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IS THERE A NEED FOR BIOETHICAL EDUCATION IN THE ACADEMIC COMMUNITY?

Abstract

Bioethics and bioethical sensibility are terms that we encounter more and more often in recent times. Under these terms, social opportunities are processed, analyzed and commented on from a moral, scientific and religious perspective, as well as from the perspective of human rights and life in general. In order for members of society to be able to actively participate in such analyses, comments and discussions, it is necessary to develop personal opinions on bioethical issues, and this can be achieved through adequate education, especially at university level when critical thinking competence is sufficiently developed to reach your own conclusions. This paper analyzes and presents the views on the need for bioethical education among doctoral students of interdisciplinary doctoral studies at the Faculty of Education in Osijek.

Keywords: academic community, bioethical education, bioethical sensibility, need for bioethical education

Introduction

Bioethics, bioethical sensibility and bioethical education are terms that we encounter more and more often in recent times. Under these terms, social opportunities are processed, analyzed and commented on from a moral, scientific and religious perspective, as well as from the perspective of human rights and life in general. For members of society to be able to actively participate in such analyses, comments and discussions, it is necessary to develop personal opinions on bioethical issues. This can be achieved through adequate education. These issues should be discussed, and people should have an opinion on them from an early age, but it especially needs to be present in the members of the academic community because it is precisely they who, by having their own critical thoughts and opinions on certain issues, create the way of man's psycho-physical and moral development using which humanity and humaneness will move towards in the future. "The development of science and technology, especially in the field of medicine, has led to the creation of a new medicinal ethics (bioethics) which, from the mid-1980s, is a part of classes in almost all American faculties of medicine and many across the world. There are more and more other faculties where bioethics is studied as a new interdisciplinary discipline." (Gosić, 2005: 7) From the aforementioned it is noticeable that the trend of interdisciplinarity has been present for several decades in the world and that the academic community has been given an opportunity to develop critical thinking towards bioethical issues thanks to bioethical educational, whether it is in an interdisciplinary manner or as a special class in various faculties and faculty studies. Croatia does not follow this trend, which is clearly visible in social events and the more and more negative social image the creation of which we are all witnesses to by following the media every day. Croatia is yearning for bioethical education on all levels, especially in the academic community because we are very often witnesses to infantile, baseless, even racist and chauvinistic attitudes by our academic milieu on certain issues that bioethics encompasses. "Bioethics received its academic status in the 1980s when it was introduced into faculties of medicine and then also some faculties of humanities and social sciences, as a class." (Gosić, 2005: 10) Bioethical education should stop being an alternative and alternative teaching as it is often labeled in Croatia currently. It should, rather, receive the status of an equal, modern discipline with the aim of focusing moral education towards the future of mankind and, together with the disciplines on education, it should explore, develop and affirm pedagogical norms of bioethical education, but also the way of evaluation of feedback for continued growth.

“Given that bioethics encompasses a very wide subject of study, as its definitions highlight, the process of pedagogical remodeling of bioethics into classes is still incomplete.” (Gosić, 2005: 10) The question which is asked of our academic community and educational opportunities is – how much has this process even begun? Bioethical education sets an interdisciplinary approach as its base model (as does any discipline which seeks to be modern and current) for all issues and all areas and, by doing so, approaches the education of various profiles of people with the aim of developing quality critical thinking on bioethical matters. Bioethics has, from its inception, noticed the importance of theories, methods of investigation and principles of various disciplines and has accepted them as such by combining them into a wide array of a rich interdisciplinary disciplines which puts man, and everything connected to his being, into the focus of its study.

Bioethics and education – how are they connected?

“The word bioethics was created in 1970. Its creator is the biochemist and oncologist Van Rensselaer Potter. It entered official usage in 1971 with the name of the then founded institute the main research topic of which was human reproduction.” (Gosić, 2005: 8)

“Potters intent was to, for the purpose of solving burning problems of humanity, with the help of what he called bioethics, contribute to the overcoming of the divide between science. His motive was, on the one hand, the disinterested nature of ethics and other social sciences and humanities for the growing dilemmas in medicinal practice and biomedical research, as well as for ecological questions which were not so widely discussed then as they are today. On the other hand, his bioethical ideas were also motivated by the disinterested approach of physicians and scientists for thinking about and conceptualizing of the growing problems they face in practice every day.” (Jurić, 2007: 88)

“Potters “bridge bioethics”, which he later called “global bioethics” transcended the short-term (medical-bioethical) view focused on human problems (human, individual health and a healthy environment) and advocated a long-term (ecological-bioethical) view which involved the survival of species and a healthy ecosystem, not only human.” (Kos, 2014: 229) The first teacher of bioethics at an American university, Albert R. Jones, in his book *The Birth of Bioethics* (1998) states that bioethics is a humanistic discipline which took over and adopted parts

of theology, philosophy, law and political sciences in its development towards interdisciplinarity, but also parts of numerous other humanities and social areas the subject of which is human life, sickness, health, a dignified death.

