

INTEGRATIVE PEDAGOGICAL BIOETHICS

Anna Hubenko is a Candidate of Philosophical Sciences, professor,
Institute of Higher Education of the National Academy of Pedagogical Sciences of Ukraine
(Kiev, Ukraine)

E-mail: hanna.hubenko@gmail.com

The state of bioethics in Ukraine, as well as in the world has been analyzed in this article. The author offers a model of integrative pedagogical bioethics and substantiates the necessity of the organization of the bioethics education and confirms the topicality of adoption of the new specialty – educator-bioethicist. The author defines the structure and method of the educational process and the new curriculum «Integrative Bioethics» for preparing educator-bioethicist specialist.

Keywords: bioethical education, bioethics model, the model of integrative bioethics, integrative pedagogical bioethics, educator-bioethicist.

At its present stage bioethics is a certain network of directions that are embedded in different spheres of human existence. The trend is that different bioethical directions give start to various communities or the “ideal communication communities” as K.-O. Apel would suggest. Norms of ethics and communication are performed a priori in these communities’ relationships. In that sense bioethics acts as a transcendental philosophy. This is because the binding problems of bioethics initially are given at the intersection of linguistic diversity of philosophy, medicine, natural sciences and humanities, in the area where each of them is bordered by the profane language of everyday experience. In fact, every expert with regard to other expert’s knowledge acts as a profane one [Yudin, 2004: p.49].

Now we can witness the “uniting” of bioethical directions, bioethical communities, representatives, and scholars whose communication with each other leads to an internal comprehension of intellectual diverse bioethical culture. The last one finds application in cognition (“the achievement of truth” which is a “common purpose” of different disciplines) and training individuals (“the impact that disciplines have on those whose education consists in its learning”) [Newman, 1925: p. 99-100].

All above-mentioned confirms relevance and up-to-dateness of bioethics as well as a problematic nature of its understanding. Bioethics “adjusts”, adapts to the present, a worldview of a society in which it emerged and continues to evolve. For example, in Ukraine it undergoes differentiation, and the most developed areas of bioethics (medical, environmental) seek the autonomy. N. N. Sedova emphasizes that such danger genetically lies in the complex structure of bioethical knowledge and its regulatory arrangement [Sedova, 2011]. All this prompted the author to consider bioethics as an integrative knowledge that can change/shape the prevailing worldview to integrative one. Integrative worldview can provide at least potentially useful “layers of stratification” (Thomas Fararo) as tools that complement the available ones in our mainstream

© Hubenko Anna, 2014

science and culture [Hartwig, Morgan, 2011: p. 29]. Providing a panoramic picture of current pressing issues, integrative bioethical worldview can potentially contribute to creation of (self)critical coordinate systems that will enable an inclusive work with most major issues of our time.

The purpose of the article, the analysis of research and publications.

The purpose of our work is to analyze the state of bioethics in the global space, to propose a model of integrative pedagogical bioethics that meets expectations of present time and society, and to confirm the relevance of a new specialty of bioethical teacher.

Models of bioethics was analyzed by such Western researchers as S. Privitera [Privitera, 1994], W. T. Reich [Reich, 1978], L. Melina [Melina, 1998], E. Sgreccia and V. Tambone [Sgreccia, Tambone, 2002] as well as such Ukrainian researchers as S. V. Pustovit [Pustovit, 2009], D.-H. Tereshkevych [Tereshkevych, 2008] and others. No need to do it again, but there is a need to explore how these models work in Ukraine, how they can help us to achieve our goals. This is unexplored and topical area which we will study here. The table presents simultaneously the analysis of models of bioethics and the analysis of research and publications dedicated to the problem.

