
Extended Abstract

Ethics, the Theory of Ethics, the Ethics of Science, and Work

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Abstract

Opinions of ethic facts and theories are basic concepts of logic depending on the consistency and continuous on the reality, process, feelings, and considerations. As such, the ethics of science and of philosophy are basic concepts and also social, general deterministic analytical methods for the advanced feasible processes, improvements, models and methods. This study aims to investigate the individual and social relations among logic, social science, philosophy, and philosophy for ethic facts and theories, their advanced developments. It is carried out the studies on the basic ethics research, conscience, freedom, philosophy of ethics and of science, , applied ethic, and development activities depending on changing basic concepts, techniques, and works. The common fields and relations are determined between the science of ethic and the philosophy of the science of ethics. Finally, it is determined with the scientific investigations depending on social perceptions and synthetic methods. Common considerations and their methods and applications in fields are discussed.

Keywords: Logic • Ethics • Philosophy • Ethics of science • Conscience • Freedom • Ethics of work

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All societies try to improve their quality of life and level of civilization, commensurate with their values and assets, and do so in a motivated and conscious fashion. Societies and individuals, while holding consistent and confident attitudes toward certain goals, also try to make efficient use of the resources at their disposal to achieve these goals. In their attempt to improve quality of life, societies also face such problems as informal economy, smuggling, budget deficits, foreign trade deficits, and covert resistance and reactions. While addressing these issues, societies also try to provide their members with basic education and vocational training, on the one hand, and solve problems in ethics/moral education, on the other. Since solving any potential problems that may arise during the attempt to develop and disseminate moral values and behaviors during this entire process is a priority for many societies, decision makers allocate significant resources to doing so.

Morality is defined as the totality of the values and behavioral norms adopted by individuals in a society and with which they need to comply. The science of morality, on the other hand, is defined as the scientific discipline that identifies and examines individual and collective norms of behavior in a society in a given period (Hançerlioğlu, 1991; Türk Dil Kurumu, 1988). While trying to develop a code of behavior on the basis of a society's customs and core beliefs, the science of morality is a social science discipline that examines such questions as good versus bad, right versus wrong, personal and societal goals, and both individual and societal implications of behavior, on the one hand, and tries to find solutions to problems that might arise in this endeavor, on the other (Türk Dil Kurumu, 1988).

It is becoming increasingly important that issues of ethics and morality be considered within the framework of “the unity of the theoretical and practical aspects of knowledge and science, consistence between opinions and behaviors, and harmony and continuity between the theory and practice of ethics” (Dranaz, 1972, pp. 122–127; Güriz, 2007, pp. 13–20; Reichenbach, 2000, pp. 46–62; Yıldırım, 1987). Based on these considerations, this article aims to contribute to the definition and analysis of ethics, the science of morality, and the ethics of science, and their functions and relationship with laws. This study also aims to provide deterministic, analytic, and synthetic explanations of the

individual and social functions of ethics, the science of ethics, and the ethics of science and work, one the one hand, and to analyze issues of methods and efficiency, on the other.

Sources and Methods

Sources for ethics, moral philosophy, and the science of ethics are based on consistency and continuity between practices of and perspectives on customs, traditions, law, and science. There are close connections between a society's laws, culture, and levels of both analytic and synthetic knowledge/awareness, on the one hand, and practices, ethics/morality, art and levels of production in this society, on the other. Societies and individuals endeavor to maintain the integrity of their basic outlook, laws, morality, and conscience within the framework of these connections. In social life, institutions and shared moral values are seen as the most important means and ends to doing this (Bayet, 1982; Dranaz, 1972, pp. 122–127; Güriz, 2007, pp. 13–20; Reichenbach, 2000, pp. 4–62; Yildirim, 1987).

Moral values have been influenced, to varying extents, by such currents of thought as realism, empiricism, rationalism, pragmatism, and idealism. Moral values are also influenced by the physiological, sociological, economic, the psychological characteristics of societies, and their cultural and belief systems (Dranaz, 1972, pp. 122–127; Tuğcu, 2003). Moral values, in turn, influence not only how individuals and institutions within a society perceive of and seek solutions to problems, but also the processes involved solving perceived problems. Within this framework, the concept of ethics is used in many areas of daily life, including professional ethics, the ethics of work, business ethics, political ethics, media ethics, journalism ethics, the ethics of marriage, family ethics, environmental ethics, religious ethics, national ethics, individual ethics, social ethics, corporate ethics, sports ethics, the ethics of science, and academic ethics.

