Advancing Global Bioethics 10

Henk ten Have *Editor*

Global Education in Bioethics

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Preface

The Third International Conference on Education and Ethics (in Curitiba, Brazil, 2015), organized by the International Association of Education in Ethics (IAEE) highlighted important dimensions of ethics teaching. Several contributions particularly emphasized the need for global perspectives and approaches in global ethics education. It can be argued that with the advancement and expansion of mainstream bioethics into global bioethics, there is a concomitant need to expand and broaden ethics education. The current approaches that are primarily focused on individual health practitioners as well as professional associations should be amended with approaches focused on global perspectives, so that ethics education will acquire a real global dimension. This will imply, for example, examining global rather than individual problems in clinical medicine and research. It will also entail the assumption of a global framework of ethical principles and values. However, many theoretical and practical challenges exist. One challenge concerns the goals of global ethics education. Another has to do with the conditions of possibility for ethics education at global level. Furthermore, there are practical challenges since examples and best practices of global education in the area of bioethics are relatively scarce. Some of the presentations in Curitiba addressed these issues; they have been elaborated, renewed, and revised as chapters for this book.

The book aims to address the above challenges and to provide in-depth analyses of how they can be overcome. It will have three parts. The first is addressing the theoretical background of globalization and its implications for ethics education. The second part examines the goals of global ethics education, as well as the challenges that are presented in various cultural, social and political contexts, and economic inequalities. The third part presents and analyzes various examples, methods, and practices of global ethics education.

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committed to social action and justice.' *Med Humani*ties 2017;1:1–6, and Santos M, Solbakk JH and Garrafa V. 'When hard evidence does not mitigate the rise of reimbursement-based medicine: The case of bone metastasis radiation treatment.' *Journal of Medical Ethic*: dx.doi.org/10.1136/medethics-2016-103607. At present, he is writing a book on *Bioethics and Human Development* (Routledge).

Henk ten Have has been Director of the Center for Healthcare Ethics at Duquesne University in Pittsburgh, USA (2010–2018). He was former Director of the Division of Ethics of Science and Technology in UNESCO, Paris (2003–2010). His latest publications are *Global Bioethics: An Introduction* (Routledge 2016), *Vulnerability – Challenging Bioethics* (Routledge 2016), and *Encyclopedia of Global Bioethics* (Springer 2016).

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Introduction

Today, globalization is more criticized than ever before. Anti-globalism seems to be the proper attitude nowadays, especially in Western countries that have imposed neoliberal globalization upon the world and have benefitted most from it. Now they blame globalization for global problems of unemployment, immigration, and refugees. It is also obvious that globalization is associated with increasing inequality. Only an elite minority is benefitting from global trade while the majority of the world population have not seen improvement in their life and work conditions. However, in many of the critical discourses, the underlying roots of global problems are not really addressed. It is not so much globalization that is problematic but its foundational value framework that is determined by neoliberal ideology. This framework offers a "neoliberal fantasy" imagining everybody as an entrepreneur, making oneself into a successful and wealthy global citizen. In practice, there is a long narrative of humiliation, disrespect, envy, rivalry, resentment, and failure. People feel abandoned by their governments and politicians. Globalization preaches formal equality while it is associated with enormous differences in power, ownership, status, and health. It imposes an impersonal economic order that primarily benefits a fortunate elite minority. For many, global processes only produce a "sense of being humiliated by arrogant and deceptive elites…" (Mishra 2017).

Neoliberalism assumes specific values; the primacy of self-interest, competition, and private ownership. It is driven by a specific philosophy of individualism. It assumes that individuals are free and responsible for their own well-being. An unrestricted market will offer them all opportunities for development and advancement. Social safety networks and protection are unnecessary and counterproductive (Ten Have 2016). Market ideology, in the words of Mishra, "offers a dream of individual empowerment to all" and has therefore been extremely attractive in the modern world (Mishra 2017, p. 324).

Against this backdrop, global bioethics is emerging as a new moral discourse. It articulates other values that can reconstruct and redirect the processes of globalization. Values such as solidarity, justice, vulnerability, and protection of biodiversity. It demands attention to the social and environmental context in which individual human beings can flourish. Global bioethics therefore goes beyond the individual

perspective of mainstream bioethics that prioritizes the ethical principle of respect for autonomy, and that regards ethics primarily as a matter of personal decision-making rather than as a social intellectual and practical endeavor.

