Ethics & Bioethics
(in Central Europe)

2012, vol. 2(1-2)

Content

3

Book Reviews

Conference Reports

UNESCO Bioethics Education Program

Vasil Gluchman

As part of its new strategic focus, UNESCO is trying to create think-tanks at universities and research centres whose aim is to build connections between science and research on the one hand and civilian society on the other, including the interconnection between research and public matters management. It concerns using intellectual potential present in individual UNESCO member countries for the benefit of these countries and the whole of the international community. The foundation of excellent centres and pursuit of innovations in respective regions is one of UNESCO's strategic goals.

In 1992, UNESCO set up the programme õUNESCO Chairsö, based on an Act passed at the 26th General Assembly of UNESCO in 1991. Universities and research institutions which cooperate with non-profit organisations, foundations, as well as with public and private sectors are the most important participants of the programme. The aim is to join forces of university communities with UNESCO in the meeting of goals on the general agenda. The effectiveness of this cooperation is assessed at a regional, national, as well as global level. The aim of these activities lies in the support of projects focused on the establishment of new educational programmes, in the instigation of new ideas within research, and the encouragement of cultural diversity by means of exchange residences of academics, scientists and students.

One of the requirements the applicant to become a UNESCO Chair, it has to be a renowned institution, which provides education, carries out systematic research, publication and organisation activities and provides education in the particular area. A department aspiring for the UNESCO Chair must have excellent international contacts and activities at least on a regional level. Another important requirement for the establishment of a UNESCO Chair is a leading personality able to stimulate and develop intellectual and educational activities of the department in the given area. Objectives in accordance with UNESCO's strategic goals, such as science and technology, are also a vital requirement for the establishment of a UNESCO Chair. Ethics and, especially, bioethics are among UNESCO's strategic goals.

In May 2010, following a proposal by the Board for Bioethics at the Slovak UNESCO Committee and its approval by the Department of University Education at the UNESCO Head Office in Paris, the UNESCO managing director Irina Bokova founded the UNESCO Chair in Bioethics at the Faculty of Arts, University of Pre–ov, for duration of four years. For the Institute of Philosophy and Ethics at the University of Pre–ov, UNESCO status is an acknowledgement of the high quality of its scholarly research and education in ethics and bioethics. In this way, the Institute of Philosophy and Ethics at the University of Pre–ov ranks among exclusive UNESCO Chairs in the world engaged in scholarly research and education in ethics and bioethics and is the only department of its kind in Central Europe. Similar UNESCO Chairs are at the following universities: Barcelona (Spain), Haifa (Israel), Buenos Aires (Argentina), Lime (Peru), Brasilia (Brazil) and the Ethics and Public Policy Center in Washington, D.C. (USA).

The aim of the UNESCO Chair in Bioethics at the University of Pre–ov is the foundation of a platform for sharing and exchanging knowledge and experience in science and education in ethics and bioethics in Slovakia and Central Europe. The project for the foundation of UNESCO Chair for Bioethics at the University of Pre–ov follows priorities of UNESCO and corresponds with the 6th goal of UNESCOøs Strategic Programme *The support of principles, practices and ethical norms essential for scientific and technological development*. At the same time, it is in accordance with UNESCOøs bioethical programme including its proposals with regard to education of bioethics, which can be implemented in educational programmes of universities world-wide.

There are several university departments engaged with bioethics in Slovakia and Central Europe; however, the Department of Ethics at the University of Pre–ov seems to the only one with a fully accredited study programme in ethics, including courses in bioethics, medical ethics, health care ethics and ethics of science, in all three levels of university education. Apart from this, the Department of Ethics at the University of Pre–ov has the right to hold habilitations and appointment procedures in ethics (i.e. also in bioethics). Thus, there is a full qualification potential for the given department to serve as a centre for science and education in bioethics on a national level and within Central Europe, which has also been confirmed by holding a regional UNESCO conference devoted to methodological and methodical issues of bioethics in January 2009, with an attendance of more than 50 participants from 6 countries. The publication of two high-quality almanacs (including an English version) dealing with an analysis of the state of matters and existing problems in bioethics in Central European countries, as well as proposals of their solutions, was one of the outcomes of the conference.

Among significant preconditions for the accomplishment of goals and objectives with regard to the foundation of the aforementioned UNESCO Chair is international cooperation by the Department of Ethics at the University of Pre–ov. It is keenly pursued with such departments as the Department for Research Studies, Technology and Society at the Institute of Philosophy, Czech Academy of Science in Prague, the Institute of Medical Ethics at Masaryk University in Brno, the Medical Faculty of Charles University in Prague, as well as the Center for Ethics and Law in Biomedicine at the Central European University in Budapest (Hungary), Centro di Ricerca Interdipartimentale ECLSC at the University of Pavia (Italy), the Center for Applied Ethics at Linköping University (Sweden).

The main aim of the UNESCO Chair at the University of Pre–ov is to contribute to the origination and sharing of new ideas regarding ethical and moral issues in medicine, biotechnologies, biomedical research and health care in Slovakia, Central Europe and, possibly, other parts of the world. Specific goals lie in the preparation of teaching materials and anthologies for the above courses. University textbooks for the given bioethical disciplines were already written at the Department of Ethics at the University of Pre–ov as part of the European Social Fund aimed at increasing the quality of specialised education in the ethics study programme at the University of Pre–ov between 2005 and 2008. These textbooks were created by a team with the participation of several colleagues from other departments in Slovakia and Czech Republic. At this point, the creation of further supportive teaching texts will be concerned, devoted to specific issues in bioethics, medical ethics, health care ethics and ethics of science. Among specific goals of the UNESCO Chair is the foundation of a platform for cooperation between academics in humanities, scientists, medical doctors, health care workers and health care management in Slovakia and also Central Europe. Research in professional ethics in Slovakia and Central Europe focused on biomedical and health care professions is also among specific project goals.

The above goals are realised by means of accredited university courses for students of bachelor and master study programmes at PU and other universities, according to demand, and, possibly, other institutions; as well as through lectures by invitation given by leading experts in the given area in Slovakia and other countries of Central Europe, and by publishing textbooks for the needs of students and others interested in bioethics. We also plan international conferences and workshops on partial issues contained within bioethics (including the publication of scholarly almanacs from these events).

The target group is predominantly formed by university students of humanities, biomedical and health care programmes, philosophers, ethicists, theologians, sociologists, psychologists and scientists. In another significant

target group are professionals in biomedical and health care area, including health care management.

We sincerely hope it will be possible to fully meet the above goals and that the UNESCO Chair at the University of Pre–ov will, for the following period, become a platform for science and education in bioethics not only in Slovakia but the whole of Central Europe. The special issue of the journal *Ethics & Bioethics* is focused on bioethics (and moral) education in Slovakia and Poland.

References
UNESCO (2007): *Educating Bioethics Committees*. Paris: UNESCO.
UNESCO (2000): *The Universal Declaration on the Human Genome and Human Rights: From Theory to Practice*. Paris: UNESCO.
UNESCO (2006): *Universal Declaration on Bioethics and Human Rights*. Paris: UNESCO.

On the Role of Moral Theory in (Bio)Ethics Education

Viera Bilasová

Abstract

The issue of the significance and importance of moral theory to moral reasoning and moral decisions also accompanies ethical discourse between ethics and bioethics, especially in recent decades, as the issue itself is of a theoretical nature. The presence and functionality of moral theory when reasoning in dilemma situations does not only provide the apparatus for decision-making, but even a deeper understanding of responsibility and commitment when anticipating and preventing such situations. Ethics, however, is not a matter of science, but primarily it is a matter of a human view, which in real life must be promoted while dealing with real "human" dilemmas and conflicts. Bioethics education encounters all the pitfalls of current theory and practice, science and ethics. The issues of bioethics are a very topical phenomenon of real life, which has brought about complex issues that man faces and whose solutions have neither theoretical nor empirical parallels with the past. This refers to current and pressing questions that are directly related to life and its intimate sphere.

Keywords: ethics, moral theory, bioethics, education

In recent years, within ethical discourse, a new approach to the role of moral theory in ethical decision making has been encountered. This is mainly due to the fact that there is a dominant view of the abstract nature of a theory, whose validity in real life situations is often problematic. The emergence of increasingly new ethical issues and problems brought about by the development of science (biosciences) and technology (biotechnology) imposes new demands on their theoretical investigation. The presence of the theory in shaping moral attitudes even at the level of common morality has, at present, a different form than it used to have within traditional approaches. Since a priority task of ethical theory is above all to guide entities when promoting good behaviour, there is a need to identify the relationship of good behaviour and a particular ethical theory. However, the fact is that the setting of a correct target, the choice of means and ways to achieve it, go beyond the contexts of common morality and its rules of behaviour. And this is the theory which, within moral contexts, enables one to complement and often change

what is considered to be known, to create the rules and activate moral consciousness in a positive sense.

Since in today's pluralistic world, there is no single or solely generally accepted ethical theory which would provide a basic orientation in addressing fundamental moral issues, different ethical theories in general provide only partial moral considerations and these are suitable for solving only certain types of issues. Moreover, each theory is interpreted differently, thereby relativizing their importance and functionality. In ongoing debates on applied ethics (bioethics) in particular, a strong tendency can be found to approach moral theory as irrelevant to moral decisions (Gert, Culver, Clouser, 2006, p. 4). Another group of authors develops the idea about the importance of ethical theory, particularly its relevance to practical ethics. In recent years, the changed role of moral theory is important, especially in practical consideration (Jamieson, 1994, p. 476). Emphasizing reciprocity and interconnection of theoretical and practical ethics in the current development of knowledge and social practice development is also crucial for the definition of bioethical issues because applied ethics does not only take a derived form of the theory, but it also becomes one of crucial correctors of its further development. The development of ethical theory itself and its topicality are then directly proportional to a reflexive balance with the models of its application.

The issue of the significance and importance of moral theory to moral reasoning and moral decisions also accompanies ethical discourse between ethics and bioethics, especially in recent decades, as the issue itself is of a theoretical nature. A methodological premise of the importance of mutual connection of theoretical and practical in bioethical investigation has essential impact primarily on the nature of moral reasoning and moral argumentation, thus enhancing their importance in the formation of ethical attitudes. The key issue of ethical discussions and, at the same time, a condition for applied research is the reflection of the importance of exact knowledge, especially of those scientific problems that are related to the value of life, its preservation and quality, its further evolution, and the like. Searching for the answers to these topical questions affects a directly proportional increase of the role of bioethics in contemporary society, which should be considered as a whole, i.e. in terms of its theoretical and practical context. Only then can it become the basis for moral reasoning and argumentation in finding what is right in bioethical contexts.

In the present context of globalization, traditional ethical issues gain qualitatively new dimensions as well[1]. It should be noted that this is a way of dealing with traditional ethical issues which often limits further development of knowledge itself in sciences (biosciences) and technology (biotechnology). The development of ethical theory and that of the theory of law deserves special attention. . In this qualitatively new situation, the need and the necessity to provide the ethical minimum when protecting life and its further development increase, particularly from misuse for inhuman purposes by society and arbitrary actions of individuals. These tendencies can also be seen as a challenge for the further development of moral theory and its relevance to practice.

The tendencies that seek to fit bioethical issues in only one plane of the relationship framework: theoretical ethics ó practical ethics may be considered a methodological error. The transferring of the problems in bioethics to the õtheory" or to "practice" of individual professions respectively can lead to principal discrepancies not only in approaches to ethics (traditional ethics - modern ethics), but also in expectations from the public, which is increasingly participating in current social problem solutions with moral consequences. The public system, which complements morality, is now also becoming an important guide to the formation of moral responsibility at the society-wide level, particularly with regard to the responsibility for the future õdestinyö of mankind. Thus, ethical theory faces a relatively new task - to identify an effective system of ethical education of both the professional and the wider general public.

What in fact does the importance of moral theory consist of when dealing with bioethical issues? It is primarily the fact that it gives a certain definition of a moral framework and identifies the relevant moral phenomena in society. A moral theory should explicitly articulate a certain moral position and define the moral system (rules and moral ideals), thus defining the framework of the importance and validity of a moral decision. Furthermore, it should analyze and define the standards that act as a normative "filter" in choosing the right way.

Moral reasoning is accompanied by a certain diversity which is also reflected in changes in core values and principles. Not only in terms of motivation and moral argumentation in decision making, but also in terms of possible consequences, moral responsibility including moral theory becomes a guide which affects the conditions and procedures of critical and reflective judgment. Moral reasoning is associated with the development of such

---

[1] These are the issues related to the integrity of man, elimination of intrusion into oneøs life, genetic research, and organ transplantation, commercialization of a human body, environmental issues and others.

cognitive procedures, the selection of which becomes important for moral decisions and at the same time provides some apparatus of ethical concepts and categories, which are identified as ethical cognition. This ethical competence is inevitable to a certain degree of problem reflection, when a moral minimum, which is inherent in an ordinary moral consciousness, is not sufficient enough for solving them. According to Kupperman, ethical theory must provide such a decision making procedure, which affects choice in general and moral choice in particular, thus getting beyond the framework of the known rules of behaviour (Kupperman, 1983, p. 50)

The presence and functionality of moral theory when reasoning in dilemma situations does not only provide the apparatus for decision-making, but even a deeper understanding of responsibility and commitment when anticipating and preventing such situations. The dynamics of scientific development, cognition and social development forces one to look at the existing standards from the position of rationality and to increase the clarity of a different approach to the assessment procedures of acting and by the help of theoretical elements to identify what in the given situation is morally right or to justify disapproval. To find good reasons and apply the right principles and values means to have the ability to identify and distinguish good from evil and by relevant moral arguments to consider why the given phenomenon is right or wrong. The accompanying differences in attitudes are the expression of a moral opinion, which is usually linked to the preference of certain values and principles. To find the right way and make the appropriate choice in moral matters requires a certain preparation in ethics, which is also supported by an adequate moral theory. Thus, the entry of the theory as the capability to reflect conditions and the competence to enforce a certain moral claim becomes the expression of a degree of a qualified co-decision in broader social not only individual, context. Ethical knowledge along with ethical theory opens the space for suitable practical applications and helps to indicate good or bad acting.

Ethics, however, is not a matter of science, but primarily it is a matter of a human view, which in real life must be promoted while dealing with real "human" dilemmas and conflicts. Understanding of a life situation as morally relevant requires a certain cognitive performance. To become morally mature or "to become wise" is a complex process of a gradual progress in moral reasoning, judging, ethical cognition and acquiring knowledge, which affects the formation of moral opinion and moral attitudes. Bringing moral opinion to perfection and moral attitude formation is connected with a suitable system of education, which considers ethical competence to be its implicit part. A fortiori, these issues become urgent when they require the transition to a higher degree of cognitive skills associated with internal conflict in moral

thinking. Then comes the stage of education which helps to change the structures of thought and also leads to a certain moral (self-) control.

Ethical education and bioethics teaching are creative processes that is often in conflict with traditional approaches applied to ethical education which are linked to the acceptance of morality and its principles as the authority. The capability to integrate scientific knowledge along with ethical principles, to understand their interconnections, even in specific cases or situations, requires the development of cognitive skills as well as attitudes which are based on understanding of moral theory, which by some authors is considered "the heart of ethics studies and teaching "(Lawlor, 2007, p. 370). To incorporate moral reasoning in professional training (e.g. medical education) means to align all the components in the process of education, i.e. professional and ethical knowledge as certain cognitive skills. One can only agree with the view that there is not a single model[2] which would provide a full and complete picture of all cognitive actions perceived as procedures to indicate the ways of solving ethical problems. The starting point may be teaching students how to work with those ethical theory elements that would lead them to ethical reasoning. The causistics and searching for model situations applied to ethical dilemma solving, seems at first as a practical and understandable method of studentsø preparation for their profession, but cannot be the only one or sufficient enough for the formation of moral reasoning as a creative, critical and autonomous approach to dealing with real moral problems. Another extreme in ethics studies is overestimating a theory as a model, which, even though not accepting frequently changing real conditions of life, is presented as the only one valid for a universal model.

Bioethics education encounters all the pitfalls of current theory and practice, science and ethics. The issues of bioethics are a very topical phenomenon of real life, which has brought about complex issues that man faces and whose solutions have neither theoretical nor empirical parallels with

---

[2] The MER model (medical ethical reasoning model) by the authors Chian Tsai Tsuen and Peter H Harasym can be considered interesting. It was created as a reflective model suitable for ethical education of medical students in particular. The model refers to interactions within 3 domains: medical and ethical knowledge, cognitive processes of reasoning (skills) and attitudes. A positive aspect of the model is that it can be helpful for teachers in the orientation of components and steps taken within the development of ethical reasoning According to them, to be ethical means to think ethically, be creative, understand (values and principles) and create the solution to a problem so that it is directed towards a balance between the individual - social ó professional interests. The risk in the model application, as the authors themselves admit, is its schoolish - laboratory character which does not take into account live connections and reactions which are considered only as contextual factors. Students, however, are not able to estimate the extent of their importance and seriousness. At the same time, the model is an abstraction of the relevant components of various ethical concepts that may appear insufficiently understandable in certain contexts (Tsai, Harasym, 2010, pp. 864-873).

the past. This refers to current and pressing questions that are directly related to life and its intimate sphere. In addition, in the context of a contemporary consumer morality and opportunities offered by medical research and biotechnology together with pharmaceutical research, the alternatives of solutions to them are increasingly linked with ethical responsibility. A high degree of moral responsibility for predicting possible negative consequences of bioscience and biotechnology development places a particular emphasis on ethical theory, which, through its reflexivity, has to ó or, rather, should - help anticipate social practice and create sufficient space for feedback. In terms of social development, the 21st century should be seen as a challenge to develop such an ethics theory, which including the contexts of bioethics gains its own specific and topical importance. At the same time, within the educational processes at all stages of formal education, ethics and bioethics must find their appropriate place. The message of ethics education in the current structure of the educational system does not any longer satisfy the requirements of today's society and contemporary man.

Viera Bilasová is a Professor of Philosophy and Ethics at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). She is a co-author of *Etika verejnej správy* [Ethics of Public Administration], Pre–ov: FF PU 2010.

Corresponding author:
Viera Bilasová, Institute of Philosophy and Ethics, University of Pre–ov, 17. novembra 1, SK-08078 Pre–ov (Slovakia)
Email: viera.bilasova@unipo.sk

References
GERT B., CULVER C. M. & CLOUSER D. K. (2006): *Bioethics*: *A Systematic Approach*. Oxford: Oxford University Press.
JAMIESON, D. (1994): Method and Moral Theory. In: P. Singer (ed.): *A Companion to Ethics*. Oxford: Blackwell, pp. 476-489.
KUPPERMAN, J. J. (1983): *The Foundations of Morality*. London: Georg Allen & Unwin.
LAWLOR, R. (2007): Moral Theories in Teaching Applied Ethics. In: *Journal of Medical Ethics,* 33(6), pp. 370-372

CHIAN TSAI TSUEN, HARASYM P. H. (2010): A Medical Ethical Reasoning Model and its Contributions to Medical Education. In: *Medical education.* 44(9), pp. 864-873.

Ethics of Social Consequences ó Methodology of Bioethics Education

Vasil Gluchman

Abstract
Ethics of social consequences as a form of satisficing non-utilitarian consequentialism can be one of the methodological basis of bioethics education. The primary values in ethics of social consequences are humanity, human dignity and moral rights, which are developed and realized in correlation with positive social consequences. Secondary values in ethics of social consequences include justice, responsibility, moral duty and tolerance. The author analyses human dignity and humanity as principles of bioethics education.

Key words: ethics, bioethics, education, research, human dignity, humanity

Introduction

Ethics of social consequences as a form of satisficing non-utilitarian consequentialism is one of the methodological basis of bioethics education. The primary values in ethics of social consequences are humanity, human dignity and moral rights, which are developed and realized in correlation with positive social consequences, expressing the consequentialist value orientation of this theory (Gluchman, 2003, pp. 7-19, 141-166; 2005a, pp. 5-14). The above fundamental values are followed by other values, which developed in connection to positive social consequences. Secondary values in ethics of social consequences include justice, responsibility, moral duty and tolerance. Their role and purpose within this structure is given by their ability to contribute to reaching and realizing moral good (Gluchman, 2003, pp. 7-19). Fair treatment within bioethics issues stems from applying primary as well as secondary values.

The value structure in ethics of social consequences is open to the acceptance and realization of other values which conform to the criteria defined within moral good and positive social consequences. Therefore, bioethics issues could also be included in the value structure of ethics of social consequences; however, it is necessary to accept these values and principles as a starting point in moral reasoning and actions following the methodology. These are not values that can be filled with an exclusive content. Their definition, which might, at first sight, appear rather formal, provides sufficient space for them to, in dependence on real situations, be made concrete, i.e. filled with a real content. Their abuse, i.e. filling with an

undesirable content, is prevented by the requirement that the main condition for their acceptance and realization is their identification with the content of moral good. Another means of protection from their abuse is the requirement for their mutual correlation, i.e. the content of one of these values should also correspond with the requirements or conditions resulting from other values. This means that the realization of one value should not be in contradiction with other primary or secondary values in ethics of social consequences. This is also related to dealing with bioethics issues and the fact that this notion also needs to be presented in bioethics education. These requirements are formulated in the context of the moral agent acting in ordinary circumstances. In extraordinary circumstances, it is not necessary to consider all requirements resulting from the whole value structure of ethics of social consequences. In extraordinary circumstances, values are prioritised and realized. Therefore, primary values are realized prior to secondary ones. Regarding primary values, the realization of positive social consequences, or, at least, minimising negative social consequences, takes priority over other primary values. Especially in bioethics (including medical ethics, health care ethics or research ethics), it can often be necessary to search for a way to minimise negative social consequences; thus, actions with prevailing positive social consequences are preferred.

The value structure of ethics of social consequences is close to Amartya Senøs approach to values. He, on the one hand, accepts the character of intrinsic values, but, on the other hand, strives to maintain space for their instrumental application. Ethics of social consequences accepts, develops and realizes values which are part of many other ethical, many a time non-consequentialist, theories. Nevertheless, it approaches values from a material rather than formal viewpoint. Thus, moral values cannot be identified with certain types of ethical theories merely based on formal criteria. The content which fills a particular moral value in a specific real-life situation is the decisive factor. What is also essential is its correlation with other values and the way it is realized. Only based on this can the character of a certain value be expressed. This, as a result, means that it is incorrect to claim that some values are utilitarian or consequentialist and others deontological, without an accurate identification of the content of the values in question. For instance, the value of happiness has probably been dealt with in almost all ethical theories in the history of human thinking. This, however, does not mean that they all should be considered utilitarian theories, since utilitarianism considers happiness one of its primary values. Similarly, the value of benefit or consequence was dealt with by, for instance, Kant and Hegel. They can, however, on no account, be considered utilitarians or consequentialists.

Based on the above evaluation criteria, ethics of social consequences is unambiguously consequentialist and its value structure is of consequentialist character. This is proven by the content of these values rather than their formal similarity with those values, for which certain deontological ethical theories claim to have the exclusive right. Its value structure is pluralistic; however, it defines the hierarchy of values and accepts their intrinsic as well as instrumental character, depending on a particular situation, in which the moral agent realizes the given values. In the process of dealing with arguments regarding the relationship between the moral agent towards values and his own interests, projects and plans, ethics of social consequences inclines to partiality and the "agent-relative" position. The reason for this viewpoint lies in the fact that every moral agent has his own specific obligations towards his nearest and dearest and thus, should realize moral good, which lies in realizing good for the benefit of the people concerned. This issue is highly important in moral reasoning on bioethics issues, as, here, there is an opportunity to accept and realize women's and children's rights without it being considered a partial action; contradictory to the utilitarian principle of universalizability. On the one hand, the justified interests and needs of other affected moral agents (including our wives, husbands, children, etc.) have to be considered to the greatest possible extent. On the other hand, with regard to the typology of moral agents, according to ethics of social consequences, it is impossible to simply identify a certain type of moral agent either with the "agent-neutral" or "agent-relative" position. Both positions are compatible with both types of moral agent. It is, however, important for both positions to contribute to the moral good of an individual, his relatives and, by effect, the whole moral community (Gluchman, 2003, pp. 85-91). Therefore, such an approach is very productive for performing and reaching positive social consequences because it helps to produce moral good in a social and moral community. The õagent-relativeö position is a prevailing tendency within non-utilitarian consequentialism, expressing, above all, the contrast in the aims of these ethical theories in comparison with utilitarianism. On the other hand, there is, above all, also in consequentialist ethical theory, an effort to grant sufficient space to the moral agent, his/her interests, projects and plans (including family, relatives, friends, etc.) for their satisfaction. They did not have the idea that consideration of the needs and interests of the acting moral agent is, in consequentialism, always the wrong or even immoral action. On the contrary, the mentioned ethical theories have proved that the õagent-relativeö position and partiality need not mean that this action is towards promoting selfishness or egoistic interests of individuals. One of the means of preventing the danger of this position escalating to selfishness or egoism is refusing maximizing as the only criterion of what can be considered

as right action. Through acceptance of the õagent-relativeö position, partiality and the principle of maximizing, it could be assumed that the action of a moral agent would lead to selfishness, and egoism, inevitably, would be possible, because his/her aim would be the maximizing of his/her own goodness identified either with his/her person respectively with other persons close to him/her. This maximum aim would have been performed regardless of other affected moral agents. However, by refusing maximizing as the only criterion, space for a moral agent to also consider to a much greater extent the justified interests and needs of other affected moral agents is produced. So that there is the possibility for moral relations between individuals or the social community not based on a civic or moral war in which the point is who is the stronger one, but on creating sufficient possibilities for satisfaction of the interests and needs of many other affected agents (including women, children, races, ethnic minorities, etc. who are very often marginalized in reasoning concerning solution to, for example, bioethics issues). This fact is also applicable in bioethics education because we can present the same approach to all human beings without any differences. Such an approach can be based on the ethical theory as the methodological basis not only in bioethics education but also in research in medical ethics, health care ethics, research ethics, etc.

Similarly in ethics of social consequences, there is not an aim to formulate the maximum aims for the moral agentøs fulfilling which would have only been considered as right action. The strategy of this ethical theory lies in formulating partial goals which, in every next step, would, at least minimally, exceed the previous steps in the production of positive social consequences. In certain situations, in comparison to previous situations, a smaller number of positive consequences can be considered right action, provided the prevalence of positive over negative social consequences is maintained. In a sense, the acceptance of maximisation is also a criterion of moral actions. However, this does not mean understanding maximisation as the main criterion. For an action to be considered right, one need not strive for maximisation of positive social consequences resulting from this action (Gluchman, 2003, pp. 16-18).

Within ethical theory, the possibility that, in concrete situations, the moral agent by his/her actions contributes to reaching the maximum possible positive social consequences is not refused. The evidence of this is that, in ethics of social consequences, the evaluation according to which the action is moral can also be used. It means that this action brought the maximum, or at least the greatest amount possible, prevalence of positive social consequences over negative ones. Therefore, within this theory, there is the possibility to reach the maximizing of positive social consequences; however, maximizing as a criterion of right action is principally refused. This broadens the scale of

the criteria for evaluation of right behaviour to all actions that bring about a prevalence of positive over negative social consequences (Gluchman, 2003, pp. 16-18). This does not stand for justification of moral mediocrity, but acceptance of moral reality. Here, defense from demotivation of the consciousness of the moral agent is concerned, as an average moral agent might have doubts about his own ability to be moral, since a majority of his actions, from such a viewpoint, could be considered wrong (Gluchman, 2003, pp. 17-18). It becomes more and more obvious that maximization or perfectionist ideals are becoming a historic anachronism in the period of postmodern plurality. These ideals fulfilled their role in the past but in relation to the present and, above all, to the future, their role and meaning decrease (Gluchman, 2003, p.141).

Humanity and Human Dignity as the Principles in Bioethics Education

In Article 1 of the *Universal Declaration on the Human Genome and Human Rights* (1997), it is stated that õthe human genome underlines the essential unity of all members of the human family, and acknowledges their innate dignity and diversity. In a symbolic sense, it is the heritage of mankindö (UNESCO, 2000, p. 3). In Article 1 of the *Universal Declaration on Bioethics and Human Rights* (2005), it is stated yet more vaguely that õhuman dignity, rights and essential freedom are fully respectedö (UNESCO, 2006, p. 6).

In my opinion, human dignity means, above all, to perceive other persons as equal to oneself, regardless of gender, race, outlook or religious confession. The fundamental definition of human dignity follows moral equality of all human beings, which is deduced from the nature of human life. It means that respect for human dignity includes intrinsically positive social consequences following moral equality. It also means rejection of differences in treating people within bioethics issues (for instance, in medical care or medical research) according to gender, for example. Therefore, one has to be fair in the same approach to all human beings without any differences, in bioethics issues, too, including treating people in hospitals, clinics, research projects, clinical trials, etc.

It could be pointed out that acceptance of rights and human dignity can be a general motive for reasoning and deciding on the moral agentøs choice among alternative acts. However, it is necessary to specify that it has to be a free and voluntary decision of the moral agent. In this context, one can perceive human rights (including womenøs and childrenøs rights) and human dignity as the standard for judging the actions of a moral agent. This means that one values such actions according to their contribution in realizing human rights and human dignity; hence, in pursuing humanity in society. Accepting gender differences as well as gender specifics in moral reasoning (including

20

moral reasoning and acting in bioethics issues) could contribute to humanity in a social community and in the whole world to a considerable extent. In bioethics education, the fact needs to be emphasised that all human beings have an equal right for fair and just treatment as well as in connection with their health, sickness, body, etc.

However, freedom is, forthwith, not the determining status for dignity in its primary meaning, because there is dignity linked with the fact of human existence that is, in its primary perception, independent of freedom. Nevertheless, the act of free decision making, as well as action, is a fundamental posit of dignity in its secondary meaning, because the moral agent demands freedom for one's conduct and actions that confirm and conform to dignity itself, received by the fact of human existence. On the other hand, it does not follow that involuntary actions entail the loss of human dignity and respect for others. However, there is a very meaningful requirement that the moral agent has to try to decrease moral harm and evil resulting from his/her involuntary actions. He/she has to deal with potentialities in his/her abilities, as well as the context of the situation. Freedom is a fundamental premise for performing human dignity. However, by itself it does not guarantee right action regarding respect for and pursuit of human dignity. It is very important to be aware of it, especially in relationship to such physically weaker human beings as women, children, older people, etc. because cases of inhumanity, lack of respect for human dignity, physical and sexual violence, abuse, etc. are very common. For these reasons, it is necessary to be aware of injustice and also emphasize the danger of it in education in general (including bioethics education).

Performing humanity and respecting human dignity in the moral agent's actions fulfil the right to a dignified life for all affected people (including women, children, older people, different races, ethnic minorities, etc.). Ethical ideas of moral good are expressed primarily through human dignity and the principles of humanity, which are more reliable. Moral right includes the idea of moral value that will be pursued. Human dignity and humanity are expressed in ethics of social consequences through the principle of positive social consequences that are also restricted by them. Therefore, humanity and human dignity are general expressions of the rights of all people without differences in gender, religion, race, etc. that state the effort necessary to protect and perform fundamental moral values of individuals as well as humankind. Moral rights more correctly express human dignity and it also concerns bioethics issues, for example in treating people in hospitals, clinics, old people's homes, research projects, clinical trials, etc. We can point out that a moral right is only a framework or formula for fulfilling moral values because the ultimate ends are not moral rights but moral values of human life.

