

UNESCO Chair in Bioethics
9th World Conference
**Bioethics, Medical Ethics
and Health Law**
November 19-21, 2013
Naples, Italy
www.isas.co.il/bioethics2013



United Nations
Educational, Scientific and
Cultural Organization



Università degli Studi di Napoli
Federico II

THIS IS TO CERTIFY THAT

Prof. Marija Kukubajska, PhD

PARTICIPATED IN THE

**9TH WORLD CONFERENCE ON
BIOETHICS, MEDICAL ETHICS & HEALTH LAW**

NOVEMBER 19-21, 2013

ROYAL CONTINENTAL CONVENTION CENTER
NAPLES, ITALY

AND PRESENTED THE PAPER:

**BIO-ETHICS ISSUES IN LITERATURE AND THE ARTS:
"ECOLOGY OF THE SOUL" MINI-ESSAYS**

THE CONFERENCE IS DESIGNATED FOR 18 HOURS OF SCIENTIFIC SESSIONS

A Carmi

Prof. Amnon Carmi
President

Claudio Buccelli

Prof. Claudio Buccelli
President



UNIVERSITÀ DEGLI STUDI DI NAPOLI
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CENTRO LIFELONG LEARNING



International Center for
Health, Law and Ethics
Haifa University



World Association for Medical Law

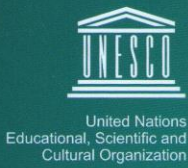


WMA



ZEFAT ACADEMIC COLLEGE

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UNESCO Chair
in Bioethics



Università degli Studi di Napoli
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Programme and Book of Abstracts

UNESCO Chair in Bioethics 9th World Conference **Bioethics, Medical Ethics and Health Law**

Royal Continental Congress Center
Naples, Italy
November 19-21, 2013

Organized in collaboration with:

- Ethics Committee for Biomedical Activities "Carlo Romano"
- International Office for Bioethics Research Federico II University of Naples
- The European Centre for Bioethics and Quality of Life - UNESCO Chair in Bioethics Unit
- LifeLong Learning Center de l'Orientale University

Under the auspices of:

- United Nations Educational, Scientific and Cultural Organization (UNESCO)
- World Medical Association (WMA)
- Israel Medical Association (IMA)
- Fourth International Conference, Zefat Bioethics Forum, Zefat Academic College
- International Center for Health, Law and Ethics, Haifa University
- China Health Law Society
- World Association of Medical Law (WAML)
- World Psychiatric Association

Consciousness: cognitive neurosciences and the problem brain/mind
Massimo Gandolfini, Italy

Empirical ethics and its eternal problem
Bert Vanderhaegen, Belgium

Bio-ethics issues in literature and the arts: "Ecology of the Soul" mini-essays
Marija Emilija Kukubajska, Macedonia

Together rather than separately - conducting a discussion about ethical dilemmas in a regional multidisciplinary multi-professional forum
Sophy Dombe, Israel

MEDICAL ETHICS (1) **Hall H**
Co-Chairs: *Abdul Halim Sawas, Luz Maria Pichardo Garcia*

Internet, bioethics, and trends of conduct
Luz Maria Pichardo Garcia, México

Bioethical demand for clinical pharmacokinetic
Abdul Halim Sawas, Saudi Arabia

Over reliance upon diagnostic aids and its implications upon our practice as physicians
Uri Netz, Israel

ETHICS EDUCATION **Hall I**
Co-Chairs: *Assya Pascalev, Washirasorn Saengsuwan*

Developing ethical understanding and designing a rubric to measure progress
Marie Catherine Letendre, Italy

The interdisciplinary ethics course at Howard University Health Sciences Center: a model of ethics education for in the 21st Century
Assya Pascalev, USA

Training the moral muscle: a competencies based approach to the teaching and evaluation of professional ethics
Johannes Renders, The Netherlands

Ethical behavior in temporal perspective: ethical mirage phenomenon in applied ethics
Daniela Sotirova, Bulgaria

Thai teachers' opinions and reflective thinking on ethics in science from participating in an academic service project for science teacher development
Washirasorn Saengsuwan, Thailand

BIOETHICS EDUCATION (1) **Hall J**
Co-Chairs: *Kevin Gary Behrens, Yohanna Dangata*

Mainstreaming African ethics into the bioethics curriculum
Kevin Gary Behrens, South Africa

Theory and practice of hospital training for medical ethics - consensus building method with spatio-temporal perspective
Kumiko Yoshitake, Japan

Bioethics education in a formative and wide model
Valeria Trigueiro Santos Adinolfi, Brazil

