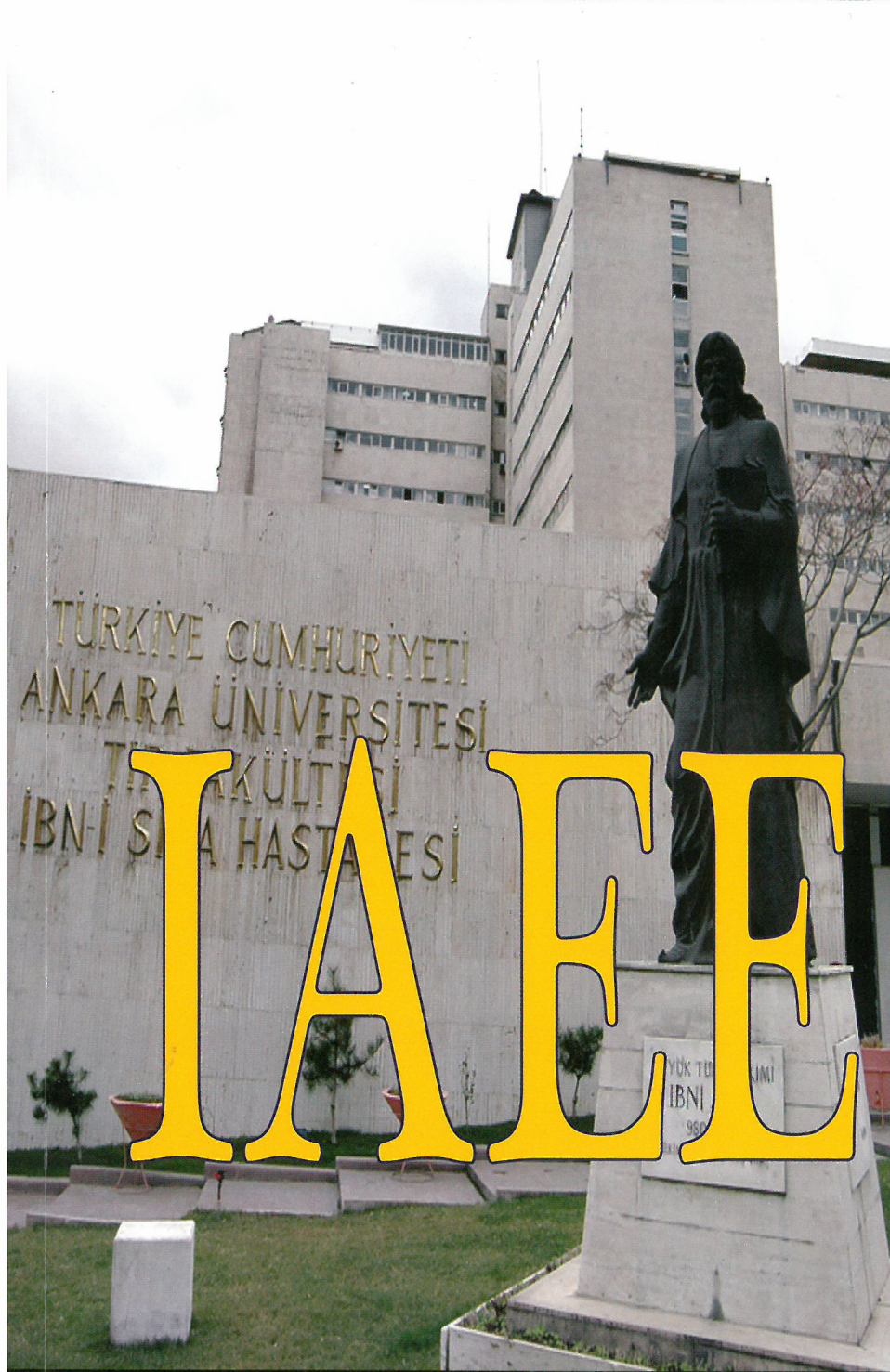


2. International Conference on Ethics Education



21 - 23 MAY

IAEE

2014

Ankara University, School of Medicine, ANKARA - TURKEY



TABLE OF CONTENTS

Committees	5
Welcome from Rector.....	7
Welcome from Conference Chair.....	9
Conference Program.....	11
Keynote Speakers	21
Panel	33
Oral Presentations.....	37
Ankara University and Ankara.....	93
Poster Presentations.....	113
Index	126

