



Arastırma Makalesi

The Effect of Organisational Virtuousness on Ethical Climate and Psychological Well-Being\*

Örgütsel Erdemliliğin Etik İklim ve Psikolojik İyi Oluşa Etkisi

Research Article

Ali Kahveci\*<sup>1</sup>

Atila Yıldırım<sup>2</sup>

Karamanoğlu Mehmetbey  
Uluslararası Eğitim  
Araştırmaları Dergisi

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Özet

Bu çalışmanın amacı, öğretmenlerin algılarına göre örgütsel erdemliliğin etik iklim ve psikolojik iyi oluş üzerindeki etkisini incelemektir. Araştırma ilişkisel bir araştırmadır. Evreni 2017-2018 eğitim öğretim yılında Konya ili merkez ilçelerinde bulunan 444 okulda görev yapan 12.852 öğretmen oluşturmaktadır. Örneklem oranlı küme örnekleme yöntemi ile belirlenen 452 öğretmenden oluşmaktadır. Psikolojik iyi oluş algılarının düzeyde olduğu ve "cinsiyete" ilişkin psikolojik iyi oluş algıları arasında kadınlar lehine anlamlı bir fark olduğu saptanmıştır. Örgütsel erdemlilik ve etik iklim algıları "kıdeme" göre anlamlı farklılık göstermektedir. Psikolojik iyi oluş, örgütsel erdemlilik, etik iklim ve boyutları arasında anlamlı ilişkiler bulunmuştur. Örgütsel erdemliliğin yüksek düzeyde etik iklimi, orta düzeyde psikolojik iyi oluşu yordadığı belirlenmiştir. Ayrıca etik iklim, psikolojik iyi oluşu orta düzeyde yordamaktadır.

**Anahtar kelimeler:** Erdem, Etik, İklim, Örgütsel Erdemlilik, Psikolojik İyi Oluş

Abstract

The aim of this study is to examine the effect of organizational virtuousness on ethical climate and psychological well-being according to teachers' perceptions. The research is a correlational study. The universe consists of 12,852 teachers working in 444 schools in the central districts of Konya in the 2017-2018 academic year. The sample consists of 452 teachers determined with the proportional cluster sampling method. It was found that perceptions of psychological well-being are at a good level and there is a significant difference between perceptions of psychological well-being regarding "gender" in favour of women. Organizational virtuousness and ethical climate perceptions vary significantly regarding "seniority". Significant correlations were found between psychological well-being, organizational virtuousness, ethical climate and their dimensions. It is determined that organizational virtuousness predicts ethical climate at a high level and psychological well-being at a medium level. Additionally, ethical climate predicts psychological well-being moderately.

Virtue, Ethics, Climate, Organisational Virtuousness, Psychological Well-Being

Keywords

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\* Corresponding author

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<sup>1</sup> Necmettin Erbakan University, Education Faculty, [alikabveci1968@gmail.com](mailto:alikabveci1968@gmail.com)

<sup>2</sup> Necmettin Erbakan University, Education Faculty, [ayildirim@erbakan.edu.tr](mailto:ayildirim@erbakan.edu.tr)

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## INTRODUCTION

It can be said that the teacher's psychological well-being is as important as his/her professional qualifications and compliance with ethical codes. Because the teacher is in intense communication and interaction with his/her students and colleagues. The psychology of the teacher is naturally influenced by these conditions. The World Health Organization (WHO) detected that low psychological well-being is one of the most important reasons for the decrease in labour force participation and lay off the job (Harnois & Gabriel, 2000). When a person fails to fulfil his/her functions, he/she can not meet the conditions of psychological well-being and starts to lose the good at their job quality of being good. The concept of psychological well-being includes personality development, leading a meaningful life, the struggle of life difficulties and the ability to perform functions (Keyes, Shmotkin & Ryff, 2002).

Stress and burnout symptoms are more common in occupations that require communication and interaction with others at any time (Roffey, 2012; Kermen, İlçin Tosun, & Doğan, 2016). The teaching profession is one of them. The teacher is in constant communication and interaction with colleagues and students. Problems the teachers encounter in these conditions increase their stress and burnout symptoms (Demir, 2018; Durak & Seferoglu, 2017).

Factors that negatively affect the psychology of teachers in school are problems related to classroom management, teacher-student relations, discipline, inability to use technology effectively in the classroom, frequent changes in the education system, feeling inadequate and incompetent, unjustified practices of managers, being a stressful profession, having problems with colleagues and bureaucratic works (Altınok, 2009; Durak & Seferoğlu, 2017). As a result, symptoms such as tension, smoking, burnout, loss of motivation, insensitivity, despair and frequent reports appear (Göksu & Argon, 2014).

The psychological well-being of teachers is also influenced by the ethical problems they face at school. Teachers who cannot solve ethical problems feel anxiety and despair (Yam, 2017). Ethical dilemmas in the school are teachers' and parents' demands, assessment of student achievement, discipline and fair implementation of decisions and rules (Sezgin & Erdoğan, 2019). School administrators encounter ethical dilemmas in dealing with teachers' demands fairly (Erdoğan, 2012; Tokhay, 2016). Teachers experience ethical dilemmas because of parents' requests and demands (Sezgin & Erdoğan, 2019). The need for ethics and morality has increased in order to be able to behave correctly in the face of ethical problems in school (Altinkurt & Yılmaz, 2011). Negative emotions arising from ethical problems negatively affect psychological well-being (Kuyumcu, 2012).