Morality

Morality refers to the consistency between behaviors, on the one hand, and thoughts, emotions, and conscience, on the other. The objective dimension of morality consists of customs and traditions whereas its subjective dimension consists of individual beliefs and emotions. An individual's subjective feelings and thoughts, shaped to some extent by external influences, are referred to as conscience (Dranaz, 1972, pp. 122–127; Yıldırım, 1987). Moral values are defined as the totality of social judgments, rules, and awareness that shape individual and group behavior by giving rise to feelings of guilt and shame when social norms are broken.

The objective dimension of morality consists of the customs, traditions, moral values, and judgments already prevalent in a society. These values exert pressure on both the social and individual conscience. Moral value judgments are objectively shaped over time via social experiences and scientific findings. New knowledge and requirements, social perceptions, the limits of consciousness and conscience, and responsibilities objectively give rise to the emergence of new moral values (Dranaz, 1972; Reichenbach, 2000, pp. 52–58).

Ethics is also defined as the totality of the attitudes and behaviors that make constant progress possible via consistency, efficiency, and productivity in the goals and behaviors of individuals and/or societies, or via the economic and balanced use of resources over the long term (Bayet, 1982; Dranaz, 1972, pp. 122–127; Türk Dil Kurumu, 1988). Another source defines ethics as the ability to think and act in a definite, consistent, decisive, efficient, and successful manner in the long term, in line with the goals of different currents of thought and under changing conditions (Hançerlioğlu, 1991).

Just as there are deterministic, synthetic, and analytic connections between feelings and beliefs, on the one hand, and moral and ethical values and behavior, on the other, so do such connections exist between theoretical, basic knowledge, and methods. According to Kant, morality means consciousness being oriented toward duties befitting conditions, which means to put feelings of duty and obligation into practice. In other words, it is the transformation of

theoretical reason into either practical reason or practice. Theoretical reason develops sciences, and as sciences develop, it also identifies principles of an ethics of duty. This is how ethics, based on free will and conscience, emerges. The Kantian theory of ethics is above individual feelings and subjective conscience; it is a general, rational and idealist theory of ethics based on free will (Dranaz, 1972, pp. 122–127; Reichenbach, 2000, pp. 52–58; Tuğcu, 2003).

The variety in the field of ethics is usually explained with reference to varying perceptions of facts and processes as well as the relationship between empirical science, philosophy, and beliefs (Dranaz, 1972, pp. 122–127; Güriz, 2007, pp. 13–20).

Basic Definitions

Providing analytic and synthetic definitions of the concepts of system, process, economy, problem, model, and plan is a prerequisite for describing the methods used in research and training projects in the social sciences (Reichenbach, 2000; Yıldırım, 1987, 1991). The consistent and integrated use of the methods of intuition, simulation, association, analysis and synthesis, deduction, and induction is important in studies on the development of models and methods (Akarsu, 1998; Hançerlioğlu, 1991; Türk Dil Kurumu, 1988).

Process: Process refers to the totality of the activities, developments, and situations created by systems and entities at a given time and place to achieve certain goals and perform certain functions.

Knowledge: Knowledge refers to the simple and basic concepts and elements used in models, methods, and both analytical and synthetic reasoning that describe cognitive relationships between entities, systems, and processes (Hartmann, 1946). Knowledge can be either descriptive or normative.

Truth: Truth refers to the average value of a quantity or knowledge of an event that is found after numerous trials and measurements under specific conditions and using specific processes. In this context, truth can be defined as the consistency of a discourse or action with accepted and proved knowledge and/or laws.

Error: Error refers to the deviation of a specific process definition, or a trial or measurement quantity, from the expected average value; the amount of this deviation.

Concept: Concept refers to the totality of all deterministic, analytic, and synthetic expressions that are required to define the common properties and functions of an object, system, or process. A specific collection of analytical and synthetic expressions that define limitations and purposes in the effort to solve a problem built using concepts is called a model.

