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A RESEARCH ON MANAGERIAL ETHICS PRACTICES IN TURKISH MEDIA ORGANIZATIONS

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ABSTRACT

Social/organizational and political/managerial ethics continue to be one of the most prominent predicaments of our time.

Recent advances in information technologies have allowed easier and faster access not only to technical and production, but also social, cultural and ethical information, viewpoints and assessments by the public at large –without the scrutiny of a centralized administration.

This ongoing process has paved the way for a new people-oriented ethics to emerge, while, underlining the importance of such concepts as human rights, equality and freedom.

Managerial ethics' sphere of influence is not limited to the business world. It is, in fact, concerned with every aspect of social life. In this regard, it functions at the core of socio-economic process in creating public benefit while solving/preventing problems.

How managerial ethics, as an applied field, can be implemented within a methodology in organizational process, and how to solve the problems that may arise along the way is an important field in modern administrative sciences. It is of special importance that, the media organizations, commonly referred to as the fourth power in democratic societies, have an internal system of governance driven by managerial ethics and its practices.

Key words: Ethics, Managerial Ethics, Corporate Social Responsibility, Business Ethics, Media Organizations

INTRODUCTION

Ethics as one of the most mentioned subjects of the daily life in Turkey and also in the World is not so much accentuated by the academic world. However, this concept has gradually gained its importance in managerial discipline especially after 1980's. The main feature is the raise of the social sensitivity and the public (especially the non-governmental organizations) pressure due to the social-cultural structures changing according to the technological improvements in knowledge and communication. In this context, considering corporations as social systems as well as economic beings has become a highly acknowledged general notion.

It is necessary to emphasize here that the conflicts caused in the social life by the dilemma between managers and managed people and the economic imbalance, which can be described as primary (basic) ethics problems, cannot be totally solved as the causes cannot be totally eliminated. It is expected to have an inversely proportional increase in the public ethics due to the decrease in these differences.

Almost every problem handled in the scope of managerial ethics is actually the reflection of the field of primary (basic) ethics problematic. In other words, secondary ethical problems as corruption, bribe, personal benefit, false advertisement are results of primary ethical problems and come out as different images/reflections of primary problems.

Problems handled in the scope of managerial ethics will continue to exist as long as the solution of the primary problems of ethics gets difficult. The secondary problems which are the reflections of basic social problems will be eliminated in line with the elimination of these public matters.

The adoption of the managerial ethics in this context by the companies is important in the sense of protection and improvement of social ethics.

There is limited amount of holistic literary studies or researches in the field of managerial ethics. In this respect, the aim of this study is to handle managerial ethics in all aspects and offer to the information and evaluation of the academics, managers and all others who are concerned of the matter.

The last chapter, which is the research part of our study, the application of managerial ethics in the organizational structure of the press associations and the stipulation of the press associations concerning managerial ethics are examined.

It is necessary here to indicate that, there are many studies on the professional ethics of the press employees under the title of "media ethics". In our study, ways of applications of the managerial ethics as a program is handled in the scope of administrative sciences.

Interviews and surveys are made covering managers of thirty three national newspapers. Target of the research is to exemplify the relation between managerial ethics' codes and appliance of managerial ethics' training programs in the extent of press corporations.

1. Basic Concepts:

1.1 Morality and Ethics

The words "morality" and "ethics" are used in the same meaning in daily Turkish. But these two words have nuances in meaning. Morality (Ahlâk) comes from the Arabic word "hulk" which means habit, nature or moral fibre of a person as formed by genesis. (Uzun, 2009; 19)

Morality is a discipline related with the good and the bad along with the spiritual duties and responsibilities. (Özgener; 2009; 6)

The word "ethics" derived from the Greek word "ethos" meaning "character". Ethics as a branch of Axiology (philosophical study of value) is one of the five main branches of philosophy.

Philosophical studies are usually studied under five subtitles; (1) *metaphysics*, examines the nature of reality; (2) *logic*, studies the ways and principles of thinking; (3) *epistemology*, studies knowledge and concepts of knowledge; (4) *aesthetics*, studies the meaning and image of beauty; (5) *ethics*, studies the formation of moral values and the principles of "good" "bad". (Özgen, 2006; 47)

Ethics which is also called "ritual science", is the branch of philosophy that studies the ritual and moral human relationships, behaviours and opinions.

The aim of ethics is to explain measurements of good and bad associated with the past or today is the. (Lamberton ve Minor, 1995: 409)

It is the branch of philosophy that studies ritual or moral human relationships, their behaviours and opinions. (Çalışlar, 1983; 10)

Ethics is also named as moral philosophy by the western philosophical tradition. In Turkish it is used as moral science and sometimes ethics and moral are used in the same meaning.

Since morality is described as a human fact, it undertakes an important function on socialization. In other words morality is an important component of the socialization process of human beings. (Özgen, 2006; 26)

All social sciences are concerned with the ethical roots of the human behaviour in different levels. For instance, it has reflections and influence; on economy depending on the sharing problems of limited sources, on political sciences depending on the role in establishing the civil power and the government potency, on managerial ethics in the context of organization customs and business ethics, on law by the founding of legal ethics and principles and on anthropology in the context of confusions and conflictions experienced during the comparison process of two different cultures.

Apart from social sciences, it is named as environmental ethics in ecology and bio-ethics in biology.

Ethics is the branch of philosophy that studies morality in a systematic way. Ethics asks various questions and examines them. It is categorized according to the subject examined as; behaviour of a person in a definite situation is included in the field of "*applied ethics*", ways of someone in confirmation of a moral situation or vision in "*normative ethics*" and the comprehension of someone the original structure of ethics and morality in "*meta-ethics*".

For instance, the appropriateness of the attraction of the people by the media in a partisan way is discussed in the scope of "applied ethics". The most popular question in "normative ethics" is, if someone lies to protect another one, will this be considered within morality or not. In "meta-ethics", it is asked and examined if morality is only the expression of a person's special preferences; is everything relative or how the existence of "good" is approved by us.

In other words, studies that include moral estimations and suggestions are called "normative". In the "meta-ethics" method of study, "ethics" is used in the meaning of examining the words and concepts people use in cases of deciding, suggesting something, warning someone or assessing someone's behaviour.

In "meta-ethics" the utilization, the meaning and the nature of these moral suggestions and the things that form morality are studied despite the fact that in "normative ethics" moral suggestions are made directly.

1.2 Social Responsibility Concept

In spite of the incredible improvements in science and technology, as the individual has become more and more stranger to his family, his environment, the society, to the world and even to himself, the bound in the offices and in the collective working sense has been loosened, the nature and natural sources are destructed irresponsibly; some company leaders that are aware of the corporate ethics have come together towards the end of 1980's against these destructive events and formations and declared that they accept struggling against the idea "Biggest profit within the shortest time at any cost" as their principle. The first organization of this development is the "Social Venture Network USA" established in 1987 which consisted of nearly 1000 private sector companies most of them being American. (Özkol, 2007; 73)

Following this general frame we may go on with the definitions made by different writers and academicians about the Institutional Social Responsibility:

Social responsibility may be defined as adopting the restriction of the companies from unsafe activities through the whole process from production to consumption and the policies, procedures, movements that force companies to work in favour of people as a principle. (Özgener, 2009; 161)

Another definition covers the social responsibilities of companies that force to restrict unsafe effects resulting from the economical activities and that contribute to actions for the safe and comfort of people and activities that aim accordance with community alterations. (Nalbant, 2005; 194)

A different description says that the social responsibility of an corporation should be to pay as much attention to the social consequences of their decisions as they are sensitive to the economical effects. (Aldag ve Stearns, 1991; 112)

Robertson and Nicholson suggest that the social responsibilities of a corporation are defined under three main principles. (Özgener, 2009; 164) These principles are;

Legality Principle; is based on the awareness of the corporation regarding its social responsibilities depending on its institutional functions and activities. This principle is associated with the relation between the company and the society and makes the needs of the company more specific.

Public responsibility principle: A company according to its organizational functions can overtake social responsibilities interrelated with its fields of primary and secondary interest.

Therefore, the responsibilities of a company are limited by problems directly result from their actions and benefits.

Managerial discretion right: This principle is related to the managers as they are the individual actors of functions and morality. Basically, this principle defines the responsibilities of the managers in choosing activities to be planned in order to succeed in social duties.