On American soil, bioethics was focused on medicine and matters of human health and, thereby, was limited only to medical ethics. In Europe, the development of bioethics deals with the question of life as a whole and, thus, develops what we call integrative bioethics, a comprehensive, holistic approach to living beings and life. The leading name of European bioethics is Fritz Jahr who, with his work, set the basis for integrative bioethics.

“Jahr will build the new discipline, bioethics, on the achievements of Immanuel Kant, but also the deliberation of the papers of Wilhelm Wundt and Gustav Theodor Fechner. In his “Principles of physiological psychology”, Wundt shows the similarities in nervous and physiological reactions in man and animal manifested in the correspondence in aims and survival-oriented actions in animals, men and plants. Jahr’s most famous paper, which we find in all relevant publications on Jahr as an addendum, bears the title “Bioethics: a review of the ethical relationship of man towards animals and plants”. The importance of this paper by Jahr is not only in the fact that it is when he first used the term “bioethics” but also the fact that, in it, he offers a theoretical framework in which he attempts to create bioethics. The “bioethical imperative”, although this paper is not when he first mentions the term, is presented most precisely here. Jahr’s imperative finds its inspiration in the fifth biblical commandment – “Do not kill!” – and its final formulation with the expansion of the categorical imperative of Immanuel Kant – “Respect every living creature in principle as a purpose within itself and, if possible, treat it as such!”” (Kos, 2014: 230)

The bioethical encyclopedia, first published in 1978, defines bioethics as “the systematic study of human behavior in the field of study of life and healthcare, if that behavior is tested in the light of moral values and principles.” (Šegota, 1999: 11) The second edition defines it as “the systematic study of moral dimensions – including moral views, decisions, behavior and actions – within the studies of life and healthcare, which thereby uses different ethical methodologies in an interdisciplinary environment.” (Šegota, 1999: 11) Here, the interdisciplinary dimension of bioethics as a discipline is officially validated. Lucas, in his book *Bioethics for everyone* states the primary characteristics of bioethics to be humanity (touches all spheres of human life, health and the environment);

rationality (attitudes based on moral values); universality (regardless of race, culture or religion focused on every man) and interdisciplinarity because it uses the connecting and cooperation of various disciplines. (Lucas, 2007) Given that interdisciplinarity is the key and basis of developing bioethics, it is closely connected to education and the pedagogical dimension of the development of man's personality in general. *The Dictionary of Foreign Words* defines education as upbringing, erudition, the development of physical, mental, and moral abilities (Klaić, 1990: 400), while Pastuović, in pedagogical discussions, states that education is the organized (intentional) learning of cognitive, psychomotor and motivated properties of a personality. (Pastuović, 1998) All the properties of a personality mentioned within the complexity of education should be developed parallel to bioethical cognitions on the quality of life and moral values. This is also achieved by connecting bioethics, learning, but also education as terms because of which we perceive upbringing to be a part of a learning plan forming the behavior of a person in harmony with moral principles and the character properties which are taught. For Gudjons (1994: 162) "education means: training for a reasonable self-determination, the development of a subject in the medium of objectifications of human culture so far (education should be interpreted through its relationship with the Self and the world), productive participation in culture, achievement of individuality and social character, general education and versatility (moral, cognitive, aesthetic and practical dimension)." Bioethics is young, but an already established interdisciplinary and pluri-perspective discipline on ethical issues dealing with life in general and, thereby, all its components as well as all living things, from birth to death. *Even though the scientific-theoretical approach is the key element of bioethics, it also demands an institutional (legal-political) action as well as civil engagement. The reason for this is the fact that bioethical issues concern every human being and then, when discussing them, everyone can and should contribute, regardless of their level of education, religious or ideological determination, social status etc.* (Jurić, 2009) From aforementioned, the narrow connection between bioethics and education and learning is visible because, apart from adopting factual knowledge and competences, the development of critical thinking, the ability to discuss and argue while respecting differences is developed. This is how bioethics, as a discipline using education, covers the development of the moral portion of a personality of an individual and, as such, it should be developed and encouraged within the educational process on all levels.