COMMITTEES

SECRETARIAT

Assoc. Prof. Ahmet ACIDUMAN, Dr. Önder İLGİLİ

SCIENTIFIC ADVISORY COMMITTEE

Berna ARDA, Turkey
AliReza BAGHERI, Iran
Leo de CASTRO, Philippines/Singapore
Bahaa DARWISH, Egypt
Christophe DIKENOU, Togo
Anne- Marie DUGUET, France
Dafna FEINHOLZ, Mexico/France
Volnei GARRAFA, Brazil
Bert GORDIJN, Ireland
Henk ten HAVE, Netherlands/USA
Amin KASHMEERY, Saudi Arabia
Vugar MAMMADOV, Azerbaijan
Paul NDEBELE, Botswana/Malawi

ORGANIZING COMMITTEE

Prof. Berna ARDA (Ankara University)
Prof. Adnan ATAÇ (Gülhane Military Medical Academy)
Prof. İlayet AYDIN (Ankara University)
Prof. Pınar Aydın O'DWYER
Prof. Hayriye ERBAŞ (Ankara University)
Prof. Tuncay ERGENE (Hacettepe University)
Prof. Şengül HABLEMİTOĞLU (Ankara University)
Prof. Gülbin ÖZÇELİKAY (Ankara University)
Prof. Canan ÖZGEN (Middle East Technical University)
Prof. Nurgün PLATİN
Prof. Serap ŞAHİNOĞLU (Ankara University)
Prof. Sevgi ŞAR (Ankara University)
Prof. Neyyire Yasemin YALIM (Ankara University)
Assoc. Prof. Ahmet ACIDUMAN (Ankara University)
Assoc. Prof. Tamay BAŞAĞAÇ GÜL (Ankara University)
Assoc. Prof. Muharrem UÇAR (Gulhane Military Medical Academy)
Assist. Prof. Atilla ÖZGÜR (Ankara University)
Assist. Prof. M. Volkan KAVAS (Ankara University)
Dr. Kumru ARAPGİRLİOĞLU (Bilkent University)
Dr. Önder İLGİLİ (Ankara University)

POSTER JURY

Kerim MÜNİR
Tamay BAŞAĞAÇ GÜL
Muharrem UÇAR

OP – 30 AN ETHICS OF RECONCILIATION: RELIGIOUS ETHICS EDUCATION IN THE TWENTY--FIRST CENTURY

MICHAEL F. ANDREWS

Background & Aims:

The question of "religious ethics education" points to a particular problem in the ethical formation of undergraduate and professional students. Is it possible to speak of God apart from ethics? Or, does religious ethics education necessitate a particular view of morality that involves theological and doctrinal justification? The question is important for secular and religious educators alike, especially in the field of Islamic and Christian ethics.

Methods:

In this paper, I will explore how religious ethics education can be learned and taught within a broad and dynamic conversation between Muslim and Catholic scholars. My starting point is an examination of how the teaching of religious ethics opens--up important ethical and legal issues of human personhood, including issues of privacy, expression, and self determination.

Results:

I will use a phenomenological methodology to explore the question of human community and the limitations of personal subjectivity and social responsibility. In particular, I will explore the phenomenology of an "ethics of community," prevalent in the social constitution theories of Edmund Husserl, Max Scheler, and Edith Stein. Most importantly, I will explore several important ethical insights in light of an academic / study abroad immersion course I co--taught on "Peace and Reconciliation" two years ago in Bosnia--Herzegovina. In particular, I will explore concrete ways by which religious ethics education can make possible an ethics of forgiveness and reconciliation in a world / culture torn apart by civil war, ethnic cleansing, and religious intolerance.