The focus of this book is on global education in bioethics. It highlights the question: what are the implications of globalization for the teaching of bioethics? This question is also affected by the neoliberal framework in specific ways. Political leaders nowadays not only ridicule globalization but also education. Policy-makers promote the simplistic view that education only serves to obtain jobs. Ages of civilization, however, illustrate that the purpose of education is not, or at least not primarily, economic. We do not have education to create jobs or prepare young people for jobs. The ultimate aim of education is transformative. In this context, reference is often made to Jean-Jacques Rousseau: "We are born weak, we need strength; we are born totally unprovided, we need aid; we are born stupid, we need judgment. Everything we do not have at our birth and which we need when we are grown is given to us by education" (Rousseau 1979, p. 38). The goal of education in this broader perspective is to provide beneficial changes in human character and personality, not just knowledge and practical tools, but to influence the kind of persons they become. Education is fundamentally a moral enterprise. It is, what John Dewey has called, the manifestation of humankind's responsibility to conserve, transmit, rectify, and expand "the heritage of values we have received" (Dewey 1934, p. 87). Education is the cultivation of humanity; fostering the capacity for critical examination of oneself and one's traditions and to see ourselves bound to all other human beings by ties of recognition and concern.

If this is the broad mission of education, how is this mission accomplished in global bioethics? It is argued elsewhere that bioethics should be a critical discourse that analyses and scrutinizes the current value systems pervasive in neoliberal globalization (Ten Have 2015). If many ethical issues arise because of these value systems, bioethics cannot simply reproduce this ideological context but should take a critical stance towards it and present alternatives. This is the double bind of global bioethics. It should critically review the context of globalization in which it has originated as well as the economic forces that are driving these processes of globalization. Because it has emerged in the context of globalization, the moral discourse seems already captured and determined with a preconceived value framework. Global bioethics, therefore, must emancipate from its sources and should adopt the Socratic task of being a gadfly or the Kantian role of philosophy as critical thinking rather than merely explaining and justifying current situations. Otherwise it will only serve to soften and humanize the neoliberal ideology that determines current globalization. This critical stance requires that global bioethics goes beyond the focus of traditional bioethics on individual autonomy and issues of science and technology and critically analyses the social, political, and economic context of healthcare and science. This critical refocusing is particularly important for bioethics education, now that in many countries education itself is significantly transformed into a commercial industry, remaking universities into businesses, students into customers, and academic research into an economic asset (Collini 2013). In the logic of marketization and quantification, the sole purpose of education is to provide

graduates with capabilities that are demanded in the economy. If bioethics education accepts this logic, it will be anointing neoliberal ideology and will not develop an independent, critical stance. Global bioethics education needs to develop an alternative perspective based on ethical notions such as solidarity, human dignity, and social responsibility.

This book aims to address these challenges and to provide in-depth analyses of how they can be overcome. It will have three parts. The first is addressing the theoretical background of globalization and its implications for ethics education. The second part examines the goals of global ethics education, as well as the challenges that are presented in various cultural, social and political contexts, and economic inequalities. The third part presents and analyzes various examples, methods, and practices of global ethics education.

Moral Visions of Global Education

The first part of the book clarifies the global background and challenges of introducing and expanding bioethics education across the world. In the first chapter, Henk ten Have argues that the emerging discipline of global bioethics is inspired by the ideals of cosmopolitanism: the unity of humanity, solidarity, equality, openness to differences, and focus on what human beings have in common. These ideals consider each human being as a citizen of his or her own community or state (*polis*) as well as at the same time as a citizen of the world (*cosmos*). In the first, they are born; they share a common origin, language, and customs with co-citizens. In the second, they participate because they belong to humanity; all human beings share the same dignity and equality. Being a citizen of the world liberates the individual from captivity in categories such as culture, tradition, and community, but also gender and race. Humanism replaces communitarianism. Cosmopolitanism expresses the aspiration to live beyond specific, bounded horizons. It allows a broader solidarity without boundaries. The moral ideal is that human beings belong to a universal community ("humanity"); human well-being is not defined by a particular location, community, culture, or religion. Global citizens therefore have responsibilities toward other human beings, near or distant. Cosmopolitanism often uses the metaphor of expanding circles of moral concern taking into account more beings and entities as subjects of moral consideration. This chapter explores the implications of these ideals for bioethics education. Is it possible to develop global ethics education, contributing to the formation of global citizens concerned with global health and justice, assuming global responsibility to criticize structures of violence and inequity? This question is especially important since it is increasingly recognized that globalization is associated with rising injustices and inequalities.