Bioethical education in the academic community

It has been mentioned earlier that the Republic of Croatia is lagging in its bioethical education behind countries where such education is more popular. Along with this, we are facing a lack of literature showing earlier research and attitudes on the presented issues. One can often come upon the opinion that such education is unnecessary, supported by those society members who either do not agree with the bigger picture and opinions and would rather follow the norms and rules given by institutions not led by scientific foundations or have no basic knowledge on bioethics as a discipline which is, in some societies, a pillar of humanistic values. "Further strength to the notion of bioethical sensibility is added precisely by its specification as being bioethical. The first level on which we can observe bioethical sensibility is the practical one – an increased awareness on the interconnection between nature and man, holistic approaches to the consideration of man, as well as the construction of new educational ideals advocating the development of the whole person, with other markers, point to a reawakening of a sensible aspect of man's nature." (Zagorac, 2018: 46) This is an area which should be more and more present in the educational system, applied appropriately depending on the level of education because the encouraging of the development of the ethical dimension of an individual towards their life is key to the quality development of the future of humanity in general. This paper shows and analyzes the research of attitudes on the need for bioethical education among doctoral students of the interdisciplinary doctoral course at the Faculty of Education in Osijek.

Research methodology

The aim of this research was to show and analyze attitudes on the need for bioethical education on various levels of education, with a special emphasis on the academic community. The attitudes of doctoral students of the interdisciplinary study at the Faculty of Education, University of Osijek, were analyzed and their reflections were shown by using the focus group method. The focus group is a method of group interviewing in which interaction is performed on the level between a moderator and the group, as well as between group members, with its uniqueness shown in the synergy of group interaction. (Krueger and Casey, 2000) Seventeen doctoral students (17) of the interdisciplinary doctoral study program of the Faculty of Education in Osijek took part in this research with expressing their attitudes and opinions towards matters connected to bioethical education, with the aim of receiving a general attitude towards bioethics as a discipline and its importance.

Research results

1. To the question of **whether they faced the notion and name bioethics prior to their doctoral program**, *ten examinees answered they haven't faced the notion and name bioethics, while seven answered in an affirmative way i.e., that they did face it earlier. This means that 58,8 % of examinees never even faced the notion of bioethics prior to their doctoral program, while 41,2 % of them did.*

The results of the answer to the first question show that examinees haven't faced the notion of bioethics prior to their doctoral program in which bioethics was offered as an elective course in most cases. Even though the difference in the percentages is small, considering we are dealing with the academic community and highly educated individuals, this percentage should be smaller.

2. To the question **when and in which context they faced the notion of bioethics**, the examinees answered: *when I accidentally took a class I never enrolled in; during professional education courses (several years ago, webinars were available); completely on the margin of certain classes; at the doctoral program; in faculty in certain classes; at the postgraduate study program last (2020) year; at the doctoral program; in the workplace; in casual conversation; I have never faced the notion of bioethics; I heard the name of the class at the doctoral program; an elective course at the doctoral program; in the projects of associations; I have never before faced it (I did not know what this course entails when I started the program).*

Most examinees, in accordance with the earlier percentage, stated that they first heard the term bioethics at their doctoral study program, and those who heard it before stated their university study programs as the most frequent sources of knowledge, but superficially, on the margins of classes with an incorrectly set definition of the area of interest, which is shown by the answers to the following question.

3. The examinees stated the following as **the areas that bioethics deals in, as a discipline**, using no additional sources: *ecology, sustainability, poverty, health, working conditions; sustainable development; ecology, biology, industrialization, ethics; biology, medicine; ethics in relation to one's environment; ecology, relationship with the environment, relationship towards the everyday, life; biology and ethics; the ethical nature of the future development of man, relationship towards the environment and animals, but most importantly the relationship between people; ecology etc.; I suppose bioethics deals with the issue of the relationship between man and nature, sustainable development, in*

what way do we act and is it ethical, how our actions affect the future of the living world; research in the areas of biology/medicine; the laws of nature and reason; the influence of man on nature and moral principles; biology, ecology, healthcare, sociology; studies the relationship between man and his environment; the ethical nature of ecological activities and the problematic of the environment; environment and the behavior of man towards it.