Conclusion:

What are the possibilities and implications of religious ethics education in terms of exploring questions of genocide and betrayal between ethically and religiously diverse communities? How might music and art help establish an ethics of reconciliation between religious traditions that have a long and bloody history of antipathy and distrust? What might a genuine ethics of reconciliation look like, based on a religious ethics education that embraces difference and respects an inter--connected world of reciprocity and solidarity? How might religious ethics education raise awareness of the dignity of human personhood, especially in terms of women, vulnerable populations, and the poor?

OP – 31 THE VALIDITY AND RELIABILITY OF THE TURKISH VERSION OF THE AFFECTIONS OF GOD SCALE

AHMET AKIN , ÜMRAN AKIN , ÜMİT SAHRANÇ , FATMA FİRDEVS ADAM KARDUZ , ÇINAR KAYA , DENİZ DEMİR , İHSAN BAYKUT , FATİH USTA

SAKARYA UNIVERSITY

Background & Aims:

Perception of God has very important effect on human life. Although some people regulate to their attitudes according to social expectations, the others behave in respect to God's rules. The aim of this research is to examine the validity and reliability of the Turkish version of the Affections of God Scale (Alstead & Hautus, 2013).

Methods:

Participants were 368 university students. Firstly, the Affections of God Scale was translated into Turkish by three academicians. Secondly, the Turkish form was back-translated into English and examined the consistency between the Turkish and English forms. Thirdly, Turkish form has been reviewed by five academicians from educational sciences department. Finally they discussed the Turkish form and along with some corrections this scale was prepared for validity and reliability analyses. In this study confirmatory factor analysis was executed to confirm the original scale's structure in Turkish culture. As reliability analysis internal consistency coefficients and the item-total correlations were examined. Data were analyzed by LISREL 8.54 and SPSS 13.0.

Results:

The results of confirmatory factor analysis indicated that the 16 items loaded on two factors (present god and fickle god) and two-dimensional Affections of God model was well fit ($\chi^2=223.98$, $df=98$, $RMSEA= .059$, $CFI= .92$, $GFI= .93$, $IFI= .92$, $SRMR= .057$). The Cronbach Alfa internal consistency reliability coefficients were .84 for present god subscale, .53 for fickle god subscale, and .81 for overall scale.

Conclusion:

Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure the superstitious belief level of individuals. Nevertheless, further studies that will use Affections of God Scale are important for its measurement force.

OP – 32 THE VALIDITY AND RELIABILITY OF THE TURKISH VERSION OF THE PERCEPTIONS OF GOD SCALE

AHMET AKIN, ÜMRAN AKIN, FATMA FİRDEVS ADAM KARDUZ, ÇINAR KAYA, DENİZ DEMİR, EROL UĞUR, MERVE KAYA, AZMİ BAYRAM İLBAY

SAKARYA UNIVERSITY

Background & Aims:

Perceptions of God change from religious to religious. Erickson (2001) emphasized that Christians believe God to be both transcendent (wholly independent of, and removed from, the material universe) and immanent (involved in the world). In Islam, belief in one God (monotheism), is the most important and foundational concept. Muslims believe in one God who created the universe and has power over everything within it. The aim of this research is to examine the validity and reliability of the Turkish version of the Perceptions of God Scale (Alstead & Hautus, 2013).

Methods:

Participants were 360 university students. Firstly, the Perceptions of God Scale was translated into Turkish by four academicians. Secondly, the Turkish form was back-translated into English and examined the consistency between the Turkish and English forms. Thirdly, Turkish form has been reviewed by five academicians from educational sciences department. Finally they discussed the Turkish form and along with some corrections this scale was prepared for validity and reliability analyses. In this study confirmatory factor analysis was executed to confirm the original scale's structure in Turkish culture. As reliability analysis internal consistency coefficients and the item-total correlations were examined. Data were analyzed by LISREL 8.54 and SPSS 13.0.