Logic: Logic refers to the totality of realistic and advanced reasoning on a rational basis that takes place during the perception and processing of objective processes by the senses. In other words, it is the totality of reasoning on thoughts and methods. It is the totality of the principles and methods of advanced reasoning on the basis of realistic rationalism and idealism. It is the science of reasoning on thinking (Akarsu, 1998; Dranaz, 1972; Hegel, 2004; Yildirim, 1987, 1991). Analysis, synthesis, deduction, and induction are all systems of reasoning. In general logic, methods of reasoning are universal. Apart from general logic, there is also a specific logic unique to each branch of science, philosophy, art, and morality (Yildirim, 1991).

Theory: Justified by deterministic deductive and inductive reasoning, a theory refers to a collection of hypotheses that describe the connections between the unfolding of events and facts in light of principles, laws, and scientific findings. A theory is more comprehensive than a hypothesis or a concept in terms of time and space. A theory is a comprehensive collection of concepts that cannot be readily proven right or wrong using empirical or analytical methods.

Law: Making use of science and philosophy, a law refers to the totality of values and principles that are created on the basis of the local, national, and universal conditions of social life. A law is thus a system of principles that sets sanctions and punishments for specific events on the basis of local, national, and universal objectivity. As a system and as a branch of science, law is divided into the sub-branches of general law, public law, criminal law, private law, and civil law. Law is shaped by the moral values, consciousness, conscience, subjectivity, and free will of individuals and societies (Güriz, 2007, pp. 13–20; Hançerlioğlu, 1991; Türk Dil Kurumu, 1988).

Art: Art is defined as an activity of creating harmonious, beautiful, and impressive thoughts and emotions by simplifying and imitating facts and processes in a realistic manner, and involves an element of leisure as well (Dranaz, 1972; Haçerlioğlu, 1991). Art is practiced in line with social values regarding truth, aesthetics, freedom, and originality. Art may aim to unearth mysterious facts and processes on the basis of aesthetics, emotions, and enthusiasm.

Language: Language is a tool for communication and mutual understanding that consists of words, sentences, and both verbal and written signs that are used to express thoughts and opinions (Haçerlioğlu, 1999). Language is a tool for the expression of perceptions and thoughts that arise from interaction with objects, facts, and processes. Languages can be divided into the following two categories: natural languages used by people in their social lives and artificial languages of science and philosophy used within specific art or science disciplines. Languages develop to the extent that they reflect processes, realities, and purposes, and are used to produce original thought and other products. Their function of communication can help societies develop (Yıldırım, 1991).

Consciousness: Consciousness refers to a cognitive phenomenon that occurs when an individual identifies and verifies the methods and reasons for the emergence of knowledge, desires, purposes, methods and beliefs in the external and internal cognitive sphere of the mind. Consciousness develops with awareness. To describe phenomena that are beyond consciousness, the concepts of subconscious and unconscious are used (Haçerlioğlu, 1991; Jung, 1982). It is argued that subconscious/unconscious processes reflect a combination of preconceptions, pleasures, impulses, fears, individual and group instincts, and the need for safety and protection, on the one hand, and feelings of existence, belonging, and self-realization, on the other, with all of these aspects being based on knowledge, consciousness, and/or non-scientific assumptions (Jung, 1982; Pars et al., 1960). In addition, developing consciousness happens through one's efforts to identify and improve the phenomenon and psychology of consciousness in a comprehensive and in-depth manner.

Metascience: Metascience is based on the previously given definition of science and refers to emotions and thoughts that are beyond findings, objects, and

processes. Another name for metascience is metaphysics. Forms of metascience are found in theology, idealist thinking, and thinking beyond scientific findings. Thinking beyond scientific findings involves thought processes in the form of generating goals, problems, models, reasoning, and interpretations that are characterized by uncertainty, dreams, imagination, or assumptions, and that do not involve empirical findings or related processes. Metascience is also defined as the scientific and philosophical reasoning and claims that go beyond the latest findings (Dranaz, 1972; Yıldırım, 1987, 1991).

Belief: Belief means to embrace the truth, importance, or power of something or someone with strong emotions and opinions and feeling a deep sense of connection to them. From another perspective, belief is faith in God, a religion, or an idea. Belief is related to consciousness, subconscious, and metascience. According to this definition, belief involves assumptions, imaginations, preconceptions, subconscious processes, and projections that are beyond empirically confirmed scientific knowledge.

