The role of professional ethics in relation to organizational culture of primary school teachers in Mamsani city

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A B S T R A C T

The current research aims to mediate the role of professional ethics in relation to organizational culture and organizational growth of primary school teachers in Mamsani city. This research is in terms of practical purpose, in terms of the type of research method, descriptive information and correlational studies, which data collection was done in the field through a questionnaire. The statistical population is all primary school teachers of Mamsani city. The data collection tool in this research included a standard questionnaire. Statistical operations were performed using spss and amos software. A strong organizational culture can be effective in better performance and greater adaptation of employees to the educational environment and cause the growth and prosperity of educational organizations and their development. The results of this study showed that There is a significant relationship between professional ethics on the organizational culture of primary school teachers in Mamsani city (P=0.001.05 and r=0.598), professional ethics variable with a value of 0.61 on the organizational culture of primary school teachers in the city Memsani has a direct effect.

Keywords

Professional ethics, Organizational culture, descriptive method

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1. Introduction

Education always tries to be new, to encourage and strengthen innovation, to help the growth and expansion of the self-flourishing of all citizens, to guide this self-flourishing in the direction of self-esteem and growth; And it is believed that all citizens can flourish themselves provided that they are placed in a favorable and stimulating environment. People get many different ideas about themselves during their life. Self-esteem is an important self-awareness and a strong factor in motivating a person to work, determining the capacity of self-awareness and self-control and the tendency to beneficial work behaviors (Caras, 2013). In other words, the sustainability and development of twenty-first century organizations depends on aligning with rapid changes, development and growth, because rapid environmental changes and changes make organizational improvement and growth inevitable in various situations. Organizations need to improve and develop and expand executive operations to align with environmental changes. Organizational growth is a method that improves the performance of the organization and is basically based on the process of training and changing the values and attitudes of the employees and members of the organization. Professional ethics is one of the effective tools for increasing employee productivity and optimal use of their individual and group capacities and abilities in line with organizational goals.

Today, in the age of competition, organizations are successful that use all their human capacity, organizational growth leads to the emergence of talents and potential capacities of employees (Athota et al., 2020). The management should try to maintain the performance quality of the employees of their organization at the desired level by providing implementation strategies. This means that the principles of any program based on empowerment can lead to productivity and more production, more appropriate services, and lead to improved performance and quality perspective in the organization. The present research aims to mediate the role of professional ethics in relation to organizational culture in primary school teachers of Mamsani city. The current research aims to mediate the role of professional ethics in relation to organizational culture and organizational growth of primary school teachers in Mamsani city. In order to achieve this goal, the following hypothesis is proposed:

Professional ethics has a significant impact on the organizational culture of elementary school teachers in Mamsani city.

Research Methodology

The statistical population of this research is all 220 primary school teachers in Mamsani city. in order to collect data after the researcher's presence in the education department; the desired questionnaires that were approved by the security of the relevant organization; It was provided to the respondents and collected after completing the questionnaires.

Funding

Basic and important paradigms around the subject of research

Professional ethics or work ethics are derived from the two concepts of "ethics" and "profession" and its analysis requires the analysis of ethics and profession. Therefore, in order to understand and examine the category of professional ethics, it is necessary to first gain knowledge about these two words.

Definition of ethics

Phronesis (also known as practical wisdom), a part of which deals with ethics, was not a concept that had much place outside the charming circle of Aristotelian philosophers until about 30 years ago, but recently it has been widely explored (Chris Johnson , 2015). In the general sense, the word ethics is derived from the Greek word "ethos" meaning disposition and habit, but originally it means character. Morality is a set of criteria by which people judge their own behavior and that of others. There are many definitions of ethics in the literature, which may seem confusing to researchers (Chocolat, 2013).

Countless attempts have been made to define the word morality and choose criteria to judge the quality of people's character, and experts compare different historical reports; Homeric, Aristotelian, Christian ethics, and... The comparative report in this context shows that in each collection, there are features that are not in the other collections and at least in one case, the feature presented as a virtue is listed as a vice in the other list. For example, in the moral list of Christianity, humility is considered a virtue and by Aristotle a vice. On the other hand, we should note that the common understanding of ethics today is different from what Aristotle and others understood in ancient Greece and Rome. Aristotle's and Aquinas's understanding of ethics included a set of traits, while our inference of ethics includes skills, art, and the superiority of theoretical reason in addition to desirable traits (Courant, 2020). Moral life is very complex because morality is dynamic and progressive. Moral responsibility involves much more than living a decent and honest life. "Wise choices" when such choices present themselves suddenly and unexpectedly and "willingness to face difficult tasks" are included in this set (Hall, 2014).

Moral philosophy

The questions that are formed in the philosopher's mind before entering the philosophy of ethics need to be answered, and like any other science, by entering the field of answers, I lead to the formation of many theories, each of which can express a part of the reality or the truth. It can be said that dealing with the various topics of ethics and its various branches, including the philosophy of ethics, without sufficient familiarity with meta-ethical topics will result in an incomplete understanding of the aforementioned topics.

