

Psychometric Properties of Romanian Version of the Ethical Values Assessment Questionnaire (EVA, EVA - SF)

Romulus-Dan NICOARĂ*¹,
Ana-Maria NICOARĂ²
Codruța Alina POPESCU³

¹ Iuliu Hațieganu University of Medicine and Pharmacy, daninicoara@yahoo.it

² Iuliu Hațieganu University of Medicine and Pharmacy, dr_anamaria@yahoo.ro

³ Department of Human Sciences, Iuliu Hațieganu University of Medicine and Pharmacy, cpopescu@umfcluj.ro

Abstract: *The objective of the present research is to translate and adapt The Ethical Values Assessment Questionnaire (EVA, EVA - SF) to the Romanian population. EVA is a self-assessment questionnaire with two versions (EVA, EVA - SF), 18 - items version (EVA) and a short version (EVA-SF) with 12-items used to assess the three ethics (divinity, community, autonomy). A total of 201 participants, aged between 18 - 77 years, completed a socio-demographic data sheet and the The Ethical Values Assessment Questionnaire (EVA, EVA - SF). Was obtained a high internal consistency for all the scale of the instrument, with a Cronbach's alpha coefficients between .62 to .95. Also was evaluated (EFA) Exploratory factor analysis and (CFA) Confirmatory factor analysis. The results indicate that the Romanian version of The Ethical Values Assessment Questionnaire (EVA, EVA - SF) has good psychometric properties, being a suitable instrument for the assessment the three ethics (divinity, community, autonomy).*

Keywords: EVA, EVA-SF, ethics, autonomy, divinity, community.

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Moral psychology is a specialized field within psychology that focuses on understanding how individuals develop, perceive and act on moral judgments and behaviors. This subfield is dedicated to unveiling the multifaceted inner workings of the human psyche, delving into the complex psychological mechanisms, intrinsic motivations, and external influences that collectively shape the intricate fabric of moral decision-making and moral reasoning (Lapsley, 2018). Within the expansive landscape of moral psychology, several pivotal concepts stand as the cornerstone of its theoretical framework: moral judgment and decision-making, explores the cognitive processes involved in evaluating moral dilemmas, weighing different moral principles, and making decisions based on ethical considerations (Bartels et al., 2009; Greene, 2015); moral emotions, explores the role of emotions in moral judgement and behavior. Emotions such as guilt, shame, empathy, and moral indignation can influence how individuals perceive and respond to moral situations. Understanding the interactions between emotions and moral reasoning is crucial to understanding moral psychology (Tangney et al., 2007; Turner & Stets, 2006); moral identity and self-concept, examines how individuals perceive themselves in moral terms and how moral values become embedded in their self-concept (Aquino & Reed II, 2002; Pletti et al., 2019); moral reasoning and moral intuitions, explores the different approaches that individuals use to reason morally, including deontological (rule-based) and consequent (outcome-based) reasoning. It also examines the role of moral intuitions, which are quick, automatic and intuitive judgments that can influence moral decision-making (Bucciarelli et al., 2008; Paxton & Greene, 2010); moral behavior and moral character investigates the determinants that sway whether individuals align their actions with their moral convictions and values. It also delves into the evolution of moral character and virtues (Cohen & Morse, 2014).

Moral psychology and ethics are closely related disciplines that deal with the study of moral behaviour, values and decision-making. Moral psychology focuses on understanding how individuals develop moral beliefs, make moral judgements and engage in moral behaviour. It examines the psychological processes, emotions and cognitive mechanisms that influence moral decision-making. Moral psychology explores questions such as how individuals acquire moral values, how moral reasoning develops, and how moral judgments are influenced by factors such as empathy, moral emotions, and social context (Lapsley, 2018; Pletti et al., 2019). On the other hand, ethics is a branch of philosophy that deals with the study of moral principles and values and how they guide human behavior. Ethics seeks to provide a framework for evaluating and determining what is morally right or wrong,

good, or bad, just or unjust. It involves exploring ethical theories to understand the foundations and principles of moral reasoning and ethical decision-making. In short, moral psychology and ethics are interconnected fields that complement each other. Moral psychology provides insights into the psychological processes underlying moral behaviour, while ethics provides normative guidance and principles for evaluating moral actions. Together they contribute to the understanding of moral reasoning, decision-making and the development of ethical frameworks.