Developing consciousness: This refers to efforts at making sense of what is known through cognition, that is to say making sense of conscious, subconscious, and unconscious processes, and identifying what is unknown through deterministic, analytic, and synthetic reasoning.

Research: The totality of activities conducted to produce knowledge and discover laws by observing facts and processes. It is an activity that defines the boundaries between physics and metaphysics. Research can be conducted to generate basic, theoretical, applied, or technical knowledge.

The Relationship Between Laws and Ethics

It is argued that not only do legal phenomena and concepts frequently overlap with their ethical counterparts either partially or wholly, they also complement each other (Güriz, 2007, pp. 13–20; Haçerlioğlu, 1991; Türk Dil Kurumu, 1988). Legal and ethical phenomena and concepts can be clarified by identifying their salient features and relations with the science, philosophy, and theory

of law and ethics. Legal and ethical phenomena and concepts share the same normative basis in the culture, consciousness, and social conscience of societies (Güriz, 2007, pp. 13–20; Mumcu, 1980, pp. 3–19). The importance and priority of these phenomena and concepts are made concrete in a deterministic, analytic, synthetic, and pragmatic sense by the science, philosophy, and theory of law and ethics on the basis of the values, consciousness, and social conscience of societies. More specifically, they are used to set the ultimate ends.

Freedom

Freedom is the idea -and the way of life based on the notion- that individuals and societies are free to make choices in their attitudes, behaviors, and plans to improve their lives. Individuals and societies can make free choices and engage in free behavior on the basis of preferences formed through analytic and synthetic reasoning regarding internal and external consequences.

Freedom does not mean arbitrary liberality or wanton disregard of others, it is a way of living and making decisions on the basis of individual assessments of suitability and social preferences. Freedom or a free attitude is related, as Figure 1 shows, to analytic and synthetic considerations, conscience, and consciousness (Dranaz, 1972, pp. 122–127; Güriz, 2007).

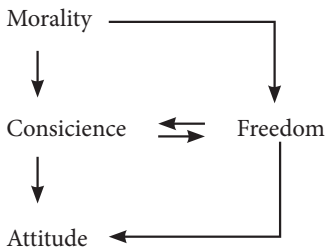


Figure 1: The relationship between morality, conscience, freedom, and attitudes.

Conscience

The conscience of a society or of an individual refers to the totality of constructive, balanced, and harmonious feelings and thoughts that crystallize following a higher-order analytic and synthetic self-assessment with a free consciousness, in line with specific influences, thoughts, and preferences, as shown in Figure 1. (Dranaz, 1972, pp. 122–127; Güriz, 2007). Conscience is also defined as moral consciousness (Akarsu, 1998, p. 178, 193), or as the thoughts, judgments, and feelings of shame and guilt that emerge when individuals assess and judge their own or their society's behavior in cases of violation of rules of peace or ethics.

Science, Science of Law, and Science of Ethics

As was mentioned above, science refers to a method of generating certain knowledge through observation, measurement, and calculation regarding specific fields and processes, on the one hand, and by forming and testing hypotheses, on the other. It is a systematic whole that generates correct and functional new knowledge. Science focuses on the analysis of a specific and particular event in an objective and general manner and provides a definition through measurement and experimentation. In other words, science is a system that tries to identify and explain the gaps, requirements, questions, assumptions, methods, and knowledge that are beyond current findings through observation, experimentation, and measurement. It describes what happened in the past in general terms (Demir, 2012; Reichenbach, 2000; Türkay, 1983; Türkdoğan, 1995; Yıldırım, 1991). According to another definition, science is the totality of our basic knowledge that brings together the outcomes of observations and experiments on specific, limited, and defined phenomena. It is based on experimentation, trial and error, and analysis (Kuryel, 2003, pp. 246–249; Reichenbach, 2000; Türkay, 1983; Türkdoğan, 1995; Yıldırım, 1991).