Earlier in the article we stated the areas of bioethics as life in general. The examinees, for the most part, stated that relationship with life (although they did not provide further explanation) and ecological issues. It is a fact that bioethics was often mentioned in the context of ecology in Croatia, but it is definitely not the only issue of bioethics. Healthcare was mentioned once, when in fact the care for human health and healthcare in the world was what started the creation of bioethics as a discipline.

4. To the question **whether they feel that bioethical education should be implemented on a primary school level** (with an explanation), the examinees answered: *yes, it is never enough simply to talk about this; I believe this issue should be a part of school culture and embedded through numerous inter-subject topics, but not as a special class in the primary school; is it not indirectly already a part of inter-subject topics, I would surely not insist on additional expansions in the system as it is now; yes, because any form of ethics should be learned from the youngest school age; surely, children should be taught responsible behavior from early on; yes, on the basic levels as part of ecological education (understanding how man influences the environment); I believe that these topics are not right for primary schools; not as a separate class; if I assume correctly, then we should introduce an elective course of bioethics in our education in order for the generations of students today to realize the importance of living and working on this world while respecting ethical norms; yes, from the aspect of a teacher I believe it is good and necessary to educate students from the earliest age in bioethics; I do not know; yes, content should be age-appropriate because of the more current involvement of topics dealt with; yes, in order for the children to give more attention to the problems of bioethics; yes, to raise awareness on the importance of man's influence on the environment and other living things; yes, as a part of sustainable development – an inter-subject topic; yes; I do not know.*

Even though some bioethical questions are, as the examinees mentioned, present in inter-subject topics, it is a far cry from teaching bioethical sensibility which should be taught to students from the earliest age while keeping it age-appropriate and cognitive development-appropriate. The examinees state that

there should not be a separate subject in primary school, but bioethical sensibility should be implemented in a higher quality way, which means implementing it through inter-subject topics and certain classes. Because the examinees demonstrated their lack of knowledge of the notion and areas of bioethics, one must ask the question how much teachers in schools are knowledgeable on these topics and whether they are competent to implement it and teach it, whether within a certain class or on its own. Ethics, in general, is not sufficiently present in primary school because class teachers go through certain topics only on paper and this means that some form of an ethical, which also means bioethical, education is necessary in primary school as well.

5. To the question **whether they feel that bioethical education should be introduced at a secondary school level** (with an explanation) the examinees answered: *yes, the behavior of our youth can be troubling; yes, due to the continuation of primary school integrated topics, because children are then more critically mature and should be guided towards studying a topic, I see this class as an elective one and not one that would encumber them with a lot of materials and studying, but one where outcomes could be realized by way of projects, field trips, volunteering, which can lead to good grades which would, in turn, motivate the students further to select this class. I think children just need to have a positive example of implementing a critical attitude towards society and social problems; is it not indirectly already a part of inter-subject topics, I would surely not insist on additional expansions in the system as it is now; yes, precisely because the interests of students are expanded and their attitudes change anyway; surely, students should be taught responsible behavior towards the environment; yes, as an encouragement to think through the interdependence of man and nature, an ethical and ecological context; definitely, in the final grades of secondary school because the students are mature enough to think on such topics; not as a separate class, it is necessary to learn how to differentiate real research from the “generally known”; the answer is identical to the one for primary schools, in secondary schools the level of teaching should be broader; yes, to deepen the acquired knowledge in coherence with the developmental age of students; I do not know; yes, the content should be adapted to age because of the more and more current dealing with topics; yes, just like with primary school students; yes, same reason as the previous answer; yes, as part of sustainable development – an inter-subject topic; yes, in order for the youth to know how to behave in nature and what can happen to them if they mistreat it; possible, I haven’t put too much effort into studying the class and topics, if there is ethics in it then yes.*

The answers to the question point once again to inter-subject topics, but also the class Ethics. It should be noted that ethics and bioethics are most definitely intertwined notions, but they are not the same. It is also worth mentioning that Ethics is an elective course in secondary schools offered as an alternative to Religion and, therefore, not all students have the opportunity to be listed to topics dealt with in ethics classes. We once again arrive at the conclusion that perhaps the implementation within other classes is insufficient if it is not prescribed by curricula but is left to the will and choice, as well as education, of the teachers.