In this context, we can define modern companies having social responsibility through the following chart:

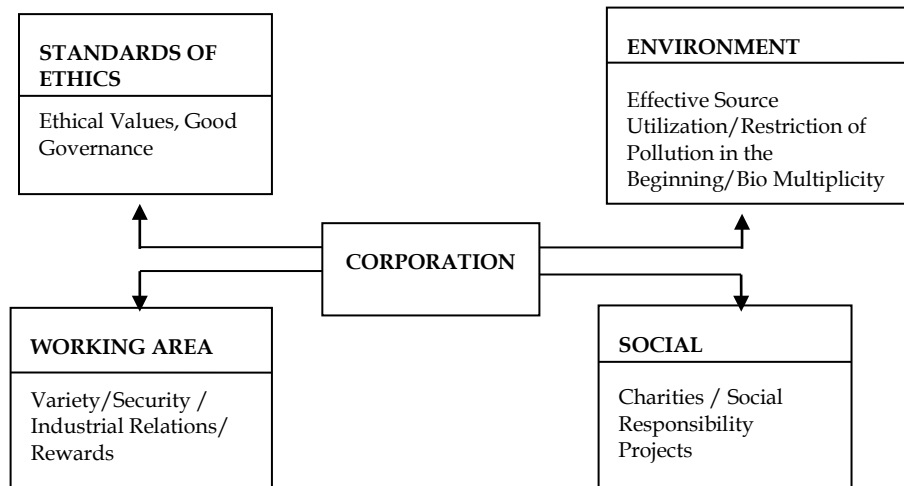


Figure 1: Modern Corporation having Social Responsibility. (Özkoç, 2007: 106)

If we consider social responsibilities as a pyramid, we may say that a corporation has four main kinds of responsibilities.

The most common and acknowledged approach related to the institutional social responsibilities of the corporations is Archie Carroll's "Pyramid". In the essay titled "The Pyramid of Corporate Social Responsibility", Carroll has classified the responsibilities as economical, legal, ethical and voluntary. (Carroll, 1991; 42)

1.3 Social Sensitivity

The concept "social sensitivity" basically can be expressed as the corporations' evolving policies on social issues and attention to these matters.

Actually this approach states that "social responsibility concept" stands for the leading role of the enterprises in social activities and also in the inclination in prosperity besides the obligation of fulfilling the laws and the requirements of people. (Sayiner, 2005; 28)

There are two main approaches related to the social responsibility concept.

The first is dedicated on the ways of increasing singular social sensitivity of enterprises which relies on the micro level analysis while the other approach favours macro level that sustain the idea that the government is obliged to form the social aims of the country.

1.4 Social Control

It is much more questioned nowadays that the enterprises are concerned with social issues actively, they fulfil their social responsibilities and they have social sensitivity as the communities are much more organized and have an increasing level of sensitivity. In this context, it is a subject of social controls how enterprises perform their social responsibilities.

Social control is an analysis made on an enterprise's level of accomplishment of its aims in social responsibilities.

Social control mechanism measures, evaluates and reports the social performance level of the enterprise periodically in all the fields whether related to the business area of the company or not. (Rachman, 1996; 63)

Social control provides the managers opportunity to evaluate and improve the efforts and activities related to their social responsibilities and social sensitivities. Besides, people have the occasion to check the international appropriateness of the policy and application of the social responsibilities of enterprises by the help of these social control organizations.

Consequently, it becomes possible to evaluate the people's benefit due to the social activities and social control mechanisms and to compare the alternative social policies and movements.

1.5 Managerial Ethics Concept

Academic studies have been concentrated on managerial ethics since 1970's. The number of essays and educational books on managerial ethics has increased by 1980's.

Managerial ethics has emerged as a result of efforts made to conciliate the advantages of the enterprises, customers, share owners and the managers which stand in competition with each other. Managerial ethics suggests the improvement of the responsibility idea for the managers supplying the moral principles. (Özgener, 2009; 95)

Managerial ethics, studies the behaviour standards of people and norms that organize and lead the relationship between workers and the companies they work for and dissimilar to the thoughts that suppose enterprises should work hard to gain much with main target of a maximum profit, examines, evaluates and comments on the enterprises' activities in respect of morality. (Flippo ve Gary ve Munsinger, 1982; 71)

Managerial ethics is defined as the moral principles and behaviour standards improved by the managers or organizations in order to success in business and achieve the organizational targets. (Bartol ve Martin, 1994; 102)

Managerial ethics, tries to categorize the good and the bad as main issues of ethics in the attitude of managers regarding the workers and the work. In this context, we may say that, the main target of the managerial ethics is to define the managers behaviour as "how it should be" and as "how it should not be" by a normative methodology. (Dağdelen, 2005)

The key factor of launching the idea "Managerial Ethics" is the clash of interests. Generally, if we assume that every moral issue is a result of a conflict, the problems of managerial ethics are the results of the divergences between the enterprises, their share owners, workers, customers, consumers, suppliers and the people. If these conflicts did not exist, there would be no need to the managerial ethics concept. Subsequently, managerial ethics has become a method used in solution of these conflicts of interests.

1.6 Ethical Dilemmas

Managerial ethics has both an obstructive mission on unethical attitudes in or out the enterprise and a guiding mission on founding policies and solutions of ethical dilemmas.

The concept "ethical dilemma" can be defined as the hesitation mood between two cases both ethically relevant but conflicting with each other. (Rachman, 1996; 87)

The managers can start appliances and plan for policies and procedures which are impulsive on ethical attitudes in the organization, by determining the appropriate means to dissolve ethical dilemmas and the pressures that cause unethical behaviour. (Özgener, 2009; 121)

The common point of all ethical dilemmas is that they influence the conflicting situations and also the benefits of people. Unethical attitude or in other words ethical variance must not be confused with ethical dilemma. Ethical variance is the unethical behaviour of an individual. While, ethical dilemma is the state of being faced with the problem of questioning a decision taken in favour of the enterprise, in regards of ethics, even it does not harm anybody; or in case of accepting or rejecting the decision due to the divergences between the enterprises, share owners, workers, customers, suppliers, the people and the government. (Sayiner, 2005; 48-51)

Comparison of moral problem (ethical variance) and ethical dilemma (Tooffler, 1986; 22)

MORAL PROBLEM	MORAL DILEMMA
It is easy to determine.	It is not easy to determine.
Changes according to the conditions and environment. It is out of a specific medium.	It is buried in a specific context.
There is a consensus of opinion that the problem regards morality.	There is a discord if the situation regards morality or not.
Expresses the claims of only the interest group.	Expresses the claims of the conflicting, challenging, interest groups.
Expresses explicitly if an evaluation is right or wrong.	It is discussible if an evaluation is right or wrong.
It is assumed that if a person really wants to, he will do the right thing.	It is assumed that people want to the "right thing". But the individual does not what it is or, is not able to do it.

Tooffler, categorizes the factors causing moral dilemma into two groups: (Özgener, 2009; 123)

Individual Factors: The individual factors affecting the emerging of moral dilemmas and management of enterprises are: Business related perception of a manager, his business needs, his apparent roles, suitability of his choices, his devotion to his job and the advantages of the work, his likes and dislikes, his bibliography and character, his responsibilities.

Organizational Factors: The organizational factors that affect the emerging of moral dilemma and managerial of enterprises are:

- Policies, principles and procedures,
- Organizations
- Working methods

Moral dilemmas focus on four main subjects as interest conflicts, unlike personalities, responsibilities and sincerity. Decisions regarding moral dilemmas are always hard to take. Means of solving moral dilemmas offer a frame and some criteria for deciding. It is significant that these methods are not accepted universal.

Consequently, during the practise process of managerial ethics concept, enterprises face unethical attitudes and also ethical dilemmas. So, the determination of ethical dilemmas and the related conflicting ideas should be displayed after a separated evaluation, as the determination of unethical attitudes should be done in the same way.

It is necessary to have ethical program implementers in the organization in order to form the organizational decision models and processes related to the ethical dilemmas.

II. Differences between "Social Responsibility" and "Managerial Ethic" concepts:

It is essential to put forward the differences between the concepts “social responsibility” and “managerial ethics”, in order to accomplish the managerial ethics concept. Generally, both these differences are ignored and used mistakenly in place of each other.

The main difference between “social responsibility” and “managerial ethics” is the enterprise’s activities under the inspiration of social responsibility, besides the internal responsibilities. The activities and projects generated under social responsibility inspiration, does not mean that the company, in its internal procedures, is acting in line with managerial ethics and that, ethical criteria is considered at all times throughout the decision processes.

It is obvious that, some activities and practices may occur as an obligation resulting from both managerial ethics and social responsibilities. For instance, the fact that an enterprise having employees of different religions, ethnic groups, different genders or disabled persons can be included in both the area of social responsibilities and managerial ethics; but, a project developed to give the disabled people special cars, is considered in the scope of social responsibility performances of the company.