Organizations, centers, institutes of bioethics	Tasks	Model of bioethics / definition of bioethics	Study programs / certificates
Public organization "Association of Christian nurses and volunteers «Blago», Director A. V. Tsarenko (Kyiv)	to expand the spiritual horizon of a personality, to help clarify the meaning of life, moral values, to approve the religious culture, stimulating own spiritual and moral search, human creativity [Kulynychenko, Pustovit, 2012]	Personalistic model of bioethics [Sgreccia, Tambone, 2002: p. 58] / Christian bioethics	Certificate curriculum "Foundations of Christian ministry. Importance and role of health workers and volunteers"
Yaroslav Bazelevych Institute of Bioethics, Director D.-H. Tereshkevych (Lviv); School of Bioethics at Ukrainian Catholic University (UCU), Head I. Boyko (Lviv)	to uncover the nature of bioethics which understands every human life as something unique; and although it does not provide definitive answers, but it expands the boundaries to find their solution. A human being is simultaneously a criterion, a measure and an assessment of bioethical issues	Personalistic model of bioethics / "Bioethics is a moral science which regulates a medical intervention in a human life" [Boyko, 2008: p.10]	Certificate curriculum "In the service of the protection of life"
All-Ukrainian public organization "Foundation of Medical Law and Bioethics", President I. Y. Seniuta (Lviv)	to stimulate cooperation between physicians and lawyers. For example, a joint addressing the complex ethical and legal issues at work in the committees on ethics in health care facilities	Subjectivist or liberal-radical model [Sgreccia, Tambone, 2002: p. 51] / Bioethics is reduced to concepts of bio-rights and biopolitics	Certificate program "Medical law"

<p>Institute of Medical and Pharmaceutical Law and Bioethics at Academy of Advocacy of Ukraine, Director R. Y. Hrevtsova (Kyiv)</p> <p>Public organization “Crimean legal coalition”, Director A. A. Romanova (Simferopol)</p>	<p>to provide the knowledge in medical and pharmaceutical law for professionals and managers</p>	<p>Pragmatic- utilitarian model [Sgreccia, Tambone, 2002: p. 53] /</p> <p>Bioethics is reduced to the concept of medical law</p>	<p>Training program for medical law attorneys</p> <p>Program for quality improvement of medical care in the Autonomy “Bioethics and legal culture in health service”</p>
<p>Ukrainian Association of Bioethics, President S. V. Pustovit (Kyiv)</p>	<p>to spread the ideas of bioethics in Ukraine, to form democratic ethical and legal relations in the fields of health and environment, to expand humanization of ideas of national education and scientific knowledge</p>	<p>Biocentric model of bioethics / global bioethics [Pustovit, 2009: p. 11]</p>	<p style="text-align: center;">-</p>
<p>Ecological and Cultural Center, Director V. E. Boreyko (Kyiv); Association of Bioethics and Regional Society for Animals Protection (Kharkiv), co-founders V. F. Pereverzeva and O. B. Bondarenko</p>	<p>to search for alternatives in education and science, alternative use of animals in pharmacology, animals welfare, bioecological agriculture</p>	<p>Ecocentric model of bioethics / environmental bioethics</p>	<p style="text-align: center;">-</p>
<p>Public organization “Bioethics”, Director A. Hubenko (Sumy)</p>	<p>to increase the susceptibility of population to bioethical issues; to teach bioethics, introducing integrative courses in bioethics at Universities; to promote intellectual activity of bioethical identity in social practices</p>	<p>Integrative model of bioethics / integral bioethics</p>	<p style="text-align: center;">-</p>

The main material. After analyzing the historical aspect of the intellectual activity of bioethics in Ukraine, we can distinguish several stages of its development:

- First stage (1998): primary activity of bioethics as a social movement which mission was to spread the ideas of bioethics and to implement its principles in social practice;

- Second stage (2004): introduction of intellectual activity of bioethics in education as well as in pedagogical, clinical and other practices;

- Third (present) stage of bioethical knowledge (2011): integrative activity of bioethics as a science which is characterized by the rapid growth of research articles, monographs, publications, the emergence of doctoral research in the field of bioethics, the definition of the main features and principles of the new type of rationality and social reality, emerging in contemporary bioethics.

We deliberately do not finish the periods of history of bioethics, emphasizing its *incompleteness* in formation, *possibility* of switching to other levels, and *completeness* of bioethical activity at different stages.