Having general goals, theories and methods, the basic sciences, natural sciences, social sciences, and applied sciences focus on defining specific entities, processes, and phenomena. In this sense, both law and the science of ethics are based on the findings of science, physiology, social sciences, sociology,

economics, and psychology. The science of law and the science of ethics are social science disciplines that examine topics such as good vs. bad and right vs. wrong, based on an individual society's customs, and tries to develop a code of behavior by examining the motivation behind behaviors, on the one hand, and aim to find, implement, and improve solutions to problems in these areas, on the other (Akarsu, 1998; Güriz, 2007; Haçerlioğlu, 1991; Türk Dil Kurumu, 1988). In this sense, the science of law and the science of ethics may be considered normative sciences (Mumcu, 1980, pp. 3–20).

Philosophy, Philosophy of Law, and Philosophy of Ethics

Philosophy refers to the totality of constructive and progressive examination, assessment, and synthesis of phenomena and processes on the basis offered by sciences. Philosophy aims not only to provide general definitions for physical phenomena and metaphysical issues, but also to clarify them through free reasoning beyond observation-and experiment-based findings (Demir, 2012; Dranaz, 1972; Sönmez; 2005; Tuğcu, 2003; Yıldırım, 1991). Since the methods used in philosophy are rational and based on general and objective findings, philosophy covers all areas of life, both abstract and concrete, including existence, events, knowledge, metaphysics, ethics, art, life, progress, and the processes of development. Scientific philosophy aims to describe physical and metaphysical processes on the basis of observation and experiment, using such forms of reasoning as analysis, synthesis, and comparison (Descartes, 1989; Haçerlioğlu, 1991; Hartmann, 1946; Russell, 1972; Tuğcu, 2003). In other words, philosophy focuses on general methods and frameworks.

Methods Used by the Science of Ethics and the Philosophy of Ethics

Both the science of ethics and the philosophy and ethics are basic and applied disciplines that search for the theoretical bases, emergence, and both ideal and authoritative rules of customs and traditions in a society, rather than simply providing descriptions of them. They use deterministic, analytic, and synthetic

methods. The philosophy of ethics and the science of ethics aim to provide recommendations on how people should live in a given social setting.

The philosophy of ethics and the science of ethics study moral values, examining principles and methods for unbiased thinking and constructive, goal-oriented behavior. Given this goal, it is clear that the philosophy of ethics and the science of ethics should use synthetic methods. The science of ethics and the philosophy of ethics also make use of the principles and methods of psychology, sociology, economics, business administration, and administrative sciences in order to examine topics and issues of ethics. Since the philosophy of ethics and the science of ethics focus on the balanced distribution of burdens and benefits in line with pre-set principles and goals, they must be subjective to a certain extent. For a moral value to be scientific, its truth and necessity should be demonstrable; it should not conflict with basic knowledge and rules, it should have integrity and consistency, and it should result in clear and positive outcomes.

Using these principles and stages, the science of ethics examines changing work, family, and socioeconomic processes and cultural environments, focusing on the development and recommendation of a system of moral values that would develop society in line with its public consciousness. As is the case with other sciences, the science of ethics can be divided into the basic science of ethics and the applied science of ethics.

The applied science of ethics develops requirements, values, and methods that apply to different areas of life, such as professional and work ethics, business ethics, political ethics, journalism ethics, ethics of marriage, family ethics, environmental ethics, ethics of science, religious ethics, national ethics, individual ethics, and corporate ethics.

Analysis and Findings

The concept of ethics is best understood in relation to the concepts of basic and theoretical knowledge, social perceptions, consciousness and conscience, necessity,

non-contradiction, consistency, continuity, freedom, efficiency, unity, integrity and clarity, and the basic concepts of law. Creating legal and ethical theories about phenomena and processes depends on various factors including objective and subjective conditions, goals, methods, paradigms, analyses, individual and social psychologies, beliefs, and consciences. The theories of law and ethics have differing, overlapping, and complementary features in their approaches to behavior and in the sanctions that they provide (Güriz, 2007, p. 13–20). Processes aim for the establishment of long term social benefits and values. Just as ethics, the science of ethics, and the philosophy of ethics should be considered on the basis of empirical, pragmatic, rational, and ideal spaces, so should they be considered on the basis of deterministic, analytic and synthetic spaces, and the experiences and priorities of the philosophy of ethics, all while never losing sight of the “unity of theory and practice,” and while making use of underlying epistemology. Both ethics and individuals’ attitudes toward ethics are expected to establish basic and theoretical points of view, on the one hand, and to ensure integrity and consistency of thought and methods in the beliefs and goals of individuals and societies, the knowledge about phenomena and processes, and theories.