The school's ethical climate provides guidance on solving ethical problems (Schwepker & Hartline, 2005; Martin & Cullen, 2006) and reducing negative behaviour. Ethical climate reduces intimidation, burnout, conflict, anti-social behaviour and unethical behaviour (Akpınar, 2016; Özipek, 2014; Ulutaş, 2015) and thus supports psychological well-being. However ethical norms are not enough to protect ethical values (Kuçuradi, 2003). Every ethical problem has its own characteristics. People can be forced to behave according to the rules, but they cannot be forced to adopt ethical values (Kuçuradi, 2003). Adhering to ethical values and acting according to these values requires a certain accumulation in personality (Yılmaz, 2006). Kuçuradi (2003) proposes to focus on virtue education at this point. This accumulation should include virtues. It is considered that virtues and organizational virtuousness contribute to ethical conduct.

The psychological well-being of teachers impacts on teaching and classroom management (Harding et al., 2019; Jennings, 2014). Teachers with low psychological well-being have more problems with their students (Jennings, 2014). Therefore, there is a need to support teachers' psychological well-being. At this point, the role of the ethical climate characterized by virtues should be emphasized.

### Psychological Well-Being

The concept of well-being reflects the physical and psychological functions of a person. Well-being reflects the physical and psychological functions of a person. Self-knowledge and self-realization take place in the essence of well-being (Ryff, 1995). Interrelated but different approaches have been developed to explain the concept of well-being. In order to be well, people need to be happy and be psychologically well. Happiness is called subjective well-being in literature. Being well is determined by the frequency with which people perceive positive and negative emotions and their life satisfaction (Deci and Ryan, 2008).

Ryff (1995) explained that studies in the field of well-being often focused on life satisfaction and positive and negative affect and neglected psychological dimension and "positive function. Explaining "well-being" only with the concepts of happiness and life satisfaction neglects the positive psychological function. A person's well-being is also related to his/her psychological aspect.

Studies on well-being have focused on life satisfaction and positive and negative emotions. Ryff (1995) argued that studies neglect the psychological dimension and positive function of human beings. Explaining "well-being only with happiness and life satisfaction neglects positive psychological function. A person's well-being is also related to his psychological aspect. Psychological well-being is a combination of feeling good and performing functions (Huppert, 2009). Psychological well-being is related to the family environment, personality, pro-social behaviour, and physical health (Huppert, 2009).

According to Ryff (1995) psychological well-being comprises the following dimensions: 1- Evaluating a person's self and life healthily (self-acceptance), 2-Ability to make his/her own decisions (autonomy), 3- Being in continuous development (personal development), 4-To establish qualified relations with other people (establishing positive relations), 5-The belief that his/her life is purposeful and meaningful (purposeful life) and 6-Having the capacity to manage life and environment (environmental mastery).

The psychological well-being of the teacher is effective on quality of teaching, teacher-student relationship, classroom management, learning and school success (Harding et al., 2019; Jennings, 2014). Psychological well-being increases both academic achievement in students (Ateş, 2016) and professional achievement in teachers (Harding et al., 2019; Jennings, 2014; Roffey, 2012). Kurt (2018) found that teachers' psychological capital and psychological well-being were strong.

### What is Ethics?

Ethics is a discipline that examines morality. It also determines professional principles and rules. Ethics is also a normative system that determines professional codes and rules it and resembles morality in this respect. There are two major functions for ethics: ethics is both a system of moral principles and a discipline that examines morality. Therefore, although ethics and morality are original concepts in terms of philosophy, they are very close to each other at the sociological level (Gündüz, 2005). Ethics identify and evaluate moral actions and examine moral concepts such as free will, responsibility, conscience, virtue, duty, good and bad (Günay, 2010). Morality tells us what is good and evil, right and wrong. According to Nurettin Topçu, morality is to know what is good and right and to act in that way (Karaman, 2000).

We perceive ethics as not to violate professional rules. However, it should focus on character development and superior behaviors (Mc Govern and Miller, 2008). To be ethical, one need to be virtuous. According to Kaptein (2008), organizations must be virtuous in order to be ethical. According to Bauman (2010), the world and our lives look like a battlefield and ethics do not have much chance in this environment.

### Ethical Climate

Ethical climate is the perceptions of employees about the events and practices happening in the organization and the degree to which they find them ethical and moral. Ethical climate is related to the moral consequences of organizational behaviours and practices (Yurdakul, 2013). Ethical climate is a component of the organizational climate and it determines the ethical character of the organization (Webber, 2007). Ethical climate serves as normative control and provides guidance for ethical decisions (Schwepker & Hartline; 2005).

The ethical climate emerges when employees believe that a certain form of ethical behaviour is expected of them. The ethical climate therefore influences both decision-making and behaviours (Martin and Cullen, 2006). In the two-dimensional ethical climate matrix developed by Victor and Cullen (1988), the first dimension represents ethical criteria and the second dimension is the locus of analysis. The individual level refers to employees, the local level organization or group. The universal level represents society, professional organizations, laws, and the public. Although organizations generally have a dominant type of ethical climate, there is not a single type of climate. Nine ethical climates were identified theoretically.

<i>Locus of Analysis</i>			
	Individual	Local	Universal
Egoist	Self interest	OrganisationProfit	Efficiency
Benevolent	Friendship	Team interest	Social responsibility
Principled	Independence (Personalmorality)	Rules	Laws and Codes

**Figure 1.** Theoretical Ethical Climate Classification (Victor and Cullen, 1988).

Victor and Cullen (1988) confirmed the five climate types that provide the most data. These are instrumental, caring (benevolent), independence, rules, laws and codes climates. However, research made in Turkey has revealed the existence of efficiency and social responsibility climates and other types of ethical climate in schools (Ozen & Durkan, 2016; Hendekçi, 2017).

