

Hank ten Have, editor

Global Education in Bioethics

Cham, Switzerland: Springer International Publishing AG, 2018,
number of pages: 198

The book *Global Education in Bioethics* from the editor Henk ten Have, published in 2018 by Springer International Publishing AG, is written after the Third International Conference on Education in Ethics held in Curitiba, Brazil in 2015. Thirteen conference presentations were selected that emphasized some of the challenges to global education in bioethics and were elaborated as chapters of the book. The authors come from the United Kingdom, Brazil, South Africa, Norway, the Philippines, the Vatican, and the United States of America.

Hank ten Have is well known in this field of research and for his previous publications. Some of his recent publications are *Global Bioethics: An Introduction*, 2016, *Vulnerability – Challenging Bioethics*, 2016, and *Encyclopaedia of Global Bioethics*, 2016.

The book consists of three major parts and eleven chapters. In 198 pages, it brings a theoretical platform through definitions of global ethics and explanations for the need for global education, a discussion about possible goals of education, and examples of teaching methods and sources. This review is mostly about the purpose of the book for preparing lectures and other forms of education.

The first part, *Moral Visions of Global Education*, describes the development of the need for education on global ethics in the worldview of cosmopolitanism and the challenges for global nurture of the citizens of the world capable of reflecting ethical thinking and learning in two chapters. This part is useful to those who want to better understand the meaning of global ethics and its development context. In first chapter, *Cosmopolitanism and Educating the Citizen of the World*, Hank ten Have compares two views to global education in ethics. First is the view towards ideals of

cosmopolitanism, ecocentrism, solidarity, human dignity, social responsibility and global consciousness and second is the ubiquitous view towards competencies and economic skills in the context of globalization. In second chapter, *Global Bioethics and Global Education*, Solomon Benatar talks about how the most important global crises in the last hundred years have imposed the need to change attitude towards education. Author considers that education should be directed more eco-centrally and more broadly towards the global concept of health than does current approaches, international and biomedical.

Second part, *Goals and Challenges of Global Ethics Education*, gives possible goals and principles of education in global ethics and considers the need for paradigm change in five chapters. The challenges and difficulties that stand in the way of change are described as an invitation to experts to get involved in the search for solutions. Authors speak about teacher's task and responsibility in balancing different approaches and therefore some parts are describing less represented non-western perspectives. In third chapter, *Goals in Global Ethics Education*, Volnei Garaffa and Thiago Rocha da Cunha explain how should global ethics help fight moral imperialism and coloniality. Instead of abstract and aprioristic goals of education, authors are presenting paradigm of corporeity. In fourth chapter, *Priorities in the Teaching of Ethics in a Globalized World*, Renzo Pegoraro considers three main goals: developing global awareness of actual problems, encouraging universal values of solidarity and interconnectedness and nurturing mutual global responsibility towards sustainable and integral development. Author highlights the „prophetic“ and critical role of ethics in promoting interdisciplinarity and strengthening the bond between science and society. In fifth chapter, *Ethics Education Needs More Than Four Principles: Bioethics Discourse in a Community of Inquiry*, Leonardo D. da Castro and Isidro Manuel C. Valero address the limitations in proper implementation of four principles of ethics in biomedicine and insufficiency of four principles alone in developing ethical thinking. Authors point out benefits of method *community of inquiry* which enhance students' group thinking about global issues and differences in their opinions and at the same time discovering knowledge ambiguity and more perspectives. Described method could help health professionals in preparing for situations where fast decisions including cultural, religious and political differences are needed. In sixth chapter, *Inter-culturality and Cultural Competence*, Ayesha Ahmad contemplates about medicine practice as aspect of culture that extends beyond the encountering „other culture“. Author talks about cultural and bioethical incompetencies of health professionals and argues that education should be directed toward global culture of health and illness. She describes how the teacher's cultural identity as an element of teaching process stimulating the reader's reflection. In seventh chapter, *Resources for Global Ethics Education*, Aimee Zellers describes the research results about available

sources for teaching in global ethics, appropriate not only for adults, but also for children and adolescents (books, scientific articles, databases, digital materials etc.). She argues about importance of experienced learning and suggests some methods for applying mentioned sources.

Third part, *Practices for Global Ethics Education*, is especially relevant and useful for teachers. It brings examples of good teaching practice in four chapters. Authors remind that teacher is one of the key aspects of educational process motivating him/her for the reflection and constant learning. In eighth chapter, *You Can't go Home Again – Bioethical Reflections on War Veterans and Refugees as Survivors; Its Implications for Global Bioethics Education*, Jan Helge Solbakk compares Sophocles' *Antigone* and *King Oedipus* with the movie *Incendies* (2010.). Author narrates the content of the movie and, in parallel, gives examples of didactic tasks that can be used to teach global bioethical reflection on the problems of war veterans and immigrants. He explains the difference in the power of combination of arts and history in education in ethics compared to pure history facts referring to Aristotle's catharsis at the same time evoking such experience in reader. In ninth chapter, *To See Differently: Incorporating the Arts into Bioethics Education*, Terry Maxymowych describes several methods emphasizing the power and benefits of using arts in education in global ethics. By presenting examples of movies, poems, photography and traditional stories from different cultures, she talks about development of health professionals' consciousness of patients' individuality and personality, empathy and personal values. Author describes an example how to incorporate small ethical discussion in lectures closely related to the profession facilitating the learning of both. Some of described methods are adequate for teaching school children. In the tenth chapter, *The Cinema as Instrument for Teaching Global Ethics*, Flavio R. L. Paranhos gives recommendations how to use a movie in teaching ethics giving not only content but also organizational advices. By giving examples of few movies, he shows how to cover the topics: role of ethics teacher, comparison of Kantian ethics and utilitarianism, freedom of will etc. In the last, eleventh chapter, *The Role of Case Studies in Global Ethics Education*, Willem A. Hoffman talks about using case studies in teaching global ethics. Author explicates how student is adopting factual knowledge, applying it in specific cases and developing awareness and sensitivity to ethical issues, when actively involved in thinking, especially in discussion group. Author looks at the goal of education in ethics like developing reasoning and critical thinking, not like adopting prepared algorithms. Beside the tips how to implement the method properly, he gives the list of sources of case studies and recommends how to plan the lecture and how to conduct formative and summative knowledge testing, which makes this chapter very useful for teachers.

Global Education in Bioethics is recommended to experts in the area, to those who are well informed but also to beginners. Authors presented the contents inspiring their implementation in education and/or engaging in research. The book can also be used partially, depending on the needs of the reader. Use of the book is facilitated by a consistent chapter structure and Index. Ethics teachers, in the first place in medicine, but also other, can use it similarly as a methodical manual, given that it provides a diverse theoretical background, possible learning outcomes and practical examples of teaching methods and tools applicable from school to college age. Thanks to diversity of presented methods it can be used by teachers in areas other than ethics if they want to promote global reflection on ethics and interdisciplinarity. It can also strengthen health professionals and therapists because it encourages the need to constantly reflect on their own and patients' cultural identity as variables of therapeutic process.

Helena Štrucelj