As one can see from the table, at present time in Ukraine there are organizations, centers, and institutes of bioethics which examine different models of bioethics, but they are united by one educational goal. This unity respectively generates and promotes the idea of integrative bioethics. The Director General of Ukrainian Information Center for Bioethics P. M. Witte confirms that introducing educational programs in bioethics and standardization of such education has been and remains the priority question. Moreover, this kind of education should be automated and use methods of online education, such as online training at the University of Illinois (USA) [Eticheskaja ekspertiza biomedizinskih issledovanij v gosudarstvenno-uchastnikah SNG, 2007: p. 378].

All above-mentioned generates and promotes the idea of creating an integrative science in bioethical knowledge, pedagogical bioethics. *Pedagogical bio-ethics* is an integration of pedagogy, bioethics and practices.

State of teaching bioethics in Ukraine.

Available experience of teaching bioethics as a separate discipline is extremely limited in Ukraine. Subject "Bioethics" is still not introduced in the state standard of education; there are no independent departments of bioethics. Special course in bioethics was approved only as an elective one for medical universities in Ukraine.

Bioethics is taught to postgraduates and doctors in the system of postgraduate education at higher medical school. There is a compulsory course "Bioethics as modern medical ethic" (12 hours) for medical interns. Bioethics at the Academy represented by courses "Socio-cultural and ethical-deontological aspects of the physician practice" (12 hours) for medical residents, "Ethics of biomedical research" (24 hours) for post-graduate students in medicine. Also, there is a unique training course for members of ethics committees "Organization of the ethical expertise of biomedical research" (36 hours) (Kyiv) [The current state of bioethics education in the system of medical education in the CIS member countries: analytical review, 2010: p. 37].

The table below shows the characteristic of teaching bioethics in Ukraine (in medical schools at undergraduate and postgraduate stages).

Of particular concern is the fact that bioethics as a subject is only at the stage of its organization, and its teaching is in the form of interdepartmental and elective courses. There is great variability of hours devoted to teaching of bioethics, and lack of Ukrainian textbooks.

Characteristics of teaching bioethics in Ukraine (at medical universities at undergraduate level)			
Place of teaching in the structure of the university	Status of teaching: availability / state standard	Amount of hours	Categories of stu- dents
a fragment of core university courses in philosophy of science and medicine, ethics, deontology, social work, valeology, etc.	yes / no	81 academic hours, including 10 hours for lectures, 17 hours for seminars and workshops, 54 hours for independent work	fifth-year students at higher medical institutions of IV accreditation level [The current state of bioethics education in the system of medical education in the CIS member countries: analytical review, 2010: p. 30]
Characteristics of teaching bioethics in Ukraine (at medical universities at postgraduate level)			
Elective courses	yes / no	12-24 hours (lectures and seminars)	residents (12 hours), graduate students (24 hours), doctors that improve skills (6 hours) [The current state of bioethics education in the system of medical education in the CIS member countries: analytical review, 2010: p.38]

At the same time, we note a significant potential for the development of bioethics in Ukraine, which is in the activity of Ukrainian intellectuals, scholars, educators that organized learning and promoting of bioethics. For instance:

- “School of Bioethics” (Lviv) is a school at the Catholic University; the curriculum consists of 864 hours (of which 240 are for lectures, 88 are for seminars or workshops and 532 are for independent work).

- At the A. S. Makarenko Pedagogical University (Sumy) the author developed and implemented an experimental course “Philosophy of bioethics”, in which different bioethical directions were united gradually, during the learning process. What was the incentive for the further theoretical and pedagogical activity in this area, as well as for the expansion of the course as an aggregate of theoretical base and methodology of practice and corresponding change in the course title to “Integrative Bioethics”?

Research, conducted by the author, gives reason to believe that the idea of introducing integrative bioethics in Ukraine is based on the need to change the view about bioethics in education, as well as its status in science. Since bioethics is not only a continuation of biomedical ethics and antinomy problems in biomedicine, but also a new (postmodern) philosophy that forms a new integrative outlook.

At the present stage, it is necessary to establish a bioethics education, particularly structural and personnel decisions, formation of a new curriculum, introduction of bioethical majors, master's and doctoral programs in bioethics. Implementing the above transformations is possible with professionals in bioethical education. For their training the author defined a structure and methods of such educational process.