It is a core of all effort in bioethics, helping to protect, save and enrich human life without any differences in gender and age. It is especially important in developing countries; however, we can also find many problems and dilemmas in developed countries. For this reason, it is permanently necessary to strengthen the necessity of respecting human dignity, performing humanity, moral and human rights, justice and responsibility in bioethics education.

According to common sense morality, we often understand humanity, on the one hand, as the respect for, and acceptance of, human beings, and, on the other hand, as the support of the effort to develop its strengths and abilities. Let us think about these individual aspects of humanity and decide to what extent it is really possible to perceive them as adequately expressing the meaning of the concept of humanity. On the common sense morality level, humanity is, first of all, the respect for human beings without any differences. It means that in the case of others, one respects their ontological or metaphysical status as human beings, i.e. that they are above all the bearers of the morphological signs belonging to human being (physiological similarity with people). This results in the duty to behave towards them as to members of the same species; that is, as to beings that are equal to us. In the case of the support of efforts at the development of someone's powers and abilities, it usually means the creation of the economic, social, mental, cultural, intellectual and educational conditions for this human being's achievement of full development. The fact also needs stressing that, in bioethics education, moral equality also concerns women, children, older people, ethnic, religious and sexual minorities, etc. in medical and health care in hospitals, clinics, old people's homes, research projects, clinical trials, and so on.

My opinion, as developed so far, has brought me to affirm that it is possible to respect humanity from the metaphysical or ontological perspective, i.e. to perceive someone as a human being on the basis of his/her morphological and functional signs belonging to human beings. This, however, does not say anything about the moral aspect of humanity. Conditions for the formulation of a definition of the moral value of humanity can only latently be created. From the ethical or moral perspective, humanity has to be realized and not only respected because it implies acting for the benefit of all people in need. It is also latently present in the passive form of humanity, i.e. in the feeling of compassion with the suffering or misfortune of people or in the case of forgiving someone. The moral value of humanity can especially be realized through one's behaviour and conduct in relation to people who are in misery or poverty. This can especially be seen in relation to people in developing countries where marginalized groups (women, children, some religions or religious groups, ethnic and sexual minorities, etc.) are very often subjected to discrimination, physical and sexual violence, abuse, etc. In

this context, it is necessary to emphasize in education as such (including bioethics education) the need for material and moral help for the people in these countries because it is our moral duty to help them to improve their lives.

I suggest that humanity needs mentioning in all cases in which human life is protected and maintained, since it brings positive consequences for human life; with the specification that if it is the protection and maintenance of one's own life, the lives of our close ones, friends or acquaintances, it is humanity based on a biological-natural foundation that, however, also has its moral dimension and effect. On the contrary, the manifestations of the protection and maintenance of life in relation to strangers (for example helping strangers in developing countries) represent the real moral value of humanity, i.e. they are the results of our cultural evolution and our moral development. In this way, one accepts all the positive manifestations of his/her behaviour in relation to other people. The value of helping, the protection and maintenance of handicapped forms of human life and strangers who need it needs to be especially emphasized because such behaviour transcends the biological-natural dimension, or the basis that people have in common with many other representatives of the animal kingdom. In bioethics education, these actions are especially necessary to present because one of the aims of bioethics education is to prepare students to be aware, moral sensitive to inhumanity, injustice, etc., and to prefer humanity, human dignity, moral and human rights of all people and to be responsible for helping them in case of their need without differences in gender, age, religion, nationality, ethnicity, etc, on the other.

In the first case (helping people close to us, relatives, friends, etc.) humanity is understood as a generic, natural-biological, quality typical of the behaviour of all members of the human species, while, in the second case (helping strangers) it stands for a moral quality, which, despite having features of similarity with the first quality, differs in respect to the object of its realization. Despite the fact that, in the first case, humanity is understood as a biological-natural quality of human beings, this understanding of humanity cannot be identified with the biologism of humanity because my understanding of humanity is related only to the behaviour leading to the protection and maintenance of human life which is a fundamental of bioethics, including bioethics education.

To summarize the above points, it could be stated that humanity is understood as all forms of behaviour leading to the protection and maintenance, i.e. development of human life and it is necessary to strengthen it without any differences among people. However, if care for one's nearest and dearest is taken into account, humanity as a natural-biological quality and

23

a moral quality can be distinguished. The moral value of the first kind of behaviour is determined by the biological or social relationships to one's close ones. In the second case, the moral value of one's behaviour to strangers is a pure manifestation of one's morality. In the first case, the protection and the maintenance of life is a result of one's basic value orientation, including the moral values that result from this orientation. In the second case, one's behaviour and conduct for the benefit of strangers brings an additional moral value. The basic form of humanity resides, then, in the protection and maintenance of one's own life and the lives of one's close ones, relatives, friends and acquaintances. It is the alpha and omega of one's behaviour, which creates the basic natural-biological framework for morality. It also creates the foundation for the basic human rights and moral duties related to the protection and maintenance of human life. On the other hand, the protection and maintenance of the life of strangers is the moral additional value by which one creates a new, higher quality in his/her behaviour in relation to other people. In this case, one can really speak about humanity as a moral quality, or value. It is something that is really specifically human and which deserves respect and admiration. By such behaviour, a human being proves that he/she can, at least to a certain extent, transcend the natural-biological framework of his/her determination. And this point is a fundamental focus of education in general (including our bioethics education).

This can be achieved through the moral principles and particular moral norms that define some ways of pursuing humanity in the individual and social life of moral communities. I do not think that humanity as a moral quality is unachievable, an abstract moral ideal that is too far from the moral practice of moral agents. I believe that humanity as a moral additional value is the expression of actual requirements and interests of individuals and humankind in general. Human beings hope for their rational existence and survival through the application of humanity, its principles and respect for human dignity. Human existence also depends on the solution of environmental issues which represents an external condition for the preservation of human life in general. However, what is important is the fact that the moral agent should try to perform humanity in his/her life.

Humanity is one of the most significant moral principles on which human society is based as a society of co-operating individuals. It can be seen that the future of humankind is only possible if the principle of humanity is accepted and applied as one of the fundamental principles. There are not only the basic duties of mankind towards the preservation of the future existence of humankind, but there is also a danger of environmental disaster. It is so urgent that it is necessary to overcome narrow anthropological views on the future of the world and its life.

The idea of the preservation of human existence must be associated with the respect for and the application of humanity as moral quality and it is the only possible response to the future of humankind. The international co-operation of states and nations is the means of fulfilling humanity in the everyday life of the individual and the whole human society. The co-operation brings a perspective of preservation of human life. One of the most important conclusions of this reasoning is the idea that the meaningful existence of moral agents, communities and the whole of humankind are only possible through acceptance and application of humanity. I do not think that it is an abstract and unachievable goal for most people during their lives. To respect and apply humanity in one's life, one does not necessarily need be a saint. Being human is enough. That is why I think the attributes 'human' and 'moral being' can be justified by people's actions regardless the unfavourable character of the contemporary period which perhaps tends to stimulate the opposite position. Despite this, I think no other alternative than acceptance and application of humanity in the world is possible.

Conclusion

It can be seen that humanity and human dignity are more significant moral principles that establish human society as a society of cooperating individuals (without any differences in gender, race, religion, sexual orientation, age, etc.) as well as bioethics education. It is also obvious that the future existence of mankind and solutions to bioethics dilemmas are only possible through acceptance and performance of these essential principles of humanity and human dignity. The idea of preserving human existence has to be associated with respect for human dignity. It is merely one possible answer for the future of humankind.

To conclude with Thomas Garique Masaryk's words: "[The H]umanistic ideal, [authentic] humaneness, is the foundation of all strivings of our time – particularly that which prevail at present in our national life. It is this which Kollár means when he says: 'When you cry, Slav, may it always mean Man'" (Masaryk 1971, p. 61).

Vasil Gluchman is Professor of Philosophy and Ethics at the Institute of Philosophy and Ethics, University of Prešov (Slovakia). He is an author of *Etika a reflexia morálky* [Ethics and Reflection of Morality], Prešov: FF PU 2008, *Human Being and Morality in Ethics of Social Consequences*,

Lewiston, NY: Edwin Mellen 2003, *Slovak Lutheran Social Ethics*, Lewiston, NY: Edwin Mellen 1997, and editor of *Morality of the Past from the Present Perspective. Picture of Morality in Slovakia in the First Half of the Twentieth Century,* Newcastle: Cambridge Scholars Publishing 2007.

Corresponding author:
Vasil Gluchman, Institute of Philosophy and Ethics, University of Pre–ov, 17. novembra 1, SK-08078 Pre–ov (Slovakia)
email: vasil.gluchman@unipo.sk

References
ANDORNO, R. (2009): Human Dignity and Human Rights as a Common Ground for a Global Bioethics. In: *Journal of Medicine and Philosophy*, 34(3), pp. 223-240
BIRNBACHER, D. (1996): Ambiguities in the Concept of Mennschenwürde. In: K. Bayertz (ed.): *Sanctity of Life and Human Dignity*. Dordrecht: Kluwer, pp. 107-121.
COLLSTE, G. (2002): *Is Human Life Special? Religious and Philosophical Perspectives on the Principle of Human Dignity*. Bern-Berlin, Peter Lange.
GLUCHMAN, V. (2003): *Human Being and Morality in Ethics of Social Consequences*. Lewiston: Edwin Mellen Press.
HÄYRY, M. ó TAKALA, T. (2005): Human Dignity, Bioethics, and Human Rights. In: *Developing World Bioethics*, 5(3), pp. 225-233.
MASARYK, T. G. (1971): *Humanistic Ideals*. Lewisburg: Bucknell University Press.
SCHMIDT, H. (2007): Whose Dignity? Resolving Ambiguities in the Scope of õHuman Dignityö in the Universal Declaration on Bioethics and Human Rights. In: *Journal of Medical Ethics*, 33(10), pp. 578ó584.
SCHULMAN, A. (2008): Bioethics and the Question of Human Dignity. In: *Human Dignity and Bioethics*. Washington, DC: Presidentøs Council on Bioethics, pp. 3-18.
SEN, A. (1983): Evaluator Relativity and Consequential Evaluation. In: *Philosophy & Public Affairs* 12(2), pp. 113-132.
SEN, A. (1990): Justice: Means versus Freedoms. In: *Philosophy & Public Affairs* 19(2), pp. 111-121.
SEN, A. (1992): *On Ethics & Economics*. Oxford & Cambridge: Blackwell.
SEN, A. (1984): *Resources, Values and Development*. Oxford: Basil Blackwell.
SEN, A. (1982): Rights and Agency. In: *Philosophy & Public Affairs* 11(1), pp. 3-39.

SEN, A. (1993): Utilitarism and Welfarism. In: P. Pettit (ed.): *Consequentialism.* Aldershot-Brookfield: Dartmount, pp. 15-41.

SEN, A. (1985): Well-Being, Agency and Freedom. In: *Journal of Philosophy* 82(4), pp. 169-221.

STETSON, B. (1998): *Human Dignity and Contemporary Liberalism.* Westport: Praeger.

UNESCO (2007): *Educating Bioethics Committees.* Paris: UNESCO.

UNESCO (2000): *The Universal Declaration on the Human Genome and Human Rights: From Theory to Practice.* Paris: UNESCO.

UNESCO (2006): *Universal Declaration on Bioethics and Human Rights.* Paris: UNESCO.

WALLER, B. N. (1997): What Rationality Adds to Animal Morality. In: *Biology and Philosophy* 12(3), pp. 341ó356.

Bioethics education ó Its goals and different target groups
(Presenting problems of bioethics at textual seminars)

Katarína Komenská

Abstract

Due to the interdisciplinary nature of bioethics, there are many ways of how its problems can be presented and introduced to students. Which method is used by a teacher depends on the student group; their age, previous bioethical knowledge, the overall aim of their studies. The aim of this article is to emphasize the necessity of the different content of bioethical modules for students of medical sciences and students of ethics. Future physicians and nurses are supposed to learn what the role of ethics is in their professions and how to recognize moral dilemmas (mostly through case studies), while the task of ethics students is different. Their goal is to extend their abilities to discover moral conflicts, to analyze them more deeply, and to argue about the problems in a more consistent and theoretical way. In the final part of the paper, I present the opinion that a textual seminar, which does not necessarily need to be focused on the problems of bioethics, can help students to a wider and more complex understanding of bioethical issues.

Key words: bioethics ó bioethics education ó study of ethics - textual seminar.

Bioethics and bioethics education

There are many ways of defining bioethics,[1] but one of the most significant characteristics of this discipline is its interdisciplinary nature. The subject matter of bioethics õincludes ethical issues related to all branches of knowledge, including the environment, life sciences, and medicine and associated technologiesö (Macer, 2008, p. 2) and provides the opportunity to discuss its issues between medical and health care professionals, scientists (of natural sciences such as biology, chemistry, biotechnology, etc.), philosophers and ethicists, theologians and other representatives of human sciences (sociology, psychology, etc.). Despite the multidisciplinary character and the many approaches which it offers it should not be forgotten that the fundamental questions of bioethics õare primarily philosophical ó ethical, and that they find their specific manifestation in searching for answers to new challenges in medicine and biologyö (Gluchman, 2009, p. 22). Nevertheless, it does not mean that philosophy and ethics are dominant in bioethics.

---

[1] See Gluchman: Bioethics ó Different methodological approaches (Gluchman, 2009, pp. 13-24).

Due to this interdisciplinary character of bioethics, bioethics education is necessarily interdisciplinary and multilayered, too. It needs to provide knowledge and skills in many different fields of study and interconnect them in an open discussion. Bioethics education, similarly to bioethics itself, has to cover environmental issues, medical and health care problems, etc., and to explore the means how to present new knowledge in these fields to students of bioethics.

Jemelka states that because the matter of bioethics is connected with the problem of life in all its forms, it is õone of the most attractive topics of the present dayö (Jemelka, 2009, p. 234). Therefore, bioethics education is, more or less, reflected in the educational system at all its stages. Macer goes even further and claims that õto ensure public participation and wise decision-making about their own and their children`s future, providing bioethics education at all levels is necessaryö (Macer, 2008, p. 2). The main task of bioethics education is then obvious; to present and introduce moral issues connected with life and ethics not only to scientists and physicians, but to the general public as well.

Ethics education itself (and bioethics education in particular) must be intentional and systematic in order to develop people who are able to model their own personal integrity and are positive contributors to society (Keller, 2011, p. 169). Education in bioethics should therefore not only be organized in individual classes or seminars but should also be made in interaction within different modules. Only in this way can the interdisciplinary nature of bioethics be ensured.

Target groups and goals of bioethics education

If bioethics is interdisciplinary and the students who are educated in bioethics are from different fields, then the question remains; who to educate primarily? Should bioethics education focus on students of health care professions? On future ethicists? Or law students? Who is the target of bioethics education? And which method to choose? Which goals should bioethics education promote in particular target groups?

Macer in his work states that õproviding different types of teaching methods and models for different target groups [...] all have important roles used in accomplishing the above goalsö (Macer, 2008, p. 6). It is obvious that the teacher, before preparing her/his lesson, needs to know the bioethics education target group and the outcome that should be provided by it.

The target groups (or audiences) in bioethics education are of various types and can be classified in different ways; e.g. age, education level, previous knowledge and experience of bioethical issues, etc. For the purpose of this article, I will concentrate on the classification of target groups based on

previous knowledge which the bioethics education audience has received. Three main groups can be recognized. Firstly, the general public, or rather individuals not involved with questions of life in a professional context but rather in their everyday life (environmental issues, problems of health care, etc.). Secondly, the group of specialists in different scientific disciplines should be identified (e.g. physicians, biologists, social workers, etc.). It is important that specialists from different professional and scientific fields (natural sciences, human and social sciences) are discussed. The last group – the third one, is the group of ethics and philosophy students. With this classification, I do not want to set any hierarchy or emphasis on education in any of these groups but rather to show the importance of modifying the methods and goals of the educational process according to the previous knowledge and future interests of the students.

Let me now consider what the main goals of bioethics education are. Are they based on offering the audience new knowledge that was attained in any scientific discipline connected with bioethical debates? Or is it based on professional ethics with the goal of presenting new ethical norms for professions involved in the discourse? Or should it aim at practical education of individuals to reflect bioethical issues in everyday life?

There are several ways how to accede this question, e.g. the objectives of bioethics education spreading from the UNESCO Universal Declaration on Bioethics and Human Rights.[2] Macer offers a more general differentiation of the moral goals of bioethics education. He divides these goals into three different areas: knowledge, skills, and personal moral development (Macer, 2008, pp. 5-6). These range from collecting new facts, information and ethical principles, building skills to detect, interpret and present ethical dilemmas, up to applying the ethical principles to one's own moral decision making process.

---

[2] In accordance with the UNESCO Universal Declaration on Bioethics and Human Rights, the three main objectives of bioethics education can be identified. Firstly, students of bioethics should be able to realize that an ethical issue or conflict of values has arisen in medicine, health care, life sciences (UNESCO, 2008, p. 7). I agree that to identify them and to name them by their proper names is the initial skill that should be aimed at not only in bioethics education but also in education as such. However, I see a limitation in such a definition of this goal of bioethics education. As I have mentioned before, bioethics education is present in all levels of education and life issues. Such a delimitation of bioethics education (in medicine, health care, life sciences) may lead to a strictly professional understanding of bioethics and will exclude such life problems which are connected with the lives of individuals outside these professions, as, for example, recycling, saving energy, treating animals with respect, etc.

After identifying the ethical problem, the second aim of bioethics education according to UNESCO is that the student should be taught to make an ethical decision and to provide a rational justification for it. The third goal of bioethics education, according to UNESCO, is to lead the students to apply the basic ethical principles of the Universal Declaration on Bioethics and Human Rights, such as dignity, respect, authenticity (UNESCO, 2008, pp. 4,7).

I would rather incline to this classification of the goals of bioethics education, as it is proposed by Jemelka, since their goals are easily identified in bioethics education at any level (Jemelka, 2009, pp. 233-234).

Let me just briefly exemplify the connection between the target group and the goals which bioethics education should focus on. The first target group, which I have named the general public, collects individuals who do not deal with the problems of life in their professional lives but rather in their everyday life. Even education in bioethical problems should not ignore its goals in the areas of skills (e.g. to detect the problems of personal transportation in large cities) or knowledge (e.g. to understand that cars cause pollution which causes other environmental problems), the importance of bioethical education in this target group should be applied in their everyday actions, on their implementation of ethical principles in their decision making process (e.g. to decide to choose public transportation or other alternative means of transportation in the city).[3]

I agree with Keller that if education focuses on personal moral development, it is õmore likely to promote a stronger commitment to performance characterö (Keller, 2011, p. 172) which will lead not only to professional success but to increased personal and social responsibility. Without this responsibility, the need to collect new knowledge and to reflect it in oneøs actions will not be felt by individuals, and therefore not expanded. Therefore, public bioethics education should be focused mostly on the skill to realize the responsibility of human beings towards questions of life, either in their natural (biological) or moral sense. The other goals and their roles within the syllabus can be then differentiated according to the needs of the individual study group.

The second group consists of professionals and students of different fields of study which are connected to life problems and bioethics, for example physicians or biologists, social workers. The goals of this target group correspond with the three goals identified by Macer, but the level at which they are reached is usually just basic. In the area of skills, the basic ability of professionals to detect moral problems in their work and to connect them to a particular conflict of values should be put into focus. In the area of knowledge, an interest in widening biological knowledge is substituted by knowledge from social and human sciences. Personal development should help students to implement basic ethical principles into their professional lives. They are not expected to understand the concepts of the principles in

---

[3] In a similar way, it is argued in Jemelkaøs article, *Bioethical inspiration in teacher training* (Jemelka, 2009, pp. 233-242), or the paper *Teaching Bioethics* written by M.T. Russo, C. Szymanski Sunal and D.W. Sunal in which they aim at describing the process of bioethics education for all citizens (Russo ó Sunal ó Sunal, 2004, pp. 5-12).

depth, but their minimum normative forms which can be easily formulated in the ethical codes of the specific professions.[4]

The paper has, so far, introduced several theoretical standpoints towards bioethics education and its goals. At the beginning, it was claimed that due to the interdisciplinary nature of bioethics, education in this field necessarily has to be interdisciplinary and multilayered, too. The three main goal areas of bioethics education have been named as knowledge, skills, and personal moral development. Their specific presentation in different target groups has, then, been exemplified while describing the aims of bioethics education for the general public and professionals in different human and natural sciences. The third target group of bioethics education has its specific role and function, too. Students of philosophy and ethics have a different starting point with regard to bioethics, which will be more closely introduced in the latter part of the paper.

Bioethics education for students of ethics

To understand what bioethics education for ethics students needs to emphasize, the reader needs to understand the content and aims of education in ethics as such. For example, on the website of the Department of Ethics at the Faculty of Arts, University of Pre–ov, its objectives are presented. The study field is open to students interested in questions of morality, of being, human history, and many others, and ethics in õbusiness, politics, medicine, teaching, public administration, or any other professional fieldsö (Department of Ethics, 2012). It expects its graduates to become õhighly qualified specialists who will be able to solve the moral and ethical issues of the individuals and society as wellö (Department of Ethics, 2012). Their future profession will be linked to educating and shaping the next generation, to understanding their responsibility for the future. This has to be based on a deep theoretical knowledge which students can acquire in modules such as Introduction to Ethics, Methodology of Science, Systematic Ethics, Philosophical Issues of Ethics, and many others.

Jan Kalajtzidis similarly argues in *Theoretical sources and applied ethics* that applied ethics (and in this respect bioethics, too) may lose its ability to solve problems if it is not rooted in a theoretical base. This can help to develop a stronger and deeper analysis, reasoning, and consequent specification of the relationships to the problems of applied ethics

---

[4] For more information see *Bioethics Core Curriculum* which aims on the target group of medical students (while considering that it could be offered to students of law, nursing education, health care sciences, public health, etc.) (UNESCO, 2008, p. 3). Other publications of UNESCO contain case studies which deal with ethical problems involved in studentsø future professional life to help them study the case, discuss the solutions, to activate them while they are ethically guided by their lecturer (UNESCO, 2011a, pp. xi-x; UNESCO, 2011b, p. x).

(Kalajtzidis, 2011, pp. 191, 197). Therefore, future (bio)ethicists, after studying ethics, should see bioethics in the wider framework[5] as a philosophical discipline which names the problems, discusses their origins and reflects changes in values, moral orientations and norms in the light of new scientific, social, or cultural knowledge (Smolková, 2007, p. 22).

The study program ‒Ethicsø should be structured according to this scope. During Bachelor studies, students concentrate on the basic theoretical knowledge of ethics and philosophy, methodological and analytical skills, and creating their own approach to ethics and questions of morality. Masters studies in ethics at this department, then, concentrate on applying this theoretical knowledge to fields of applied ethics. At this level, a deeper study of bioethics is involved, too. As can be seen, students of ethics already have the skills to recognize moral problems and conflicts of values and they should already have an overview of ethical theories and methodology.

The goal of bioethics education for students of ethics is, then, to create a platform for discussing bioethical issues while employing the previously gained theoretical knowledge and going into the depths of the moral problems. The methodology of this education has to spread from two assumptions, firstly, that the students already have some basic knowledge of ethics and well developed skills at identifying moral problems, their forms, which values are in conflict and what can be understood by these values. As well the ability to predict the consequences of possible actions and to balance positive consequences with negative ones is expected from the students after entering any module of bioethical education.

Secondly, that bioethical education is found in a wide spectrum of modules and the students are able to reflect the interconnectedness of bioethical problems in any area of everyday life or field of study.

From this assumption, I believe that developing bioethical education through case studies and on practical examples from professional experience is not sufficient and deeper insight is needed. This could even be offered, as I have said before, by course content modeled outside the primary bioethical framework. In the final part of the paper, I therefore propose a stronger emphasis in bioethical education on modules originally formed as theoretical and philosophical. In this case, textual seminars which aim to analyze, interpret and study ethical and moral questions in the works of important historical or contemporary writers, would be offered as one of the solutions.

---

[5] As an opposition to a narrow sense of bioethics that focuses its interest mostly on the problem of professional ethics in medicine, research, public health, etc. and hardly extends this circle (Smolková, 2007, pp. 21-22).

Textual seminar ó a possible method in bioethical education

Textual seminars are common non-compulsory modules open at departments of philosophy and/or ethics. These seminars work with key texts by classical and contemporary (moral) philosophers. Interpreting a philosophical text is as specific a reflection of the text in the framework of everyday life and its problems as it is in analyzing any other literary writing.

Interpreting literary texts creates the possibility to join the facts and values which accompany human beings in their everyday life (Bilasová ó fiemberová, 2009, p. 228). Literature offers readers a chance to discuss and analyze situations which, in general, are not common in one's personal or professional life. It is a sort of substitution for experiencing some morally conflicting situations and it helps one to õmodel our own emotional, psychological, social and physicalö (Bilasová & fiemberová, 2009, pp. 228-229) experiences.

A similar possibility is given to students of the textual seminar course because it works with philosophical texts and through their interpretation and analysis it helps students to understand the connection between the theoretical framework of the author and the practical world. Often, authors work with their own examples and situations. If not, the principles and values can easily be examined and set in light of the studentsø own examples. In this way, ethical theory can be applied to any case of applied ethics. This is not only welcomed but rather required. It helps the students to understand the problems of bioethics in a wider philosophical and theoretical context.

There is another purpose of using textual seminars in bioethics education. Robert J. Nash names several tasks for a teacher of ethics; s/he should be a provocateur, a clarifier, an interpreter of texts, a dispenser of information, and an educator of future ethicists (Nash, 2002, p. 18). But at textual seminars, the teacher becomes a role model for using moral language. It is õa certain mode of moral discourse, one which features a particular type of vocabulary that both reflects and shapes a particular socio-cultural context and professional organizationö (Nash, 2002, p. 22). This language needs to be performed not only in meta-ethical or normative ethics, but in applied ethics, too. Students of ethics should be educated to have the skills to argue in this language to make the discourse efficient, relevant, understandable and clear.

Let me now propose a possible way how to implement bioethics education into a concrete textual seminar. As an example, I will use the textual seminar of philosophy of the second half of the 20th century at which students read a text by Albert Schweitzer. The textual seminar is a semester long course, which opens many possibilities to pose different kinds of questions.

First of all, at the beginning of the semester, it is important to introduce the philosophical background of the author. To understand the ethics of reverence

for life, the ethical theory proposed by Albert Schweitzer, it should be understood what influenced his thoughts (Kant, Nietzsche, Schopenhauer, Eastern philosophy, Christian theology). The scope of his work spreads from his reflections on civilization, culture, life and the importance of ethics within them. Only in knowing these concepts and their relations can the students understand Schweitzer's ethics as a life-affirming world view and the right spiritual attitude of future civilizations.

Secondly, the basic principles of this ethical theory need to be extracted from the primary text and explained to the students. In Schweitzer's case it might be a difficult task because he does not try to create a formal ethical theory with moral norms and rules. He does not understand ethics as a theoretical academic discipline but rather as joining theory with the practical world. It should reflect the connection between rational and irrational, reason and spirituality in ethics and cannot be built upon institutionalized norms. The moral action is rather a result of one's own motivation and inner beliefs. According to Schweitzer, the role of individual moral agents and their individual ethical responsibility are elementary in ethics.

Already at this point, the teacher can implement bioethical problems and extend the discussion to this level. Possible discussions can be opened in several topics; e.g. why is it important to have an ethical theory which is practical?; what is the role of institutionalized ethical norms (in the form of professional codes) in the everyday professional lives of physicians, nurses, or other health care professionals?; should physicians take an impartial position in any situation or is there space for emotions in their profession? Very interesting questions may arise from the role of individual ethical responsibility and its role in one's profession, for example a researcher's ethical responsibility for the outcome of her/his research and its limitation, or the question of an individual's responsibility for the environment as such.

At this stage, the seminar group can proceed to study the main thoughts and ideas of this particular ethical theory. Albert Schweitzer's ethics of the reverence for life is build upon a universal principle of the reverence for life. To fully understand this concept, students should remember the influence of Nietzsche and Schopenhauer on Schweitzer's understanding of will as the will to live (pre-ethical principle). This pre-ethical principle "reverence for life" is based on reason and should be realized by rational beings. That does not mean that reverence for life is only owned by rational beings. On the contrary, Schweitzer builds his ethics of the reverence for life on biocentrism and understanding the complexity of life.

It can be seen that Schweitzer's ethics is centered around the question of life, which is the constitutional topic of bioethics. Many possible ways of applying his thoughts to bioethical issues could be mentioned. One of them is

a problem stated by Schweitzer himself. In *Civilization and Ethics*, he asks himself: õWhat does reverence for life teach us about the relations of man and nonhuman animals?ö (Schweitzer, 2009, p. 144).

His answer, according to the ethics of the reverence for life, is: õWhenever I injure life of any kind I must be quite clear as to whether this is necessary or not [í]. Wherever any animal is forced into the service of man, the sufferings which it has to bear on that account are the concern of every one of us. No one ought to permit, in so far as he can prevent it, pain or suffering for which he will not take the responsibilityö (Schweitzer, 2009, p. 144). He exemplifies the immorality of this action through the case of animal experimentation and testing medical research on animals.

This creates the space for the group to discuss and challenge Schweitzerøs ethical views on the contemporary problems regarding animal experimentation and reflect on them in the light of new knowledge, developments in science, culture and the morality of the present day. In the last few decades, the understanding of the relationship between humans and nonhuman animals has come a long way and therefore classical biocentrism has been challenged at several points (e.g. biocentric equalitarianism, universalistic approach to ethics, etc.). Many legal documents and considerations on animal experimentation have been made, too, and it is interesting to realize in which aspects they follow the thoughts of Albert Schweitzer.

Jemelka claims that topics of bioethics are interesting and important and can õserve as a way to a truly creative schoolingö (Jemelka, 2009, p. 233) and, in the same way, it can creatively enrich textual seminar classes. To conclude, textual seminars can be an effective (although not the only) way of teaching bioethics to the students of ethics. Students of ethics learn how to apply the theoretical knowledge to practical questions of bioethics, use moral language and become better ethical experts.

Conclusion

The main goal of the article focused on defining bioethics education and its goals and reflected on how these can vary according to the target group which bioethics education aims at. The presented text could be divided into four main parts. The initial part described bioethics as an interdisciplinary field which then, necessarily, requires an interdisciplinary approach to the education of bioethics. The second part described bioethics education more closely through its three main areas or goals; developing knowledge, skills, and personal moral development. Here, the paper exemplified that emphasizing a particular goal changes according to the target group of students, either bioethics education in the sense of public education is

discussed, or education of professionals in life sciences, or the students of ethics.