Ethical climate supports organizational citizenship behaviours (Develi, 2015; Shin, 2012), commitment (Demir, 2018; Schwepker, 2001), job satisfaction, trust, innovative behaviours (Asad, Naseem and Faiz, 2017; Biçer, 2017) and ethical behaviours (Yeşil, Mavi and Ceyhan, 2017). Caring climate has the highest correlation with ethical behaviour (Fu & Deshpande, 2013). Ethical climate reduces mobbing (Koç & Keklik, 2018), burnout, depersonalization (Elçi, Erdilek Karabay & Akyüz, 2015; Öcal, 2018), conflict, anti-productivity behaviours (Gerçek, 2017), turnover intention (Çetin, Güleç & Kayasandık, 2015; Mulki, Jaramillo & Locander, 2007), anti-social behaviours (Özipek, 2014), stress and unethical behaviours (Mulki, Jaramillo and Locander, 2007) and employee misconduct (Mayer, Kuenzi & Greenbaum, 2010).

### What is Virtue?

Virtue is a behaviour or attitude that has become character, which directs it to goodness and is considered perfect. Cevizci (2003) describes the virtue as the moral power to always engage in good and right actions and the human will power to act for good. Virtue is the moral and intellectual perfection of human character and action (Bright, Winn & Kanov, 2014). Human beings balance extremities by wisdom and become virtuous (MacIntyre, 2001). The man who fulfills his role is virtuous. MacIntyre (2001) describes the virtues as talents and tendencies that enable us to overcome challenges, dangers, and temptations. According to Cevizci (2003), one can realize himself by virtue.



According to Socrates (469-399 BC), to be virtuous means to be knowledgeable. Only ignorant people can do evil (Uyanık, 2012). Socrates warns his students by saying "know yourself" and "overdo nothing". Wisdom and prudence are the major virtues (Platon, 2007; Gough, 2002). Socrates says "no one willingly become evil" and he emphasizes the need for knowledge of virtues (Kuçuradi, 2003, p.9). Aristotle argues that it is not enough to have the knowledge of virtue to be virtuous. There is a tendency to gain virtues within human and that virtues can only be gained through efforts in society. Thus, he established a link between virtues and habits. A person becomes virtuous by choosing the middle way instead of excesses.

Character comprises behaviour habits. Virtues and vices make up the character (Cevizci, 2003; Kesgin, 2013). The values and virtues that people adopt build their character (Yazıcı & Yazıcı, 2011). Knowing the right and the good is not the same as doing the right and the good. Character fills the gap between them (Gough, 2002).

### Organisational Virtuosity

Although virtue is an individual qualification, it is spread throughout the organization through leadership, colleagues, and informal systems. The reinforcing effect of virtue or virtuous cycle (Caza, Barker & Cameron, 2004) causes the increase from individual level. Employees who witness the virtues of their colleagues tend to repeat and respond to them. Positive emotions lead to positive behaviours, which evoke more positive emotions in turn (Seligman, 2002). Thus, a virtuous cycle is occurred throughout the organisation. This capacity is called organizational virtuousness, which spreads within the organization and increasingly becomes an element of organizational culture (Caza, Barker & Cameron, 2004). Hence, it is considered that organisational virtuousness influences organisational behaviours. Therefore, the aim of this study is to examine the effect of organizational virtuousness on ethical climate and psychological well-being according to teachers' perceptions. Following questions will be replied within the research:

What are psychological well-being, ethical climate and organizational virtuousness levels according to teacher perceptions? Do teachers' perceptions of psychological well-being show a significant difference according to gender, age, and seniority? Is there a relationship between psychological well-being, ethical climate and organizational virtuousness? To what extent does organizational virtuousness explain psychological well-being and ethical climate?

## METHOD

This research, which aims to determine the effect of organizational virtuousness on ethical climate and psychological well-being, is a descriptive study. A total of 12,852 teachers working in 444 schools in Konya central districts. The sample was determined in two stages in order to better reflect the universe. First, proportional sampling method was used, and then random sampling was used to determine the sample. In proportional cluster sampling, the universe is divided into clusters with more similar characteristics and clusters are included in the sampling rate regarding the proportion that they take place in the universe (Esin, 2017). Central districts are clusters of the research. Schools and teachers were determined by proportional cluster sampling method and then by simple random method according to their proportions in the cluster. According to Yazıcıoğlu and Erdoğan (2004), 370 samples with 5% error are sufficient for a universe of ten thousand people. Here, it is considered that the sample size of 452 teachers is sufficient. The frequencies and percentages of the sample group regarding gender, age, and seniority variables are given in Table 1.

**Table 1.**

*Demographic Distribution of Participants*

Category	n	%
<b>Gender</b>		
Men	189	41,8
Women	263	58,2
<b>Seniority</b>		
1-10 years	163	36,1
11-20 years	195	43,1
21 years and more		20,8
<b>Age</b>		
Up to 35 years	159	35,2
36-45	208	46,0
46 years and more		18,8
<b>Category</b>	<b>n</b>	<b>%</b>

data of the study were got by applying the organizational virtuousness scale (Erkmen and Esen, 2012), ethical climate scale (Özen and Durkan, 2016) and psychological well-being scale (Telef, 2013). The scales were applied to 661 teachers in 34 schools in 2018 and we received 529 forms after one week. After subtracting 77 incorrect or incomplete forms, 452 forms were got.

Psychological well-being scale has one dimension and eight items. It is a seven-grade Likert type (Telef, 2013). The scale estimates 53% of the total variance. In confirmatory factor analysis, index values show a good fit (Telef, 2013). We found the reliability coefficient to be 0.87.

They adapted ethical Climate Scale into Turkish and because of the factor analysis, it was decided that the scale had five dimensions. 14 items that made little contribution to the scale were excluded from the scale. The scale explains 58% of the variance. Because of confirmatory factor analysis, the data were found to be consistent with the model (Özen & Durkan, 2016). Reliability coefficients are between 0.72 and 0.83. In this study, 0.86 was found.

Organizational virtuousness scale is a 6-point Likert type with 18 questions and five dimensions. In adaptation process, it was determined that the scale comprised optimism, trust and honesty. Erkmén and Esen (2012) state that the scale is valid and reliable.

