





United Nations  
Educational, Scientific and  
Cultural Organization

**UNESCO Chair  
in Bioethics**

## Program and Book of Abstracts - Bioethics 2012

8th International Conference on  
**Bioethics Education:**

**Contents, Methods, Trends**

Kinar Hotel  
Sea of Galilee, Israel  
September 2-5, 2012

[www.isas.co.il/bioethics2012](http://www.isas.co.il/bioethics2012)

**Under the auspices of:**

- Zefat Academic College, Israel
- Zefat Forum for Bioethics
- The International Center for Health, Law and Ethics, University of Haifa
- Israel National-Commission for UNESCO
- Israeli Medical Association
- World Medical Association
- World Psychiatric Association

In collaboration with:

- WPA Section on Disaster Intervention
- WPA Section on Psychiatry in Developing Countries
- WPA Section on Psychiatry, Law and Ethics
- China Health Law Society
- World Association for Medical Law

Tuesday, September 4, 2012

08:30-10:30: Parallel Sessions

HALL A	HALL B	HALL C	HALL D	HALL E
<p><b>Ethics &amp; Medical Law (4)</b> Chair: P. L. Palatty Co-Chair: W. Anderson</p> <p><b>Respect for Bioethical Principles Working in an African Hospital: The Experience of a Voluntary Surgeon</b> <i>Maurizio Piazza, Italy</i></p> <p><b>A Reflection on the Concept of "Life"</b> <i>Elio Sena, Italy</i></p> <p><b>Ethical and Legal Dimensions of Medical Errors: A Special Module in Bioethics Training of the Students at the Medical University of Plovdiv (Bulgaria)</b> <i>Vanina Michaylova, Bulgaria</i></p> <p><b>Re-Engineering the Principles and Methods of Teaching in the 21st Century</b> <i>Alexander Obialo Iwu, Nigeria</i></p> <p><b>Peer Review in Forensic Pathology: Ethical Considerations for the Medical and Legal Professions</b> <i>William Anderson, USA</i></p>	<p><b>Bioethics Education (3)</b> Chair: G. Werner-Felmayer Co-Chair: M. S. Darmadipura</p> <p><b>Teaching Bioethics in a Clinical PhD Program – an Interactive Format</b> <i>Gabriele Werner-Felmayer, Austria</i></p> <p><b>Compilation of an Ethics Manual on Medicine and the Holocaust as a Platform for Bioethics Education</b> <i>Tessa Chelouche, Israel</i></p> <p><b>2 Case Reports: Compilation of a Bio-Ethics Manual on Medicine and the Holocaust</b> <i>Geoffrey Brahmner, USA</i></p> <p><b>Ethics Virtual Patients: Transforming Bioethics Teaching and Assessment in the 21st Century</b> <i>Carwyn Rhys Hooper, UK</i></p> <p><b>Introducing Bioethics to the Curriculum of the School of Medicine</b> <i>Muhammad Sajid Darmadipura, Indonesia</i></p>	<p><b>Ethics: General (3)</b> Chair: C. Wu Co-Chair: M. Lupton</p> <p><b>Science of Ethics: Today and Tomorrow</b> <i>Chongqi Wu, China</i></p> <p><b>Can Ethics Survive the Onslaught of Science?</b> <i>Michael Lupton, Australia</i></p> <p><b>Stressing Patient Centred Care in Teaching Medical Ethics and Deontology to Students in Nursing</b> <i>Svetlana Metodieva Dimitrova, Bulgaria</i></p> <p><b>Food and Water: Benefit or Harm? Physiologic Aspect in Unresponsive Wakefulness Syndrome</b> <i>Rosa Maria Gaudio, Italy</i></p> <p><b>Institutional System for the Ethical Analysis and Evaluation of Research Projects in the Medical University of Sofia</b> <i>Iveta Barchovska, Bulgaria</i></p>	<p><b>Bioethics: General (3)</b> Chair: M. Wattad Co-Chair: A. Ritter</p> <p><b>Stem Cell Researches: Where Are the Limits – If Any?</b> <i>Mohammed Wattad, Israel</i></p> <p><b>Toward a Paradigm of Openness: Implications for Bioethics Education for Researchers</b> <i>Sandra Crouse Quinn and Stephen B. Thomas, USA</i></p> <p><b>A Post-Graduate Course in Clinical Medical Ethics for Family Practice Residents</b> <i>Amos Ritter, Israel</i></p> <p><b>Teaching of Research Ethics: A Ten-year Experience from Masaryk University (Czech Republic)</b> <i>Renata Veselska, Czech Republic</i></p> <p><b>Some Confronting Ethical Worldviews in the Culture-War in America</b> <i>Marjia-Emilija Kukubajska, USA</i></p>	<p><b>Bioethics: General (4)</b> Chair: Y. Blachar Co-Chair: M. Frankel</p> <p><b>Dealing with End-of-Life Challenges by Simulation Training for Physicians</b> <i>Meir Frankel, Israel</i></p> <p><b>Assisted Suicide, Euthanasia, Orthotanasia: The Inadmissibility of the Right to Kill Terminally Ill Patients - A South American Prospective</b> <i>Washington Fonseca, Brazil</i></p> <p><b>Death and Life are in the Power of the Tongue, Therefore Choose Life</b> <i>Liora Weinbach, Israel</i></p> <p><b>I Did it My Way - a Campaign for End of Life Compassion in Memory of my Late Father-Attorney</b> <i>Yehuda Mazza</i> <i>Gili Mazza, Israel</i></p>

1030-1100: Coffee Break

## SOME CONFRONTING ETHICAL WORLDVIEWS IN THE CULTURE-WAR IN AMERICA

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Traditional versus relativistic secular ethical values are core issues in the *culture war* of the 20-21st c. America. Value systems are polluted with dilemmas and controversies which create antagonism in the educational, cultural and social dynamics. Drastic changes in human values and ethics in the American social, cultural and educational context encounter these opposing views which seem to be challenged by increasingly multi-cultural, and atheist components, due to ethnic, racial, religious and social diversities. Teaching values through ethics in the American public schools in particular, is seldom a part of the curriculum and it is increasingly void of Judeo-Christian references (which have been the founding philosophy of the United States). It is evident that Non-Christian worldviews are aggressively substituting traditional "founding fathers" belief systems, and philosophies of the *Western* civilization. Relativism, in concordance with atheism and the New-Age thought, continues to interpret and implement secular human "values" through education and the media, presenting them unrelated to ethical principles and norms, but as mere situational codes of behavior, or relativistic and personal reaction and decision making on issues of human conduct. Liberal options "leave the students almost no option" but deliberate their attitude towards issues, and other human beings, based primarily on intimate, individual, emphatic experience or biased antagonism and intolerance against opposing views, instead of leaving an inclusive choice for integrated traditional ethical values that passed the tests of sustainability and universal human validity.