Therefore, for the theoretical and even practical advancement of these issues, the mind must be equipped with philosophical tools to understand them, and this tool is nothing but meta-ethics. Also, meta-ethics is a systematic analysis of things that are followed in people's minds. These include: moral language, moral psychology and moral ontology (ibid.). Normative ethics includes the science of ethics and consequentialism. The science of ethics shows the cause or causes of the rightness or wrongness of an action and states that if an action is wrong, a person has the duty to avoid that mistake decisively. Therefore, the goal never justifies the means. The second normative ethical system that is also used as a basis for professional ethics is consequentialism. which examines the real or subjective consequences of actions and evaluates the quality of those consequences (Burgess, 2013). A more appropriate explanation of ethics

can be given in the form of cognitiveism and moral realism. A justified moral theory must explain morality without assuming the existence of something that does not actually exist. Realism puts aside scientism and superstition and does not introduce anything strange into the conventional human understanding of the world. In addition, this theory returns the origin of moral feeling to the cognitive powers of the moral agent. If the subject directs his imagination and reflection in such a way that he goes beyond prejudice, narcissism and prejudice, reaches the arguments, makes accurate comparisons and distinctions, and uses his previous experiences in moral situations, so that the realities measure the related immorality, then he can make a clear decision based on the facts. Realism considers a proper place for "reason" in ethics. In this attitude, reasoning plays a fundamental role and can change a person's moral attitude.

In addition, it is more accurate and easier to understand moral differences from a realistic point of view. Agnostics talk about moral differences as if these differences are rarely resolved. The defenders of the theory of "divine command" also believe that without considering the existence of God and his binding rules, ethics will not go anywhere. But this attitude is against human intuitions. Ethical differences can originate from ignorance, prejudice, self-deception, weak will, lack of seriousness, insufficient experience or logical errors. Therefore, by eliminating these sources of error, valuable agreements can be reached in many cases (Mungai et al., 2014).

Ethics in Islam

From the point of view of Islam, God has inspired man to know good and bad. Although it is obvious that morality is not reserved for religious people, it must be accepted that without the guidance of religion, the desired moral perfection cannot be achieved, because man is a complex being and his desires and needs are numerous and different and sometimes contradictory. Therefore, he must acquire the necessary skills to follow this path, otherwise there will be great dangers. In fact, moral perfection cannot be used by trial and error to gradually recognize and correct weaknesses and mistakes because moral mistakes sometimes lead to destruction and this is a great danger. Therefore, a person needs a coach and without a coach, he will either go astray or at least find perfection suitable for his talents. Ethics is a set of informal social rules and regulations that have a special identifier in society. General moral principles are nothing but the accepted rules of social behavior and special moral rules are nothing but the application of those rules in specific cases and moral development from the perspective of Islam is the development of a person's ability to distinguish between right and wrong through development It is a system of moral values and criteria that a person must go through several different stages to be able to perform appropriate behavior in different situations. Among the theories of Western experts that are related to moral development and its stages, Freud's theory of psychoanalysis, Bandura's theory of social learning, and Kohlberg's theory of moral development are considered to be the most important and famous theories (Al Ibrahim, 2019).

Moral psychology

Ancient Greek philosophers (Socrates, Plato and Aristotle) believed that psychology should not only explain human life, but also confirm it. According to them, human excellence was possible and they considered psychology as a tool to serve this purpose. They thought that the perfect life was a happy life, but that kind of life could never be understood solely in terms of individual satisfaction. A happy life inherently implies dignity and worth, and humans may make mistakes in this matter. One of the goals of psychology is to disabuse us of misconceptions we may have about happiness and then promote a correct one.

Theories related to the topic of ethics

-Kohlberg's theory of moral reasoning

Lawrence Kohlberg is a researcher and professor of educational and social psychology at Harvard University and has done extensive research on moral development. His theory of moral reasoning is about how people think and what they consider in a moral situation. He expanded and completed Piaget's theory of moral development. Like Piaget, he believed that moral development is formed based on people's cognitive abilities (Suri & Modaresi, 2024). Kohlberg's initial research was a 15-year longitudinal study with a sample of 75 American boys. The research process involves creating a hypothetical dilemma followed by a series of ethical questions and recording the answers of each subject. Kohlberg was not concerned with the solution of the participants, but wanted to know the criteria they used, and finally the set of observations led him to propose a model of ethics: reasoning based on the concept of justice. He believed that people's moral judgments are associated with different perceptions of this concept. Kohlberg's justification for using this criterion is based on the philosophical work of Immanuel Kant. Immanuel Kant's moral philosophy is based on the fundamental value of human life. According to Kant, humans should be considered as an end rather than a means to an end. He acknowledges that humans have a natural ability to reason and rationality allows every human being to distinguish between right actions and wrong actions. Based on this longitudinal study, Kohlberg developed his knowledge and designed a model of six stages of moral reasoning, each of which is defined by a specific orientation or perspective towards a moral dilemma.

