

**CE-2012**  
**3.0 units**  
**Fall 2019**

**HEALTH ETHICS**  
*(8/15/19)*

Health and medicine lie at the intersection of our religion/spirituality, values, and bodies. This course provides a foundation in bioethics and the complexities of health, illness and health care. Students develop the ability to apply ethical theory and bio-political knowledge to key ethical issues, such as end-of-life decision making, patient-provider relationships, genetic/reproductive technologies, the care of vulnerable populations, organ donation, and crisis medicine. The course includes a significant “laboratory” component, in which students develop and lead discussion of key concepts and cases in order to produce valuable arguments and cultivate pastoral leadership. The course requires weekly consistent online community building and peer-to-peer accountability practices, which enhance the learning and engagement for all.

Relates to SKSM Threshold 5 and MFC Comp. 2 and 4.

Prerequisites: Students are expected to have taken an introductory course in ethics, have significant undergraduate philosophy or ethics experience or some equivalent education experience in a related field. Final acceptance to the course will be determined on a case-by-case basis. Students should contact the instructor to discuss their interests and experiences.

**I. Faculty Details**

Instructor: Megan Dowdell, [mdowdell@sksm.edu](mailto:mdowdell@sksm.edu)

Office Hours: You may request a 20-minute appointment to discuss course assignments using the following link: [www.calendly.com/megan-dowdell](http://www.calendly.com/megan-dowdell)

E-mail Communication Policy: Questions by e-mail are welcomed. E-mails sent after 6pm or on the weekend may not receive an immediate response. The instructor does not accept text messages from students. Subject lines of e-mail messages should clearly indicate whether you have a question or request for appointment. Please do not hesitate to contact fellow students for assistance as well.

**II. Student Learning Outcomes**

At the close of the course and successful completion of all course requirements, students will be able to:

- Investigate the moral dimensions of health, illness, and medicine and appraise emotional responses, relevant features, and senses of right and wrong;
- Articulate foundational concepts and key theo-ethical perspectives on multiple ethical concerns related to health, illness, and health care;
- Place ethical problems in health and medicine in historical, philosophical, and medical contexts;

- Apply ethical principles to real-life congregational, community, and global health issues;
- Integrate historically marginalized voices and critically evaluate dominant perspectives on controversial topics in health ethics;
- Develop a moral position and prophetic message on a health ethics issue for religious professionals and faith communities, as well as their communities of accountability

### III. Sources for Learning

We enter the field of health ethics through multiple doorways: (1) traditional/dominating theoretical frameworks, such as the principles approach to biomedical ethics; (2) narrative and lived experience; and (3) rich and diverse contemporary scholarship on ethics and health concerns for today's world. The sources for learning include a diverse set of perspectives from North American and global scholars from these bodies of knowledge. The required books will be significantly supplemented with electronic readings to focus each unit and include diverse voices.

#### a. Required Texts for Purchase:

Osagie K. **Obasogie** (Editor), Marcy **Darnovsky** (Editor), Troy Duster (Foreword), Patricia J. Williams (Afterword). *Beyond Bioethics: Toward a New Biopolitics*. March 2018. ISBN: 9780520277847

Tom **Beauchamp** and James **Childress**, *Principles of Biomedical Ethics, Seventh Edition*. New York: Oxford University Press, 2012. ISBN: 0199924585

From Ch.1: Moral Norms, "Common Morality as Universal Morality" and "Particular Moralities as Nonuniversal"; from Ch.10: "Common Morality Theory" (Tuesday)  
 Ch. 4: Respect for Autonomy (Tuesday)  
 Ch. 5: Nonmaleficence (Wednesday)  
 Ch. 6: Beneficence (Wednesday)  
 Ch. 7: Justice (Friday)  
 Ch.8: Professional-Patient Relationships (Tuesday)

Rosemarie **Tong**, *Feminist Approaches to Bioethics*. Boulder: Westview Press, 1997. ISBN 0-8133-1954-4

Prologue (pp.1-8) (Tuesday)  
 Ch. 2: Feminist Approaches to Ethics (pp.37-52) (Tuesday)  
 Ch. 4: Feminist Approaches to Bioethics (pp.75-98) (Tuesday)  
 Ch. 6: Nonfeminist and Feminist Perspectives on Abortion" (pp.125-155) (Thursday)

#### ONE OF THE FOLLOWING:

Wendy **Cadge**. *Paging God: Religion in the Halls of Medicine*. Chicago: University of Chicago Press, 2013. ISBN: 0226922111 (**Cadge**)

Atul **Gawande**, *Being Mortal: Medicine and What Matters in the End*. Picardo, 2015. ISBN: 1250081246 (**Gawande**)

Rebecca Skloot, *The Immortal Life of Henrietta Lacks*. New York: Random House, 2011. ISBN: 9781400052189 (Skloot)

Byock, Ira. 2004, 2014. *The Four Things that Matter Most: A Book About Living*. New York, NY: Atria Books. ISBN 978- 1476748535 (Byock)

#### **b. Optional, but Recommended Books for Purchase**

Steinbock, Bonnie, Alex John London, and John D. Arras (Eds.). 2013. *Ethical Issues in Modern Medicine: Contemporary Readings in Bioethics*. Eighth Edition. New York: McGraw-Hill Companies. ISBN 978-0073535869

Jonsen, Albert. *The Birth of Bioethics*. New York: Oxford University Press, 1998. ISBN 978-0-19-517147-1

#### **c. Additional Required Resources:**

The instructor will supplement the required course books by assigning required articles, case studies, and other electronic media relevant to each unit of the course.