Actions that violate laws and institutional codes of conduct are defined as offenses and are met with punishment. Analyses of moral values and principles should make a distinction between those actions that require punishment and those actions that do not offend the law but which still are frowned upon because they offend the sensibilities and conscience of society. An analytical and synthetic approach should be adopted when thinking about and explaining moral/ethical theory, values and principles, and the determinism of social values. In doing this, social psychology should be used.

Priorities and Implications for Ethics

Moral values are long term, stable, consistent, and reliable norms for social life. It is clear that moral values and principles, which naturally arise from social desires, requirements, ties, and ideas, both underlie and limit social and development and efficiency and economic growth. These values and principles can also be developed

by the principles and methods of both the ethics of science and of work, as well as by the science and philosophy of ethics. The cultivation of moral values and principles aim to improve the effectiveness and adaptability of self-confident individuals who have confidence in their social environment and who develop stable relationships for the future. These values and principles also improve the efficiency and added value of training, research, and development and implementation programs. These observations and conclusions imply that the scientific and ethical values of educational institutions and media outlets should be studied and improved based on the experiences of workers with and on an observation of work processes.

As processes undergo transformation, processes, moral values, and principles should be subject to ongoing evaluation using empirical data, with researchers and stakeholders paying attention to the unity of theoretical and practical knowledge. New ethical values that are to constitute the model of ethics should be formed on the basis of risks and opportunities offered by life, and on the basis of concerns, feelings of responsibility, and sense of duty that they give rise to. In addition, the current moral values, principles, and methods identified by the science of ethics should be taken into consideration.

Moral values and models of ethics should be developed in a constructive manner in line with the changes taking place in the conditions and processes that apply to dominant currents of thought, beliefs, activities, business processes, and techniques. Certainty and clarity in ethics requires scientific clarity and social necessity (Dranaz, 1972; Reichenbach, 2000, p. 52–58; Yıldırım, 1991). These relationships should be taken into consideration to improve and to disseminate positive, rational, social, and national moral values throughout the Republic of Turkey.

The Ethics of Science and Thinking

The ethics of science can be defined as the efforts of individuals and societies to achieve an objective understanding of the constructive and creative decisions, sanctions, benefits, and risks concerning themselves and their environment. Moreover, these efforts should be in line with the requirements of knowledge, understanding, research, and analysis under changing conditions. The ethics of science and of

thinking also requires that individuals and societies regulate their feelings, thoughts, desires, and attitudes so that they might be in line with established laws, principles, and knowledge. Models of ethics and codes of conduct should, in the long term, be developed in a constructive and unbiased manner with insights gleaned from the ethics of science and of critical thinking, and in line with the goals and functions of laws, principles, and current knowledge. Individuals and societies should develop reasonable solutions balancing their own principles and desires with the expectations of the outer world, on the one hand, and perceive and implement these solutions in social life in a constructive and balanced manner, on the other. In the development of an ethics of science and thinking, just as a long term constructive, normative, and tolerant analysis of its assumed main goals and functions is essential, so is it essential that one maintains sensitivity toward them while performing such an analysis.

The improvement of professional and work ethics in social life, and the improvement of societies' moral values depend on the improvement of the ethics of science and of critical thinking. The improvement of ethics of science and of critical thinking, in turn, depends on a society's understanding of the natural and social sciences, physical and social requirements, public conscience and values, and issues and models of ethics in an objective and unbiased manner and in line with their functions. At this point, it is crucial that scientific duties and responsibilities be well defined. These considerations show that an objective, unbiased and constructive understanding of existing knowledge, laws, and principles, as well as of current conditions and events, is a prerequisite for the ethics of science and of critical thinking. To this end, an advanced and constructive interpretation should be adopted to comprehend both scientific and theoretical knowledge and their basic principles, on the one hand, and to understand methods regarding goals, events, and conditions, on the other.