The third and the fourth parts of the paper tried to show the importance of specific goals within bioethics education in the case of students of ethics. The study of ethics should create future ethical experts and they should be able to use moral language and deeper ethical analysis of (bio)ethical issues. One of the ways to do it ó how to educate students of ethics in bioethical issues ó is through textual seminars. These seminars offer enough space to discuss such issues creatively while setting them into a wider philosophical context.

Katarína Komenská is a PhD student at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). Her research interest is mostly bioethics. Some of her previous studies are; The reflection on ethical principles of medical ethics in the Professional code of health care administrators, Pre–ov: VPU 2011 and Reflexia hodnoty zdravia a systému zdravotnej starostlivosti vo volebných programoch politických strán SR 2010 [The value of health and health care system principles in the electoral program of Slovak political parties in the 2010 Parliamentary Election], Pre–ov: FF PU 2011.

Corresponding author:
Katarina Komenska, Institute of Philosophy and Ethics, University of Pre–ov, 17. novembra 1, SK-08078 Pre–ov (Slovakia)
email: katarina.komenska@yahoo.com

References
BILASOVÁ, V., fiEMBEROVÁ, V. (2009): *Z prienikov filozofie, etiky a literatúry.* Pre–ov: FF PU.
DEPARTMENT OF ETHICS - CHARACTERISTIC OF THE DEPARTMNET (2012) [online]. Pre–ov: FF PU. [cit. 15.03.2012]. Published online: http://unipo.sk/filozoficka-fakulta/IFaE/katedra-etiky/charakteristika/en
GLUCHMAN, V. (2009): Bioethics - Different methodological approaches. In: V. Gluchman (ed.): *Bioethics in Central Europe.* Pre–ov: FF PU, pp. 13-24.
JEMELKA, P. (2009): Bioethical inspiration in teacher training. In: V.

Gluchman (ed.): *Bioethics in Central Europe.* Pre–ov: FF PU, pp. 233-242.

KALAJTZIDIS, J. (2011): Teoretické východiská a aplikovaná etika. In: D. Fobelová (ed.): *Aplikovaná etika a profesionálna prax.* Banská Bystrica: FHV UMB, pp. 191-198.

KELLER, P. A. (2011): Integrating Ethics Education Across the Education System. In: B. Gallant, T. (ed.): *Creating the ethical academy: a systems approach to understanding misconduct and empowering change.* New York: Routledge, pp. 169-182.

MACER, D. R. J. (2008): *Moral Games for Teaching Bioethics.* Haifa: UNESCO.

NASH, R. J. (2002): *"Real world" ethics: frameworks for educators and human service professionals.* New York: Columbia University.

RUSSO, M. T., SUNAL, C. D. & SUNAL, D. (2004): Teaching Bioethics. In: *Science Activities*, 41(3), pp. 5-12.

SCHWEITZER, A. (2009): Reverence for life. In: P. Cicovacki (ed.): *Albert Schweitzer`s Ethical vision. A Sourcebook.* New York: Oxford University Press, pp. 135-152.

SMOLKOVÁ, E. (2007): *Bioetika. Otázky, problémy, súvislosti.* Bratislava: Infopress.

UNESCO (2008): *Bioethics Core Curriculum.* Paris: UNESCO.

UNESCO (2011a): *Casebook on Human Dignity and Human Rights, No. 1.* Paris: UNESCO.

UNESCO (2011b): *Casebook on Benefit and Harm, No. 2.* Paris: UNESCO.

The teaching of bioethics as a necessary condition for good working practice of health care professionals

Júlia Klembarová

Abstract

Bioethics as a branch of professional ethics has rapidly expanded in recent years. The growth of interest in bioethics is the result of its focus on life, its value, as well as the questions about health, medicine and problems which are involved. Bioethics is included within the lessons of ethical education in primary and secondary schools in Slovakia. As an independent subject it creates part of the compulsory curriculum in the study programme of ethics at university. It is noteworthy that bioethics also keeps an important place in the education of future doctors at Medical Faculties. It gives rise to an interesting question; what about doctorsø long-term performance in their profession? Do they need knowledge of medical ethics when performing their job? This article tries to answer these questions. It points out that teaching medical ethics is relevant/necessary at primary schools, secondary schools, for students of ethics, medical students and other health care professionals as well as for practising physicians.

Key words: medical ethics, bioethics, teaching medical ethics, professionalism

The teaching of bioethics and specifically medical ethics has its own place within the school curriculum in Slovakia. On the other hand, it is important to emphasize that medical ethics issues within classes of ethical education[1] are solved more marginally because the main attention is put on pro-social behaviour. I agree with Gabriela Plátková Olejárová who does not deny the relevance of pro-sociality in bioethical topics; however, she considers it important to move the teaching of bioethical issues within ethical education to a more applied level. She maintains that the solution of practical moral problems and thinking about moral dilemmas will raise the process of students' moral reasoning and it will contribute to their moral development (Plátková Olejárová, 2009, p. 351).

Teaching bioethics and medical ethics at university level for students of ethics is carried out as an autonomous subject. During the semester, students become familiar with the theoretical basis of individual disciplines and then

---

[1] Ethical education in primary and secondary schools in Slovakia is taught as a compulsory optional subject.

proceed to various moral dilemmas that offer the possibility to apply the acquired knowledge in solving concrete moral medical problems.

A positive trend has also occurred in teaching medical ethics at Medical Faculties[2] in Slovakia. Courses in medical ethics are taught at Comenius University in Bratislava (Faculty of Medicine, Bratislava) and the Jessenius Faculty of Medicine, Martin, Pavol Jozef Šafárik University in Košice (Faculty of Medicine) and the Slovak Medical University in Bratislava (Faculty of Medicine). I think this situation represents an influential step forward because it prepares medical students (and also future doctors) for various practical and moral problems that can arise in the work of a physician as well as other health care workers.

Based on the abovementioned fact, I can state that medical students in Slovakia are already familiar with medical ethics during their studies. They learn to indentify different values and particular troubles of medical professional life not only in medical terms but they also have chance to learn how to understand individual problems, dilemmas through the eyes of ethics and also try to reflect on those issues morally.

In my opinion, such a view of current problems is necessary in practical terms as the pluralistic character of contemporary society and the problems it has to face makes multiple approaches based on an interdisciplinary approach in answering conflict situations necessary. Therefore, there should be an interdisciplinary approach, as to deliberate about some problematic situations just from one point of view is not enough nowadays. I am convinced that one rigid understanding of a problem is vague, insufficient and, also, impossible.

The authors of the article *How can we know that ethics education produces ethical doctors*? take a similar position. They stress that medical ethics has to be multi-disciplinary and the working team should involve professionals from various walks of life. Thus, there is a need for medical ethics to be multi-disciplinary and multi-professional, dealing with research, and to be fully integrated into the medical curriculum (Campbell, Chin, Voo, 2007, p. 431). As it can be seen, these authors also highlight the multiple character of medical ethics and the importance of combining information and experience from different fields, such as ethics, biology, medicine, philosophy, many a time psychology also, among others.

Based on the aforementioned fact, I suggest that the current crop of medical students in Slovakia should be prepared, well equipped and also able to solve acute problems of medical professional life[3]. In connection to this

---

[2] I focused on the course programme õGeneral medicineö.

[3] It is really important to emphasize the conditional nature of this phrase. Students are allowed to take such a course but I think that little attention is devoted to findings based on real situations. There is an absence of research that would concern the level of awareness of medical

assumption, the compelling question arises. What is the situation regarding doctorsø and other health care workersø long-term performance within their profession? Do they need medical ethics education to better confront everyday medical problems? Or are they able to face and solve these problems based on their medical expertise?

Peter Singer, in his article, presents an absorbing story that represents an example of inappropriate behaviour of a doctor to a patient. õSome time ago my wife, a physician, overheard, through the curtain of a patient's room, what she described as the worst patient- doctor interaction she had ever heard. A resident came in, introduced himself for the first time and, within about a minute, without offering the patient a chance to say what she knew or how she felt, bluntly told the patient that she had a terminal illness and the best that could be offered was symptom controlö (Singer, 2003, p. 854).

The author expresses his agreement with the sincerity of this message but at the same time he points out the violent explicitness and moreover cruelty with which this diagnosis was introduced to the patient (Singer, 2003, p. 854). I accept the author's opinion because patients have the right of access to all kinds of information regarding their state of health (European charter of patient's rights, 2002, Art. 3). However, on the other hand, the physician should be empathetic in providing information and should think about the consequences of delivering such a shocking message.

In connection to this situation, Walton and Elliott underline the role of communication in hospitals. They hold the view that clear, accurate and timely communication among clinicians, patients, carers and management is important. How well doctors communicate with their patients and other health care workers also influences the outcome of the treatment (Walton, Elliott, 2006, p. 61).

I found another interesting and also challenging case in an article by C. A. Marco. õA resident, we will call him BK, is considered to be an excellent senior resident in emergency medicine. He has demonstrated good diagnostic skills, has an excellent knowledge base, and initiates appropriate emergency management for most conditions. His procedural skills are outstanding, and he has scored well on the residency in-service examination each year. However, there have been numerous complaints from patients that he was ÷gruffø or ÷meanø Additionally, numerous nurses have issued complaints that he is condescending and dictatorial. He has had several unpleasant public confrontations with colleagues. The faculty unanimously agrees that while he seems to be a good doctor in many respects, his professionalism and

ethics, its values, and principles of medical students. I consider such research to be an absorbing impulse for the future studies.

interpersonal skills leave much to be desired. What can be done to improve these skills in a senior residentö (Marco, 2002, p. 1001)?

These examples illustrate the problematic issues. On the one hand, there is a doctor who is a good professional but on the other hand he violates the important points of professionalism[4]. It should be seen as an aspect of the personal identity and character of the physician that combines the features of their medical expertise with their personal traits. Many authors hold the view that professionalism should be inculcated within medical schools with complete integration of a culture of professionalism involving faculty, staff, residents, students (Passi, Dough, Peile, Thistlethwaite, Johnson, 2010, p. 20). In my opinion, it should by integrated in the teaching of medical ethics.

R. D. Snyder expresses a similar wish. He thinks that professionalism is a closely related issue to medicine and points out to the fact that it deserves a prominent place in the ethics curriculum. Subjects such as the acceptance of gifts, conflicts of interest, confidentiality, mistakes, physician impairment, sexual harassment, truth-telling are several topics included in professionalism (Snyder, 2002, p. 63). I agree that professionalism is an essential part of ethics and should be taught to doctors and other medical staff.

The need for empathy in the physician-patient relationship is also stressed by a medical student of Comenius University in Bratislava (medical ethics makes up part of the curriculum). He states that physicians take care of the body of their patients but many times they forget to take care of the soul. It is their soul that leaves their surgery uncured and often more injured. It is important to bear in mind that not every doctor is also a great psychologist. On the other hand, it is very difficult to treat patients with terrible diseases if we do not give them what they need and it is love that can be very helpful in their suffering (Trizuljaková, Mojze–ová, 2009, pp. 335-336).

The abovementioned examples enable the reader to see reflections by doctors and students who are already familiar with the values of medical ethics and its problems. Physicians and other medical staff come across, in their work, many complicated problems, for example, issues connected to the patient's autonomy, informed consent, cure termination, vegetative state, palliative care and so on. Thus, these professionals ought to be prepared and should also recognize the moral aspects of their work. Residents and physicians should be taught the moral aspects of their practice too. They should know how to obtain informed consent, what to do if a patient refuses the recommended treatment, what to do about patients who are unable to understand information from doctors and consequently cannot decide about

---

[4] öProfessionalism in medicine requires the physician to serve the interests of the patient above his or her interest. Professionalism aspires to altruism, accountability, excellence, duty, service, honour, integrity and respect for othersö (American Board of Internal Medicine, 1995, p. 5).

their state of health. Other problematic situations include the withholding of information, breaching confidentiality and many others (Lakhan, Hamlat, McNamee, Laird, 2009, p. 3).

There are many situations where the physician needs to make the right, and in my view, also moral, decision. Singer has the same opinion. He states that, when the doctor wants to respond properly to such problems, it is important to perceive these situations not just from the medical point of view but also as ethical dilemmas for the solutions to which there should be knowledge of values, principles, laws and policies (Singer, 2003, p. 854).

The need for a moral perception of the problems in medical practice is also emphasized by Terry M. Perlin in the following sentences. õThe greater question, however, remains problematic. Do we know how to educate physicians (or anyone else) so that they will act ethically [...]. There are many suggestions on how to ‑makeø physicians ethical. Emphasizing good role models is one. Selecting students who demonstrate sensitivity to human needs is another. Providing experiences in the classroom and on wards in which careful moral reasoning is emphasized has also been recommended. Simply telling medical students and residents a fundamental truth, that central events in the life cycle such as pregnancy, birth and death are not only medical moments, is a startö (Perlin, 1992, pp. 58-59).

The authors of the article entitled *Becoming a good doctor: perceived needs for ethics training focused on practical and professional development topics;* have a similar opinion. There is one essential question in this article. How does one become a good doctor? Or what constitutes a good doctor? They offer the following answer. õMastery and knowledge and acquisition of technical skills are the principal emphasis of formal medical training, but it is clear that these achievements, while necessary, are not sufficientö (Roberts, Warner, Green Hammond, Geppert, Heinrich, 2005, p. 301).

It can be seen that the basic requirement is to also consider the situation and the problems we face from the point of view of morality. The same is valid in the position of doctors and the problems they come across in their professional lives. Thus, there is a strong need for the teaching of medical ethics to doctors for whom there was no chance to take a course in medical ethics during their studies.

Teaching medical ethics to doctors is very interesting but it can also be difficult. Bioethicists teaching medical ethics to students and health care workers are frequently frustrated when they want to teach them the necessary ways of thinking about ethical problems. Loewy introduces two main factors that disappoint bioethicists. The first of them is the failure of residents, practicing physicians and doctors to recognize such problems in the context of their practice. The second thing is their [studentsø residentsø physiciansø]

wish to have ready rules that will show them the proper way of handling a problem (Loewy, 2003, p. 173). So it can be agreed that the above mentioned fact that the moral understanding of medical problems is very important and also often very problematic. Another difficult concern for physicians is that there are no strict and stable rules that should be followed. The doctor has to think about each situation, its consequences and then decide about his actions.

In hospitals and clinics abroad, an advisory role in such matters is carried out by specialized ethical workers, chaplains and priests. Thus, the physicians have the opportunity to discuss various possibilities, conflicts, and problems with different experts. These professionals often communicate with the patients and may spend more time with them than ordinary doctors. Among the duties of these õethical advisorsö is consideration of the views, wishes and expertise of various professionals and also other people involved in the process of treatment (relatives). The abovementioned parties (medical staff, patient, family) represent a significant part of the understanding of concrete situations. The ethical consultant tries to regulate communication among the participants with the aim of achieving consensus about the final treatment of the patient (Herrmann, 2012, p. 107).

In Slovakia, such a possibility is not very usual and physicians and other medical staff must rely on themselves and their skills. Medical ethics offers the chance for these professionals to understand various conflict situations and to reflect on them not only expertly but also morally. There are numerous demands put on the physician's personality, for example responsibility to the patient and for the selected treatment, consistency in treatment and diagnosis, communication in doctor-patient relationships, life-long study, trust between the doctor and the patient, respectability and many others (Romanová, 2008, pp. 92-96). These requirements combine not only the demands of medical expertise but also stress moral preconditions of the doctor's personality that are necessary for good medical practice. Medical ethics deals with these demands in particular.

In my opinion, a course in medical ethics offers the possibility for physicians to become more closely identified with the abovementioned requests. Then it is much easier for them to internalize these demands for better medical practice. Doctors and other health care professionals are experts in their fields and I am sure that the moral dimension of their work should not be missed. Therefore, I consider the teaching of bioethics and medical ethics as an integral prerequisite for the good medical practice of professionals (physicians, nurses and other medical staff).

Singer and McKneally indicate that the teaching of ethics to clinicians helps to enhance their ability to care for patients and their families at the bedside and other clinical settings. Developing clinicians' knowledge and

skills in resolving ethical dilemmas can increase their ability to deal with issues that give rise to moral distress and thus enable better team and institutional performance in caring for patients (McKneally, Singer, 2001, p. 1163). Many authors are confident that the teaching of medical ethics to doctors is required and it can help them significantly in fulfilling their duties.

In connection to previous assertions, an important question arises. When the fact that it is also necessary to teach medical ethics to physicians and other health care professionals during the long-term performance of their profession has already been agreed on, how is it to be taught? How should medical ethics be taught to physicians? When answering this question I was inspired by the article õTeaching medical ethics to experienced staff: participants, teachers and methodö.

At the beginning of this article, the authors note that almost all articles on medical ethics education describe the experiences of teaching students in various health professions or deal with concrete proposals for such teaching (Nilstun, Cuttini, Saracci, 2001, p. 409). I agree with this statement. When trying to look for suitable literature dealing with this topic (teaching medical ethics to long-standing physicians), I found a variety of noteworthy articles; however, all of them were devoted to teaching medical ethics to students and not to doctors. Therefore, the need for material and articles that would be a part of the medical ethics curriculum for doctors is really clear.

The authors present the use of a case-based approach with the main aim of improving participantsø understanding of ethical values, principles and their importance to clinical and research activities as an important component of such education (Nilstun, Cuttini, Saracci, 2001, p. 409). I believe that solution to moral problems, conflicts, dilemmas based on previous understanding of particular norms, values and principles of medical ethics functions as a connecting bridge between theory and practice.

The article offers a useful approach with regard to teaching medical ethics to physicians. It tries to answer three important questions. õWho should be taught? Who should teach? What methods should be used?ö In response, an interesting example of a five-day European residential course on ethics is introduced. It took place in Florence, Italy in 1998. This project was specifically directed at experienced physicians and nurses from neonatal intensive care units in Europe (Nilstun, Cuttini, Sarraci, 2001, p. 409). Therefore, in this particular case, medical ethics was to be taught to doctors and nurses.

Another question concerns the topic who should teach medical ethics to these health care professionals. In the introduction to this paper, I emphasized that medical practice needs an interdisciplinary approach by professionals. Nilstun, Cuttinu, Sarraci also stress this fact and they add that experienced

health care professionals and persons well trained in humanities are required (Nilstun, Cuttini, Sarraci, 2001, p. 410). The faculty of the Florence course included experienced professionals and experts from various professional fields. In particular, the field of health care was represented by experts from epidemiology, neonatology and obstetrics. Medical ethics was represented by philosophers and theologians.

The last but not least important question refers to efficient methods that can be used in teaching physicians who have been doing their work for a long time. In answering this question, the course in Italy focused on three main objectives. At the beginning, it was necessary to provide participants with knowledge of primary principles and ethical theories. Consequently, individual cases for identification and analysis of ethical problems were presented. The last objective was to support discussion among participants about relevance of knowledge of ethical principles and theories in identification and solution of moral dilemmas (Nilstun, Cuttini & Sarraci, 2001, p. 410). These objectives can be seen as mutually complementary in the process of education. Firstly, it is important to have theoretical knowledge of individual values, norms and principles that can be consequently applied in solutions to specific problems. Afterwards, it is possible to answer the question whether the given cues (principles, norms, values) were really necessary for the resolution of the conflict. The need for medical ethics can also be justified in this manner.

The daily program of the medical ethics course in Italy (1998) was adapted to these objectives. Each morning started with introductory lectures about the theoretical foundations and principles of medical ethics (Nilstun, Cuttini & Sarraci, 2001, p. 410). The majority of the working time was dedicated to the presentation, analysis and discussion of particular cases. Afternoon lectures addressed various ethical questions and issues as they were discussed within individual European countries. To sum up, the program of this course comprised mainly lectures functioning as necessary theoretical background in solving concrete problems which were presented later.

At the end of the course, the majority of participants confirmed having better knowledge in the field of medical ethics. I am convinced that such a course represents an appropriate alternative for teaching medical ethics to physicians in practice. These professionals in medicine already have experience with the many varied problems which are faced every day and, based on the newly gained knowledge, it is also possible for them to reflect, handle and solve them morally (Nilstun, Cuttini & Sarraci, 2001, p. 411).

This example presents the possibility of teaching medical ethics to physicians within a course of medical ethics that took place abroad. In this regard, one question arises. Is it also possible to organize a similar course or

seminar in medical ethics for physicians and other health care professionals in Slovakia (particularly Eastern Slovakia)? In answer to this question, it is necessary to deal with the three essential questions mentioned above. Who should teach medical ethics in Eastern Slovakia? What methods should be used? Who should be taught?

In my opinion, the realization of a similar project in Eastern Slovakia is possible and, moreover, desirable. The UNESCO Chair in Bioethics was established in 2010 at the Faculty of Arts, Pre–ov University. The central mission of the UNESCO Chair in Bioethics at the Faculty of Arts, Pre–ov University, is to stimulate cooperation and exchange of scientific and educational knowledge and experience in the area of bioethics in Slovakia and the Central European region. Another goal is to stimulate cooperation among academics in humanities, scientists, physicians, nurses and healthcare management in Slovakia and Central Europe (Gluchman, 2010, pp. 714-715).

I am satisfied that a course on medical ethics for medical professionals could develop this cooperation and support the performance of such a specific goal. Such an event represents a meaningful chance for doctors to become familiar with the ethics of their profession and become more prepared for the problems in their professional life. It can also be an outstanding occasion for abovementioned UNESCO Chair in Bioethics to exhibit its skills and competence.

There are many experienced professionals in medical ethics in Slovakia and also experts from other fields of medical professional life. Positive relationships with specialists from abroad enable the Faculty of Arts to competently realize such a project. Based on this fact, I am sure that the requirement for a multidisciplinary team of teachers and lecturers in such a course can be fulfilled by this institution.

Concerning the methods of teaching, it is possible to get inspired by the teaching methods and techniques used in the course on medical ethics in Italy. Many other methods can be used besides lectures and case-studies in teaching medical ethics. I consider the methods mentioned by Walton and Elliott, for example role plays, professional mentoring, simulation, hypothetical scenarios, videos, films, seminars, project work, inter-professional activities, teaching by patients, and so on to be particularly appropriate and efficient (Walton, Elliott, 2006, p. 61). Therefore, two of the most important questions have now been positively answered.

The third question can represent the eventual problem in realizing a similar course on medical ethics in Slovakia. Who should be taught? Would our long-standing physicians be willing to attend such a course with the main aim of broadening their knowledge in medical ethics? Many times they are discouraged and already burdened by duties resulting from their medical

practice. I think that the primary prerequisite for the realization of such a course in Eastern Slovakia is a survey among doctors. It can help to find out the situation and possible interest among physicians in a course in medical ethics.

The question of financing such a course seems to be a further key question. Who should pay for it? The individual participants? Or would it be possible to cover the fees by means of a grant? These questions represent a partial but also very substantial problem that should be solved in the course of realizing a course in medical ethics for doctors.

Conclusion

In this article, I primarily focused on the question of the importance of medical ethics for the good practice of physicians and other medical staff. I found out that this type of professional ethics is necessary for a better understanding of the problems doctors face every day. The question concerning issues about how to teach medical ethics made up another important part of this article. As an answer, I offered a brief description of a course on medical ethics that took place in Italy. The last part of this article is devoted to reflections about the possibility of realizing a similar course in Slovakia. I noted the good formal predispositions in Eastern Slovakia for the abovementioned course, but it is necessary to investigate the interest of doctors and other medical staff in participating in such an event.

Júlia Klembarová is a PhD. student at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). She has published several articles concerning various issues connected to human dignity and mental impairment.

Corresponding author:
Júlia Klembarová, Institute of Philosophy and Ethics, University of Pre–ov, 17. novembra 1, SK- 08078 Pre–ov (Slovakia)
Email: j.klembarova@gmail.com

References
AMERICAN BOARD OF INTERNAL MEDICINE (1995): *Project Professionalism*. Philadelphia: ABIM.
CAMPBELL, A. V., CHIN, J., VOO, T. Ch. (2007): How can we know that ethics education

produces ethical doctors? In: *Medical teacher*, 29, pp. 431- 436.

EURÓPSKA CHARTA PRÁV PACIENTOV (2002) [online], Brusel, Ministerstvo zdravotníctva [cit. 28.01.2012]. Available at: http://www.zdravie.sk/sz/72-99/ministerstvo-zdravotnictva-europska-charta-prav-pacientov.html

GLUCHMAN, V. (2010): Vznik UNESCA pracoviska pre bioetiku na FF PU v Pre–ove. In: *Filozofia*, 65(7), pp. 713-715.

HERRMANN, B. (2010): What does the ethical expertise of a moral philosopher involve in clinical ethics consultancy? In: J. Schildmann, J. S. Gordon, J. Vollmann (eds.): *Clinical ethics consultation. Theories and methods, implementation, evaluation*. Farnham, Surrey, GBR: Ashgate, pp. 107 ó 117.

LAKHAN, S. E., HAMLAT, E., McNAMEE, T., LAIRD, C. (2009): Time for unified approach to medical ethics. In: *Philosophy, Ethics and Humanities in Medicine*, 4(13), pp. 1-6.

LOEWY, E. H. (2003): Education, practice and bioethics: Growing barriers to ethical practice. In: *Health Care Analysis*, 11(2), pp. 171-179.

MARCO, C. A. (2002): Teaching professionalism to õproblemö residents. In: Academic Emergency Medicine, 9(10), pp. 1001-1006.

MCKNEALLY, M. F, SINGER, P. A. (2001): Bioethics for clinicians: 25. Teaching bioethics in the clinical setting. In: *Canadian Medical association. Journal*, 168(8), pp. 1163-1167.

NILSTUN, T., CUTTINI, M., SARACCI, R. (2001): Teaching medical ethics to experienced staff: participants, teachers and method. In: *Journal of medical ethics,* 27(6), pp. 409 ó 412.

PASSI, V., DOUG, M., PEILE, E., THISTLETHWAITE, J. & JOHNSON, N. (2010): Developing medical professionalism in future doctors: a systematic review. In: *International Journal of Medical Education*, 1(1), pp. 19-29.

PERLIN, T. M. (1992): *Clinical medical ethics: cases in practice*. Boston: Little Brown.

PLÁTKOVÁ OLEJÁROVÁ, G. (2009): K metodike výu by tém z bioetiky na –kolách v rámci etickej výchovy. In: V. Gluchman (ed.): *Metodologické a metodické otázky bioetiky sú asnosti*. Pre–ov: FF PU, pp. 349-355.

ROBERTS, L., WARNER, T. D., GREEN HAMMOND, K. A., GEPPERT, C. M. A., HEINRICH, T. (2005): Becoming a good doctor: perceived needs for ethics training focused on practical and professional development topics. In: *Academic Psychiatry*, 29(3), pp. 301- 309.

ROMANOVÁ, . (2008): Etické problémy medicínskej praxe. In: V. Bilasová a kol.: *Etika a medicína.* Pre–ov: FF PU, pp. 92 ó 146.

SINGER, P. A. (2003): Strengthening the role of ethics in medical education. In: *Canadian Medical Association Journal*, 168(7), pp. 854 ó 855.

SNYDER, R. D. (2002): Teaching ethics to trainees. In: *Seminars in pediatric neurology*, 9(1), pp. 62-66.

TRIZULJAKOVÁ, J., MOJZEᴙOVÁ, M. (2009): Reflexie budúcich lekárov nad vz ahom lekár - pacient. In: V. Gluchman (ed.): *Metodologické a metodické otázky bioetiky sú asnosti*. Pre–ov: FF PU, pp. 331-339.

WALTON, M. M., ELLIOTT, S. L. (2006): Improving safety and quality: how can education help? In: *Medical journal of Australia*, 184(10), pp. 60-64.

Medical Ethics Education in Slovakia:
Some of the Problems it Faces and Further Research Suggestions

Alexandra Smatanová

Abstract
From the 1970s on, much more attention has been given to medical ethics education than ever before. As such, medical ethics education and its importance have started to be accepted and acknowledged by the wider public and by academics as well. Slovakia is not an exception. Also here, considerable amount of attention and concern has been given lately to medical ethics and to medical ethics education. In this article, I will focus on medical ethics education for future physicians, namely on medical ethics education for students of general medicine in Slovakia. A survey on course contents, suggested studying plans and/or timetables of this field of study was conducted. On the basis of not only the survey, I will try to point out some of the problems medical ethics education currently faces and I will also make some suggestions regarding future research.

Keywords: medical ethics education, medical students, problematic issues, future research

Introduction

The real concern in medical ethics education began in the 1970s. Prior to 1970, medical ethics education occurred mainly through õosmosisõ, the informal transmission of values and experience between physicians and students in the traditional apprenticeship model of medical education (Fox, Arnold, & Brody, 1995, p. 761). From the 1970s on, much more attention was given to medical ethical education. There are several reasons for this positive shift towards interest in medical ethics education (e.g. emancipation of patients, rapid development of medical technologies that enabled the saving of many lives; thus, questions concerning the quality of life came to the fore, etc.).

Slovakia is not an exception. Here, there is also a progressive trend towards greater attention to medical ethics education. At university level, medical ethics education can be divided into two main groups, depending on who the students are. The first group consists of medical ethics education for future health care workers. The other group includes medical ethics education for students other than future health care workers (students of humanities, arts, teleology, and so on). I find it necessary to explain how these two approaches to medical ethics education differ as, later on, I will be discussing

issues medical ethics education faces but I will focus on medical ethics education for future physicians only. Thus, the conclusions I will make mainly apply to medical ethics education for medical students.

When talking about medical ethics education for future health care workers, one has to realise that students of medicine have different dispositions and preferences than students of other fields of study. For future physicians, professional (scientific, technical) skills are still much more important than ethical capability. Courses on ethics are often perceived as something additional, external and not an internal constituent of physiansø professionalism. It is rather considered an extra, possibly, even redundant, duty. One significant drawback of medical ethics education for future health care workers is that even now a unified view on what the primary goal of medical ethics education should be does not exist. There are basically two possible primary goals. õFirst, that teaching ethics is a means of creating virtuous physicians, and second, that teaching ethics is a means of providing physicians with a skill set for analyzing and resolving ethical dilemmasö (Eckles, Meslin, Gaffney, & Helft, 2005, p. 1145). Freeman and Wilson argue that virtue includes õthe basic core traits of character such as honesty, integrity and dedicationö (Eckles, Meslin, Gaffney, & Helft, 2005, p. 1145). Pellegrino says that physicians should be equipped with õself-criticism and examination of oneøs own values (Eckles, Meslin, Gaffney, & Helft, 2005, p. 1145). õThe virtues of respect for patient autonomy, beneficence, non-maleficence, compassion and honestyö are virtues Shelton argues for (Shelton, 1999, p. 673). Goldie shifts the attention to capabilities, as he argues that: õThe task facing educators is í to help produce doctors who not only behave ethically, but are ethical doctorsö (Goldie, 2004, p. 232). Both objectives have their advantages and disadvantages. Each of the two above-mentioned possible objectives of medical ethics education is based both on theoretical knowledge and on knowledge and experience gained in practice. This pluralistic view on what the main goal of medical ethics education should be reflects how complex and problematic medical practice is. Another problematic issue is that medical ethics education may have a counterproductive effect on medical students. This counterproductivity can be caused by the fact that medical students are often offered one single right solution for medical problems they face. Conversely, in medical ethics, there is not usually one single true solution to dilemmas that occur in medical settings. As a consequence, students may have the feeling that õanything goesö, any solution would do and thus may stick to deontology, utilitarianism, etc., without application of their critical thinking and situational approach. This may lead to an indifferent or frivolous approach to a medical ethics education course and consequently this ethics course would not fulfil its goal.