## FINDINGS

### What is The Level Of Psychological Well-Being, Ethical Climate, and Organizational Virtuousness?

Psychological well-being, organisational virtuousness, and ethical climate levels are shown in Table 2.

**Table 2.**

*Descriptive Statistics of Virtuousness, Ethical Climate and Psychological Well-Being*

	$\bar{X}$	Ss
Organizational virtuousness	4,87	0,65
Ethical Climate	3,75	0,40
Psychological well-being	6,01	0,64

According to teachers' perceptions, virtuousness was found at "agree" level ( $\bar{X}= 4,87$ ). Ethical climate was at "often true" ( $\bar{X}= 3,75$ ) and psychological well-being was at agree level ( $\bar{X}= 6,01$ ).

Perceptions of teachers on psychological well-being were examined regarding their gender, age, and seniority. T-test was used for gender and ANOVA test was used regarding age and seniority. With of two independent groups such as gender, before the t-test, the data distribution was examined by Kolmogorov-Smirnov (K-S) test. In addition, Q-Q graph and box graph were examined. It was determined that the data was distributed normally. We give the results in table 3.

**Table 3.**

*T-Test And ANOVA Results of Psychological Well-Being Regarding Gender, Age and Seniority*

		n	$\bar{X}$	Test Value	(p)
<b>Gender</b>	Women	239	6,13	t=2,802	0,041*
	Men	165	5,99		
<b>Age</b>	Up to 35 years	143	6,08	F=0,265	0,767
	36-45	192	6,06		
	46 and more	69	6,10		
<b>Seniority</b>	1-10 years	147	6,07	F=0,046	0,955
	11-20	179	6,08		
	21 and more	78	6,07		

We found that women's perceptions of psychological well-being were higher than that of men ( $t = 2,802$ ;  $p = 0,041 < 0,05$ ). However, it was determined that teachers' perceptions did not change regarding their age ( $p = 0,767 > 0,05$ ) and seniority ( $p = 0,955 > 0,05$ ).

**Table 4.**

*Correlation Analysis Findings Between Psychological Well-Being, Organizational Virtuousness And Ethical Climate*

	PWB	Ö.V.	Honesty	Trust	Optimism	E. C.	Response.	Rules	Benevolent	Principled	Efficiency
PWB	1,000										
Ö.V.	0,288**	1,000									
Honesty	0,277**	0,933**	1,000								
Trust	0,223**	0,778**	0,531**	1,000							
Optimism	0,271**	0,708**	0,606**	0,415**	1,000						

E. C.	0,316**	0,480**	0,517**	0,345**	0,482**	1,000					
Respons.	0,234**	0,556**	0,537**	0,347**	0,514**	0,711*	1,000				
Rules	0,191**	0,362**	0,297**	0,294**	0,382**	0,685**	0,533**	1,000			
Benevolent	0,113*	0,379**	0,372**	0,219**	0,364**	0,753**	0,452**	0,416**	1,000		
Principled	0,77	0,049	0,065	0,018	0,006	0,455**	0,116*	0,094**	0,286**	1,000	
Efficiency	0,265**	0,432**	0,417**	0,295**	0,349**	0,665**	0,486**	0,436**	0,355**	0,140**	1,000

According to Table 4, we found a positive relationship between psychological well-being, organizational virtuousness ( $r=0,288$ ,  $p<0,01$ ) and its dimensions. Similarly, psychological well-being had a positive correlation with dimensions of honesty ( $r = 0.277$ ,  $p <0.01$ ), trust ( $r = 0.223$ ,  $p <0.01$ ) and optimism ( $r = 0.271$ ,  $p <0.01$ ).

The correlation between ethical climate and psychological well-being was found to be positive and moderate ( $r = 0.316$ ,  $p <0.01$ ). Social responsibility dimension of ethical climate ( $r = 0,234$ ,  $p <0,01$ ), rules ( $r = 0,191$ ,  $p <0,01$ ), benevolent ( $r = 0,113$ ,  $p <0,05$ ) and efficiency dimension ( $r = 0,265$ ,  $p <0.01$ ) were positively correlated with psychological well-being.

Organizational virtuousness and ethical climate are positively and moderately correlated ( $r = 0,480$ ,  $p <0,01$ ). Similarly, dimension of honesty was in positive correlation with ethical climate ( $r = 0.517$ ,  $p <0.01$ ) and with its dimension social responsibility ( $r = 0.537$ ,  $p <0.01$ ) and with rules ( $r = 0.297$ ,  $p <0.01$ ) and with benevolent ( $r = 0.372$ ,  $p <0.01$ ) and with efficiency ( $r = 0.417$ ,  $p <0.01$ ).

Trust was in positive correlation with ethical climate ( $r = 0.345$ ,  $p <0.01$ ) and with its dimension of social responsibility ( $r = 0.347$ ,  $p <0.01$ ) and with rules ( $r = 0.294$ ,  $p <0.01$ ) and with benevolent ( $r = 0.219$ ,  $p <0.01$ ) and with efficiency ( $r = 0.295$ ,  $p <0.01$ ).

Optimism was in positive correlation with ethical climate ( $r = 0.482$ ,  $p <0.01$ ) and with its dimension social responsibility ( $r = 0.514$ ,  $p <0.01$ ) and with rules ( $r = 0.382$ ,  $p <0.01$ ) and with benevolent ( $r = 0.364$ ,  $p <0.01$ ) and with efficiency ( $r = 0.349$ ,  $p <0.01$ ).

Ethical climate and its dimensions, except "principled" were all in positive correlation with psychological well-being, organizational virtuousness and its dimensions. Independence dimension of ethical climate had no correlation with these structures.

**To what Extent Does Organizational Virtuousness Predict Psychological Well-Being and Ethical Climate?**

In the path analysis conducted with AMOS program, organizational virtuousness is an independent variable, psychological well-being is a dependent variable and ethical climate is mediator variable. In order to determine model fit with the data, the fit index values are examined. Index values give information about the general fit of the model. A value provides information on the compatibility of only one aspect of the model.

