Analysing Secondary School Students' Social Justice Beliefs through Ethical Dilemma Scenarios

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Abstract

This study, aiming to determine secondary school students' social justice beliefs, employs the design of case study- which is one of qualitative research approaches. The study was conducted with the participation of 61 students who were the seventh graders. The research data were collected through ethical dilemma scenarios. The students were given ethical dilemma situations about the themes of gender discrimination, racism, respect for rights and freedoms, being fair, helpfulness and intercultural sensitivity- which were thought to be reflective of belief in social justice. The students' actions as response to the dilemma given to them and their reasons for their actions provided the source of data for this study. The data collected were put to descriptive analysis. It was found that the participants mostly gave moral laws as justification for their actions reflecting their social justice beliefs and that all the actions associated with moral laws resulted in behaviours consistent with conception of social justice. It was also found that associating with feelings, concrete realities/phenomena and probable outcomes result in behaviours sometimes consistent with conception of social justice and sometimes conflicting with conception of social justice. It was another finding that associating with moral perfection and conscience was the moral justification strategy used relatively less by the participants and that all of the actions matched with these two justification strategies served to social justice beliefs. According to these results; students should be able to question the morality of their actions within the scope of social justice education, they should be taught how to behave in moral/non-moral situations and critically examine these situations.

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Introduction

In this study, it will be discourse whether social justice is a belief or a value before entering the concept of social justice. Then the conceptual framework of social justice, social justice education, and determination of social justice belief will be given.

Social Justice: Is it Belief or Value?

The concept of belief refers to the status of adopting and accepting a thought/conviction. Beliefs; although is a concept often dealt with values, it is not equivalent to values. The close relationship between value and belief, does not mean that these concepts can be used interchangeably. The points where values differ from the beliefs can be explained as follows: The basic criteria that make judgments which affect social and individual life such as good-bad, right-wrong, right-wrong constitute the values. Thanks to the values, the individual is able to make a choice, and as a result of his choice, he is directed in a behavior. In this respect, values indicate the main reasons behind choosing one behavior to the other and can be both source and criterion of behavior. Beliefs, on the other hand, are embodied by one's thoughts, judgments, convictions, ideologies and behaviors. Therefore, values can be positioned as a higher mental organization than belief in terms of being a specific type of belief. Value does not only cover a belief; covering many organized beliefs brings it to a higher place than belief. For example, benevolence is a value under which many beliefs are hidden. Doing a kindness to someone; a value formed by the influence of many different beliefs such as the belief that helping people is socially good, the belief that goodness provides conscientious comfort, the belief that benevolence gives happiness, and the belief that The God likes those who help. As values are shaped by the influence of many beliefs, a belief can also serve as a basis for many different values (Tutar, 2018) One of the beliefs that are effective in shaping many values such as fairness, helpfulness and respect for differences is the social justice belief.

What is Social Justice?

Social justice is considered along with such concepts as equality, respect for cultural pluralism, participation in political process, social solidarity (Wade, 2007) and discrimination, inequality, pressure/being oppressed (Keklik, 2010); and it aims to develop equalitarian understanding between social classes by trying to eliminate the present or probable economic and social imbalance in all segments of society. In other words, social justice is based on the principle of everybody's access to services such as healthcare, nutrition, education, transport and accommodation; raising their life quality (Wade, 2007), valuing different cultures' positive sides and protecting them and on the principle of establishing a system of cultural relations in which individuals' and groups' integration is supported (Pak, Aktan, & Özcan, 2018). Hence, it is expected that negative situations such as income injustice, gender inequality, race discrimination or denying differences are struggled with in societies having social justice conception in this sense. To be able to talk of effective struggle with such negative situations, all the individuals in the society need to be aware of the power relations available, to gain abilities to intervene in the power relations available and to participate in creating a fairer society by changing the power relations. Raising individuals who can satisfy those necessities bring up the issue of social justice education (Metinnam, 2017).

Social Justice Education

Social justice education aims to make students ready to face pressures such as racism, sexism, classism, religious and cultural discrimination and   bias against the handicapped and to make them adopt an attitude towards eliminating the pressures (Freire, 1973; Pitner & Sakamoto, 2005). On considering the curriculum from the aspect of achieving the goal listed above, we see that social studies course is a functional area in this respect (Gezer, 2018).

Social studies course makes it possible to raise students' awareness of inequality and justice, to teach individuals', cultures' and institutions' oppressive tendencies in history and the anti-oppressive

attitudes (Kumashiro, 2004) and it also enables students to demonstrate their perspectives of cultural differences (Mayhew & Fernandez, 2007). That is to say, social studies course is one of the most fundamental courses to develope students' competence in securing social justice. Thus, we see that curriculum for social studies contains several gains in relation to social justice. Accordingly, it may be claimed that one of the fundamental objectives of social sciences course is to develop students' belief in social justice (Gezer, 2018). Yet, secondary school students' social justice beliefs should be analysed to be able to find the extent to which the objective has been achieved.

Determining Social Justice Beliefs

A review of the literature makes it clear that there are varied approaches usable in determining social justice beliefs. On examining the studies taking secondary school students as samples, it was found that the studies mostly employed interviews (Oğuz Hacat, 2018), metaphors (İnel, Urhan, & Ünal, 2018), and caricature (Dinç & Üztemur, 2016). In the study by Oğuz Hacat (2018), children's emotions, attitudes and behaviors about the concept of social justice are determined by a semi-structured interview form consisting of open-ended questions. İnel et al. (2018) examined students' perceptions regarding the concept of justice through metaphors and for this they used a form where student complete the sentence of "Social justice is similar to …… Because ……" In another study conducted by Dinç and Üztemur (2016) in order to investigate the students' perceptions of democratic values, caricatures related to justice, freedom, and equality was utilized and the participants were asked to match the relevant values with the presented caricatures. However, the examination of the belief in social justice through only interviews, metaphors and caricatures may lead to the results being limited to the cognitive and affective structures of the individuals about the belief in social justice. To put it in other words, it is not always possible to exhibit how individuals' social justice belies are reflected into their behaviours when only Likert type scales, metaphors or interviews are used as the sources of data. Therefore, it is necessary to use different methods of data collection to be able to answer the question of how social justice beliefs affect behaviours in situations containing conflicts. Considering the nature of social justice containing conflicts, it may be said that one of the methods which can serve best to the necessity is ethical dilemma scenarios.

Ethical dilemmas can give significant clues about how moral the decisions individuals make and the behaviours they display are. It will be useful to scrutinise the word ethics to understand the conceptual framework of ethical dilemma better. Ethics questions the conditions needing to be satisfied so that a behaviour can be considered as moral. In this respect, ethics guides individuals about how to act in order for an action to be regarded as moral. However, it should be kept in mind that individuals may sometimes have to make a choice between morally convenient behaviours and acts serving to their own needs/benefits. These situations of conflict between what is compatible with one's own benefits and what is moral are explained with the concept of ethical dilemma. As it is emphasized in this definition, the full understanding of the behaviors of individuals in the face of ethical dilemmas and the decision-making processes related to such behavior necessitates mention of moral development. Indeed, the first theory of decision-making in ethical dilemmas is Kohlberg's Cognitive Moral Development Theory dating back to the 1980s (Koçyiğit, Tekel, & Karadağ, 2018).

Kohlberg presented the problems contains ethical dilemmas to children and adolescents and based on the answers to the problems he showed that moral development is a process starting from childhood and progressing in line with cognitive development. There are three levels in Kohlberg's theory: pre-conventional level, conventional level and post- conventional level and each level consists of two steps. The pre-conventional level includes the stage of obey and punishment, and instrumental purpose and exchange. The obey and punishment phase is the step where the child decides according to physical results of behavior such as punishment and reward while deciding what is wrong or what is right. In the instrumental purpose and exchange phase, children obey the rules if they fits his/her interests. The correct behavior is the action satisfying personal requirements. The steps of the conventional level are interpersonal concordance and law and order (Bee & Boyd, 2009). The individual performs his/her duties in accordance with social order and authority in the step of law and order while

in interpersonal concordance step the basic motive is the gaining the approval and appreciation of others (Senemoğlu, 2011. The post-conventional level includes the steps of social contract and universal ethical principles. In the tendency of social contract stage, there is a belief that the laws should be introduced by the majority for the benefit of society and that the laws can be amended if the public interest is a matter. In the stage of universal ethical principles, the individual determines his/her moral principles independently from others, based on the principle that all people are equal, and he/she has a complete belief in human rights (Erden & Akman, 2011). Kohlberg, based on data collected from different cultures; stated that the moral values vary from culture to culture in the pre-conventional and conventional level, cultures have similar views on what is right and what is most valuable, on the other hand, in the post-conventional level. In his research, Kohlberg decided on the moral stage of the individual by examining the reasons for the individual's reactions to the ethical dilemmas presented to him.

