After coding made by the two experts and determining the quotations to be used, inter-coder agreement was calculated by using the formula suggested by Miles and Huberman (1994). The agreement coefficient was found to be .93. In cases where there were no coherences between the coders, the relevant codes were re-evaluated by the experts and efforts were made to reach an agreement (Silverman, 2005). The next step was to tabulate the codes which were finalised and to make direct quotations from students' views.

2.4. Validity and Reliability

The pre-requisite in attaining validity and reliability in qualitative studies is to conduct research in an ethical way (Merriam, 2013). The study was conducted by a researcher who has PhD degree in the field of social studies teaching. Researchers should monitor the events or phenomena closely in a participatory manner in qualitative studies. The study group was the senior social studies teaching department students for whom the researcher was the advisor. According to Creswell (2013), while researchers' working with their own institution, their colleagues and acquaintances in conducting a qualitative study provides advantages in collecting the data comfortably, it also includes probable disadvantages such as having the report written incompletely, in a bias or in a social desirability manner. Considerable effort was made in this study to avoid probable bias by making direct quotations in the findings part and through the other expert's checking the fit between the data and the findings (Yıldırım & Şimşek, 2011).

The five strategies recommended by Lincoln and Guba (1985) (persuasiveness, expert analysis, transmissibility, consistency and external auditing) were used for validity and reliability. Within the scope of persuasiveness, a theoretical framework related to the subject was set through literature review, then it was checked whether the themes overlapped with the theoretical framework and then efforts were made to secure internal validity/persuasiveness by revising the coherence between the themes. The data were coded by two experts and both of them were presented as they were with no comments and thus acceptability of the findings and the consistency of the study was increased (Yıldırım & Şimşek, 2011). Analysing the data on the basis of the theoretical construct determined in the beginning also increased consistency. The research design, participants, data collection tools, collecting and analysing the data were described in detail and care was taken to write the text clearly to increase external validity/transmissibility. And finally, the scenario forms answered by the participants were put to computer for external auditing. That the data were analysed and reported on the computer also contributed to the storage and verifiability of the data.

3. FINDINGS

Findings concerning the ethical dilemma scenarios used in determining the participants' social justice beliefs were described under separate headings. Table 1 shows the findings obtained for the scenario of being fair—which was about whether the students would object to random errors in their midterm marks.

Table 1. Participants' Responses to The Ethical Dilemma Scenario of being Fair

Codes	I would object to it		I would not object to it		Total
	f	Student No	f	Student No	
Probable consequences	4	PT13, PT22, PT26, PT52	23	PT8, PT9, PT19, PT20, PT21, PT23, PT24, PT25, PT27, PT28, PT32, PT33, PT35, PT37, PT38, PT39, PT41, PT42, PT46, PT47, PT55, PT57, PT59	27
Moral laws	14	PT2, PT7, PT10, PT14, PT16, PT34, PT36, PT40, PT43, PT45, PT50, PT51, PT54, PT58	0	0	14
A concrete fact/phenomenon	0	0	7	PT4, PT5, PT6, PT11, PT48, PT49, PT56	7
Feelings	3	PT17, PT30, PT31	2	PT18, PT53	5
Conscience	5	PT1, PT12, PT15, PT29, PT44	0	0	5
Moral competence	1	PT3	0	0	1

According to Table 1, associating with probable consequences is the major justification for acts about the scenario of being fair. It was found that very few of the participant acts matched with this moral justification conformed to the sense of social justice. Some of the participants' statements collected in this theme were as in the following:

"I would tell the teacher that he had given high mark. I would tell him because the probability of checking the exam paper was high for him." (PT13–probable consequences)

"I would definitely not tell him; because I could not take the risk of failing" (PT8–probable consequences)

"I would tell the teacher that he had given high mark. I don't think the teacher will lower my mark because of my honesty" (PT22–probable consequences)

"I would remain silent because every student wants to get a high mark and this is to students' advantage. Yes, in general this is wrong but the ambition to win, to achieve success as a student is attractive to students" (PT25–probable consequences)

"I would remain silent because it is the teacher's error. I wouldn't object to it because it would be to my benefit." (PT42–probable consequences)