On the other hand, existence of various ethical theories, their comprehension and application in discussions is fruitful for students of a non-medical field of study as their critical thinking is being practiced. At non-medical faculties, interest in medical ethics courses is high. This high interest is based upon the attractiveness, publicity, popularity and up-to-date nature of the problems medical ethics deals with. However, these students do not have an adequate knowledge of medicine. They are not scientifically trained and, often, they have a tendency to simplify solutions and to theorize without appropriate knowledge about the actual medical practice. A most common criticism against these non-medical professionals is that these debates do not have any real impact on medical practice because these are people without any practical medical experience who talk about the problems that occur in medical settings and thus do not really know what they are talking about. Nevertheless, the teaching of medical ethics education to such students is valuable and has several advantages over the teaching of this course to medical students. These non-medical students may dispute the problems on an abstract level, discuss them deeply, bring their own specific knowledge into the discussion and see the problems from their own non-medical perspective. The aim is to enhance the critical thinking of these students and deepen their argumentative skills, to raise a discussion on topics which require ethical reflection and motivate students to deal with these current issues. The advantage of these students may be their greater impartiality and thus, possibly, also objectivity.

As is it obvious from the abovementioned text, depending on the audience, the methods, objectives and aims of medical ethics education change accordingly. Such division of medical ethics education reflects two kinds of morality in medical practice: internal and external (Ladd, 1983). To talk about internal morality means to talk about the norms, values, principles inherent to medical practice (the goals of medical practice). External morality comprises of the principles, norms, rules and habits present in a given society which influence medical practice (the means to achieve the goals of medical practice). Medical students, thanks to their direct involvement in medical practice, have a better knowledge of the internal morality and students of other branches of studies (mainly ethicists) have a deeper knowledge of external morality. Internal morality is modified by the external and vice versa and together they create a whole. And thus, when talking about medical ethics education and formation of ethical physicians, one has to take into account both internal and external morality and the role of both in forming ethical physicians.

Medical ethics education in Slovakia (Current position and some future research suggestions)

As already mentioned, in this paper, I will focus on medical ethics education for future physicians. A survey on how medical ethics education has been taught at Slovak medical faculties for students of general medicine was made. There are four universities in Slovakia offering a general medicine field of study ó UPJ™in Ko–ice, UK in Bratislava, Jesseniova Faculty in Martin and Slovenská Zdravotnícka Univerzita in Bratislava. A brief internet survey was conducted on how medical ethics education is taught at these faculties.[1]

To sum up, it could be said that a universal system of teaching of medical ethics education does not exist at these faculties. At some, the medical ethics courses are elective, elsewhere compulsory with differences in the year of study and the number of hours given to the course. The only thing that the teaching of medical ethics, bioethics at the faculties has in common is the low amount of credits for the courses and inadequate, insufficient time allocation.

This was only a brief survey on how medical ethics education is taught; there is a need for deeper study in this subject. This kind of deep study on medical ethics education is missing in Slovakia and I find this kind of research necessary in order to find out what the effect of medical ethics education on medical students is and what changes are needed to make it more effective. In order to find these out, the study needs to be focused on both internal and external morality.

---

[1] This survey is based on internet sources only and only faculties of medicine offering a general medicine field of study were explored, but medical ethics education is taught elsewhere, too. As such, this survey is not complete and that is also a reason why the information about this survey is only informative and is not placed in the main body of this paper but only as a footnote. Schedule information is copied from public web pages of separate universities and their respective faculties. At the faculty of medicine in Ko–ice, medical ethics courses are elective courses taught for second, third, fourth and fifth year students, in a summer term. For second year students, a course called *Vybrané problémy lekárskej etiky* (A selected problems of medical ethics) is being taught, one lecture and one seminar in a week, for 2 credits. For third, fourth and fifth year students an elective course called *Vybrané kapitoly z bioetiky a lekárskej etiky* (A selected chapters from bioethics and medical ethics) is being taught, one lecture and one seminar a week, for 2 credits. Also, an elective course called *Vybrané problémy lekárskej etiky* (A selected problems of medical ethics) is being taught, one lecture and one seminar a week, for 2 credits. Teacher of the courses is a non-medical person. At the Faculty of Medicine at SZU in Bratislava, medical ethics courses are compulsory courses and taught for first year students, in a summer term. There is no exam at the end of the course and a lecturer is not a physician. The third University where general medicine is taught is in Martin and here, medical ethics courses are compulsory courses, taught in the third year of studies, in a winter term. There are some 16 hours a week, every even week. And at the faculty of medicine in Bratislava, medical ethics courses are compulsory courses taught in a fourth year of studies, in a winter term. The amount of credits for the course is 1 and a lecturer is a physician.

What, then, shall future research be focused on? This is a problematic question but I think some inspiration can be found in western societies where medical ethics education and research on the issues concerning medical ethics education are far more ahead of us. There are many researchers and educators from whom inspiration can be drawn for one's own future research. One of them is Professor Alastair V. Campbell[2]. He wrote many inspiring articles on medical ethics education. One such article is õHow can we know that ethics education produces ethical doctors?ö where he states four problems that medical ethics education faces these days. And as he states, these problems have to be addressed and recognized in order to overcome them. I find this Campbell's formulation of the four problems that medical ethics education faces these days (Campbell, Chin, & Voo, 2007, p.433) to be truly inspiring, particularly in terms of future research on medical ethics education in Slovakia. I think that the four problems he formulates can serve as an inspiring source of appropriate research questions on medical ethics education in Slovakia. According to Campbell, these four problems are common and current problems that medical ethics education faces in western, developed countries.

The first problem that Campbell points out is the problem he interprets as õtoo little, too lateö meaning that students come to medical schools with already formed habits and in order to change and reform, much more time is needed than currently given to medical ethics education. Ethics should be taught as a normal, compulsory course and should be stretched throughout the whole medical studies. Also Frederic W. Hafferty suggests the following: õwe propose that the teaching of ethics should run parallel to ethical issues as they arise during training, beginning in the basic science years and continuing into clinical trainingö (Hafferty & Franks, 1994, p. 867).

Through the second problem, he reflects on the issue of õhidden curriculumö. Many authors, amongst them John G. S Goldie and F.W. Hafferty argue that hidden curriculum and role models is what influence students and their behaviour in a radical way and he claims that reformation in this area is needed (Hafferty & Franks, 1994, p. 869). In favour of this reform is the argument that the ethical competence of some students is decreased instead of increased during their studies because of the wrong role models they encounter (Patenaude, Niyonsenga, & Fafard, 2003).

The next problem which Campbell delineates is the problem connected to external medical morality; he describes this problem as õthe lack of institutional supportö. Ethics education has been recognized as an important

---

[2] A. V. Campbell is a well known professor of ethics in medicine, was director of the Centre of Ethics in Medicine, he is a former President of the International Association of Bioethics. Currently, he is the director of the Centre for Biomedical Ethics in Singapore.

part of medical education but it is often still recognized by institutions as a marginal subject and thus funding and space in the curriculum is not adequate. If ethical education does not have much institutional support, then the idea of ethics as an additional subject is reinforced.

To Campbell, the problem of "cultural issues" and related relativism, pluralism and incommensurability of values in the medical setting is also one of the contemporary problems medical ethics education faces. Basically, there is a need to teach students to understand different cultures and not to pose the physician's culture on the patient. "Cultural competence is the ability to function effectively in the context of cultural differences" (Ornelas, 2008, p. 187).

As stated above, I think that these four problems may be a fruitful inspiration for one's own future research on medical ethics education in Slovakia. I find these four problems of Campbell inspiring because these four problems reflect both the internal and external morality of medical practice and thus provide a complex picture of problems connected to medical practice. Also, Campbell clearly states the problems. And as such, the problems are not vague and it is possible to entail concrete research questions for future research from these. Therefore, making Campbell's four problems the source of inspiration, I propose that future research on medical ethics education in Slovakia should focus on the following research areas.

With regard to the first problem, research on medical ethics education should focus on time and space devoted to medical ethics education courses in syllabi. Not enough time is given to medical ethics education courses. The courses are not taught every semester and not in each year of study. Can medical ethics education, then, really be expected to have any significant influence on students' moral development? Maybe it is appropriate to ask whether a recommendation to universities regarding entrance testing of students' morality could be done. Meaning that, before entering medical schools or universities, students would be tested in the area of their habits and morals as well, not only on their specialist knowledge.

Secondly, research should scrutinize the role of hidden curriculum[3] .When doing their internship, do students have the possibility to discuss not only medical but also ethical problems they face? Do they get any feedback on their performance as a human or only on their performance as a professional doctor? Are students during their internship attentive to ethical dilemmas? Can they discuss these with their mentors? Is there any practical help for

---

[3] Hidden curriculum is not about formal in-class teaching, rather it is more about informal copying of the culture of medical profession (students model behavior, attitudes of senior physicians, their decision making processes, supervisor's system of work, informal and/or internal guidelines guide residents' decisions, work, etc..).

students how to apply their theoretical ethical knowledge into practice? In order to help students, inspiration might be drawn from D. Sokol and his ethical check list[4]. The checklist is only useful for students of medicine on their internship; it is not suitable for students of other fields of study as the checklist may limit their critical thinking. The checklist is suitable for concrete clinical situations where time for deep discussion on ethical dilemmas is lacking. Could this checklist be made use of in Slovakia? What would students think about it? What would physicians, teachers think about it? What are the advantages/ disadvantages of such a check list?

The third research area should focus on how medical ethics education is supported by educational institutions. The courses on medical ethics or bioethics only have a small number of credits (one, sometimes two). What signal does it send to students when these courses have the same number of credits as, for example, physical education does? Is ethics still perceived as some additional course that only needs to be suffered through and then forgotten? How is medical ethics education perceived by the wider public? How can these influence medical ethics education?

And the fourth research area should be concerned with cultural issues. Questioning whether cultural diversity, multicultural issues, cultural relativism and pluralism are reflected in medical ethics education. It is not known what the concrete content of medical ethics education courses is and so it is impossible to assess this point. Nevertheless, future research may be focused also on this area, namely whether cultural issues have a place within medical ethics education. Is stereotyping avoided or promoted during education? Do students know what cultural competence is? Do they find it to be an important skill of physicians? Would they rather be ethical physicians or ethical citizens?

Conclusion

The brief research presented was primarily a sounder into medical ethics education and it is clear that deeper, more detailed research is necessary, as many questions are left open with no answers. To get a better idea about the influence of medical ethics education on students and what impact it has on medical practice, elements from both the internal and external morality of medicine need to be analyzed. Campbell‗s four points include both internal and external morality. I think that future research should focus on the four

---

[4] The ethical checklist of D. Sokol consists of some nine items concerning ethical issues which physicians may face and find problematic during their practice. The items in the checklist include patient‗s wishes, capacity of a patient to consent to, or refuse treatment, disagreements involving relatives, end-of-life decisions, confidentiality and disclosure issues, resource or fairness issues and other (open to own description of a problem) (Sokol, 2009).

points suggested by Campbell. Consequently, research should focus on what the courses on medical ethics are about (what the content is), what methods are used and whether it has any effect on studentsø moral development (positive or negative), how the working environment ó both physical and social ó influences studentsø development of ethical capabilities (what is the attitude of mentoring physicians, do they support their students in dwelling on ethical issues or rather do they discourage them from these intentions), what the institutional support is that medical ethics education has received (support from the university, ministry of education, departments delivering medical ethics courses, etc.) and whether cultural competency is included in education as an important part of ethical capability. I think that focusing on these elements may provide a good picture of medical ethics education, its status, role and possible limitations that can be reformed.

Mgr. Alexandra Smatanová, M.Sc., PhD student, she deals with decisions at the end of human life, therefore she focuses her research on bioethics, more concretely on medicine ethics. She also leads seminar groups dealing with the works of E. Fromm and Seneca. She participated in a one-term Erasmus exchange program (Finland, Oulu, 2009), a one-year Erasmus program Mundus Master of Bioethics (2010/2011) and summer school GLEUBE (Globalising European Bioethics Education) in Istanbul (September 2011). She is a member of Alumni European and Erasmus Mundus Master of Bioethics.

Corresponding author:
Alexandra Smatanova, Institute of Philosophy and Ethics, University of Presov, 17. Novembra 1, Slovakia 08078
email: alexandra.smatanova@smail.unipo.sk

References
CAMPBELL, A. V., CHIN, J. & VOO, T.-C. (2007): How can we know that ethics education produces ethical doctors? In: *Medical teacher*, 29(5), pp. 431-436.
ECKELS, R. E., MESLIN, E. M., GAFFNEY, M. & HELFT, P. R. (2005): Medical ethics education: where are we? Where should we be going? In: *Academic medicine: journal of the Association of American Medical Colleges*, 80(12), pp. 1143-1152.

FOX, E., ARNOLD, R. M. & BRODY, B. (1995): Medical ethics education: past, present, and future. In: *Academic medicine: Journal of the Association of American Medical Colleges,* 70(9), pp. 761-769.

GOLDIE, J. G. S., (2004): The detrimental ethical shift towards cynicism: can medical educators help prevent it? In: *Medical Education*, 38(3), pp. 232-234.

HAFFERTY, F. W. & FRANKS, R. (1994): The Hidden Curriculum, Ethics Teaching, and the Structure of Medical Education. In: *Academic medicine: Journal of the Association of American Medical Colleges,* 69(11), pp. 861-871.

LADD, J. (1983): The internal morality of medicine: An essential dimension of the patient-physician relationship. In: E. E. Shelp (ed.): *The clinical encounter*. Dordrecht: D. Reidel, pp. 209-302.

ORNELAS, I. J. (2008): Cultural competency at the community level: a strategy for reducing racial and ethnic disparities. In: *Cambridge Quarterly of Healthcare Ethics,* 17(2), pp. 185-194.

PATENAUDE, J., NIYONSENGA, T. & FAFARD, D. (2003): Changes in studentsø moral development during medical school: a cohort study. In: *Canadian Medical Association Journal*, 168(7), pp. 840-844.

SHELTON, W. (1999): Can virtue be taught? In: *Academic medicine: Journal of the Association of American Medical Colleges*, pp. 671-674.

SOKOL, D. (2009): Rethinking ward rounds. In: *British Medical Journal*, 360, pp. 491-499.

Revitalizing the teaching of ethics and bioethics as one of the means of achieving moral progress

Lukᖒ⅍a a

Abstract
As the title of this article suggests, I feel the need to contribute to the process of revitalizing the teaching of ethics and/or any other kind of applied ethics as well. The methods, forms and aims of these disciplines have to be revived, revitalized and actualized in order to increase the moral consciousness and understanding of moral agents. I consider the increasing of moral consciousness as the basic precondition for the moral progress of the whole society and mankind as well. It is not an easy task in a world where technological, informational and scientific progress is moving forward rapidly and brings many benefits to people. On the other hand, it also brings up new complicated and delicate issues, moral dilemmas and questions for which a suitable and sustainable answer has to be found. Therefore, there is an obligation to guarantee that the moral progress will not slow down in this process of rapidly changing circumstances of human existence. This can be achieved by implementing some new methods of teaching or at least the flawless usage of older methods as well as using ethics of social consequences as the basis of our critical reflections and our decision making process in order to improve the contemporary situation of moral stagnation.

Keywords: ethics, teaching methods, ethics of social consequences, virtue ethics, deontology, revitalizing, scientific progress, intellectual progress, moral progress

Introduction

The contemporary world is strongly connected with rapid evolution of natural sciences, inventing new and more sophisticated technologies and inventions and a general advancement of human thinking and understanding of the nature of this world. These highly positive facts and actions bring not only many advantages and benefits for the individual, society and the whole human race, but they also bring up many difficult situations, problems and questions which one has to face in his everyday life and which have to be solved. The actual fields and disciplines dealing with this highly risky part of mankind's progress are not able to provide urgently needed satisfactory answers which. This is a place for ethics, bioethics and other kinds of applied ethics ó to search for, examine and provide answers to these newly established problems of modern times.

Moral progress achieved by teaching ethics and applied ethics

Ethics and bioethics must be seen as a means for the future development of one's thinking as well as a means for moral progress, because the problems mankind faces now come with various threats and dangers to one's morality and behavior towards others. The teaching of these disciplines is a major act when looked at in these terms, but there has to be critical thinking and they have to be perceived as something that can be constantly improved on and pushed forward. I am convinced that if some basic questions are clarified i.e. *Why and how ethics and applied ethics should be taught in the academic environment, Which new trends can be implemented into its teaching, How can the actual teaching of applied ethics be revived and revitalized* etc., the progress of the individuals participating in the process of teaching and spreading these ideas into the whole society is a precondition for better life conditions, fewer conflicts and a more stable and undeniable growth of the moral consciousness of society through the growing moral consciousness of its individual members. There are many fields in one's life where practical reasoning can be put into practice and more of them are in the process of being established. This is also one of the benefits of current technological and scientific progress ó the opening of new areas in which applied ethics seems to be very helpful. The helpfulness of ethics lies in the possibility of acquiring values and norms that are of great importance in creating a moral agent. Of course, everybody is aware of the generally known fact that the studying or teaching of ethics itself does not automatically produce good moral agents with only positive characteristics, but I am sure that they have a highly positive effect in doing so and their contribution is undeniable. The relevance of ethics is in its bringing problems to the surface followed by endless discussions accompanied by critical but objective suggestions and solutions to some problems. This is something that drives one on his way towards finding satisfactory answers to almost any controversial or delicate issues and topics that have to be dealt with.

The contribution of ethics is undoubted in the academic field mainly because it is there that one can find the largest potential for its development by having the best conditions for critical reasoning, discussions and problem-solving activities. The study of ethics is different to any other discipline. The practical problems involved are very often problems of everyday life connected with the majority of existing moral subjects and require thinking, decision making and moral choice for which moral agents must be responsible. The study of ethics is searching for the truth. One experiences many successes in his professional life, but there are also some moments when one is not getting closer to the truth and he perceives some of his actions as a form of moral failure in not realizing the fact that the actual

interest in these issues is very often that part of one¢s life which counts. Not having the answers to some ethical questions is not a moral failure, but not asking these questions definitely is. In this rapidly changing world full of new stimuli and information all around and following one¢s every step, it is really necessary to revitalize the teaching of such important disciplines as ethics, bioethics and all kinds of applied ethics. By revitalizing, I do not mean a total renewal (mainly because the fact that some disciplines are so new that there is nothing to be renewed), but rather a change in viewpoint, progress towards better methods and forms and enriching with new knowledge followed by its consistent application into practice. For as long as the development does not go in the way suggested earlier then it is very likely that stagnation will not be a sign of the decline of these disciplines only, but it will also mean a decline in a broader sense i.e. in a sense of gradual decline of moral agents, society and mankind. It is mankind¢s duty to improve the teaching of ethics and provide at least a guideline for answering the most burning questions of modern times. Whether one deals with the problems of violence in the world, violation of human rights, acts of terrorism, problems of modern eugenics and manipulation of the human genome, there is definitely a need to transform the human being into a responsible, just and tolerant moral agent able to constantly reflect the rapidly changing reality, find answers and solve almost any future problem and provide a bright future for mankind.

Finding some universal practices applicable in teaching ethics and bioethics is an complicated task. I have already mentioned a process of encouraging students towards critical thinking, impartiality and objectivity, but these principles are very general and concrete and practical activities are needed for the best possible teaching of applied ethics. Lisa S. Parker in her article, *Bioethics for human geneticists: Models for reasoning and methods for teaching* (Parker, 1994, p.145), presents six very important principles which have to be a part of ethical curricula in academic fields. I believe that these principles can be applied in any lesson of applied ethics:

1. Identification of significant medical and scientific factors and their likely consequences. The aim of this principle is to invite students to develop a healthy skepticism about the objectivity of science. Forming an objective and staid judgment is the first and very important step for solving even the most demanding problems. What can be called a scientific fact? Is it enough that some group of scientist validates their hypothesis by some kind of research? When can one speak of knowledge being credible and truthful? The aim of this step is to arouse a critical approach to cognition and its credibility.

62

2.	Identification of human factors concerning the parties involved (e.g., the consultant or research subjects, their families, clinicians or researchers, tax-payers, or future generations). This step forces students to think of all the agents on whom our actions might have a positive or negative effect and consequences. There is also a need to include those who might exert inappropriate influence in the ethical decision-making process as well as those who stand to benefit from particular resolutions of the ethical question.

3.	Identification of significant social, political, economic, religious and professional and personal value factors present for those parties involved in the case, including any relevant policies, guidelines and law. This is a very important part in discussing various cases as the difference in these factors underlies the decision-making process to a great extent. A student is therefore able to enter various positions and perspectives which is an essential attribute for a moral agent. It also motivates to be tolerant to people with social, political, economic, cultural and other factors that are very often of different character than one's own .

4.	Identification of conflicts among these value factors (often by means of identification of conflicting parties) and identification of opportunities to promote ethical values. The difference in value orientation is the usual cause of conflicts where one has two conflicting values involved. One of the key competences is to identify these conflicting values or two different forms of the same value.

5.	Establishment of priorities among the conflicting values or development of policies which permit preservation of the conflicting values. In the moral decision-making process, one always relies on ethical values such as life, truth, love, justice, freedom, etc. In this step, the student, i.e. a moral agent, is given a chance to decide which value should be promoted over the other value or to develop a policy which enables a preservation of both conflicting values. The first alternative is much easier, but sometimes the situation requires the use of the second alternative if available and useful.

6.	Articulation of the criteria used to establish priorities, including ethical norms. Based on which criteria has one made his decision? Are the positive consequences important or do some duties and commitments have to be obeyed? Am I primarily interested in benefits and utilities resulting from my decisions? These are the questions which need to be answered at this point in order to approach a suitable solution to an ethical problem which is, indeed, usually a matter of conflicting values.

I am convinced that the proposed method and its consistent observance is a perfect means of achieving moral knowledge. The process from initial familiarization with the problem through identifications of subjects and values involved in one's decision-making process to a desirable final solution is right and verified in practice. The downside is that the teaching of ethics, bioethics and other applied ethics is very often superficial without any prior preparation or verification of relevant facts. If this method is used, there is a guarantee that individuals will be equipped with the right reasoning with minimal chance of making mistakes and more competent in their ability to express their standpoint and opinion on almost any delicate or controversial topic of ethics, bioethics and any other kind of applied ethics as well as the ability to solve them in their future professional life.

Along with the proposed model for teaching, it is necessary to answer the question of the dominant ethical theory prevailing in the decision-making process and its viability and capability to solve the majority of current and future problems and questions. One of the possible methodological approaches is the ethics of social consequences presented by Vasil Gluchman in which "a moral agent is a morally mature adult individual able to recognize and understand the existing moral status of society and also capable of conscious and voluntary actions for which he/she bears moral responsibility" (Gluchman, 2011, p. 156) and that "values and principles within the ethics of social consequences are closely related to the essential principles of bioethics and medical ethics, which were (in 1979) formulated by Tom L. Beauchamp and James F. Childress" (Gluchman, 2011, pp. 156-157). These positive social consequences guarantee the moral progress of an individual and of society as well. Ethics of social consequences must be an integral part of the teaching of applied ethics for its focus on consequences, specifically on the production of positive consequences and minimizing negative consequences, is something that can motivate a moral agent to think, reason, make decisions and act which is not only beneficial but has an effect on his future ability to predict as many consequences as possible in much broader temporality. Just the decision-making process, in accordance with the humanity principle and principle of legitimacy, plays a great role in forming fundamentals for a moral agent and his development. Producing a calculating robot trying to maximize positive outcomes and pleasure and avoid negative outcomes and pain of a person is not an aim of this theory as it is in many utilitarian concepts. I do not intend to claim that ethics of social consequences is the only right and good theory and a way out of this serious situation of moral stagnation and decline. However, to uncover the usefulness, eligibility, credibility and rightness of this theory, I present some other ethical theories that seem to be helpful as well. I personally think that the proposed theories

do not have sufficient arguments to prove their greater level of credibility, usefulness, etc. in solving practical problems of modern times.

The first is virtue ethics which is an ethical theory primarily focused on the agent i.e. a moral agent. The importance of the virtues and moral character of an agent are highly valued in this ethical theory. õVirtue ethics is about a character of a person, not about behavior ó of what one should be like rather than how one should behaveö (Darwall, 2002, p.1). The emphasis on oneøs virtues and character is not a mistake but, as we know, applied ethics is primarily about actions. It is obvious that the questions of consequentialism are of secondary nature i.e. how one should act, while virtue ethics deals with more cardinal questions i.e. What kind of a person should one be and what kind of life should one live. It is also evident that the questions of virtue ethics should be asked first. However, my question is: Is the presence of virtue in oneøs character and a positive answer to the primary questions mentioned above a prerequisite for right and positive consequences? Or vice versa: Is the absence of virtue an inevitable prerequisite for not producing positive social consequences or, even worse, for producing negative ones? I believe that these types of questions do not exclude the possibility of their diametrical difference and a possible conflict between them. I do not intend to claim that virtue ethics is useless and does not have a place in lessons of applied ethics. The importance of virtue ethics is simply not a reason to claim that it is a satisfactory theory in solving bioethical problems. Virtue ethics represents a relevant contribution, providingö a distinct new perspective on many familiar problems in bioethics and addressing õimportant questions that the standard utilitarian and deontological approaches could not appropriately deal with or neglected themö (Oakley, 1998, p.91). I agree with the fact that virtue ethics can be very helpful and useful, but I am convinced that it is not capable of solving problems with such skill and adequate methods as the above mentioned ethics of social consequences as a form of non-utilitarian consequentialism.

The second example is deontology ethics which, for me, is in contraposition to consequentialism. Consequences do not play a role in evaluating an action. Deontology enables one to perform an immediate evaluation of any act and behavior, as the only right and good act is based on oneøs moral obligation and duty. One always has to obey this obligation and that is a predisposition for right, good and legitimate action. Consequences and virtues are put aside. šAct only according to that maxim whereby you can, at the same time, will that it should become a universal lawö (Kant, 1959, p. 39). Our reason is a sufficient guarantee for deducing right rules of morality. Every moral being should accept these rules. But our world and everyday reality are not black-and-white therefore finding any universal

criteria and methods for our actions is not possible. Deontology has an even lesser degree of applicability in applied ethics than virtue ethics because every violation of a rule, duty or obligation is a demonstration of immorality and such a statement is unacceptable not only for moral philosophers or ethicists, but for also professionals working in areas of relevant interest. Decisionmaking based on rules and duties is attractive but can be very hazardous as it does not accept the fact that sometimes the violation of a rule is necessary and inevitable e.g. violation of the Hippocratic Oath by doctors, etc. The importance of anticipating the consequences of one's actions is undeniable. Deontological theories have at least one positive aspect i.e. õthe establishment of absolute imperatives which can prevent one from extremism of technical, capitalistic and individualistic omnipotenceö (Lipovetsky, 1999, p. 245). Another positive aspect is the certainty of what is right and moral ó acting based on obligation of any kind. My question is: if õwhat is moral is clearly evident in deontological ethicsö as stated by Munzárová (Munzárová, 1995, p.13), is this õevident moralityö a morality worth following? I am aware of the catchiness of deontological theories for their simplicity, clarity, accuracy, etc., but conceptions based on a black-and-white perception of reality are of no use in daily situations.

By mentioning the advantages and disadvantages of the above-mentioned ethical theories it is important to emphasize the contribution of all of them in the process of teaching applied ethics. However, in my personal opinion, the largest contribution is that of ethics of social consequences as it focuses on actions and their consequences rather than on the character of a person which makes it a more practical theory. On the other hand, its dominance over deontological theories is in its applicability as it does not make ultimate, absolute and generalized decisions and admits a considerable degree of relativism.

Conclusion

The aim of this proposed process of revitalizing is not reaching entirely new methods for solving problems or even new solutions for existing problems, but rather to actively support students' thinking and constructively start the progress of the individual and society. Revitalizing the teaching process is not the only way to direct humanity towards morality and understanding of what is right or wrong, good or bad. One's decisions and especially ethical decisions in everyday life are influenced by one's family background, cultural habits, political beliefs, etc. however intellectual and discursive progress and especially progress in reasoning and recognition play an immense role in this process. And these types of progress are very closely related to moral progress. Mankind has to move towards this type of beneficial progress if it

wants a fair chance for peaceful survival. The key competences of a modern moral agent is the ability to think critically, to know and understand all the advantages and disadvantages of all possible alternatives of his/her actions and their contribution in the process of producing of positive social consequences, obeying the principles of humanity, legitimacy, tolerance, human dignity and the ability to choose rightly and bear responsibility for this choice despite the fact that one is confronted by many opportunities and temptations to not do so. The purpose of teaching ethics, bioethics and applied ethics is to create and constantly improve these abilities in a moral agent. Therefore, it is absolutely essential not only to check the methods, forms, goals, results and benefits of the teaching of these disciplines but, if necessary, revitalize them and find the best practices for their realization.

Lukáš Švaňa is a PhD. student at the Institute of Philosophy and Ethics, University of Prešov (Slovakia). His main research interest is in political ethics, ethics of war and issues of violence and terrorism, as well as the reflections of their use and justifiability in contemporary world.

Corresponding author:
Lukáš Švaňa, Institute of Philosophy and Ethics, University of Prešov, 17. novembra 1, SK-08078 Prešov (Slovakia)
Email: lukas.svana@yahoo.com

References
DARWALL, S.L. (2002): *Virtue ethics*. Oxford, UK: Wiley-Balckwell.
GLUCHMAN, V. (2011): Human dignity in current bioethics discussions. In: *Słupskie Studia Filozoficzne*, 10(1), pp. 153 -166.
LIPOVETSKY, G. (1999): *Soumrak povinnosti*. Praha: Prostor.
MUNZÁROVÁ, M. (1995): *Úvod do studia lékařské etiky a bioetiky*. Brno: Masarykova univerzita.
OAKLEY, J. (1998): A virtue ethics approach. In: H. Kuhse & P. Singer (eds.): A companion to bioethics. Oxford: Blackwell, pp. 86-97.
PARKER, L.S. (1994): Bioethics for human geneticists: Models for reasoning and methods for teaching. In: *American Journal of Human Genetics*, 54(1), pp. 137 -147.

Ethics of scientific research involving people in biological education

Mária Tulenková & Irena Tutiaková

Abstract
In the last few years, the area of bioethics has been implemented into university studies. It goes beyond the traditional subject of ethical science and enters into the sphere of medicinal, sociological and also natural sciences. The education process at the Faculty of Humanities and Natural Sciences, University of Pre–ov, aims to increase the quality and efficiency when preparing teacher trainees at Masters level in didactics of biology. This article offers a quick overview of the implementation of the area of bioethics in the educational course õDidactics of biologyö. It describes concrete case studies from bioethics and it also presents experience with their integration in biological education related to genetic information.