In the path analysis conducted with AMOS program, organizational virtuousness is an independent variable, psychological well-being is a dependent variable and ethical climate is mediator variable. In order to determine model fit with the data, the fit index values are examined. Index values give information about the general fit of the model. A value provides information on the compatibility of only one aspect of the model. Therefore, fit values are examined together (Erkorkmaz, Etikan, Demir, Özdamar & Sanisoğlu, 2013). First of all, path analysis was applied between organizational virtuousness, which is independent variable and psychological well-being, which is determined as dependent variable.

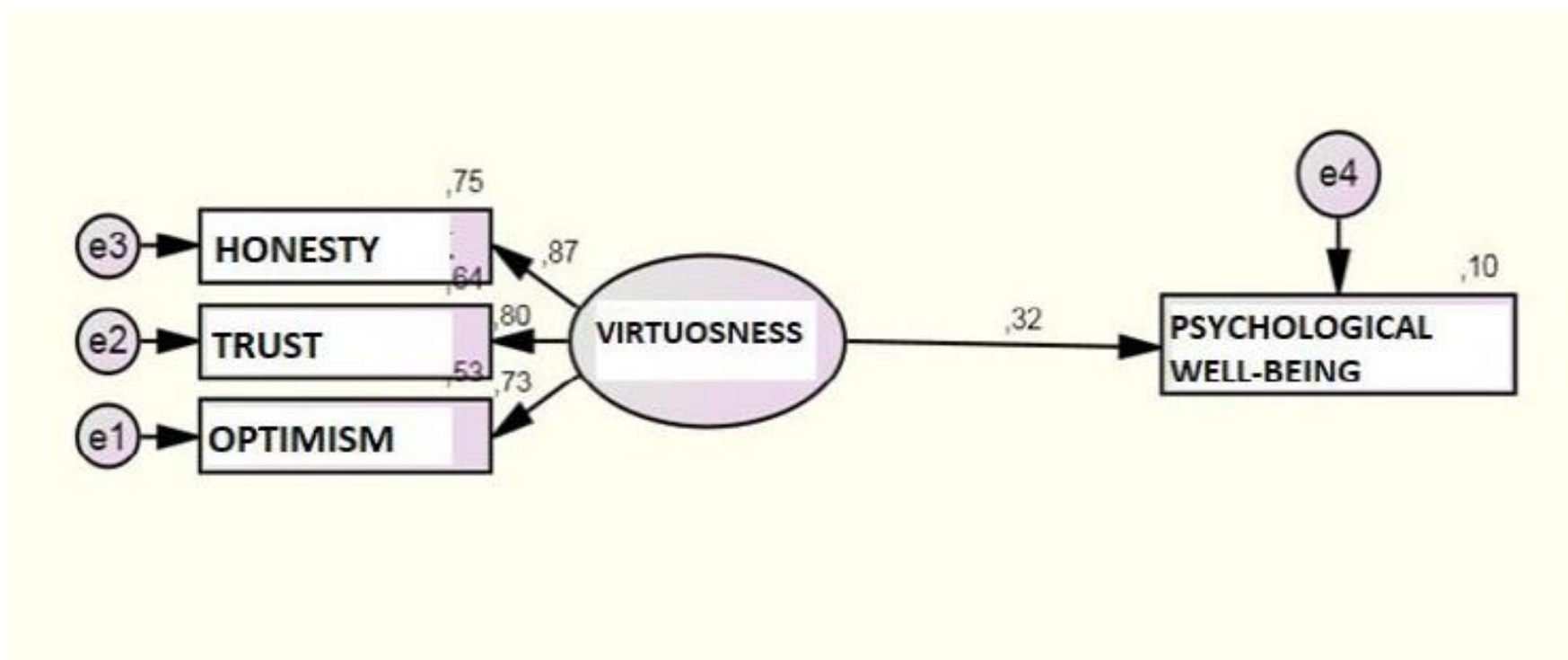


Figure 2. Path Analysis of Organizational Virtue And Psychological Well-Being.

Figure 2 shows that the model established in the path analysis is significant. Organizational virtuousness predicts psychological well-being significantly and positively ( $\beta$  0.32;  $p < 0.05$ ). One unit change in organizational virtuousness causes 0.32 unit change in psychological well-being.

Table 5.

Organizational Virtuousness And Psychological Well-Being Model Fit Values

Index	Good	Acceptable	Research Finding	Result
( $\chi^2$ /sd)	$\leq 3$	$\leq 5$	1,76	Good fit
RMSEA	$\leq 0,05$	$\leq 0,08$	0.02	Good fit
RMR	$\leq 0,05$	$\leq 0,08$	0,04	Good fit
IFI	$\geq 0,95$	$\geq 0,90$	0.99	Good fit
CFI	$\geq 0,95$	$\geq 0,90$	0.99	Good fit
GFI	$\geq 0,95$	$\geq 0,90$	0.99	Good fit
AGFI	$\geq 0,95$	$\geq 0,90$	0,99	Good fit
NFI	$\geq 0,95$	$\geq 0,90$	0,98	Good fit

When Table 5 is examined, it is determined that all index values show good fit.