Results:

The results of confirmatory factor analysis indicated that the 16 items loaded on two factors (loving god and conditional god) and two-dimensional Perceptions of God model was well fit ($\chi^2=264.43$, $df=97$, $RMSEA= .069$, $CFI= .91$, $GFI= .92$, $IFI= .91$, $SRMR= .069$). The Cronbach Alfa internal consistency reliability coefficients were .83 for loving god subscale and .56 for conditional god subscale.

Conclusion:

Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure the perceptions of god level of individuals. Nevertheless, further studies that will use Perceptions of God Scale are important for its measurement force.

OP – 33 RESEARCH MISCONDUCT POLICIES AT HIGHER EDUCATION INSTITUTIONS IN PUERTO RICO

ANA LETICIA MULERO PORTELA, CARMEN L. COLON SANTAELLA, IVETTE BONET RIVERA

UNIVERSITY OF PUERTO RICO MEDICAL SCIENCES CAMPUS

Background & Aims:

The enhancement of knowledge and skills in conducting research is an important goal of graduate education. Research is of utmost importance in the development of lifelong learning skills, and it is on the forefront of the higher education agenda. Institutional policies on research serve to guide graduate students in conducting research. The purpose of this study was to explore the policies of universities in Puerto Rico for conducting graduate research. The following research questions guided this study: 1. Do written policies on research misconduct include relevant information as to procedures and details needed to address issues that arise in the course of an inquiry or an allegation? 2. What are the areas of need in university policies on research misconduct in graduate research in higher education institutions in Puerto Rico?

Methods:

The population of interest was private and state funded universities in Puerto Rico, licensed by the Council of Higher Education of Puerto Rico, that granted masters or doctoral degrees and that required for graduation a formal research project, thesis, or dissertation. Seventeen institutions of higher education were found to comply with inclusion criteria. From these 17 institutions, eight had institutional policies on research misconduct. Written policies on research integrity that address the areas of research misconduct were accessed through the official institutional website and through personal contacts with research coordinators, mentors/advisors, or program directors. To conduct content analysis of institutional policies on research misconduct and determine areas of need in university policy, the Policy Review Form, as developed by CHPS Consulting (2000) and revised by Lind (2005), was used. The instrument consists of 21 topic areas organized into five dimensions: (1)

The increasing numbers during the last decades in registered psychiatric disorders, personality disorders and applications submitted by the citizens for rendering psychiatric assistance shows, that the state policy of protecting people's mental health is not directed to preserving and strengthening mental health of its population, but indeed to the medical assistance rendered throughout the illness.

The activities carried out by the Republic of Azerbaijan are in whole accordance with the primary aims and tasks of the Health Action Plan for Europe. Nevertheless, its functioning scale is restricted by the isolative attempts and lack of the sufficient budget. The state theoretically is unable to cope with the mental health problems without the efforts of the society. The way that leads to mental health, indisputably, is through the rule of law, and civil society.

OP – 46 THE VALIDITY AND RELIABILITY OF THE TURKISH VERSION OF THE RELIGIOUS ACTIVITIES SCALE

AHMET AKIN , ÜMRAN AKIN , FATMA FIRDEVS ADAM KARDUZ , CINAR KAYA , DENİZ DEMİR , AHMET ÖZBAY , BANU YILDIZ , MUSTAFA ERCENGİZ

SAKARYA UNIVERSITY

Background & Aims:

The aim of curriculum studies in schools about religion and ethics is to enable students to develop a sensitive understanding of the influence and actuality of religion in life and society and of the variety of beliefs by which people live: Religious, non-religious and traditional. For instance, religious activities in curriculum are composed from theoretical knowledge in Turkey, despite the fact that religious activities in curriculum include practical experiences in European countries. The aim of this research is to examine the validity and reliability of the Turkish version of the Religious Activities Scale (Alstead & Hautus, 2013).