In the subsequent chapter, Solomon Benatar further explores the new context for ethics and ethics education that is evident in a rapidly changing world and our threatened planet. The current focus on considerations of interpersonal ethics within an anthropocentric perspective on life should be extended to embrace consider-

ations of global and ecological ethics within an ecocentric perspective on global and planetary health. The pathway to understanding and adapting to this new context includes promoting shifts in lifestyles from selfish hyperindividualism and wasteful consumerism toward cautious use of limited resources within an increasingly interdependent world in which the equal moral worth of all and sustainability are valued. Critical scholarly approaches to global politics and to the global political economy could facilitate such change and encourage iterative interactive processes instead of seeking conclusive definitive "scientific" solutions to all problems. Benatar hopes that this shift in perspective could be achieved firstly through sensitization to new and increasingly challenging ethical dilemmas, and then by encouraging rational thinking and action based on global and ecological considerations rather than on false economic dogma and the distorted workings of a market civilization. Moving ahead with these activities must begin with promotion of education, learning, and self-reflection to foster the widespread development of a global state of mind. Such a shift would require an expanded ethical discourse, with consideration of ethical dilemmas beyond human interpersonal relationships. These should include intrainstitutional and interinstitutional relationships, as well relational ethics between nations in a post-Westphalian world, and between humans and nature in an era now called the Anthropocene, to ensure survival on a planet undergoing entropy. The adverse effects of intense competition could be reduced by encouraging greater cooperation, linking security issues to global health and social justice issues, and using inspirational narratives and examples of moral imagination/moral leadership. These educational programs should be initiated in schools and become mandatory for all first-year college and university students. Such an agenda, argues Benatar, is feasible given human ingenuity, determination, resilience, and adequate resources, but will also require political and social will as its drivers.

Goals and Challenges of Global Ethics Education

In the second part of the book, practical issues regarding the introduction and implementation of teaching in global bioethics are addressed. Volnei Garrafa and Thiago Rocha da Cunha discuss goals of the global ethics education. The construction of the theory and practice of global ethics education can be undertaken with reference to various approaches. Only from the characterization of different views and interpretations of the theme, the aims (or goals) of this education may legitimately be defined. In this sense, this chapter will start with the necessary understanding of the term "global ethics" that gives epistemological support to it. Facing the dialectical tension between universalism and moral relativism, it will set global ethics in the context of recognition and appreciation of moral pluralism, taken as a cornerstone of the establishment of a global society truly united, free, and equal. Then it will explore the contradiction between the interpretation of teaching ethics as an individual phenomenon, directed exclusively to professional/private issues, or as structured academic proposal and directed to the wider public and collective interests,

which consider not only the "me" and the "next," but also the distant and different, including future generations and forms of nonhuman life. A third topic that the authors address concerns the reasons for teaching global ethics from various points of view: academic, sustained in different theories and ethical propositions; and socio-political-economic, focusing on cultures, often disparate needs and processes and often antagonistic in the global context. The fourth and final part of the chapter has the task to present some of the different possibilities of classification and interpretation of the theme studied, among these: (a) macro and micro objectives, which can be changeable in terms of greater or lesser importance according to the issue or specific content to be worked on during historical moments that can also be varied; (b) direct or indirect goals to be achieved in line with the program and educational goals to which they are linked; (c) behavioral academic or social objectives, taking into account the sociocultural context in which the academic-educational process will be developed; (d) short, medium, and long-term time objectives, to contextualize the purposes to be achieved within a feasible timescale with different possibilities and limitations: human faculty resources, physical infrastructure where activities will be developed, reasons related to economic cost of the process, etc. In conclusion, this chapter presents an organic synthesis of the different parts developed, seeking to provide the reader with an integrated vision of the global ethics education goals.