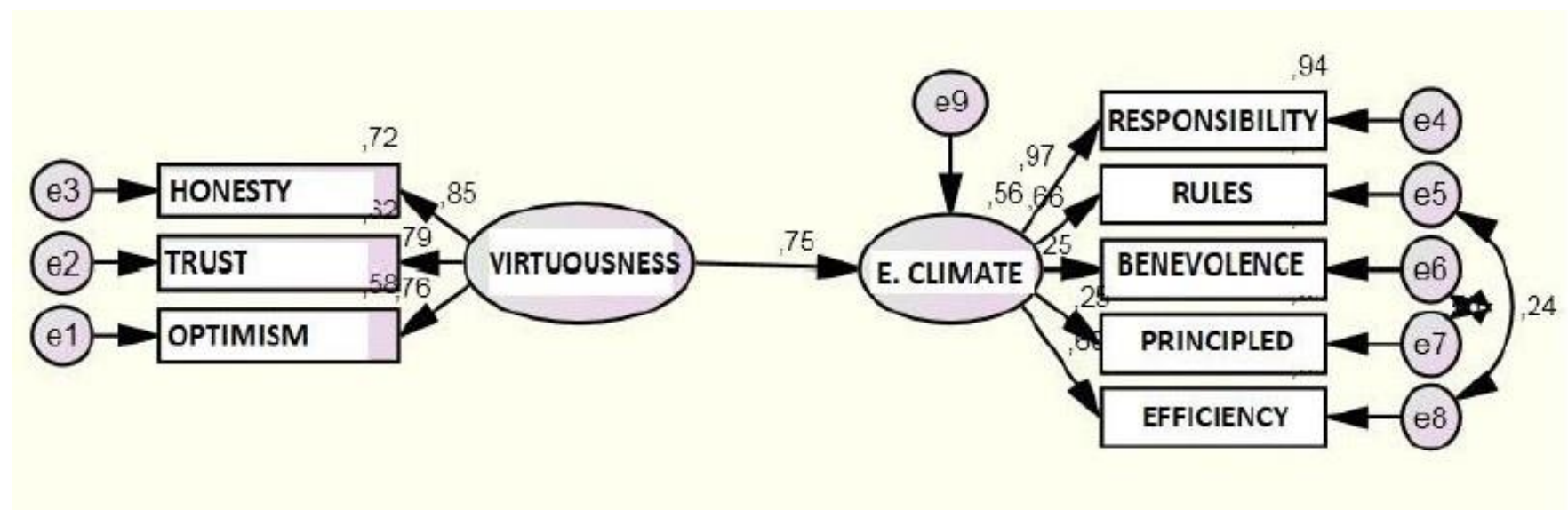


Figure 3. Path Analysis of Organizational Virtuousness and Ethical Climate

Figure 3 shows that organizational virtuousness predicts ethical climate significantly and positively at high level ( $\beta$  0.75;  $p < 0.05$ ). One unit change in organizational virtuousness structure causes 0.75 unit change in ethical climate. The data on model fit are given in Table 6.

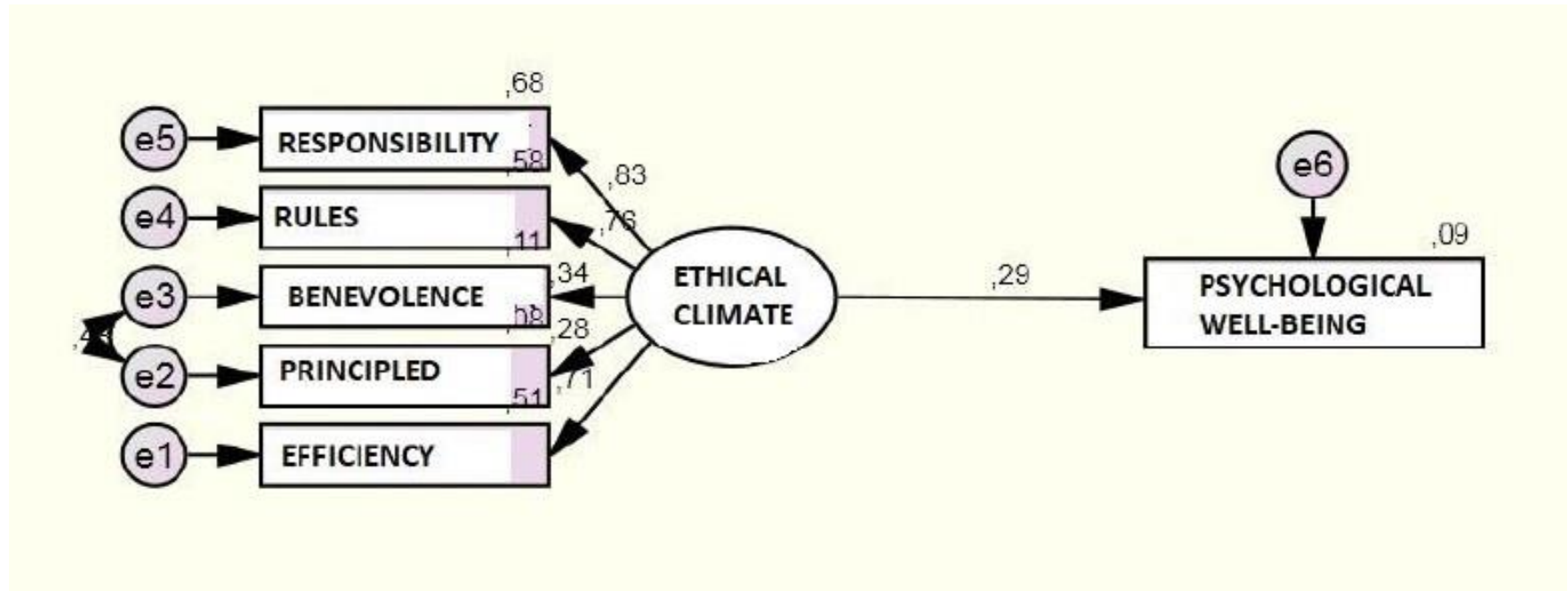
Table 6.