Methods:

Participants were 365 university students. Firstly, the Religious Activities Scale was translated into Turkish by four academicians. Secondly, the Turkish form was back-translated into English and examined the consistency between the Turkish and English forms. Thirdly, Turkish form has been reviewed by two academicians. Finally they discussed the Turkish form and along with some corrections this scale was prepared for validity and reliability analyses. In this study confirmatory factor analysis was executed to confirm the original scale's structure in Turkish culture. As reliability analysis internal consistency coefficients and the item-total correlations were examined. Data were analyzed by LISREL 8.54 and SPSS 13.0.

Results:

The results of confirmatory factor analysis indicated that the 16 items loaded on two factors (internal activities and external activities) and two-dimensional Religious Activities model was well fit ($\chi^2=249.46$, $df=99$, $RMSEA=.064$, $CFI=.93$, $GFI=.92$, $IFI=.93$, $SRMR=.054$). The Cronbach Alfa internal consistency reliability coefficients were .80 for internal activities subscale, .74 for external activities subscale, and .88 for overall scale. The corrected item-total correlations ranged from .37 to .73.

Conclusion:

Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure the superstitious belief level of individuals. Nevertheless, further studies that will use Religious Activities Scale are important for its measurement force.

OP – 66 THE VALIDITY AND RELIABILITY OF THE TURKISH VERSION OF THE HONOR SCALE

AHMET AKIN ¹, ÜMRAN AKIN ¹, ÜMİT SAHRANÇ ¹, HAKAN SARIÇAM ², SEMA CİVAN ¹, CINAR KAYA ¹

¹SAKARYA UNIVERSITY

²DUMLUPINAR UNIVERSITY

Background & Aims:

The meaning of honor varies from culture to culture. In Western societies, honor is often defined as moral integrity, the esteem accorded to virtue or talent. In eastern cultures, honor is an integral dimension which one's honorable deeds are looked on as a valued possession (Abu-Lughod, 1986). The aim of this research is to examine the validity and reliability of the Turkish version of the Honor Scale (Guerra et al., 2013).

Methods:

Participants were 212 university students. Firstly, the Honor Scale was translated into Turkish by four academicians. Secondly, the Turkish form was back-translated into English and examined the consistency between the Turkish and English forms. Thirdly, Turkish form has been reviewed by two academicians. Finally they discussed the Turkish form and along with some corrections this scale was prepared for validity and reliability analyses. In this study confirmatory factor analysis was executed to confirm the original scale's structure in Turkish culture. As reliability analysis internal consistency coefficients and the item-total correlations were examined. Data were analyzed by LISREL 8.54 and SPSS 13.0.

Results:

The results of confirmatory factor analysis indicated that the 16 items loaded on four factors and four-dimensional (Family honor, Social honor, Masculine honor, Feminine honor) model was well fit ($\chi^2=202.37$, $df=92$, $RMSEA=.075$, $CFI=.90$, $IFI=.90$, $SRMR=.088$). The Cronbach Alfa internal consistency reliability coefficients were .56, .72, .61, .79, for subscales, respectively and .83 for overall scale. The corrected item-total correlations of the Honor Scale ranged from .29 to .59.

Conclusion:

Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure the positive thinking skills level of individuals. Nevertheless, further studies that will use Honor Scale are important for its measurement force.