The ethics of Community refers to the principles and values that guide individuals, groups and societies in their interactions and relationships within a community. It encompasses the idea of collective responsibility, mutual support and cooperation for the good of the community as a whole. Here are some key aspects of community ethics: solidarity, inclusivity (Walia, 2022), cooperation and collaboration (Griesel, 1992), shared responsibility (May, 1992), empathy and compassion (Clohesy, 2013), active citizenship (Chawla, 2009; Dawson & Jennings, 2012). In general, ethics of community is focused on building strong, inclusive and supportive communities in which individuals work together for the greater good. It fosters a sense of belonging, cooperation and shared responsibility, leading to a more harmonious and flourishing society.

Divine ethics refers to the principles and values that guide individuals and communities in their relationship with the divine or spiritual world. It includes beliefs, rituals, and practices influenced by religious or spiritual traditions. Here are some key aspects of the ethics of divinity: faith and devotion (Richardson, 2003; Telhami, 2004), reverence and respect (Telhami, 2004), rituals and worship (Muller, 2006), Spiritual growth and enlightenment (Kent, 2002), compassion (Edward Collins Vacek, 1994).

It is important to note that the ethics of divinity can vary greatly according to religious or spiritual beliefs and traditions. Different religions and spiritual paths may have different interpretations and practices associated with understanding the divine.

The ethic of autonomy stresses the importance of individual freedom, self-governance and self-determination. It recognises and respects the inherent worth and freedom of action of each person, promoting the idea that individuals have the right to make their own choices and decisions as long as they do not infringe on the rights and autonomy of others. Here are some key aspects of the ethics of autonomy: informed consent (Crow et al., 2006), self-governance (Luxon, 2008) personal responsibility (Freedman, 1977), respect for diversity (Leget, 2018), ethical boundaries (Tronto, 1993), individual freedom (Gylling, 2004).

In general, the ethic of autonomy stresses the importance of individual freedom, self-governance and self-determination. It recognises the inherent worth and freedom of action of individuals and promotes the idea that individuals have the right to make their own choices and decisions, as long as they do not infringe on the rights and autonomy of others.

The importance of this study lies primarily in the use of the EVA and EVA-SF in a population with different cultural aspects from those tested in the original version, while the questionnaire is administered in a wide range of age and occupational categories and in a language other than the original one. The translation and adaptation of the questionnaire for the Romanian population will help researchers to extend their studies on the measurement of ethical values among the Romanian population.

Material and method

The present study is a descriptive, cross-sectional study. The main objective of the present study was to translate, adapt and analyse the psychometric properties of the Ethical Values Assessment Questionnaire (EVA, EVA - SF) for the general population in Romania. The EVA questionnaire as well as the EVA - SF was used with the consent of the author.

The Ethical Values Assessment Questionnaire (EVA, EVA - SF) was administered online using the Google Forms platform. The questionnaire was completed on the basis of informed consent and participation was voluntary and unpaid.

General recommendations of having between 2-20 respondents per item, with a minimum between 100-250 (Sava, 2004, 2011) were followed to determine the sample size. In this study, the item-subject ratio is 11.16 (201 participants / 18 items for EVA), and 16.75 (201 participants / 12 items for EVA - SF) thus fulfilling the sample size criteria. The data were collected between May and June 2023.

Inclusion/exclusion criteria:

Volunteer participants aged between 18 and 77 years without any psychiatric pathology were included in the study.

Subjects aged under 18 years or over 80 years, or diagnosed with neurological disorders (neurodegenerative diseases, stroke; brain injury), psychiatric disorders (cognitive disorders or dementia, delusional disorders, etc.), terminal frame diseases or those who refused participation were excluded from this study.

MEASURES

A socio-demographic questionnaire was carried out to collect data on gender, age, background, educational level, social status and religious affiliation.

The Ethical Values Assessment - EVA (Padilla-Walker & Jensen, 2016) is a self-report questionnaire designed to measure an individual's ethical values and attitudes. Its purpose is to assess an individual's personal ethical orientation and perceptions of ethical behaviour in different situations. The EVA is available in both long and short versions. Here is a brief overview of each:

Long-form Ethical Values Assessment (EVA): is a comprehensive version of the assessment that consists of several items or statements that individuals rate on a Likert scale. It usually includes a wide range of ethical scenarios or dilemmas and asks respondents to indicate their level of agreement or disagreement with each statement. The EVA provides a detailed and more nuanced understanding of an individual's ethical values and attitudes.

Ethical Values Short Form Assessment (EVA-SF): is a condensed version of the assessment that includes a subset of items from the long version. It is designed to be more time-efficient and less burdensome for respondents. The EVA-SF retains key items that capture the core dimensions of ethical values and attitudes, allowing a reasonably accurate assessment of an individual's ethical orientation.