Organizational Virtue and Ethical Climate Model Fit Values

Index	Good	Acceptable	Research Finding	Result
( $\chi^2$ /sd)	$\leq 3$	$\leq 5$	3,54	Acceptable fit
RMSEA	$\leq 0,05$	$\leq 0,08$	0.02	Good fit
RMR	$\leq 0,05$	$\leq 0,08$	0,04	Good fit
IFI	$\geq 0,95$	$\geq 0,90$	0.97	Good fit
CFI	$\geq 0,95$	$\geq 0,90$	0.97	Good fit
GFI	$\geq 0,95$	$\geq 0,90$	0.96	Good fit
AGFI	$\geq 0,95$	$\geq 0,90$	0,92	Acceptable fit
NFI	$\geq 0,95$	$\geq 0,90$	0,96	Good fit

In Table 6, ( $\chi^2$  / sd) and AGFI values are acceptable, other values show good fit. Finally, it was investigated whether ethical climate has a predictive effect on psychological well-being. Considering the significant and positive correlation between the two structures, path analysis was performed.





**Figure 4.** Path Analysis Of Ethical Climate and Psychological Well-Being

In Figure 4, it is seen that ethical climate predicts psychological well-being at a significant, positive level ( $\beta$  0.29;  $p < 0.05$ ). The data on model fit are given in Table 7.

**Table 7**

Ethical Climate And Psychological Well-Being Model Fit Values

Index	Good	Acceptable	Research Finding	Result
$(\chi^2/sd)$	$\leq 3$	$\leq 5$	2,51	Good fit
RMSEA	$\leq 0,05$	$\leq 0,08$	0,06	Acceptable fit
RMR	$\leq 0,05$	$\leq 0,08$	0,03	Good fit
IFI	$\geq 0,95$	$\geq 0,90$	0,98	Good fit
CFI	$\geq 0,95$	$\geq 0,90$	0,98	Good fit
GFI	$\geq 0,95$	$\geq 0,90$	0,98	Good fit
AGFI	$\geq 0,95$	$\geq 0,90$	0,96	Good fit
NFI	$\geq 0,95$	$\geq 0,90$	0,97	Good fit

It is understood that the index values show the fit of the model in table 7. The RMSEA value shows acceptable fit, while other values show good fit.

## CONCLUSION AND DISCUSSION

### Conclusions and Discussion on Psychological Well-Being, Ethical Climate and Organizational Virtuousness

In the study, it was determined that psychological well-being was perceived at a high level. It is understood that teachers feel psychologically well. We concluded that teachers perform their functions, find their profession and life meaningful, their social relations are supportive and optimistic. When the psychology of the teacher is good, the effectiveness of the teaching increases and the teacher becomes mentally and physically healthier (Jenning, 2014; Harding et al., 2019). In the literature, it was determined that teachers' psychology was strong (Ertürk, Keskinçilic Kara & Zafer Güneş, 2016; Kurt, 2018).

Psychological well-being is correlated with meaningful job (Arnold, Turner, Barling, Kelloway and McKee, 2007). Yılmaz and Aslan (2013) found that life satisfaction was high among teachers. Life satisfaction is related with psychological well-being (Aksel, 2018; Oğuz, 2019). It is known that job satisfaction, social support and social skills positively affect psychological well-being (Aksel, 2018; Oğuz, 2019). It was concluded "high" level of life satisfaction, job satisfaction, meaningful job and social skills support the psychology of teachers.

It was determined that ethical climate was perceived as "often correct" level in the study. Rules, efficiency and social responsibility dimensions were perceived as higher than others. The dimension of "principled" was also perceived at a relatively high level. The lowest perceived dimension is benevolence. This result is negative for the ethical climate and wider ethical context of schools. Because benevolent climate has the highest correlation with ethical behaviour (Fu & Deshpande, 2013).

These results are supported by literature. Similarly, Özen and Durkan (2016) found that the climates of the organizational benefit, efficiency, social responsibility, rules, laws and codes" were perceived at high levels. Rosenblatt and Peled (2002) found that rules,



laws and codes and caring climates, which were perceived mostly, were the strongest predictors of organizational behaviour and outcomes.

Organizational virtuousness is a capacity and quality that emerges from the empowering effect of virtuous behaviours and corresponds to the levels of virtue that encourage employees to ethical behaviour (Bright et al., 2013; Caza, Barker & Cameron, 2004; Kaptein, 2008). In this study, organizational virtuousness was found relatively high. It was also determined that the honesty, trust and optimism dimensions were perceived at a relatively high level. It is expected that the virtues are perceived at the highest level at school. Because the teacher is the role model of the students and it should be among his/her primary duties to enable the students growing up with an excellent character. In the researches of Kahveci, Kotbaş and Bayram (2019), Kotbaş (2018) and Nartgün and Dilekçi (2016) organizational virtuousness at school was found to be “agree” level in the same way. However, based on the findings of four studies, it is concluded that organizational virtue is perceived at a “minimum” level at schools, which has vital functions and should be perceived at the highest level.

### Results and Discussion of Psychological Well-Being Perceptions by Gender, Age and Seniority

There was a significant difference in psychological well-being in favor of women. This result is supported by a wide range of literature (Ağaçbacak, 2019; Aksu, 2017; Kuyumcu, 2012; Ryff, 1989; Ryff, 2014). It is considered that this result can be explained by various factors, such as life satisfaction and job satisfaction. In some studies (Kardaş, Cam, Eskisu & Gelibolu, 2019; Yılmaz & Aslan, 2013), life satisfaction levels of women teachers were found to be higher than that of men.

In addition, it has been determined that women experience more job satisfaction than men in the work environment (Dündar, 2018). Psychological well-being was found to be higher among women who think that they have reached their career goals (Ryff, 2014). It was concluded that women's higher levels of job satisfaction, life satisfaction and achievement of career goals contributed to their higher psychological well-being. In addition, social well-being of women was found higher than that of men and social well-being predicts psychological well-being (Göçet Tekin, 2014).