Improving the ethics of science and of critical thinking requires acquiring a long term and correct understanding of moral values and scientific principles and methods, which means that work ethics, professional ethics, and family ethics also require an unbiased understanding and implementation of moral values and principles and methods of scientific thinking. Different currents of thought and professions in a society can and should develop specific codes of ethics that fit their special conditions and goals, all based on a general model of ethics.

Professional and Work Ethics

In work processes, tasks should be consistently performed in line with the definition, contractual requirements, techniques, customs, and maintenance requirements of the job. Rules governing work processes are based on a general model of corporate work ethics. Work ethics also require one to pay attention to basic and general currents of thought, on the one hand, and to comply with private, public, business, and civil law in both his/her actions and decisions, on the other.

Upholding the values of works ethics require consistent compliance with safety requirements and techniques involved in acceleration, force, impact, cutting, pulling, and pressuring, depending on the product made, the methods used to produce it, and the working conditions in which one finds himself. The ethics of science and of critical thinking concerning a model of work ethics or of work processes can be defined as an approach that develops new forms and values of ethics tailored for specific goals and activities within the boundaries defined by general goals.

A general model of work ethics also requires compliance with the principles of accuracy, originality, consistency, continuity, integrity, objectivity, necessity, clarity, and of being both instructive and constructive. It requires one to follow the values of ethics of science and of critical thinking, on the one hand, and to follow work safety rules, on the other. Values and rules specific to professional and work ethics can be defined for each field within the framework of general activities, on the one hand, and within a general model of ethics, on the other.

In short, just as the general model of ethics adopted by a society influences the conception of work ethics in that society, so do the new currents of thought entering into the social life of that society. A model of work ethics and related values also require a society to strike a reasonable balance between conditions, principles, and desires when thinking and acting, on the one hand, and to establish a tolerant, constructive, and creative harmony.

Work ethics can be disseminated throughout society by making use of social psychology, which examines individual and social conditions, on the one hand, and general and particular situations and relations, on the other. This implies that having an understanding of the ethics of critical thinking is a prerequisite for professional

and work ethics to take hold. In social life, individuals and groups need to comply with the technical, medical, economic, legal, commercial, physical, and social requirements of their occupations, activities, and priorities, despite the fact that may change over time, in an aesthetic and flexible manner. In addition, individuals and societies should think in line with the functions and purpose of their jobs and acquired knowledge so as to develop an individual and social behavioral habit.

Conclusion

Ethics requires knowledge, reason, philosophy, and science to be imperative, consistent, effective, and united in terms of theory and practice. Ethical certainty and clarity depend on the certainty of and on the social and subjective necessity of knowledge. As a phenomenon, attitude and scientific discipline, ethics is present in limits faced in processes, cultural values, and objective and subjective factors, and in layers of physical, individual and social determinism.

The phenomenon and theory of ethics are defined and developed in the empirical, pragmatic, rational, social, and ideal spaces of underlying epistemology and knowledge, and in the social efficiency of deterministic, analytic, and synthetic spaces. Theories, values, and principles related to ethics are founded on the basis of objective and subjective conditions and requirements, individual and social psychologies, beliefs, consciences, goals, paradigms, methods, and practices. Theories, values, and principles of ethics are defined within the framework of social desires and deterministic connections by forming a unity with the phenomenon, science, and theories of law.

Thus, ethical knowledge and attitudes depend, to a significant extent, on accurate information and subjective requirements. In other words, if ethics is justified solely on the basis of subjective feelings and beliefs without reference to a deterministic and analytic method and separately from objective social desires and theories, it would drift into a quandary that has no future and no vision. Similarly, if ethics is justified on the basis of habits, fears and dominant beliefs, it would lead to blind, dogmatic, inefficient, and inconsistent behavior and attitudes. If, on the other hand, ethics is justified solely on the basis of

objective, deterministic, analytic, and synthetic reasoning, without reference to subjective and social feelings, beliefs, and conscience, it would become a dry, hard, emotionless, and barren philosophy. Given these considerations, it should be clear that ethics should be justified on the basis of harmonious, efficient, and balanced solutions that give due weight both to objective, deterministic, analytic, and synthetic social theories, on the one hand, and to subjective and social feelings, emotions, conscience, and beliefs, on the other. This theory and practice of ethics are needed in every aspect of social and business life.

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