Integration of medical law and ethics into medical training and practice: lessons from the Nigerian story
Yohanna Dangata, Nigeria

HEALTH CARE SYSTEMS ETHICS (1) **Hall K**
Co-Chairs: *John P. Conomy, Carina Fourie*

Is there an ethical dimension to contemporary health care reform in the United States of America?
John P. Conomy, USA

Vertical health programmes: ethics and effects on integrated health care delivery systems in Africa
Bege Dauda, Belgium

Public accountability and the ethics of health care reform decision-making in Switzerland
Carina Fourie, Switzerland

Ethical and psychological aspects of trust in the health care system in South Bulgaria
Mariana Liotchkova, Bulgaria

Towards an ethical analysis of public health reform: why it matters among the indigenous communities in the Philippines
Klein R. Fernandez, Australia

11:00-12:30

OPENING SESSION **Hall A**

Claudio Buccelli, Conference President, Naples University Federico II Ethics Committee Director & International Office for Bioethics Research of the European Centre for Bioethics and Quality of Life Head & UNESCO Chair in Bioethics International Network Scientific Coordinator

Amnon Carmi, Conference President, UNESCO Chair in Bioethics Holder, Zefat Academic College

Otmar Kloiber, Secretary General, World Medical Association

Georges Kutukdjian, Member of the Scientific Committee of the International Bioethics Society (SIBI)

Massimo Marelli, Chancellor of the Naples Federico II University

Stefano Caldoro, President of Campania Region

Sen. Raffaele Calabrò, Advisor for Health of Campania Region

Guido Trombetti, Universities Regional Counselor for Scientific Research, Statistics, Information Technology and Informatics

Luigi De Magistris, Mayor of Naples

Giovanni Persico, AOU Federico II General Manager

Lida Viganoni, L'Orientale University of Naples Chief Researcher

Miroslava Vasinova, Conference Vice-President, President of the European Centre for Bioethics and Quality of Life UNESCO Chair in Bioethics Italian Unit

Last minute administrative announcements

And now let the conference begin

which ethical implications play a role in this agenda setting process remained unclear so far. My presentation will critically analyze if and in what way ethical considerations play a role in priority setting of international organizations in terms of gender-biased prenatal sex selection with particular focus on Southeastern European and South Caucasian countries concerned.

CHRISTIAN ANTHROPOLOGY VS. THE NEW ANTHROPOLOGY & THE QUEST FOR HUMAN PERFECTION

Tomasz Kraj, *Pontifical University of John Paul II, Poland*
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In the current debate, we witness a conflict between the Christian concept of man vs. concepts which justify in vitro fertilization (IVF), genetic enhancement, or the reassignment of sexuality. Modern concepts cannot disregard the historic perspective of the consistent doctrines which the Catholic Church has maintained throughout her 2000 year history and which constitute the precursors of contemporary bioethics. Although she has adjusted specifics occasionally to address new developments, she has always based doctrine on immutable core principles. The current conflict lies neither in the novelty of the new proposals, nor in a conflict between religious and lay worldviews, but rather in concepts of man and human perfection. Some human traits may be regarded as disordered and incompatible with a particular concept of human perfection. The new proposals tend to involve physical changes based on technological manipulation, with a goal of developing a superior being, while Christian proposals do not seek to manipulate man's being, but to develop his existing potential within criteria of acceptable reason. The new proposals rely on a Cartesian view which constitutes a human as his mind (*cogito ergo sum*), which has dominion over his body including authority to reengineer it according to any project that mind conceives. In contrast, the Christian concept views the human subject as a unity of mind and body which may not be reshaped to meet a questionable goal of human perfection. The technological tools within the new concepts are in no way superior to the more personal attributes like virtues, perfection of the human will, prayer, and asceticism within the Christian concept.

BIO-ETHICS ISSUES IN LITERATURE AND THE ARTS: "ECOLOGY OF THE SOUL" MINI-ESSAYS

Emilija Kukubajska, *University Goce Delcev, Macedonia*
maria_kubajska@yahoo.com

Ethical messages in literature and the fine arts represent core issues in the course of civilization and its context in history, culture, society and religion. This presentation is a practical proof in the literary genre of mini-essays, in synergy with fine arts illustrations, both from Macedonian authors. Moral messages seem to have no expiration date in their application and reapplication in the course of human thought, despite of its revising transformation and new bio-ethical utilization. This special session proposal offers a gallery of both traditional and revised worldviews on aesthetics and ethics as viewed in cases of vigorously challenged issues of the 21st century. Samples on individual and institutional level are being monitored by the creative imagination of a poet and educator, and then simultaneously paired with fine art images that complement the synergy of the visual and verbal interpretation of ethical issues of today. Twenty seven samples are presented in a book of artistic and poetic miniature essays on virtue and vice in poetry and the arts, entitled Ecology of the Soul. Selection of this publication will be read and visually presented at the conference special session.

