

## Global Ethics 2016

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### Recommended Citation

Davis, S. P. (2016). Global Ethics 2016. *Online Journal of Health Ethics*, 12(2). <http://dx.doi.org/10.18785/ojhe.1202.01>

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## Global Ethics 2016

Stemming from three different areas of the United States, diverse nurse faculty groups discuss ethical issues in their profession. Flaherty, Banks, Doyle and Sharifi of California present a challenge for researchers to delve into and question the meaning of 'evidence' as shaped by quantitative and empirical science. They purport that the endorsement and practice of this science when applied and translated into clinical areas may result in one dismissing evidence not yet known. In so doing, these omissions may impinge on our vow to do no harm. Authors submit that practitioners should allow room for curiosity and skepticism to also guide nursing practice. Hence, all nurses are admonished to question accepted practice and question the 'unknown.' Next, Pope, Hough and Chase of universities on Florida explore ethics in community nursing. From a philosophical perspective, they discuss the ethical principles of beneficence, autonomy, advocacy, social justice from the lens of caring theories such as Jean Watson, Ann Boykin and Savina Schoenhofer. Nurses are admonished to engage in responsive and philosophical discourse when the community is viewed as autonomous. In the third nurse faculty article, Dr. Hensley of the University of Louisiana defends the morality and positive outcomes of volunteers involvement in short term mission trips against a torrent of criticism of this practice.

While most tout the efficacy of the system of community health clinics in Bangladesh in improving the public health status of rural communities, Dr. Halder of Jahangirnagar University, does a critical critique of this shift in paradigm and its resultant shift in power in the country. Halder applies Foucault's historical analysis of health in eighteenth century Europe to explore the dynamics of: a) how self-subjection becomes an element in the empowerment process in the public health initiative, b) how the concept of hygiene and new disease serves as a means of social control in the politics of medicine, c) how medicine accumulates its own set of morals, and d) how rural space in terms of the public health center is assumed to contribute to public health. This critique certainly has applicability to other public health initiatives.

Professors from the University of Calabar, Bisong, Ogar, and Asira, tackle the global abortion debate. Authors submit that while in the international community abortion appears to have greater acceptability and even in countries where it is condemned, but practiced covertly such as Nigeria, it is being committed *en masse*. They submit that abortion is wrong because the fetus is part of the contemporary 'horizon' that binds all reality into a unified whole. They present a strong anti-abortion view by application of Ibuanyidanda philosophy.

Also from the University of Calabar, Professors Mendle and Bassegy present the *Confluence of Philosophy and Biology: An Excavation of Philosophical Issues in Molecular and Developmental Biology*. Authors submit that historically, philosophical evaluations have informed molecular and developmental biology to ensure births that are healthy, wanted, and have the potential for a life free from disease and disability. Given the evolution of science and complexity of life and death issues, professors posit that issues in molecular and developmental biology, when combined with the fundamental tools of philosophy and viz-a-viz will result in ethical decision making. The new science of philosophy of biology is explored.

Last, Hurst of Duquesne University explores the emergent issue of organ transplant which has been 'highly' contested within Islam. Intermingled with the debate of organ transplant is the debate of what constitutes life. Hurst informs that bioethical decision-making in Islam takes place within a multi-dimensional framework devoid of a central authoritative body for the Islamic community. As such, opinions run the gamete in the Islam community as to what is permitted and what is harem, or forbidden. Readers are encouraged to inform the ethical community of developments in the evolution in thought regarding organ donations in this community.

As we leave 2016 and look to 2017, the world sits in anxious anticipation of the events that await us in the future. Topping the list is the extinction crisis that threatens three-quarters of all species on **earth**. CNN report that species are going extinct at the rate 100 times higher than normal. For instance, if poaching rates continue, African elephants could disappear in 20 years. Orangutans are on the brink of extinction and we are destroying the atmosphere due to the burning of fossil fuels, to name a few. Other crises relate to the displaced due to war such as Aleppo, mass immigrants that drift from border to border, the crises of children walking across borders into other countries unaccompanied by adults, and the growing global tenuous world economy. Many are concerned about the new leaders such as President-elect Donald Trump and his philosophy related to the marginalized and disenfranchised of the world. Only time will tell.

My advice for you is to find your source of peace and tranquility. Some turn to exercise, music, reading, entertainment, etc. For me, I turn to God. He is my peacemaker. Find your source of peace. From the look of things, 2017 will challenge us to have a steady stream of serenity.

Thank you for your submissions, reviews, and other forms of support for this journal. I wish you all life, health, and the joy of living. Let's meet back in 2017 to tackle and make headway into the ethical issues of 2017.

Best Wishes.

Sheila P. Davis

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Editor in Chief

Online Journal of Health Ethics