Keywords: bioethics, scientific research, case study, subjects, biology, genetic information

Introduction

The Department of Biology at the Faculty of Humanities and Natural Sciences in Pre–ov prepares future biology teachers. The main aim of this preparation is to provide future biology teachers at primary and secondary level with information about biological education theory and practice and possibilities for their concrete inclusion into subsequent studies. Recently, a program of special pedagogy which is based on improved education methods has been developed (Tulenková, 2006a; Tulenková, 2006b; Tulenková, 2008). In this article, the theory and practice of case studies, about the ethics of scientific research involving human beings, and possibilities for their concrete inclusion to the extramural studies of biology at secondary school is referred to.

Bioethics, bioethics and research, case study

The term *Bioethics* (Greek *bios*, life; *ethos*, behavior) was coined in 1927 by Fritz Jahr, who öanticipated many of the arguments and discussions now current in biological research involving animalsø in an article about the ÷bioethical imperativeõ, as he called it, regarding the scientific use of animals and plants (Lolas, 2008, pp. 119-123).

Bioethics is the study of controversial ethics brought about by advances in biology and medicine. Bioethicists are concerned with the ethical questions that arise from relationships among life sciences, biotechnology, medicine, politics, law, and philosophy. It also includes the study of more commonplace

questions of values (õthe ethics of the ordinaryö) which arise in primary care and other branches of medicine (Bioethics, 2012).

Particular attention is now devoted to ethics of scientific research involving people. Case studies about the ethics of scientific research involving people has a set of questions for students, which are used to raise and illustrate key ethical issues in research, and it forms the basis of discussions (Hughes, 2010a, pp. 7-10). Case study methods belong to dialogic methods. Case studies are designed to illustrate and provoke reflection on particular practical and/or theoretical issues. Case studies are adapted to serve a particular pedagogical purpose, defined in advance. They may be based on real pieces of research, but can also be fabricated. Descriptions of the cases are kept relatively brief in order to maintain the studentsø interest and to focus attention on key ethical issues. Case studies can be used in various ways, for example, teacher-led discussion where most effective studies are to be used for students to discuss particular cases in small groups (4-6 students) to report back conclusions to the larger group for a plenary discussion.

Concrete case studies about the bioethics of scientific research related to the teaching of genetics and human biology

1. *Case study* õ*Genetic information and biobanks*ö which was described in Sheehanøs õEthical issues in the new biotechnologiesö (2010, pp. 189-194):

Kurt is a teacher in a city in North-Eastern Europe. He has been asked to join a large research project that concerns cardiovascular disease genetics. This involves giving a DNA sample, answering a questionnaire and allowing details of his treatment to be given to the researchers. This study would directly help clinicians take a decision about which drug to give to those patients who are enrolled in the study. Researchers at the local hospital where Kurt is being treated are conducting the study in collaboration with a team of researchers from a Southern European university and a medical sciences institute in China. Kurt has been asked to give broad consent that will allow the researchers to keep the DNA sample and information to be used in consequent approved future research projects. This would save them the expense of a similar research project. He can choose whether the researchers are allowed to come back to him to ask further questions. The DNA will be processed in China and results will be sent to Southern Europe for analysis. All of the direct identifiers (such as his name and address) will be removed before the samples are sent to China. The samples will, however, have a specific code allocated which will remain in a secure location at Kurtøs hospital. The samples and information collected from Kurt will then be sent to a biobank that can be accessed by many other researchers in future. It is

anticipated that, when the technology becomes cheaper, whole genome scans will be carried out on some of the samples and these will be placed on the web for other researchers to use.

Questions:
1. Is it acceptable to obtain consent to the use of the samples and information for many different research projects in the future (broad consent)?
2. Does the coding of samples and information mean that it is not necessary to ask for Kurtøs consent for future research projects?
3. Is it necessary to tell Kurt that the DNA samples will be processed in China and will leave the European Union?
4. The researchers discover that people with Kurtøs genetic predisposition are more likely to die if they are treated with a drug that is commonly used for heart conditions in that part of North-Eastern Europe. Should they tell Kurt?
5. Do the researchers need to go back to Kurt to get permission for his whole genome scan to be put on the web?

This case study can be used in teaching the õEssential characteristics and features live actsö in the thematic unit õHeredity and variationö in the curricular nature of heredity (DNA ó deoxyribonucleic acid, RNA ó ribonucleic acid, allele, gene, genetic code).

2. *Case study õNicotine replacement therapy for pregnant smokersö* which was described in Hughesø õJustice in researchö (2010b, pp. 136-142). This case is based upon research described in the US National Institute of Health (2008) and Coleman et al. (2007):

Children of mothers who smoke during pregnancy are at an increased risk of miscarriage and stillbirth, pre-term birth and low birth weight, neonatal mortality, sudden infant death syndrome, asthma, attention deficit and learning problems.

Over a quarter of pregnant women smoke and most of these continue to smoke throughout their pregnancy.

It is known that, in non-pregnant smokers, drug therapies to treat the symptoms of nicotine withdrawal can increase smoking cessation rates beyond what can be achieved by behavioral support alone. However, there has been a reluctance to use drug therapies on pregnant smokers because of the risk of fetal damage. Consequently, little is known about the safety or effectiveness of using medications to treat pregnant smokers.

The proposed research involves the testing of nicotine replacement therapy (NRT) on pregnant smokers. The aims of the trial are to establish the safety and effectiveness of NRT plus behavioral support, compared with behavioral support alone, and to determine which subjects benefit most from NRT during

pregnancy. Researchers have chosen to investigate NRT rather than other drug-based anti-smoking interventions as it is considered ethically problematic to introduce untested drugs to pregnant women that would not otherwise be present.

Subjects will be recruited at a prenatal clinic at an English university hospital that serves an ethnically mixed, mainly low-income population. Women who agree to participate will be asked to complete a questionnaire to establish whether they meet the eligibility conditions, and those who meet the criteria will be randomly assigned to receive either smoking cessation behavioral counseling plus an 8-week course of nicotine patches or the same counseling plus a similar course of placebo patches. The outcomes to be measured include self-reported smoking abstinence and cessation rates, biochemical measures of tobacco exposure, birth weight, gestation age at birth, fetal death and neonatal mortality.

Recruitment will be subject to the following inclusion and exclusion criteria.

Inclusion:
(a) maternal age 16-50 years;
(b) gestational age 12-24 weeks;
(c) patient is able to speak English;
(d) patient intends to carry to term;
(e) patient has a stable residence;
(f) patient currently smokes five or more cigarettes per day and has provided a carbon monoxide
exhalation reading of at least 8 parts per million.

Exclusion:
(a) cardiovascular and other medical conditions established as contraindicative to the use of NRT;
(b) known sensitivity to nicotine patches;
(c) psychiatric disorder;
(d) drug or alcohol dependence;
(e) inability to give informed consent;
(f) known congenital abnormality in the fetus;
(g) multiple gestation.

Questions

1. What ethical issues are raised by the decision to carry out medication trials on pregnant women? Can the use of pregnant women as subjects be justified in the case of NRT?

2. What justifications might be given for each of the inclusion and exclusion criteria? Based on the information available, are there any groups who appear to be unnecessarily or wrongfully excluded by these criteria?

3. If there are any unnecessary exclusions, what ethical issues does this raise? Are there any individuals or groups who could claim to be discriminated against by this proposal?

This case study can be used in teaching õBiology and human healthö in the thematic unit õHuman organ systems ó structure, function, most disordersö in curricular Fertilization and embryonic development. It can also be used in the thematic unit õHealthy lifestyleö in Risky behavior ó addiction and addictive substances.

3. *Case study õGenetic research into susceptibility to respiratory disease in smoky environmentsö* which was described by Wrigley in õPrivacy and confidentialityö (2010, pp. 86-93):

A research team is trying to understand the genetic basis of respiratory diseases such as asthma, lung cancer and emphysema, which are attributed to environmental factors. One area they are particularly keen to explore is whether the presence of a particular genetic trait significantly increases the chances of people developing such a respiratory disease when exposed to tobacco smoke.

Researchers intend to identify families (through a clinical referral from children seeking treatment for asthma) with significant incidence of a respiratory disease in which several relatives have died from asthma or lung cancer in the past. What is crucial for the success of this study is obtaining a sufficient number of related individuals with or without the condition who consent to be evaluated and to have blood tested for the genetic trait. A further important component is the testing of children and other family members who do not themselves smoke but who live or were raised in an environment containing second-hand smoke.

Suitable families for the study are rare so the researchers propose to study them one at a time as they find them over a period of time. One family in question is large enough to potentially provide sufficient data for the study to be a success. It is suspected that those family members who possess the genetic trait under scrutiny will be more likely to develop a respiratory disease than family members who do not possess the gene but who were raised in a similar smoky environment. The first indications that a respiratory disease has developed usually appear in childhood asthmatic conditions, although this may develop later in life.

Questions

1. What are the main benefits and ethical problems that this research proposal raises?

2. Is it ethical to take blood samples from affected children? What about from unaffected adults and children?

3. Is it appropriate to withhold results from the family on the grounds that this is only one small part of a study of a complex genetic condition? If not, to whom should they be disclosed?

This case study can be used in teaching õBiologyõ and human healthö in the thematic unit õHuman organ systems ó structure, function, most disordersö in curricular The system of breathing.

Realizing education with the case study õGenetic information and biobanksö and the resulting educational process

The education process integrated theoretical knowledge, practical solution of the case study and use of the survey (via questionnaires). The realized education unit contains five parts focused on collecting the studentsø answers (response to the My DNA Fragrance Company and iGeney Company offers), on DNA (nature of heredity ó DNA, RNA, allele, gene, genetic code) information, recognition case on a solution to the õGenetic information and biobanksö case study, feedback ó collecting the studentsø answers (response to the My DNA Fragrance Company and iGeney Company offers) and the importance of genetic information evaluation. Twenty students attended the first-year Masters degree course in teaching biology. All have completed discipline õgenetics and molecular geneticsö. The process aimed to find out what the students think about the importance and possible misuse of genetic information. It also tried to discover if they would provide a sample of their DNA for the preparation of perfume or finding rare genes.

They were provided with two offers, similar to those that could, in general, be found on Internet websites:

1. My DNA Fragrance Company offers you the chance to create a personal perfume exactly tailored to your DNA. For a fee of $ 100, the company will send a sample "DNA kit". You will take a mouth saliva sample swab and send it back. Within 10 working days, you will receive a bottle of perfume whose unique scent is precisely and only for you! To buy it, you need to pay an additional $ 60. If you are happy with the scent, you can order another batch.

2. The iGeney website offers a unique opportunity to the general public ó they are looking for Pharaoh Tutankhamenøs closest relatives living in Europe. Just send a sample for DNA analysis, which, in Zurich, will be compared to Tutankhamenøs DNA and everything will be

clear. A basic test will cost you 129 Euro, a detailed test costs 399 Euro.

At the start of the course study unit (Figures 1-2), the students answered as follows:
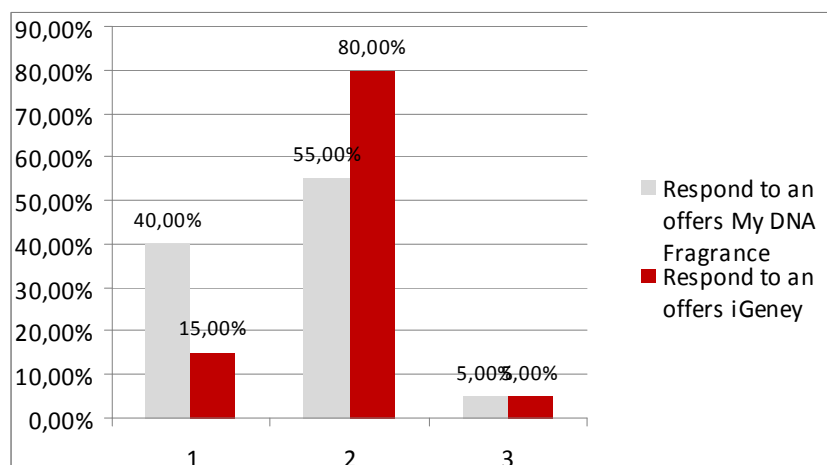
Figure 1 ó Answers of the respondents to both internet offers one by one. 1ó Company's offer is interesting for me. In the future, it might be worth considering; 2 ó The company's offer does not interest me for financial reasons (high price); 3 ó other.

Figure 2 ó Respondentsø answers to both internet offers together. 1 ó Company's offer is interesting for me. In the future, it might be worth considering; 2 ó The company's offer does not inter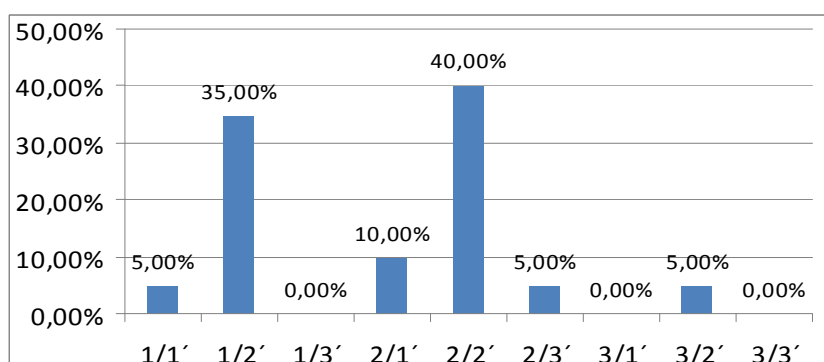est me for financial reasons (high price); 3 ó other. 1, 2, 3 ó answers to the My DNA Fragrance internet offer; 1', 2', 3' ó answers to iGeney internet offer.

Company's offer is interesting for me. In the future, it might be worth considering (My DNA Fragrance Company) ó 8 (40%) students; The company's offer does not interest me for financial reasons (high price) ó 11 (55%) students; The company's offer does not interest me because I am not interested in specific scents ó 1 (5%) student. Company's offer (iGeney) is interesting for me. In the future, it might be worth considering ó 3 (15%) students; the company's offer does not interest me for financial reasons (high price) ó 16 (80%) students; the company's offer does not interest me because I am not interested in history ó 1 (5%) student. One (5%) student the perfume offer and the offer regarding finding gene proximity to person, should they be interested in them. Eight (40%) students the perfume offer the offer of detection of gene proximity to a famous person was not taken because of financial difficulty. Seven (35%) students interested in offering perfume, should there be demand for it, but the offer of finding important genetic links to a person did not appeal to them because of financial difficulty. Two (10%) students did not take up the perfume offer because of financial difficulty, but the offer of finding important genetic proximity to a famous person, should there be demand for it. One (5%) student did not take up the perfume offer because of financial difficulty and the offer of find important genetic proximity to a person was not taken up, because that person was not interested in discovering their family history. One (5%) student did not take up the perfume offer because of ignorance of specific fragrances, the offer of finding important genetic kinship with a person was not taken up because of financial difficulty.

At the end of the teaching of genetic information using case studies, all 20 students (100%) answered as follows: The companiesø offers (My DNA Fragrance and iGeney) are not interesting mainly because of the possible misuse of genetic information in the future. To sum up, the first opinion of students on providing a sample of their genetic information was significantly modified after they had completed the genetic teaching lecture.

The results of the survey (via a questionnaire) show that science education about the genetic information of the students is formal and not very effective. Students often fail in the application of their encyclopedic knowledge when facing real-life problems. Many of the participants had not considered at all the potential possibility to misuse their genetic information in the future by the noted companies. The first opinion of the students on providing a sample of their genetic information at the start of the teaching unit was different to their opinion by the end of the teaching unit. The educational process using the case study õGenetic information and biobanksö helped students better understand the unique genetic information of a person and possible misuse of genetic information in the future.

Conclusion

In this article, information from the authorsø didactic training regarding future biology teaching with a view to the methods of teaching biology is presented. In teaching the subject õbiologyö, attention is paid to the teaching of science and to the use of case studies from bioethics and their application in biology lecturers is suggested; in particular, case studies relating to a variety of scientific research involving human beings. Case studies rank among dialogic methods in education. Some examples of realization of case studies related to the teaching of genetics, microbiology and zoology were indicated. An experiment using the case study õGenetic information and biobanksö in biology teaching about genetic information and the positive results from this educational process were also presented.

Biology and ethics are two different science fields at first glance. Ethics as well as bioethics has a crucial permanent place in biological science. This fact is shown by examples noted in this article.

Natural sciences have recently achieved a quick expansion of knowledge. Higher education requirements have arisen as a consequence of this. One possibility to eliminate related problems is to select effective and activating methods and forms of teaching and integration of interdisciplinary relationships. Sciences used to be rather well disposed to integrating case studies which also concerned the bioethics of scientific research.

Mária Tulenková is an Associate Professor at the Department of Biology, University of Pre–ov (Slovakia).

Irena ᵀ⁴utiaková is an Associate Professor at the Department of Biology, University of Pre–ov (Slovakia).

Corresponding author:
Mária Tulenková, Department of Biology, University of Pre–ov, 17. novembra 1, SK-081 16 Pre–ov (Slovakia).
email: tulenkom@unipo.sk

References

COLEMAN, T., THORNTON**,** J.**,** BRITTON, J., LEWIS, S., WATTS, K., COUGHTRIE, M., MANNION, C**,** MARLOW, N., GODFREY, CH. (2007): Protocol for the smoking, nicotine and pregnancy (SNAP) trial: double-blind, placebo-randomised, controlled trial of nicotine replacement therapy in pregnancy. In: *BMC Health Services Research*, 7 (2).

HUGHES, J. (2010a): Introduction. In: *European Textbook on Ethics in Research, Studies and Reports.* Luxembourg: Publications Office of the European Union, pp. 7-10.

HUGHES, J. (2010b): Justice in research. In: *European Textbook on Ethics in Research, Studies and Reports.* Luxembourg: Publications Office of the European Union, pp. 136-142.

LOLAS, F. (2008): Bioethics and animal research: A personal perspective and a note on the contribution of Fritz Jahr. In: *Biological Research*, 41(1), pp. 119-123. Published online:
<http://www.scielo.cl/scielo.php?script=sci_arttext&pid=S0716-97602008000100013&lng=es&nrm=iso>, accessed on Jan 15, 2010.

SHEEHAN, M. (2010): Ethical issues in the new biotechnologies. In: *European Textbook on Ethics in Research, Studies and Reports.* Luxembourg: Publications Office of the European Union, pp.189-194.

TULENKOVÁ, M. (2006a): *Didaktika biológie I* [1. vyd.]. Pre–ov: FHPV PU.

TULENKOVÁ, M. (2006b): *Didaktika biológie II* [1. vyd.]. Pre–ov: FHPV PU.

TULENKOVÁ, M. (2008): K ú ové kompetencie u ite a a vyu ovací proces. In: *P íprava u itel v kontextu europského vzd lávání.* Praha: Univerzita Karlova, P írodov decká fakulta, Edice: Educo, . 5, s. 105-112.

WRIGLEY, A. (2010): Privacy and confidentiality. In: *European Textbook on Ethics in Research, Studies and Reports.* Luxembourg: Publications Office of the European Union, pp. 86-93.

US National Institutes of Health, (2008): *Nicotine Replacement Treatment for Pregnant Smokers*, ClinicalTrials.gov Identifier: NCT00115687 (2008). Published online: <http://clinicaltrials.gov/show/NCT00115687>

Bioethics [on line]. [cit. 2012-04-02]. Published online: < http://en.wikipedia.org/wiki/Bioethics>

Is the prevention of cyber bullying a current topic in the teaching ethics or bioethics?

Beáta Balogová

Abstract

The article attempts to open a professional discourse on the question whether society and teaching ethics are aware of the risks which are brought about by the development of ICT and the related possibilities of cyber bullying. Discourse leads to issues of effective prevention in the context of ethics and bioethics with reference to good practice examples from abroad such as the use of a blended learning approach.

Keywords: cyber bullying, ICT, bioethics, blended learning

Reference frame for the studied issue

Prominent scientists from different fields agree on the fact that 21st century society is going through a process of evolution which brings with it rapid dynamics of social, often sociopathological, phenomena as a mirror of social reality. This often happens without recognizing its essence when dynamics of current social development along with alternative ways of living is connected with creating new processes and forms of social regulation of law and morality. Current ideas about what is good and what is bad are convincing in that there is no consensus in reflections regarding what can be considered to be moral and ultimately right. Different opinions have occurred about what can be considered to be right (legally) and moral and whether it is necessary to talk about law and morality as relatively separate areas of interpersonal relationships.

Even such opinions that law and morals are natural and obvious parts of social life today and therefore do not need special legal and ethical reflection are expressed. However, it is believed that, especially today, questions of morality have become very important whereas no one doubts that in society there will always be phenomena which could, after some time, turn deviant and sociopathological and require legal as well as ethical reflection.

Such negative phenomena as the area of computer game addiction, internet addiction as well as the areas of gambling, cyber bullying and IT crime can be included. While game addiction, internet addiction and gambling are auto-aggressive and focused on an individual, cyber bullying and IT crime are directed towards another person or group and therefore become hetero-aggressive. Both forms of social behavior bring a number of conflicts which

78

are manifested in worsening of self-image as well as a person's negative social functioning into social interaction. Globally, it brings a violation of morals and ethics. Since ethics and morals are phenomena which are part of contemporary society structures, moral minimum and ethical competence become a part of democratic society and a tool of development for which every member is responsible. For that reason, public space has become an important moral factor which requires special ethical attention (Bilasová, 2011, p. 121). The "Ethos" of the individual as well as society resonates in private and professional spheres. A lot of problems and issues attain a new moral aspect and their ethical reflection correlates with political, economical, legal and scientific development. The scope of eventualities and approaches in searching for right answers and solutions, in contemporary society's pluralist climate, places higher demands on ethical reflections on current moral problems also in the social sphere. Society faces the question to what extent an individual is able to regulate his/her own behavior while he/she is living in a society which offers a wide spectrum of "risky" opportunities which are widely available and promoted in society within an "endangered" value system, *with a defect hierarchy of values*, where easy money as well as a luxurious lifestyle and unlimited freedom are high priorities. This could be assigned to the rapid political and economic changes in the recent decades (Náb lek, 2011, p. 25). A hedonistic way of life mirrors the "pseudo-democracy" characterized by violating of norms and morals carried out with impunity and even with tolerance which suppresses the sense of justice and proportionality which gives an individual the space for self-reflection, opportunity to regulate impulses towards asocial, non-conformist or deviant behavior.

Games as an inevitable part of life

At the beginning of a child's development is a game. The game is dominant and it is the most important activity of the child, but also of an adult in connection with his or her leisure time and self-realization. For the child, the game is a result of his or her internal needs; in the game we can more often find inner motivation than external stimuli. The game, as . Kon eková (2011, p. 126) emphasizes "has great importance for further physical and mental (intellectual and emotional) development of a child and for development of social relationships". Based on the assumption that a game is a specific activity, and the activity means every human activity expressed outwardly, we could perceive it as a complex of various acts performed by an individual to satisfy needs, interests and tasks and, simultaneously, it could be perceived as the most personal demonstration of human existence in keeping the balance between the individual and the environment. Considering the

contents or aim of the game, games, learning and work are differentiated, where, in ontogenesis, human activity develops *from game, through learning to work.*

Games have always been part of human life and the famous metaphor: š*Panem et circenses...give to people bread and games...õwas* already known by the emperors of antiquity who used that activity to catch peoplesø attention as well as for their personal development. Evolution continued and brought about a period of digitalization and mass communication and such forms of media as the press, television, radio and internet. The media consecutively bring to their users different, in some way useful and interesting, content (Jirák, Kópplová, 2009), but also negatives such as the impact of media violence on aggressive behavior, the impact of media on the social construction of reality, the effects of media bias on prejudices, the effects of erotic and sexual content on attitudes and behavior and influencing cognition, lifestyle and taste.

It is mainly that which computers have brought since coming into the game; a virtual world of games and the internet, which has become a standard in oneøs households. Institutional socialization is fully aware of the dangers of not being prepared and includes *media education* into education, which can be defined as a life-long, systematic and purposeful process of acquiring *media literacy*. Over fifteen years, *a typology of computer games* was established (helping to choose the right form of prevention), including action games, strategies, sport games, dungeons, adventures and simulators.

Computer games bring about a lot of positives as well as negatives. The fact that in a game there are a lot of transactions on which the playerøs attention is focused can be counted among *game positives*. E. Berne, in his Transactional analysis, focused on transactions connected to several aspects: physical, emotional, exercise, imaginary, social, recreational, creational, diagnostic or therapeutic (Benkovi , 2011, p. 13). They provide a place for rest and relaxation, acquiring new information, computer skills, mastering logical thinking and languages, memory, and spatial orientation. For people with health problems, these transactions may divert attention from the pain, providing help in cases of dyslexia or ADHD and the like. Inspiring approaches to using the internet in relation to health and treatment can be found in a study by Petra Holcnerová (2010, p.10) who examined a lot of relevant research from English speaking countries.

The increasing availability of computers and opportunities for young people to enter into the virtual world of computer games and the internet is only one step to increasing addiction. International statistics, especially from English speaking countries, show that addiction to gambling is 70 % higher in countries where gambling is permitted and 80 % of young people have had

personal experience with gambling. According to research, 4-8 % of young people between 12 and 17 years met criteria for gambling and another 10-15 % are at risk with regard to gambling (Náb lek, 2011, p. 24). An alarming fact is that 95 % of boys and 67 % of girls in Slovakia play computer games.

Internet addiction

Based on ecological theory, J. Benkovi (2007, p. 2) points out that õthe internet as a virtual world environment has its own new, only slightly explored psychological specificsö. There is no unified terminology for the phenomenon of internet addiction yet and different terms are used for this behavior description (Vondrá ková, Vacek, 2010, p. 5). Most often it is *internet addiction*; pathological use of the internet or *addictive behavior on the internet*. The most frequent terminus *Internet Addiction Disorder (IAD)* which could be defined as non-substance addiction when a person neglects his or her relationships, work and social duties and, in his or her behavior, suffers from some attention disorders, aggression, problems to differentiate the real from the virtual world or physiological disorders such as problems with the back, vision, hands, etc. Globally, flaming ó aggressive behavior of individuals could be talked of. Consequences of internet addiction include: desensitisation, problems with empathy, sedentary lifestyle ó encompassing risks such as: neglected and reduced hygiene, sleeping problems, bad eating habits, problems with the eyes, frequent headaches, shoulder, neck and back pain, bad posture, obesity, problems in interpersonal relationships, conflicts in family life, anxiety and worsened school grades.

The issue of internet addiction in the Slovak and Czech Republics is explored by many authors: J. Benkovi (2007), K. Ne–por (2003, 2007, 2009, 2010), E. Va kátová (2010), V. Krej í, K. Kopecký (2010), M. Kolá (2001), M. Kalamenová, . Sej ová (2008); M. Leme–ová (2006). An important characteristic of these pieces of research is the fact that the effects and symptoms of computer addiction are similar to others addictions (even its inclusion in the fifth revision of DSM ó Diagnostic and Statistical Manual was considered). In that context, Young (1998, p.134) classified addictive behavior as: addiction to virtual sexuality which is manifested by compulsive use of websites with pornographic content, addiction to virtual relationships, preferring online relationships, internet compulsions such as online computer games, online shopping, information overload ó surfing on internet online databases and computer addiction which usually means excessive playing of computer games.

Bullying and cyber bullying

The issue of bullying has been part of the social pathology in Slovakia for more than ten years. Bullying is characterized by long-term, repeated and intentional harm in order to dominate. Inequality of strengths and a victim who is, for some reason, helpless is typical. It also means that an individual treats other people cruelly and roughly (Kalamenová, Sej ová, 2008, p. 39). The majority of authors categorize bullying as either obvious or latent. Latent bullying includes a new phenomena ó *cyber bullying*, as a hidden and quick form of bullying, its victims are usually children or adults who differ from a group in their appearance, behavior, family background, talent or handicap. At the beginning, the bullying could take the form of a joke, later it grows into aggressiveness and hostility. The danger of cyber bullying is in its continuity (it is a 24 hour a day phenomenon compared to ‑traditionalø bullying), it could be short-term with repeated tendency or long-term with a significant impact (anybody has access to social networks anytime). *Basic demonstrations of cyber bullying* include: internet identity theft, internet viruses, vulgar or threatening emails, publishing humiliating photos on social networks, attacks on victims while chatting.

Even though children, according to E. Va kátová (2010, p. 9), often experience cyber bullying, some of them have even become the victim of several attacks, alarmingly only 22 % of them would tell their parents. The fact that a high number of the victims of cyber bullying relates to an increasing number of aggressors is well known. Almost every third child admitted to having tried cyber bullying, mostly attacking the electronic accounts (14,7 %) of someone else, slandering via SMS, e-mail, chat or internet forums (7,6 %). The question is why children are using such a negative form of transaction; the answer could be the absence of a sufficient amount real contact.

IT crime

Abuse of Information Technology can be classified illegal and labeled as *IT crime*. The term IT crime entered into social life in an international treaty *The Convention on Cyber Crime*, drawn up by the *Council of Europe* and signed in 2001. The Convention established the categorization of offenses against the confidentiality, integrity and availability of computer systems, networks and computer data, because of the increasing number of illegal access to computer systems, illegal interception of data, undermining the functionality of a computer system, computer data forgery, computer fraud, criminal offenses relating to child pornography and misuse of personal data and the like. The rapid onset of information technology has brought about an increase in criminal activity (Oster, 2011, p. 2). Other negatives may include:

cyber grooming: offenders choose their victims on the internet, try to gain their trust to build a close relationship and ultimately to meet personally. The aim is to abuse their victims; offenders often pretend to be someone else. They try to get victimsøpersonal details such as phone number, address and so on. They get information about the living arrangements of the victim, whether he or she has many friends or whether he/she is living with their parents. They try to establish friendly communication and intimacy and then suggest a personal meeting. Communication is characterized by a lot of patience, offenders are able to converse with their victims for several months; cyber grooming is very dangerous and may even end tragically;

sexting: a relatively new phenomenon connected with the use of ICT and young children. It includes sending text messages, photos or videos with sexual content, which promotes child pornography which is prohibited worldwide. The content is often published on the internet, especially in cases of teenage relationships ending;

stalking: pathological behavior of an individual manifested by abnormal interest in another person. This interest is accompanied by following and harassing this person. It is mainly manifested by physically following, unwanted contact (e.g. letters, SMS); long-term monitoring of the victim, gathering information, even the unsolicited contacting of the stalkeeøs relatives and friends. Stalkers have different social backgrounds, 80 % of them are men, most of them are over 40 years old. In Slovakia, the law against stalking is rather lax; criminal prosecution can only be initiated in case of actual threat;

hoax: a false report, falsehood, fiction, joke. In the context of computing, the term õhoaxö is just used to refer to false rumors, which warns of a non-existing dangerous virus. A message which includes inaccurate and misleading information, half-truths or a mix of half-truths and lies could be identified as a hoax. Typical examples of a õhoaxö are warnings about non-existing viruses and attacks on computers, false pleas for help, rumors about mobile phones, petitions, appeals, false offers, chain letters, and jokes.