Both the long-form and short-form versions of the EVA aim to measure similar constructs and provide insights into an individual's ethical values and attitudes. The choice between using the long-form or short-form version may depend on factors such as the time available for the assessment, research objectives, or specific practical requirements.

Statistical analysis

Statistical analysis was performed using SPSS version 25 for Windows (Released, 2013) and with Jamovi (Project, 2021). Descriptive statistical analysis was used and the distribution of the data was checked. At the same time, we aimed to investigate fidelity, exploratory factor analysis (EFA), and confirmatory factor analysis (CFA). Fidelity was investigated from the perspective of internal consistency by calculating Cronbach Alpha coefficient (Cronbach, 1951). To conduct the exploratory factor analysis, two conditions were checked: the sample adequacy condition by calculating the KMO index (Field, 2000; Sava, 2004) and the sphericity condition by the

Barlett spherical test (Williams et al., 2010). o perform the confirmatory factor analysis was evaluated by calculating the following statistical indicators: Chi-square test (χ^2) (Barrett, 2007), Chi-square relative/normal test (χ^2/df) (Bollen, 1989; Bollen & Long, 1993) , CFI "comparative fit index" (Hu & Bentler, 1999), TLI "Tucker-Lewis Index" (Hu & Bentler, 1999), SRMR "standardized root mean square residual" (Hu & Bentler, 1999), RMSEA "root mean square error of approximation" (Browne, 1993).

RESULTS

The study included 201 participants, aged 18-77 years (mean=37.98, σ =12.55), 53 (26.4%) males and 148 (73.6%) females, 29 (14.4%) from rural areas and 172 (85.6%) from urban areas. According to education level: 1 (0.5%) with secondary school level, 35(17.4%) with high school level, 14 (7.0%) with college level and 59 (29.4%) with university level, 84 (41.8%) with postgraduate master level, 6 (3.0%) with doctoral level and 2 (1.0%) with postdoctoral level. Marital status: 73 (36.3%) single, 117 (58.2%) married, 9 (4.5%) divorced, 2 (1.0%) widowed. Socio-economic status: 29 (14.4%) students, 168 (83.6%) employed, 2 (1.0%) not in regular employment, 2 (1.0%) retired. By nationality: 199 (99.0%) participants of Romanian nationality and 2 (1.0%) participants of Hungarian nationality. By religion: 115 (57.2%) Orthodox, 5 (2.5%) Catholics, 65 (32.3%) Pentecostal participants, 11 (5.5%) Baptists, 5 (2.5%) Reformed.

In tabel 1 is presented mean, std. deviation, skewness and kurtosis for EVA items.

Tabel 1 Descriptive analysis of EVA items

	Mean	Std. Deviation	Skewness	Kurtosis		
	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
I should take responsibility for myself.	4.47	.55	-.42	.17	-.86	.34
I should take care of my family.	4.75	.46	-1.58	.17	1.46	.34
I should aim for spiritual salvation	4.37	.87	-1.48	.17	2.17	.34
I should take care of my body	4.11	.72	-.18	.17	-1.0	.34
I should be a good member of society	4.17	.71	-.43	.17	-.38	.34
I should take care of my soul	4.53	.74	-2.0	.17	5.38	.34
I should feel good about myself	4.35	.67	-.95	.17	1.85	.34
I should be cooperative	4.17	.64	-.18	.17	-.66	.34
I should have a spiritual compass	4.00	1.03	-.86	.17	.03	.34
I should try to achieve my personal goals	3.95	.81	-.52	.17	.18	.34
I should know my place or role in a group	4.02	.80	-.56	.17	.18	.34
I should aim to live a holy life	3.73	1.25	-.58	.17	-.76	.34
I should be fair to other individuals	4.55	.59	-1.09	.17	.97	.34
I should strive for social harmony	4.14	.80	-.900	.17	.91	.34
I should follow God s law	4.08	1.08	-1.03	.17	.31	.34
I should respect other individuals rights.	4.40	.68	-1.18	.17	2.43	.34
I should fulfil my responsibilities to others	4.32	.63	-.37	.17	-.66	.34
I should strive for spiritual purity	3.98	1.08	-.88	.17	-.01	.34
Autonomy	25.83	2.63	-.65	.17	1.0	.34
Community	25.57	3.04	-.22	.17	-.56	.34
Divinity	24.68	5.43	-.98	.17	.58	.34
EVA Total	76.08	8.91	-.319	.17	-.72	.34

authors' own conception

Fidelity was investigated from the perspective of internal consistency by calculating Cronbach's Alpha coefficient for the whole EVA and EVA-FS questionnaire as well as for each individual scale of both versions of the questionnaire (Autonomy, Community and Divinity), obtaining a coefficient that ranged from $\alpha=.62$ to $\alpha=.94$. The coefficient results are presented in detail at Table 2.