The participants also justified their acts with associating them with moral laws, a concrete fact/phenomenon, feelings, conscience and moral competence in the ethical dilemma of being fair. All of the participant behaviours matching with moral laws, conscience and moral competence conformed to social justice whereas all of the behaviours associated with a concrete fact/ phenomenon conflicted with social justice. The acts associated with feelings were found sometimes to conform to the sense of social justice and sometimes to conflict with social justice beliefs. Some of the statements' to exemplify the codes are as in the following:

"I would tell the teacher. The concepts of rights, justice and law are very important to me. I wouldn't encroach on others' rights." (PT2–moral laws)

"I would tell the teacher because I don't want to have the mark I don't deserve." (PT50–moral laws)

"I would tell the teacher that he had given me extra 10 points; otherwise my conscience would be disturbed. I would tell it to ease my conscience." (PT44–conscience)

"My family has always wanted me to be honest up to now. Exams are transitory things...but my righteousness and honesty will be damaged... I would tell the teacher that he had given high mark." (PT3–moral competence)

"I wouldn't tell the teacher that he had given extra points in the exam paper. I don't believe there is justice in any area of educational system. Individuals cannot be expected to behave in an ethical way in a system forcing the next generation to compete with each other. I wouldn't like my score to be lowered because I will be in a higher position than my opponents." (PT6–a concrete fact/ phenomenon)

"I would remain silent because student like it when teachers give them high marks; this is students' psychology." (PT18–feelings)

"I would tell the teacher he had given me high mark; otherwise, I would feel bad." (PT30–feelings)

3.1. Findings on the Theme of Respect for Rights and Freedoms

The findings on the theme of respect for rights and freedoms (which was about how her classmates will react to her desire to listen to the lesson instead of going to the cinema with her classmates) are shown in Table 2. Accordingly, the participants' acts can be explained most with the code of associating with moral laws in this theme– which is followed by associating with probable consequences and with feelings.

Table 2. Participants' Responses to The Ethical Dilemma Scenario of Respect for Rights and Freedoms

Codes	I would respect		I would pressurise		Total
	f	Student No	f	Student No	
Moral laws	29	PT2, PT3, PT5, PT6, PT9, PT14, PT18, PT19, PT21, PT24...PT27, PT29, PT34...PT38, PT41, PT45...PT47, PT50, PT51, PT54, PT56, PT58, PT59	0	0	29

Probable consequences	1	PT8	23	PT1, PT7, PT11...PT13, PT16, PT20, PT22, PT23, PT28, PT30...PT33, PT39, PT40, PT42...PT44, PT52, PT53, PT55, PT57	24
Feelings	5	PT4, PT10, PT17, PT48, PT49	0	0	5

As clear from Table 2, participant PT15 is not included in any codes. This stemmed from the fact that the participant did not answer the scenario about respect for rights and freedoms. 29 participants justified their acts with moral laws, and all of the acts justified in this way were compatible with the sense of social justice. It was followed by associating moral laws with probable consequences and with feelings. As in the case of moral laws, all of the acts associated with feelings were compatible with the sense of social justice. Despite this, on looking at the acts associated with probable consequences, it was found that all the participant acts except for one supported social justice. Some examples for the participants' statements for each of these codes are as in the following:

"I would respect. Everybody is free. It is Inci's idea. Even though the situation makes me anxious, I have no right to force her." (PT29–moral laws)

"I don't apply pressure because I don't want her to miss the lesson if the teacher won't teach it again." (PT8–probable consequences)

"I would try to persuade Inci to come to the cinema with us. If we go altogether, the teacher may not start teaching the subject" (PT57–probable consequences)

"I would not be too much insistent if she doesn't come with us... because she would pull a face and make us upset if she came unreluctantly." (PT4–feelings)

"I would never apply psychological pressure. I would prefer her attending the class instead of coming to the cinema and sitting there sadly." (PT17–feelings)

"I would show respect because I wouldn't go either. I think psychological pressure is harmful to people. I wouldn't do it as a person who doesn't like insistence" (PT48–feelings)

3.2. Findings on the Theme of Intercultural Sensitivity

The third scenario containing the theme of intercultural sensitivity was about whether prospective teacher would share a flat with an Italian student coming to Turkey in Erasmus programme, and attempts were made to determine the prospective teachers' responses to the situation. The findings obtained are shown in Table 3. The participants PT7, PT36 and PT39 are not available in the Table 3, because they left the theme unanswered.

