

# 12<sup>th</sup> International Conference of Ethics Education



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# 12th International Conference of Ethics Education Organizing Committee

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# Keynote Presentations



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# Ethics Education



## Author: Fr. César Hernández Rendón, LC

Institution/Country: Anahuac University Mexico (Mexico)

### ABSTRACT

The mission of Anahuac University is to contribute to the integral formation of leaders of positive action, institutionally promoting the development of the person and society, inspired by the values of Christian humanism. This mission highlights the relevance of integral formation.

But what does integral formation mean and how is it defined? According to the Integral Formation model of the Regnum Christi University Network, it is about the conscious incorporation of all the faculties, dimensions and relationships of the student in the training curriculum, without excluding any.

Anahuac University, aware of this importance, has a specialized team and a wide range of programs that help fulfill this mission. Key concepts include training in critical thinking, ethics, leadership, personal development, and the values of Christian humanism.

These principles guide the University's mission, which focuses on the person as the center of everything. As John Paul II pointed out in *Ex Corde Ecclesiae*, the university is

an "academic community which, in a rigorous and critical way, contributes to the protection and development of human dignity and cultural heritage through research, teaching and the various services offered to local, national and international communities". Therefore, it is an institution that serves people in the search for truth, coupled with goodness, beauty, and unity. Reflecting on the good implies certain moral demands: to know the difference between good and evil and to understand the moral act with its characteristics.

Ethical preparation at Universidad Anáhuac is fundamental in the comprehensive education of students, reflected in their professional, personal and community decisions. Through the subjects taught by the Academic Directorate of Integral Training (DAFI), critical thinking is encouraged so that students live uprightly and contribute to a better world. The subject of Ethics is essential in this regard, as it impacts the thinking of the students. In the Anahuac block, ethics is approached from an interdisciplinary perspective, using case methodology to provide a deeper understanding of current ethical dilemmas. Thus, ethics is integrated into the comprehensive training model, developing students' social and emotional skills.

The values of Christian humanism reinforce human dignity and inspire ethical teaching and practice in the university community. Students are prepared to be positive action leaders who, thanks to their comprehensive training, make ethical decisions that benefit their work, professional, personal, and community environment. In other words, they form people of integrity, committed to service, justice and the well-being of society, ready to face the ethical challenges of today's world.

The University's motto, *Vince in bono malum* (overcome evil with good), is an exhortation to be leaders of positive action and ethics, making decisions that promote good.

# Interdisciplinary Collaborative Dialogue: Foundations for the Development of the Observatory of the Ibero-American Network of Bioethics (ORIBI)



**Author: Prof. Alejandro Sánchez Guerrero**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

The analysis of bioethics in Ibero-America highlights the importance of solidarity and equity in healthcare, influenced by the social and political realities of the region. Despite these emphasized values, challenges include deep social and economic inequalities, and the need for inclusive health policies that address the needs of the most disadvantaged. To tackle these challenges, the development of an observatory that reflects these particularities is proposed.

In the field of social sciences and humanities, observatories emerge as a tool to monitor and analyze various phenomena, facilitating dialogue and debate among involved stakeholders. In this context, the Observatory of the Ibero-American Network of Bioethics (ORIBI) is presented as a strategic and interdisciplinary response to the complex ethical challenges in Ibero-America.

ORIBI aims to articulate various initiatives in the region, providing a meeting and collaboration space for institutions and professionals dedicated to bioethics. This regional collaboration will strengthen efforts in research, education, and dissemination in bioethics, facilitating

the exchange of experiences and best practices among Ibero-American countries. The goal of ORIBI is to foster a bioethical culture that prioritizes the dignity of all people and promotes a positive transformation of society. To this end, interdisciplinary methodologies that contribute to dialogue and collaborative work among institutions will be developed.

The main actions of ORIBI include: A) Identification of emerging and cross-cutting themes: Address topics such as environmental bioethics, equity in access to healthcare, and the ethics of artificial intelligence in health. B) Linking experts: Encourage the development of common ethical approaches and the exchange of innovative solutions for global challenges. C) Visualization and dissemination of training programs: Promote online and face-to-face training programs offered by various institutions in the region. D) Promotion of citizen participation: Facilitate bioethical debates through public events, dissemination of information, and creation of dialogue spaces among the academic community, healthcare professionals, policymakers, and the general public. E) Strategic connection between institutions: Develop interdisciplinary methodologies that encourage dialogue and collaborative work.

To achieve these objectives, three lines of action will be integrated: 1) Continuous monitoring: Constant tracking of training, management, and research initiatives in bioethics. 2) Monitoring of activities: Evaluation of the level of engagement and activity of institutions in bioethics. 3) Networking: Creation of an interactive atlas that facilitates the exchange of knowledge and resources. The Ibero-American Atlas of Bioethics will be a key tool for strategic linking, accompanied by monitoring indicators that track the development of bioethics in the region. To date, 167 bioethics institutions, 194 academic training programs, and 55 periodical publications have been identified in Ibero-America, reflecting an initial exploratory effort in the formation of these networks.

Keywords: Interdiscipline, Bioethics, Ibero-America, training, management, research

# Integral ecology – Global bioethics education



## Author: Prof. Henk ten Have

Institution/Country: Duquesne University  
Pittsburgh (USA); Anahuac University Mexico  
(Mexico)

### ABSTRACT

Converging crises (war, natural disasters, climate change, hunger, and pandemic disease) have generated a sense of apocalypse. They first of all reveal omnipresent and multilayered vulnerability and the need of a broader ethical framework. A global approach to bioethics not only implies an expanded scope or worldwide field but also a different, comprehensive perspective.

Integral ecology emphasizes the entanglement of the living and non-living world, indicating that relationality is a core concept of global bioethics discourse: human beings are embedded in and depending on all forms of life in the Earth system.

The consequences for global education in bioethics are 1. A focus on global priority problems; 2. The need to cultivate moral imagination; 3. The importance of transcending the empirical setting, and 4. The connection between ethics and civilization.

# Roundtables



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# Ethics Education Experience from an International Perspective



## Author: Mons. Renzo Pegoraro

Institution/Country: Pontifical Academy for Life.  
(Vatican City)

“Universal values”: second, we must spread universal values, particularly anthropological values such as human dignity (i.e. referring to those documents that have a certain consensus, such as the Universal Declaration on Bioethics and Human Rights, UNESCO, 2005).

“Common responsibility”: third, rethink and propose again responsibility in seeking a sustainable and integral development. Common (or global) responsibility must take into account both promotion of human beings dignity and preservation of creation, showing how all these aspects are absolutely interconnected (integral ecology).

## ABSTRACT

There are several experiences of education in ethics and bioethics that seek to offer an international perspective in the contributions, the origin of lecturers and students, and the variety of teaching material offered.

Considering some specific experiences such as the European Master on Bioethics (University of Louvain), the Summer School of Medical Humanities and the Master in Global Bioethics (Pontifical Athenaeum Regina Apostolorum), I can try to offer some significant parameters of this international perspective.

“Global conscience”: first of all, we have the necessity of providing moral knowledge, skills and attitudes, developing consciences to have a new ethical awareness, enabling first to recognize and then to face the challenges posed by the globalized world.

# Advances and Challenges of the Teaching of Bioethics in Mexico



## **Author: Prof. María de la Luz Casas Martínez**

Institution/Country: Panamerican University  
(Mexico)

There are important public and private advances in the coverage of Bioethics teaching in the last 10 years, but also important challenges, especially related to different currents of thought. Within the so-called secular position, the radical liberal current predominates, which predominates in public education, which is taught in Universities and Public Health Centers, as well as Hospital Ethics and Bioethics Committees in the country. Although personalistic teaching has a place in the Academic Offering of CONBIOETICA, it has less national coverage than secular thought. These challenges must be addressed to promote bioethical education that contributes to the ethical and professional development of future health and research professionals in the country.

## **ABSTRACT**

Training in Bioethics in Mexico has been given in various institutions such as universities, hospitals, colleges and academies.

In September 2005, the National Bioethics Commission became a decentralized body of the Ministry of Health, with technical, operational and administrative autonomy. Its responsibilities include establishing health policies related to bioethics, serving as a national advisory body, promoting the teaching of bioethics, among others. More than 70% of topics related to bioethics are taught in fields such as Medicine, Nursing, Dentistry, Psychology, Philosophy and Biomedical Sciences. The main bioethics dissemination centers in Mexico concentrate on two currents of thought: the personalist and the secular.

# Education in Virtues in the University Setting. The Case of RC Universities



## Author: Prof. Jorge López

Institution/Country: Francisco de Vitoria University (Spain)

### ABSTRACT

The universities in the Anáhuac network aim, as part of their mission, to contribute to the comprehensive education of leaders who inspire positive action and to the development of individuals and society, reflecting the values and virtues of Christian humanism.

A series of studies conducted in Spain and Chile by researchers from UFV show that courses designed for comprehensive education to develop personal competencies, offered in the first two years of university, are highly effective, particularly in terms of the students' perception of the impact on intrapersonal (rather than interpersonal) competencies. Mentorship programs are also effective, especially for the development of intrapersonal competencies. These mentorships enhance what the classes contribute in this field.

At UFV, we have designed and validated a self-perception questionnaire on personal competencies and cardinal virtues (QCV), which we have applied to students in our network in Mexico, Spain, and Chile with significant findings.

1. The ranking of the averages of the cardinal virtues and competencies is very similar across the three universities, with consistent results in all applications. According to Seligman and his collaborators (Park et al., 2023), when studying similar behavior in the application of VIA, a plausible explanation is that there is a latent common nature in the subjects, regardless of the country.
2. A second finding is that students at our universities express a need for emotional education but are not finding it in their university stage (unlike interpersonal or intellectual education).
3. There are differences by country and gender: Mexico scores higher than Chile and Spain, although the effect size is small, except in the virtue of temperance and its associated competencies. Women generally score higher, but the differences are not significant. Women tend to perform better in interpersonal competencies but not in intrapersonal competencies such as resilience, self-control, or emotional management.
4. Pre-post studies are being conducted to identify the effectiveness of specific educational interventions (e.g., leadership programs, new UFV college educational model) but mainly to see if university life positively affects the development of personal virtues and competencies.
5. A pilot study is being conducted on the moral virtues of active patience and mercy, linked to the theological virtues. The intention is to complement the QCV questionnaire with a scale that measures these virtues.
6. A proposal on the didactics of virtues is being developed. Virtues are developed not so much as a direct objective but as a result of seeking a good that should be the main goal. The dynamism of human action underlying the development of virtues is oriented towards achieving a good that intelligence perceives, affectivity desires, and will decides and determines to carry out.



# How to Promote a Bioethical Culture in our Society?



## Author: Prof. Jennifer Hincapié

Institution/Country: Mexican National Autonomous University, UNAM (Mexico)

### ABSTRACT

In contemporary society, the integration of bioethics into everyday life is critical for addressing complex health dilemmas and ethical challenges in medical science. This abstract explores various strategies to promote a bioethical culture, focusing on education, policy integration, public engagement, and interdisciplinary collaboration.

Education plays a foundational role in cultivating bioethical awareness. By incorporating bioethics into curricula at multiple levels—from primary education through to university and professional training—individuals can be equipped with critical thinking skills and ethical sensibilities from an early age. This approach helps in forming a citizenry that is well-versed in ethical reasoning and capable of making informed decisions in life sciences and medicine. Furthermore, continuous professional development programs in bioethics for healthcare providers, researchers, and policymakers

ensure that current and emerging ethical challenges are addressed with a well-informed perspective.

Policy integration is another pivotal aspect of promoting a bioethical culture. By embedding ethical considerations into the formulation and implementation of health policies, societies can ensure that decisions regarding healthcare, research, and technology align with core ethical principles such as autonomy, beneficence, non-maleficence, and justice. This requires active collaboration between bioethicists, legal experts, and policy-makers to adapt and evolve policies in response to new technological advances and societal shifts.

Public engagement initiatives, including community discussions, public consultations, and media involvement, are essential for democratizing bioethics. Such platforms enable the public to voice their concerns, learn about ethical issues in biomedicine, and contribute to a broader societal dialogue. Engaging the public helps in aligning scientific advancements with societal values and in fostering a culture that respects diverse viewpoints and moral convictions.

Finally, promoting a bioethical culture necessitates interdisciplinary collaboration. Challenges in bioethics often intersect with issues in economics, environmental science, technology, and sociology. By fostering collaboration across these disciplines, solutions can be crafted that are not only ethically sound but also socially, economically, and environmentally sustainable.

# The Teaching of Bioethics in Undergraduate Medical Schools



## Author: Fr. Rubén Revello

Institution/Country: Catholic University of Argentina (Argentina)

### ABSTRACT

During the last 50 years, medicine has developed an increasing and more precise use of technologies applied to the early prevention, diagnosis and treatment of human diseases. These very valuable advances have also developed a negative side, because as well as providing us with precision and speed, they have also meant that in many cases, the distance between doctor and patient has been increasing.

This deterioration in the doctor-patient alliance has not been ignored by society, to the point of becoming a demand, on the part of patients, for a more humanized treatment. In turn, this same shortcoming has been detected by those responsible for the training of future physicians, who have sought to incorporate different subjects that enhance medical humanism in future health professionals. These strategic changes in training should be reflected in the curriculum of the subjects, both in the time load and in the methodology or bibliography that derive from it.