Tabel 2 Cronbach's Alpha for EVA and EVA - SF

	Cronbach's Alpha	N of Items
EVA – total	.90	18
EVA – SF total	.85	12
EVA – autonomy	.72	6
EVA – SF autonomy	.62	4
EVA – community	.83	6
EVA – SF community	.74	4
EVA – divinity	.94	6
EVA – SF divinity	.93	4

authors' own conception

Tables 3 and 4 show the correlations between the questionnaire scales. Statistically significant positive correlations were obtained between the ethics of Autonomy scale and the ethics of Community scale ($r = .78$, $p < 0.001$; $r = .74$, $p < 0.001$) and between the ethics of Autonomy scale and the total EVA ($r = .71$, $p < 0.001$; $r = .68$, $p < 0.001$). Statistically significant positive correlations were also obtained between the ethics of Community scale and the ethics of Divinity scale ($r = .43$, $p < 0.001$; $r = .41$, $p < 0.001$) and between the ethics of Community scale and total EVA ($r = .83$, $p < 0.001$; $r = .81$, $p < 0.001$). Statistically significant positive correlations were also obtained between the ethics of Divinity scale and total EVA ($r = .83$, $p < 0.001$; $r = .84$, $p < 0.001$).

Tabel 3 Matrix of correlations between scale EVA

	Autonomy SF	Community SF	Divinity SF	EVA Total
Autonomy	1			
Community	.78	1		
Divinity	.25	.43	1	
EVA Total	.71	.83	.83	1

authors' own conception

Tabel 4 Matrix of correlations between scale EVA – SF

	Autonomy SF	Community SF	Divinity SF	EVA SF Total
Autonomy SF	1			
Community SF	.74	1		
Divinity SF	.23	.41	1	
EVA SF Total	.68	.81	.84	1

authors' own conception

The factorial structure of the ethical values assessment questionnaire was verified using exploratory factor analysis. This was conducted using the Kaiser-Meyer-Olkin (KMO) and Bartlett tests. Thus, whereas the Kaiser-Meyer-Olkin index (KMO) value is above .8 (KMO = .91; KMO = .87;) showing that it is an excellent level to apply factor analysis, and the Bartlett test value is statistically significant ($\chi^2(153)=2276$, $p < .001$; $\chi^2(66)=1297$, $p < .001$) also showing that the data is suitable for factor analysis. Also, since the Bartlett test value was .001 it suggests the usefulness of factor analysis for data reduction.

Exploratory factor analysis was conducted using Principal Axis Factoring extraction method as this method is not very demanding on the normality of the data distribution, Oblimin was also used as the variables are correlated and this is a suitable rotation for this situation (Sava, 2004).

Tables 5 and 6 show the correlation matrix (Pearson) between the survey items for each variant of the questionnaire (EVA and EVA – SF). Thickened coefficients are significant at $< p .001$

Tabel 5. Matrix of correlations between survey items EVA - SF

Item	1	2	3	4	5	6	7	8	9	10	11	12
1	1											
2	.38	1										
3	.25	.30	1									
4	.41	.39	.30	1								
5	.09	.13	-	.31	1							
			.11									
6	.27	.27	.34	.53	.42	1						
7	.24	.16	.71	.27	-.17	.28	1					
8	.33	.26	.30	.42	.13	.34	.35	1				
9	.28	.27	.26	.50	.33	.46	.31	.60	1			
10	.29	.19	.73	.27	-.13	.30	.73	.37	.31	1		
11	.36	.30	.16	.46	.35	.47	.18	.56	.59	.25	1	
12	.34	.20	.77	.29	-.15	.33	.82	.36	.31	.86	.21	1