Table 3. Participants' Responses to the Ethical Dilemma Scenario of Intercultural Sensitivity

Codes	I would share a flat with Italian student		I would share a flat with a student from Diyarbakır		Total
	f	Student No	f	Student No	
A concrete fact/phenomenon	16	PT10, PT19, PT24, PT27, PT32, PT34, PT35, PT37, PT40, PT42, PT43, PT47, PT49, PT52, PT53, PT57	10	PT2, PT18, PT25, PT30, PT33, PT41, PT46, PT50, PT56, PT58	26
Moral laws	11	PT4, PT6, PT8, PT9, PT12, PT26, PT31, PT44, PT48, PT54, PT55	0	0	11
Probable consequences	10	PT3, PT11, PT13...PT17, PT20, PT22, PT59	0	0	10
Feelings	7	PT1, PT5, PT21, PT23, PT28, PT29, PT38	0	0	7
Conscience	2	PT45, PT51	0	0	2

Accordingly, participant acts associated with moral laws, probable consequences, feelings and conscience are consistent with intercultural sensitivity; but the acts associated with a concrete fact/phenomenon are sometimes consistent with, sometimes in conflict with intercultural sensitivity. Some of the examples for participants' statements are as in the following:

"I would share a flat with an Erasmus student. I believe this is the right thing because I promised him." (PT32–concrete fact/phenomenon)

"I would share a flat with Erasmus student. Because you have problems with acquaintances or relatives." (PT37–concrete fact/phenomenon)

"I would tell Erasmus student in an appropriate style that I gave up the idea. One doesn't want to lose it when he finds a of him. I think two parts belonging to the same culture have unifying influence." (PT25–concrete fact/phenomenon)

"I would share a flat with a student from Diyarbakır because culture is really important. He would have a different culture and there would be conflicts because of cultural differences." (PT41–concrete fact/phenomenon)

"I would share a flat with the Italian student. I don't make discrimination between people. I value humans because they are humans and I behave thus." (PT26–moral laws)

"I would say yes to the Erasmus student. I am open to learning about different people and cultures." (PT48–moral laws)

"I would like the Erasmus student to be my flat mate. I'd decide in this way because I think he can join me since he has a different culture." (PT13–probable consequences)

"I would let in the Italian student. I like Italian people." (PT28–feelings)

"My conscience would refuse it. So, I would decide on the other student." (PT45–conscience)

3.3. Findings on the Theme of Benevolence

The prospective teachers were asked whether they would tell about the job advertisement of the private school where they have practice teaching on learning that their classmate was looking for a job. PT36 did not answer the dilemma, and the acts of remaining 58 participants are shown in Table 4.

Table 4. Participants' Responses to the Ethical Dilemma Scenario of Benevolence

Codes	I would tell my friend		I wouldn't tell my friend		Total
	f	Student No	f	Student No	
A concrete fact/phenomenon	37	PT1...PT4, PT6...PT13, PT15, PT18...PT20, PT22, PT23, PT27, PT29, PT33...PT35, PT37, PT39...PT43, PT45, PT51...PT54, PT56, PT57, PT59	0	0	37
Probable consequences	2	PT25, PT38	11	PT5, PT14, PT21, PT24, PT26, PT30, PT32, PT48...PT50, PT55	13
Feelings	4	PT17, PT44, PT46, PT58	0	0	4
Moral competence	2	PT16, PT28	0	0	2
Conscience	2	PT31, PT47	0	0	2

As clear from the Table 4, participant acts in the theme of benevolence can be explained most by associating with a concrete fact/phenomenon. An examination of participant acts matched with the code of associating with probable consequences shows that some of acts overlap with social justice beliefs while some of them conflict with social justice beliefs. All of the participant acts associated with a concrete fact/phenomenon, with feelings, with moral competence and with conscience– on the other hand– are in the form of “I would tell my friend about it”. Some of the participants' statements related to the codes are as in the following:

“I would certainly recommend my friend because friendship is important to me and I would like to help my friend as far a I can.” (PT9–a concrete fact/phenomenon)

“I would convince the owner of the private school to employ Fatma. It would be my decision because I think she deserves it and she has financial problems even though she can be better than me.” (PT42–a concrete fact/phenomenon)

“I would call my friend... I can even be appreciated by the private school administrators for including a successful friend in the staff”. (PT25–probable consequences)

“I don't let a strong competitor stand against me. I would have trouble with the opponent. The institution I work with can make some staff redundant. Why should I lose my job because of Fatma?” (PT32–probable consequences)

“We should sometimes leave our benefits aside and try to make others happy. I mean I would call her and tell about it.” (PT17–feelings)

“I wouldn’t hesitate. On the contrary, it would make me happy. I would tell Fatma about it with pleasure.” (PT46–feelings)

“I would do what I should do as a person. That’s all.” (PT28–moral competence)

“I would listen to the voice of my conscience. I need a job. I wouldn’t care even if she is better than me.” (PT47–conscience)

3.4. Findings on the Theme of Equality

Scenario five is about whether prospective teachers would mark their friend’s performance assignment equally without considering their intimacy and friendship. Table 5 shows the findings.

Table 5. Participants’ Responses to the Ethical Dilemma Scenario of Equality

Codes	I would mark objectively		I would give high marks		Total
	f	Student No	f	Student No	
Moral laws	41	PT2...PT5, PT7...PT9, PT11, PT12, PT16, PT18, PT19, PT21...PT27, PT29, PT31, PT33...PT37, PT39...PT43, PT45, PT46, PT48...PT50, PT54, PT55, PT57...PT59	0	0	41
A concrete fact/phenomenon	0	0	6	PT13, PT15, PT47, PT52, PT53, PT56	6
Moral competence	5	PT6, PT17, PT28, PT32, PT51	0	0	5
Probable consequences	2	PT1, PT30	1	PT10	3
Feelings	0	0	0	PT14, PT20, PT38	3
Conscience	1	PT44	0	0	1

It is clear from Table 5 that 41 participants justify their acts in the theme of equality with moral laws and all of those acts are compatible with the sense of social justice. Additionally, all the acts in the code of associating with moral competence and conscience are also compatible with social justice. However, the acts associated with a concrete fact/phenomenon do not support the sense of social justice. Some of the acts matched with the code of associating with probable consequences overlapped with social justice beliefs whereas some conflicted with it. Examples for the participants’ statements for each code are as in the following:

“I would mark according to the criteria in the rubric. Nobody is superior to others. Everybody gets what they deserve.” (PT29–Moral laws)

“It makes no difference even if he is my friend. We will be teachers and we need to mark fairly... I would give everyone what they deserve...” (PT41–moral laws)

“I would treat fairly. Because inequality destroys justice.” (PT48–moral laws)

“I would give him higher marks because he’s my friend. Friendship necessitates it.” (PT13–a concrete fact/phenomenon)

“It is religious requirement that I give everyone what they deserve.” (PT17–moral competence)

“I would give everyone what they deserve. Even if he’s my close friend. I’ll also make a presentation and I want him to do the same. Because you are treated in the way you treat others.” (PT1–probable consequences)

“I would give my friend higher mark if he doesn’t have the chance to pass while others have the chance to pass.” (PT10–probable consequences)

“He can be my close friend. I would mark him accordingly if he is lacking in some points. Because the teacher will also mark him. He can understand that I was biased in marking.” (PT30–probable consequences).

“I would give everyone what they deserve in this course. I wouldn’t give extra points to somebody I feel intimate. But I may not give somebody I don’t like what they deserve.” (PT14–feelings)

“I don’t act rationally in friendship relations. I approach emotionally. I’m aware of my weakness but I would give my friend higher marks. Because I’m emotional in friendship relations.” (PT38–feelings)

“I would act with my conscience in this matter. I would give my friend who makes a good presentation the mark he deserves. On the other hand, I would give the one who makes a bad presentation what he deserves.” (PT44–conscience)

3.5. Findings on the Theme of Gender Discrimination

The scenario of gender discrimination was built on questioning whether the prospective teacher would make gender discrimination for the people applying for a job in a private school. The dilemma was not answered by PT5, PT15, PT18 and PT57; and the remaining 55 participants’ acts are shown in Table 6.