#### **d. Independent Research:**

Students are expected to independently research topics relevant to the course, using the GTU electronic and print holdings and subscriptions as well as popular U.S. and global media available on the Internet. Students should come to the intensive with a working knowledge of the GTU's resources and how to use them, and if possible, preliminary searches on course topics and areas of specific interest.

#### **e. Embodied Knowledge**

The last (or in some ways, the first!) source of learning: the personal, lifelong experience of having/being a body in relationship with other bodies as human beings. Embodied experience is a form of expertise in itself and ought not to be discounted. As students are confronted with multiple forms of knowledge and a variety of views on important issues related to health and illness, personal histories (our own and through narratives and literature) can offer pause and help one to think critically in dialogue with scholarly, professional, and sacred sources. Students are expected to approach texts and resources with the goals of interpretation, analysis, and response, while engaging embodied experience as a valuable component of learning; *however*, personal sharing (anecdotes, stories, and raw opinions) is no substitute for serious study and engagement. Everyone will be reminded, gently and often, to *bring it back to the text*.

Note: Areas of health ethics address experiences of pain, trauma, and violence. These experiences live in personal, family, and collective histories as well as religious communities and traditions. Processes of grief, healing, and recovery are not linear and can provoke a wide range of responses (or non-responses) and needs. This course values honesty, compassion, and community, *but it does not gather for a therapeutic purpose*. All students, regardless of

personal history, are encouraged to seek out external sources of support, comfort, and restoration in preparation for the course, according to their personal needs.

#### IV. Course Expectations

- A. **Attendance:** Each student is expected to participate in the Moodle learning community each week, as the content and assignments are cumulative. Thus, it is not possible to *make up* a full missed week of the course. Attendance comprises fulfilling the course requirements, as well as demonstrated dedication to building a strong learning community and developing one's own knowledge and practice as a spiritual caregiver and leader. Plan to write and share often. If you are sick or have to miss class, please contact at least one other student (cc-ing the instructor) *before you get behind*. For instance, if you start to come down with the flu on Sunday and you haven't completed the reading or activity due Thursday, send a brief message on Sunday to schedule a call with a fellow student to catch up within the week, cc-ing the instructor. If you miss a full unit, it is your responsibility to review what has been missed and stay up-to-date with the material. Missing one full week in the first half of the semester will put a student at a disadvantage; if you miss two (2) units, I suggest you withdraw from the course. Repeated lateness, turning in assignments or delayed engagement on Moodle will negatively impact your evaluation in the course.
- B. **Reading and Note-taking:** Each student is expected to read all required reading in full, conduct necessary literature searches, and take good notes. Please see the PDF handout on the course website about "good note-taking for ethics" for the instructor's suggestions on how to be a successful note-taker. Good notes will help you analyze, evaluate, and apply what you have read and discussed. This course will engage these issues with the goal of comprehension, intellectual depth, and professional/spiritual discernment in a dialogue among scholars and leaders.
- C. **Technology Requirements:** *Do not attempt to take or complete this course using a tablet or smartphone.* Students are required to use a computer and have consistent internet connection each week of this course. Inability to access a computer or good internet will not be a sufficient excuse for delay or absence from the course. Test your equipment and connection often. In addition to Moodle, this course takes advantage of web-based applications, such as Google Drive (sharing documents, slides, spreadsheets and PDFs).
- D. **Peer-to-Peer Dialogue:** Peer-to-peer dialogue is important for accomplishing the learning outcomes of the course. Students will have a case study partner and a small group. They are expected to meet voice-to-voice with case study partners and small groups to complete activities on a semi-weekly basis. Students are expected to comply with the school's Statement on Academic Integrity, all other GTU and SKSM policies, and observe the commitment to educating to counter oppressions that is integral to an SKSM education.
- E. **Counter-Oppressions in the Course Community:** In addition to providing a valuable foundation in sexual ethics for graduate students preparing for ministry and religious leadership, this seminar seeks to advance the values expressed in the statement on Educating to Counter Oppressions (ECO) that is central to Starr King School for the Ministry's educational design. Students should familiarize themselves with these

priorities and reflect on them as they critically engage sources of learning and the learning community developed through the course. Gender binaries, gender/sexual oppression, racism and other intersecting forms of oppression affect each of us. We don't leave them behind as we engage new information or join a new cohort of students. Please take time to review three links below, prior to beginning the course.