If we briefly say again, “managerial ethics” performance of the enterprise is related with the ethical appropriateness of its whole sum of activities. On the other hand, “social responsibility” performance is related to the social activities and projects developed for the environment and the public. The social responsibility performance of the enterprise does not show its ethical performance.

III. Approaches to Moral Decisions

In this chapter, we will handle the approaches to moraldecisions under four main titles by gathering the thoughts of various philosophers.

Though the theories and commentaries produced related to the approaches to moraldecisions have many differences, there are four main of them that are concluded on.

These are; Utilitarian Approach, Individual Approach, Moral – Rights Approach and Judicial Approach (Daft, 1997; 136)

3.1 UtilitarianApproach

19. Century English utilitarians, Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) and the American scientist John Rawls have all found acceptance but have defined moral and ethical behaviour differently.

The utilitarian approach concept emerged by the philosophers Jeremy Bentham and John Stuart Mill, claimed that moral behaviour generates the maximum benefit for the maximum number. In scope of this approach, it is expected that the person who is deciding should think of all the effects of his decision and its alternatives on all the sections and should choose the one that is most beneficial for the majority. (Khera, 2001; 29)

Beneficial approach is studied under two main titles. The first is action utilitarianism and system utilitarianism.

J. Bentham is one of the representatives of action utilitarianism. Action utilitarians believe that an action being right or wrong should be determined according to the right or wrong results of individual actions in specific conditions. But, the rightness of an action is directly related to its contribution to a desired aim. The same action may cause happiness for some people and unpleasantness for some. An action is assumed right in direct proportion to the common contentment it has caused and it is as wrong as the unhappiness caused. (Özgener, 2009; 41)

There are some problems related to this theory: It is difficult to predict the results of an action and to decide about its benefits, so, the action must be started again in every case. Obviously this is not logical.

J. Bentham is the representative of system utilitarianism. In this approach, the emphasis is given to the maximum benefit resulting from the system instead of the action.

The main intend of this approach is to find the principles and systems that cause the maximum benefit to maximum people.

System utilitarianism is the kind of utilitarianism that supposes system moral if the results of the adopted behavioural code or system is beneficial for people rather than detrimental. System utilitarians affirm that the principles and rules stated are the criterion to decide whether the behaviour is moral or not. A moral principle is the principle that results in best beneficial conditions for all the people in every case. As people obey the rules they will increase their benefits. (Özgener, 2009; 41)

According to the utilitarian approach, it is advised that maximum benefit should be attained by minimum cost, according to the evaluations of total cost and benefit.

The aim of this approach is to create the maximum benefit for the majority. But this effort may result apparently in restricting the main rights of the individual and this is one of the major problems of this approach. Another problem of this approach is the impossibility of predicting or estimating of all the aspects of the sides whether undertaking the costs or benefiting from them. Besides, the most significant and typical problem of this approach is the ignorance of the high cost laden on minority in favour of majority's high benefit.

While deciding according to the utilitarian approach, the most beneficial alternative for the majority is accepted without considering how risky it for the minority. The unique criterion in this approach is the maximum benefit of the majority and it is still used in today's enterprises during the decision process with the cost-benefit analysis method.

Utilitarian approach, by the concepts and methods used, is easily applied to organizations and basically supports the income maximization system (company theory) and proves it to be right.

3.2 Individualist Approach

According to the individualist approach, ethical behaviour is the most convenient manner in founding the long term advantages of the individual. (Daft, 1997: 144)

If utilitarianism is defined as a kind of social hedonism, then individualist approach suggests that it is/will be moral as the long term benefits of the individual are concerned.

As stated by this approach, the individual will evaluate all the alternatives according to his long term individual benefits and will decide on the most beneficial one.

The basic idea of this approach is that all human beings have their fundamental rights and that these rights are essential when self confidence and private freedom is concerned. These rights do not depend on the social situation of the individual. This approach may be related to the approach of the famous philosopher Emmanuel Kant. To have respect for the people is to show the way to human rights. In this estimation, it is important to perform behaviour without deceiving ourselves. For instance, committing forgery or telling lies makes you surely fail. A forger may succeed if there are no other forgers like him. But if everyone is a forger, then it is nothing more than deceiving himself. Besides, respecting others' rights, makes them respect their environment. (Ülgen, 2003; 45)

3.2 Moral-Rights Approach

Theory of rights is based on rights instead of duties or principles.

Moral rights approach suggests that the fundamental rights and freedom of the individual cannot be taken away by the decisions of enterprises. In this respect, it can be expressed as "the right decision in sense of morality, is the decision that defends the human rights best". (Ülgen, 2003; 46)

T.Hobbes, has rejected to the foundation of morality on religion and metaphysics and has suggested that morality may depend on experimental reasons. According to Hobbes, the main target of all moral and legal organizations is to establish peace. The one and only obligation is to respect others' rights and limit the boundaries of self freedom for the others.

Theory of rights includes all the decisions and manners that are obliged to protect the fundamental rights and freedoms of individuals and groups.

One of the most significant political and moral indicators of societies today is the human rights theme which has been handled in universal level and has been constituted as the most obligatory principle after the Second World War by the domination of natural laws and liberalism in social life.

The aim is to constitute a managerial instrument that protects the living, thinking, speaking, communicating, travelling and etc. rights of individuals or to reorganize the government's body according to this aim.

Besides political and legal reorganizations, it is obvious that there is also a need for a change in the cultural structure of the society, in order to get people knows their rights and asks for their rights. (Özgener, 2009; 46)

Daft, classifies the fundamental rights that must be considered when taking decisions as follows: (Daft, 1997: 145)

- Acting right with free willpower
- Right of privacy
- Freedom of conscience
- Freedom of expression
- Right of legal justice
- Right of living healthy and secure

The principles of the theory of rights may be considered as conflicting with the utilitarian approach.

As moral rights are appraised, the focus point of moral judgement is not the society but the individual. Yet, utilitarianism regards individual benefits as less important than the public content. (Özgener, 2009; 46)

Therefore, the most important problem that would come out during an ethical decision process is the conflicting point of the theory of rights and the utilitarian approach. Otherwise it is very easy to decide in favour of a single individual or the public.

In social and organized life, the decisions sometimes may be against the theory of fundamental rights but right in the sense of utilitarian approach.

3.3 Justice Approach

John Rawls (1921- 2002) has brought a new approach for the moral evaluation of the social and political enterprises by using the basics of both philosophies of Utilitarians and Kant. Rawls, as avoiding from the difficulties of teleology and deontology has come up with a moral theory which tries to use the prominent part of these theories.

Theory of justice is focused on the influences of policies and actions in related to their allocation. This theory suggests that the decisive person should act and guide in line with the principles of equality, rightfulness and neutrality. (Özgener, 2009; 47)

This theory needs not to make the confusing calculations of utilitarian approach or to decide in favour of the rights of the individual as in the individualist approach. The managers have to explain to their employees the reason of the inequality and the cases in which these inequalities are acceptable. (Ülgen, 2003; 47)

According to justice approach in order to say that the moral principles are considered while deciding, the decision process should be equal, just and neutral. (Daft, 1997; 145)

Justice theories are categorized in three (Daft, 1997; 145-146) ; "Justice in Classification", "Justice in System", "Justice in Award / Punishment" dir.

Justice in Classification:

It is related to the classification of people objectively and according to the accurate criterion. Individuals must be treated same in same conditions. For instance, people doing the same job should have the same salary. If there are dissimilarities regarding their responsibilities or experience, or abilities; these must be valued.

Justice in System:

It suggests that principles and methods should be explicable for everyone and should be practised by being consistent, just, rational and objective.