The next chapter will consider the priorities that should prevail in the teaching of ethics in a globalized world. Renzo Pegoraro argues that globalization has created the favorable conditions for social, economic, and cultural integration in today's world. The development of information and communication technologies, that facilitate connecting people in different countries, has certainly made possible an overall interconnection among national and regional realities and made easier for people, goods, and services to move across borders. In this context, besides the many benefits of global range, several challenges—exacerbated by the diversity of perspectives in a society characterized by a pluralism of moral visions—are raised, requiring a specific reflection. These challenges involve general areas such as anthropology, medicine/healthcare, and ecology, as well as specific aspects: in a broad range, those linked to social justice fulfillment, guarantee safety, promote interreligious dialogue, and build peace; in a narrow range, those related to professional moral conduct, healthcare delivery, access of healthcare and equitable distribution of healthcare resources, and provision of treatment. Therefore, new priorities arise also in the teaching of ethics and bioethics in a globalized world. Pegoraro identified the following. First, "global conscience": we need to provide moral knowledge, skills, and attitudes, developing consciences to have a new ethical awareness, enabling first to recognize and then to face the challenge posed by the globalized world. The second is "universal values": we must spread universal values, particularly anthropological values such as human dignity, referring to those documents that have a certain consensus, such as the *Universal Declaration on Bioethics and Human Rights* (UNESCO 2005), aiming at these be recognized in every country (mainly in those countries where human life is threatened, and systematic violation of fundamental rights is permitted). The third priority is "common responsibility": rethink

and propose again responsibility in seeking a sustainable and integral development. According to Pegoraro, common (or global) responsibility must take into account both promotion of human beings' dignity and preservation of creation, showing how respect for human life, justice, peace, and respect for the environment are absolutely interconnected themes (integral ecology).

In Chap. 5, Leonardo de Castro and Isidro Valero reexamine the four-principle approach to biomedical ethics in the context of ethics education in general and in relation to possible ethics discourse within a community of inquiry in particular. A community of inquiry is the setting for learning and education in philosophy for children. This community enables children to acquire critical thinking and other skills as part of democratic education. The use (or misuse) of the four principles approach tends to contribute to a practice that limits critical thinking skills because of the constraints on the conceptual tools that tend to be used. It has also had the effect of promoting conceptual ambiguity by encouraging the use of limited conceptual molds, thus giving rise to the possibility of multiple interpretations among diverse users. While recognizing the continuing appeal of the approach as a conceptual tool for ethical decision-making, this chapter brings out the limitations that need to be overcome in order to promote the clarity that the four principles approach is meant to possess. The argument of De Castro and Valero shows that the current methodology of mainstream bioethics is insufficient to address the challenges of contemporary globalization and the specific global problems that are generated by neoliberal ideology.

Ayesha Ahmad takes on the issues of interculturality and cultural competence in the following chapter. In light of contemporary humanitarian crises resulting from conflict, the demands on global bioethics as a resource for analysis and critique about cultural challenges are increasingly fraught, especially when situated in pluralistic religious and historical discourses. By virtue of its nature, humanitarianism creates a cultural encounter and this is evident on several levels. The dominant scientific medicine framework is exported across boundaries and implemented in very different contexts to that where it originated and formed a structure. Furthermore, the humanitarian physician is bracketed from local cultural understandings of the surrounding world. Developing a cultural lens that critiques these nuances is essential for practicing medicine in a global context especially during humanitarian crises. This chapter also highlights the need for cultural competence in relation to cultural conceptualizations of personhood. In order to analyze this neglected aspect of global bioethics, the chapter uses the case study of Post-Traumatic Stress Disorder during the global mental health movement and transcultural psychiatry debate. The chapter then begs a normative question about what does it mean to possess a differentiated cultural body and based on the findings of the chapter, it identifies crucial factors that need to be taken into account while establishing standards for cultural competence.