6. To the question **whether they believe that bioethical education should be introduced at the postgraduate level** (with explanations) the examinees answered: *yes, it is just as important as primary healthcare we need from birth to death; yes, the reasons are similar to the aforementioned, with the justification of the continuity of the idea, simply implementing a way of thinking; the question is very broad, it does not seem necessary that the topic is implemented in many study progress currently available; it should be introduced for the aforementioned reason and future generations of people should be educated as young scientists who will teach; surely, mandatory, just like previous answers; yes, but depending on an appropriate for study programs; every member of the academic community should be able to observe the basic questions of human existence and the environment from different angles, bioethics certainly discusses such issues; I believe it is unnecessary because it is not professionally important, it is important to make students aware at an earlier age so that they are more responsible and aware at the academic level when they act; yes, absolutely, I believe that students are lacking certain bioethical knowledge, I do not know; yes, content should be age-appropriate due to the more current dealing with the topics; yes, in order for that to be more publicly discussed and so that attitudes on nature, flora and fauna changed in our environment, but also at the global level; yes, because such education is necessary.*

Even though examinees, for the most part, again mention matters of ecology, thereby confirming their lack of knowledge on the topics and areas, everyone agrees that some form of bioethical education should be present at the university level, most often within elective courses depending on the study program.

7. To the question **whether they believe that bioethical education should be introduced in all study programs** (with an explanation), the examinees answered: *of course, we are all living on the same planet and are members of the same species; not necessarily, it should be left as a choice everywhere and as a different path to realize your thoughts and attitudes; no; yes and it should be correlated with all classes; surely, all students could use a class which would*

familiarize them with responsible behavior towards the environment; no, certain study programs should not go to this length; yes, the basics; I do not know; maybe as an elective course; no, because of the focus of different study programs; yes, so that one could work on positive attitudes towards the environment and everything stemming from that; yes, it is clear that we do not know everything.

Bioethical sensibility should be taught in all study programs, but within it a broader picture of the topics, attitudes and questions should be given, which is confirmed by the opinions and answers to the question.

8. If they believe that bioethical education should be introduced in the education system, **the areas of interest of bioethics important for the primary school, secondary school and university level** the examinees stated are: *I suppose all areas are important, I am not sure which areas those are; in the earlier phases it should be ecology, the influence of industrialization, technology, IT, and later on moral qualms, ethics in general; I do not have the theoretical background to answer this question; nature, history, class teacher class, mathematics, Croatian, ethics, philosophy, psychology....; ecology, ethics, recycling, rational expenditure, caring for the quality of life, health; on the basic levels as part of ecological education (understanding man's influence on the environment); as an encouragement to think about the interdependence of man and nature, ethical and ecological context; depending on and appropriate to age, from the level of recognition and observation all the way up to exploration; a detailed analysis of the areas of bioethics would give an answer to this question; the basic areas of bioethics adapted to the age of pupils/students; all the topics at all levels, but the content should be adapted to the individual level; ethics of nature I believe is the most important, given that we are all surrounded by nature which we must preserve; the influence of man on his environment, the protection of flora and fauna; healthcare, the right to abortion, GMO.*

This question also showed that the knowledge of examinees on the topics of bioethics is narrow and, as such, it leads them to state areas which should be dealt with depending on the level of education. Also, there is the question of how they would divide the topics according to levels if they knew them all.

Discussion

The research performed among the doctoral students of the interdisciplinary study program at the Faculty of Education in Osijek encompassed general questions which used the focus group method to show attitudes and opinions

of examinees. Analysis shows that, even though most examinees did not face the notion of bioethics before, most of them feel that additional education is necessary, while a portion of them stated that it is unnecessary. What the analysis has also shown was an insufficient knowledge of the topic and areas of bioethics as a discipline. Therefore, it is not surprising that some feel that education on it are not necessary. Those examinees who agree with the introduction of a bioethical education on all levels of the educational process consider it important because of the moral development of an individual, pupil, student, with an adaptation of the content to the age. Those examinees who disagree state, as their main argument, the unnecessary expansion of classes or content. The results of this research show that a part of the academic community which took part in the discussion is insufficiently familiarized with integrative bioethics from the level of notion to the level of its themes. PhD candidates should know the basics of bioethical education and the themes integrative bioethics deals with, especially on an interdisciplinary study program. Bioethics, ethics, sensibility are today intertwined on all levels of education, but also other disciplines and the knowledge of, at least the basics, of the matter is necessary to develop all other disciplines. Furthermore, some form of bioethical education is necessary on the remaining, earlier or lower levels of education in order for pupils (primary and secondary school) and students to be encouraged towards ethical thought with the aim of self-development and improvement of interpersonal relationships for a wholesome development of the future of mankind.