My presentation aims to address the need for bioethics teaching in a way that is consistent with these objectives. In order to do so, I have made a comparative study of how bioethics is taught in 10 medical schools in the city of Buenos Aires, studying in depth and evaluating 10 years of medical graduates from the Pontifical Catholic University of Argentina.

In the case of the UCA graduates, they were self-evaluated with a quantitative survey that was later compared with the evaluation by means of interviews with the doctors who received them in the residencies. I also wanted to include head nurses and nurses in this type of survey, since I consider that they are the ones who see them act alone, at the patient's bedside or in the daily reports to family members.

The content of the surveys and interviews revolved around the major themes of bioethics: the ability to establish a doctor-patient alliance, respect for autonomy; empathetic treatment, communication of bad news; commitment to the person and the life of their patients; the ability to argue in medical meetings on issues related to bioethics; conscientious objection; a holistic view of the patients in their care; to mention just a few topics.

# Bioaesthetics as an Educational Strategy



## **Author: Prof. Alberto García Gómez**

Institution/Country: Pontifical Athenaeum Regina Apostolorum (Italy)

globalized and multicultural world. Appreciation and dissemination of this transformative power of the arts in educating in bioethics and its influence on culture, might be an effective tool to inspire and educate ethical biomedical research, clinical ethics, as well as environmental ethics being the main areas of bioethics.

## **ABSTRACT**

In contemporary culture, which is inclined to graphic and digital communication and to emotional and sensitive experiences, proposing the approach to the universal values and principles of bioethics, through the universal language of art, seems to be an innovative and effective way to educate in bioethics. Once the foundation and relationship between the good and the beauty is identified, the principles and values of global bioethics and its convergences with personalist bioethics (bioaesthetics) might be analyzed through artistic and aesthetic experience and stimulates designing of new strategies and the realization of pedagogical proposals for education in bioethics, through artistic resources. Study the relationship and interaction between bioethics and art and the impact of art in human behavior is part of Bioaesthetics aiming to inspire lovers of the arts to appreciate universal artistic language as a possibility for the expression of moral values and ethical principles, with respect for human dignity and human rights, in a

# Teaching Bioethics During the Training of Health Professionals



## Author: Prof. Yael Zonzain Laiter

Institution/Country: Anahuac University Mexico (Mexico)

### ABSTRACT

Curriculum of different health sciences programs generally provide good training in terms of the scientific and practical content of each of the disciplines on which they focus. However, professionals who graduate from these programs face ethical problems in their professional field, for which they are not prepared. For those who work in the hospital setting, the issues they face, beyond clinical knowledge, have to do with informed consent, confidentiality, the right to refuse treatment, access to scarce resources, among others. For those who work in areas such as biotechnology, doubts arise around research ethics and the limits of research.

Various studies and proposals have been made about the importance of teaching bioethics in health sciences degree programs. The proposals include different strategies in which bioethics can be taught, mainly in the clinical area: case studies, ethical consulting at

the patient's bedside, keynote presentations and the insertion of subjects that combine clinical cases and their bioethical analysis in the study program. What is clear is that theoretical teaching, by itself, is not enough for students to acquire the tools to resolve the ethical dilemmas that arise in the hospital. Ideally, some theoretical subjects should be integrated at the beginning of the teaching plan, to later include the teaching of bioethics in the hospital environment, during clinical rotations.

The proposal of virtue ethics includes three necessary ingredients for teaching bioethics: 1. A theory of medicine that defines the telos (the orientation of virtues towards the ends and purposes of human activity), which in this case It is the good of medicine as an activity, 2. A definition of professional virtue in terms of that theory and 3. A set of virtues contained in the theory, which characterize the good health professional: the list that will define a good health professional.

# Efforts in Latin America to Promote Education in Ethics: An Experience in Ecuador



## Author: Prof. Fernando Arroyo

Institution/Country: Central University of Ecuador (Ecuador)

### ABSTRACT

The evolution of Ethics Education at the Faculty of Medical Sciences of the Central University of Ecuador has been remarkable, where the Chair of Medical Deontology existed in the Medicine program until the late 1970s. With the progress of medicine and technology, deontology became evidently insufficient to analyze the ethical dilemmas faced by physicians. Therefore, it was replaced by the subject called "Medical Humanities," placed in the fourth year of the program with three thematic units: Ethics and the Medical Profession; History of Medicine; and Indigenous Medicine and Ethnomedicine.

In 2002, the format was changed from years to semesters, and the aforementioned subject was divided into three chapters to be taught in the 2nd, 4th, and 6th semesters. In the 2nd semester, the History of Medicine and Indigenous Medicine and Ethnomedicine were placed; in the 4th semester, basic bioethics topics were included, and in the 6th semester, clinical bioethics topics were covered. In 2005, the subject of Bioethics

was incorporated into the curricula of Postgraduate studies in Medical-Surgical Specialties, and in 2008, Bioethics was incorporated into the Nursing and Obstetrics programs, thereby positioning Ethics as a longitudinal axis in the training of health professionals. An added value to the teaching/learning process was the design of a seminar titled "Ethics and University Teaching," periodically conducted and aimed at faculty members.

Most curricula of other universities in Ecuador include subjects related to ethics. The activities of the Ethics Program of the University of Azuay, in the south of the country, should be highlighted. Its objective was to contribute, from an ethical perspective, to academic processes related to research, teaching, service to society, and university management. Activities centered around ethics as a specific core were developed to strengthen the service to society provided by this University in legal, environmental, health, and social contexts.

In 2015, the University Ethics Network of Ecuador (RUEE) was created with the mission of being an academic and social impact collective space, promoting an ethical culture in Ecuador through inter-institutional cooperation; the dissemination of knowledge on ethics and applied ethics; and support for training and education processes related to ethics. An important function of RUEE is to be a platform for ongoing dialogue among national authorities, university officials, and various societal actors about the application of ethics in education.

# Simulation-based Workshop on Communication of Bad News: A Teaching Strategy where Ethics and Technique Converge



**Authors: Profs. Lenin de Janon Quevedo, Silvia Birnenbaum, Gerardo Perazzo, Ivanna Saldívar, Rubén Revello**

Institution/Country: Pontifical Catholic University of Argentina (Argentina)

## ABSTRACT

**Background:** Teaching of Bioethics along with learning medical skills allows the ethical principles to be inserted into concrete professional actions. Effective clinical communication demands the technique to be led by values such as veracity, compassion, and harm prevention. Training in communication skills (CS) should be started during undergraduate education to prevent acquisition of distorted communicational patterns frequently observed in clinical practice. Proficiency in CS includes perception of the other's suffering where sensations and emotions (SE) play an important role in empathizing and being moved by the patients' circumstances. Medical simulation is a teaching strategy that faithfully replicates real-life scenarios and creates controlled settings, without risks for patients and students, that facilitate experiential learning. Inside this framework, students face complex clinical tasks —e.g. delivering of bad news (DBN)—

whose tensions cannot be overcome other than using ethical approaches. Moreover, predictability of the scenarios facilitates simulation of emotions taking advantage of their impact on cognitive process.

**Aims:** a) Determining proficiency of CS among Medical Students (MS); b) Recognizing SE during the DBN; c) Scoring communication experiences.

**Method:** MS of the 5th year performed an 8-hour workshop on DBN. In prebriefing, MS responded to a survey, worked on topics of medical communication, and discussed the clinical cases. During the briefing, participants roleplayed communication of death, or delivering of a poor-prognosis diagnosis, to simulated patients using the SPIKE protocol. Roleplays were videorecorded, and soon after simulation, participants were asked to register their SE (S1). During the debriefing, videorecords were analyzed and MS registered their SE (S2) again. Data were expressed in percentage, median and mode (M).

**Results:** There were 161 survey responders. Sixty-seven percent of MS self-perceived as proficient in DBN; 52% were not trained in DBN; 62% never took part in DBN as a student and 63% took part as a patient/relative. Fifty-eight percent of MS would sense awkwardness while communicating bad news; 51% would feel awkward for having to handle emotions and feelings of patients; 37% of MS self-defined as indifferent towards the patients' emotions and feelings. All MS expressed mobilizing SE. Nervousness was the M among the SE at S1, and at S2 was satisfaction for performed duty. Negative SE were 71% at S1 and 27% at S2 ( $p < 0,0025$ ).

**Conclusions:** Simulation mobilized SE even among the indifferent MS. The debriefing allowed to express SE other than emotions, increasing the number of positive experiences.

# Bioethics Culture and Environmental Care, a Latinamerican Challenge



## Author: Prof. Patricio Santillán Doherty

Institution/Country: National Bioethics Commission, CONBIOÉTICA (Mexico)

### ABSTRACT

Bioethics plays a key role in the design, implementation and evaluation of environmental policies by offering a comprehensive framework for decision makers in order to address the various dilemmatic situations resulting from climate change.

Nowadays, the link between human health and the conditions of the environment is unquestionable; however, it has not been possible to establish effective public policies to reverse or mitigate the effects on the environment derived from the disruption of ecologic processes. In this regard, the responsibility of transforming or rethinking the economic and labor activities of our societies, as well as the accountability of the entities that have contributed the most to global environmental pollution, should be established as one of the main purposes of governments worldwide, and not be left solely in the hands of organized civil society. With the purpose of restoring the health of the world's ecosystems, it is essential to ensure the commitment of

all governments to intervene in markets and production schemes, and establish guidelines for their operation that contribute to the improvement of environmental conditions and public health.

It is imperative to take the necessary steps towards a new economic model, in which strict control of the levels of greenhouse gas emissions and other pollutants emitted by the various countries is considered, as well as the regulation of markets and productive activities, with the aim of reducing the production of single-use plastics, among other pollutants. Under a climate justice approach, international legal mechanisms must be established so that the progress made by countries remains constant, as well as the promotion of technological innovation and its equitable access, while ensuring the necessary reparations for the social groups most affected by climate change, which includes the restoration of the affected environments.

# Promotion of Sustainable Development Through Bioethics Education



## Author: Prof. Enrique Mendoza Carrera

Institution/Country: Interdisciplinary Bioethics Seminar/ UNAM (Mexico)

### ABSTRACT

The interconnection between sustainable development and bioethics is pivotal as global challenges like environmental degradation, resource scarcity, and social inequalities persist. This abstract explores how bioethics education can be a transformative tool for promoting sustainable development by fostering ethical awareness and responsibility among individuals and societies.

Bioethics education provides a crucial platform for discussing and understanding the ethical implications of biological and ecological interventions, which are often integral to sustainable development initiatives. By integrating bioethics into educational systems at all levels, from elementary to tertiary and continuing professional education, learners can develop a robust framework for evaluating the long-term impacts of human actions on the environment and society.

Central to this educational endeavor is the development of critical thinking skills, which enable students to analyze complex scenarios that involve trade-offs

between economic growth, environmental sustainability, and social equity. Bioethics education encourages individuals to question and assess how scientific and technological advancements can be harmonized with the principles of sustainable development, such as justice, equity, and respect for nature.

Moreover, bioethics education promotes a multidisciplinary approach by incorporating insights from environmental science, sociology, law, and philosophy. This integration facilitates a comprehensive understanding of how ethical considerations intersect with sustainability goals. For instance, discussions on topics like genetic modification, biodiversity conservation, and climate change are enriched by ethical deliberations on the rights of future generations, the stewardship of natural resources, and the fair distribution of environmental benefits and burdens.

Another significant aspect of promoting sustainable development through bioethics education involves engaging diverse stakeholders. Educational initiatives must not only be accessible to students and academics but also to policymakers, industry leaders, and community members. Workshops, public lectures, and interactive dialogues can bridge the gap between theoretical bioethical considerations and practical sustainable actions. This inclusive approach ensures that various perspectives are considered in shaping a sustainable future, thereby enhancing community engagement and policy effectiveness.



# The Application of Global Bioethics in Economic, Social, and Environmental Sustainability in the Daily Lives of Individuals and Organizations



**Author: Prof. Gustavo Pérez Berlanga**

Institution/Country: Anahuac University Mexico,  
Gigante Group (Mexico)

In our daily lives, these values prompt us to consider not only our immediate well-being but also the impact of our decisions on future generations and the environment.

**Economic Sustainability in Daily Life:** Economic sustainability involves creating value without endangering the ability of future generations to meet their needs. On a day-to-day basis, this means opting for responsible consumption, supporting companies that practice fair trade, and minimize their environmental footprint. Organizations must adopt business models that do not exploit their workers and share the created value with the communities in which they operate. This includes diversity and equity policies in the workplace, as well as fair relations with suppliers.

## ABSTRACT

In an increasingly globalized world, challenges related to economic, social, and environmental sustainability have gained prominence on the agendas of governments, companies, and individuals. Global bioethics has emerged as a comprehensive ethical approach that can guide our decisions, both individual and organizational, to address these issues with universal principles. Next, we explore how the principles of global bioethics can be integrated into everyday life to promote a more balanced and sustainable approach economically, socially, and environmentally.