-Freud's moral theory

Sigmund Freud is one of the most prominent psychologists in the world. At the beginning, he wanted to study law and become a lawyer to enter the field of politics. But his unconscious imagination gradually changed his plan to become a lawyer, and the desire to make a great contribution to science finally led Freud to medicine, and when he entered the University of Vienna at the age of 17, he went to the Faculty of Law instead of Law. Attached medicine. In 1881, when he was only 25 years old, he was able to graduate with a doctorate from the University of Vienna (Hult, 2013).

Freud considers morality to be social rules and covenants and defines it based on social laws and contracts, and considers moral action to be in accordance with these laws, whose role is to protect humans from the negative aspects of human nature. According to him, how parents behave (parenting styles) has lasting consequences for children's moral character (Taghizadeh & Tari., 2019). According to him, between the ages of 3 and 6, the process of internalizing the parents' moral principles and the process of identification with the parent of the same gender takes place, which leads to the formation of conscience and causes the child to behave in such a way that his parents behave even in the absence of parents. He will be proud and feel guilty if he does bad deeds. Guilt occurs when moral rules are violated and satisfaction occurs when behavior is followed. Professional ethics, as a subset of normative ethics (as mentioned before), is a field of ethics that studies business relationships. This type of ethics is actually a set of rules that are obtained from the nature of the profession and job in the first place. Therefore, it is necessary to address these issues in the continuation of the discussion.

Data analysis

The results of this study showed that 64.5% of the research samples were women and about 35.5% were men. These people in the age category below 30 years had 21 frequencies, the age category between 30-40 years had 112 frequencies, and the age category above 40 years had 87 frequencies. Among the research samples, 117 people had a bachelor's degree or lower, 65 people had a master's degree, and 38 people had a doctorate degree.

Kolmogorov Smirnov test was used to check the normality of data distribution. According to this test, when the data distribution is normal, the value or significance level is greater than the critical number at the 0.05 level.

Table 1- Kolmogorov Smirnov test results

Type of variables	Z	Sig	Data distribution
Organizational Culture	1.69	0.097	normal
Professional work ethic	1.45	0.078	normal

Examining the hypothesis of professional ethics has a significant impact on the organizational culture of elementary school teachers in Mamsani city.

Table 2- Pearson correlation coefficient results for hypothesis testing

Professional ethics		Variables
The correlation coefficient (sig)	significance level (r)	
0.001	0.598	Organizational culture

** Correlation is significant at the 0.05 level.

According to Pearson's correlation coefficient test and the results presented in Table 11-4, it can be seen that there is a significant relationship between professional ethics and the organizational culture of primary school teachers in Mamsani city (P=0.001, P=0.05 and 0.598). =r), there is a significant relationship, so the research hypothesis is confirmed.

Table 3- Estimation of the effect of professional ethics on the organizational culture of primary school teachers in Mamsani city

P. VALUE	Critical ratio	Indirect effect	direct impact	The Dependent Variable	Direction	independent variable
0.002	6.101	does not have	0.61	Organizational Culture	<---	Professional production

Conflicts of Interest

From the point of view of psychology, work ethics is firstly a system of attitudes and secondly a system of beliefs. Work ethic is a structure that consists of seven dimensions, including: 1- The value of hard work (belief in the virtue of hard work and the belief that such work leads to a person's perfection); 2- Considering work as the center life (understanding work as a central value in the life of an individual and society); 3- negative attitude towards wasting time (believing that time should be used effectively); 4- unwillingness to be unemployed and believing in the importance of low activity human rights not related to work; 5- delay in orientation towards the future, belief in patience waiting for reward; 6- Self-reliance (creating independence through work); 7- Ethics - belief in the existence of justice and ethics in work and desire to be honest and honest towards others.

In general, the results show that there is a relationship between professional ethics and the organizational culture of elementary school teachers in Mamsani city (Pu=0.001≥0.05, r=0.598). Changes in professional ethics with a value of 0.55 have a direct effect on the organizational culture of elementary school teachers in Mamsani city.

Therefore, work ethic evaluates professional activity and is related to the attitude that work is considered a valuable activity. Based on this argument, work ethic brings many positive consequences, including hard work, reducing job involvement and reducing job abandonment (**Zabani et al., 2017**). In organizations, people who are at high levels of moral character have these characteristics: they consider the needs and interests of others and care about the impact of their actions on others, for example, they have high levels of honesty, humility and empathic concern, and people They are considered conscientious (Cohen, 2014). Able to regulate their behavior effectively, being particularly attentive to behaviors that have positive short-term consequences but negative long-term consequences, for example, they have high levels of conscientiousness, self-control, and foresight, and adhere to moral values, for example, have are high levels of moral identity and internalization of values These people also have moral courage.

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