Table 6. Participants’ Responses to the Ethical Dilemma Scenario of Gender Discrimination

Codes	I would make discrimination		I wouldn’t make discrimination		Total
	f	Student No	f	Student	
A concrete fact/phenomenon	0	PT2...PT4, PT,6 PT7, PT11...PT14, PT16, PT17, PT23, PT25, PT27, PT28, PT30, PT32, PT33, PT39, PT42, PT43, PT45, PT48, PT49, PT53, PT55, PT56, PT58	0	0	28
Moral laws	0	0	27	PT1, PT8...PT10, PT19...PT22, PT24, PT26, PT29, PT31, PT34...PT38, PT40, PT41, PT44, PT46,	27

PT47, PT50..PT52,
PT54, PT59

As apparent from the Table 6, the ethical dilemma of gender discrimination was justified by a concrete fact/phenomenon and with moral laws. All the participant acts refusing discrimination are in the code of moral laws but acts in favour of gender discrimination are in the code of a concrete fact/phenomenon. Some of the examples for participant's statements are as in the following:

"I would make discrimination and I would employ a woman. Because men can do any job but women are a step behind men." (PT16—a concrete fact/phenomenon)

"I would employ a man because I am a man. Women should do housework. They aren't worried about supporting a family. They don't have to earn the family's bread." (PT32—a concrete fact/phenomenon)

"I wouldn't make gender discrimination. I would give them a test and employ the one who can pass the test." (PT26—moral laws)

4. DISCUSSION

This paper is concerned with analysing prospective teachers' social justice beliefs. Associating with a concrete fact/phenomenon was found as the moral justification strategy explaining participant acts the most in the themes of intercultural sensitivity, benevolence and gender discrimination. All the acts in the theme of benevolence (associated with a concrete fact/phenomenon) resulted in behaviours consistent with the sense of social justice but the acts in the theme of gender discrimination contained acts conflicting with social justice. The code of a concrete fact/phenomenon led the participants sometimes to approval and sometimes to refusal of social justice in their acts in the theme of intercultural sensitivity. Individuals use a phenomenon whose objectivity is indisputable to demonstrate that a value judgement, an attitude or an act conforms to rules in associating with a concrete fact/phenomenon (Pieper, 2012). In the theme of benevolence, the participants mentioned such concrete facts as having a friend looking for a job or having financial problems and thus, they said that they felt they had to help their friend. Yet, in the theme of gender discrimination, they stated that they could make gender discrimination by pointing out that men could work in the public domain in jobs needing more labour, that society assigned men more roles and that women should be kept away from the public domain and do the jobs requiring less labour such as housework or looking after children at home. In the theme of intercultural sensitivity, some students said that they might have problems with the Italian student coming to Turkey in Erasmus programme if they shared a flat with him due to cultural differences while some others said that they could communicate more easily with a student from Diyarbakır if they shared a flat with him due to having the same culture. This situation is directly related to the development of the economic, social and cultural structures of the country where the research is conducted. Because the issue of professional discrimination based on gender is a reflection of the problems arising from the country's inadequate economic and socio-cultural structure. The World Economic Forum (WEF), has stated that Turkey ranks 130 among 153 countries in the 2020 Gender Equality Report (WEF, 2020). This ranking is an indicator that women are exposed to serious gender discrimination in their social lives. Accordingly, it may be stated that concrete facts/phenomena can cause individuals to behave consistently with moral norms besides causing behaviours contrary to social justice. Thus, it cannot be said that all the acts justified with this strategy conform to morality. Therefore, prospective teachers should be taught that they should behave in

conformity with moral laws rather than facts/phenomena developing in consequence of the values, traditions and customs of the society it make them gain social justice beliefs.