**Global Bioethics: A Conceptual Framework:** Global bioethics, inspired by the UNESCO Universal Declaration on Bioethics and Human Rights (2005), advocates for universal values such as human dignity, justice, equity, and solidarity. It offers an ethical perspective that transcends borders and cultures to deal with issues affecting humanity as a whole, such as climate change, poverty, and irresponsible resource use.

# Integral Ecology in Pope's Francis Teachings



## Author: Fr. Fabio Baggio CS

Institution/Country: Centro di Alta Formazione  
Laudato si' (Vatican City)

### ABSTRACT

In 2020 Pope Francis stated: «Integral ecology is an invitation to an integral vision on life, starting from the conviction that everything in the world is connected and that, as the pandemic made sure to remind us, we are interdependent on each other, as well as on our Mother Earth». The Holy Father indicated three courses of action towards a real ecological conversion:

- a. an education geared towards the care of our common home;
- b. access to safe and drinkable water and adequate nutrition for all; and
- c. a gradual replacement of fossil fuels with clean energy sources.

In my contribution I intend to clarify the concept of integral ecology according to Pope Francis from a theological and ethical perspective, starting from the stewardship responsibility entrusted to the human family to assure common home's continued existence in the best possible condition, in full respect of the original

divine plan and ending with renewed responsibilities due to the climate crisis. I also intend to discuss the three courses of action mentioned above as feasible pathways to respond to the challenges posed by the climate crisis.

The main considerations would result from a deep analysis of the magisterial documents on integral ecology issued by the Holy Father from 2015 to date. Pope Francis has been providing abundant assessments of the actual situation of the common home, highlighting the critical issues that affect the entire planet, and particularly some regions of the world.

The indications and recommendations expressed on repeated occasions by the Holy Father constitute a true well of wisdom from which everyone can draw to contribute to the ecological conversion which today represents the only way of salvation for the common home and for the common family.

# Integral Ecology and the Person: A Bioethical Analysis



## Author: Prof. Martha Tarasco Michel

Institution/Country: Anahuac University Mexico (Mexico)

### ABSTRACT

'Integral ecology' seeks the convergence of humanities, social sciences, and biophysical sciences: that is epistemological, scientific, ethical, political, and theological considerations, as a tool to enhance the understanding of the interrelations of nature, culture, and consciousness in ecological issues. As well as been frequently used as a principle for sustainability studies and policies.

Leonardo Boff and Virgilio Elizondo were among the first to use the phrase "integral ecology" in 1995, but even if the term was not used, it refers to every human attempt to understand and respond to the relations and patterns between all the creatures and things that co exist with us, since early times until the present. This activity (not only reflective, has required to develop a sense of relationships.

But because of the fast development and use of technology, and its capacity to alter nature, we need to build a new ecological model at the intersections of

science, political ecology, and speculative philosophy.

For example if we can understand how to make water flow to a city, may not be enough as if we could also discern how having clean and "safe" water in a city is related to health, life, leisure and wellbeing. That is focusing the fact as a net of deep and complex inter reactions.

As that relationship is almost always voluntary, from mankind to nature, it has an ethical dimension.

This is the great input of Laudato Si, in which Pope Francis emphasized, that complex crises have both social and environmental dimensions. Everything is connected; each particular crisis forms part of a single, complex socio-environmental crisis that requires a true ecological conversion. The bond between humans and the natural world means that we live in an "integral ecology," and as such, an integrated approach to environmental and social justice is required. It contemplates the sustainability of humanity and nature, and brightly concludes that the resolution of major environmental problems facing society requires a fundamental reorientation in our behavior and attitude toward nature and toward each other.

# Education, Ethics, and Integral Ecology: Experience of Anahuac University



## Author: Prof. Juan Manuel Palomares Cantero

Institution/Country: Anahuac University Mexico (Mexico)

### ABSTRACT

**Background:** Teaching of Bioethics along with learning medical skills allows the ethical principles to be inserted into concrete professional actions. Effective clinical communication demands the technique to be led by values such as veracity, compassion, and harm prevention. Training in communication skills (CS) should be started during undergraduate education to prevent acquisition of distorted communicational patterns frequently observed in clinical practice. Proficiency in CS includes perception of the other's suffering where sensations and emotions (SE) play an important role in empathizing and being moved by the patients' circumstances. Medical simulation is a teaching strategy that faithfully replicates real-life scenarios and creates controlled settings, without risks for patients and students, that facilitate experiential learning. Inside this framework, students face complex clinical tasks —e.g. delivering of bad news (DBN)— whose tensions cannot be overcome other than using

ethical approaches. Moreover, predictability of the scenarios facilitates simulation of emotions taking advantage of their impact on cognitive processes.

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**Conclusions:** Simulation mobilized SE even among the indifferent MS. The debriefing allowed to express SE other than emotions, increasing the number of positive experiences.

# Bioethics Education as a Strategy for Environmental Care



## **Author: Prof. Carlos Viesca y Treviño**

Institution/Country: Mexican National Autonomous University, UNAM (Mexico)

conditions of life, protect the actual ecosystems and the species living in them, establish limits to unorderate explotation. Education in Bioethics for all people at all levels appears as the only way to change attitudes and modify the nocive human actions on environment.

## **ABSTRACT**

The problem of environmental deterioration is an ingent menace to life in this planet and, consequently, for human life. The global heat increment, desertification of immense surfaces, the lost of ice in the poles, are some of the big symptoms. Also human activity is involved in worsening this planetary deterioration. Invasion and destruction of ecosystems, as forests or mountain spaces, contamination of every kind are clear examples.

Consciousness that we, humans, are only a part of this globality, but an very active and intrudive one, destroying .natural environments, contaminating air and water, is the only way for a better future.

In this sense, Bioethics offers the way to develop consciousness and asume our responsibility of all these deteriorating factors. Responsibility towards all the living creatures and, consequently, towards ourselves, involving actions directed to enhance

# Environment, Social Justice and Existential Peripheries



## Author: Prof. Ma. Elizabeth de los Ríos Uriarte

Institution/Country: Anahuac University Mexico (Mexico)

### ABSTRACT

The relationship between the care of human nature and the care of the Common Home entails two premises: recognizing that they are not two separate realities but a single one and that it needs to be taken up and repaired. The way in which it can be repaired will be through social justice that looks at those who suffer the most from the consequences of the breakdown of this relationship, largely caused by a technocratic and domineering mentality. Thus, the notion of social justice allows us to delve into the deeper causes of phenomena of attrition and inequality among the weakest, that is, among the discarded who inhabit the peripheries. In this sense, it invites us to go from the center where the mentality of eagerness and domination is concentrated to the peripheries where the consequences of it are suffered and begin to alleviate the existing needs and heal the wounds that the objectification of the person or nature has caused.

**Background:** An attack on nature is also an attack on the human person. Social problems that deserve justice are, among others, poverty, hunger, the devastating effects of natural disasters, etc., and these are mainly concentrated in the peripheries of large cities and affect those whose rights have been violated or whose dignity has been ignored. In this presentation, the intrinsic and inseparable relationship between environmental care and the care and defense of human dignity is explored, and secondly, social justice will be deepened as an inescapable element that drives us to look beyond the apparent and enter not only geographical but also existential peripheries. Finally, some reflections will be issued that can serve as a starting point for the proposal of continuous actions that reinforce the “nature-person” binomial and prevent future damages, under the understanding that social justice also includes intergenerational justice.

**Aim/Purpose:** To delve into the necessary relationship between the environment and the human person, the causes that are leading to a separation of the two concepts and their approach from social justice with special emphasis on those who are poorer, weaker, vulnerable and/or discarded.

# Integral Ecology. Bioethical Perspectives



**Author: Profs. Manuel J. Santos,  
Patricio Ventura Juncá**

Institution/Country: Institute of Bioethics, Faculty of Medicine, Universidad Finis Terrae (Chile)

## ABSTRACT

Ecology, defined by E. Haeckel (1869) as the science that addresses the complex relationships between organisms and the environment. Later, Van Rensselaer Potter (1970) related Ecology to Bioethics by stating that "if scientific advancement is not integrated with wisdom, the entire ecosystem is endangered," and then the concept was further expanded to the world of human interrelations and the impact of human action on environmental destruction. Saint John Paul II highlights the importance of the family as the cradle of Human Ecology, and Pope Francis, in the encyclical *Laudato Si* (2015), coined the term Integral Ecology, which essentially refers to the view that "environmental problems are inseparable from the analysis of human, familial, labor, urban contexts, and each person's relationship with themselves." There is a certain order in all interrelations that can be affected by human action for better or worse, which has an ethical dimension. This interconnectedness of humans presupposes an

anthropology. There is a broad consensus on the dignity of every human being and the recognition of the unique place of humans in nature and their capacity to perceive good and evil (Universal Declaration on Bioethics and Human Rights, UNESCO 2005). It is necessary to recognize that man is the only living subject capable of becoming aware of his relationships with the cosmos.

A particular situation where Integral Ecology and Bioethics present great importance is related to the beginning of human life (P. Ventura-Juncá (Ed). (Integral Ecology and Bioethics, 2017). Following the line of interrelations between life and the environment, there is scientific consensus that human fertilization naturally occurs in the appropriate place (fallopian tube), where the natural environmental conditions that have been selected in the process of natural evolution to optimize such conditions exist. The drastic change in the environment that occurs in the context of in vitro fertilization is actively studied due to the problems that can arise from this change. This is particularly investigated in the area of epigenetics, which affects the expression of the genome in response to environmental conditions.

It is important to emphasize that education on the bioethical aspects of integral ecology in the training of primary, secondary, and university students as well as society in general is fundamental to avoid continuing to damage the environment and the lives of living beings.

# In Search of a Universal Ethics: New Perspectives on Natural Law



## Author: Fr. Jesús Villagrasa, LC

Institution/Country: Head of the RIU for University Education (Spain)

to address is the growing separation between the social, economic, and political order and the ethical order, and the need for an ethical consensus based on natural law. Thus, the revaluation of natural law under the pontificates of John Paul II and Benedict XVI is developed as a foundation for the ethical and political order.

In brief, the conference presents the key points of the document, focusing on its origin, the contemporary challenges it addresses, its importance within the teaching of the Catholic Church, and the purpose of the document in the current context.

## ABSTRACT

The document from the International Theological Commission titled "In Search of a Universal Ethics: A New Look at Natural Law" asserts that individuals and human communities are capable, by the light of reason, of recognizing the fundamental orientations of moral action that conform to the nature of the human subject and of normatively expressing them in the form of precepts. Throughout its history, in the development of its own ethical tradition, the Christian community, in critical dialogue with the wisdom traditions it has encountered, has assumed, purified, and developed this teaching on natural law as a fundamental ethical norm, without Christianity possessing a monopoly on natural law.

This document confirms a return to natural law in the discourse of the Magisterium of the Catholic Church, especially necessary after the difficulties in reception following the publication of the encyclical *Humanae vitae* by Paul VI (1968). The current challenge it seeks



# Holistic Education, from Babel to Pentecost: An Analysis of the Perception of Anthropological, Ethical, and Leadership Concepts among University Students and the Need for Encounter, Dialogue and Open Reason



**Author: Prof. María Eugenia Cárdenas Cisneros**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

I explore the perceptions of university students on key concepts related to holistic education such as freedom, dignity, truth, goodness, love, religion, and leadership. Using both qualitative and quantitative methodologies—including discussions in “Chesterton Café” and “Newman Circle” and a multiple-choice survey—a diagnosis is provided on the training in values, ethics, and open reason in the current educational context. This study aims to foster constructive dialogue to address contemporary challenges

**Introduction:** I begin by highlighting the importance of the university providing a holistic education that goes beyond granting degrees, underpinning professional leadership with a robust vision of the person, ethics, and societal transformation.

**Methodology:** Qualitative and quantitative. I describe the use of informal dialogues and surveys to capture student perceptions. The “Chesterton Café” and “Newman Circle” were used to promote open dialogue and capture sincere opinions from students and teachers.

**Results:** The responses of 771 students to a multiple-choice survey are summarized, revealing diverse perceptions on freedom, dignity, truth, ethics, religion, and leadership. A mixture of visions reflecting both individualistic and postmodern influences, as well as a consensus on the importance of dignity and solidarity, is observed.

**Discussion:** The implications of these results for holistic education are analyzed. The article discusses how student perceptions on these topics can inform and improve educational practices at Universidad Anáhuac to fulfill the educational promise.

**Conclusion:** I conclude by emphasizing the need for dialogue spaces that allow students and teachers to reflect on their values and beliefs. It advocates for an education that inspires students to seek truth and act ethically, preparing them to lead with integrity.

**Keywords:** Student perception, freedom, dignity, truth, religion, leadership, love, university, holistic education, Open Reason.

# The Application of Global Bioethics in Economic, Social, and Environmental Sustainability in the Daily Lives of Individuals and Organizations



## Author: Prof. René Zamora Marín

Institution/Country: John Paul II Bioethics Institute (Cuba)

process from the Church for the entire Cuban society. It is in this way that we have managed to integrate a true humanist project that takes into account diversity within the framework of fraternity.