After Kohlberg's use of problem situations involving ethical dilemmas in his research, ethical dilemma scenarios have been used in many studies aimed at questioning the morality of individuals' behavior. Although the areas of these studies vary widely; areas such as health, business, tourism, psychology, social work, education and teaching process, and values education are the priority areas faced with ethical dilemmas. In the are of education, for instance, teachers can sometimes face school administrators' or parents' pressure to raise students' marks. In such a situation, they can experience dilemma between facing the administrators' or parents' pressure and being fair in student assessment (İlhan, Güler, & Kinay, 2017). In a similar way, a university student demanding higher marks in a test explaining that he/she should pass his/her exams so that he/she can continue getting scholarship also causes dilemma on the part of the lecturer. Ethical dilemmas are also available in areas apart from education. For example, a family doctor who has his wife as his assistant nurse can have the dilemma between reporting a wrong application by the nurse or not reporting it thinking that the nurse, who is his wife, can be harmed. As evident from the examples, dilemmas are experienced mostly in issues of equality and economic status, race, language, culture, sexual orientation, gender, immigration and other properties (real or perceived) and injustice in any area. All of these concepts causing conflicts on the part of individuals form the essence of social justice. One of the most appropriate approaches in determining individuals' social justice beliefs in this sense is to resort to ethical dilemmas.

It is predicted that the way individuals act and according to what they make their decisions in situations of injustice can be determined by using the approach of ethical dilemmas. In this direction the present study aims to examine secondary school students' social justice beliefs by using ethical dilemma scenarios. Within the scope of the aim just mentioned it is intended to exhibit the students' actions against the themes of *i)* gender discrimination, *ii)* racism, *iii)* respect for rights and freedoms, *iv)* being fair, *v)* helpfulness and *vi)* intercultural sensitivity, which may be indicative of social justice belief and the reasons they put forward for these actions.

A review of the literature demonstrates that the concept of social justice is generally considered within the scope of values education and that it is usually analysed through interviews, caricatures and metaphors. Even though those methods can be effective in showing what students understand from the concept of social justice; they are inadequate in determining how they act in cases of conflict containing injustice or inequality, in determining the causes underlying the actions or in determining how dilemmas are to be resolved. The fact that this study considers secondary school students' social justice beliefs along with their ethical dilemmas will contribute to overcoming the restrictions. Additionally, such a study will also enable us to unveil the behaviours students are to display when faced with ethical dilemmas and their recommendations for solving the dilemmas. In conclusion, there are a small number of the studies aimed at examining secondary school students' social justice beliefs in the literature and the methods used in the available studies do not fully reflect the conflict-related nature of social justice. Therefore it is thought that this research is important. These listed aspects can be considered as powerful parts of the research. The assumption that participants respond to ethical dilemma scenarios in a way that reflects their reactions in real life situations can be seen as the weakness of the study.

Method

This study was conducted using one of the qualitative research approaches the design of a case study. Case studies are used so as to analyse the phenomena in depth when the border between a phenomenon and a context is unclear - when a phenomenon is inseparable from its context (Yin, 2014). In this way, several elements influencing a phenomenon in a case and the interactions between the elements are portrayed (Merriam, 1998). Besides, researchers' primary aim is to describe the case/cases considered and to create themes depending on the cases in a case study (Christensen, Johnson, & Turner, 2015). Hence, the case considered in this study is to determine secondary school students' responses to the ethical dilemmas they are probable to have in relation to social justice and what recommendations they can make for the solution of the cases in question.

Study Group

The study group was composed of 61 secondary school students who were the 7th graders attending two different secondary schools in the central districts of Diyarbakır in the spring term of 2017-2018 academic year. These students in the study group were determined according to the convenience sampling technique. In this technique the persons to be included to the sampling are selected from individuals in the immediate vicinity of the researcher and thus easy to reach for the researcher. An academician studying on their own students due to easy access (Erkuş, 2011) or a psychological counseling and guidance teacher who conducting a study involving the students that consulted him/her for counselling about their career plans as participants (Fraenkel, Wallen, & Hyun, 2012) are the examples of convenience sampling techniques. A similar approach was adopted in present study and the participants were selected among the students from two schools where the researcher conducts teaching practice course. One of the main aspect criticised to research using the convenience sampling techniques, the results obtained in these studies are only one-time occurrence. In order to decrease this likelihood, it is recommended to repeat the study with a number of similar sample instead of working on a single sample (Fraenkel et al., 2012). A similar approach was adopted in this study, and the participants were selected among the students in the two schools where the researcher carried out the teaching practice course. According to Fraenkel et al. (2012), a second point that should be considered in studies using the convenience sampling techniques, the researcher should be especially careful to include information on demographic and other characteristics of the sample studied. In this respect, the demographic properties of the participants in the study group are shown in Table 1 below. Considering the ethical principles, the participants were coded as Ö1…Ö61 instead of writing their names. In addition, in cases where there were three or more participants with consecutive codes, the "–" sign was placed between the first and last participant codes in the related range to facilitate the demonstration. For example, the representation of Ö3–Ö6 in Table 1 refers to participants coded as Ö3, Ö4, Ö5 and Ö6. The first 26 students (14 female, 12 male students) constituting the study group attended a secondary school in Yenişehir district whereas the remaining 35 students (20 female, 15 male students) attended a secondary school in Kayapınar district.

Table 1. Demographic Properties of the Study Group

Questions	Answers	f	Participant codes
Mother's job	Housewife	51	Ö1, Ö3–Ö6, Ö8, Ö10–Ö13, Ö15, Ö16, Ö18, Ö21, Ö23–Ö32, Ö34–Ö50, Ö52–Ö61
	Worker	1	Ö2
	Nurse	3	Ö7, Ö9, Ö19
	Teacher	2	Ö17, Ö33
	Hairdresser	1	Ö51
	Clerk of the court	1	Ö14
	Medical secretary	2	Ö19, Ö22
Mother's educational status	No schooling	18	Ö1, Ö3, Ö5, Ö6, Ö16, Ö23, Ö27, Ö34, Ö35, Ö37, Ö38, Ö40, Ö45, Ö46, Ö50, Ö53, Ö57, Ö61
	Literate	5	Ö12, Ö13, Ö15, Ö29, Ö42
	Primary school graduate	18	Ö8, Ö18, Ö26, Ö28, Ö30–Ö32, Ö39, Ö41, Ö44, Ö47–Ö49, Ö52, Ö54, Ö56, Ö58, Ö59
	Secondary school graduate	6	Ö10, Ö21, Ö22, Ö24, Ö55, Ö60
	High school graduate	5	Ö3, Ö11, Ö25, Ö36, Ö43
	University graduate	9	Ö2, Ö7, Ö9, Ö14, Ö17, Ö19, Ö20, Ö33, Ö51
Fathers 'job	Unemployed	2	Ö5, Ö12
	Worker	32	Ö2, Ö3, Ö6, Ö8, Ö9, Ö11, Ö15, Ö22-Ö26, Ö31, Ö32, Ö34, Ö35, Ö39, Ö40, Ö44–Ö47, Ö49, Ö51–Ö54, Ö56–Ö59, Ö61
	Tradesman	13	Ö1, Ö10, Ö13, Ö14, Ö16, Ö18, Ö27, Ö28, Ö36, Ö37, Ö41, Ö50, Ö60
	Teacher	2	Ö7,Ö17
	Engineer	1	Ö33
	Accountant	1	Ö21
	Civil servant	5	Ö19, Ö20, Ö30, Ö42, Ö43
	Gendarmery	1	Ö4
	Fireman	1	Ö38
	Security guard	3	Ö29, Ö48, Ö55
Father's educational status	No schooling	5	Ö1, Ö5, Ö23, Ö34, Ö36
	Literate	3	Ö46, Ö50, Ö61
	Primary school graduate	17	Ö3, Ö6, Ö8, Ö18, Ö26, Ö31, Ö32, Ö35, Ö38, Ö40, Ö44, Ö45, Ö48, Ö53, Ö54, Ö56, Ö58
	Secondary school graduate	14	Ö2, Ö9, Ö12, Ö13, Ö15, Ö16, Ö27, Ö28, Ö39, Ö41, Ö47, Ö52, Ö59, Ö60
	High school graduate	12	Ö10, Ö11, Ö14, Ö21, Ö29, Ö30, Ö37, Ö43, Ö49, Ö51, Ö55, Ö57
	Two-year University graduate	1	Ö4
	University graduate	9	Ö7, Ö17, Ö19, Ö20, Ö22, Ö24, Ö25, Ö33, Ö42