Justice in Award / Punishment:

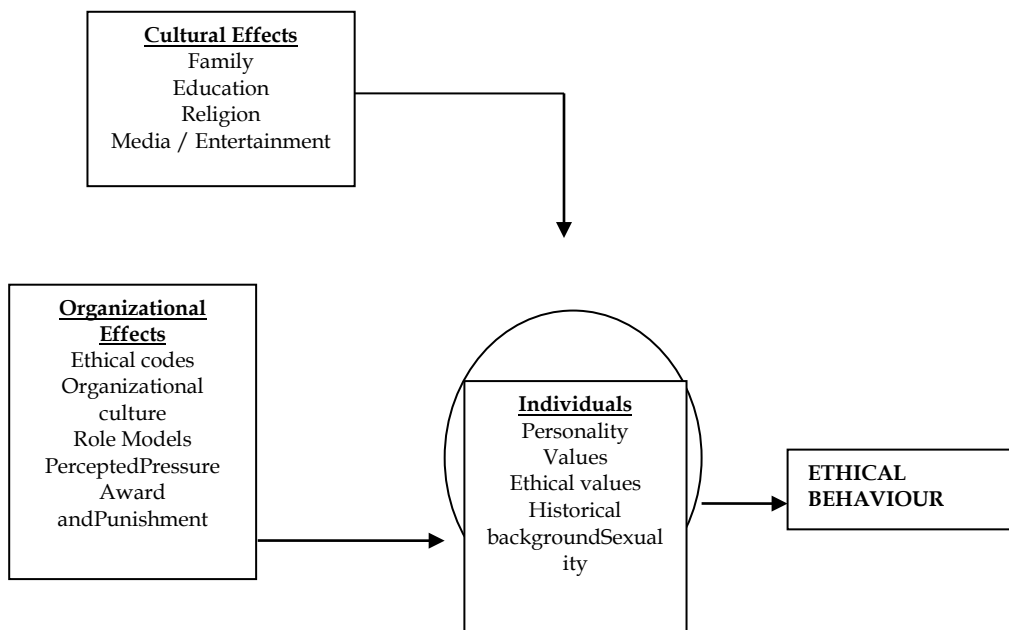
It suggests that individuals should comply with the award or punish system relative to their contribution to the success or failure of the enterprise.

It is possible to explain some important thoughts that are put forward by law theories as follows; (Özgener, 2009; 48)

- Justice is in close relation with social distribution systems. Social supplies should be shared according to need, effort, contribution, talent and equally. Most of the social systems use all the five criterions. For instance, education opportunities should be shared equally but comfort may be shared out according to needs.
- If an action causes a high level of cooperation it is moral but on the contrary if it causes a low level of cooperation it is immoral.
- Social sources should be shared so as to have the maximum benefit and to eliminate the essential disadvantages. A society cannot be valued by the successful/behaviour of the most successful or the unsuccessfulness/bad behaviour of the most unsuccessful individual.
- The essential principles of justice theories may be named as the democratic administration, the obstruction of any social class pressure and the loyalty in social rights of the minority groups (poor, weak and disabled people) in this context.
- It is not fine for the enterprise to apply only one of these main ethical approaches.

The ideal thing is to have a combination of these principles in order not to offend the rights of even one person and to achieve the best beneficial results for the majority.

There are value systems which are sources of ethical decision models and which determine the ethical behaviour of enterprises as well as the individuals. Establishment of ethical behavioural models at the organizational level is under the influence of multiple groups of factors and these factors influence and also guide the decision process. As seen in the following diagram, the ethical behaviour model of enterprises has a very complicated structure.



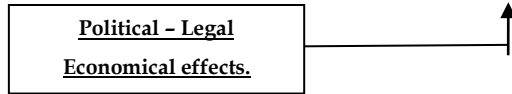


Figure: 3 Ethical Behaviour Model of Organizations (Kirel, 2000; 76)

In this respect there is a necessity of organizers of these programs in order to solve the ethical dilemmas and also to struggle with and to prevent unethical behaviour.

4. The Institutionalization Process of Managerial Ethics

Following the definition made of the importance of culture in the description process of ethical behaviour, we will handle the practising process of managerial ethics programme in the organizations and the institutionalization process of these appliance

The Institutionalization Process of Managerial Ethics

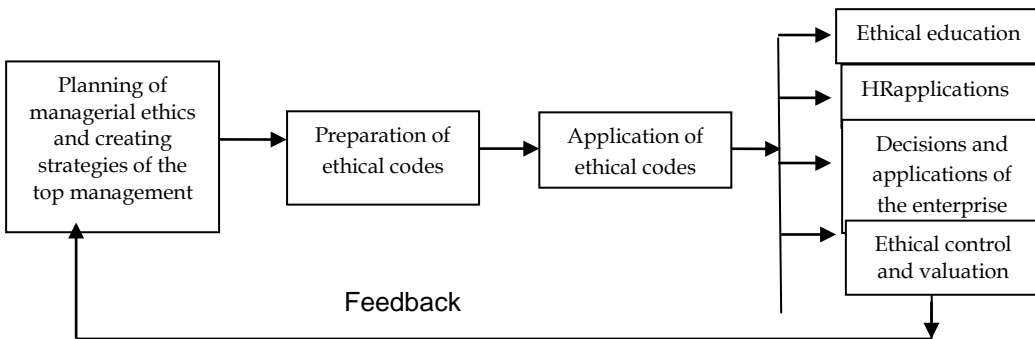


Figure: 4 The Institutionalization of Managerial Ethics (Arslan ve Berkman, 2009;111)

We should have a short look at the approaches of L. Kohlberg's who has developed theories on the ethical progress levels of individuals before we proceed with the information regarding the application process of the managerial ethics programs in organizations. Lawrence Kohlberg who is one of the professors of Harvard University is involved in moral education subjects since early 1970's. Kohlberg's moral progress theory is based on the thoughts of the Swiss physiologist Jean Piaget and the American philosopher John Dewey and has been influenced by James Mark Baldwin. (Ülgen, 2003; 14)

When we look at Kohlberg's personal moral development model; (Ülgen, 2003; 15)

PRECONVENTIONAL MORAL LEVEL	I.Phase:Evade and punish
	II. Phase: Individuality and change
CONVENTIONAL MORAL LEVEL	I. Phase: Establishing good relations in regard of
	II. Phase: Obeying the rules and laws
POSTCONVENTIONAL MORAL LEVEL	I. Phase:Personal rights and social agreements
	II. Phase:Global principles

Figure:5 Lawrence Kohlberg's Personal Moral Development (Robert N. Barger, "A Summary of Lawrence Kohlberg's Stages of Moral Development"(online), <http://www.cs.unca.edu/~manns/LawrenceKohlberg.doc>)

Preconventional moral level:

In this level there is an absolute loyalty in authority. In this phase, as individuals are afraid of punishment, they obey the rules. Avoiding punishment and approaching towards awarding is a typical behaviour of this phase.

This phase suggests a leadership of an apparent authority in organizational structure. Besides, in this phase, individual advantages are maximized and people choose to act appropriate to ethical rules in favour of their benefits.

Conventional moral level:

In this level the individual acts in accordance with moral rules so as to be in harmony with people. In other words, the individual behaves in accordance in this phase in order to protect the moral values of the society. In this phase individuals learn to fulfil the expectation of their families, their colleagues and their social environment which is defined as good behaviour by the society. In this phase, it is important to fulfil the social and interpersonal responsibilities.

In organizational structure, a management style that is based on team work and collaboration is used. In the second phase of this level, it is important for the individual to behave in accordance with the laws and perform his professional duties at utmost.

Post conventional level:

In this phase, individuals protect the moral values against the attitude and thoughts of the majority. If there is an ethical conflict, individuals choose to behave according to ethical rules by taking the risk of the sanctions applied by the majority. The second phase of this level depends on universal ethical principles and conscience.

For instance, a manager who resists performing the directions of his superiors because he thinks that it would be in harm of others shows the level of his moral progress. Leading managers with this level of morality concentrate on the needs of their employee and to supply these needs they utilize the "transformative" type of leadership. (Ülgen, 2003; 16)

According to Kohlberg, most of the leading managers are in the second level of moral progress. There are few managers who cannot pass the first level. Leaders that are in the third level may act liberated and ethical, without being concerned about the needs of the individuals in or out the organization. These leading managers will decide ethically whatever the results of their decisions will affect the organization. According to Kohlberg and Piaget most of the moral progress is built up and developed due to the social improvement. Individuals pass these levels one by one. There happens to be no leaps among levels. (Ülgen, 2003; 16)

Managerial ethics program tends to improve the moral level of the individuals working for the enterprises. Individuals have different moral levels and therefore the ones that do not have the required moral qualifications must be eliminated during the personnel selection process.

During the application process of managerial ethics program there are two vital things to be considered. Firstly, the moral level of the individuals must be improved by the managerial ethics program. Secondly the program must be connected with the daily activity schedule. (Sayiner, 2005; 107)

Lisa Dercks has examined the problems resulting from the immoral actions during the 1999 Europe Commission in her article (2001) and has suggested an ethical program to the commission in this context. (Sayiner, 2005; 108)

This program consists of;

- Determination of organizational values;
- Improvement of ethical behaviour codes,

- Constitution of an ethical commission,
- Creation of a program on adoption of ethical principles which is obliged to be attended,
- Placement of ethical evaluation concept in performance system,
- Arrangement of ethical education programs for the leading managerial team,
- Constitution/ understanding process of a social control organization in order to control the working of the system process.