## ABSTRACT

An analysis of the genesis of Cuban culture is carried out, together with the consideration that in the course of our national history we observe the need for a rescue of our anthropological condition in such a way that it is reformed and shows society of ethical values which are necessary for the formation of an integral human person. Our educational project is based on the inculcation of the ethical values that are inherent to the development of our nation. To achieve an integral ecology in order to form coherent men and women is essentially to find "an ecological vision that, among its different dimensions, incorporates the peculiar place of the human being in this world and his relations with the reality that surrounds him" (Laudato Si', 2015, n. 15).

The John Paul II Institute of Bioethics preserves its Christian identity, starting from a healthy philosophical anthropology, in order to achieve the aforementioned anthropological rescue, through the guidelines of plurality and interdisciplinarity, carrying out this

# Parallel Sessions



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ESTRATÉGICO EN BIOÉTICA



# The Value of Public Philosophy for Ethics Education



## Author: Prof. Matthew C. Altman

Institution/Country: Central Washington University  
(USA)

### ABSTRACT

Public philosophy uses nontraditional means to engage people outside the classroom and without any formal philosophical training, and to get them to think more deeply and critically than they otherwise would about a philosophical issue – typically, though not necessarily, an ethical issue. Together, the students produce a public philosophy magazine called *The Soapbox*, where students make editorial decisions about what should be covered and write the articles. This kind of public philosophy has value for the instructor, the institution, the public, and the students themselves. Having to explain complex philosophical ideas to non-specialists is an important skill that not only helps instructors clarify their own thinking but also helps them to talk in engaging and comprehensible ways to introductory students. For nonphilosophers, public philosophy demonstrates the importance of critical thinking and helps them become more proficient in philosophical analysis. It is also good for academic institutions insofar as it increases the visibility of the

university in the community. It also generates support for philosophy programs among the general population and the administration, who often do not understand what philosophers do and how they advance the university's mission. Seeing both academic and popular work side by side shows the students themselves that different standards apply in different contexts, with different audiences. The assessments at the end of the class show that students understand the material better than they have in other courses, and that they gain a better appreciation of the real-world value of philosophy. Since a majority of undergraduate students will never become academic philosophers, teaching them to appreciate and participate in public philosophy will allow them to continue to think philosophically in the outlets that are available to them after college: writing op-eds for their local newspapers, having conversations in community forums, and posting comments and videos on social media. Philosophy can then be pursued more purposively and substantively over the course of a lifetime.

Keywords: public philosophy; community engagement; pedagogy; applied ethics.

# Creating an Artificial Intelligence (AI) for Resolving Medical Conflicts while Keeping a Personalism Line as an Educational Tool with Conversational Capabilities



**Authors: Jose R. Rodriguez Ruiz, Alex D. Contreras, Jose A. Bonilla**

Institution/Country: Anahuac University Mexico, Anahuac University Puebla (Mexico)

## ABSTRACT

Background: In healthcare settings conflicts often arise when people have varying principles, values and perspectives. Resolving these conflicts requires an understanding of personalism ethics, which prioritize autonomy, beneficence, non maleficence and justice. However traditional conflict resolution approaches may lack consistency and adherence to these principles. To address this challenge leveraging intelligence (AI) shows promise, in providing a framework for evaluating and resolving complex bioethical conflicts. The objective of this study is to develop an AI tool that is grounded in personalism ethics for the purpose of evaluating conflicts in a context. This tool aims to facilitate dialogue and interactions. By doing so it seeks to promote understanding and consensus. Description of empirical methods and/or theoretical perspective: To develop the AI tool both empirical methods and theoretical perspectives will be utilized. Empirically the tool will be trained on datasets that include world

medical conflicts and their resolutions to ensure practical relevance. Theoretical perspectives from ethics will guide the design of algorithms and decision making processes to ensure alignment with ethical principles. The outcomes of this project will result in an AI tool that allows users to input medical conflict scenarios and receive evaluations based on criteria along with resolutions. Through the application of principlism ethics this tool aims to foster a culture of ethically responsible decision making. Moreover by incorporating a component the tool seeks to deepen comprehension of principlism ethics and how it can be utilized in addressing medical dilemmas. The impact of this tool reaches beyond benefiting healthcare outcomes; it also facilitates better communication, among healthcare professionals, and contributes to a more morally upright system as a whole. The conclusions reached here is that the creation of a principled AI tool for conflict resolution and instruction in medicine marks a significant step forward. This tool uses ethical principles to establish conflicts, promote dialogue and agreement among interested parties, and encourage adherence to ethics. Prospects for addressing intricate moral problems and improving patient welfare exist as long as AI tools in the healthcare sector are further developed and incorporated.

# Teaching Applied Ethics in a Multicultural Classroom



## Author: Prof. Larry G. Locke

Institution/Country: University of Mary Hardin-Baylor and LCC International University (USA)

the global nature of our ethical challenges call for common understanding and cooperation. Being on faculty at universities both in the United States and in Eastern Europe allows me to teach classes that include students from two very different cultural backgrounds. In teaching these classes that are cross-listed at both institutions, I have been able to experiment with different pedagogical strategies that allow students from both cultural perspectives to gain new knowledge and appreciation for how ethical analyses can be impacted by culture. In this presentation, I will share some of my most, and least, successful strategies for generating cross-cultural understanding of ethical analysis for students from very different cultures.

## ABSTRACT

Many common ethical frameworks have a strong cultural element. Some formal systems such as Kantianism and Contractarianism are dependent upon social constructs that dictate what is acceptable to individuals within their social context. Even more empirical frameworks like utilitarianism can be dependent upon socially determined evaluations of harms and benefits and faith-based deontological frameworks are influenced by cultural interpretations of God and sacred literature. These cultural differences can produce divisions in common ethical questions evaluated in different countries, even when those questions are analyzed under a common ethical framework. The divisions can lead to misunderstanding and miscommunication in cross-border ethical issues, such as the ethics of human gene editing, ethical responses to climate challenges, and placebo use in pharmaceutical trials. Educational programs that fail to uncover and explore these cultural differences can serve to propagate misunderstanding and cultural tribalism, even in the present period when

# Reshaping Ethics Education in Healthcare by Considering Healthcare Professionals and Patients Equal Partners and Co-procedures



**Author: Prof. Ercan Avci**

Institution/Country: Duquesne University (USA)

## ABSTRACT

Medicine has been practiced based on certain ethical standards since the time of Hippocrates. However, the patient's role in the therapeutic relationship has attracted more attention in parallel to the emergence of bioethics.<sup>1</sup> Respect for person or autonomy is nowadays a universally recognized indispensable principle in healthcare.<sup>2</sup> Even though implementing this principle indicates a significant improvement in accepting the patient's function in decision-making, it does not avoid healthcare professionals' authoritarian attitudes and behaviors in the therapeutic relationship.<sup>3</sup> The implicit hierarchy between healthcare professionals and patients can even be seen in the language, such as in the connotation of the words "caregivers" and "care receivers."

Today's ethics education in healthcare mainly focuses on informing patients through the informed consent process without considering the patient an equal partner to the healthcare professional in the produced

healthcare services. However, as Avedis Donabedian highlights, patients are co-producers of care, and at that point, ethics education should discover this phenomenon and transcend the application of informed consent.<sup>4</sup>

The concept of co-production emerged in the 1970s in the private sector and was used in the public sector in the 1980s.<sup>5</sup> Co-production in healthcare demonstrates the partnership between the two parties by addressing the healthcare professional's medical knowledge and skills and the patient's values and preferences. Co-production is a practical and effective mechanism to redefine the language in healthcare and ethics education by considering the patient as the co-producer and equal partner. Reflecting this approach to medical and ethics education can enforce the therapeutic relationship, reduce ethical violations, and promote the patient's dignity.

# Perspectives of Third-year Medical Students: A Comparative Analysis of the Importance of Bioethics Training at Two Private Institutions for Clinical Practice



**Authors: Luna Nicole Flores Rodriguez, Paulina Dominique Celis Fibela, Moises Szczupack Scheiman, Lucia Gaitán Concepción, José Antonio Bonilla Castillo**

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Anáhuac University (Mexico)

## ABSTRACT

Multidisciplinary and comprehensive medical education is essential for practicing empathetic and sustainable clinical care based on bioethical values. In Mexico, the orientation towards developing technical skills solely grounded in science and technology in study plans limits the development of humanistic virtues, hindering the resolution of frequently arising bioethical issues in hospital and scientific settings. Emphasis is placed on the necessity of an education that nurtures healthcare professionals that are capable of addressing any challenges, including bioethical ones. The main objective is to report the perception that medical students have about their bioethical training, knowledge and ability to solve bioethical conflicts in a clinical context from two different universities in

Mexico City. The study is expected to reveal, with the information collected via Google Forms, the differences in terms of perception and preparation in bioethics topics among students from the UAM and ITESM CCM, indicating that students from both educational institutions recognize the importance of bioethics in their training. This study will compare results through descriptive statistics, such as gender, mean age, and the percentage of acceptance of bioethics subjects among students, and the grade achieved in the case, it is estimated to obtain approximately 70 responses from each institution. A statistical analysis will be performed, comparing the results in both groups. A gap between the acquired theoretical knowledge and its application is expected, with a better acceptance of bioethics subjects by the students of UAM compared to those from ITESM CCM. This is expected to be explained by the person-centered training UAM medical students acquire. Comprehensive medical education, including bioethics, is essential for forming empathetic health professionals, highlighting the need to strengthen both practical and theoretical bioethics training in Mexico. Differences in perception among students from different universities highlights the importance of standardizing pedagogical approaches and adopting methodologies that promote critical thinking and the resolution of bioethical conflicts, thereby improving the preparation of future health professionals.



# Teaching Applied Ethics by Laying a Path of Bread Crumbs. The Example of Greenwashing in the Electric Car Industry



## Author: Prof. Jos VM Welie

Institution/Country: St André International Center for Ethics and Integrity (USA/France)

### ABSTRACT

The challenges of teaching ethics as an academic discipline to young university students are manifold. They differ depending on the discipline in which students are enrolled. Those who have opted for a very specific profession, such as medicine, are often tempted to bypass ethics courses, believing they don't need them. In contrast, students who have opted for a broad, liberal arts and sciences undergraduate education without yet having committed to a single disciplinary area of focus, are often more interested in ethics. Such students tend to be passionate about social causes and other contemporary moral quandaries. But they too may think that their moral compass is fully formed.

In my own teaching experience, one tool has proven quite effective in overcoming the resistance of most medical students, namely clinical case studies that resemble as closely as possible real medical records so that students are convinced that they are already

practicing medicine. For undergraduate students in the liberal arts and sciences, it is not as easy to generate the same affinity with particular ethical challenges, precisely because these students have not yet committed themselves to a particular profession and future line of work.

In this short presentation, I will review the design of an applied ethics course for undergraduate students that was structured around four different cases, one of which involved greenwashing in the electric car industry. The class was divided into small groups, tasked to write a properly researched and cogently argued ethics advice to the international agency requesting this advice. I will also discuss the additional challenge that arises when the students are expected (in accordance with the university's pedagogical approach) to do 90% of the work, and the teacher's role is primarily that of a moderator, at least when in the classroom (which means the primary instructional role of the teacher is that of laying a path of bread crumbs during the design of the course).

# Teaching Bioethics Using Film, Television, and Other Pop Culture Media



**Author: Prof. Jason T. Eberl**

Institution/Country: Saint Louis University; St. Louis (USA)

various prognostications about bioethics in sci-fi, such as the film *Gattaca* or the *Star Trek* television series, to become sci-real? To what extent does explicit or implicit authorial intent in films such as *Cider House Rules* or *Mar Adentro* have the power to shape an audience's views about the ethical issues at hand? Hence, the overall aim is both to educate students about the nuances of the issues portrayed and discussed, as well as to empower them to critically evaluate received media portrayals of such issues, which powerfully shape the general public consciousness regarding bioethics.

Keywords: bioethics; film; medical dramas; popular culture; science-fiction.