According to Table 1, almost all participants' mothers are unemployed. While the number of mothers with no schooling was 18, the number of mothers who were university graduates was 9. As to the fathers' job, most of the fathers were workers. In terms of educational status, it was found that 9 of the fathers were university graduates while 44 had lower levels of education, 3 were literate and 5 had not gone to school.

Data Collection Tool

The research data were collected with ethical dilemma scenarios. Scenario-based forms are among the instruments increasingly used in analysing ethical dilemmas in addition to their frequent use in studies concerning perceptions, beliefs and norms in the field of social sciences (Wilks, 2004). Those scenarios make it easier for participants to state their decisions without considering compliance with social norms in studies investigating delicate matters such as ethical behaviours (Barter & Renold, 1999). However, it is impossible to eliminate the effects of social liking completely in data collected through scenarios as in the data collected for subjects in which compliance with social norms or social approval is prioritised. No matter in what way the data are collected, social liking can be a threat to validity (Miller, 1999). This concept, expressing the need for social approval and acceptance, leads individuals to behaviours which are considered culturally appropriate. In other words, the effects of social liking means individuals' tendency to approach situations which are culturally acceptable and to get away from behaviours which are unacceptable (Arnold & Feldman, 1981). Thus, we keep in mind the probability that the effects of social liking might have interfered in this study, which investigates a subject like social justice through ethical dilemmas. Therefore, this study tries to make the participants evaluate the ethical dilemmas in the scenarios as the third person outsiders instead of positioning them as the direct representatives of behaviours. In this way, the study aims to prevent the interference of social liking effects on participants' decisions for ethical dilemmas. Despite this, some people argue that if participants evaluate the ethical dilemmas in scenarios as third people, their responses will not reflect the situation really (Erdem et al., 2014). This situation can be considered as the restriction for studies performed on the basis of scenarios. Relevant literature was used in forming the scenarios and care was taken to make sure that sample cases are similar to real life so as to overcome the restriction.

Relevant literature was reviewed in forming the ethical dilemma scenarios, as was mentioned above, and the sub-themes which were thought to constitute social justice belief were determined. Thus, six themes were distinguished and labelled as discrimination (gender), racism, respect for rights and freedoms, being fair, benevolence and intercultural sensitivity. The themes mentioned were shown to an expert for expert opinion to attain content validity prior to writing the scenarios. The experts said that the six themes would be functional in determining social justice beliefs. Both literature review and the experts' approval formed the basis for our belief that the six themes distinguished could be used for social justice beliefs.

Having distinguished the themes, the stage of writing appropriate scenarios for the themes started. Care was taken at this stage to make sure that students felt as if they were experiencing the situations and that the situations were designed in a manner to necessitate students to make decisions (to find solutions). Hence, the aim was to uncover the values and thoughts the students had in relation to social justice as reflections of their social justice beliefs and decisions. Three experts of social studies and an expert of Turkish language were consulted for their opinions about the scenarios, and the necessary modifications/corrections were made in accordance with their recommendations. A preliminary application of ethical dilemma scenarios was performed with 15 students in a secondary school, it was assessed according to the feedback and experts' opinions and then the final shape was given to the ethical dilemma scenarios.

The first ethical dilemma scenario was concerned with gender discrimination, and it was about whether or not the students made gender discrimination in the ballet dance course the school had offered. The second scenario was about the theme of racism and was concerned with a Syrian student isolated by a friend. The scenario intended to find students' responses to their Syrian friend's isolation. The third scenario was related to the theme of respect for rights and freedoms. It questioned whether a student would buy what he/she wanted by talking to the canteen keeper or he/she would stand in the queue like the other students. Scenario four was directed to see whether students would evaluate their friends' performance assignment fairly without regard to intimacy, friendship and so on, and it was

based on the value of being fair. The fifth scenario concerning the value of benevolence involved whether the student who was given pocket money some of which was for use in the student's personal needs and some of which was to be given to poor people- by his/her family would decide to use the savings to buy the mobile phone he/she had wanted to have. The sixth, final, scenario involves intercultural sensitivity. Thus, it was about hosting the children who were visitors in Diyarbakır for April 23 celebrations and about a Scottish child, one of those visitors, who was wearing a kilt. Efforts were made to determine the students' responses to the clothing of the Scottish boy. A list of the ethical dilemma scenarios is given in Appendix 1.

Data Collection and the Ethical Dimension

Having obtained the necessary permissions for the study, the students were informed of the purpose of the study and the method to be used, and it was also explained to them that participation was on the basis of volunteering. After that, explanation about administering the data collection form was made to the students, and their questions were answered. Data collection lasted 45-60 minutes. The teachers teaching those classrooms also helped the researcher in the application process.

Data Analysis

The data were collected in six themes which were distinguished on the basis of conceptual framework related to social justice, and the data collected in this way were coded according to moral justification principles (associating with moral laws, associating with feelings, associating with probable outcomes, associating with concrete reality/phenomenon, associating with moral competence and conscience) suggested by Pieper (2012). That is to say, the research data were analysed according to a clearly determined conceptual framework. In this aspect, the analysis done is descriptive. One of the fundamental properties of descriptive analysis is the inclusion of direct quotations to present participants' views in a striking way. Therefore, this study made use of direct quotations and the quotations to be used were determined simultaneously with the coding process. After coding and determining the quotations to be used, coder reliability was calculated by using the formula suggested by Miles and Huberman (1994). The agreement between the coders was found to be .98. when there was not agreement between coders, the codes were revised again by the experts and efforts were made to reach a joint decision (Silverman, 2005). The next step was to tabulate the codes determined and to give direct quotations from students' views. At the final stage, the findings were interpreted.

Validity and Reliability

The pre-requisite for attaining validity and reliability in qualitative studies is to perform the studies in ethical way (Merriam, 2013). The study was conducted by a Doctor of Social Studies Education. Researchers should closely monitor the events or phenomena in a participatory manner in qualitative studies. The two schools where the research was conducted were the schools in which the social studies department final year students to whom the researcher was the advisor did practice teaching within the scope of teaching practice course. According to Creswell (2013), it is advantageous for researchers to work in their own institution, with their colleagues and intimate friends in conducting qualitative studies whereas it is also disadvantageous in that it is probable to get the report written incompletely, in bias or in conciliatory manner. Efforts were made in this study to prevent bias by including direct quotations from participants in the findings section and with the experts' check of consistency between the data and the findings (Yıldırım & Şimşek, 2011). Christensen et al. (2015) suggestions were taken into consideration to conduct the study ethically, and care was taken to include the participants in the study on the basis of volunteering and to inform them of the research. The students' identity was kept confidential and they were given codes such as Ö1, Ö2, and so on. In addition to that, efforts were made to reflect the research process as it was and six strategies recommended by Lincoln and Guba (1985) were used so as to make the study valid and reliable. The strategies mentioned are persuasiveness, diversification, expert analysis, transmissibility, consistency and external auditing. The work done in this framework is summarised below.