In relation to negative phenomena, *social networking* could also be a danger. As well as games, the internet and social networking brings a lot of positives and negatives into our lives. Its expanding rate could be shown in comparison to other communication networks to reach 150 million users needed: telephone 89 years, television 38 years, mobile phones 14 years and Facebook 4 years. According to E. Va katová (2010, p.7), spoluzaci.cz, lide.cz, seznamka.cz, libimseti.cz are abused networks in the Czech Republic and in Slovakia, according to J. Benkovi (2011, p. 9), it is Facebook, MySpace, YouTube, etc.

Cyber bullying as a current topic in teaching ethics or bioethics

Based on the aim of this workshop, which attempts to answer the question what is necessary to change in post modernist society to avoid repeating current problems, it is inevitable to highlight that one of the possible forms of prevention of and solution to contemporary problems is to discuss them or draw attention to them. And the place of its realization may be just ethics (in its most general frame) or bioethics (within the key category of life) because, just before university education, comes the question of how to teach ethics and bioethics and how the content of courses should be structured. The ethical problems (dilemmas) both disciplines deal with did not arise in isolation, but they are a reaction to cultural, historical and philosophical contexts. Their solution needs reflection on ontological and epistemological bases with emphasis on the main philosophical- methodological activities within ethical reflection on those facts, that is, a definition of real activities.

Coming back to the topic ó cyber bullying, a possible proposed (preventive or curative) solution to this serious problem is through tools used against abuse or manipulation and that means all forms of internet communication. One example of such a use of ICT, as an example of õbest practicesö, is e-learning and especially õBlended learningö as a specific form of education[1], which connects the advantages of face to face (interactive) learning with the use of different electronic tools which this form could not only substitute but especially complement, e.g. online applications, teleconferences, seminars with live broadcasting, etc. The author of this paper believes that activating, interactive methods and techniques of education such as work with case studies, role playing, strategic games, shadowing, coaching, mentoring etc. are more efficient and are considered to be a means of professional and individual development. *Problem-based learning* (using critical thinking) has become especially important together with the Aristotelian base of human power of the Greeks: to think theoretically, to act practically and to create artistically, which became immanent requirements of human activity as well as the highest moral goals (goods).

Problem-based learning and blended learning could be applied into teaching ethics and bioethics as a part of reflexivity of problems with deviant or sociopathological dimension.

In that case, for presentations and analysis, a movie could be used, or talk shows, novels and other literary works, real stories or case studies based on real stories. This way, higher efficiency could be obtained especially when it

---

[1] Blended learning is defined by some authors as ømodernø e-learning, when teaching and educating is a specific combination or õblendö of didactic techniques and approaches, which offers the most different forms of electronic and mobile communication (Tureckiová, Vete–ka, 2011, p. 28).

is inevitable for students to get basic information at the same time as skills and competences necessary for problem solving using a high level of moral reflexivity. The author of this paper believes that the afore-mentioned forms of teaching could be used in general or applied ethics such as nursing, medical and social work ethics, etc.

Conclusion

By way of a conclusion, it could be said that sociopathological phenomena have always been a part of every society undergoing some specific shifts. At the same time, one should be aware of fact that cyber bullying will increase exponentially with the development of IC technology, together with the spreading of individualism as a consequence of post-modernism. The current dynamics of social development processes increase not only processes of individual emancipation but simultaneously create new ways of managing social relationships. The cultural recession connected to the ethics of duty is accompanied by a discussion about sociopathological phenomena, ethical values and their relativity and about plurality in all realms of social life. Simultaneously, social pressure stemming from globalization brings a new kind of ethical discourse based on increasing awareness of responsibility for the future and on supporting the development of humanistic values which could be called õresponsible individualismö. Seeking a balance in questions of life orientation is an important existential issue that needs a complex approach including ethical reflection on the moral dimension of human life. The power of the õethosö of the individual and society (community, group, etc.) is an expression of a sense of values such as dignity, respect, freedom, individuality, integrity, autonomy, solidarity, etc. (Bilasová, 2010, p. 37). An important theoretical question with strong practical impact on ethics and bioethics in universities (which is charged with bringing up the future elite of a nation) becomes the development of a moral minimum and creating an ethical competence that can be seen in contemporary (post)modernism as a phenomenon affecting opportunities for open dialogue, discourse, tolerance and trust in social practice. Questions about successful prevention and control are often bound to õthe awakening of the value conscienceö, which is important for the creation or loss of human identity. An ethical minimum plays an important role in the protection of human life, its quality and prevents misuse of possible approaches and procedures for nonhuman aims. Therefore, a theory has to consider issues connected with the moral human dimension and its theoretical reflection ó especially from the point of view of the impact on social reality (in this case addiction, cyber bullying or IT crime). Prevention plays a very important role in families, schools or other

educational institutions. It should have different forms so that an individual gets the chance to anticipate, uncover and react to dangerous behavior.

Beáta Balogová is an Associate Professor in Social Work at the Institute of Educology and Social Work, University of Pre–ov (Slovakia). She is a co-author of *Etika v o–etrovate stve* [Nursing ethics], Pre–ov: FF PU 2008 and co-author of *Reflexivita v posuzování flivotní situace klientek a klientu sociální práce* [Reflexivity in life situation assessment of social work clients], Hradec Králové: Gaudeamus 2010.

Corresponding author:
doc. PhDr. Beáta Balogová, PhD., Faculty of Arts, University of Pre–ov in Pre–ov, 17. novembra 1, 080 01 Pre–ov,
email: beata.balogova@unipo.sk

References
BILASOVÁ, V. (2010): *Výzvy pre etiku v sú asnosti*. Pre–ov: FF PU.
Kolektív (1993): *Beliana. Malá slovenská encyklopédia*. Bratislava: EU SAV.
BENKOVI , J. (2011): Po íta ové hry. In: *Cesta*, 9(7-8), pp. 12-17.
BENKOVI , J. (2007): Novodobé nelátkové závislosti. In: *Psychiatria pre prax*, 8(6), pp. 263-266.
Internetová závislost (online). [cit. 2011-11-01]. Published online: http://www.zavislosti.webovka.eu/iza.html.
HOLCNEROVÁ, P. (2010): Internet a zdravie. In: *Sociálna prevencia*, 5(1), pp. 9-10.
JIRÁK, J. & K PPLOVÁ, B. (2009): *Masová média*. Praha: Portál.
KALAMENOVÁ, M., SEJ OVÁ, . (2008): Íkanovanie medzi mládeflou základných a stredných –kôl. In: *Mládefl a spolo nos* , 14(4), pp 35-54.
KOLÁ , M. (2001): *Bolest –ikanování*. Praha: Portál.
KON EKOVÁ, . (2010): *Vývinová psychológia*. Pre–ov: Vydavate stvo M. Va–ka.
KREJ Í, V. & KOPECKÝ, K. (2010): *Zpráva z výzkumného –et ení realizovaného v rámci projektu prevence nebezpe ných komunika ních praktik spojených s elektronickou komunikací pro pedagogy a nepedagogy*. Olomouc: Univerzita Palackého Olomouc.

NÁBĚLEK, L. (2011): Poítaové hry. In: *Cesta,* 9(6), pp. 24-26.

OSTER, J. (2011): *Kriminalita v informaných technológiách* (online). [cit. 2011-11-01]. Published online:

http://www.zodpovedne.sk/kapitola2.php?kat=ipodvody.

LEMEŇOVÁ, M. (2006): Psychologický pohad na sociálne vzahy v prostredí chatu. In: *Mládefl a spolonos,* 12(1), pp. 41-49.

VAKÁTOVÁ, E. (2010): Kyberikanovanie ako jedno z rizík elektronickej komunikácie. In: *Sociálna prevencia*, *mediálna výchova*, Informano-vzdelávací bulletin ministerstva kultúry, 1/2010, pp. 6-9.

VONDRÁKOVÁ, P., VACEK, J. (2010): Závislostné správanie na internete. In: *Sociálna prevencia*, *mediálna výchova*, 2(1), pp. 4-7.

YOUNG, K. (1999): Internet addiction: Evaluation and treatment. In: *Student British Medical Journal,* 7, p. 351.

VETEŇKA, J., TURECKIOVÁ, M. (2011): *Trendy v oblasti profesního vzdelávání dosplých*. Praha: Rozlet.

Teacher and Education versus Aggression and Violence at School

Marta Gluchmanová

Abstract

At present, an increase has been observed in aggressive behaviour and actions in students in as well as outside schools in Slovakia and other post-communist countries. This is often considered a manifestation of moral crises in the family and society. Socio-cultural changes also bring about negative phenomena, which are often present in the mentality and actions of children and the young. Moral problems in the teaching profession are a reflection of problems in society as such. It is the task of teachers to minimise the negative behaviour and actions of students, especially those which might have a harmful, or, possibly, tragic impact on the health and lives of all those who participate in the educational process.

Keywords: teacher, education, aggression, violence, Slovakia, moral responsibility, ethical conflict

Introduction

Electronic media and the daily press bring news about various forms of aggression and violence in the world, at Slovak schools, as well as other post-communist countries.[1] Close attention is paid to the phenomenon of aggression and violence in children and the young, be it in or outside school (Furlong & Morrison, 2000; Purugganan, Stein, Silver & Benenson, 2000; Speaker & Petersen, 2000; Behre, Astor & Mayer, 2001; Morrell, 2002; Flannery, Wester & Singer, 2004; Smokowski & Kopasz, 2005; Unnever, 2005; Whitted & Dupper, 2005; Bosacki, Marini & Dane, 2006; Naylor, 2006; Daniels, Bradley & Hays, 2007; Solberg, Olweus & Endresen, 2007). In this context, such notions are frequently mentioned as a crisis of morality, moral values, intolerance, vandalism, etc., not only in the educational system, but also in society as a whole. An increase in aggression and violence seems to be a manifestation of globalisation of the human community (including interpersonal relationships). This imposes a pressing mission on mankind and society, including Slovak society (and, equally, other post-communist

---

[1] As an example, the death of a 13-year-old boy could be mentioned, who died as a consequence of pierced lungs, caused by a classmate of his. Recently, the media reported that a 17-year old student of a secondary grammar school was stabbed to death; as well as an armed assault of and serious injury to a 26-year-old man, committed by a 15-year-old student of a primary school, etc. These are just several cases from the recent period.

countries), as well as on education and teachers, to address this topical issue appropriately.

The aim of this paper is to study ethical and moral aspects of the above problems, something which is lacking in sociological, psychological and pedagogical research. This is what makes this work novel and original, since, here, the above issue is to be analysed in the context of professional teaching ethics (from a philosophical viewpoint, i.e. part of applied ethics). Philosophy and ethics do not pay enough attention to analysing aggression and violence at schools (professional teaching ethics, which could address similar issues, is, in Slovakia, the former Czechoslovakia, and other post-communist countries, developing rather slowly). In some papers within scholarly literature, one can come across outcomes of sociological, psychological and pedagogical analyses or research into this phenomenon in the present conditions in Slovakia (Dfluka-Dalbert 2007; Gajdo–ová, 1999/2000; Harineková, 1999; 2000; Jusko, 2002; Ondrejkovi , 2000; Rychnavská, 2003; Schusterová, 2000).

Aggressive or violent behaviour in schools was not really mentioned in Slovakia before 1989. It was incongruous to the image of socialist school and proper formation of socialist awareness in the young generation. Nevertheless, the authors of this paper, together with many other long-term teachers, believe that certain manifestations of aggression and violence were present; however, not in such a form and intensity as they are now. If aggression, violence, bullying among children and the young, or other negative phenomena in society were mentioned, this was usually in the context of after-school clubs.

After 1989, the former Czechoslovakia and, later, Slovakia witnessed numerous fundamental political, ideological, economic and social changes in all aspects of life, including education. These changes also brought about breaking the law as well as the schooløs discipline and regulations. At first, it could appear that aggressive tendencies can only be observed in those children and young people who lack emotional grounding or experience unfavourable family conditions ó poverty, unemployment, alcoholism in parents, etc. However, aggression also increases in such children who do not have existential problems and live in material plenitude. Many generations of teachers, parents and pedagogical employees believed that material wealth is sufficient for manøs happiness and contentment. The opposite seems to be true, since aggression and violence are increasing in society as a whole. Young people of the present day are more mature than former generations; this, however, often only refers to physical maturity, as the number of problems with aggression, violence, and other moral issues, is increasing. Who is responsible for this situation? Is it society, state institutions, family,

or, especially in children and youths of school age, teachers? All of the above probably contribute in their own way to the current situation. It seems there is no effective legislation and supervision aimed at limiting aggression in the behaviour and actions in society in general. The increase in aggressive behaviour in society is also reflected in an increase of negative phenomena in educational institutions.

Many biologists claim that aggression and violence are innate to humans. According to Edward O. Wilson, aggression, to a certain extent, is inherent in all primates; however, human aggression includes features different from other animal species (Wilson, 1982). Konrad Lorenz claims that man is worse than animals because he turned his aggression against himself and kills not only in war but also in peace (Lorenz, 1987). Culture and, especially, morality plays a highly significant role in inhibiting inborn aggression. Mankind has made considerable progress within cultural evolution especially thanks to refusing to accept manifestations of violence, cruelty, or bestiality as natural, inevitable behaviours in man. It gave rise to moral norms which refuse and prohibit such behaviours. Presumably, it was to tame human aggression and to protect mankind from itself why morality was created (Gluchman, 2005).

The teacher and violence at Slovak schools

Aggression and violence at school (in various forms) is becoming a global problem. What Slovaks, until recently, only read or heard reports about, is becoming reality in schools as well as extra-curricular institutions. Violence at school mostly takes place where the teaching supervision is missing, such as locker rooms, corridors, stairwells, toilets, gyms, canteens, etc. However, violent conduct can also be seen in classrooms, especially, when the teacher is yet to come, or, even, during lessons.

Many a time, schools do not want to admit that it is at their campus that students commit violence. At primary schools, one can come across more minor manifestations of violence at the first level, such as pushing, name calling, fighting, bad mouthing, kicking, or teasing addressed to the victim; however, with increasing age, especially at the second level, the number of cases of fist fights, thefts as well as various forms of verbal or physical aggression grows. It is a teacher's moral duty to solve such manifestations at their very start, since ignoring them, or not considering them serious enough to require solution, could cause them to cross the limits when aggression or violence in the behaviour of such individuals cannot be stopped and could result in tragic events, such as those that took place in some western countries (USA, Germany, Finland, etc.).

The immorality of aggressive and violent conduct lies in, for instance, causing physical or emotional pain and suffering to the victim, in the belittling

of the victim, degrading his/her human dignity, which causes the victim's confidence to suffer and might result into disorders in behaviour, speech, stress situations, etc. Peter Ondrejkovič claims that, at the present stage of social development, violence is clearly globalised, which means it penetrates into all areas of our lives. In an effort to reduce violence in society, such practical activity as education can contribute. One cannot accept such challenges according to which one must learn how to live with violence, criminality, drugs and other socio-pathological phenomena (Ondrejkovič, 2000).

If teachers emphasise pro-social behaviour of peers and adults in the period of the students' early adolescence, this can have an immense influence on their social and moral development. Better behaviour in children and the young can be achieved by allowing them to participate in decision making in class, and by respecting the opinions of others. This enhances the development of their responsibility, motivates them to study, and has a positive impact on the achievement of skills and better school results. The teacher's mission here is to develop pro-social relationships at school and engage other pedagogical employees, the school management, and, naturally, also the parents, in the course of events, so that they could be a model of kind and respectful behaviour for school youths (Kidron & Fleischmann, 2006).

In Slovakia, more extensive research into violence and aggression at school is lacking, since it is difficult to accept it in spite of the fact that everybody is aware of it and it is frequently discussed among teachers. On the outside, it seems that school managements "are afraid" to publicise this fact in order to not tarnish the school's reputation. It is, however, known that aggression and violence are also present in Slovakia, even though little space and time is devoted to them. In society, other topics seem more important and education is, most of the time, on the periphery of the interest of public and media, with the exception of the beginning and end of the school year, A-level exams and, possibly, should there be an offence from a student or a teacher during a school trip or an excursion. The results of surveys in Western countries, and especially in the USA prove that most violence is committed by students of the second degree of primary schools and students of secondary schools, and boys, more often than girls, are the aggressors (Speaker-Petersen, 2000). These morally negative phenomena must be addressed at the outset and the sooner the better. If left untreated, they might, later on, in adulthood, result in inconceivable consequences for the behaviour and actions of such aggressive and violent individuals.

Research into aggression and violence in Slovak secondary schools was carried out by, for instance, Jozef Džuka and Claudia Dalbert. Approaching a target group of 364 secondary school teachers from one of the eight Slovak

counties, they found out that 49% of the respondents had, in the past 30 days, experienced some form of violence. According to the above research, violence mostly occurred at secondary vocational schools in the county town. In the research at secondary vocational schools of the county in question it was even found out that 55% of the teachers at the respective schools experienced an incidence of some form of violence in the past 15 days. The authors found incidences of violent verbal and physical behaviour, theft and/or interfering with other people's property (Džuka & Dalbert, 2007).

Mária Rychnavská investigated what kind of emotional assaults occur in class at the second level of primary schools; moreover, she observed manifestations of physical aggression, the most common targets and aggressors in the assaults, the age of the bullied students and whether they reported the event to anyone. The research showed that the most serious manifestations of emotional and physical aggression are pushing, bad mouthing, fist fights, mocking and parental insults. In addition, students were also forced to hand over their elevenses or money; they had their exercise books torn up, or had their lunch tickets taken away from them. Furthermore, the research proved that boys bullied others more often. The bullied most often tell their parents or a friend, they rarely confide in a teacher. Most bullying takes place during breaks and in class (Rychnavská, 2003).[2]

The above fact serve as motivation to search for reasons and as a stimulus for speculation on what can be done for this trend not to have an increasing tendency, as is the case in Western countries, whose experience one should learn from. Appropriate measures must be taken and an appeal made to those who deal with education and morally negative phenomena, which are, alarmingly, almost becoming part of the daily lives of teachers in Slovakia.

---

[2] Children at the second level of primary schools often commit violence even when they do not feel anger or hate. An increase in aggression in schools was also confirmed by the research results, where the most frequent manifestations were as follows: kicking things or classmates, hitting classmates on the body, slapping classmates in the face, violently forcing classmates to perform certain activities, and sexually harassing classmates. The source of violent behaviour is, according to the findings, emotional deprivation, anxiety, stress, fear, surplus energy ("explosive temperament"), character, student's personal characteristics, curiosity, boredom, or desire for more and more intense, exciting experiences, pressure to be an alpha male, parenting, teachers' educational style and ways the teachers display authority (Gajdošová, 1999/2000). According to Milada Harineková, who carried out research at secondary schools, the following sources of emotional reaction occurred: gradual accumulation of minor negative annoyances, dissatisfaction of various needs, or being in certain stressful situations. Readiness for aggressive behaviour increases with an overload or deficiency, loss or threat. Aggression can function as compensation, as a source of substitute satisfaction of, for instance, the need for self-fulfilment, emotional acceptance, etc. This is what can explain ruthless behaviour, which, seemingly, does not yield anything for the aggressor (vandalism, motiveless violence towards complete strangers) (Harineková, 1999; 2000).

According to research results in Slovakia as well as abroad, an increase in aggression and bullying in the young generation is part of a worldwide increase in aggression and violence. Globalisation influences man and man creates globalisation.

More and more often, one learns from the media about the decreasing age of children committing crime and contributing to violent and aggressive conduct in as well as outside school. This trend can also be observed in Slovakia. As a result, the age of criminal responsibility in minors was decreased from 15 to 14 years of age, as part of the re-codification of criminal law approved by the Slovak parliament in 2005.

The foremost moral obligation of teachers is to pass their knowledge, abilities and skills onto their students in order to prepare them for their profession and life in general. However, students' aggression or other forms of violence during education impinge upon the teacher's job, and disturb other students participating in the educational process. Apart from the teacher's educational activities, his other moral duty is the students' personal development. In the coexistence of the teacher and students, complex ethical understanding of mutual actions dominates (Aurin & Maurer, 1993). In this context it could be stated that, with an increase in the students' age and cognitive, intellectual and moral abilities, the teacher should strive to create a reasonable partnership based on mutual efforts to understand the students and their behaviour or actions. At the same time, conditions and desirable atmosphere should be created for the students to be able to understand the teacher's role and position within this relationship, including his moral duty and responsibility for the students' moral development aimed at forming mature moral agents.

A number of teachers argue that it is not their task to deal with aggressive behaviour during the educational process. Is this only the class teacher's job? Or should only pastoral tutors be in charge of this? The authors of this paper believe that every teacher should respond accordingly and address manifestations of violence in the students they come across during their pedagogical work at school.[3] It often concerns students' conduct during

---

[3] School managements often claim that bullying is not present at their school, or, they downplay the problem. Under the name of common disagreement among peers, injustice, humiliation, or violence might be hidden. However, vigorous procedures by educators in cases of exposing bullying are of remarkable moral importance, as this reassures students in the fact that such phenomena are intolerable in their school. Pedagogues, however, make a number of mistakes: they sometimes, possibly indirectly, express their agreement with the practices of initiators of bullying, they themselves initiate the whole mechanism (by mocking an individual in front of the whole class), they underestimate the extent and seriousness of bullying in their school, they tend to ignore bullying, as, for different reasons, they are not able to manage it disciplinarily (Jusko, 2002).

lessons, i.e. those students he is in direct contact with, and, one should also consider whether the teacher himself could sometimes be the cause of students behaving aggressively. Unrealistic demands, strictness, as well as benevolence and insufficient demands from the teacher are sometimes the reason for wrongful actions in students. Naturally, there are also more serious cases which require handling by the pastoral tutor, headmaster, school management, or, by having the student examined by the school psychologist or at a pedagogical-psychological clinic. All depends on the level and seriousness of the aggressive behaviour in question.

Should violent conduct occur outside the classroom, in the corridor or other school premises, teachers sometimes consider whether or not they are morally obliged to intervene, in other words, whether it is in their competence. For teachers at primary schools, especially at their first level, it is easy for the teacher to intervene. However, at the second level of primary schools as well as later, at secondary schools, many a time, teachers face a dilemma whether or not to get involved on behalf of the student. This is also caused by concern for their own safety. There were cases when older students threatened the teacher, entered into a war of words, physically assaulted the teacher, or even used a gun.

Teachers, under the influence of such factors, sometimes cannot manage the demands of their profession, which is why this area should be paid more attention to in future within teacher training. A new course should be introduced to the teacher-training study programme; one that has been missing (since, possibly, a few years ago it was not expected for violence in school to increase), in which teacher trainees would practise how to manage studentsø unacceptable (hyperactive, undisciplined, etc.) behaviour. Pedagogical-psychological clinics usually deal with the most serious manifestations in the studentsø behaviour; in other, less serious, cases, there is a tendency to integrate such students in regular classes. Teachers in Slovakia are not trained to work with similar individuals and, thus, their already difficult position is made even more challenging. The authors of this article believe that, should a student require an individual approach, with such a high number of students in classes, teachers can hardly devote themselves sufficiently to the student in question. If they do, it is at the expense of other students. Here, a moral dilemma arises for the teacher about how to fulfil his moral obligation regarding the effort to achieve the studentsø welfare, if he is not provided with desirable conditions by the school management or, in this case, by the school governing bodies, including the Ministry of Education, who create economic pressure on the need, or even necessity, to increase the number of students in classes.

Teachers are expected to act professionally in the educational process, and to integrate their skills and knowledge, realise their moral and pedagogical responsibility and obligations towards individuals dependent on them ó towards the students. Attention should also be paid to the development of teachersø ethical and moral competence (Colnerud, 1997). The authors of this paper hold the opinion that Slovak teachers lack, first of all, sufficient theoretical and practical training in dealing with such morally negative phenomena as, among other things, aggression and violence which they come across in their pedagogical profession. Teachers only acquire this competence in practice, many a time, not until they face the need to deal with a studentøs problem. The situation is even worse if teachers themselves face students being aggressive or violent. This is also lacking from teacher training. A lot of attention is paid to what to teach and how to teach, and very little, if any, to what pedagogical, educational and moral issues are brought about by teaching at present-day primary or secondary schools in Slovakia.[4]

Teachers are responsible for students not only while they are present in education but also for preparing them for their future lives. The consequences of aggressive or violent behaviour are vast especially for the victims. A child who has experienced an aggressorøs cruelty can be left with a problem in the emotional area. Victims of violent actions often lose self-confidence, feel lonely, are depressed, more anxious and, in comparison to unaffected children, rather insecure. Problems with school attendance start occurring; such children become truants, they avoid school and its surroundings, as well as such places where no teacher is present (Whitted & Dupper, 2005). It could also be added that, in cases of victims of aggression and violence, especially when children and adolescents are concerned (naturally, this does not only apply to them, but they are especially concerned), such behaviour can have a moral impact on their perception of humanity, justice, human dignity, dealing with conflicts in a nonviolent way, etc. In this very context, Jürgen Habermas emphasises the great importance and role of morality, which he considers a calm (peaceful) alternative to violent solutions to conflicts, for which there is no equivalent. He holds the opinion that moral imperatives are able to reconcile the parties of conflict and must themselves appear as legitimate and worthy of respect in relation to what they impose as obligatory (Habermas, 1993). Teachers, however, must be prepared to also deal with such conflicts using morality, or means based on moral norms and values accepted by society.

---

[4] With regard to teacher training in the Czech Republic and Slovakia, a number of authors reached the same view (Da ická & Klapal, 2002; Stan k, 2002; Vrabcová, 2002; ernotová, 2006).

Not admitting the existence of aggression in the conditions of Slovak society, as well as in educational institutions, its suppressing or downplaying does not lead anywhere. Education, together with psychotherapy and politics, is the most unrewarding profession (Pon –ický, 2005). This is doubly true about the teaching profession when it comes to dealing with problems related to children's violent tendencies.

Conclusion

From the viewpoint of professional teaching ethics it must be stated that aggression and violence is not only the teachers' problem; it also concerns parents and all those who participate in upbringing and education of the young in Slovakia, i.e. the whole Slovak society. Students are expected to be kind, respectful, tolerant and truthful to each other; however, they are not provided with the best of examples. This is complicated by the social changes Slovak society has experienced in the past 20 years, which often bring about morally negative phenomena and injustice, which young people take notice of. This is reflected in their discipline. Young impressionable people witness injustice directly or in media. They witness behaviours of people, committing various fraud or criminal acts which are left unpunished, where the defrauders go free, unpunished. They often continue in their deceits, since many understand law and order in their own way. Some people in charge of justice are also corrupt. Young people of the present day notice all this. How can they, then, be brought up to be honest and just (Bendl, 2005)? If morality of society differs from that proclaimed in schools, it makes it more difficult to shape students to become moral agents. The authors of this paper hold the view that the situation in Slovak education is a reflection of the conditions in Slovak society. Schools cannot be separated from society where they exist, just like the moral climate of society cannot be overlooked where such issues as aggression or violence, albeit, fortunately, only in verbal form, might become part of politics defining the present direction of Slovakia and its institutions. Moral problems of society are not left in front of the school gates; they are part of daily life of students and teachers in Slovakia.

Education, including the issue of aggression and violence as one of the scopes of professional teaching ethics fully reflects the era and its socio-cultural changes. Education, together with teachers and their students, is not an isolated island, where external events do not penetrate. On the contrary, they are an almost identical reflection of all the strengths and weaknesses of the time and society they live in and act. This also applies in relation to the issues of the teaching profession in Slovakia at present. This implies that teachers, or the education system, by means of their moral, educational and pedagogical influence, cannot eradicate manifestations of aggression and

violence from social life, especially should students come across these outside school, anywhere they go. It is, however, important for teachers not to resign from their moral obligation and consider fighting aggression and violence a quixotic battle with windmills. By means of school governing bodies, they should be at the forefront of those who will not only point out existing danger, which might gradually flow into tragic events taking place, for instance, in Western countries, but, through public opinion, will create increasing pressure on Slovak society and media, so that these also realise their moral responsibility for the fate of Slovak society; so that media do not blindly subject the fate and future of the country and its people to the criterion of increasing ratings of their programmes, i.e., as a result, the force of advertisement and profit. Undoubtedly, this is an important mission, a moral obligation resulting for all those working in education, be it at primary, secondary schools or universities and, in its seriousness, is adequate to the global changes human society is facing at present.

Marta Gluchmanová is a lecturer at the Department of Humanities, Technical University in Kosice (Slovakia). Her main research interest is the ethics of teaching. She is the author of the book õApplication of the Ethics of Social Consequences in the Ethics of Teachingö (2009).

Corresponding author:
Marta Gluchmanová, Department of Humanities, Technical University of Ko–ice, Bayerova 1, SK-08001 Pre–ov (Slovakia)
marta.gluchmanova@tuke.sk

References
AURIN, K. & MAURER, M. (1993). Forms and Dimension of Teachersø Professional Ethics ó Case Studies in Secondary Schools. In: *Journal of Moral Education, 22*(3), pp. 277ó297.
BEHRE, W. J., ASTOR, R. A. & MAYER, H. A. (2001). Elementary- and Middle ó School Teacherøs Reasoning about Intervening in School Violence: an Examination of Violence- Prone School Subcontexts. In: *Journal of Moral Education, 30*(2), pp. 132ó153.

BENDL, S. (2005). *Ukázn ná t ída*. Praha: Triton.

BOSACKI, S. L., MARINI, Z. A. & DANE, A. V. (2006). Voices from the classroom: pictorial and narrative representations of children's bullying experiences. In: *Journal of Moral Education*, 35(2), pp. 231ó245.

COLNERUD, G. (1997). Ethical Conflicts in Teaching. In: *Teaching and Teacher Education*, 13(6), pp. 627ó635.

ERNOTOVÁ, M. (2006). Uplatnenie absolventov u ite stva v praxi a ich reflexia pregraduálnej prípravy. In: M. ernotová (ed.): *Uplatnenie absolventov u ite stva v praxi a ich reflexia pregraduálnej prípravy*. Pre–ov: FF PU, pp. 25ó59.

DA ICKÁ, M. & KLAPAL, V. (2002). Jsou poslucha i u itelských fakult UP p ipraveni e–it d tskou delikvenci na Z™? In: I. Hodovský & M. Dopita (eds.): *Etika a sociální deviace*. Olomouc: UP, pp. 276ó283.

DANIELS, J. A., BRADLEY, M. C. & HAYS, M. (2007). The Impact of School Violence on School Personnel: Implications for Psychologists. In: *Professional Psychology: Research and Practice*, *38*(6), pp. 652ó659.

DfiUKA, J. & DALBERT, C. (2007). Student Violence against Teachers: Teachersø Well-Being and the Belief in a Just World. In: *European Psychologist*, *12*(4), pp. 253ó260.