## ABSTRACT

This presentation provides an overview of two undergraduate courses the presenter has developed and taught multiple times. The first course is specifically focused on topics in bioethics such as abortion, genetic testing, human enhancement, cloning, defining death, euthanasia, organ transplantation, research ethics, neuroethics, and public health. These topics are explored through various pop culture media, including films, television medical dramas, documentaries, science-fiction literature, music, and viral memes in social media. The second course, taught in Madrid, Spain each summer, has a broader focus on bioethics and questions of human nature, and utilizes both English- and Spanish-language films. The goal of both courses is not only to illuminate bioethical issues and viewpoints using popular illustrations, but also to critically assess such illustrations. For instance, what do medical dramas such as *ER* and *Grey's Anatomy* get right or wrong about the real-life factors that are relevant to a particular ethical dilemma? How likely are

# Evaluating the Necessity of a Model for Personalism Adherence: A Comprehensive Analysis of Educational Tools in Medical Education at Universidad Anahuac



**Authors: Alex D. Contreras, Jose R. Rodriguez Ruiz, Jose A. Bonilla**

Institution/Country: Anahuac University Mexico, Anahuac University Puebla (Mexico)

## ABSTRACT

This abstract looks into the adherence of Anahuac University to its personalism principles by evaluating the effectiveness of its educational tools. The university provides an array of resources, including: curricular programs, bibliographies, mission, vision, leadership programs, bioethics/ethics courses, and specialty interest groups within the medical faculty. The primary objective is to assess the degree to which the university's educational tools align with personalism principles and to question whether there is a need for a systematic evaluation model, aimed to notice the fulfillment of those principles. This research aims to explore the necessity for creating or modifying a framework that continually evaluates the university's adherence to personalism principles in medical education. This research adopts a qualitative approach, utilizing content analysis to gauge the concordance between the university's tools and personalism principles. The theoretical framework

integrates the mission and vision statements, forming the basis for an ethical assessment of medical education. Initial findings underscore a substantial alignment between the educational tools offered by Anahuac University and personalism principles. However, the study prompts the question of whether it is worthwhile for the university to continue evaluating its commitment empirically. The outcomes emphasize the importance of considering the practicality and benefits of implementing a structured evaluation system for personalism adherence in medical education. Moreover, enforcing those principles on every student, will go against the University's personalism principles, since it will affect the autonomy of free choice of students' beliefs. In conclusion, this research highlights the potential need for Anahuac University to consider the practicality of a systematic measurement model for evaluating personalism principles in its community. While the initial alignment is promising, the question of developing a robust assessment mechanism remains open and raises the question if it will go against the principles. The university's dedication to ethical awareness, leadership, and post-medical education in bioethics sets a foundation, emphasizing the necessity of contemplating the ongoing evaluation of its commitment.

# Bioethics and Education: From Autonomy to Responsibility



**Authors: Profs. Jesús Armando Martínez, Gemma Fernández Pichardo**

Institution/Country: Autonomous University of Querétaro (Mexico)

## **ABSTRACT**

This work briefly describes the evolution of the ethical foundations of pedagogy in the 20th century, which shifted from a paternalistic approach, based on a disciplinary conception, to an autonomist approach based on a libertarian conception that served as the foundation for competency-based training in recent decades. It assesses their positive and negative aspects to argue for the need to transition to a model centered on responsibility in the 21st century, as a bulwark for the development of an inclusive civic ethic, focused on the relationship between freedom and responsibility and the protection of human rights in close relation to the common good. Theoretical considerations are complemented with an exploratory, non-probabilistic study to be conducted based on a survey applied to students and professors of the Law program at the Autonomous University of Querétaro.

Keywords: Bioethics, education, discipline, autonomy, responsibility

# Morality Pills for Moral Enhancement (Psychedelics)



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authoritarian attitudes and prejudice. By catalyzing mystical states and reshaping personality, psilocybin could help cultivate virtues like empathy, compassion, and ecological concern. Thus this natural psychoactive substance may represent a powerful moral enhancer.

This paper explores and seeks to understand if and how psilocybin, one of the main psychedelic substances, may represent a viable option for assisting moral enhancement and be considered as a “supplement” for achieving moral progress in a harmoniously integrated way alongside traditional moral education and psychotherapy.

## ABSTRACT

Up until now, moral progress, and in part ethics education, was molded by culture and religion, specifically through “literary morality pills”, such as proverbs, parables and fables, deemed as safe and effective tools for moral enhancement. These literary devices are all forms of condensed philosophy or wisdom aimed at shaping the moral character of the listeners. Nevertheless, such cognitive aids may not be enough for achieving effective and long-lasting moral improvements. Thus, a “chemical morality pill”, particularly psilocybin (the active ingredient of “magic mushrooms”), is currently viewed as a real and tangible biochemical tool for moral enhancement.

Psilocybin, the active ingredient in so-called “magic mushrooms,” appears to occasion profound spiritual experiences and enduring positive personality changes for many users. A growing body of evidence suggests that psilocybin can increase openness, connectedness to others, and nature relatedness. It may reduce

# Ethical Challenges in Pregnancy Counseling for Patients with Hypertrophic Cardiomyopathy



**Authors: Samantha Cervantes Valadez, Daniela Crane Molano, Prof. Ignacio A. Ricaud Vélez, Prof. Alfredo F. Gei**

Institution/Country: Anahuac University Mexico, Houston Center for Maternal Fetal Medicine (USA/ Mexico)

## ABSTRACT

**Background:** Pregnancy in individuals with hypertrophic cardiomyopathy (HCM) demands a delicate balance between maternal well-being, fetal health, and informed decision-making, giving rise to the ethical considerations explored in this investigation.

**Aim/Purpose:** This presentation aims to analyze the ethical dimensions of pregnancy counseling for HCM patients, reviewing existing guidelines and real-world cases from clinical practice.

**Methods/Perspective:** Our methodology involves a thorough literature review on pregnancy counseling in HCM individuals, emphasizing key ethical considerations. Real-world cases from our clinical practice enrich the discussion, providing examples of common ethical challenges.

**Results, Outcomes, and Implications:** The literature review analysis combined with findings with select cases from our practice reveals prevalent ethical dilemmas in risk communication, shared decision-making, and the multidisciplinary nature of care during genetic counseling.

**Discussion:** Stimulating dialogue on ethical considerations in pregnancy counseling for HCM patients underscores the need for evidence-based guidelines. While international guidelines address diagnosis and management, the absence of official guidelines on ethical considerations in multidisciplinary management necessitates urgent attention, with the purpose of informing physicians on this topic and enriching their knowledge when managing their patients.

**Conclusion:** This investigation underscores an imminent need to address prevalent ethical dilemmas in HCM pregnancy counseling. The absence of official guidelines on ethical considerations in multidisciplinary management requires attention, in order to train physicians to improve patient care.

# Ethics Advisors in Palliative Care in India: An Exploration of Opportunities and Challenges



## Authors: Profs. Joris Gielen and Komal Kashyap

Institution/Country: Duquesne University, Institute Rotary Cancer Hospital, All Indian Institute of Medical Sciences. (USA/India)

### ABSTRACT

When patients are nearing the end of life, healthcare providers who care for them may be confronted with ethical dilemmas for which no easy solution is readily available. In a developing country such as India, palliative care professionals face additional ethical challenges related to the particular socio-economic and cultural context. When healthcare professionals do not know how to respond to such challenges, they need ethics support. The various approaches are interpreted against the literature on the development and quality of palliative care services across India to assess whether these approaches can be applied in palliative care in India.

A successful approach to ethical case deliberation in Indian palliative care must tackle challenges related to healthcare culture and ethics resources. The hierarchical nature of Indian healthcare can hinder doctors' receptiveness to ethical recommendations, while communal decision-making by patients and families diverges from Western ideals of autonomy. To address these challenges, the study proposes training ethics advisors to assist clinicians in navigating ethical dilemmas. This approach emphasizes relational decision-making and cultural sensitivity.

The particular setting of palliative care in India necessitates an approach to ethical case deliberation that differs from approaches, such as models of ethics consultation practiced in the US, which are resource intensive and, unconsciously, prioritize Western value systems. The use of ethics advisors may be a practical solution, which, however, requires the development of a network to train these advisors.

Keywords: ethics consultation; ethical dilemma; India; palliative care

# Education in Palliative Care: Empowering Civil Society Competence and Responsibility



## Author: Mons. Renzo Pegoraro

Institution/Country: Pontifical Academy for Life  
(Vatican City)

### ABSTRACT

**Background:** Palliative care (PC) is the branch of medicine concerned with symptom management in chronic, advanced, and terminal illness, and with the care of the dying person and his or her family, with the ultimate goal not of prolonging life but of ensuring the best possible comfort and quality of life.

**Aim/Purpose:** The aim of the presentation is to outline the cultural and social value of PC in helping to build a culture of acceptance and responsibility for the most vulnerable throughout human society, in order to improve early simultaneous PC for everybody and everywhere, with special attention to the prevention of solitude and existential distress.

**Description of empirical methods and/or theoretical perspective:**

CPs are embodied in healthcare knowledge and skills, but they also clearly convey an ethical and cultural

perspective. Indeed, CPs bear witness to medicine and society as a whole to the value of the human person, even when elderly, sick or dying, to the value of "caring", to the ethical demands of the vocation inscribed in the medical profession itself. Therefore, we recognize in the PC movement a living and fruitful soul that cannot be limited to the medical field, but whose values must reach and inform the whole of society.

**Results, outcomes and implications:** The Pontifical Academy for Life has promoted the educational project "PAL-LIFE: An International Advisory Working Group for the Diffusion and Development of Palliative Care in the World " with the aim of promoting the message of PC at the social and cultural level. As part of this project, the "White Book for Palliative Care Advocacy" was produced, which identifies stakeholders (including, among others, policymakers, academia, mass media, philanthropic organizations and charities, patient groups, spiritual care professionals) and recommendations for the dissemination and development of PC and a culture of care for the person in the advanced stages of illness or dying.

**Conclusions:** We underline the importance of spreading palliative care all around the world and the value of education in this field as a promotion of the care of patients at the end of life with respect for their dignity and integrity.



# Addressing Abortion Care Confusion in a Catholic Health Care Setting



**Author: Prof. Giovanni Tafuri**

Institution/Country: Duquesne University (USA)

## ABSTRACT

Clinicians operating in locations where abortion rights have been limited have been left rather uninformed regarding what may or may not justify an abortion. While there are certain medical exceptions in which abortion, or termination of pregnancy, may take place, the law is left ambiguous, and states often grant little to no guidance on the matter. Similar ambiguity has been noted in the Ethical and Religious Directives for Catholic Health Care Services (ERDs), the document followed closely by Catholic health care institutions in the United States that also restrict abortions. Clinical ethicists who operate in a Catholic setting are not only tasked with conducting ethics consultations for those who request it; often they are tasked with exploring the nuances of the ERDs. In doing so, clinical ethicists may enable ethically informed differentiation between what does and doesn't justify the termination of a pregnancy. Unfortunately, however, the role of clinical ethicists has often been misunderstood by others within a clinical setting and therefore ethicists are often

underutilized. Due to the lack of education regarding policies regarding abortion and the responsibilities of ethicists who interpret these policies, patients may be subject to care that limits their autonomy and violates the bioethical principle of nonmaleficence. This paper will focus on the issue of abortion in a Catholic clinical setting and analyze the relevant directives, most notably, those that are included in Part Four of the ERDs. What's more, it will reveal perceptions of clinical ethics by physicians and explore the role and responsibilities of clinical ethicists. In providing education regarding their institution's guidelines, in this case, the ERDs, and the role and responsibilities of clinical ethicists within this institution, clinicians may be equipped with the knowledge and resources required to better handle situations that may involve an abortion or the termination of pregnancy. While this paper will focus primarily on Catholic health care, this two-pronged education approach may also be beneficial to clinicians operating in a secular setting in a state where abortion rights have been limited.

Keywords: abortion; Catholic; ethics; education.

# From a Global Ethics Perspective, Creating a Culture of Synergy to Enable the Universalization of Palliative Care in Environments Dominated by Traditional and Ancestral Medicine



**Authors: Profs. A. Gutierrez, R. Cárdenas, C. De la Fuente**

Institution/Country: Lisungi Hospital, Pontifical University of Comillas (Congo/Spain)

In countries where palliative care is unknown, it is necessary to introduce it as an effective means to alleviate global suffering. It is crucial to initiate a reflection on end-of-life issues based on the values and ethical principles of emerging countries.

Keywords: global ethics, universalization of palliative care, African bioethics, traditional medicine.

## **ABSTRACT**

The lack of synergy between modern medicine and traditional ancestral medicine results in many terminally ill patients never accessing comfort treatments at the end of life or reaching such a deteriorated state that greatly limits the possibilities of relief.

The objectives are to raise awareness of palliative care in two countries where it was non-existent, integrate international palliative care protocols within the context and principles of African bioethics, create conditions for the implementation of palliative care in Cameroon and the Democratic Republic of the Congo, introduce palliative care into their nursing school curricula, establish a palliative care diploma at a National University in Cameroon, and promote awareness of perinatal and pediatric palliative care.

# Educational Tourism: The New Tools VS Agenda 2030



**Author: Prof. Carmen Bizarri**

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after the process of structured questions at the working tables. Fruit of this process is the result of the proposal of an entirely new value framework of educational tourism in line with the goals of Agenda 2030 with consequence of new school tourism products directed to achieve the goals of sustainability.

Keywords: educational tourism, sustainable tourism, Agenda 2030, Slow Mobilities

## **ABSTRACT**

Educational tourism is that type of travel carried out by each person throughout their schooling. Certainly the characteristics of the routes and activities, which are carried out, will be proportionate to the different ages, thus stimulating many diversifications both from the point of view of time, space and groups or individuals.

Consequently, the article, in addition to a statistical collection of trips made in Italy by students, has the ambition to redefine new ways of enjoying educational tourism so as to stimulate innovative tourism products in line with students' expectations and the objectives of school curriculum content.

To this end, the authors will illustrate a course of action carried out with operators in the Tuscany region directed at creating new tourism products aimed at giving a new impetus to school tourism after Covid.