The second most often used justification strategy was associating with moral laws. It was the most often used strategy in the themes of respect for rights and freedoms while it was the second most often used strategy in the themes of being fair, intercultural sensitivity and gender discrimination. All the acts associated with moral laws resulted in behaviours conforming to social justice. This finding indicated that participants based their acts for securing social justice on samples of acts which were indisputably accepted by everybody. In the theme of equality, for instance, the participants justified their acts with moral laws and said that everybody should be assessed in a fair way, that nobody is superior to others and therefore they would be fair in assessment. In the theme of respect for rights and freedoms, the participants stressed that limiting their friends' freedom to attend a class instead of going to the cinema with them would be against moral norms and thus they justified their acts with universal moral principles accepted by all. In the scenario of gender discrimination, the participants were asked to choose between two candidates to employ in an institution and it was tested whether they would make any gender discrimination. The majority said that such a discrimination was unfair, and they justified their acts with the statement "men and women have equal rights". Even though the moral/legal codes guided individuals in displaying ethically appropriate behaviours, individuals can sometimes face different moral dilemmas causing vagueness, uncertainty or hesitation. In such cases moral laws/universal rules and norms may not help individuals in how to behave. Thus, the prospective teachers who accept the principles imposed on them without any questioning cannot be said to be the individuals with developed social justice beliefs.

The findings showed that the moral justification strategy explaining the participant acts most was associating with probable consequences after associating with a concrete fact/phenomenon and with moral laws. It even got ahead of associating with a concrete fact/phenomenon and with moral laws in the theme of being fair. All of the participant acts matching with this strategy in the theme of intercultural sensitivity were in parallel to social justice beliefs. While some of the acts based on this moral justification in the themes of being fair, respect for rights and freedoms, benevolence and equality conformed to social justice beliefs, some of them conflicted with them. For instance, in the theme of benevolence, some of the students chose to tell their friend about the job advertisement for a private school thinking that they could be appreciated by the school administration for including a successful person in the staff. Some of them, however, said that they would not tell their friend about the advertisement thinking that they could be made redundant if their friend was better than them and that getting a new job was difficult. Thus, individuals' evaluating their behaviours by considering the consequences of their behaviours in ethical dilemmas does not mean that their behaviour always conforms to the sense of social justice.

The least used strategies of justification were associating with feelings, with moral competence and with conscience. All the acts using the strategies of associating with moral competence and conscience were found to serve to the sense of social justice. The acts associated with feelings were found to conform to social justice in the themes of respect for rights and freedoms, intercultural sensitivity and benevolence but to conflict with social justice in the theme of equality and to be consistent with social justice and to be probable to cause acts against the sense of social justice in the theme of being fair. As is clear, feelings can help individuals to display behaviours in accordance with moral norms but not all of the behaviours justified with feelings are compatible with the sense of social justice. This is because the motives and feelings forcing individuals to display a behaviour do not attribute a moral value

to the behaviour. What is important for a person is to display morally appropriate behaviours independently of feelings such as pleasure, pity, enjoyment and like or dislike. Therefore, prospective teachers should be taught to consider moral norms instead of feelings as the basis to develop their social justice beliefs.

Individuals explain their acts on the basis of widely–approved people’s or office’s authority in moral competence strategy (Pieper, 2012). It was mentioned previously that the prospective teachers’ acts that they justified with moral competence were compatible with social justice. Yet, the source of the acts was not themselves but the source was and external inclination (authorities as figures, religion, sacred beliefs). For this reason, it cannot be said that the sense of social justice existed fully in the acts in the code of moral competence. For an act to be morally acceptable, it should occur because of its adoption as a task; not as a result of internal–external inclinations. In a similar vein, pointing to internal inclinations in associating with conscience as the source of acts (statements such as it conflicted with my conscience, I listened to the voice of my conscience) were not the approaches consistent with social justice. Conscience is not an infallible criterion. In fact, prospective teachers should be taught that a behaviour or an act should occur due to considering it as a duty and as a result of the principle of honesty, that other acts are lacking in content and that therefore what conscience prescribes or prohibits should be critically evaluated.