Persuasiveness: Relevant literature was reviewed and the conceptual framework related to the subject was formed while creating the scenario form. The compatibility of themes which were thought to reflect social justice beliefs in the analyses were examined and efforts were made to provide integrity by revising the correlations between the themes.

Diversification: One of the strategies important in increasing the persuasiveness of research results is diversification. Yıldırım and Şimşek (2011) point out that collecting data from different samples in different methods and thus preventing the interference of prejudice and misunderstanding in results are the fundamental principles of diversification. Even though the concept of diversification is mostly associated with data collection methods, it also has different aspects such as sample/analysis diversification. That the data collected from the participants in the research were confirmed by different individuals who had been thought to give similar information can be an example for sample diversification (Yıldırım & Şimşek, 2011). This study preferred to collect data from the two schools located in two different parts of the city.

Expert analysis: It involves the inclusion of other experts in the study. In this way, agreement to occur between experts at the stages of data collection, data analysis and obtaining the results will assure that the study is regarded by others (Yıldırım & Şimşek, 2011). In this sense, the research data were coded by two different experts.

Transmissibility: The stages taken to increase the external validity (transmissibility) of the study are described in detail. Thus, the research design, the population and sample, data collection source, collecting and analysing the data are described below, and care was taken to write the manuscript in plain language.

Consistency: All the findings were presented as they are without interpreting them so as to increase the consistency in this study. In addition to that, the collected data were coded by the researcher and by an expert separately, and consistency/agreement between the coders was calculated by comparing the codes. Data analysis, which was performed on the basis of a theoretical framework what was pre-determined and whose borders were drawn, was also another element increasing consistency. For this reason, researchers are expected to describe to readers how they have reached such a framework if there is one and how they have performed their analysis according to the framework (Yıldırım & Şimşek, 2011). This study also describes how the theoretical framework has been determined.

External Auditing: According to Creswell (2016), data should be open to external auditing for the confirmation of a study. The scenario forms the students had completed were scanned and put to computer so that all the processes of this study could be kept open to external auditing. The fact that the procedures of data analysis and reporting the study were also done on the computer facilitated the storage and confirmability of the data.

Results

This study presents the findings concerning ethical dilemma scenarios used in determining secondary school students' social justice beliefs under two headings. When tabulating the findings, the frequency values of the codes were taken into consideration and a sequence from the code with the highest frequency value to the code with the lowest frequency value was followed. The findings about the first scenario aiming to find whether or not the students made gender discrimination in terms of joining the ballet dance course offered by their school are shown in Table 2.

Table 2. Participants' Responses to the Ethical Dilemma Scenario of Gender Discrimination

Codes	I would do		I would not do		Total
	f	Student No	f	Student No	
Associating with moral laws	-	-	37	Ö1 Ö2 Ö5 Ö7 Ö8 Ö9 Ö10 Ö11 Ö13 Ö14 Ö16 Ö17 Ö18 Ö19 Ö20 Ö21 Ö22 Ö23 Ö24 Ö25 Ö27 Ö28 Ö29 Ö33 Ö34 Ö36 Ö39 Ö40 Ö45 Ö49 Ö53 Ö54 Ö55 Ö56 Ö58 Ö61 Ö63	37
Associating with concrete reality/phenomenon	8	Ö26 Ö38 Ö43 Ö50 Ö51 Ö52 Ö59 Ö60	4	Ö12 Ö30 Ö44 Ö48	12
Associating with feelings	2	Ö32 Ö62	5	Ö31 Ö35 Ö41 Ö46 Ö57	7
Associating with probable outcomes	-	-	4	Ö3 Ö4 Ö15 Ö42	4
Associating with moral competence	-	-	1	Ö47	1

An examination of Table 2 makes it clear that the main cause of students' gender discrimination is association with moral laws. Thus, 37 out of 61 participants justified their behaviours of gender discrimination with moral laws and it was found that all of the participant behaviours matched with this moral justification strategy were compatible with the conception of social justice. Some of the participants' statements included in this theme are as in the following:

"If I had encountered such a situation, I would have reprimanded my classmates thinking in this way. As a result, it is their choice and their decision should be respected. Ballet dance course should not only be for girls. Anybody should be able to join the course. In my opinion, there should not be gender discrimination in this respect." (Ö10)

"I don't think there should be discrimination between boys and girls as democracy and justice suggest. Girls were not respected much in the past; but now there is equality between girls and boys, as it stated in our laws. Who says that boys cannot ballet dance? I want to give an example for this. In the past boys used to go to school but not boys and girls go to school and they both work. I mean boys can ballet dance and girls can play football. What is important is what they can achieve." (Ö16)

The second most frequently mentioned justification for the participants' behaviour of making or not making gender discrimination was "associating with concrete reality/phenomenon" (see Table 2). Some of the participants' views matching making or not making discrimination with the code "concrete reality/phenomenon" are as in the following:

"I used to ridicule him by calling him a gay and isolate him saying that we do not hang on with such people. Used to take his photo and share it on Facebook." (Ö26)

"I think it is wrong for boys to ballet dance. But everybody is free to do it as long as they know their limits. If a boy should do it, he should not wear tights." (Ö51)

"I think boys can also ballet dance. But we can act in prejudice because mostly girls ballet dance. I would try to consider it normal." (Ö12)

The other reasons for gender discrimination appearing in ethical dilemma scenarios were listed as associating with feelings and associating with probable outcomes, respectively. The participants basing their acts on feelings were found sometimes to behave consistently with and sometimes to conflict with social justice beliefs. On analysing the participant behaviours matched with the codes of probable outcomes and moral competence, it was found that all the participant behaviours in these two codes were against gender discrimination. Some of the sample statements taken from the ethical dilemma scenarios about these codes are as in the following:

"I also laugh in such a situation because it is funny when there are boys, because they wear tights, because a boy looks funny when he wears tights." (Ö32, associating with feelings)

"I wouldn't do that course. Boys and ballet dancing, It is nonsense. I have never dreamt of it. In my opinion it is a shame." (Ö62, associating with feelings)

"I think anybody can do ballet dancing course. There's nothing to be ashamed of. But I laugh at it because I find it funny." (Ö57, associating with feelings)

"I think it has a brilliant future. It is also good for socialising. I think most of the boys can join. We change the prejudice when we do so. In my opinion we should prevent it." (Ö15, associating with probable outcomes)

"I think only girls should do the course because if boys do, they will wear tights and all the body lines will be exhibited. This wouldn't be alright. In fact, girls should not do the course either, but this is their choice. It should be respected" (Ö47, associating with moral competence)

Findings Concerning the Theme of Race Discrimination

The findings cobtained from ethical dilemma scenarios given to determine secondary school students' behaviours of race discrimination are shown in Table 3.

Table 3. Participants' Responses to the Ethical Dilemma Scenario of Race Discrimination

Codes	I would do		I would not do		Total
	f	Student No	f	Student No	
Associating with moral laws	-	-	20	Ö5 Ö11 Ö13 Ö16 Ö17 Ö18 Ö19 Ö23 Ö29 Ö30 Ö41 Ö46 Ö48 Ö53 Ö54 Ö55 Ö58 Ö59 Ö60 Ö61	20
Associating with feelings	3	Ö9 Ö10 Ö31	14	Ö20 Ö24 Ö27 Ö32 Ö33 Ö34 Ö39 Ö40 Ö45 Ö47 Ö49 Ö56 Ö57 Ö62	17
Associating with feelings	-	-	12	Ö1 Ö2 Ö3 Ö4 Ö8 Ö22 Ö25 Ö35 Ö36 Ö43 Ö52 Ö63	12
Associating with probable outcomes	7	Ö7 Ö12 Ö14 Ö21 Ö26 Ö42 Ö44	-	-	7
Associating with concrete reality/phenomenon	-	-	3	Ö15 Ö38 Ö51	3
Associating with moral competence	-	-	1	Ö50	1