OP – 67 TURMOB ETHICS TRAINING PROGRAM FOR CERTIFIED PUBLIC ACCOUNTANTS

ÇAĞNUR KAYTMAZ BALSARI ¹, SERDAR ÖZKAN ², SEÇİL VARAN ¹

¹DOKUZ EYLÜL UNIVERSITY

²İZMİR UNIVERSITY OF ECONOMICS

Background & Aims:

The serious economic impact of financial scandals like Enron, Parmalat, Imarbank and Worldcom around the world led to concerns about ethical decision making for finance and accounting professions. The International Ethics Standards Board for Accountants (IESBA) emphasizes the importance of ethics education for accounting professionals and provides a framework for education. Academic studies also point out the importance of continuous ethics education in the decision making process of accountants and auditors. Consistent with the framework of IESBA, TURMOB, the Union of Chambers of Certified Public Accountants and Sworn-in Certified Public Accountants of Turkey has developed an ethics training program which aims to increase ethical awareness in accounting and stresses the importance of ethical reasoning for accounting professionals' judgments.

Methods:

In this study, the ethics training program of TURMOB will be discussed in detail. The stages of the ethics education will be contrasted with ethics education in other fields. Additionally, the authors will present a model for measuring the training effectiveness of TURMOB's ethics training program.

Results:

The findings of this study reveal the significant role of professional bodies in supporting and promoting ethics education to their members.

Conclusion:

The outcomes of this study will provide insight into how ethics education in different professions advances and provides an opportunity to compare and incorporate different educational methodologies for ethics education in different professions.

OP – 77 TEKNOSOCIETY AND ITS DILEMMAS: CALL FOR A SOCIOLOGICAL PERSPECTIVE

HAYRIYE ERBAS

ANKARA UNIVERSITY

Background & Aims:

Today, incredible speed of technological advancing in different areas leads to name our time as biotechnology century or information technology century and society we live in as biosociety, network society, information society. In this paper, concept of technosociety approved because it's the inclusion of both advances in communications technology and biotechnology and contrary to the common expectations technology incapable of solving social problems in today's society will be problematized. In other words, technology is advancing in the direction of increasing rather than reducing inequalities. Contemporary capitalism reproduces itself through new technology and also through arising technology it tries to solve the problems. This is the basic paradox of the technosociety. The purpose of this paper is to focus on and discuss the questions of; why ethics education is needed today more than ever before and how technological changes and its result can be evaluated in a critical sociological perspective.

Methods:

A critical literature review of opposing explanations and discussions and examples of the dizzying changes in technology and its results will be made.

Results:

Positive as well as negative consequences of new technologies is available and the negative results of the technologies basically stems from use of technology. The results of technology are shaped through a complex process and mechanisms both include individual and social structural level of the society.

Conclusion:

The results of technology to transform society in a positive way only possible in its broad framework with a critical evaluation that is also important for ethical evaluation.

OP – 78 DEVELOPMENT AND VALIDATION SUPERSTITIOUS BELIEFS SCALE

AHMET AKIN, ÜMRAN AKIN, ÇINAR KAYA, AZMİ BAYRAM İLBAY

SAKARYA UNIVERSITY

Background & Aims:

A superstitious belief was defined as the belief that particular events happen in a way that can not be explained by reason of science, the belief that particular event brings good or bad luck. This belief can be regarded as the precursor of one's attitude development including behavior. Thus it is important to determine superstitious belief level of individuals. The aim of this research is to develop a scale to measure superstitious beliefs and examine the validity and reliability of this instrument.

Methods:

Participants were 268 persons. Firstly, an item pool which includes 28 items has been prepared. The statements were examined and edited by three academicians and after rigorous culling, only 20 items were retained. After selection of statements following successive steps were followed to construct the final scale. In this study exploratory factor analysis was executed to clarify the structure of the scale. As reliability analysis internal consistency coefficients and the item-total correlations were examined. Data were analyzed by SPSS 13.0.

Results:

The results of exploratory factor analysis indicated that the 20 items loaded on one factor. The amount of total variance explained by five factors was 49%. Factor loadings ranged from .39 to .84. The Cronbach Alfa internal consistency reliability coefficient was .93. The corrected item-total correlations ranged from .39 to .77.

Conclusion:

Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure the superstitious belief level of individuals. Nevertheless, further studies that will use Superstitious Beliefs Scale are important for its measurement force.