In this scope, we can define the organizational process of managerial ethics briefly as follows: (Arslan ve Berkman, 2009; 112)

Superior Management has to;

- Believe in the necessity,
- Demonstrate leadership,
- Make training study,
- Be concerned of a long term (3-5years) perception,
- Adopt a large scoped approach (covering all the activities and people)

Preparation of Ethical Codes;

- Determination of the values/priorities of the company
- Evaluation of the related codes
- Development of the main aspects of the code that fits the company best (in respect of the sector, activities, culture, share holders and environmental relations)
- Having external professional support if needed during these processes
- Having internal support from different levels in the company during these processes at the suitable time
- Having detailed arrangements for the people in charge of special duties as well as the general principles in the code
- Designation of the personnel who will be responsible of the working of the code
- Definition clearly of the sanctions and procedures in case of peculiarities associated to code and behaviour principles

Ethical Code Application;

- Making sure that all workers are given the complete text of the code with the explanations of its importance, necessity and benefits.
- Providing the names and communication information of the ethical staff in case of probable problems.

Ethical Commission and the Commissioners;

- Constitution of the ethical commission for the ethical construction (There can also be members out of the company in the commission)
- Determination of the ethical commissioners in departments (Ombudsman or an ethical consultant may name the staff)
- Variation and contact easiness of the means of complains.

Ethical Training;

- Information about the importance, necessity and benefits
- Incorporation with all the staff including the superiors
- Application of different programs for workers of different levels and positions (regarding the content, method and the teacher)

Human Resources Applications;

- Spreading of the applications which award ethical or punish unethical behaviour
- Making ethical behaviour be included in performance valuation essentials
- Having annual ethical valuation

Decisions and Applications of the enterprise;

- Ethics being relevant for all the decisions and applications
- Healthy relationships between the share holders and the society
- Contribution to social life quality by means of social responsibility projects

Ethical Control and Evaluation;

- Controlling and evaluating of all ethical processes if possible by external companies and publishing of by these documents
- Description of performance and if necessary making equipment and procedure revisions in aspect of “ethical management” and “management of ethics”

It is possible to make available the managerial ethics program institutionalized in the organization, by precisely following the process mentioned above.

4.1 Managerial ethics Application Programs

Before the application of managerial ethics concept in the companies it is better to define the ethical problems and the sources of these problems and the unethical behaviours related to the company.

Kreitner defines the unethical behaviour in companies as follows:

Poaching employees from another company, ruining the organization on the side of personal conflicts of interests, careless controlling of product/service quality, abusing of gestures, polluting/destroying natural environment, temporary or uneven dismissal of employees, misusing of the company’s owning, getting information from competitors unethically, incorrect bookkeeping records, accepting of high value presents, misguiding advertisements, bribing and exchanging of money within the company. (Kreitner, 1995: 151-152)

4.2 Appliers of Managerial Ethics Program

The first departments thought of as the appliers of managerial ethics programs in organizations are the managerial ethics committees. Managerial ethics committees are related with the progressing and institutionalization of ethical practises. Managerial ethics committees should be established in the leadership of the superior management people.

These ethical committees are founded in order to realize and settle the managerial ethics idea in organizations and are the departments that are established by the contribution and approval of all the organization and which are the conclusion authorities especially in case of ethical conflicts.

Ethical committees can be defined as the primary groups in an organization that are responsible of determining the ethical codes and their application rules, the sanctions in case of infraction and of ethical education and progression of the members of the organization.

The reasons that make the institutionalization of business ethics necessary for most of the companies are as follows; (Özgener, 2009; 126)

- The need of the managerial team
- The dispersal of professional management principle
- The pressure of the community on the companies on behaving ethically and this kind of points of views
- The improving and differing social-cultural structure
- The consciousness of the individuals and the increase in tendency to maintain their rights and values
- Variations in the organizational structure
- The increasing importance paid on professional ethics and social responsibilities

Reasons listed above cause raise in the need of professional ethics and in obeying the professional ethics’ rules by organizations and workers.

Ethical programs, when prepared as a part of the organizational culture, they will prevent the problems or solve the problems immediately as soon as they occur. (Sayılı ve Kızıldağ, 2007; 240)

Organizations' having ethical committees as a warning for managerial ethics program is a good sign for the tendency of the organization to practice managerial ethics. Besides, the ethical duties and responsibilities should be integrated in the organization culture and generally in all the politics, procedures and system of the company.

An ethical organizational structure has the power to encourage and ease and also to control the moral behaviour of the workers.

According to Buchholz and Rosenthal, the important factors related to the foundation of an ethical structure and preventing of it, can be listed as follows: (Sayılı and Kızıldağ, 2007; 242)

- Sensitivity and determination of the superior management,
- Ethical codes and regulations,
- Ethical organization culture,
- Ethical decision making,
- Strategic management.

The sensitivity and the determination of the superior management is the most identical factor in establishing the structure and decision process in an organization. The superior managers are the role models in an organization. Investigations show that the behaviour or the ways of solving problems of the superiors are adopted by the junior workers in time and make them act like their advanced colleagues.

The institutionalization of the managerial ethics' codes and infusing it into organizational culture and individual behaviour needs a contributing and transparent management.

Traditional organizational structures and management ideas cause failures in creating ethical codes contributively, in improving working people and in encouraging of ethical behaviour. (Cooper, 2004; 400)

Consequently, an open and transparent management idea and ethical culture must be participated in all levels of the organization. Superior support is a must in contribution and functioning. Ethics must be approached as not a problem of the "bad" individual but as a problem of the system. An active ethical program must be handled as the most important element of performance in order to be successful in all levels of management. It must not be ignored that the workers behaving in accordance with the working ethical rules should be awarded and encouraged. The company should define an efficient training strategy in working ethics. This training program should be practised by every level of the organization.

It is not enough to progress an organizational structure only concerning the business ethics. This structure has to be sustained by institutionalized management process in order to be supportive. (Özgener, 2009; 141)

There are many companies studying on institutionalizing business ethics in USA for the last thirty years. And in this context, they apply and support ethical codes, movement codes, politics and procedures; trouble informing systems, ethics oriented awarding systems, managerial ethics training programs, ethical and social control systems, managerial ethics committees, officials and volunteers of ethics, ethical guides, ombudsmen and other ethical priorities. These codes and programs are designed and executed by the law and human resources departments of the company and external consultants.

Officials and volunteers of ethics in organizations state that individuals should support the superior management in carrying out the work in the scope of business ethics concerning the appliance of managerial ethics. (Kreitner, 1995; 154)

We may consider the ethical officials in organizations in two groups.

The first group consists of people working there for a long time and that have the confidence of people working for advising in cases of ethical conflicts. These kinds of people are named as ombudsmen or ethical guides literally.

Ombudsman:

These persons explore the complaints related to moral events and inform or if necessary warn the superior management about the potential problems. (Daft, 1997; 161)

Currently, in USA and Europe most of the companies have an ombudsman in their organization. The position of an ombudsman in an organization is much more different than an ethical official's. Ombudsmen are objective people who try to solve the problems and conflicts occurring in the organization. They never act as the advocate of any individual or group.

Currently, some ombudsmen undertake very different positions than the traditional. Some of them are responsible of developing and coordinating politics and procedures for the institutionalization of the ethical values. In this position they are in charge of commenting on politics and procedures and solve directly the ethical conflicts. They are expected to interpret on rules as generally they are the creators of the ethical behaviour codes of the organization.

Managerial Ethics Experts:

The second group consists of people who are specialized on managerial ethics or display activities related to managerial ethics. These people analyse and evaluate organizational activities in respect with ethics. (Mescon ve Mucchal ve Khedouri, 1988; 141)

Managerial ethics experts stand out with their technical knowledge regarding managerial ethics. The main difference between a managerial ethics expert and a managerial ethics volunteer is that the expert works only on ethics and that he has been employed to work especially on this subject. Besides, the managerial ethics expert can be out of the organization, working as a consultant.

In recent years, it is seen that managerial ethics experts have taken the managerial ethics volunteers' place in the organizations which are sensible about managerial ethics. (Mosley ve Pietri ve Megginson, 1996; 159)

On the other hand, a managerial ethics expert assigned as an outsider consultant will probably increase the confidence in the organization and the managerial ethics program.

Managerial Ethics Committees:

Organizations will have to establish managerial ethics committees in order to institutionalize managerial ethics applications.

Managerial ethics committees are the formations in the organizations that are in charge of solving firstly the ethical problems. The number of the members of the managerial ethics committees changes generally between 3 and 7. The main function of the managerial ethics committees is to control all the decision processes and activities of the company in regards of ethical norms. Managerial ethics committees evenly consist of members inside the organization or outside it and are directly responsible to the directorate. Besides, managerial ethics committee is responsible of planning and applying the organization training programs.