[#HatchKids Discuss Microaggressions \(a <2min minute video\)](#)

[Understanding Non-Binary People: How to Be Respectful and Supportive](#) (2-page article)

[Interrupting Microaggressions](#) (2-page handout - geared toward college students, but tactics still relevant)

There are concrete ways that students can practice solidarity with people who experience different forms of oppression. For me, the journey to practicing solidarity in new groups or settings has deepened my spiritual experiences and my friendships. I hope it can be a part of your practice as a student in this course and you experience the joy and the gifts, too!

I'll use myself as an example of how solidarity and response can come up: As a queer/lesbian cis-gender woman (meaning my gender identity matches the sex I was assigned at birth), conversations about LGBTQ equality and inclusion in faith communities feel really personal as well as political. My hope is that in discussions about these topics that my voice, and the voices of other LGBTQ people, will be listened to. But I also can't speak for other LGBTQ people, or even other cis-gender lesbians! In group situations, I hope that I can count on someone who seeks to be an ally (or a co-conspirator) to shift the discussion or speak up if I, or another LGBTQ person were asked to speak for "all LGBTQ people." I'd also feel respected/supported if people were curious what I thought as an individual and wanted to check-in with me about how a comment or discussion felt. I'm also aware that I won't understand fully how the same dialogue might feel for a transgender/non-binary person or a queer person of color -- opportunities for me to practice solidarity are also plentiful.

#### IV. Course Expectations

The course is designed as an interdisciplinary seminar and laboratory.

- A. **Attendance**: Each student is expected to participate in the Moodle learning community each week, as the content and assignments are cumulative. Weekly online chat sessions are required. Thus, it is not possible to *make up* a full missed week of the course. Attendance comprises fulfilling the course requirements, as well as demonstrated dedication to building a strong learning community and developing one's own knowledge and practice as a writer. Plan to write and share often. If you are sick or have to miss something in the course, please contact at least one other

student (cc-ing the instructor) *before you get behind*. For instance, if you start to come down with the flu on Sunday and you haven't completed the reading or activity due Thursday, send a brief message on Sunday to schedule a call with a fellow student to catch up within the week, cc-ing the instructor. If you miss a full unit, it is your responsibility to review what has been missed and stay up-to-date with the material. Realize that not everything can be made up after the week has closed. Missing one full week in the first half of the semester will put a student at a disadvantage; if you miss three (3) weeks, I suggest you withdraw from the course. Repeated lateness, turning in assignments or delayed engagement on Moodle will negatively impact your evaluation in the course.

- B. **Reading and Note-taking**: Each student is expected to read all required reading in full and come to the intensive sessions prepared to discuss the assigned texts and cases that are indicated in each unit of the course schedule or by the instructor. Please see the PDF handout on the website about "good note-taking for ethics" for the instructor's suggestions on how to be a successful note-taker. Good notes will help you analyze, evaluate, and apply what you have read and discussed. This course will engage these issues with the goal of theo-ethical reflection, intellectual depth, and professional discernment in a dialogue among scholars and leaders.
- C. **Participation**: Student involvement and leadership in course discussions is essential to the study of health ethics. Plan to participate and participate often.
- D. **Leadership**: Beginning Week 3, at least two students will be assigned as discussion leaders. Discussion leaders will have the following responsibilities:
1. Create 3-5 discussion questions for class. You may review these with the other discussion leader assigned to your section or with the instructor by email. You will have an opportunity to guide the discussion for a portion of the session.
  2. Lead class in review of salient points and key themes and concepts in the unit through the discussion forum.
  3. After the session, student leaders will submit a 2-page write-up of the new insights from the discussion and case analysis process, which will be sent to the whole class. These write-ups are evaluated on a full/partial or no credit basis, and contribute to the final group exam.
- E. **Written Assignments**: Each student is required to complete all assignments prior to the assigned deadline and according to the guidelines provided. Unless otherwise stated, all written assignments must be in 12-point font, double-spaced, include 1" margins, and adhere to assigned page limits. All references should use Turabian/Chicago citation format and include a bibliography. Grammar, spelling, clarity, and organization count.
- a. ***Write-Ups***: described above.
  - b. ***Advanced Care Directive Process Memo***: See additional information on Moodle. Due by Wednesday of seminar. You will only turn in the process memo.
- F. **Exam**: At the close of the first half of the course, an exam will be offered that includes identification of key terms, assessment and recommendation on an issue covered through the course. The exam is open-note and open-text.

*Term Paper Alternative: Interested students, especially those pursuing the common M.A. or planning to continue on to doctoral study, have the option of writing an ethics literature review. Students who elect this option must speak to the instructor in the first 2 weeks regarding their preliminary topic, produce a strong, concise proposal and list 3 sources by September 30, and turn in a final, polished paper by end of November.*

- V. **Plagiarism and Academic Integrity**: Taking words from others' work *and* taking ideas from others' work are both considered plagiarism and will be reported. Students are expected to comply with the school's Statement on Academic Integrity, all other GTU and SKSM policies, and observe the commitment to educating to counter oppressions that is integral to an SKSM education.

## VI. Evaluation

<b>Discussion</b>	<b>60 points</b>
- Leadership	(10 points)
<b>Exam or Paper</b>	<b>30 points</b>
<b><u>Process Memo</u></b>	<b><u>10 points</u></b>
	100 points