For this reason, the methodology used is qualitative, going to analyze the responses of the stakeholders

# To Train Post Graduate Academics for the Field of Medical Ethics: A Limited Educational Experience



## Author: Prof. Berna Arda

Institution/Country: Ankara University School of Medicine (Turkey)

out this program in different medical schools is the subject of this presentation. The main features of this sort of doctorate program such as acceptance criteria, its duration, the mandatory and elective courses, the qualifying exam, thesis phase and the limitations will be stated. Acknowledgement: Research reported in this publication was supported by the Fogarty International Center of the National Institutes of Health under award number D43TW011237, International Bioethics Research Postdoctoral Training - C. Asia Network , Kerim Munir (PI), Boston Children's Hospital, Harvard Medical School, USA.

## ABSTRACT

Medical ethics is an important part of the undergraduate medical education in many countries. Today, in Türkiye, undergraduate education in medical faculties is tried to be carried out by taking into account the context of the National Core Curriculum Programs. In medical schools, history of medicine and ethics courses are traditionally conducted together by the same department as in their historical form. Under this heading, it can be seen that medical history subjects are discussed with a view dominated by an evolutionary approach and generally in the form of didactic seminars. Regarding medical ethics classes, it is possible to see that in the context of the national core curriculum, almost similar subjects constitute the content, but different training methods are tried to be applied.

The problem is who will run this intensive program in the country's more than one hundred medical schools. The only source of training academics is doctoral programs. Therefore, doctoral education aimed at training young academics who are competent to carry

# The Impact of the Use of Cadavers in Medical Training in Mexico in the Face of New Alternatives: A Bioethical Approach



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Institution/Country: Faculty of Health Sciences  
Anáhuac University (Mexico)

## **ABSTRACT**

The use of cadavers is still considered crucial for teaching, research, and medical practice because it provides a much superior experience than a simulator. It allows students or healthcare professionals to begin exposing themselves to patient care and to become familiar with the human body, which is different when it's portrayed in books or virtual reality. However, it is currently a highly criticized practice due to the lack of legislation, emotional impact, and ethical implications. In 2007, a study was conducted in Mexico to determine if the use of cadavers could be replaced by other alternatives, but since then, no comparison has been made to provide a current view comparing traditional methodology against emerging ones in medical

education, considering the country's ethical and legal implications. Likewise, it aims to understand the legal and ethical scope of using cadavers for medical practice in Mexico by comparing it with legislation from other countries. A comparative observational study is conducted through a questionnaire administered to medical students and healthcare professionals in Mexico, including questions related to the impact of cadaver use on learning, research, and medical practice. The need for cadaver use in medical education is undeniable as it provides an initial exposure that cannot be compared to what simulators or virtual reality offer. However, it is important to highlight the following points: the lack of an ethical protocol for the proper treatment of patients who have chosen to donate their bodies for medical education, and the lack of regulation within the General Health Law, especially in articles 29, 314, 346 to 350, and 419. New tools are a great complement to medical education; however, the use of cadavers for teaching, practice, and medical research remains vital for healthcare professional training. Therefore, it is imperative to normalize and regulate this practice within the General Health Law, as well as to define ethical limitations for the use of patient bodies that have chosen to contribute to medical education to promote respect, values and avoid any profanation.

# A Survey-Based Study on a Sample of Italian Physicians' Opinions on Telemedicine: The Role of Ethics Education



**Author: Prof. Luciana Caenazzo**

Institution/Country: University of Padova (Italy)

path and therefore needs assistance and education, just like clinicians, in order to take advantage of all the new ways to obtain care and understand the implications, including the ethical considerations, of using telemedicine services.

In telemedicine, ethics education holds particular significance due to the unique nature of remote healthcare delivery, it is essential to ensure that healthcare providers navigate the unique challenges of remote care while upholding ethical standards, maintaining patient trust, and delivering high-quality, patient-centered healthcare services.

Keywords: telemedicine; medical ethics; ethics education.

## ABSTRACT

Telemedicine, and more generally e-health, is one of the sectors with the highest rate of innovation; after pharmaceuticals and medical devices, it is considered one of the most relevant industries in healthcare. The pandemic radically changing the way in which healthcare assistance medicine has been practiced, in fact, telecare services multiplied worldwide in the following years.

Ethical issues concerning the practice of Telemedicine are increasingly frequently discussed in the scholarly literature and reviews, including informed consent (information about the risks and benefits of remote therapy), patient autonomy, quality of care, equity in healthcare access, patient-professional relationship privacy, malpractice and professional liability, confidentiality, cybersecurity, and data protection.

Many physicians in our study group, routinely and productively use digital services in their daily practice and appear sensitive to the main ethical issues concerning Telemedicine. The patient has assumed an unprecedented role as an active player in the treatment

# Exploring Bioethical Principles in Graduate Education: A Study of Cadaver Utilization and its Ethical Implications in Anatomy Education



**Authors: Andrea Muñiz Madrazo, Samantha Cervantes Valadez, Daniela Crane Molano, Alex D. Contreras, Prof. Ignacio A. Ricaud Vélez**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

**Background:** This abstract aims to explore the ethics involved in the utilization of cadavers in medical education. Amidst the rapid advancement of technology and the incorporation of innovative teaching methods, ethical guidelines concerning the use of either unclaimed bodies or voluntary donors are scarcely present in scientific literature. The purpose of this review is to create an understanding of the ethical conduct involved in medical education.

**Aim/Purpose:** To review the association of ethical principles and cadaver dissection as part of the "gold standard of anatomy education" in the medical curriculum, in which we study the principles of autonomy, freedom, responsibility and sociality that are inherently correlated to cadaver dissection. By

delving into these principles, we seek to underscore their significance in guiding medical students toward ethical decision-making and compassionate patient care. This overview seeks to draw attention to the need for updated guidelines and the importance of a revision in the ethics involved in the medical curriculum.

**Description of Empirical Methods and/or Theoretical Perspective:** The methodology involves a literature review, analyzing published articles and case studies comparing traditional cadaveric anatomy education with high-tech innovations, and exploring the implementation of ethical recommendations regarding the former teaching method.

**Results, Outcomes, and Implications:** The literature review addresses the ethical considerations in cadaveric teaching, particularly concerning the use of unclaimed bodies at academic institutions. It highlights the lack of established universal guidelines and the need for academic institutions to reflect on the evolution of educational technologies.

**Conclusions:** In conclusion, modern medical education still regards cadaver utilization as fundamental for anatomy teaching despite the incorporation of innovative technology such as virtual reality. However, academic institutions inadequately address the intrinsic ethical relation between the use of human bodies for scientific purposes, resulting in a deficiency of ethical frameworks provided to medical students

# Ethical and Psychological Considerations When Talking About Death to Patients in an Animistic and Patriarchal African Culture. Study of 18 Cases



**Authors: Profs. A. Gutiérrez, R. Cárdenas**

Institution/Country: Lisungi Hospital, Pontifical University of Comillas (Congo/Spain)

Interview with the patient and/or their family in the context of medical consultation and evaluation of the disease in the psychological, medical and social aspect. 18 cases followed between November 2020 and November 2023. A space has been created to express experiences, expectations, needs, anxieties, regarding the end of life where psychological and spiritual needs have been monitored.

Holistic and comprehensive accompaniment (medical, psychological, spiritual, and social) is important at the end of life. Talking about death in the African context to the patient and their family: Allows comprehensive monitoring of the patient and their family. All this leads us to an ethical reflection on the cultural understanding of the end of life.

Keywords: ethics of palliative care, death, African anthropology.

## ABSTRACT

Lisungi Catholic Hospital is located in the Mont Ngafula commune on the outskirts of the capital of the Democratic Republic of Congo, in Kinshasa. The hospital provides palliative care to patients with chronic diseases such as multidrug-resistant tuberculosis, cancer, and viral hepatitis. Talking to these patients about the end of their life is not easy in this culture because death is not considered a pathological process, but caused by someone. However, it is necessary to address the topic of death with the patient and their family so that they can implement coping mechanisms and prevent pathological grief in the relatives.

To be able to talk to patients and their families about the end of life. Preventing pathological grief in relatives in a culture dominated by animistic and witchcraft practices.



# México's Role in Globalization and Sustainable Development



**Author: Prof. J. Guillermo Vazquez P.**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

**Introduction:** Sustainable development should be one of the primary objectives of current societies. The UN has established limits for the Ecological Footprint produced by countries, which must be respected. Sustainable development and the ecological footprint are directly related to the industrialization of countries. Developing cities must plan their sustainability to avoid having to address the characteristic ecological problems of metropolises later. This paper compares the relationship between economic poverty and ecological poverty in Mexico, with an emphasis on water poverty.

**Development:** Data from CONEVAL in 2022 shows moderate poverty in Mexico at 29.3%, and extreme poverty at 7.1% of the general population. There is a poverty gap between municipalities in the northern and southern regions, with the latter experiencing greater deficiencies, linked as well to fewer transactions and less agricultural activities. As the population migrates to cities, the population density of the latter increases, and the scarcity of natural resources such as water

becomes more evident. One of the major determinants of ecological poverty is water poverty, in which Mexico scored 57/100 points in 2022. Industries established in Mexico should preferably use clean energies such as wind and photovoltaic energy to reduce the country's ecological footprint. Mexico has increased its energy demand by 25% in the last 30 years, so it is imperative to switch to sustainable clean energies instead of continuing to rely on the "cheapening" of archaic and polluting energies, as current social programs of the country's acting government intend to do. Mexico is one of the world's most polluting countries due to its status of "pollution paradise," thus called due to its lax environmental policies and lack of oversight, which offer transnational industries greater economic benefits. If this continues, we will be day by day further away from meeting the promised goals for the 2030 Agenda for OECD countries.

**Conclusions:** Sustainable development is an obligation for any country, but more so for those developed countries that invest in developing countries, while the latter must strengthen their environmental policies. New technologies for water extraction and sanitation must be explored, sticking to the proposals of the UN to meet the goals of the 2030 OECD Agenda. Ecological training and education at all levels of education are vital to prevent present and future generations from being unaware of the ecological damage caused by unsustainable development, and "Living laboratories" must be implemented. If we want to reduce poverty in Mexico, we must move to developing sustainable growth, which will consequently lead to economic and educational development. Currently, it is evident that in Mexico, economic poverty has a direct relationship with ecological poverty, and specifically with water poverty.

# The Vital Importance of Ethical Education: Forging Moral Consciences and Building a Just Society



## Author: Prof. Emilio José Ibeas

Institution/Country: Society for the Promotion of the Teaching of Bioethics (Spain)

### ABSTRACT

Ethical education plays a fundamental role in education, as its main objective is to guide students in the development of a strong moral conscience. This process seeks to empower individuals to act in accordance with human rights, social responsibility, and peaceful coexistence. Essentially, ethical education acts as a catalyst for critical thinking, fostering dialogue and deep reflection on the values and principles that guide both personal and collective life. Through this educational approach, the aim is to cultivate in students the ability to analyze situations from different perspectives, thus promoting informed and ethical judgment in their daily actions.

Moreover, ethical education is committed to promoting fundamental values in contemporary society. It seeks to foster respect for cultural diversity, tolerance towards individual differences, solidarity as a principle of

collaboration and mutual support, and active citizenship as the basis of a democratic and just society.

By integrating these elements into education, it is hoped that students will acquire not only academic knowledge but also social and ethical skills that enable them to face the challenges of the world with an informed and respectful perspective. In summary, ethical education not only shapes individual behavior but also contributes to the construction of a more just, inclusive, and ethical society.

Keywords: ethical education, moral conscience, values, just society.

# Polarization of Covid Vaccines: Analysis and Group Activities



## Author: Fr. Joseph Tham, LC

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### ABSTRACT

This lecture was given in the 21st Summer Course Program on “Dialogue, Friendship, and Polarization in Bioethics” by the Faculty of Bioethics in 2023. The one-day session focused on the debates on COVID-19 vaccines. We analyzed the SAGE Report (WHO 2014) on vaccine hesitancy, which listed the main cause of polarization related to trust: Trust in the government, science, pharmaceutical companies, and the new vaccines, and the sources of information related to peer groups and social media. The polarization is less of a problem of lack of information than social identity, sometimes worsened by the echo chamber effect. In the group activities, students were asked to examine different elements of trust crucial in vaccine hesitancy during COVID-19. The three activities were: 1) compare how the SAGE report coincides with the pandemic of COVID 19. 2) The role of social media and fake news. 3) The place of vaccine mandates. The different groups proposed ways of minimizing vaccine hesitancy and polarization in future pandemics by bolstering trust to

the rest of the class. The paper and presentation will look at some of these findings and propose how group activities might enhance ethics education.

Keywords: Vaccine hesitancy, trust, WHO, polarization, COVID-19.