When Table 3 is examined, the participants' behaviours of racism are explained mostly by associating it with moral laws as in the theme of gender discrimination- which is followed by associating with feelings, with probable outcomes, with concrete reality/phenomenon, with conscience and with moral competence. Also, according to Table 3 participant 28 is not included in any of the codes. This situation stemmed from the fact that the participant did not respond to the scenario of racism. 20 of the participants justified their acts of racism with moral laws, and it was found that all of the participant behaviours matched with this strategy of moral justification were against race discrimination- that is to

say, compatible with social justice beliefs. Some of the participants' views in this respect are as in the following:

> *"I said that I wanted to change places so that he wouldn't feel isolated. Because the fact that he is from Syria doesn't change anything. No matter if he is Arab or Turkish. Behaviours make humans human. It is enough for us to know this. One of the privileges of being a human is to be respectful." (Ö53)*

> *"I wouldn't let it. I would change places with Ahmet and be in the same group with Affan. Because I don't make language, religion, race or gender discrimination. Because God created all of us. We and they are the slaves to God." (Ö55)*

17 of the participant acts about the ethical dilemma of the theme of racism were coded as feelings, 12 as probable outcomes, 7 as concrete reality/phenomenon, 3 as conscience and 1 as moral competence. While some of the participant acts which were matched with the code of associating with feelings overlapped with social justice beliefs, some of them conflicted with social justice beliefs. On the other hand, all the participant acts which were coded as associating with reality/phenomenon contained race discrimination. As to the participant acts which were coded as associating with probable outcomes, as associating with conscience and as associating with moral competence; all of these participant acts were in the form of "I don't make race discrimination"- which was remarkable. Some of the participants' statements which can be examples for moral justification are as in the following:

> *"I feel sorry when Affan feels sorry because it is worrying to isolate someone just because he is not from our country. To be honest, I feel excited because I don't know him and because I am going to work with him. I don't think I want to be in the same group as Affan." (Ö9, associating with feelings)*

> *"No, I wouldn't let it. He is also human. His feeling isolated would worry me; because I have also experienced such a thing. I can understand him." (Ö33, associating with feelings)*

> *"I don't want Affan to feel isolated. I would tell Ahmet that his behaviour is wrong. I would like to change places with Ahmet so that Affan wouldn't feel isolated. Because I feel pity for Affan." (Ö40, associating with feelings)*

> *"I would say that I wanted to change places with Ahmet so that Affan wouldn't feel isolated. Because feeling isolated influences a person psychologically. Under this influence, the person feels worried and problems arise. I would like to change places with Ahmet because I wouldn't like such problems to arise" (Ö4, associating with probable outcomes)*

> *"I would let it because I don't like Syrian people. They have broken into 5 houses including ours. I would console him but I wouldn't include him in my group." (Ö7, associating with concrete reality/phenomenon)*

> *"I would tell Ahmet that everything/everybody God has created is nice and deserves respect. I would say that I wouldn't isolate someone just because he is from Syria." (Ö50, associating with moral competence)*

> *"Nobody likes someone who is against his taste. But my conscience refuses the idea of Affan's feeling worried. For this reason, I would change places." (Ö15, associating with conscience)*

Findings Concerning the Theme of Respect for Rights and Freedoms

The findings obtained from the ethical dilemma scenarios about the theme of respect for rights and freedoms are shown in Table 4. As clear from Table 4, participant 47 is not included in any of the codes. This stemmed from the fact that the participant did not respond to the scenario about the theme of respect for rights and freedoms.

Table 4. Participants' Responses to the Ethical Dilemma Scenario of Respect for Rights and Freedoms

Codes	I would stand in the queue		I would not stand in the queue		Total
	f	Student No	f	Student No	
Associating with moral laws	24	Ö3 Ö4 Ö5 Ö9 Ö11 Ö12 Ö13 Ö24 Ö27 Ö28 Ö29 Ö32 Ö34 Ö35 Ö39 Ö40 Ö43 Ö45 Ö53 Ö54 Ö57 Ö59 Ö62 Ö63	-	-	24
Associating with probable outcomes	4	Ö14 Ö16 Ö60 Ö61	14	Ö1 Ö2 Ö7 Ö8 Ö15 Ö17 Ö19 Ö22 Ö25 Ö36 Ö38 Ö44 Ö46 Ö50	18
Associating with feelings	3	Ö10 Ö30 Ö48	8	Ö20 Ö23 Ö33 Ö41 Ö42 Ö51 Ö52 Ö58	11
Associating with moral competence	4	Ö18 Ö49 Ö55 Ö56	-	-	4
Associating with concrete reality/phenomenon	3	-	-	Ö21 Ö26 Ö31	3

According to Table 4, the students' acts of the theme of respect for rights and freedoms are mainly based on moral laws- which is followed by associating with probable outcomes, associating with feelings, associating with moral competence, and with concrete reality/phenomenon. All of the participant acts associated with moral laws and moral competence are the acts compatible with social justice conception. On the other hand, some of the participant acts matched with the codes of associating with probable outcomes and with feelings are compatible with and some are contrary to the conception of social justice. None of the participant acts coded as associating with concrete reality/phenomenon were found not to serve to social justice beliefs. Examples for participants' statements in relation to each theme are given below:

"I would stand in the queue to buy what I need; because I don't want to violate people's rights. It would be selfish to buy in front of them while they are waiting in the queue. For this reason, I stand in the queue." (Ö4, associating with moral laws)

"I would stand in the queue to buy what I need; otherwise it would be injustice to students waiting for a long time. At least we should be fair in the world- which is unfair." (Ö34, Associating with moral laws)

"I wouldn't stand in the queue. Instead I would buy what I want and then go. Because we have a few seconds before the bell rings for the lesson. If I had been hungry, I wouldn't have concentrate on the lesson and I wouldn't have understood the lesson." (Ö1, associating with probable outcomes)

"To tell the truth, I would enter and buy what I want; because if I wait in the queue break can end and I can remain hungry." (Ö17, associating with probable outcomes)

"I would like children to stand in the queue. If not, chaos occurs and everybody crushes each other." (Ö60, associating with probable outcomes)

"I would stand in the queue because I know there will be uneasiness in the community if I violate others' rights." (Ö61, associating with probable outcomes)

"I cannot tell a lie. I would buy what I want to buy, anybody would do it. I wouldn't refuse the suggestion because I see nothing else when I am hungry." (Ö20, associating with feelings)

"In fact, I eat too much and I am self-indulgent. Most probably I wouldn't choose to wait in the queue." (Ö33, associating with feelings)

"I don't want to tell a lie. I would go to the canteen and buy things to eat; because everybody in this world thinks of himself. I think others would also do so. I'm sorry." (Ö41, associating with moral competence)

"I would also stand in the queue, just like them; because they might have also been hungry, like me. I would wait until it is my turn to buy." (Ö48, associating with feelings)

"I would stand in the queue because it is a sin to violate others' rights in Islamic belief. And others can also copy your behaviour and do the same. How would you react to somebody if he bought without waiting in the queue because the canteen owner is an acquaintance of him?" (Ö18, associating with moral competence)

"I would enter the canteen and buy what I want. Because the community doesn't have the habit of standing in the queue. They step on each other. If you are tall and speak louder, you can buy what you want quickly. I would also enter the canteen and buy what I want." (Ö21, associating with concrete reality/phenomenon)

Findings Concerning the Theme of Being Fair

The fourth scenario in ethical dilemma scenarios form scrutinises whether or not students assess their classmates' performance homework fairly without considering their intimacy or friendship with them. The findings obtained from the theme are shown in Table 5.