authors' own conception

Tabel 6. Matrix of correlations between the 18 items of the questionnaire EVA

Item	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	1																	
2	.38	1																
3	.25	.30	1															
4	.22	.20	.23	1														
5	.38	.46	.26	.39	1													
6	.24	.25	.80	.28	.28	1												
7	.20	.32	.07	.47	.50	.15	1											
8	.41	.39	.30	.36	.61	.28	.46	1										
9	.33	.23	.76	.15	.33	.65	.05	.31	1									
10	.10	.13	-.11	.28	.31	.00	.47	.31	-.10	1								
11	.27	.27	.34	.31	.53	.37	.43	.53	.35	.42	1							
12	.34	.16	.71	.15	.27	.59	.00	.27	.80	-.17	.28	1						
13	.33	.26	.30	.14	.48	.26	.31	.42	.35	.13	.34	.35	1					
14	.28	.27	.26	.23	.60	.26	.39	.50	.33	.33	.46	.31	.60	1				
15	.29	.19	.73	.20	.31	.34	.08	.27	.81	-.13	.30	.78	.37	.31	1			
16	.36	.30	.16	.28	.49	.17	.35	.46	.21	.34	.47	.17	.56	.59	.25	1		
17	.40	.29	.29	.29	.46	.26	.25	.47	.29	.17	.44	.24	.50	.50	.29	.66	1	
18	.34	.20	.77	.19	.30	.67	.06	.29	.85	-.15	.33	.82	.35	.31	.86	.21	.30	1

authors' own conception

The three-factor and 18-item model of the EVA questionnaire was also tested by confirmatory factor analysis, obtaining the results presented in Table 7.

Tabel 7. Confirmatory factor analysis results for EVA and EVA - SF

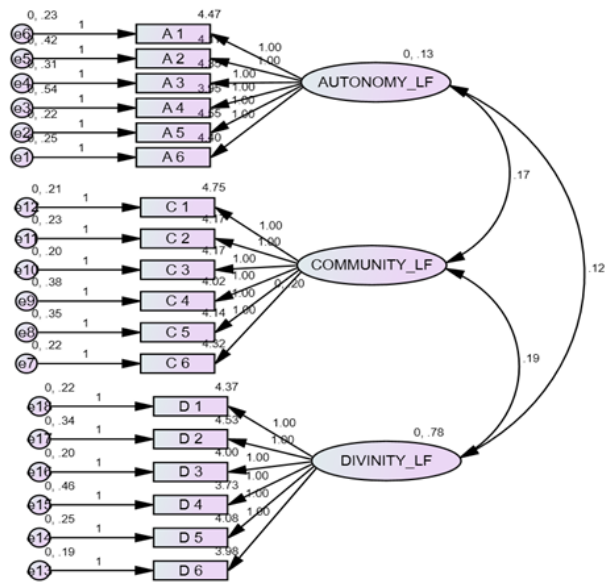
Model	χ^2 (df)	χ^2/df	CFI	TLI	SRMR	[RMSEA 95% CI]
Three factor - 18 itemi	$\chi^2(132)=378$; $p < .001$	2.86	0.889	0.871	0.082	0.0963 [0.085- 0.108]
Three factor - 12 itemi	$\chi^2(51)=152$; $p < .001$	2.98	0.921	0.897	0.084	0.0992 [0.0812- 0.118]

authors' own conception

Review of multiple adjustment indices on the first three-factor model (18 items) respectively on the three-factor EVA - SF model (12 items) showed significant value of χ^2 ($\chi^2(132)=378$; $p < .00$; $\chi^2(51)=152$; $p < .001$) and indicator value χ^2/df , SRMR was .08 indicating a good value, CFI (.89;

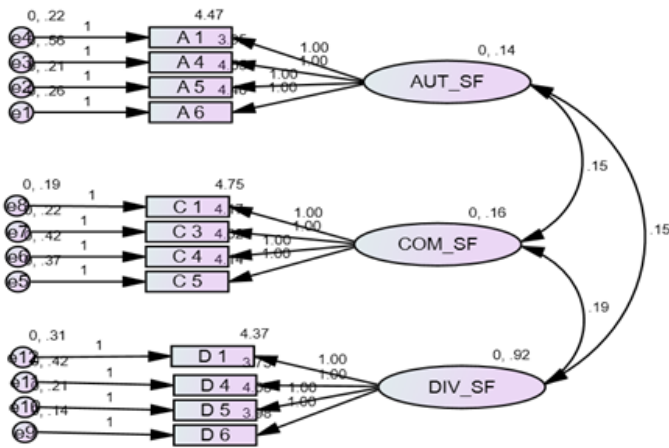
.92) și TLI (.87;.89), RMSEA a fost de .09, indicând a marginally good fit of the model and also demonstrating that the two versions of the questionnaire show an acceptable model.