It is possible to define roles and responsibilities of the managerial ethics committees as follows:

- Definition, controlling and improving of the organizational principles and procedures,
- Taking responsibility in province of moral obedience in accordance with standards and procedures,
- Carefully defining and transferring of arbitrary responsibilities,
- Activating the organizational communication related to the directorial principles and procedures,
- Continuously observing and controlling of moral dedication/behaviour in the organization,
- Encouraging the execution of discipline in a standard way,
- Enabling of learning by experience in the organization and taking precautions for the repetition of faults,

Managerial ethics committees take place in the centre of the organizational structure and work in coordination with the superior management. There is an open and direct relationship between the branches and the workers of the organization with the managerial ethics committees. There is a direct proportion between the size of the organization and the occurrence of the managerial ethics committees.

Trouble Reporting System(Reporting of Unethical Behaviour):

Trouble Reporting System is the process of informing the authorized personnel, so that the illegal, doubtful or wrong actions or applications are taken under control and settled by an old or current member of the company. (Jubb, 1996; 1-10)

The reporting process of immoral behaviours maybe defined as the revealing and informing process of the illegal or unethical applications. Reporter is the person who makes these notifications. The reporting process of immoral behaviours is one of the methods used in an organization for the managerial ethics program appliance. Reporting unethical appliances helps immoral behaviour to be exposed. (Sayiner, 2005; 67)

Lewis, Goodman and Fandt (1995) define the concept of this reporting process as the process of revealing and exposing of an unethical behaviour by a member of the organization. The reporter is identified as the person coming out in cases of illegal or unethical activities, with a protective approach of ethical values in the organization. (Lewis, Goodman and Fandt 1995; 97)

Trouble Reporting System may be internal or external.

Internal Trouble Reporting System;

Internal trouble reporting system is the information method of the members of the organization in cases of inaccurate appliances. This system is preferred to external trouble reporting. Internal trouble reporting may become a forcible means of control when institutionalized as a part of the constructive organization culture; may supply positive feedback and may encourage the personnel in achieving proper manners. (Özgener; 2009; 151)

Daft has defined the reporting of unethical behaviour as the revealing and exposing of the activities opposing the laws and/or ethics put into operation by the employers. (Daft, 1997; 162)

External Trouble Reporting System;

External trouble reporting system informs and activates the external groups (public organizations, press, non-governmental organizations, etc.) as a result of an organizational mistake. In this system, the illegal or inappropriate activities are reported informally or voluntarily to the authorities and the public.

It is important for the organizations to create a suitable atmosphere for the reporting process of unethical behaviour to be realized in order to carry on their organization according to the moral values. (Rachman, 1996; 90)

Creating that suitable atmosphere in the organizations has a special importance in realizing the managerial ethics program with success.

However, there are some important factors which prevent the immoral appliances to come out. (Schermerhorn, 1989; 610) These are:

Strict chain of command:

The strict chain of command in the organization makes it difficult for a superior manager to report unethical behaviours. Some of the managers may resist to the precautions related to the uncovering of the bad behaviour of their juniors. This complicated situation in relations may cause many problems.

Duty –group commitment:

Group norms have great influence on the members' behaviour. Moreover, group norms mostly are likely to support the immoral behaviour of a member.

Infringing the group norms may last with a hinder in social relations and even a loss of group membership benefits. Therefore employees prefer to act in accordance with the group members instead of trying to activate the trouble reporting mechanism.

Ambiguous priorities:

It is not always clear which is “wrong” which is “right” according to the policies of an organization. If formal policies have inconsistencies with acceptable appliances and moreover if there are differences between instructions and applications, the company may probably face difficulties. These kinds of ambiguities make it difficult to determine if the behaviours are moral or not, thus usually cause a delay or obstacle in their exposition.

The main important thing for the company is to adopt this method and show it sincerely besides structuring the trouble reporting system process.

Moral Oriented Rewarding Systems:

The reward and penalty policies of the company should have connected structure with the managerial ethics program. People reporting unethical behaviour and appliances should be rewarded both pecuniarily and spiritually.

While defining the terms of references, the companies should consider revealing an unethical behaviour or appliance and reporting it as an obligation.

Rewarding Systems are influential by their encouraging power on superior and junior managers and also on all the employees in defining the organizational values. Performance evaluation principles should include moral performance as a main element. The moral behaviour and approaches of the managers and the employees should be rewarded openly and appealingly. Besides, both the rewards and the penalties should be distributed impartially.

Open Information Systems:

In order to found working standards and connections on moral basis the organization should have “open information” system.

Above all, an ethical organization is a learning organization whose members contribute with their intelligence and ability in order to find the best way focused on success. (Özgener, 2009; 154)

Organizational communication canals should be open not only for the reporting of unethical behaviour and appliances by the trouble reporting system, but also to enable the systematic flow of thoughts, offers and criticisms of members in horizontal and vertical axis so that the organization is founded on moral basis.

Therefore, the employees should be encouraged to have mutual communications with people from the same or different levels of the hierarchic organization system. (Nahavandi, 1999; 430)

Through the managerial ethics application process, investigations (General Dynamics, Nynex, Sears...) made related to the use of information technologies in the scope of open information systems, these facts are observed: Free call lines are established (Ethics Assist Line) and the directors of the managerial ethics program have overtaken the responsibility of this system. These diagnoses have been achieved at the end of the first year of the system: Two-thirds of the calls were about help and information requests regarding the managerial ethics conflicts. The remaining calls were notifications about unethical behaviour or appliances

4.3 Ethical Codes and Their Improvement:

Ethical codes are the most customary subjects of managerial practises in organizations. Improvement of ethical codes is the most effective method in realizing managerial ethics appliances.

Ethical codes are the basic principles that direct behaviour while behaviour codes identify the manners. (Ülgen, 2003; 32)

During the improvement process of the ethical codes first of all the legal arrangements must be overviewed.

Ethical code expresses the moral responsibility of an organization against interest groups. This code is the most general approach to the management of business ethics. Rather, it is the brief report of the organization's primary values. (Özgener, 2009;144)

Another definition for ethical codes is that they are formal expressions that act as a guide for ethics and subjects related. (Mosley and Pietri and Megginson, 1996; 166)

We may also define ethical codes as the clearly stated set of principles founded on the aims, history and traditions of the organization. (Lewis, 1995; 92)

One of the most important functions of ethical code improvement is to develop the behaviour standards and to make these standards integrate with the daily activities of the members of the organization.

The way of ethical code improvement is an important issue in the professional process and the three main analysis processes used are directly related to the practical success of these codes.

The first is the analysis of the internal and external atmosphere of the organization. Then the data attained from this analysis is valued and discussed by all the members of the organization in an interactive and contributive way. The third step is the creation of ethical codes by the contribution and adoption of all members of the organization due to the data achieved.

In case of being improved by the contribution and synergy of all the members, it is stated that managerial ethics codes have a power of decreasing unethical behaviour and applications in the organization. (Greenberg, 1997; 340)

There is a wrong belief in practical business life as managerial ethics codes are improved by the law and/or the human resources departments of the organizations.

Daft has classified ethical codes under two main titles as principle based and policy based terms.

Daft, has stated that principle based ethical terms identify the general responsibilities and basic values affecting the organization culture. Policy based terms are defined as the methods used in ethical cases.

McNamara who has important studies on business ethics states that the following principles should be considered while improving an ethical code; (Özgener, 2009; 145)

- Some essential principles should be revised in connection with laws and regulations.
- The productions and the service given should be checked in respect of principles and ethics.
- Principles should be defined to expose the existing problems of the company.
- Future principles should be defined relying on the information received by the strategical planning.
- Moral principles adopted by interest groups should also be considered. The formation of ethical codes in organizational culture is generally composed of three phases. The first is the "formation of basic principles", the second is the "adoption and application of basic principles" and the third is the "realization of transformation".

Constitution of Basic Principles:

This is the revision and checking phase of principles and their accordance with the laws and concoctions during the formation process of ethical codes. (Ülgen, 2003; 34)

The potential cases should be defined in respect of ethical problems in the organization. Interviews should be made by the key officials to get information. Besides, essential values should be stated to impress strong sides and eliminate weak sides after examining the SWOT analysis. The ethical values that would affect the workers, customers, share holders, suppliers, local people and etc. should be reviewed. (McNamara, 2002)

Approval and Application of Basic Values:

It is important that the managerial ethics codes are approved and supported by the superior management so that all the members of the organization adopt and apply the codes and improve them.

The most efficient way of relaxing the resistance to change is having the support of the superior managers and their appliances. The program made in order to create and apply the ethical codes must be introduced to the employees and must be included in the process by the aid of them. (Ülgen, 2003; 35)

Realizing the Alteration:

It will be more productive when the organizational alteration is performed slowly rather than radically. Alteration process is resisted both individually and institutionally.