The last chapter in this part of the book examines the resources for global ethics education. Aimee Zellers provides helpful information about the various types of resources that are currently available for ethics education. Zellers argues that given the extent to which our lives are affected by what goes on around the world, it is

time to rethink ethics education. As seen with SARS and Ebola, infectious diseases can be carried from one continent to the next. And as demonstrated by Chernobyl and Fukushima, environmental disasters in one area can have long-lasting impact on other peoples and places. In many respects global *is* local. Furthermore, we have a great deal to gain by expanding our horizons. We see this in bioethics, for example. Ilhan Ilkilic's work on the impact of culture and traditions on truth-telling calls into question our assumptions around honesty in doctor-patient relationships. Cecilia Wee shows in her work on Confucian Bioethics that bringing role morality into the discussion of acts of omission vs. commission could reshape the euthanasia debate. And Peter Omonzejele's analysis of vulnerable populations in Nigeria reveals some fundamental problems with informed consent in human subject research. Their contributions offer valuable perspectives on important bioethical issues. Assumptions shaped by the Western worldview have taken us a long way but there is a lot to be gained by taking a wider – more global – view. To help make that happen, this chapter surveys resources available in a global ethics education. Practitioners as well as educators will find resources ranging over theory and practice. This includes written and electronic resources as well as DVDs (documentaries and feature films) and videos. The quality of available resources makes it clear that the time has come for ethics to embrace a global perspective.

Practices of Global Ethics Education

The third and last part of this book includes four chapters that analyze practical tools that are often used in bioethics education, i.e., movies, stories, theater, and cases.

In Chap. 8, Jan Helge Solbakk presents his reflections on war veterans and refugees as survivors. An underlying assumption in this chapter is that as *survivors,* these conflict-ridden groups of people have to live through emotional upheavals of a similar kind and are faced with some of the same moral quandaries pertaining to the actual or perceived sense of homelessness. Recent reports from the United Nations indicate that there are around 43 million victims of war and conflicts who live displaced from their homes; of which more than 15 million have had to flee their own countries, while 27 million live as refugees in their own countries. The total number of war veterans worldwide has also reached enormous figures. The World Veterans Federation represents some 25–30 million veterans worldwide, and as of 2014, there were approximately 22.5 million war veterans only in the USA. Of about 33% of literally homeless males in the USA are veterans, and if one adds to that figure the number of war veterans suffering from a *sense* of homelessness—of living internally displaced lives—the reach of this problem becomes even more evident. The aim of this chapter is to illustrate how arts and humanities may be used as instruments to didactically reflect on and address these global problems. The arts sources that will be made use of are several of the tragedies of the ancient Greek playwrights Euripides (*Antigone*, *Ajax*, and *Philoctetes*) and Sophocles (*Heracles*,

Helen, *Orestes*, *Andromache*, *Hecuba,* and *The Trojan Women*). Solbakk is using the ancient poetic sources in combination with contemporary cinematic dramas of the problem of homecoming of war veterans and refugees.

Terry Maksymowych in the subsequent chapter examines how the arts can be incorporated into the bioethics curriculum. Traditional approaches to teaching bioethics courses include, among other things, case studies from clinical or research ethics, chapters on patient autonomy and beneficence, conflicts of interest, and the dangers of hidden prejudice. All of these are essential to a good bioethics course. However, incorporating the arts—whether it is a poem, short story, film, or a painting or play—enhances the curriculum and encourages students to see differently. The arts have the power to startle, to challenge beliefs, and to invite people to see the world through others' eyes. In our culture, the arts are often relegated to the province of entertainment, but they can be powerful teaching tools, particularly in a field of study in which empathy is highly valued. The beautiful and haunting poem, "Monet Refuses the Operation" helps students see the world from a disabled patient's perspective, where the quality of life may be interpreted quite differently from that of the physician's usual experience. Hawthorne's short story "The Birthmark" illustrates the dangers of scientific research without sensitivity to the needs and well-being of the patient, as well as the themes of physical enhancement and perfectionism. The HBO movie "Miss Evers' Boys" puts faces and personalities to those physicians, nurses, and patients involved in the infamous Tuskegee Study. Another Hollywood film, "GATTACA," explores the issues of genetic engineering and privacy. The paintings of Van Gogh and O'Keefe, the poetry of Coleridge and Byron, the novels of Woolf and the music of Schumann, offer glimpses into the minds of creative geniuses struggling with mental illness. Every culture has stories, art, music, and dance, and these can be used to speak to students in introductory or advanced bioethics courses. In science and humanities courses, they can be used to introduce bioethical dilemmas and promote discussion. An instructor can use examples from the students' own culture or expand their experience by introducing the arts and particular ethical issues of other cultures. Maksymowych in her chapter focuses on the methodology of incorporating the arts into bioethics classrooms, using examples from various cultural traditions.