# A Study on Sustainability and Sustainable Development for Mining Industry



## Author: Prof. Necmettin Çetin

Institution/Country: Kütahya Dumlupınar University (Turkey)

### ABSTRACT

Mining and mineral resources have the potential to be important sources of income and driving forces behind broader economic development. A mining project can be more successful when guided by targeting the highest possible standards in technical, safety, and environmental issues. Sustainability is really a simple concept. It requires only that something be maintained at its current level, for example, environmental quality or economic well-being. Sustainable development requires that human beings act in ways that simultaneously sustain or enhance economic well-being, the quality of environment and social justice. It is well accepted that the environmental and socio-cultural aspects must be an integral part of the way the minerals industry operates. Sustainability requires economic growth, environmental protection of our ecosystem, and social responsibility. A depleting mineral resource can, in effect, be converted into a sustainable, renewable source of human well-being through appropriate investment. Sustainable Mining Practices comprises the following activities: environmental leading practices,

community engagement and support, economic development, safety excellence and optimum resource utilization. They suggest the following principles or social goal associated with mining: facilitate the creation of mineral wealth, ensure that mineral development occurs in an economically (socially) efficient manner, distribute the surpluses from mining fairly; and, sustain the benefits of mining even after a mine closes. An emerging standard of best practices in mining industry aims at resulting net benefits for social, economic and environmental areas after mine closure. Since mining is necessary for economic development, a continued exploration for mineral deposit is required. For economic efficiency, net benefit from mining activities is to be maximized. Investing portion of revenues from mining can make the benefits permanent. Mining often generates surpluses or economic profits even after mining companies pay the spillover costs. Governments should facilitate mineral exploration, mine development and mining through policies. Sustainability and sustainable development mean that mining companies and mine managers should continue to work with local communities and governments to integrate environmental and social issues into technical and commercial decisions about mining.

Keyword: Sustainability, Open Pit Mine Planning, Sustainable Development, Mining life Cycle.

# Vite-Inceppate: International Social Sustainability Experience



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harm prevention actions and ways of implementing protective factors dedicated to the part of adolescents most at risk in our population.

Databases and research co-conducted with universities and trainees, specialized workshops in the back office to capture data salient to prevention but engaging proposals for the target population in the front office have been activated. Digitizing the work gives us tools for co-design and sharing: a play that informs and heals in Italy brings proceeds to Flores. A production chain of international sustainability.

## ABSTRACT

Vite-Inceppate describes the methodology developed from the knowledge of Transactional Analysis, a current of psychology and psychotherapy "flexible" in methodology that sees mental suffering as a block in the development of potential in the Individual, Group, Organization or Country.

If theory has been the compass, the disposition to co-contract is instead the geographical map: the concept of ok-ness and the possibility granted by the transactional analytic methodology to re-tune in itinere each trans-action (unit of communicative exchange) are the coordinates that have defined the Cartesian plane of Vite-Inceppate's work. The result was a method of design and implementation that I wish to illustrate relative to the work done in recent years in Indonesia, Maumere, Flores Island.

As is often the case, designing for sustainability brings sustainability. And so it is that we are also beginning in our territory the implementation of psychological

# Influence of Ethical Posture on Sustainable Behavior: Analysis from Virtue Ethics, Deontology and Consequentialism



**Author: Prof. Jesús Salvador Gutiérrez**

Institution/Country: University of Sonora (Mexico)

## ABSTRACT

Ethics is the science that studies voluntary human actions, regarding whether these actions are moral or not; therefore, it can be affirmed that Ethics studies Morality (García, 2006). With that said, an ambiguous aspect widely pointed out in the literature is the dilemma of addressing the response to the question: What ethical stance or ethical theory should be used to evaluate these voluntary human actions, and thus judge them as moral or immoral? (Bassham, 2020). The answer to this question is usually given from three main positions: Virtue Ethics - an ethical approach based on Character Strengths called Virtues, Deontological Ethics - an ethical approach based on duty, and Consequentialist Ethics - an ethical approach based on the outcomes of actions (The University of Texas at Austin, 2018).

On the other hand, the practical definition of Sustainability currently faces two alarming global realities: Global Warming and Loss of Natural Ecosystems (Molina, Sarukhán & Carabias, 2017). Within this framework,

human behavior has been decisive in the emergence of this challenge, and therefore, Sustainable Behavior is proposed as an essential solution, defined as "a set of actions aimed at protecting the physical and cultural resources of the planet" (Corral, 2010).

This research project seeks to study the relationship between the mentioned ethical stances and Sustainable Behavior, using quantitative research methods employed in Environmental and Sustainability Psychology. Specifically, a Structural Equation Modeling (SEM) will be used, where 4 factors will be formed (one for each ethical stance, and one for Sustainable Behavior), to subsequently mathematically estimate the relationships that exist between these latent variables.

In conclusion, this research project aims to study the degree of relationship between the ethical stances of Virtue Ethics, Deontology, and Consequentialism, with Sustainable Behavior, through the use of a Structural Equation Modeling (SEM), shedding light on the understanding of the influence that each ethical stance maintains, particularly, with the construct called "Sustainable Behavior."

Keywords: Virtue Ethics; Deontological Ethics; Consequentialist Ethics; Sustainable Behavior.

# Ethical Dimensions in Facial Rejuvenation: Navigating Autonomy, Aesthetics and Sustainability in Cosmetic Plastic Surgery



**Authors: Samantha Cervantes Valadez, Andrea Muñiz Madrazo, Prof. Ignacio A. Ricaud Vélez, Prof. Donald R. Collins, Jr.**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

**Background:** This abstract delves into the ethical considerations surrounding facial rejuvenation, aiming to create awareness and prompt discussions on critical recommendations for facelift procedures. The focus is on creating an understanding of optimal age considerations and ethical boundaries concerning the efficacy of interventions.

**Aim/Purpose:** The primary objective is to investigate the ethical challenges associated with facelift procedures, emphasizing the delicate balance between individual aesthetic desires, patient autonomy, and societal beauty expectations. This presentation seeks to bring attention to ethical recommendations surrounding facelifts, including considerations of age, optimal timing, and the evolving standards in facial aesthetic interventions.

**Description of Empirical Methods and/or Theoretical Perspective:** The methodology involves a comprehensive literature review, analyzing published articles and case studies within the realm of plastic surgery procedures. Real-world insights from facelift cases are incorporated to provide a practical perspective. Ethical recommendations, such as age considerations and evolving standards in facial aesthetic interventions, are underscored.

**Results, Outcomes, and Implications:** The literature review uncovers distinct ethical challenges tied to facelift procedures, emphasizing the interplay between individual aesthetic desires, patient autonomy, and societal beauty expectations. Specific ethical considerations emerge, such as age recommendations, prompting reflection on the effectiveness of the procedure at different stages.

**Conclusions:** In conclusion, the ethical dimensions within facial rejuvenation, particularly facelift procedures, warrant a focused examination of patient autonomy, societal influences, and sustainability. This presentation aims to contribute to the development of ethical guidelines, fostering awareness and discussions around critical recommendations, including age considerations and the evolving ethical landscape within cosmetic plastic surgery focused on facial rejuvenation.

# Forced Contraception in Women with Intellectual Disability: A Bioethical Review



**Authors: Profs. María Paula Molina Chaves, María Fernanda Martínez Palomo, Germán Carreto Chávez**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

People with Intellectual Disability (ID) should be able to express their sexuality. Risks of sexual abuse, obstetric violence, pregnancy complications, and bioethical principles are analyzed to establish healthy sexuality guidelines.

An extensive evaluation of scientific literature reviews since 2015 were analyzed using Medscape and Google Scholar platforms. Articles in languages other than Spanish or English were excluded, as well as those that do not meet minimum standards of methodological quality (such as sample size and incomplete data for adequate analysis) and duplicate publications.

In a study from the University of Valencia, people with and without ID took the Scale of Attitudes Towards Sexuality. People with ID tended to have liberal

attitudes towards masturbation, sexual fantasies, sexual education, and freedom to express sexuality but conservative concerning pornography, premarital sex, and the illegalization of nudist areas.

This shows an active interest in people with ID towards their sexuality. None the less, people with ID have great risks of rape, obstetric violence, and medical complications. To ensure a proper ethical practice (that respects the Autonomy principle), we must assess decision making capacity. A quick test such as the Assessment of Capacity for Everyday Decision-Making (ACED) is proposed, where through a standardized interview this ability can be determined. This tool allows the physician to understand the proportion of impediment in the patient or if it should be made by the primary care giver. After the patient or tutor understand the implications of their decision, a complete consented form must be signed.

Forced contraception violates the Principle of Autonomy, making it bioethically incorrect. The risk of sexual abuse or pregnancy does not justify forced contraception since these risks decrease with sexual education. The patient with ID or her legal guardian must decide on a contraceptive method of her preference, following the steps of an adequate process of informed consent.



# Chat GPT 3.5 In Medical Education: Evaluation of its Use Among Students in a Leadership Diploma During Basic Medical Sciences at Anahuac University Mexico



**Authors: Sion Yu Jang, Silvia Fernanda Godinez Díaz, Valentina Alejandra Da Silva Acosta, Mauricio Cardoso Flores, Jose Antonio Bonilla Castillo**

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## ABSTRACT

ChatGPT 3.5 is a sophisticated language model developed by OpenAI, promising in various medical applications. However, concerns are raised regarding the lack of accountability, ethical decision-making, and transparency in AI-generated content. The need for new study designs to evaluate the application of AI knowledge among medical students is evident. This study aims to collect data through a qualitative survey in order to evaluate the medical students' perceptions about the use of ChatGPT 3.5 in their educational formation, specifically evaluating different areas with the objective of identifying benefits, drawbacks, and ethics involved in the application of artificial intelligence. This study employs a cross-sectional design to evaluate the use of ChatGPT 3.5 among students of the Health Sciences Leadership Diploma

during Basic Medical Sciences at Anáhuac University Mexico. Data are collected through a survey specifically designed for this purpose, aiming to understand how this tool contributes to the educational formation of medical students.

The survey investigates the frequency and purpose of using ChatGPT 3.5, as well as its perceived impact on the medical learning process. The results revealed frequent use of ChatGPT 3.5 with a wide variety of educational purposes among students of the Diploma in Leadership during Basic Medical Sciences at Anáhuac University Mexico. Participants reported that the tool was useful for understanding complex concepts, generating ideas, and problem-solving. Additionally, they highlighted its positive impact on study efficiency and exam preparation.

Despite its limitations, ChatGPT 3.5 shows significant potential for enhancing the educational experience of medical students. These findings suggest that the integration of ChatGPT 3.5 in medical education can be beneficial for facilitating learning and understanding complex concepts. However, continuous evaluation and an ethical approach are required to maximize the benefits of this technology while addressing concerns related to lack of accountability, ethical decision-making, and transparency in AI-generated content.

Keywords: ChatGPT 3.5; Medical education; AI in medicine; Ethical considerations.

# Health Care for Undocumented People in America



**Author: Prof. Richard Pazer**

Institution/Country: Duquesne University (USA)

on to the Medicaid expansion for low-income Americans put in place by the ACA. Another possible model is one represented in Massachusetts that helps fund more free clinics and city or charitable hospitals around the state. This is a model that may be less controversial since it helps everyone, Americans and undocumented people alike. Also, a case study of a patient named Mrs. Gomez who was an undocumented person with kidney failure receiving care regularly through an ED can show the tension that can arise between the beneficence-focused physician and the justice-focused director of the ED. All of this suggests that America must find effective ways to provide affordable and accessible health care for all people in America, Americans and undocumented people alike. This is a matter of justice.

Keywords Healthcare; Undocumented People; America; Justice

## ABSTRACT

Millions of undocumented people live in America and roughly a million have entered every year since 2021. This is a hot-button issue in mainstream politics for a variety of reasons. However, there is an issue that tends to get overlooked which is their health care. In most states, undocumented people do not qualify for healthcare coverage of any kind. This leaves them reliant on EMTALA and emergency departments (ED). Through an examination of the various state and federal policies that pertain to undocumented people's healthcare coverage, we can see that these people are in desperate need of assistance. It becomes clear that having millions of people reliant on EDs as their primary care leads to major issues with resource allocation, budgeting, and physician fatigue for hospitals around the country. New York and California both have programs that extend Medicaid eligibility to undocumented people. This model is quick and effective. However, it can be quite controversial since there are still nearly a dozen states that have yet to sign

# The Ethical Handling of Mental Health Data



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## ABSTRACT

Patients submit themselves to doctors in the hope of benefiting from their medical expertise. In the meantime, however, they may suffer from data neglect, such as inadequate precautions to protect data confidentiality or worse, deliberate misuse of data.

The handling of mental health data differs from the handling of data in other areas of medicine due to several unique aspects related to the nature of mental health, societal perceptions, and the nature of the data involved, and requires a higher standard of care in the management of such data.

Mental health data is often considered more sensitive than other types of medical data because of the stigma and misconceptions surrounding mental illness. Patients may be more concerned about the privacy of their mental health records for fear of discrimination, social judgment, or negative impact on their personal and professional lives.

In addition, mental health assessments often contain more subjective and qualitative data than other medical fields: therapy notes, psychiatric evaluations, and patient self-reports are rich in personal information, thoughts, feelings, and behaviours that can be more revealing and personal than, for example, a blood test result.

Mishandling mental health information has serious legal and ethical implications. For example, unauthorised disclosure of mental health information could lead to discrimination in employment, insurance, and social relationships.

The ethical treatment revolves around the balance between

1. the need to advance the treatment and understanding of mental illness, and
2. the need to ensure patient privacy and informed consent.

Key concerns include how to ethically collect, store, and use this sensitive data, particularly given its potential impact on individuals' privacy and well-being. Ensuring that patients understand how their data will be used and obtaining appropriate consent is crucial.

These ethical challenges highlight the importance of establishing robust, transparent policies and practices to protect patients' rights in mental health research.