The structure consists of a three-phase system of training of educator-bioethicist: philosophical and theoretical level, practical level, applied level.

Philosophical and theoretical level is linked to facts and truths, for understanding of which methods of philosophical reflection are used, because the interdisciplinary nature of bioethics requires the presence not only of a true knowledge, but a holistic image of science.

At this level the learning is conducted in a symbiotic relationship with philosophy that forms representation of what should be, unity of the natural and social life, values, freedom and dignity. The analysis of the latest scientific achievements and possible risks is carried out; fundamental questions of truths and values, freedom and responsibility, good and evil ratio are addressed. That requires a team of teachers, representing natural sciences, social sciences and humanities, theoretical and legal, philosophical, theological and bioethical fields of knowledge.

Intellectual field of study of the above-mentioned fundamental disciplines allows adequate interpretation of philosophical abstractions in the context of bioethics. This will provide general theoretical knowledge base to select bioethical profile of further training and transition to the second stage.

Practical level is associated with establishment of certain norms and rules of behavior, and monitoring of its implementation and evaluation of evaluation of compliance/non compliance with the rules.

At this level an institutionalized status is acquired. Learning is complemented with a practicum in schools, orphanages, hospitals, hospices, ethics committees, public organizations of bioethics, editorial offices of profile publications, team of bioethical sites, methodical commissions in the system of education with that aim of increasing awareness of a trainee of social consequences of decisions and his/her responsibility for such decision. That confirms its profile in the direction of "bioethics".

Applied level is connected with studying special precedents and incidents in bioethics in practically selected profile and its use in research.

At this level normative ethical analysis and empirical studies in bioethics are held; skills, learned at previous levels, are integrated with involvement of experts in bioethics in corresponding profile.

Method. On the basis of bioethical principles a teacher learns not only generally accepted standards of pedagogy, but also gets skills to create specialized techniques and his/her teaching style based on the entire spectrum of the studied life sciences and all areas of bioethics. That would allow in him/her further practice to embed in consciousness of students ethically acceptable answers, examples of ethical action or deed, for the formation of new values and principles of a society based on the rule of bioethics.

Because bioethics is a transdisciplinary field of research, the method of pedagogical bioethics must take into account the specifics of the language of combined sciences, interdisciplinary approach validity and possibility of a solution to a problem

that is in direct proportion to the communicative competence of its members, and their ability to notice in each unique case its universal significance. At the same time “between” is turned out to be “trans”, on the other side of expert discourses, in communicative and cognitive practices of life world, possessing special ontological and ethical qualifications [Yudin, p.49-50].

Pedagogical bioethics method is presented in the form of star that consists of five aspects (including the “crossed” views, the star can be enclosed in a circle).

Star is built on the universal principle of harmony, the principle of the golden section. The common understanding of this principle as a proportional division of the segment into unequal parts, in which the entire segment refers to a bigger part as a bigger part refers to a smaller one (i.e. a smaller segment refers to a bigger one as a bigger one to the whole), could be presented in the form of mathematical formula: $a : b = b : c$ or $c : b = b : a$.

Thus, the uniqueness of this mathematical event among the host of other relations reflects some real phenomenon that can be deployed not only in numbers, on flatness, but also in space, in music, as well as in flora and fauna. “It is known that the proportions, based on the golden section, have extremely high aesthetic qualities and determine the highest proportionality between the whole and its parts”. With all the changes between the correlated variables “golden” ratio is preserved [Jaroslavzeva, 2002].

Accordingly, the tools of a teacher training program in bioethics consists of special methodology, the main component of which includes studying the nature of biological fact, revealing its inner meaning in terms of anthropology, forming ethical “solutions” and explanations of the rational procedures that justify these decisions, describing social practices (for example, in the field of education, science, law, medicine), identifying precedents and incidents as the practice of analyzing the real relations and the basis for regulation of the activity.

Findings. The process of implementing the principles of bioethics and understanding its importance in Ukraine can not be called simple. Difficulties are associated with transitional nature of Ukrainian economy, and its political situation; spiritual crisis; lack of effective reforms in administrative-command system of management in medicine, education, science and other areas of society; traditional medical paternalism and abuse of power by physicians and doctors; technocracy; lopsided education in bioethics and narrowly focused understanding of the subject of bioethics as medical direction.