In the study, it was determined that teachers' ages and their psychology were not related. In some studies, psychological well-being perceptions did not change according to age. (Ağaçbacak, 2019; Aydoğan, 2019). In some studies, it was determined that the psychological well-being of young adults and elderly people was higher than that of middle-aged group. Psychological well-being decreases again as people get older (Blanchflower & Oswald, 2008; Huppert, 2009; Jeste & Oswald, 2014). It is possible that the psychological well-being of the middle aged group, which has more responsibility for family, job and financial issues than younger and older people, may be affected more by these issues.

In the study, it was determined that teachers' perception of psychological well-being did not change according to their tenure. There are studies supporting this result in the literature (Bilgin, 2018; Brough & Pears, 2005; Ertürk, Keskinliç Kara & Zafer Güneş, 2016). However, there are also studies that determine that seniority has an effect on teacher psychology (Aydoğan, 2019). Work stress and burnout are thought to play a role in this situation. However, it is considered that various factors reduce the negative effects of seniority on teacher psychology. It was concluded that teachers' high level of life satisfaction (Koruklu, Feyzioğlu, Özenoğlu-Kiremit & Aladağ, 2013; Telef, 2011), job satisfaction (Yılmaz & Altınok, 2009) and increasing self-efficacy (Ayra & Kösterelioğlu, 2015; Gökyer & Bakcak, 2018) along with “seniority” support teachers' psychological well-being.

### Results of Correlation Between Variables

According to the results of the research, there is a significant and positive relationship between psychological well-being and ethical climate. This result is supported by literature (Martin and Cullen, 2006; Zakipour and Shabrava, 2017). Psychological well-being was found positively correlated with social responsibility, rules, benevolence and efficiency. In the literature, it was found that rules and benevolence dimensions were positively related to psychological well-being (Martin and Cullen, 2006; Zakipour and Shabrava, 2017).

In the study, it was determined that the principled (independence) dimension of ethical climate is not related to psychological well-being. Decisions are made according to personal morality in this dimension (Victor and Cullen, 1988). In a school where the dimension of independence is perceived, then different moral standards can cause stress and conflict. Independent and personal morality may negatively affect “the positive relations with other people” dimension of psychological well-being.

Psychological well-being was found positively correlated with organizational virtuousness. Virtues aim for good and socially beneficial (MacIntyre, 2001). Employees feel “good” when they behave virtuously or when they witness the virtues (Huffington, 2014). A significant and positive relationship was found between honesty, trust and optimism dimensions of organizational virtuousness and psychological well-being. Similarly, optimism and hope (Cenkseven Önder & Mukba, 2017), honesty (Cameron, 2003) and forgiveness (Şahin, 2013; Yaşar, 2015) are related to psychological well-being. Çelik and Esen (2017) found that organizational virtuousness positively correlated with psychological well-being and commitment.

A moderate positive relationship was found between organizational virtuousness and ethical climate. The climate, which is characterized by virtues, is considered ethical (Ciulla, 2004; Kanungo & Mendonca, 1998; Wright & Goodstein, 2007). Asad, Naseem and Faiz (2017) found a moderate positive relationship between ethical climate and organizational virtuousness. Virtues are the aim of morality (Topçu, 2012). Therefore, it can be said that virtues are regarded as ethical. In the study, positive correlation was found between the dimensions of ethical climate and the honesty, trust and optimism of organizational

virtuousness except independence climate. The social responsibility dimension of the ethical climate was found to be the most related dimension to the virtues. That the social responsibility dimension takes place at the level of “universal” analysis and that virtues (honesty, trust and optimism) are considered universal may be the reason for this result.

### Results of Organizational Virtuousness Prediction Psychological Well-Being and Ethical Climate

Psychological well-being includes the ability of an individual to perform his/her functions, to realize his/her potential and to establish good relations with others (Cihangir Çankaya, 2009; Hargreaves, 2000; Ryff, 1995). It is concluded that organizational virtuousness supports teachers' efforts to be good. Because virtues are regarded as perfect behaviours and represent the “highest good” (MacIntyre, 2001; Ryff, 2014).

It is revealed that teachers' perception of organizational virtuousness predict their psychological well-being. It is understood that the dimensions of honesty, trust and optimism predict psychological well-being by aiming for goodness and being beneficial socially (MacIntyre, 2001). This result is supported by the literature. The virtues of gratitude, hope and optimism have powerful effects on psychological well-being (Cenkseven Önder & Mukba, 2017; Kardas, Cam, Eskisu & Gelibolu, 2019).

Positive emotions awaken in those who witness virtuous behaviours. Teachers who witness the virtues of principals and colleagues tend to repeat and respond to them. Thus, positive emotions lead to positive behaviours which in turn evoke more positive emotions (Seligman, 2002; Caza, Barker & Cameron, 2004). Thus, the positive emotions support psychological well-being (Keyes, Shomotkin and Ryff, 2002).

In the study, it was determined that organizational virtuousness predicted the ethical climate at a high level. Literature studies support this result. When virtues are perceived, the perception of ethical climate increases, thus the climate characterized by virtues is considered “ethical” (Ciulla, 2004; Hackett & Wang, 2012; Kanungo & Mendonca, 1998; Wright & Goodstein, 2007). It is expected that teachers must solve ethical dilemmas with ethical behaviours. It is understood that virtues as excellent character habits are facilitators for ethical behaviours and provide readiness of ethical behaviours.

As Kuçuradi (2003) emphasizes, ethical knowledge does not guarantee ethical behaviour. Therefore, characters and virtues should be taken into consideration (Mc. Govern and Miller, 2008; Yıldırım, 2010). The teacher, who makes virtues the quality of his character, can fulfill his/her character's needs with little difficulty in the face of ethical problems. When the character is not considered, there are problems in ethical conduct. In order to behave ethically, it is necessary to be ethical (Bilici, 2008). We concluded that organizational virtuousness provides negative entropy for organisations, including schools, and also provides readiness for ethical behaviours.

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