Table 5. Participants' Responses to the Ethical Dilemma Scenario of Being Fair

Codes	I would do		I would not do		
	f	Student No	f	Student No	Total
Associating with moral laws	23	Ö4 Ö9 Ö11 Ö15 Ö16 Ö17 Ö19 Ö20 Ö24 Ö27 Ö33 Ö34 Ö36 Ö39 Ö43 Ö49 Ö53 Ö55 Ö56 Ö57 Ö58 Ö59 Ö63	-	-	23
Associating with probable outcomes	10	Ö1 Ö2 Ö5 Ö7 Ö12 Ö13 Ö31 Ö32 Ö35 Ö45	5	Ö14 Ö18 Ö41 Ö50 Ö51	15
Associating with feelings	9	Ö3 Ö10 Ö22 Ö23 Ö30 Ö42 Ö54 Ö60 Ö62	-	-	9
Associating with concrete reality/phenomenon	-	-	6	Ö21 Ö26 Ö38 Ö40 Ö52 Ö61	6
Associating with moral competence	2	Ö25 Ö46	-	-	2
Associating with conscience	1	Ö8	-	-	1

As evident from Table 5, participants Ö28, Ö29, Ö47 and Ö48 chose not to respond to the dilemma and therefore they were not included in any codes. Of the participants 23 justified the dilemma of being fair with moral laws, 15 justified with probable outcomes, 9 with feelings, 6 with concrete reality/phenomenon, 2 with moral competence and 1 with conscience. On examining the acts which were associated with probable outcomes, it was found that they sometimes resulted in acts compatible with social justice conception and sometimes resulted in acts conflicting with social justice conception. While all of the acts coded as concrete reality/phenomenon were conflicting with the conception of social justice, all of the acts coded as moral laws, feelings, moral competence and conscience overlapped with social justice beliefs. Some of the example participant views demonstrating that acts about the dilemma are associated with moral laws are as in the following:

"I would give the mark one deserves even if he is my friend because it is necessary to do so." (Ö19)

"I should evaluate my friend's presentation as it deserves. Because perhaps he has not worked hard for the presentation. I should give him the mark he deserves no matter how much I like him. Thus, I avoid treating others unfairly". (Ö34)

"I would give him low marks. What distinguishes him from others? Others are also my friends. I would treat him fairly as I treat others." (Ö55)

Examples for the statements made by the participants whose acts of the dilemma of being fair are considered in the codes of associating with probable outcomes, with feelings, with concrete reality/phenomenon, with moral competence and with conscience are given below:

"I would give him the mark he deserves. Because he won't make more efforts if I give him higher marks than he deserves. For this reason, he will also receive lower marks in his homework. I would give him what he deserves." (Ö18, associating with probable outcomes)

"I would give his performance homework high mark. Because these marks will appear in his school report. Apart from that, he sits next to me in the classroom. He has received low marks in his exams. I wish he would receive high marks in his performance homework. Thus, his marks will be higher." (Ö31, associating with probable outcomes)

"I would give him the mark enough for him to pass his exams. Neither more nor less than that. Because I would feel sorry if he failed because of me. This is true for everybody, not only for my friends." (Ö23, associating with feelings)

"I would go to the social studies teacher and ask for more marks with her. Because if I were her I would feel sorry and cry." (Ö60, associating with feelings)

"I would certainly give him 100. Because friendship necessitates this." (Ö38, associating with concrete reality/phenomenon)

"If I were you, I would give him the mark he deserves. Because if I gave him higher marks, I would violate others' rights and I would treat others unfairly." (Ö25, associating with moral competence)

"I would give him low marks. Otherwise, I would violate others' rights and we would go to hell." (Ö46, associating with moral competence)

"I would give my friend high marks. I know, what I do is wrong but I wouldn't feel relieved if he received low marks." (Ö8, associating with conscience)

Findings Concerning the Theme of Benevolence

Whether a student would spend his savings from his pocket money given by his parents to meet his needs and to help poor people on the mobile phone he wants to have or not was questioned in this theme. Students Ö15, Ö16, Ö23 and Ö29 left the dilemma unanswered. The codes given to the remaining 57 students' acts are shown in Table 6.

Table 6. Participants' Responses to the Ethical Dilemma Scenario of Benevolence

Codes	I would spend the money		I would not spend the money		Total
	f	Student No	f	Student No	
Associating with feelings	10	Ö9 Ö12 Ö35 Ö36 Ö44 Ö45 Ö50 Ö51 Ö55 Ö58	8	Ö3 Ö4 Ö10 Ö17 Ö19 Ö40 Ö47 Ö48	18
Associating with concrete reality/phenomenon	-	-	18	Ö1 Ö11 Ö13 Ö21 Ö25 Ö26 Ö28 Ö30 Ö31 Ö33 Ö38 Ö41 Ö42 Ö46 Ö49 Ö59 Ö60 Ö63	18
Associating with moral competence	-	-	10	Ö2 Ö5 Ö7 Ö14 Ö18 Ö20 Ö22 Ö27 Ö56 Ö61	10
Associating with conscience	-	-	5	Ö24 Ö43 Ö53 Ö54 Ö62	5
Associating with probable outcomes	-	-	3	Ö8 Ö34 Ö52	3
Associating with moral laws	-	-	3	Ö57 Ö39 Ö32	3

According to the Table, participant acts in the theme of benevolence are mostly explained by associating them with feelings and concrete reality/phenomenon. Some of the participant acts coded as associating with feelings were found to overlap with social justice beliefs whereas some of them conflicted with social justice beliefs. On the other hand, all of the participant acts associated with concrete reality/phenomenon, moral competence, conscience, probable outcomes and with moral laws were in the form of "I would spend the money I am given to help poor people". Some of the examples for participant views in which acts are associated with feelings and concrete reality/phenomenon are as in the following:

> "I would help poor people with that money. Because they are not like me. I feel sorry for them." (Ö4, associating with feelings)

> "I would buy my favourite thing. May be later I would help poor people." (Ö45, associating with feelings)

> "I would give it to people who need it. Because the mobile phone I want can wait. I can save money and then buy it. But people in need cannot wait." (Ö11, associating with concrete reality/phenomenon)

> "I wouldn't spend the money I 've saved to help poor people. In my opinion, a phone is not a need. But there are people who cannot meet their essential needs in this world. I would give it to them." (Ö21, associating with concrete reality/phenomenon)

The other justifications in the ethical dilemma scenario of benevolence are associating with moral competence, with probable outcomes and with moral laws, respectively. The examples for each of those ethical dilemma scenarios are as in the following:

> "If the money is reserved for them, it is theirs. If I spend it, I will violate others' rights." (Ö20, associating with moral competence)

> "I would save some and give those people. Because I have scruples of conscience if they are hungry while I am eating. We cannot have full stomach when our neighbours are hungry." (Ö62, associating with conscience)

> "it is my money but my parents have given it to me for a certain purpose. Phone is something I want; but I can buy it later but I cannot help people later. Suppose that I have bought the phone and poor people have died. So, I would give it to poor people instead of buying the phone." (Ö34, associating with moral laws)

> "I would give the money to people who need it. Because it is their right to have it. It would be wrong if I bought a phone with that money. For this reason, I would give it to people in need." (Ö39, associating with moral laws)

Findings Concerning the Theme of Intercultural Sensitivity

The sixth and the final scenario, intercultural sensitivity, was concerned with hosting the children coming to Diyarbakır from different cultures for April 23 celebrations and tried to find the participants' reactions to the clothing style of a Scottish child, one of those visitors to Diyarbakır, who was wearing kilt. The findings obtained from the theme are shown in Table 7. The fact that students Ö28, Ö35, Ö36, Ö45, Ö50, Ö55 and Ö56 are not visible in Table 7 stems from the fact that the children who have not responded to the dilemma in the theme have been excluded from the Table.