Figure 1 CFA for the 3-factor model of the EVA showing standardized estimates



authors' own conception

Figure 2 CFA for the 3-factor model of the EVA - SF showing standardized estimates



authors' own conception

DISCUSSIONS

Considering the data presented in the results chapter, I believe that we have achieved the purpose of this study, which was to translate and adapt the Ethical Values Assessment Questionnaire (EVA and EVA - SF) to the Romanian population. This questionnaire has proven to be useful in measuring the ethical values of the Romanian population. To our knowledge it is the first study to evaluate the psychometric properties of this questionnaire.

The reliability of the questionnaire was confirmed by a good and high Cronbach Alpha coefficient value between $\alpha=.62$ and $\alpha=.94$. Thus the result of our study is comparable with the results obtained in the original version of the questionnaire (Padilla-Walker & Jensen, 2016). Statistically significant positive correlations were also obtained between the questionnaire scales (Pearson coefficient located between $r = 0.41$ and $r = 0.84$; $p < 0.001$).

Results obtained from factor structure analysis showed that the data were suitable for factor analysis ($KMO = .91$; $KMO = .87$; $\chi^2(153)=2276$, $p < .001$; $\chi^2(66)=1297$, $p < .001$) resulting in a three-factor solution as in the original version of the questionnaire (Padilla-Walker & Jensen, 2016). Confirmatory factor analysis also demonstrates that the two versions of the questionnaire show an acceptable model ($\chi^2(132)=378$; $p < .00$; $\chi^2(51)=152$; $p < .001$; $SRMR = .08$; $RMSEA = .09$; $CFI (0.89; 0.92)$ and $TLI (.87; .89)$.

The limitations of the research that require caution in generalising the results are theoretical and methodological. A first limitation of the research is due to the fact that the questionnaire is a self-assessment instrument in which the results depend on the honesty and reflective capacity of the respondents. Another limitation of the research stems from the convenience selection of the participants and the characteristics of the investigated population materializing in the volume of the research group and possibly in the distribution of the geographical area.

CONCLUSIONS

The results of the present study, whose main objective was the translation and adaptation as well as the analysis of the psychometric properties of the Ethical Values Evaluation Questionnaire (EVA, EVA - SF) on the general population in Romania, indicate adequate psychometric properties for the Romanian version of both versions of the Ethical Values Evaluation (EVA, EVA - SF).

Thus, good and high internal consistency was obtained for the instrument. Statistically significant positive correlations were also obtained between the questionnaire scales. Exploratory factor analysis (EFA) showed a three-factor solution for the two versions (EVA and EVA - SF), similar to the original version of the instrument and confirmatory factor analysis (CFA) also demonstrates an acceptable model.

The present study is the first study to translate and adapt the Romanian version of the Ethical Values Evaluation Questionnaire (EVA, EVA - SF), investigating its psychometric properties. Thus, the present study also contributes to the literature by proposing a version of the scale adapted to a Romanian sample.

The specific ethical values of the Romanian population can be assessed with particular accuracy through the Romanian translation of this questionnaire.

Future studies should consider testing the psychometric properties of the EVA and EVA – FS questionnaire on larger samples as well as on more diverse socio-demographic characteristics.

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APPENDIX – Ethical Values Assessment - EVA (in Romanian language)

Ce valori morale crezi că sunt importante pentru modul în care trăiești în acest moment al vieții tale?

1 = deloc important, 2 = puțin important, 3 = moderat de important,
4 = foarte important, 5 = extrem de important

- _____ 1. Să îmi asum responsabilitatea pentru acțiunile proprii
- _____ 2. Să am grijă de familia mea
- _____ 3. Să ținesc spre salvarea sufletului
- _____ 4. Să am grijă de corpul meu
- _____ 5. Să fiu un bun membru în societate
- _____ 6. Să am grijă de sufletul meu
- _____ 7. Să fiu mulțumit de persoana mea
- _____ 8. Să fiu cooperativ
- _____ 9. Să mă ghidez după o viață spirituală
- _____ 10. Să tind înspre a-mi atinge scopurile personale
- _____ 11. Să îmi cunosc bine locul și rolul în grupul de apartenență
- _____ 12. Să ținesc după o viață trăită sfânt
- _____ 13. Să fiu corect cu celelalte persoane
- _____ 14. Să mă straduiesc pentru o societate armonioasă
- _____ 15. Să urmez legile divine
- _____ 16. Să respect drepturile celorlalți
- _____ 17. Să îmi indeplinesc responsabilitățile față de ceilalți
- _____ 18. Să aspir spre o puritate spirituală