At the first phase of the program focused on ethical codes the target has to be identified clearly. The manager or the unit responsible of the alteration program should be in connection with all the levels of employees in the organization and should gain their support. Hence, the support needed for the success of the program will be achieved. (Ülgen, 2003; 36)

The periodically revising process of the ethical codes improved in the organization should also be realized by the contribution and agreement of all the members of the organization. Management of alteration made by the contribution and agreement surely be much more easier and affective.

5. A Research for Managerial Ethics Applications in Turkish Press Enterprises

5.1 Aim and Importance of the Research

The basic aim of this research is to examine the application of managerial ethics concept in press enterprises' organizational structure.

In an organization which performs a basic public service as news production, managerial ethics approach, besides business ethics, is very important and determining in respect of press enterprises.

It is only possible when enterprises adopt and practise ethical approach to perform their activities and decisions in the scope of ethical rules. So the enterprises' publishing some principles or rules under the name "ethical codes" is not the main issue in this context, it is the enabling of the employees to adopt and discuss these principles by means of training programs.

It is intended mainly in this study to state how the press enterprises apply managerial ethics and how much space takes the managerial ethics training in their programs.

There are very limited studies made related to managerial ethics in our country. As we refer to literature, we see that most of the studies related to managerial ethics are realized in USA, England, Canada and Germany. These studies are generally on the occurrence of ethical codes, the ethical and unethical behaviour of organizations, and the ethical performance perception in respect of consumption assessments.

(Associated with these studies, see; "Journal of Business Ethics, Volume 1/1982-Volume 99 / 2011; ISSN: 0167-4544)

As far as the relevant literature is concerned there is not another study on managerial ethics codes, managerial ethics appliers, unethical practise reports and ethical tendencies of press enterprises handled all together. So this makes our research more significant.

In this context, the four main components of managerial ethics fact, managerial ethics codes, ethical commitees, unethical practise reports and their feedbacks and results of unethical applications and managerial ethics training programs/methods and evaluation of results form the main structure of our study.

We have tried in this study to identify the present situation of the press enterprises in respect with their managerial ethics, their managerial ethics application and training programs.

In this context, the results and data of the research is valuable for the other researchers, experts and academics as they provide an opportunity of comparision.

Examining managerial ethics through press is another essential point as the social/managerial and economical degenerations in the society are brought to public attention by press and press data is utilized in searching and studying these kinds of degenerations (e.g. Sarıkaya, Funda Tuğrul and Behçetoğuları, Pembe; 1935, 1945, 1955, 1965, 1975 and 1985 Cumhuriyet newspaper Scan Research, Political Degeneration, Ankara University).

5.2 Scope of the Research and its Limits

Our research covers the national newspapers published in our country. Organizational capacities or circulation rates are not considered as scales. In this respect our research is an inventory study. The main inadequacy faced during the research was the manner of the managers of the press enterprises that were interviewed. They hesitated to answer the questions regarding ethical approaches. In this context, some of the managers and employees stated that they should have the permission of the owner of the company because the information we requested included special organizational data and they felt worried. This fact only causes an important obstacle in research.

As our study is an organizational inventory research and we have interviewed three top and middle managers from each press enterprise.

5.3 Method and Model of the Research

Our research mainly examines the relation between the managerial ethics codes and ethical trainings.

Our research is an organizational inventory study and it is descriptive.

Our research is actualized with the top and middle executives of the enterprises and has a primary source research quality.

In respect of time our research is a sectional research.

5.4 Hypothesis of the Research

Through our research, a hypothesis has been progressed on the relation between the managerial ethics codes and ethical trainings of press enterprises

Hypothesis:

H0: There is no relation between having managerial ethics codes and having ethical trainings in respect of press enterprises.

H1: There is a relation between having managerial ethics codes and having ethical trainings in respect of press enterprises.

5.5 Pre-acceptances

In our research we tried to state the managerial ethics codes in press enterprises. We have not made any estimation on adoption of managerial ethics codes or the behaviours being appropriate or not and we have not made any ascertainties or commentations on this subject.

Declaration of a certain procedure in the press enterprises mentioned in the research does not mean that this procedure is really being applied during the operation process. For instance, a manager telling that a person informing about an unethical behaviour will be rewarded by the directorate, may act just oppositely in reality.

In conclusion, the relation between having managerial ethics codes and having ethical trainings in respect of press enterprises are examined in our research.

5.6 Main Body

Main body of the research is all the national press enterprises.

The press enterprises which we have interviewed the managers of are as follows:

Akşam, Birgün, Bugün, Cumhuriyet, Evrensel, Güneş, HaberTürk, Hürriyet, Milli, Milliyet, Ortadoğu, Posta, Radikal, Sabah, Star, Şok, Takvim, Taraf, Tercüman, Türkiye, Vakit, Vatan, Yeni Asya, Yeni

Çağ , Yeni Mesaj , Yeni Şafak , Zaman , Dünya , Ekonomik Çözüm , Gözlem , Referans , Fanatik , Fotomaç Newspapers.

In this context, our research is a fullcount system and sampling method is used.

5.7 Data Collection Method

Questionnairng is used in this research. First of all, human resources managers of all the national press enterprises were called and informed about the research and were invited to contribute in the research.

Some of the managers of human resources hesitated in contributing when they learned that the topic of the research was managerial ethics as private institutional information was concerned. Whereupon we have made face-to-face interviews with the managers and explained them the academical content of the research and persuaded them for contribution.

After this process questionnaires were to be answered in control of at least two (human resources and financial-administrative) managers from all the enterprises with a cross-check. E-mails were sent to the managers giving the link of the electronic questionnaires that take place in Marmara University's server and explaining the research.

Phone calls were made with the managers to explain the questionnaires and resolve misunderstandings or lack of information.

Three of the managers have declared that they should have the permission of the directorate, and consequently, this and thesekinds of other situations have caused delays in data collection. And some managers have had problems in answering the questionnaires in electronic medium, so technical support have been given to them.

Finally, the contribution percentage of the questionnaire is 100%. The questionnaire is examined by two different managers separately and has been answered by them together in every enterprise mentioned.

There are 45 questions in the questionnaire. 12 of the 45 questions are related to ethical codes' occurrence. The others are related to the announcement of ethical codes in organizational process; when and by whom the codes were were improved; procedures applied in cases of code infringe; contents of the codes and updating of the codes according to the differing conditions.

Questions associated to managerial ethics training program in the questionnaire form are related to the occurrence of ethical training program, how and by whom and for whom it was realized, how often it was applied, the content and method of the training program.

Questions associated to the reporting of unethical appliances in the questionnaire form are related to behaviour models –the way that an employee facing unethical manners would act- which come out in cases of immoral attitude.

Questions associated to the managerial ethics appliances in the questionnaire form are related to the units overtaking ethical responsibilities (ethical committees, units).

5.8 Statistical Analysis of Data

During the evaluation process of the knowledge collected, answers are coded with numbers and SPSS (Statistical Package for Social Sciences) for Windows 17.0 program is used for the statistical analyses.

During the evaluation process of the working data, besides definitive statistical methods (Frequency, Percentage), Pearson Ki-Kare and Fisher Exact tests are used in comparing qualitatif data.

5.9 Validity and Reliability of the Research

Our research is an institutional inventory study. Thus the data collected consists of consistent information of individuals and companies at the time of research. The legal institutional structure of the press enterprises is examined. Therefore, the existence of these structures is not a subjective state altering according to individual cases.

For instance, if we had asked a question as "Is the managerial informed of any demand of unethical behaviour from inside or outside the company?", the answer, according to the perception of the individual

or the company, would be subjective. Whereas, through our research, we asked as, “Is there an ethical code concerning the reporting of a demand for an unethical behaviour, from inside or outside of the company?” So, we were searching for ethical codes and this is an objective case which would not differ according to individuals.

As our research is an institutional inventory study, the questionnaire was examined and answered together by at least two top managers.

“Reliability, in general saying, is related to the level of decisiveness and repetition of the results obtained at the end of an observation.” (Sencer, 1989; 418)

“Validity is the range of the research reflecting the truth.” (Kurtuluş, 1983; 15)

“Reliability of the data is the probability of getting similar answers out of other evaluations realized by same methods and same procedure but by different samples from the same group.” (Şencan, 2005; 12)

“To check that a surveying tool gives consistent results the same data would be measured with similar methods and techniques.” (Yumlu, 1990; 141)

Based on the grounds we have explained our research has validity and reliability.