5. CONCLUSION AND IMPLICATIONS

This paper concludes that prospective teachers justified their acts related to social justice beliefs mostly with associating with a concrete fact/phenomenon. Another conclusion is that all the acts explained by associating with moral laws, moral competence and conscience conform to the sense of social justice. Another remarkable finding was that some of the participant behaviours justified with feelings, a concrete fact/phenomenon and with probable consequences overlapped with the sense of social justice but that some of them were contrary to it. These results demonstrate the significance of questioning morality rather than the cause underlying behaviours. Therefore, instilling in prospective teachers the ability to question the morality of behaviours should be one of the objectives of social justice education.

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APPENDIX

Appendix 1. Ethical Dilemma Scenario Form for Social Justice Beliefs

Scenario One	Having given the exam for Special Teaching Methods course and announcing the marks, your teacher says that she will show you your exam papers so that you can see your mistakes. She did so. After checking the exam papers, your teacher asks if someone objects to the exam results. You notice that your teacher has calculated your score incorrectly and you have received 10 points extra. Would you tell your teacher that she has given you extra points? Or would you remain silent thinking that she will not look at the papers again? Explain your answer with reasons.
Scenario Two	You decide as a class that you will go to the cinema to see a new film. But you have the Measurement and Evaluation class that day. You think that your teacher will not turn back to the subject if you don't attend the class. Despite your decision as a class, İnci, your classmate says that she won't join you and will attend the class instead. You think about the likelihood of teachers' covering the subject. You suddenly remember that the teacher covers the new subject even if there is only one student in the classroom. Therefore, you begin to think that İnci should also join you. You also think that it wouldn't be right to force İnci. How would you react to her desire to attend the class and refusal to come to the cinema with you? Would you respect her desire or would you apply her psychological pressure to join you? Explain your choice with reasons.

Scenario Three	<p>On starting University, you apply the Credit and Dormitories Agency to stay in a dormitory and you are accepted into a dormitory. After a year, you give up staying in the dorm and begin to look for a flat to rent. You find one and move to the flat. You see two months later that you cannot afford to pay the bills. Then you believe that sharing the flat with a friend is a good idea. You put an advertisement in the school canteen to find a flatmate. A student sees the ad and phones you to say that he wants to be your flatmate. He is an Italian students coming to Turkey with Erasmus programme. You agree on details on the phone. Then the phone rings again. The caller says that he is from Diyarbakır and a student of the faculty of law. You also agree with him on the details. While talking to the student from Diyarbakır, you remember the Italian student. You also think that he has a different culture and he might differ in several points but that the student from Diyarbakır was not so different. What would you tell the student on the phone? Would you tell the Erasmus student that he can stay with you because you have said “yes” to him? Or would you decide on the student from Diyarbakır for having the same culture?</p>
Scenario Four	<p>You teach Social Studies course in Yedi İklim Private School and earn minimum wage. The school owner tells you that he needs one more teacher like you and asks if you can recommend one. Fatma, your classmate is very good and knowledgeable. You remember that Ayşe told you she had financial problems and that she was looking for a job. For this reason, Fatma comes into your mind. On the other hand, you think that Ayşe can do better than you if she starts working in that school because she is a good student. This makes you hesitate about helping her. What would you do in that case?</p>
Scenario Five	<p>The lecturer of the course Special Teaching Methods gives you each a teaching method/technique/strategy within the scope of the course. He asks you to choose a topic with which you can use the method/technique/strategy and to get prepared. He says that he has a rubric to assess the presentations and that assessment will be made by him and by the students. Accordingly, three students will make presentations each week and they will get prepared according to the criteria set. You have listened to all three presentations made by your friends. You conclude that all three presentations deserve the same score. But one of the presenters is your close friend. On the one hand, you want to give your friend higher mark, and on the other hand you also think it would be inequality for the others. What would you do in that case?</p>
Scenario Six	<p>You become now the partner of the private school owner after getting your University diploma. You decide with your partner that you need a Social Studies teacher in the school. You advertise on the internet for a teaching position. Two candidates call you about the position and agree to come for an interview. They arrive and give you a CV. After the interview you see that they are similar in experience, and that it is difficult to make a choice. You also think that one of them needs the job more because he is a man and he has more economic responsibilities. On the other hand, you also think that the woman candidate would not apply if she was not in need. Which one would you employ?</p>