However, at the current stage Ukraine experiences a time of historic change, the painful, but necessary process of civil society development occurs. Since bioethics solves problems of interdisciplinary (transdisciplinary) character, all new and updated social institutions, authorities, government agencies and non-governmental organizations that involved in the formation of such a society should act in accordance with the relevant principles and decisions of bioethics. Under these conditions the role of bioethics as a science and a discipline, a social organization and a social institution is particularly important and can contribute to the formation of genuinely democratic relations, based on the rule of law, respect for human rights and freedoms (and other living beings and natural objects).

In systems of Ukrainian health care and higher education, environment and conservation of natural resources bioethics should become a basis for resolving such

negative phenomena as moral nihilism, consumerism, biologization, medicalization, technocracy and anthropocentrism. At the same time a corresponding creative re-thinking of its structure and methodology should take place, based on the current political, economic and social situation in Ukraine.

One of the keys to solving these problems is the implementation and development of the above-described integrative bioethics. It will enable Ukraine to become one of the leaders in the development of bioethics as well as to make a qualitative leap in the reform of the main branches of activity in the country and society as a whole.



References

- Boiko I.* Bioetika [Bioethics]. – Lviv: UKU, 2008. – 178 p.
- Tereshkevych D.-H.* Bioetika v systemi ohorony zdorovija I medychnoi osvity [Bioethics in health care and medical education]. – Lviv: Svit, 2008. – 344 p.
- Kulynychenko V. L., Pustovit S. V.* Phenomeny smerti i umiraniya kak problemy medizinskoj bioetiki [Phenomen of death and dying as medical problems of bioethics]. – 2012. – <http://www.blago-kiev.org/publ>
- Pustovit S. V.* Globalnaja Bioetika: stanovlenie, teorii, praktiki [Global Bioethics: formation, theory, practice]. – Kiev: Arctur – A, 2009. – 324 p.
- Sedova N. N.* Kak luchshe izuchat bioetiku [How better to study bioethics] // Medizinskaja Antropologija i Bioetika. – 2011. – №2. – <http://jmaib.iea.ras.ru/russianversion/issues/002/publications/sedova.html> (30.03.2014)
- Sgreccia E., Tambone V.* Bioetika [Bioethics]. – Moscow: Bibleisko-bogoslovskij Institut Sv. Apostola Andreja, 2002. – 434 p.
- Eticheskaja ekspertiza biomedizinskih issledovanij v gosudarstvah-uchastnikah SNG [Ethical Review of Biomedical Research]. – St. Petersburg: Phenix, 2007. – 408 p.
- Yudin B. G.* Filosofija biomedizinskih issledovanij: etos nauki nachala tretego tysjacheletija [Philosophy of biomedical research: the ethos of science beginning of the third millennium]. – Moscow: Institut cheloveka RAN, 2004. – 134 p.
- Jaroslavzeva E. I.* Chelovek v kontekste sinergetiki [Human in the context of synergy] // Filosofija nauki. – № 8: Sinergetika chelovekomernoj realnosti. – Moscow: IPH. RAN, 2002. – <http://iph.ras.ru/page47985047.htm> (12.03.2014)
- Melina L.* Riconoscere la vita. Problematiche epistemologiche della bioetica // Quale vita? La bioetica in questione. – Milano: Mondadori, 1998. – P. 145 – 178.
- Newman John Henry Cardinal.* The Idea of University: Defined and Illustrated. – London: Longmans, Green and Co., 1925, p. 99–100.
- Hartwig M., Morgan J.* Critical realism and spirituality. – Routledge, Taylor & Francis Group, 2011. P. 29–74. – <https://integraltranslations.wordpress.com/tag>
- Privitera S.* Epistemologia bioetica // Dizionario di bioetica. – Bologna-Acireale: EDB-ISBN, 1994. – P. 49 – 57.
- Reich W. T.* (editor). Encyclopedia of Bioethics: 5 Vol. – 1-st edition. – New York The Free Press, 1978. – Vol.