5.10 Abstract of Research Data

5.10.1 Data Related to Ethical Codes

It is found that 23 of the 33 national newspapers included in our research have ethical codes and that 10 of them do not have managerial codes.

	n	percentage
Companies that have managerial ethics codes	23	71.4
Companies that do not have managerial ethics codes	10	28.6
TOTAL	33	100

Table: 1 Possession of managerial ethics codes

Only 19 of the national newspapers contributing to our research that have managerial ethics codes have distributed the documents having the managerial ethics codes written on.

	n	percentage
Companies that have distributed the documents	19	67.8
Companies that have not distributed the documents	14	32.2
TOTAL	33	100

Table: 2 Distribution of documents that have managerial ethics codes written on

Another outcome of the research is related to the people improving managerial ethics codes.

Accordingly, it is stated that 57.7 (14 companies) percent of the press enterprises surveyed by our research that have managerial ethics codes have improved managerial ethics codes by the aid of human resources departments.

4 of the press enterprises surveyed by our research that have managerial ethics codes have improved managerial ethics codes by the aid of their employees.

	n	percentage
By top management	5	19.2
By department directors	2	7.6
By employees	4	15.4
By human resources departments	14	57.8
TOTAL	25	100

Table: 3 Active departments in the improvement of managerial ethics codes

5.10.2 Data related to Executives of Managerial Ethics

We have reached various data related to the executives of managerial ethics as ethical committees and sections.

Only 2 of the press enterprises (6 percent) we have surveyed possessed a managerial ethics committee occurrence.

	n	percentage
Possessing companies	2	6
Non possessing companies	31	94
TOTAL	33	100

Table: 4 Possession of managerial ethics committees

Besides, within the press enterprises surveyed it is stated that human resources' departments come out as the responsible unit in managerial ethics in addition to the other tasks, by a proportion of 47.2 percent (17).

	n	percentage
Human Resources Department	17	68
Top Management	3	12
Inspectorate / Internal Inspection	1	4
Managers of Departments	1	4
Nobody / department	3	12
TOTAL	25	100

Table: 5 Departments taking responsibility related to managerial ethics

Data related to Unethical Appliance Reports and Sanctions

We asked the contributors if they were able to report the unethical behaviours to the top management. It was stated that only 19 companies had given this possibility.

	n	percentage
Companies providing that possibility	19	58
Companies not providing that possibility	14	42
TOTAL	33	100

Table: 6 Companies that provide the possibility to report the unethical behaviour to the top management

In this context, we also asked the contributors what was the expected application in case of an employee reporting an unethical behaviour. The data reached at the end was interesting: 33.3 percentages of the contributor companies did not know what was going to be done. 19 companies declared that the reporter was going to be secured. Only 3 companies had an awarding system for this case.

	n	percentage
Awarded	3	
Protected	19	58
Suffered	1	
Ambiguous	10	42
TOTAL	33	100

Table: 7 Applications orientated to the person reporting unethical behaviour to top management

5.10.3 Data received related to managerial ethics training

At the end of the survey it is found that none of the companies contributed had a special managerial ethics training program. Only 8 of them have stated that they have included ethics in the existing training program.

25 (76 percentages) companies do not have ethical training at all.

	n	percentage
Special managerial ethics training	-	0
Managerial ethics included in the existent training	8	24
Companies having not managerial ethics training	25	76
TOTAL	33	100

Table: 8 Managerial ethics training occurrence

Another study included in our research was about the people who were given managerial ethics trainings. 8 companies possessing managerial ethics codes gave ethical training to all their employees.

	n	percentage
Orientated to all employees	8	24
Orientated to management	-	0
Orientated to department managers	-	0
TOTAL	33	

Table: 9 Managerial ethics trainings orientation

During our research we also asked questions related to the content of the ethical training. 7 companies explained general ethical philosophy in the scope of ethical training.

	n	percentage
Explanation of institutional ethics philosophy	7	100
Explanation of general press ethics	0	
Explanation of behaviours that are unethical and that are not preferred	0	
TOTAL	7	100

Table: 10 content of managerial ethics training

5.10.4 Data Found Related to the Research Hypothesis

Our research hypothesis is related to the relation between managerial ethics codes and managerial ethics training.

At the end of the analysis a correlation coefficient of 0.27 is achieved. This coefficient shows that there is very small relation between press enterprises having ethical codes and ethical training. In this case we accept that the hypothesis H_0 , suggesting that there is no relation between press enterprises having ethical codes and ethical training, is correct.

It is comprehended that there is not a significant relation between having ethical codes that define the wanted and unwanted behaviour in respect of managerial ethics and the training programs that are created on ethics. (Ki-Kare= 0.95; Fisher exact p=0.320)

6. EVALUATION AND CONCLUSION:

Managerial ethics concerns not only the business life (workers/consumers) but all the people and the environment. In this respect, managerial ethics has a significant function in solving and/or obstructing the problems and conflicts during the socio-economic process.

The importance and emphasis of the managerial ethics concerning social benefits is the basic dynamics of the improvement of social responsibility consciousness relating to enterprises. Social responsibility perception necessitates an organization that cares about employees, consumers, shareholders and environment in the way that business ethics demands.

As we have mentioned before, there are various researches (academical studies, surveys made by the related institutions) made on the profession of journalism under the title of media ethics. But there is not a specialized study on the occurrence and application of managerial ethics programs related to the press enterprises' managing procedure. The research we have accomplished in this respect is a unique survey that defines the managerial ethics programs and their applications and the occurrence of managerial ethics training programs related to press enterprises.

As mentioned in the chapters above, it is necessary to have an active contribution of all the employees to the process of managerial ethics programs being realized and applied in an enterprise. Another prerequisite for the successful application of managerial ethics program in an organization is the existence and continuity of the managerial ethics training programs. Without doubt, the existence of ethical codes determined and written by top management does not mean that the enterprise has the culture and application ability related to managerial ethics. It is essential to create ethical codes with a participant way of managing apprehension as well as the organized training program for the success and the application sincerely.

Therefore in our research, besides stating whether the press enterprises have managerial ethics codes or not, we also tried to determine if the press enterprises declaring that they have managerial ethics codes have special managerial ethics training programs.

According to our research it is found out that there is not a significant relation between having ethical codes that define the wanted and unwanted behaviour in respect of managerial ethics and the training programs that are created on ethics. This is also valid for the new personnel.

The outcome of this research is that 23 out of the 33 of the press enterprises contributing to the survey have declared that they have managerial ethics codes but that none of them had special managerial ethics training programs.

Positively, we can put forward at this point a commentation depending on the results of the research: The submission hasn't been carried out sincerely throughout the creation and application process of the managerial ethics program in the press enterprises which declared that they have managerial ethics codes and contribution is not well adopted. The lack of payment for managerial ethics training programs is a confirmation of this conclusion. The fact that only two of the press enterprises having managerial ethics committees also shows the meaning of the application of managerial ethics programs for the press enterprises during the research process. Since, as explained in above chapters the existence of managerial ethics committees is essential in application of managerial ethics programs and the success of the application.

Another important outcome of our research is the statement of people who improve the managerial ethics codes. Thus, in 57.7 (14 companies) percent of the press enterprises having managerial ethics codes that are the subject of our research has been improved by the human resources departments.

Only 4 of the managerial ethics codes having press enterprises have improved these codes with the active contribution of their employees.

Throughout the research, we also asked the contributors what was the expected reaction in case of an employee reporting an unethical behaviour. The data reached at the end was interesting: 33.3 percentages of the contributor companies did not know what was going to be done.

As known, press enterprises in democratical societies have an important social function named as the 4th Force. These press enterprises that perform a public service have an important communal responsibility as the formation and socialization of knowledge and news.

In this context, the press enterprises having an important function as informing the public of unethical behaviours and applications in the economical and social world. Thus, it is essential to know whether they have managerial ethics applications or not in their managerial process.

Consequently, to state the accordance of the press enterprises that have the strength to produce political and cultural effect on public, with the managerial ethics concept throughout the management process, will surely have an important influence on the argument of the subject in context of social agenda.

The general conclusion reached after the evaluation of our research is as follows: It is found that only 23 of the 33 national newspapers included in our research have ethical codes, and even these enterprises do not apply or carry out these managerial ethics programs with care and sincerity. It is also found out that these enterprises do not spend enough time on this process and they do not have enough supply in their budget for it and thus, do not have any controls or estimations made on managerial ethics as they do not have a related program.

Besides, press enterprises cannot be considered free from social-economical conditions as all the economical components of the society. Thus it is not possible to think that ethics can change magically all the negative formation at once without having a significant change in social-economical situation.

All the same, as being so effective on social life, press enterprises should pay the necessary importance to managerial ethics and should sincerely and carefully utilize the existent methods through their organizational process.

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