UNDERSTANDING OF EUTHANASIA BY MEDICAL STUDENTS

Josef Kuře, *Masaryk University, Czech Republic*
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Both in the general public and in the professional communities, diverse understanding of euthanasia can be found. This fact does not support any meaningful discussion of euthanasia. So as a necessary prerequisite of any euthanasia discussion a clear semantics of the term and concept called euthanasia seems to be the starting point. The paper, contributing to this clear semantics, investigates understanding of euthanasia by medical students. As methodology an open question has been taken and the

responses of students have been analyzed. As result typologies of diverse semantic understanding have been proposed and the given responses have been compared with the standard definition of euthanasia.

WHEN DOES HUMAN LIFE BEGIN ... ENDLESS CONTROVERSIES?

Asim Kurjak, *Dubrovnik International University, Croatia*
asim.kurjak@public.carnet.hr

The list of necessary or sufficient conditions for being a person includes: minimum intelligence, self-awareness, self-control, a sense of time, futurity and the past, capability of relating to others, concerns for others, communication, control of existence, curiosity, change and changeability, balance of rationality and feeling, idiosyncrasy and neo-critical functioning. The infrastructures of the above mentioned abilities reside in the cortex that is well developed from the 30th week of gestation and on. From that point of view, every neonate or fetus during the third trimester of gestation are person, in a moral or an ethical context. There is no doubt that the embryo and fetus in utero are human individuals prior the birth. The child that is born is the same developing human individual that was in the mother's womb. Legal capacity, as provided for by civil law, is an ability of a natural person to enjoy rights and obligations. The human being becomes a natural person at the moment of birth. If human life is worth being protected by law only after delivery, for what reason does perinatology exist and perinatologists fight for? Nowadays, lots of medical treatments, interventions and even surgeries during pregnancy are done for the benefit of the unborn child, and not due to the mother's health. From legal perspective, it is better for a child to be born prematurely than at the right time, since from the moment of birth child's life is protected by law. From the medical point of view, this must seem as an absurd, as the best environment for a child to develop is his/her mother's womb during all the period of the nine month pregnancy. All the known evidence support the human fetus being a true ontological human individual and consequently a human person in fact if not in law.

MOVIES AND DRAMA RELATED TO BIOETHICS IN JAPAN

Mitsuyasu Kurosu, *Tokyo Medical University; Head, Japanese Unit of International Network of UNESCO Chair of Bioethics, Japan*
krs-uou@tokyo-med.ac.jp

Movies and dramas are useful for bioethics education. Students and a teacher are able to see them together and discuss bioethical issues. In addition they can study culture, social system, history and so on. UNESCO recognizes usefulness of movies, dramas and documentaries in education and announced "BIOETHICS CORE CURRICULUM SECTION 2: STUDY MATERIALS ETHICS EDUCATION PROGRAMME" in 2011. These materials include movies, dramas and documentaries as well as cases and books. However Japanese movies have not been adopted in "BIOETHICS CORE CURRICULUM SECTION 2", then I investigated Japanese movies and dramas. The list of movies has recently been made up by the Medical ethics and professionalism committee in the Japan Society for Medical Education (http://jsme.umin.ac.jp/ba/eas/jmse_recommend_movies.html). The list has 48 Japanese movies and 190 movies produced by other nations, which are classified into 13 categories and are mentioned with title, director, produce year, nation and keyword. Hereafter an each summary of these movies should added to this list.

A DVD of dramas was produced for medical ethics education in 2009. The DVD has 8 dramas directed by Yasushi Koshisaka. Running time of each drama is around 20 minutes. The topics of the dramas are cancer notification, treatment refusal, abortion, autopsy report, terminal care, Down syndrome and so on. I have used this DVD in bioethics class for a few years. The students ring after seeing the DVD. Because the DVD ends up question and there is no answer in it. This DVD is very helpful material for bioethics education.

ETHICS AND EVOLUTION

Peter Lachmann, *University of Cambridge, UK*
pjl1000@cam.ac.uk

Thomas Huxley in his book "Evolution and Ethics" stated that ethics existed to counteract the cosmic struggle (of evolution by natural