FLANNERY, D. J., WESTER, K. L. & SINGER, M. I. (2004). Impact of Exposure to Violence in School on Child and Adolescent Mental Health and Behavior. In: *Journal of Community Psychology*, *32*(5), pp. 559ó573

FURLONG, M. & MORRISON, G. (2000). The School in School Violence: Definitions and Facts. In: *Journal of Emotional & Behavioral Disorders*, *8*(2), pp. 71ó86.

GAJDO™OVÁ, E. (1999/2000). Zdroje vzniku násilia na –kolách a mofinosti prevencie proti nemu. In: *Na–a –kola*, *3*(1), pp. 6ó15.

GLUCHMAN, V. (2005). Idea humánnosti v kontextoch sú asnej etiky. In: *Filozofia*, *60*(7), pp. 512ó531.

HABERMAS, J. (1993). *Justification and Application*. London: Polity Press.

HARINEKOVÁ, M. (1999). Postoje adolescentov k násiliu z aspektu regulácie mravného správania. In: J. Grác (ed.): *Psychická regulácia a edukácia mravného správania*. Trnava: TU, pp. 23ó35.

HARINEKOVÁ, M. (2000). Vývinové aspekty agresivity v strednom –kolskom veku. In: J. Grác (ed.): *Psychická regulácia mravného konania a niektoré výsledky jej analýz*. Trnava: TU, pp. 36ó48.

JUSKO, P. (2002). Agresivita a –ikanovanie ó sociálno-patologické javy v –kolskom prostredí. In: *Mládefl a spolo nos* , *8*(3), pp. 23ó39.

KIDRON, Y. & FLEISCHMAN, S. (2006). Promoting Adolescentsø Prosocial Behavior. In: *Educational Leadership*, *63*(7), pp. 90ó91.

KOUKOLÍK, F. & DRTILOVÁ, J. (1996). *Vzpoura deprivant . O patných lidech, skupinové hlouposti s uchvácené moci*. Praha: Makropulos.

LORENZ, K. (1987). *The Waning of Humaneness*. Boston: Little Brown.

MORRELL, R. (2002). A Calm after the Storm? Beyond Schooling as Violence. In: *Educational Review*, *54*(1), pp. 38ó46.

NAYLOR, P., COWIE, H., COSSIN, F., DE BETTENCOURT, R. & LEMME, F. (2006). Teachersø and pupilsø definitions of bullying. In: *British Journal of Educational Psychology, 76*(3), pp. 553ó576.

ONDREJKOVI , P. (2000). Násilie ako sociálnopatologický jav. In: *Filozofia*, *55*(1), pp. 27ó35.

PON CKÝ, J. (2005). *Agrese, násilí a psychologie moci* (Praha, Triton).

PURUGGANAN, O. H., STEIN, R. E. K., SILVER, E. J. & BENENSON, B. S. (2000). Exposure to Violence Among Urban School Aged Children: Is It Only on Television? In: *Pediatrics*, *106*(4), pp. 949ó952.

RYCHNAVSKÁ, M. (2003). kanovanie fliakov v základnej kole. In: *Pedagogické spektrum*, *12*(9-10), pp. 75ó82.

SCHUSTEROVÁ, I. (2000). Agresívne správanie detí star ieho pred kolského veku. In: J. Grác (ed.): *Psychická regulácia mravného konania a niektoré výsledky jej analýz*. Trnava: TU, pp. 93ó102.

SMOKOWSKI, P. R. & KOPASZ, K. H. (2005). Bullying in School: An Overview of Types, Effects, Family Characteristics, and Intervention Strategies. In: *Children and Schools*, *27*(2), pp. 101ó110.

SOLBERG, M. E., OLWEUS, D. & ENDRESEN, I. M. (2007). Bullies and victims at school: Are they the same pupils? In: *British Journal of Educational Psychology, 77*(2), pp. 441ó444.

SPEAKER, K. M. & PETERSEN, G. J. (2000). School Violence and Adolescent Suicide: Strategies for Effective Intervention. In: *Educational Review*, *52*(1), pp. 66ó73.

STAN K, A. (2002). kolní prost edí ó ideální podmínky pro vznik ikany. In: I. Hodovský & M. Dopita (eds.): *Etika a sociální deviace*. Olomouc: UP, pp. 299ó302.

UNNEVER, J. D. (2005). Bullies, Aggressive Victims, and Victims: Are They Distinct Groups? In: *Aggressive Behavior*, *31*(2), pp. 153ó171.

VACEK, P. (1997). Aktívne proti zlu. In: *Pedagogické spektrum*, *6*(1-2), pp. 2ó14.

VRABCOVÁ, J. (2002). Delikvencia deti v kolskom veku. In: I. Hodovský & M. Dopita (eds.): *Etika a sociální deviace*. Olomouc: UP, pp. 292ó298.

WHITTED, K. S. & DUPPER, D. R. (2005). Best Practices for Preventing or Reducing Bullying in Schools. In: *Children and Schools*, *27*(3), pp. 167ó175.

WILSON, E. O. (1982). *On Human Nature*. New York: Bantam Books.

ZELINA, M. (1994). Rodina a výchova. In: *Pedagogická revue*, *46*(5-6), pp 204ó212.

Teaching ethics in Polish schools:
Some reflections on the Core Curriculum for Ethics

Joanna Mysona Byrska & Jakub Synowiec

Abstract

In the paper, the topic of teaching ethics in schools in Poland according to the Core Curriculum is analyzed. The authors refer to the historical background of introducing Ethics into schools and controversies accompanying it. They also refer to some fundamental problems affecting the teaching of Ethics in Polish schools. The main focus of the article is the idea that most of the problems result from setting Ethics in opposition to Religion, which appears invalid as far as the curriculum is concerned. Ethics should be an obligatory subject for all levels of education. The aim of the authors is not to exhaustively present all the problems that are making the teaching of Ethics in Poland difficult, but to present to the foreign reader the curriculum and a broad outline of the difficulties that teaching Ethics faces in Polish schools.

Keywords: ethics, teaching ethics, teaching religion, Polish schools

The Core Curriculum[1] proposes classes of Ethics for all levels of education, starting with primary school, through three years of *gimnazjum [grammar school]*, ending with high school, which is typically attended by students until the age of 19.[2] The youngest typical university student is 19, so he/she is a person whose moral personality has been formed. It is very likely, though, that he/she has not yet had any contact with systematized reflections on

---

[1] Issues raised in this paper are based on the document: *Podstawa Programowa Tom 4. - Edukacja historyczna i obywatelska w szkole podstawowej, gimnazjum i liceum* (Core Curriculum Vol. 4. ó Historical and Civic education in primary school, gimnazjum and high school). Ethics was put in one section with History, Civic Education, Education for Family Life, Business Studies and Philosophy. This document is published on the webpage of the Ministry of National Education of Poland www.men.gov.pl and, due to planned education reforms, will soon be changed.

[2] In the school year 2011/2012, primary school students were aged between 7 and 12 years old. Students from 13 to 16 years old attended a *gimnazjum [grammar school]*. After finishing *gimnazjum [grammar school]*, most of the students choose high school, which lasts for 3 years and ends with the completion of school leaving exam, also an exam for studies. Students can also choose technical college or vocational school. Attending school is obligatory for people under 18. The quoted document, the Core Curriculum, was prepared for all kinds of schools. Nowadays, education in Poland is being reformed. According to current plans, primary school will be obligatory for the children at the age of 6, and so the age of students in other kinds of school will change accordingly.

morality. To understand how it is possible, we must take a closer look at the history of introducing the teaching of Ethics in Polish schools.

Similarly to other countries in central Europe in the early nineties of the previous century, Poland changed its political system and became a democratic country. In these crucial moments, important decisions which formed the contemporary shape of Polish social and political reality were taken. Education, which is the skeleton of each society, could not be omitted from the changes. In 1991, Religion was introduced to all kinds of schools, together with Ethics as an equivalent that determined its further lot. Classes of Religion were moved from so called õparish hallö schools, where they were conducted during the period of communism, a political system which aimed to secularize the country, society and schools. Classes of Religion were introduced into schools without broad public discussion. It seemed to be right as most Poles in the early nineties declared their affiliation to the Roman Catholic Church (Cf.: Jopek, Snedyka, Byrska, 2003, pp. 37-143).

According to Janusz Majcherek, introducing Religion to schools was accompanied by misidentification of religiousness with a high standard of morality. In a popular magazine he states: õNumerous anticommunist activists identified moral degeneration of that system with its atheist ideology, thus they were identifying the moral renaissance of Polish society with the return of religion into the public lifeö[3] (Majcherek, 2010). It was assumed that a student and his/her parents were to choose if they wanted him/her to attend classes of Religion or Ethics. A student could not attend Religion and Ethics simultaneously. This situation caused ethics to be perceived as an opposition to religion, an alternative or a kind of õsecular religionö. Ethics did not become a real alternative to Religion and it is still only present in a few schools in Poland. Some parents felt indignant at it and decided to ask the Constitutional Tribunal of the Republic of Poland if such a situation did not harm people of other outlooks, especially atheists who did not wish to attend Religion and could not attend Ethics and thus could not have a mark on their school leaving certificate. In its statement, the Constitutional Tribunal of the Republic of Poland announced that Polish law does not harm atheists, as according to the law they should receive a mark from Ethics instead of Religion.

A similar case was also investigated by the European Court of Human Rights, which announced that Poland discriminates against non-believers because they cannot take classes of Ethics, as the schools attended by the

---

[3] Conf. (Majcherek, 2010) *Niektórzy ó nader liczni ó antykomunistyczni dzia€acze opozycyjni wi zali moraln degrengolad tamtego systemu z jego ateistyczn ideologi , dlatego moralne odrodzenie polskiego spo€ecze stwa wi zali z powrotem religii do ycia publicznego*, transl. J.S.

plaintiff only organized classes of Religion.[4] A Spokesman of the Foreign Office of the Republic of Poland replied on behalf of the Ministry of Education that law in Poland does not discriminate against anyone and stressed that discrimination õhas its roots in bad practices in Polish schools, which the plaintiff attendedö.[5] The verdict of the Tribunal, although it reopened the debate on the presence of Ethics in Polish schools and stimulated its promotion, also gave support to the persistently preserved conviction that Ethics is a secular equivalent of Religion.

Classes of Ethics could not be efficiently introduced due to some technical reasons. Since the very beginning it was unclear who could teach this subject, as few people had adequate education and it was not prescribed (in legal acts) what exactly the adequate education qualifying a person to teach Ethics was.[6] There were no syllabi or appropriate handbooks. These technical problems have not yet been completely solved. The logistic part was better developed in Religion, where detailed syllabi as well as many handbooks were present, than in Ethics.

The issue of the above mentioned, artificially generated opposition between classes of Ethics and Religion is one of the trouble spots in public life in Poland. It has become a field of conflict between believers and non-believers. Antagonism and tensions led both groups to take radical positions. It is worth noticing that participants in the public debate often forget that classes of Religion and classes of Ethics are essentially different, and the syllabi are completely different too.

---

[4] Cf.: Complaint No. 7710/02, Grzelak vs Republic of Poland, the verdict of the European Court of Human Rights is available with its legitimation on-line: : http://www.menschenrechte.ac.at/orig/10_03/Grzelak.

[5] Conf. *ma swoje przyczyny w złej praktyce placówek oświatowych, w których naukę pobierała skarżący*, tłum J.S., P. Paszkowski, Komunikat MSZ w sprawie wyroku Europejskiego Trybunału Praw Człowieka, 15. 06. 2012, http://www.men.gov.pl/index.php?option=com_content&view=article&id=1312%3Akomunika t-msz-w-sprawie-wyroku-europejskiego-trybunau-praw-czowieka- &catid=204%3Aministerstwo-archiwum-aktualnosci&Itemid=249.

[6] Theoretically speaking, it seems that appropriate preparation to teach a subject means possessing enough knowledge on it and adequate pedagogical skills. In the case of Ethics, though, an unexpected objection appeared, namely that from the potential teachers of this subject, Catholic priests and Catholic universitiesø graduates should be excluded, as these groups of people, due to their former education and outlook, would not be able to teach Ethics in an impartial way. This claim was raised in a letter sent to the Polish Ministry of Education by leading Polish ethicists concerned about the presence of Ethics in Polish schools. It is important to notice that they, too, perceive Ethics as an alternative for Religion, (cf.: Hartman, Hołówka, Środa, Woleński, 2009). This letter is part of a greater discussion in this magazine. Among others, cf. the letter published earlier (Wierzbicki, 2009). The author postulates the termination of the false conflict between Ethics and Religion.

A genuinely religious person in Catholicism, which is dominant in Poland, or in most other religions, will act according to ethical rules specified by the framework of his/her religion. Being a religious person, though, is not a sufficient condition for being a moral person. According to the Core Curriculum, the aim of Ethics classes is to educate an honest and aware citizen, a good person, able to cooperate with others towards the common good. Religion has different aims; it does not guarantee the educating of an honest and aware citizen directly. Although its purpose is to develop one's personality, it concentrates on its spiritual aspect. It appears though that every student should be interested in the issues of ethics, to perfect him/herself as a human being, a member of a community and a citizen of a country. Therefore, it is difficult to sustain the opposition between Ethics and Religion. Ethics, due to its mission and aims, should be an obligatory subject for all the students, regardless of their belief.

The matter of handbooks has not been solved. Currently, only one is approved: *Etyka dla myślących* written by Magdalena Środa. Since 1991, the Core Curriculum has changed several times, and so have the syllabi constructed according to it. The reform of education has been progressing since 2008, and the only certain thing is that there will be further changes. Additionally, a deficiency of qualified Ethics teachers hinders the establishment of these classes at schools.

According to the Core Curriculum, classes of Ethics are meant to educate an aware and honest citizen of a democratic country. The process of education starts at primary school, at grades 1-3. Children at that age, due to their level of development, learn ethics via tales and observation of the world around them. The aim of Ethics at this level of education is to foster ethical behavior in a group of peers and in society at large. A student who has finished the first class (7 years old) not only cooperates with children of the same age, but also, for example, vacates a seat on the bus for an elderly person. A child learns that one cannot satisfy their needs at the cost of other children, that lying, stealing or vandalizing his/her surroundings is wrong and that material status is not a determinant of one's value (*Podstawa…*, p. 149).

By the end of the third grade, a student learns about tolerance of differences, which is rooted in man's dignity; he/she is able to assess characters from literature according to values and he/she also makes attempts to initiate friendships. At this level of education, bioethical issues, which form the basis of environmental ethics, appear. A child learns what the world has only recently understood, that a human being is a part of the natural environment (*Podstawa…*, p. 149).

In the first three grades, teaching Ethics seems to be necessary, and also easy to introduce, as it is a class of so called "Integrated Teaching". Typical

school subjects are not taught, but all of them are present under the name of Integrated Teaching. There are no marks, only written descriptions of a child's progress. Only a few of the subjects are excluded from Integrated Teaching: Physical Education, Information Technology, foreign languages, and, unfortunately: optional Religion or Ethics. It was probably done to keep coherence with further education. However, it must be noticed that although teachers of Integrated Teaching would not (in most cases) be able to teach Religion, there are no barriers preventing them from teaching Ethics, and what is more, they probably do it anyway, because issues presented in the Core Curriculum for Ethics at this level of education touch on the fundamental pedagogical problems that a teacher has to face. They cannot be excluded from education so no one is surprised to see that many ethical issues are present in the Core Curriculum for Integrated Teaching, too. This fact makes it even clearer that presenting Ethics and Religion as competitors is, basically, wrong.

In grades 4-6 of primary school, children generally still learn how to behave around others. The Core Curriculum states directly, that "classes of Ethics are of a pedagogical character" (Conf. *zaj cia z etyki maj charakter pedagogiczny*, t um. J.S., *Podstawa…* pp. 152, 154). At this level of education, children learn that the human being is a creature who possesses dignity, a creature who is a person. Notions of responsibility, freedom and authority become familiar to students. Generally, at this point, Ethics is aimed at continuing developing norms that will allow a child to participate in a group of children of the same age and in society in general. A child is taught that life does not consist of fun and pleasure and a large and necessary part of it is, broadly defined, work (Conf. *Podstawa…*, p. 151). Classes of Ethics in primary school tend to educate a free and responsible young person, a participant in public life in a group of people of the same age, in the school community and in the local community.

In Poland, the period of education in *gimnazjum [grammar school]* comes during adolescence. Teenagers at this time are strongly inclined to look for their identity and to make deep considerations, also in the realm of morality. A student at *gimnazjum [grammar school]*, according to the Core Curriculum, is to be taught how to conduct reflection on morality. He/she should acquire the ability to realize moral problems and to shape his/her relationships with the immediate surroundings and the whole society. A student at this level should be conscious of being a person and thus a creature possessing human nature, a creature with remarkable dignity. At the same time, awareness of being a person results in some obligations: a student at *gimnazjum [grammar school]* learns that his/her moral obligations contain self-improvement. During the classes of Ethics, key ethical problems are raised and, among

them, bioethical issues such as man's attitude towards suffering and death. Reference to moral thinking in Christianity and other religions is present too. The student also learns what the proper attitude towards nature and the inanimate world is. He/she is taught to perceive work as a value, not as a means to other ends. Thanks to Ethics classes, a teenager should start perceiving him/herself as a citizen who has an influence on the shape of his/her country (Podstawa..., p. 153). The main task of the teacher is to make students realize moral issues and to attempt to solve them, as well as to teach the teenager how to present his/her ethical consideration in a clear and proper way.

In a secondary school in Poland, most of the subjects can be learnt at basic and extended level. The latter possibility is not available for Ethics and a student cannot take a school leaving exam in Ethics either. In secondary schools, the number of ethical issues to be raised during lessons grows significantly, which seems to be an adequate answer for the growing interest in ethical issues that can be observed at this stage of a student's development. A student learns about ethics as a discipline, meta-ethics, the ethos, the human as a person, purpose and meaning of human life, happiness, moral development, hierarchy of values, conflict of values, moral good, moral law, natural law, moral relativism, moral assessment, manipulation, the good and the evil in culture, moral virtues (*Podstawa...*, p. 155). Students also learn about the basic trends in ethics. At this age, questions on how to solve moral crises and dilemmas are often raised. Ethics classes are to throw light on the way to solve these difficulties, to help "in shaping bonds with family, homeland, and a culture on the basis of accepted values" (Conf. *pomóc w kształowaniu wi zi z rodzin , ojczyzn i kultur na gruncie przyjmowanych warto ci*, transl. J.S., *Podstawa...*, p. 156). It is also worth noticing that the last point mentioned in the Core Curriculum is honesty (*Podstawa...*, p. 155). It would be unfavorable if such an important, from society's point of view, value was not presented properly and thoughtfully among people who will soon start realizing many social goals.

The variety of ethical issues raised during Ethics lessons is relatively small compared to the number of hours that may, in the whole process of education, exceed 700. The Core Curriculum does not propose many bioethical matters; these undoubtedly difficult and subtle topics are moved to further levels of education. Although it seems that the majority of people would not have to decide in the most controversial issues concerning medical ethics, these issues illustrate some phenomena and taking them under critical consideration stimulates intellectual efforts. Furthermore, due to the progress in medicine, there are new possibilities of prolonging, shortening and creating new life – many of today's youth will probably face these issues during their lives.

Finally, perhaps adding certain issues from environmental ethics is worth considering. These matters are not so õfascinatingö, but on the other hand, they concern every student and thoughtful reflection on them appears to be one of the key elements of building a democratic society.

Ethics perhaps should be one of the most important subjects at school, as there are virtually no specific classes preparing students for social interaction. Although there is a bare equivalent of such lessons in the form of the so called ÷parentingø hour, primarily aimed at enlightening students on the rules of life, behavior and moral standards, in fact, they are spent discussing class matters and dealing with school bureaucracy. The whole knowledge that a student gets at school is a tool; the moral qualifications of a person decide how he/she should use that tool and how he/she should function in society. Religion has unquestionable merits in the field of moral education, but the aim of this subject is different and, for obvious reasons, it is not commonly available. It seems that the actual lack of Ethics at school flows first of all from a misclassifying it in opposition to Religion, and this situation requires immediate change. After analyzing the aims of Ethics it appears that it should be an obligatory and not an optional subject at all levels of education, and at the first level it should not be, even virtually, excluded from Integrated Teaching.

It is worth noticing that the classes of Ethics will serve the family in crisis, influence (in a positive sense) the moral awareness of believers and non-believers and create the basis for dialogue for both these groups and allow them to learn about each other.

Let us consider one more question that is often raised in public debate. Should Christian ethics be taught at schools? The proponents of secular ethics claim that it should not, as this ethics is a part of the program of Religion, and students who choose Ethics want to avoid Religion.[7] If we perceive ethics as õsecular religionö, this view is understandable, however, the Core Curriculum, together with common sense, informs us, that the facts are different. If Ethics is a separate subject, then teaching the rules of Christian ethics in a country where most of the citizens declare themselves as Christian, seems to be something natural. What is more, it appears that teaching ethics while not influencing it with oneøs views and outlook is difficult, and for many teachers may be impossible. In fact, at the starting point, an atheist-teacher is as õbadö as a Catholic priest, but both of them can be good teachers. Being impartial, while respecting the views of others, is a virtue that every teacher should posses, regardless of his/her outlook. The conviction that Christian ethics is equivalent to Christianity may be the result of misidentifying Christian ethics

---

[7] This might be the basis of the position of the authors of the afore mentioned letter, (see: Hartman, Hołówka, roda, Woleński, 2009).

with moral theology. In Christian thought, though, such a misidentification is unlikely.[8] Christian ethics deals with current ethical problems well and is intensively developed in many academic centers in Poland. Furthermore, the most controversial issues which raise emotional reactions and protests, namely the issues of sexual ethics are not present in the Core Curriculum for Ethics, but in another subject: Education for Family Life. Most of the ethical issues present in the Core Curriculum were put into international treaties and conventions inspired by Christian thought, that are the basis, justification and confirmation of our civilization. Christian ethics, by affirmation of human dignity, is so spacious that it grasps all human beings and draws conclusions from dignity, through the norms and imperatives, shapes moral obligation towards nature and the inanimate world. Christian ethics is not perfect, but at least it seems to fulfill all the criteria which are required from ethics forming an honest and aware citizen of a democratic society.

Joanna Mysona Byrska is adjunct chair of ethics and the director of the specialization Applied Ethics at the Faculty of Philosophy at the Pontifical University of John Paul II in Cracow, the Head of the Section of Ethics of Public Life at the Polish Ethical Association. She is the author of *Etyczne aspekty demokracji [Ethical Aspects of Democracy]*, Kraków: WN UPJPII 2012, *Demokratyczne pa stwo prawa i jego znaczenie dla czᬠwieka w my li Ernsta-Wolfganga Böckenfördego,* Kraków: WN PAT 2005.

Jakub Synowiec is a PhD student at the Chair of Ethics at the Faculty of Philosophy at the Pontifical University of John Paul II in Cracow. He is the author of *Autentyczna argumentacja etyka [Authentic Argumentation of an Ethicist],* in: *Autentyczno w yciu publicznym*, Zuziak W., Mysona Byrska J. (eds.), Kraków: WN UPJPII 2011. *Peter Singer's challenges to the world*, in: ꞏAntypody; A Quarterly Magazine of the Australia, New Zealand and Oceania Research Associationö, 2011, Issue No. 4, pp. 60-71.

Corresponding author:
Joanna Mysona Byrska, Faculty of Philosophy, Pontifical University of John Paul II in Cracow, Kanonicza 9, 31-004 Kraków (Poland),
email: joanna.mysona.byrska@upjp2.edu.pl

---

[8] Tadeusz lipko, one of the most important Christian ethicists in Poland starts his course of ethics with showing a precise distinction between ethics and moral theology, (see: lipko 2004).

References

COMPLAINT no. 7710/02, *Grzelak vs Republic of Poland*, the verdict of the European Court of Human Rights, http://www.menschenrechte.ac.at/orig/10_03/Grzelak, [accessed: 03.02.2012].

HARTMAN J., HO ÓWKA J., RODA M., WOLE SKI J (2009): *Niech etyki ucz etycy, List do Minister Edukacji Narodowej Katarzyny Hall*, http://wyborcza.pl/1,75515,7186819,Niech_etyki_ucza_etycy.html, [published on-line: 26.10.09, accessed: 01.03.12].

KOMUNIKAT MSZ w sprawie wyroku Europejskiego Trybunału Praw Człowieka, 15. 06. 2012, http://www.men.gov.pl/index.php?option=com_content&view=article&id=13 12%3Akomunikat-msz-w-sprawie-wyroku-europejskiego-trybunau-praw-czowieka-&catid=204%3Aministerstwo-archiwum-aktualnosci&Itemid=249 [accessed: 01.03.12].

JOPEK S, SNEDYKA R, J. BYRSKA J (2003): *Polen*, in: M. Spieker, (red.), šKatholische Kirche und Zivilgesellschaft in Osteuropa. Postkommunistische Transformationsprozesse in Polen, Tschechien, der Slowakei und Litauen, (Politik- und Kommunikationswissenschaftliche Veröffentlichungen der Görres- Gesellschaft, Band 22)õ, München: Ferdinand Schöningh, Paderborn. pp. 37 ó 143. ISBN 3-506-76831-X.

MAJCHEREK J (2010): *Etyka to nie religia*, http://wyborcza.pl/1,75515,8033364,Etyka_to_nie_religia.html, [published on-line: 18.06.10, accessed: 01.03.2012].

PODSTAWA Programowa Tom 4. - Edukacja historyczna i obywatelska w szkole podstawowej, gimnazjum i lyceum, available on-line at the webpage of the ministry of National Education of Poland www.men.gov.pl [accessed: 01.03.2012].

LIPKO T. (2004): *Zarys etyki ogólnej*, Kraków: WAM, ISBN 83-7318-333-7.

RODA M. (2010): *Etyka dla my l cych,* Warszawa*:* Czarna Owca, ISBN: 978-83-7554-257-8.

WIERZBICKI A. (2009): *Etyka ó ani religijna, ani ateistyczna*, http://wyborcza.pl/1,75515,6325898,Etyka___ani_religijna__ani_ateistyczna.html, [published on-line: 11.02.09, accessed: 01.03.2012].

The desire for happiness in didactic and academic reflection

Grzegorz Grzybek & Adrianna Mazur

Abstract
The desire for happiness is the subject of not only academic but also didactic reflection. In relation to the notion of the role of desires in human life, happiness can be seen as a state in which we desire what we are able to achieve in a way that gives us satisfaction, joy ó with the reservation that different levels of joy (and therefore different levels of happiness) are possible.

Keywords: happiness, desires, didactic reflection, academia

Didactic material on happiness[1]

What is happiness? Everyone has his or her own definition, or idea of the subject. Who can be called a happy person? One who is always laughing? One of whom people say he was 'born with a silver spoon in his mouth'? Can you only be happy if you succeed at everything? Perhaps this success is only an illusion?

Once, when I was still a secondary school student, I went to a library looking for some books and the thought of happiness sprang to my mind. As soon as I entered the library, I asked: õI would like to learn about human conceptions of a happy life, can I find some books on that?ö The look on the librarianøs face is with me till this day. All she said was õHappiness? I do not know. Feel free to browse, but what is the point? We have books about misery, loneliness, and death maybe you could get one of those? ÷Cos [sic] I do not think we have anything on happiness.ø I was not discouraged and continued to search ó on my own. Why do people not talk about happiness? What definition can you find in books? Of course, the definitions are as numerous as the books themselves; individual authors have their own ideas on the subject.

Wûadysûaw Tatarkiewicz begins by quoting J. J. Rousseau, who said õTout homme veut etre heureux; mais pour parvenir a løetre il faudrait commencer par savoir ce que cøest le bonheurö which means ÷Every man wants to be happy, but in order to be so he first needs to understand what happiness isø Wûadysûaw Tatarkiewicz agrees with this claim. The only thing common to different notions of happiness is the fact that they all refer to something

---

[1] A. Mazur's presentation in classes at the Institute of Pedagogy of the University of Rzeszów in the academic year 2011/2012, winter term.

positive, valuable. õHappiness in an objective sense, as a complex of positive events, as a fortunate arrangement of conditions of life [í]. Happiness is really nothing else than prosperity or success. You consider happy someone who got lucky by winning the lottery or getting out of a difficult situationö (Tatarkiewicz, 2003, p. 16). You call him happy without asking what he has done with the money, whether he has actually gained something from the experience, whether anything has changed in his life; so-called happiness in its mundane sense. The subjective notion of happiness ó õa state of intense joy, a state of bliss or infatuation [í]. The point is what the person has experienced and the external conditions causing the experience are of relatively little significanceö (Tatarkiewicz, 2003, p. 17); so-called happiness in its psychological sense. In both senses happiness is something positive but does neither imply a great good that human beings can achieve nor a life goal which happiness is frequently taken to be.

Happiness is something lasting, at least to a certain extent. Marcus Aurelius said: õIn this flowing stream then, on which there is no abiding, what is there of the things which hurry by on which a man would set a high price? It would be just as if a man should fall in love with one of the sparrows which fly by, but it has already passed out of sightö (Tatarkiewicz, 2003, p. 18). The third notion of happiness is eudaemonia ó the possession of goods of the highest value available to the human being. This is how ancient philosophers understood happiness. The value of the goods depended on one's individual outlook on which of the types of goods available to humans are the most precious. One might distinguish two types of goods: material goods, elevating the status of the individual's life and mental goods such as virtue. Socrates, for example, identified virtue with justice, courage, self-control, awareness of good and evil. Another meaning of happiness is satisfaction with one's life, not the possession of material goods.

A contemporary English moral philosopher wrote that happiness is õsatisfaction with one's life taken as a wholeö. In this sense, someone who possesses the highest-order goods and feels no satisfaction because of this, may not be considered happy; ultimately, it is not the goods that determine happiness but our emotions, not what we possess but how we react to these possessions (Tatarkiewicz, 2003, p. 22). Lavedan finishes his autobiography by remarking that õhis life lacked in nothing that is part of a happy life, not even sufferingö. His life was neither a stream of success, nor endless rapture, nor perfection; it was, however, a life of the sort that the person who lived it was entirely satisfied with it (Tatarkiewicz, 2003, p. 25).

Choosing one meaning describing happiness from those listed above, one should choose the latter; that is the lasting satisfaction with the entirety of one's life. Lasting satisfaction with life has no synonym; the phrase is used in

common language and has entered philosophical discourse as well. So what is the real situation of happiness in today's world? Why do students hear, think and speak so little about happiness? Why does nobody want to answer questions concerning happiness? Can you learn happiness? Can a young person be directed towards leading a happy life? Who does happiness depend on?

Happiness is something incredible. Deep inside, most of our contemporaries do not think that they might be happy, that this is realistic in the conditions in which we live. We keep hearing about crises, tragedies, misfortunes. We think about riches, about how they would bring us happiness if we had them. When we cannot have children, we think that if we had them, we would be happy. When our health is failing, we think that if we were in good health that would make us happy people. Everything revolves around these õifsö. There is no õhere and nowö.