Conclusion

Bioethics as a discipline has life in its focus, and with it all its segments, from health and quality of life, sexuality, genetics, to the terminal phase of life. As bioethics is in service of man, it needs to primarily find out who man is i.e., the human person (Lucas, 2007) which makes bioethics additionally interesting because, with all the differences of humans, the entire mankind should be viewed as a whole and, that way, equality for all people should be enabled and developed Lucas (2007) states that bioethics is human, rational, universal, and interdisciplinary. This makes bioethics a discipline which gives a broader image of the segments of human life and an extremely educative means to develop critical thinking on bioethical matters of human existence.

The aim of bioethical education, in the world and in Croatia, is to expand the horizons of moral attitudes and thereby encourage everyone to develop their own

critical thinking thanks to the facts presented. The questions that bioethics as a discipline deal with are approached from different ways and scientific disciplines, from theology and medicine to philosophy and ecology. Each of them, specific to their teachings, deals with the aforementioned topics. Together, they create a mosaic of different attitudes and opinions. Bioethics overviews them all, analyzes them and gives a person the option to analyze the topic on their own, with the aim of developing a personal attitude, along with encouraging the appreciation of the opinions of others and, more importantly, differing opinions. Thereby, we conclude that bioethics encourages a tolerance-motivated development of man's personality, a relationship towards himself, other people and nature surrounding him. This is how the personality of pupils and students comes to light and they, as such, become an active member of the society who can take part in discussions, analyses, considerations in the present for the future of mankind. These studies are attended by students of various origins, culture, family heritage, religious and other beliefs, and bioethics is that interdisciplinary humanity which can encompass, explain and present it all to others with the aim of tolerance and appreciation. The social landscape in the Republic of Croatia today is not positive from the aspect of tolerance and appreciation of the opinions of others, with a growth of violence and hatred towards those who are different. This offers a conclusion that education with an increased stress on ethical matters is definitely necessary. It should be adapted in primary and secondary school, but also definitely present at the academic level because it is precisely the members of the academic community, especially teachers and professors, who are those who need to have that ethical knowledge and skills to transfer them to younger generations. The visible lack of knowledge of the topic and subject of bioethics as a discipline begs the question on the interest for human rights and freedom in general, as well as the level of tolerance in members of the academic community which should be a cornerstone and pillar of positive human traits and the bearer of humanistic competences and attitudes of mankind. It is precisely the bioethical education which is the one setting the basis of society which is so sorely lacking in our social landscape and we, as citizens of the Republic of Croatia, must focus on this and become an example of a country in which human rights and relationship towards life and nature is respected in a manner which every living thing deserves. This leads to the conclusion that bioethical education is necessary because it has often been stopped precisely because of a lack of knowledge or insufficient interest of those who should use it as a positive example of members of the community. Bioethics is a discipline which should be discussed louder, and which should be given an opportunity to fix the currently distorted social landscape of our country. This

is possible only if bioethics as a discipline is given more room to educate the members of society.

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POSTOJI LI POTREBA ZA BIOETIČKIM OBRAZOVANJEM U AKADEMSKOJ ZAJEDNICI?

Sažetak

Bioetika i bioetički senzibilitet pojmovi su s kojima se u novije vrijeme sve češće susrećemo. Pod tim se pojmovima obrađuju, analiziraju i komentiraju društvene prilike iz moralne, znanstvene i religijske perspektive te perspektive ljudskih prava i života općenito. Kako bi članovi društva mogli aktivno sudjelovati u takvim analizama, komentiranjima i raspravama, potrebno je razviti personalna mišljenja o bioetičkim pitanjima, a to je moguće postići adekvatnim obrazovanjem, posebno na sveučilišnoj razini kada je kompetencija kritičkog razmišljanja dovoljno razvijena za postizanje vlastitih zaključaka među članovima akademske zajednice. Ovaj rad analizira i prikazuje stavove o potrebi bioetičkog obrazovanja među doktorandima interdisciplinarnog doktorskog studija na Fakultetu za odgojne i obrazovne znanosti u Osijeku.

Ključne riječi: akademska zajednica, bioetičko obrazovanje, bioetički senzibilitet, potreba za bioetičkim obrazovanjem