Table 7. Participants' Responses to the Ethical Dilemma Scenario of Intercultural Sensitivity

Codes	I would go together		I would not go together		Total
	f	Student No	f	Student No	
Associating with moral laws	23	Ö1 Ö4 Ö8 Ö9 Ö11 Ö14 Ö15 Ö16 Ö17 Ö18 Ö20 Ö21 Ö26 Ö30 Ö38 Ö40 Ö42 Ö49 Ö52 Ö53 Ö59 Ö61 Ö63	-	-	23
Associating with concrete reality/phenomenon	7	Ö5 Ö19 Ö22 Ö24 Ö41 Ö46 Ö58	5	Ö29 Ö32 Ö39 Ö43 Ö51	12
Associating with feelings	8	Ö2 Ö23 Ö27 Ö34 Ö44 Ö47 Ö57 Ö62	2	Ö54 Ö60	10
Associating with probable outcomes	4	Ö10 Ö12 Ö25 Ö33	2	Ö31 Ö48	6
Associating with moral competence	3	Ö3 Ö7 Ö13	-	-	3

According to Table 7, participant acts coded as moral laws and moral competence are compatible with intercultural sensitivity but the participant acts associated with concrete reality/phenomenon, with feelings and with probable outcomes sometimes compatible with intercultural sensitivity and they sometimes refused intercultural sensitivity. Besides, the acts of 23 participants in relation to the dilemma of intercultural sensitivity were coded as moral laws. Some of the examples for participants' views which were thought to be associated with moral laws are as in the following:

"I would go to the ceremony with the Scottish student. Because every country has different traditions and customs. We should respect it." (Ö11)

"It is not a problem for me. Because I have respect for differences. So it is not a problem." (Ö30)

The other reasons emerging in the ethical dilemma scenario of intercultural sensitivity include associating with concrete reality/phenomenon, with feelings, with probable outcomes and with moral competence. Examples for participants' views about each of these reasons are as in the following:

"I think it would be ignorance and nonsense to say that boys don't wear a skirt. So, I would go to the ceremony with him." (Ö22, associating with concrete reality/phenomenon)

"I would like him to wear trousers. This is not his country but Diyarbakır." (Ö29, associating with reality/phenomenon)

"I would insist that he should wear trousers. Because it would be nonsense for boys to wear a skirt in our country and people would laugh at him. So, I would give him trousers." (Ö51, associating with concrete reality/phenomenon)

"I would not be a problem for me to go to the ceremony with him. Because he has a different culture and even, I would be happy to go with him. Being friends with somebody who has a different culture should make us happy. And also with a Scottish person." (Ö2, associating with feelings)

"I wouldn't' like to go with him. Because I would feel ashamed with a boy wearing a skirt beside me." (Ö60, associating with feelings)

"I would go to the ceremony with him. I would care other people making fun of us. He would feel worried unless I went with him because it is normal in their culture to wear a skirt." (Ö12, associating with probable outcomes)

"I would give him my clothes. I mean I would give him a pair of my trousers. Because they can ridicule such things in our culture." (Ö31, associating with probable outcomes)

"I would like him to wear the trousers I give him. Because they look at him and make fun of him during the ceremony, and it would make me worried." (Ö48, associating with probable outcomes)

"I the teacher asked me to do it, I would do it of course." (Ö3, associating with moral competence)

"it wouldn't be a problem for us. They are also human beings. It doesn't matter if they wear skirt or trousers." (Ö13, associating with moral competence).

Discussion

This study is concerned with analysing secondary school students' social justice beliefs. It made efforts to unveil the behaviours the students displayed when encountered unfair situations and the causes underlying the behaviours. Accordingly, ethical dilemma scenarios were created in the themes of gender discrimination, racism, being fair, benevolence, respect for rights and freedoms and intercultural sensitivity- which were thought to be indicative of social justice beliefs.

It was found that *associating with moral laws* was the most frequently used justification strategy in all the themes apart from the theme of benevolence to explain the participants' behaviours and that all the acts associated with moral laws resulted in behaviours compatible with the conception of social justice. This finding indicated that participants had based their acts of securing social justice on samples of acting which were indisputably accepted by everybody. For instance, in the ethical dilemma scenario of gender discrimination, whether students would display behaviour of discrimination, isolation or restriction on the basis of structured gender roles and norms in the case of a boy's desire to do the ballet dancing course at school. In other words, whether or not the participants would make a discrimination such as "it is girls' job" or "it is boys' job" by stratifying ballet dancing horizontally was scrutinised. Most of the participants stated in this scenario that gender discrimination created an unfair situation and they justified their acts about the situation with the moral norm that "everybody has equal rights and freedoms regardless of race, gender, language and so on". However, it should not be overlooked that discrimination is not restricted to such factors as race, skin colour, gender, language, religion or national origin only. Treating people differently due to bias and hostility is, for instance, a type of discrimination. Even if some of the behaviours are not contrary to the norms of law, they can be reflective of discrimination and thus they can be immoral behaviours. For example, a person may not choose somebody belonging in a certain race or religious belief as wife or husband because the person may have prejudice against such groups (Pieper, 2012). Such a behaviour is also a discrimination but it is not contrary to the norms of law even though it can be considered as immoral. The situation can also be exemplified with the theme of ethical dilemma of race discrimination in this study. The participants were asked if they would agree to be in the same group as a Syrian student or not in the dilemma of race discrimination. Some of the participants said that it would not be a problem for them to be in the same group whereas some others stated that they would not be in the same group saying that they did not like Syrian people. In this sense, the behaviour displayed by the students who opposed the idea of being in a group with a Syrian student was immoral but it was not contrary to the principles of law. Therefore, refusing discrimination only on the basis of moral laws does not mean that an individual has conception of fairness in its real sense. In this study, all of the participant behaviours associated with moral laws resulted in behaviours compatible with social justice; however, it is not right to infer that moral laws always lead individuals to acts compatible with social justice- as clear from the above given examples.

The second most frequently used justification strategy was association with feelings and with concrete reality/phenomenon in this study. It was also found that these strategies outnumbered associating with moral laws in the theme of benevolence. This finding meant that the participants frequently resorted to both feelings and concrete reality/phenomenon to demonstrate that their acts

were compatible with norms. It was found that the acts justified with feelings was totally consistent with social justice in the theme of being fair. It was another finding that acting on the basis of feelings might lead to behaviours consistent with social justice and that it could also cause acts contrary to social justice in the other themes. In the theme of intercultural sensitivity, for instance, some of the children said that they would be happy to go to the ceremony with the visiting child whereas some others said that they would feel ashamed of going to the ceremony with a boy wearing a skirt- that is to say, they explained their acts on the basis of their feelings. The participants were led to display behaviours sometimes approving and sometimes refusing social justice in associating with concrete reality/phenomenon as in the case of associating with feelings. In associating with concrete reality/phenomenon, individuals employ a phenomenon whose objectivity is indisputable (such as Jewish, noble, a worker's child, friend, in need, etc.) to demonstrate the compatibility of a value judgement, a behaviour, an attitude and an act with rules (Pieper, 2012). On examining the themes, it was found that the participants were led to display behaviours compatible with social justice in the ethical dilemma scenario of benevolence (*Ö41: I would give the money to poor people because they need food, clothes, etc. although I need that mobile phone. It is more important*); conflicting with social justice in the ethical dilemma scenarios of racism and respect for human rights (*Ö61: I would give him high marks because he is my friend; Ö14: I am more positive about letting it because I know my friend and I want to be in the same group with him; Ö26: I would certainly enter and buy what I want because I don't know any of them and it would not be a problem*); and that some of the participants were led to display behaviours compatible with social justice in the ethical dilemma scenarios of gender discrimination and intercultural sensitivity (*Ö44: in my opinion boys and girls can do ballet dancing course because boys can ballet dance just as girls can play football; Ö19: I would go to the ceremony with him without feeling ashamed of his clothes because the clothes belong to his country. Scottish people wear such things*) and some of them were led to display behaviours against social justice (*Ö59: in my opinion boys cannot ballet dance because he is a boy and it is not right to ballet dance; Ö32: I would like him to wear trousers. Skirt is for girls*). As is apparent from these examples, feelings and concrete realities/phenomena can help individuals to display behaviours consistent with moral norms, but all of the acts justified with the above-mentioned reasons are not consistent with moral conception. Indeed, Kant argues that the main reason for moral behavior is mind, not emotions and tendencies. According to Kant, the motivating power of morality doesn't depend on conditions such as happiness, pleasure and benefit. Moral behavior is the behavior that must be put under all circumstances. Therefore, individuals should be taught to behave consistently with moral norms instead of realities or feelings containing bias so as to make students acquire social justice beliefs.