Is it true that we all have a consciousness thanks to which we may choose: I will feel happy or I will not feel happy? It becomes natural that when you speak about your sadness, suffering, everyone believes you and many others are willing to help. When you speak about your happiness, nobody believes, it is as if this goes against human nature. We experience happiness when we begin to be in tune with our idea for life, if we achieve harmony with our surroundings.

How many people around us keep talking about their misfortune? They come to talk to us and things are always bad. When we hear them out with attention, they become happy. Why does this happen? Because they do not know anything else, they have nothing else, apart from their misery. They exaggerate, they embellish, they stick obsessively to what seems familiar. After all, it is much easier to have a friend in 'misery' than one in 'happiness'.

People are brought up to believe that one can learn to be happy and that happiness is something that you simply have to consent to. It is so difficult to be happy because happiness is not the existence of the ego. When you are unhappy, everyone's attention is focused on you. You have people around you who take interest in you, who love you and help you. Nobody wants to hurt you, nobody is envious. Unhappiness is an investment. When you are depressed, unhappy, friends come over to comfort you. When you are happy, you are the object of envy.

We have learned to suppress happiness and express unhappiness. Everybody does this and this is normal. When we are unhappy, we remain in the crowd of common people. We do not have enough courage to face the whole unhappy world. This brings us back to the question of what happiness is. For every hundred academic papers devoted to sadness, there is merely one devoted to happiness. Why is that? After all, we can already establish one

thing ó everyone is capable of being happy. What are the sources of happiness in contemporary world? No doubt we could list among them money (õthe degree to which money is important to you has more influence on your sense of happiness than money itself. Materialists are not happyö), marriage (it increases the level of happiness regardless of one's income or age), sociability (almost all those who describe themselves as 'very happy' lead a 'rich and fulfilling social life'), gender (women experience depression twice as often as men and have a tendency for a greater number of negative emotions), religion (religious people are invariably happier and more satisfied with life than atheists, they also suffer from depression less often and are more resistant to failure and tragedy). The contemporary world offers easy access to pleasure which causes a sense of enormous emptiness, because not much is demanded of us. Life filled with pleasure produces viewers instead of people involved in development. We do not make use of the gift of creativity; we master no skill to the level of real excellence.

õThe human being as a creature striving fullnessö implies a natural tendency to desire happiness which is only possible thanks to our growth as a person, the development of the ethical personality, confirming itself in its self-determination and fulfillment, giving a sense of lasting satisfaction with one's lifeö ó life wisdom implies making choices in such a way that we are able to achieve lasting satisfaction (Grzybek, 2007, p. 133). Can one speak of happiness without feeling it? And, on the other hand, can you speak of happiness when it fills your heart to the brim?

Desires in human life in relation to happiness

Happiness constitutes a significant element of ethical reflection, interpreted differently in specific ethical theories. It seems that reflection on the role of desires in human life will aid one in solving the secret of happiness at least to some degree.

It should be observed that within different disciplines, writers use various terms to describe what the object of human striving and effort is: desire, need, want.

Desire is defined as õan act of volition; a want, strong emotional tension closely linked to the needs or drives of the human beingö (Jedynak, 1999, p. 206). In turn, need is õa state in which an individual feels the urge to satisfy a certain lack, e.g. providing for oneself proper conditions of living, preservation of the species, achieving a social position, etc. Need is usually accompanied by strong motivation; therefore, it is at times identified with motive while at other times ó with a drive or an instinctö (Oko , 2007, p. 324). The notion of want is perhaps best reserved for something that is not a

direct consequence of needs and that, when it is realized, can be connected with experiencing happiness (Irvine, 2007, pp. 11-16).

In the context of the drama of human life, Józef Tischner's remarks on desires are of interest. The first element of desire is satisfaction or lack thereof: õUnsatisfied desire causes pain, a desire that is satisfied or being satisfied gives pleasureö (Tischner, 2011, p. 90). Also, desires weaken the operation of will, but: õThey are not independent of will, since will can suspend the satisfaction of desires, right down to death of starvation. Neither are they dependent on will, nor are they born of themselves. Their influence on will has a 'neutralizing' character. Desire is a principle of action. The paradox of the principle lies in the fact that with desires, experience of lack leads to immediate actionö (Tischner, 2011, pp. 90-91).

Desire is grounded in a lack of whatever it is that a human being considers to be indispensable: bread, water, man, woman. However, the experience of these needs is initially passive. But this is not a permanent passivity since it provokes human activity. It is, however, difficult to capture precisely the very moment of transition from the passive experience of lack to action aimed at preventing need. Desires are a basic kind of expression of human corporeality, in which a certain rule can be observed. Desires lock the human being within a circle: desires motivate the human being to action, their satisfaction involves a certain experience of pleasure, but the experienced pleasure becomes in itself a motive for repeated action; therefore, one may not speak of a lasting satisfaction, only stages between satisfaction and need (Tischner, 2011, p. 91-92).

Józef Tischner further points to the difference between desiring an object and desiring another human being. To him, the fundamental image of desiring an object is the experience of hunger, while the image of another human being is represented in sexual drive. The difference between the two desires lies in the first type of desire involving the annihilation of the object, while the other ó its preservation. However, the latter type of desire is connected with opening to the world but brings with it a certain drama. The desire of another human being poses questions about good and evil, but it gives their proper sense to desires in general (Tischner, 2011, p. 94).

Understanding the nature of desires requires rising above them, since a part of human nature may only be understood from a holistic perspective (Tischner, 2011, p. 96). The vicious circle of desires has its specific realism; it not only annihilates objects but also creates them. The selfishness of desire is, after all, õour window to the worldö. The individual nature of experience is lost in satisfaction, but the principle leading us to another satisfaction continues (Tischner, 2011, pp. 101-102).

The drama of desiring another human being lies in õdesiring their desiresö. In becoming the object of another's desire, we perceive two laws: that of possession ó we use the possessive pronoun õmineö and that of control, power over the other. Therefore, in relation to another human being (beings), striving for satisfaction may become a power struggle. Desires of this kind very subtly but at the same time very strongly entangle us in the use of reason. This is when we apply the notions of recognition, justice, interest (Tischner, 2011, pp. 112-113).

It appears that Tischner's image of drama should be complemented by Bergson's image of emotions (feelings) of the sub-rational and supra-rational kind. Sub-rational and supra-rational feelings involve the kind of moral life one leads and point to two sources of justification for ethical behavior: õEven if we ignore individuals, there remains the general formula of morality accepted today by civilized humanity: this formula includes two things, a system of orders dictated by impersonal social requirements, and a series of appeals made to the conscience of each of us by persons who represent the best there is in humanity. The obligation relating to the orders is, in its original and fundamental elements, sub-rational. The potency of the appeal lies in the strength of the emotion it has aroused in times gone by, which it arouses still, or can arouse: this emotion, if only because it can indefinitely be resolved into ideas, is more than idea; it is supra-rational. The two forces, working in different regions of the soul, are projected on to the intermediary plane, which is that of intelligence. They will henceforth be represented by their projections. These intermingle and interpenetrate. The result is a transposition of orders and appeals into terms of pure reasonö (Bergson, 2007, p. 90).

The necessity of controlling human actions motivated by desire created a system of imperatives and prohibitions, which is basically coherent in closed communities. Norms of behavior correspond to specific, distinct desires. Outstanding individuals mark a certain departure here, changing with their lives the rules accepted within the community. Sub-rational emotions, related to satisfying needs and norms ascribed to those, are overcome by the experience of õvaluesö in intuitive cognition. Supra-rational feelings allow a different, new look at ethical rules and the morality of closed communities.

Bergson believes that õhumanity is asked to place itself at a certain level, higher than that of animal society, where obligation would be but the force of instinct, but not so high as an assembly of gods, where everything would partake of the creative impetus. Considering then the manifestations of moral life thus organized, we shall find them perfectly self-consistent, capable therefore of being referred to as first principles; Moral life will be rational lifeö (Bergson, 2007, pp. 90-91).

Intellect is the area where negotiations take place between sub-rational and supra-rational feelings as well as normativeness and evaluation. It may be assumed that the experience of happiness is connected with appropriate arrangement of one's own needs, desires or wants in the context of moral demands made on the individual by society. Increased ability to experience values may also intuitively be instrumental in achieving satisfying resolution of dilemmas which hamper a calm, happy life.

Referring to the theory of õthe ethics of developmentö, one may quote the following notion of happiness as a value: õHappiness is the imposing of order on of one's desires, relations with people and environment in order to be able to enjoy a possibly undisturbed way of one's exploration of the world, contacts with other people as well as fulfilling one's life goals and achieving successö (Grzybek, 2007, p. 44). One might just want to adapt this definition to refer more to a state than a process. Therefore, happiness is a state in which we want what we can achieve and the way of achieving our goals gives us satisfaction and joy with the reservation that various levels of joy and thus various levels of happiness may exist.

Conclusions

Lasting satisfaction with one's life will depend on one's ability to control one's desires and the ways they are satisfied. Assuming that õethics as a discipline of life wisdom is an art that has to be learned constantlyö ó the issue of happiness constitutes a basic element of its reflection. Therefore, it should be appreciated if it is the object of students' interest.

Dr. hab. prof. UR Grzegorz Grzybek ó moral philosopher, pedagogue; associate professor at the Institute of Pedagogy of the University of Rzeszów, Head of the Department of Childcare Education. In his reflection on selected issues he refers to his own theory of õdevelopment ethicsö.

Adrianna Mazur ó a student of family studies at the Institute of Pedagogy, University of Rzeszów.

Corresponding author:
Grzegorz Grzybek, Institute of Pedagogy the University of Rzeszow, Ja€wego 24, 35-010 Rzeszów (Poland)
e-mail: gg07@univ.rzeszow.pl

References

BERGSON, H. (2007): *Dwa ród€a moralno ci i religii* [The Two Sources of Morality and Religion]. Kraków: Wydawnictwo Homini.

GRZYBEK, G. (2010): *Etyka rozwoju a wychowanie* [The ethics of development and education]. Rzeszów: Wydawnictwo UR.

IRVINE, W. I. (2007): *O pragnieniach ludzkich. Dlaczego chcemy tego, czego chcemy* [On Desire. Why We Want What We Want]. Warszawa: Wydawnictwa Profesjonalne i Akademickie.

JEDYNAK, S. (ed.) (1999): *Ma€y s€ownik etyczny* [Small Dictionary of Ethics]. Bydgoszcz: Oficyna Wydawnicza šBrantaö.

OKO , W. (2007): *Nowy s€ownik pedagogiczny* [New Dictionary of Pedagogy]. Warszawa: Wydawnictwo Akademickie š akö.

TATARKIEWICZ, W. (2003): *O szcz ciu* [On Happiness]. Warszawa Wydawnictwo Naukowe PWN.

TISCHNER, J. (2011): *Spór o istnienie cz€owieka* [The Controversy over Human Existence]. Kraków: Wydawnicto Znak.

Book Reviews

Vasil Gluchman et al. (2011): Hodnoty v etike sociálnych dôsledkov, Pre–ov: Grafotla Pre–ov.

After the publications *Angaflovanos , solidarita, zodpovednos* (1994), *Etika konzekvencializmu* (1995), *Etika sociálnych dôsledkov a jej kontexty* (1996),   *lovek a morálka* (1997), *Etika sociálnych dôsledkov v kontexte jej kritiky* (1999), *Etika a reflexie morálky* (2008) a new book with the title *Hodnoty v etike sociálnych dôsledkov* (2011) was published. As its author, Vasil Gluchman, stated in the introduction of this collective monograph, this work represents the completion of almost a twenty years long effort in constructing ethics of social consequences (p. 5) as a form of non- utilitarian consequentialism. In accordance with the author, I want to emphasize that this monograph does not only include an evaluation of the progress of this theory in the past, but it also involves meaningful contributions to its development. These contributions are mainly obvious in connection with its application as a source methodology in solution to the problems in applied ethics. The work also offers significant impulses for the development of ethics of social consequences (p. 5). I appreciate this fact, as this book does not just duplicate older knowledge and repeat what is already known. The older information and knowledge function as a good stepping stone for authors. There is a place for their further reflections in connection with the application of ethics of social consequences, its values, and principles to various fields of social practice. Amplification of the bare bones of this ethical theory is considered to be a very important factor because it also creates space for authors from different professional fields to take part in the further creation and development of ethics of social consequences.

The collective monograph consists of four parts, namely *Evaluation of ethics of social consequences*; *Further development of axiological issues in ethics of social consequences*; *Contexts of values in ethics of social consequences* and *Confrontation with other theories of ethics.* Based on the succinct titles of individual parts, its context can be easily assumed.

The first part of the book primarily focuses on an evaluation of ethics of social consequences and its development by way of contributions by Igor Ki—, Josef Ku e and Daniela Navrátilová.

Igor Ki— used an interesting approach to evaluate Vasil Gluchman of whom Ki— thinks of as an outstanding and also internationally known representative of philosophical ethics (p.11). Ki— endows a relevant status in society to the ethics of social consequences as a mergence of teleological

philosophical ethics and ethics of values (p. 15). On the one hand, Ki—expressed admiration for this theory but on the other hand he did not forget to also mention constructive criticism of some parts of the ethics of social consequences. The author of the article thinks it is necessary to elaborate issues connected to abortions and divorces within ethics of social consequences (p. 21).

Igor Ki— berates the ethical pessimism of Vasil Gluchman and lack of incentives and belief in a better future also in the sphere of morality (p. 21). I would like to disagree with this statement. I agree that belief in a better, valuable and moral future is important, but it is not enough. For an individual, it is necessary to act and perform the idea of a better future by means of deliberation, decision- making and actions where the prevalence of positive social consequences is the result.

The second part is entitled *Further development of axiological issues in ethics of social consequences*, and deals with a critical analysis of ethical theory focusing on the axiological understanding of the value of life (Adela Le–ková Blahová); on value of justice in ethics of social consequences (Gabriela Platková Olejárová).

Marta Gluchmanová, in her article, points to the fact that ethics of social consequences is also essential in the field of the teaching profession. This theory represents a relevant resource of teaching ethics through individual principles and values of humanity, dignity, moral rights, justice, responsibility, tolerance and obligation (p. 77). I think these values make up a necessary part of each process of education.

The author declares that besides the theoretical basis, the already mentioned ethical theory also represents an important instrument in solving various moral problems in everyday life (not only) of the teacher (p. 78). According to the author's assertions, I feel that Gluchmanová refuses mechanical subordination to different norms. She receives ethics of social consequences as a possible model that can be used in solving moral problems. She thinks that this theory can offer a greater freedom of thought, decision-making and action of moral agents (teachers, students and other participants in the process of education). There is also a greater responsibility with the primary aim of achieving positive social consequences (p. 83).

Issues connected to moral agents create the core of Jan Kalajtzidis's article. He presents a typology of moral agents within the ethics of social consequences. I see a positive feature in the fact that the author is not only satisfied with the already known, but he rather deals with the understanding of moral agent more critically. The author emphasized that, in the context of business, such typology is unsuitable and insufficient (p. 110). Ján Kalajtzidis holds the view that besides the existence of individual and social moral agents

(based on ethics of social consequences), a third type of moral agent also exists (collective moral agent) that can represent either a centre between the individual and social moral agent or a grade of social moral agent with a higher level of homogeneity (p. 113).

Based on the title of the third part of the monograph (*Contexts of values in ethics of social consequences*) it is possible to deduce the content of the articles included. Individual contributions discuss the possibilities of application of values (typical for ethics of social consequences) into the field of business (Martin La ný) or to medical issues (Rudolf Novotný).

In this part, the article by Janka Kyse ová can be found, in which she considers the possibility of the existence of collective guilt. I believe this issue has been highly topical during the development of mankind because there has always been the tendency of the individual to reject the entire group due to the actions of one man. The author claims that this fact can give rise to some kind of inferiority and denial of human dignity (p. 137). She regards the evaluation of action in collective terms as unjust and inhuman whether it happens in a good or bad sense (p. 137). She further states that if we wanted to accuse a nation and attribute the moral guilt to this nation, every member of it would commit this guilt. Consequently, she deduces that a nation cannot be understood as an individual and cannot be guilty or innocent in the criminal, political and moral sense (p. 140). Janka Kyse ová confronts moral guilt with legal guilt and emphasizes that the existence of just one of them is impossible, insomuch as the fields of morality and law are interconnected. In this sphere there is also a necessity to think about the responsibility and punishment and the author does so in the context of humanity which represents one of the central values in ethics of social consequences.

The monograph is concluded with the section called *Confrontations with other ethical theories*. The contributions deal with the following topics, Reflection of Renaissance morality in ethics of social consequences (Lucas E. Misseri), Analysis of desire of staying young in the works of Vito Mancuso using the optics of ethics of social consequences (Corneliu C. Simut) and also Confrontation of ethics of social consequences with ethics of progress (Grzegorz Grzybek).

Vasil Gluchman addresses his article to reflections about good and bad in connection to the stimuli contained in the books by E. Kohák; Praľské predná ky (1994) and lovek, dobro a zlo (1993) (p. 161). E. Kohák attributes an absolute value to existence, life and the world. Gluchman also accepts the value of existence but he does not agree with its absolute understanding (p. 163). Biological life is also understood as a non-moral value and its moral measure is obtained on the basis of how a person lives and what values are included in that life (p. 163).

The rest of the article offers to reader a presentation of Vasil Gluchman's critical opinions concerning Kohák's statements about the glamorization of the world, maximalization of moral ideals, objectives and deliberation about the existence of wrong in the world.

For the completeness of this review, I consider it as important to reflect on some technical limitations that can be found in the mentioned publication. There is a mistake in the author's name (see contents and page 186). Attentive readers will also notice that the same text appears both the main text and in the footnote (pp. 53 ó 54). Although these insufficiencies can confuse the reader, I want to emphasize that the quality of individual articles as well as the whole collective monograph remains well- preserved.

I am confident that this publication represents the next important step forward in the development of ethics of social consequences. Vasil Gluchman, in the preface, expresses his wish that he would be glad if ethics of social consequences provoked the interest of the scientific public at home and also abroad and found its followers participating in its further development (p. 7). I think this wish can also be fulfilled based on this collective monograph containing a variety of readable articles that offer stimuli for fruitful discussions in various fields of social practice.

Júlia Klembarová is a PhD. student at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). She has published several articles concerning various issues connected to human dignity and mental impairment.

Corresponding author:
Júlia Klembarová, Institute of Philosophy and Ethics, University of Pre–ov, 17. Novembra 1, SK- 08078 Pre–ov (Slovakia)
Email: j.klembarova@gmail.com

Remi‑ová, Anna (2012): Vademékum podnikate skej etiky/Vademecum of business ethics. Bratislava, Sprint 2.

Theoretical reflection on ethics in entrepreneurship relating to Slovakia is developed to an adequate level for university purposes (in particular for faculties of economics and faculties of arts dealing with ethics as a training course) or practice. Its extension and systemic processing of expert data has been a periodic challenge for *Anna Remi‑ová who, among Slovak professionals, stands for quality and expertise attested by years of experience.* As a university tutor she has paid long term attention to issues of ethics in entrepreneurship, is an author of publications issued in or outside Slovakia, provides counselling and gives interviews, sits on ethical boards, provides ethical guidance and training and lectures on entrepreneurial ethics ó to students or even managers, entrepreneurs or executives. Her latest work suggests that the author has not yet said the final word on the development of corporate ethics.

In *Vademecum of Business Ethics* we are presented with new, extensive information extended by a number of practical examples proving legitimate (increased) interest in ethics and its positive impact on the working environment. More than before, ethics in entrepreneurship is becoming a greater concern for Slovak entrepreneurs and managers, who decide on choosing an ethical way of conducting and doing business. Every book on such a compelling subject will always be attractive, especially if it is readable and clear and attempts to be most beneficial to its target group. Her pragmatism is apparent in the above mentioned book while *the pragmatism here shall mean practical and corresponding needs of practice*. It is true about the latest monograph by A. Remi‑ová that it aims to õprovide instruction, practice and recommendations on how to implement entrepreneurial ethics in companies and make it a systemic part of management.ö (p. 6). I see the aim as daring though, at the same time, I felt replenished once I finished the book and I believe that others who this book appeals to will share this view.

The term õvademecumö means a manual, i.e. a well-arranged book ó here a book on socio-scientific discipline ó ethics (namely entrepreneurial). The monograph comprises six chapters and a short glossary. In the first chapter: *Why is Ethics a Part of Doing Business* the author clarifies and justifies the legitimacy of ethics, which, in her opinion, õbrings back the economyøs primary purpose ó to serve lifeí ö(p. 13), and thus, at the very beginning and within a plain answer, she creates space for various possibilities to assert ethics in an organization. *One of the best-known and most frequent and conventional forms of exerting ethics is the code of ethics.* An answer to the

question: *Why is Ethics a Part of Doing Business* is rendered in the second chapter (with the same title) in an analysis of economic and particularly marketing reasons to adopt a code of ethics (that does not seem very convenient) along with ethical reasons. Remi–ová points out that õby adopting a code of ethics, an institution, company or other group of people makes their members and the public aware that ethics is an integral part of their business.ö (p. 18).

Through the third chapter called: *What is the Code of Ethics* codes of ethics are divided into three types: professional, industrial and corporate. Basic functions of codes of ethics are described (regulatory, decision-making, evaluating, reflective, motivational, educational, communicative, monitoring and preventive) where the author includes particular positive experience of companies in their application of codes. Whether the code of ethics is adopted shall be the decision of the companyøs top management; however, the first question õWhere shall we begin if we want to implement ethics?ö (p. 27) can show potential challenges even despite the fact that the code is the most familiar form of establishing ethics. This is the reason why Remi–ová draws attention to the most frequent mistakes in the implementation of codes, i.e. lack of knowledge, non-observance of logical steps, inadequate content, absence of compliance control and lack of other forms of establishment.

The fourth chapter named *How to Implement Code of Ethics in Organization*, represents the core of the entire work where the reader receives a thorough development and analysis of the first seven decisions that must be understood and rethought before the code of ethics is created, while Remi–ová emphasizes the need to designate a person responsible for the code development, create a focus group, analyse the ethical situation, decide about debate on content of the code of ethics, choose an implementation method, define control of compliance with the code of ethics and relevant updating. In the case that the organizationøs management copes with all of it, writing of the code and its procedure shall follow where the author in addition underlines the language of the code, its diction, and extent while she also analyses the subject matter of the code of ethics.

Besides this instrumental guidance we should not, however, forget the essential fact ó which is that the implementation of a code of ethics in organizations does not guarantee automatic compliance with ethical standards and principles, unless the origination of the code of ethics runs parallel with the ethical corporate programme. This is dealt with in the fifth chapter *Establishment of Ethics in an Organization Continues*, in which Remi–ová introduces the ethical corporate programme and the basic structure of the forms of ethics establishment: documents and papers (code of ethics, ethical slogan) information channels (hotlines, ethical round tables, ethical discussion

forums), entities and organizations (ethical board, director for ethics, person responsible for ethics, ethical workshop, e-learning activities, ethical corners) and inspection mechanisms (ethical monitoring, ethical control, personal interview on ethics). With each of the forms, a digest table is given with a summary of the goal, essence, period, form, costs and useful recommendations.

The final chapter called *Demonstration of Ethical Corners* is a selection of eight case studies that could support continuous discussion on ethics in companies. Their effect consists of understanding certain ethical challenges or issues that exist in every employment sector, but they are seldom or never discussed. These case studies and their analyses support and develop ethical thinking and reasoning of individuals and may contribute to the resolution of potential problems. Remi–ová offers scenes dealing with sexual orientation of colleagues, defamation and gossip, alcohol in the workplace, personal failure and temptation, open communication, use of mobile phones, etc.

The scope of information on the code of ethics in *Vademecum of Entrepreneurial Ethics* is relatively wide and subtle, yet still well-arranged. The reader can definitely search through the book easily as Remi–ová outlines and summarizes information in tables, pictures, abstracts and notices, thus giving the book a certain didactic character ó with respect to referred recommendations in certain chapters or examples from practice resulting from her long-time expertise. Their aim is to advise readers (target group), warn them of, make them remember, remind them of, make them consider and rethink the steps relating to the implementation of the code of ethics.

And what makes the book especially attractive is the fact that it includes an English version that makes it accessible to potential international readers, perhaps business partners of Slovak companies and certainly to students of Erasmus programmes pursuing their course of studies within exchange study stays at Slovak universities. The author¢s effort to pull down language barriers should therefore be greatly appreciated, especially because bilingual literature in technical fields is an exception in Slovakia.

A remarkable book, inspiring ideas., new, adapted and supplemented information with brilliant observations and the expertise of the author. It is certainly a valuable book with 131 points of bibliographic reference. I recommend the book to all those who want to know more about codes of ethics ó in order to be informed, to enhance and improve their knowledge on the essence, creation and importance of codes of ethics.

Gabriela Platková Olejárová is a lecturer at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). She gives lectures and leads seminar

meetings on such subjects as pedagogical ethics, moral education, philosophy of education, didactics of ethics and business ethics. She is the lead author of Aplikácie etiky sociálnych dôsledkov v ekonomike [Application of the Ethics of Social Consequences in Economy], Pre–ov: FF PU 2009 and co-author of Etika v manaflmente [Ethics in Management], Pre–ov: FF PU 2008.

Corresponding author:
Gabriela Platková Olejárová, Institute of Philosophy and Ethics, University of Pre–ov, 17.novembra 1, SK ó 080 78 Pre–ov (Slovakia)
email: gabriela.platkova-olejarova@unipo.sk

Workshop on teaching ethics and bioethics

In May 2010, the *UNESCO Chair in Bioethics* was established at the Faculty of Arts, University of Pre–ov in Pre–ov (Slovakia). Among the missions of the UNESCO Chair in Bioethics is the stimulation of cooperation and exchange of science and education knowledge and experience in the area of bioethics in Slovakia and the Central European region.

An international workshop on teaching ethics and bioethics organized by the UNESCO Chair in Bioethics in cooperation with the Department of Ethics (Institute of Philosophy and Ethics, Faculty of Arts, University of Pre–ov) and led by prof. Gluchman (head of the centre) undoubtedly contributed to the fulfilment of this aim. The workshop took place on 1-2 February 2012 at the Faculty of Arts, Pre–ov University. Participants from the Czech Republic, Poland and Slovakia met here to discuss topics relevant to education in Slovakia and also abroad.

The opening articles referred to the field of methodological issues of teaching ethics and bioethics. Vasil Gluchman in his paper *Teaching bioethics in central and eastern Europe* introduced new methods of teaching bioethics abroad based on his personal experience and discussions with overseas experts in this field.

Viera Bilasová in her paper *The role of moral theory in applied ethics (in the context of ethics and bioethics education)* emphasized the need of moral theory as an important foundation of applied ethics. The demand for moral theory was also accentuated in teaching of bioethical topics.

The article *Ethics in Pluralistic Society: Between Liberalism and Ethics of Care* was discussed by Wendy Drozenová (Czech Republic). Her paper pointed to the fact that, in spite of the plurality of philosophical foundations of ethics, there is need for consensus in solving the relevant issues connected to ethics and bioethics. Ethics of care is beneficial in addressing these issues.

Other, equally relevant articles were oriented on *Historical óphilosophical reflexion of teaching ethics and bioethics* comparing ethics education in the past with the current situation in education. The section on *Methodological issues of teaching ethics and bioethics* was focused on teaching bioethics within various faculties in Slovakia, the problems it has to face and also possible revitalization strategies. Questions of concrete methods and their utilization in teaching bioethics were the subject of articles within the section concerning *Didactic problems in teaching ethics and bioethics.*

The articles presented during the workshop combined the theoretical reflections of teaching ethics and bioethics with practical directions, models and methods constituting suitable material for teaching. Discussions gave rise to various interesting questions that served as an inspiration for further research on this issue.

As an outcome of the workshop, the presented articles will be published in the journal *Ethics & Bioethics in Central Europe* issued by the UNESCO Chair in Bioethics, Faculty of Arts, Pre–ov University and also by the project APPV- 0432- 10 *The state and perspectives of professional ethics in Slovakia*. To close, I would like to express satisfaction with this event and to propose other effective debates dealing with the teaching of ethics and bioethics in Slovakia and also in the Central European region.

Júlia Klembarová is a PhD. student at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). She has published several articles concerning various issues connected to human dignity and mental impairment.

Corresponding author:
Júlia Klembarová, Institute of Philosophy and Ethics, University of Pre–ov, 17. Novembra 1, SK- 08078 Pre–ov (Slovakia)
Email: j.klembarova@gmail.com

Winter School on Ethical theory and Moral Practice 2012
17th ó 23rd March 2012, Soesterberg, Netherlands

The Ethics Institute at the University of Utrecht together with the Netherlands Research School for Practical Philosophy organized the fourth year of the winter school *Ethical theory and Moral Practice,* which this year welcomed 20 PhD students and Masters research students from different European research and educational institutions (Netherlands, Germany, Lithuania, Slovakia). The event took place in Soesterberg, situated close to Utrecht in March 2012.

The course had several main educational and methodological aims: to offer an overview of current debates in practical philosophy and different methodological approaches to ethics, and to show the specific and important role of normative theories in discussions of applied ethics. Besides these, student participants had an opportunity to discuss their own research projects and problems which arise from them and from applying the normative ethical theory to solve them.

The program of the winter school was divided into three main sections; introducing main normative theories (theory of rights, consequentialism, virtue ethics), methodological approach to applied ethics, and justifying the role of normative positions in current debates. In these sections, teachers from eminent European research institutions lectured on selected topics; Hans van Delden (Utrecht University Medical Center), Marcus Düwell (Utrecht University), Jan Gertken (Humboldt University), Sabine Roeser (Delft University of Technology), Klaus Steigleder (Ruhr-University in Bochum), Marcel Verweij and Jan Vorstenbosch (Utrecht University). Participants had an opportunity to raise questions on clarity or content at any time during the presentations but the lectures were linked to afternoon debates and discussion groups.

Interesting questions arose mostly in the last section, when different methods of justification of normative theories were explained to the participants. Lectures on reflective equilibrium, transcendental argument and moral particularism brought about a lively debate which closed the set of lectures. Afterwards, a presentation of participants` research projects gave students the opportunity to actively enter the discussion. From Slovakia, a PhD student of the Institute of Philosophy and Ethics at University of Pre–ov, Katarína Komenská, presented her research project supervised by prof. Vasil Gluchman on the *Concept of life as a moral value within ethics of social consequences* which is applied to the problem of animal experimentation. Her stay was supported by the Slovak Research and Development Agency, contract No. APVV-0432-10.

Katarína Komenská is a PhD student at the Institute of Philosophy and Ethics, University of Pre–ov (Slovakia). Her research interest is mostly focused on bioethics.

Corresponding author
Katarína Komenská Institute of Philosophy and Ethics, University of Pre–ov, 17. novembra 1, SK-08078 Pre–ov (Slovakia)
email: katarina.komenska@yahoo.com