# Contribution of Intervention Bioethics to the System for Reporting Adverse Events in Healthcare in Brazil



## Authors: Profs. Telma Rejane dos Santos Façanha, Volnei Garrafa

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### ABSTRACT

In Brazil, the reporting system for adverse events related to healthcare assistance was established with the aim of improving the healthcare system. This system is considered one of the pillars of risk management in healthcare services.

The aim is to study this reporting system, using the 4Ps of Intervention Bioethics - prudence, precaution, prevention, and protection as the theoretical basis for argumentation.

The application of the 4Ps in an organic, sequenced, and well-founded manner appears to be possible and appropriate for resolving conflicts related to the adverse event notification system in Brazil. Expanding the concept of vulnerability and protection as advocated by the 4Ps involves considering each case specifically,

as well as the various contexts of the individual and the collective. Intervention Bioethics, is a theoretical-practical proposal for the epistemological re-territorialization of the discipline that includes among its theoretical references the 4Ps and covers relevant categories for argumentation and solutions to various moral dilemmas involving vulnerable individuals and groups, while also centrally addressing the public responsibility of the State towards its citizens.

It is evident that the 4Ps – prudence, precaution, prevention and protection –, when used organically, sequenced and duly substantiated, are bioethical tools that are not only useful, but also operational, to justify possible solutions to conflicts arising from the functioning of the health notification system in Brazil. Conceptualizing the two categories, and contextualizing them with the perception of the main actors involved with the notification processes, demonstrates that the concepts emanating from them are important for theory and practice, since a poor conceptual delimitation could cause theoretical deviations, as well as possibly distorting the meaning of the practice.

# Comparative Analysis of Bioethical Education: Students Enrolled on the Bioethics Diploma in the First and Last Year of Medicine at Anahuac University Mexico



**Authors: Ana Paula Peche Sánchez, Jimena Negrete Martínez, Frida Monroy Basurto, Karen Lizeth Herrera Rodríguez, Alex D. Contreras, Lucía Gaitán Concepción, Jose Antonio Bonilla Castillo**

Institution/Country: Faculty of Health Sciences  
Anáhuac University (Mexico)

## ABSTRACT

Bioethical education is essential for the professional development of physicians. Studies have shown it equips medical students with the necessary tools to navigate complex ethical dilemmas encountered in clinical practice. Other researchers highlight two key aspects of effective bioethics education:

- 1) fostering a strong foundation in ethical principles, and
- 2) developing critical thinking skills for applying those principles to real-world scenarios.

This study critically examines the bioethics education provided to medical students, exploring their

perceptions and attitudes towards it. Through a comparative analysis, this research provides insight into the nuances of bioethics education between first and last year students enrolled in the Diploma in Bioethics at the Anáhuac México University. The main objective of this study is to evaluate students' perceptions of the bioethical education received during their careers. The surveys included questions pertaining to the acquired knowledge, developed skills, and attitudes towards bioethics. Participants were asked to rate their perception of the effectiveness of the diploma in these areas.

Significant differences were found in students' perception between the beginning group and the ending group of the Bioethics Diploma. Senior students reported improved knowledge of bioethical principles as well as improved development of ethical decision-making skills in the medical field.

The Bioethics Diploma of Anáhuac México University contributes to the bioethical education of medical students. There was a significant improvement in students' perception of their knowledge, skills, and attitudes towards bioethics at the end of the diploma.

Keywords: Bioethics; Education; Diploma; Survey.

# Ethical–Clinical Reflection on HIV Self–Help Groups



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Participation in HIV self-help groups:

- Improves psychological symptoms in patients.
- Proves to be a highly effective means in the fight against stigmatization.
- Enhances the patient's quality of life and restores a sense of dignity. For caregivers and companions, the emotional burden is lighter.
- Effectively communicates human rights and the fight against discrimination.
- Involves patients in engaging with eco-ethical and eco-sustainable activities that generate dignity and economic independence for them.

Keywords: ethical reflection, HIV, stigmatization, human dignity.

## ABSTRACT

Ecological ethics provides a framework of moral principles for actions towards HIV patients in Africa, with a holistic view of the patient and respect for their personal and social nature. Self-help groups embody the moral principles of ecological ethics by creating spaces where individuals can find an atmosphere of acceptance and empathy, sharing emotional support, practical assistance, and information. Moreover, they aim to guide patients towards generating eco-sustainable activities (agriculture, organic food, sale of biodiversity seeds) that provide economic independence.

# Poster Presentation



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# Teaching Integral Ecology and Bioethics through the Lens of Catholic Thought



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species and the planet as a whole. Bioethics, while not denying the needs and interests of anthropoi, should move away from purely anthropocentric concerns. This view is also affirmed by the recent tradition of Catholic Social Teaching, in which there has been a growing recognition of the integration of ecological concerns with the persistent and worsening condition of those who are socioeconomically disadvantaged globally.

## ABSTRACT

Pope Francis's encyclical *Laudato Si'* not only addresses environmental issues, but links them with a whole range of ethical issues concerning human life, health, and well-being. Francis diagnoses the problematic moral attitudes that underlie these interrelated issues as the "problem of indifference" and the "use and throwaway culture." Francis calls for the renewal of a "consistent ethic of life" to develop an "integral ecology." This is simultaneously a call to return bioethics to the origin of its nomenclature in the work of Van Rensselaer Potter, in which "bio-ethics" referred to the integration of scientific and normative reasoning to address issues of medical and ecological concern, understanding both arenas to have a direct impact on human health and survival. This link coheres with an understanding of the natural world grounded in the natural law ethic of Thomas Aquinas. Francis's call for a wider scope of moral concern, while not displacing the particular concerns of human beings, places those concerns alongside those of other animal



# Problem-Based Learning in the Teaching of Global Bioethics



**Author: Profs. Carlos Román Collazo, Diego Andrade Campoverde, Andrea Tenesaca Serpa**

Institution/Country: Catholic University of Cuenca (Ecuador)

## ABSTRACT

**Background:** Teaching ethics in biomedical science programs is imperative in today's context of technoscience. The formation of a graduate who reflects on science and knowledge is vital for ethical science. Developing active didactic methods for teaching and learning ethics is a priority. Problem-Based Learning (PBL) is an active learning method. Its didactic foundation integrates psychological approaches such as Vygotsky's social constructivism, Piaget's stage learning, and John Dewey's active learning.

**Objective:** To evaluate the implementation of PBL as a didactic alternative for teaching Global Bioethics in the Biochemistry-Pharmacy program at UCACUE in Ecuador.

**Methods:** The PBL methodology was employed for teaching the topic of Genetically Modified Organisms (GMOs) in the subject of Professional Ethics and Deontology in the Biochemistry and Pharmacy program at the Catholic University of Cuenca, Ecuador. It was based on three pillars: active learning methods, group work, and real-world approach. Implementation involved the 5E technique (Engage-Explore-Elaborate-Explain-Evaluate) and solving a real problem (Is the prohibition of GMOs ethical in Ecuador?). The PBL was conducted in a single episode during Block 2 (Applied Bioethics) of the Professional Ethics and Deontology subject. Teaching tasks were both in-person and online in university spaces (classrooms, departments, and laboratories, VLE) and real environments (markets, shopping centers, and research laboratories). The duration was 20 academic hours. Active methods were used with a deep approach to knowledge using didactic techniques such as graphic organizers, concept maps, brainstorming, research, and information retrieval from scientific databases. The effectiveness of PBL was evaluated using qualitative methods: focus groups (semi-structured in-depth interviews) with the presence of teachers and students and the qualification of three variables (PBL Process, Learning, and Satisfaction).

# Decolonizing Global Health Ethics Education



## Author: Prof. Peter I. Osuji

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This study aims to connect post-colonial theory and global health ethics education by identifying the colonial practices and attitudes that have influenced and continue to influence global health ethics education. These include power structures and dynamics, curriculum, and institutional structures. Also, we offer suggestions on how to decolonize them.

Keywords: Decolonization; Education; Ethics; Global Health.

## ABSTRACT

Colonization significantly impacted various aspects of life in the colonies, whether religion, medicine, education, the economy, politics and power, morality, or the knowledge systems. Even though different countries previously under the colonial system are now independent, colonial practices and attitudes persist and continue to influence life in the former colonies today. People are beginning to recognize how knowledge generated in the colonizing countries, which are also high-income countries, defines practices and informs thinking in the development or to the detriment of knowledge systems in the former colonized or low- and middle-income countries. This is evident in medical and global health education and, therefore, in global health ethics education. The awareness of this detriment has engineered the call for the decolonization of most disciplines, including global health ethics education.

# Vulnerability and Protection Throughout the Process of Reporting Adverse Events in Health Services in Brazil: Integrative Review of the International Literature on the 4Ps



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### ABSTRACT

Background: Patient safety and harm reduction in health have gained prominence in recent decades, promoting political reform in health care around the world. In 2004, the World Health Organization launched the World Alliance for Patient Safety, to which Brazil became a signatory. The contemporary idea in favor of patient safety is a paradigm shift in the causal history of individual errors and their actions, turning towards a systemic approach where damage in healthcare is attributed to failures in clinical and care processes and the healthcare system itself. In Brazil, the reporting system for adverse events related to healthcare assistance was established with the aim of improving the healthcare system.

To study this reporting system, using the Intervention Bioethics and articles from the UNESCO Universal Declaration on Bioethics and Human Rights (DUBDH) as the theoretical and normative basis for argumentation. The review indicates that there is no significant production of publications that address the proposed question, by searching references related to the categories of "vulnerability" and "protection."

The ethics of protection is part of the ethics of responsibility, which deals with moral problems related to public health, in which the State cannot escape its responsibility. In short, any of the protection concepts described here requires the State to be responsible for guaranteeing basic freedoms and offering protection for each citizen and their vulnerability.

The 4Ps of Intervention Bioethics, when appropriately used, serve as valuable and practical tools for justifying potential solutions to conflicts arising from the functioning of the adverse event notification system in healthcare in Brazil.

Keywords: Intervention Bioethics; Confidentiality; Privacy; Notification.

# Kant Without Universal Rules: Teaching Kantian Ethics as an Ethics of Freedom



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ethics teacher who taught the lesson and a student who supported the teacher in revising the lesson.

To support students in understanding the meaning of the requirement that “freedom should not contradict itself,” we share examples of actions where freedom contradicts itself. The theme of sustainability could be integrated in our lesson by supporting students in deriving ethical duties towards the environment based on respect for the freedom of future generations and the requirement that our freedom not contradict with their freedom: If our free actions today are resulting in an unsustainable environment, then our freedom will be conflicting with the freedom of future generations, our freedom will be destroying the possibility of their freedom, and this would be immoral from a Kantian perspective.

## ABSTRACT

Kant's theory of morality is often incorrectly represented as a rigid system of rules: do not treat others as means to your end, act only according to rules that can be universalized, act from duty not from emotions, and several other rules that we are supposed to always apply irrespectively of the context. This emphasis on rules has caused theoretical and practical challenges. Theoretically, it has caused major misunderstandings of the theory. Practically, it has proven to be ineffective in ethics education (Crutchfield et al., 2016). In this presentation, we provide a different way of introducing Kantian ethics to students. Rather than starting with rules, we start with the theory's foundational commitment: respect for human freedom. Then we ask students to derive their own rules based on the commitment to respecting human freedom. Our presentation consists of a lesson plan that was used in a course on applied ethics. The presenters are an

# Palliative Care in Pediatrics: An Analysis of the Impact on Family Adjustment to Serious Illness



**Authors: Riera Troconis C., Prof. Arturo Delgado L., Prof. Martínez Palomo M.**

Institution/Country: Anahuac University Mexico (Mexico)

## ABSTRACT

Palliative care is an approach that improves the quality of life and well-being of patients and families facing problems associated with life-threatening illness through the prevention and relief of suffering. In cases of serious illness or death in pediatric patients, the psychological adjustment required on the part of their family is very difficult, involving characteristics such as the child's innocence, brief past, limited future and being deprived of opportunities.

The purpose of this paper is to explore how knowledge about palliative care in pediatrics impacts the process, decision making, emotional well-being, and bereavement preparation of parents or family members with children who are seriously or terminally ill. In addition, it aims to identify strategies and behaviors that should be considered by health care professionals in sensitive situations.

At the time of diagnosis of a critical illness in a child, parents experience feelings of fear and anguish. Some of these feelings can be managed with clear and complete information provided by health care personnel. Communication is an essential tool in comprehensive and humane care, as it allows empathetic identification of the needs of the patient and family members. Communication in palliative care provides guided assistance, including the exchange of ideas for the appropriate and personalized use of this resource. It is important to mention that the knowledge and implementation of palliative care in pediatrics has a great impact on their quality of life, as they show a greater ability to cope with the situation and make informed decisions. It also permits the identification of effective communication strategies that can be adopted by health personnel with the intention of facilitating dialogue and understanding with family members and the patient. Likewise, it allows health personnel to implement effective communication practices in order to strengthen compassion and understanding towards the pediatric patient's family members. Finally, knowledge also permits both parents and healthcare personnel to be more resilient in the terminal phases of pediatric illness.

Keywords: Palliative care; communication; pediatrics; parents.



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