The findings obtained showed that the second most frequently used moral justification strategy to explain participant acts after associating with concrete reality/phenomenon was associating with probable outcomes. All of the participant acts matching with this strategy in the themes of gender and race discrimination and benevolence were in parallel to social justice beliefs. On the other hand, while some of the acts based on moral justification in the themes of respect for rights and freedoms, being fair and intercultural sensitivity were compatible with social justice; some of them were conflicting with social justice beliefs. For example, some of the students chose to stand in the queue so as not to violate their friends' rights whereas some others stated that they would enter the canteen and buy what they wanted due to such probabilities as the end of break time, risk of remaining hungry or not being able to concentrate on the lesson. This finding is on the same axis as the theses of the result-oriented theological moral theory. The determinant reference in the result-oriented theological theory is the benefit obtained or expected. So according to this theory, an action is not good or bad in its own right, it is the consequences that make the action good or bad. According to theological theories, if an action brings forth the desired result, it must be considered morally correct and good (Sökmen, 2016). Therefore, it is not possible to make a general evaluation on whether or not the explanation and justification of behaviours/acts   is a moral norm consistent with the conception of social justice; and it necessitates investigation on the basis of single actions.

It was found that the strategies of associating with moral competence and conscience were the least frequently used justification strategies for the participants to justify their acts and that all of the

acts matching with these strategies served to the conception of social justice. Individuals explain their acts by resorting to the authority of widely accepted people and of an office in moral competence strategy (Pieper, 2012). For instance, in the participants' statements in the theme of benevolence, the students justified their acts by referring to the fact that their parents had given them the money on the condition that they would help poor people or to the necessities of Islam (people's rights, doing good deeds). The reasons listed showed that the participants displayed the behaviour of helping others as a result of loyalty to a person or authority. Yet, when the participants acted by relying on the person or authority whose moral competence they believe, they ignore their personal responsibility. This is because nobody can transfer their liabilities to others in justifying their acts in moral issues, not can they put others in a position of absolute moral authority. This situation can be explained with the conception of justice of the community in which a person lives, and with the influence of his/her parents' features on him/her. Hence, the children's referring to parents and authority rules as reasons for their acts overlapped with the external dependence stage Piaget described in the theory of moral development. At that stage, children are dependent on others in terms of moral judgement. They accept the rules imposed by adults and an authority without questioning them (Senemoğlu, 2011). Yet, individuals' justification of their acts or attitudes with blind belief in the moral competence of others is not right. Even though parents' views and liabilities imposed by Islam are accepted in terms of moral competence, those people's or authorities' views should be critically questioned by individuals.

In the least frequently used justification strategy, associating with conscience, the participants tried to explain helping poor people with such statements as "it was conflicting with my conscience" or "I listened to the voice of my conscience". Yet, conscience is not an infallible criterion in saying that a fair conception is adopted. Therefore, students should be taught that it is necessary to evaluate the prescriptions and prohibitions of conscience critically.

Conclusion and Suggestions

This study concludes that secondary school students most frequently justify their acts of ethical dilemmas related to social justice beliefs with moral laws. Another important conclusion this study reaches is that all the acts explained by justifying with moral laws, moral competence and conscience are compatible with social justice conception. It is also a remarkable conclusion reached in this study that some of the student behaviours justifying their acts with feelings, concrete realities/phenomena and with probable outcomes are consistent with and some of them are contrary to social justice beliefs. These conclusions demonstrate the importance of questioning ethicalness rather than the reasons underlying behaviours. For this reason, instilling in students the ability to question the ethicalness of their acts should be one of the objectives that needs emphasising in social justice education. In other words, students should be taught how to behave in moral/immoral situation and how to analyse those situations in critical ways in raising equalitarian individuals who are respectful to human rights and who protect human rights. To be able to attain those objectives, use of sample cases both containing inequality in social justice and supporting the conception of social justice can be recommended. In this way, students will be able to learn the concept of social justice in depth and they will also see how social justice as a theory is put into practice in the community. Teachers in addition to students should also be informed of moral norms and unethical elements and subjects related to social justice should be included at all stages of education to raise individuals who try to establish social justice in this sense. A final recommendation could be that this study- which has analysed secondary school students' social justice beliefs through ethical dilemmas- should be repeated with sampling taken from prospective teachers or teachers.

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Appendix 1. Social Justice Beliefs Ethical Dilemma Scenario Form

Scenario one	School administration announces that courses on different activities will be started in your school. Your social Studies teacher asks you to state which course you would like to join during the lesson. Meanwhile, a boy in your class demands that a course on ballet dancing be opened and says that he wants to join the course. Then you notice that some of the boys in the classroom start to laugh. You also hear that some of the boys say, "does a boy ballet dance? Will he wear tights?" what would you think in such a case? Do you think ballet dancing course should be for girls only? Can anybody join that course?
Scenario two	There is a Syrian student called Affan in your class. Your Social Studies teacher gave you homework to work in pairs. Affan, the Syrian student and Ahmet, your classmate will do pair work. Ahmet refuses to do so and he says that he does not want to work with Affan. You see that Affan has felt worried with this, and the situation has disturbed you. You also think that your partner is evident. Would you think that the situation has nothing to do with you and that it is not your problem and would you be a spectator to this? Or would you tell your teacher that you want to change places with Ahmet so that Affan wouldn't feel isolated? Explain which you would choose. Give your reasons.
Scenario three	You leave the classroom to eat something after Social Studies class ends in the morning. You see that all the students are waiting in the queue in front of the canteen you buy something. When you move to the front of the queue to see how long the queue is, you come face to face with the woman running the canteen. The woman is your neighbour. When she notices you, she invites you into the canteen and said that you can buy anything without standing in the queue. Yet, you remember all the other students in the queue. You also know that you won't be able to buy your needs after waiting in the queue for a long time. And you think of the possibility of spending the break time without eating anything. How would you behave in this case? Would you choose to stand in the queue or would you consider entering the canteen and buying things without waiting?
Scenario four	The teacher asks every student to prepare performance homework on" Children's Rights" in Social Studies lesson. He/she says that the homework will be assessed by the teacher and by the students. He/she also asks each student to make a presentation introducing their homework. All the class prepares the homework and submit to the teacher in time. Then you move to the stage of evaluating the homework. After presentations all the students evaluate the paper separately and you gave marks to the homework. You see that it is time to mark your favourite friend's homework now. You listen to your friend's presentation and check his/her paper. You decide that your friend does not deserve to get a high mark. On the other hand, you remember that your friend received low mark in the recent exam. You think that he/she may fail if you give low mark to him/her. What would you do in this case?
Scenario five	Your parents give you 50TL as pocket Money every week. But they tell you to spend some of it and to save the rest to help poor people. You have a mobile phone in your mind, you want to buy it for months but you cannot buy it because you don't have enough money. You think that you can buy it if you add your savings to your money. But you are indecisive about spending or not spending the money you are given to save. On the other hand, you also think that you have been waiting to buy the phone for months. Would you spend the money on the phone in this case saying that you need it? Or would you say that the money is for people who need it?
Scenario six	A lot of children from different cultures come to Diyarbakır to join 23 April ceremony. In the class, your Social Studies teacher ask you to host those visitors in your home. He/she asks those of you who can speak English to tell your family and to inform him/her about your decision to host the visitors. You tell your family about this at dinner table and your parents say that you can host those children. The following day, you tell the teacher in the class that you accept to host the visitors. Before the lesson starts, the teacher distributes the visitors to the volunteering students. you have a Scottish child with red hair. Yet, the child is different from you because he is Scottish. Suppose that you go home that evening, have dinner and you have a rest in your room. While resting, you start chatting with him and you show him the clothes you will wear on the day of ceremony. He also shows you his clothes. The cloth he shows you is the kilt, a kind of skirt that men in Scotland wear on special days such as weddings or ceremonies. He notices your amazement and says that men wear kilts on special days in his country. You begin to think that the next day you will go to the ceremony with a boy wearing a skirt beside you. You think that you can attract everybody's attention tomorrow on the way to the ceremonial area because men don't wear skirts in our society and that some of your friends can make fun of you. What would your reaction be in this case? I would give him a pair of trousers and insist that he wears them. I wouldn't go to the ceremony with him. I would tell my family I will go with a friend of mine and ask them to bring him to the ceremonial area. It wouldn't be a problem for me to go with him.