In Chap. 10, Flavio Paranhos reflects on the cinema as an instrument for teaching and learning global ethics. He argues that the teaching of ethics has certain peculiarities that, while presenting themselves as difficulties, can also be an exciting challenge. The main concern of a course in bioethics is what exactly is expected as a result of it. Ethics being what ought to be done, those who study ethics will become experts on that which ought to be done. Certainly, things do not work quite that way. What a teacher of ethics can aspire to be the result of lectures is instigating the critical spirit of students in such a way that they will be able to never conform to what is given. Such disposition of spirit is even more important if we consider the ethics globally. Student and teacher must do the exercise of questioning things as they are not just in their backyard (or in a hospital ward), but on the entire planet. The position of those who are dedicated to the teaching and learning of ethics should never be comfortable. Following the existentialists, one needs to take positions, assume

responsibility for what happens in the world. In this sense, the arts and humanities in general, and the cinema in particular are powerful instruments to sharpen the critical spirit of both students and the teacher; from the interaction between them, what follows a movie session in the classroom. Directors such as Woody Allen, Ingmar Bergman, Luis Bunuel, Akira Kurosawa, and Andrei Tarkovsky, among others, have works that are excellent tools for classroom discussions. To cite an example, *Crimes and Misdemeanors*, a 1989 film by Woody Allen, allows us to confront ourselves with the greatest weakness of the human being, which is the infinite ability to forgive himself. This is a start well suited to a course whose main objective is to take the students out of their comfort zone. If I cannot trust even myself, what should be my relation to everything around me I consider acceptable? The answer may not be at the end of the course, but certainly many other questions will join this one.

The last chapter of this book highlights the role of case studies in global ethics education. Willem Hoffman points out that effective global ethics educators should have a high-level awareness and application of educational principles and methods to create optimal contexts for learners/students to internalize ethical skills. Case studies are widely used educational instruments in this regard. This chapter addresses the following main areas: (1) the case study concept; (2) the educational aims of case studies; (3) the case study content; (4) the format of case study presentations; and (5) the scheduling of case studies. The first section of this chapter describes the definitions of the concept case study with reference to its understanding in various academic disciplines. The second section describes the educational aims of case studies. It facilitates the following educational outcomes: (i) self-reflection on personal values and value positions; (ii) identification and understanding of ethics principles; (iii) appreciation of ethics challenges; (iv) critical thinking skills; and (v) contextual critical reasoning. The third section focuses on case study content. The content must be congruent with the offering's overall learning aims. Also, it must be congruent with the general educational objectives to facilitate increasing levels of skills to (i) remember (to know facts, concepts, and procedures); (ii) understand (to explain and interpret); (iii) apply (to transfer knowledge and skills to real-life contexts); (iv) analyze (to differentiate and determine interactions and patterns); (v) evaluate (to make criteria-based judgments); and (vi) create (to plan or produce new patterns/structures). The content should ideally use authentic/realistic scenarios from a variety of local and international contexts, while its difficulty level should progress from simple to complex as the educational offering proceeds. Lastly, a variety of case study content sources can be utilized, namely casebooks, audiovisual material, news reports, formal literature/documents, and self-developed material. The fourth section focuses on case study presentation format. The main presentation modes are texts, verbal narratives, and audiovisual material, while an educator-facilitated approach or a learner/student-based self-guided approach can be used. Hoffmann, in the last section of his chapter, focuses on the scheduling of case studies. At the start of a session it is used as an icebreaker or moral game to raise ethical awareness, while during a session it illustrates concepts, stimulates reflection, and develops analysis skills. At the end of a session, it

is useful for concept integration, to stimulate reflection, and for formative assessment. Case studies are used as home-based work during the course of formative assessment, personal reflection, and analysis skills development. Lastly, at end of the course, it is useful for summative assessment.

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