

Potter y Freire: Dialog of theoretical fundamentals for bioethics education

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Abstract

The paper presents results of research conducted to subsidize education in bioethics relevant to the Latin American university context. It assumes that it is important for the development of bioethics education make aware the coincident points between Van R. Potter bioethics and the pedagogy of Paulo Freire. The proposed objectives are: a thorough presentation of the thought of both authors; determine coincident theoretical points and; identify the theoretical foundations necessary for methodological models that allow overcoming the simplifications and unidirectionality of bioethics teaching. Our methodology combines a theoretical research and a qualitative methodology, based on the literature review, including techniques such as interviews with experts in the work of these authors. The findings show that dialogue could be established between the two theories, whose common dialectical logic constitutes critical thinking about the way that knowledge is traditionally approached. This article presents the results of an investigation, to put an education on the right track pertinent bioethics in the university Latin American context.

Key words: Education. Bioethics. Awareness. Dialogue. Knowledge.

Resumen

Potter y Freire: diálogo de fundamentos teóricos para la educación bioética

El artículo presenta resultados de investigación encaminada a encauzar una educación bioética pertinente en el contexto universitario latinoamericano. Parte del presupuesto que es importante para el desarrollo de la educación bioética hacer consciente los puntos coincidentes entre la bioética de Van R. Potter y la pedagogía de Paulo Freire. Los objetivos propuestos son: la presentación profundizada del pensamiento de ambos autores; determinar los puntos teóricos coincidentes e identificar las bases teóricas necesarias para despliegues metodológicos que permitan superar las simplificaciones y la unidireccionalidad en la enseñanza bioética. El diseño metodológico acorde con una investigación teórica y una metodología cualitativa tiene como base la revisión bibliográfica, incluyendo técnicas como la entrevista a especialistas en la obra de los autores. Las conclusiones muestran que se logró establecer diálogo entre ambas teorías, cuya lógica dialéctica común se constituye en un pensamiento crítico sobre la forma en que tradicionalmente se manejó el conocimiento.

Palabras-clave: Educación. Bioética. Toma de conciencia. Diálogo. Conocimientos.

Resumo

Potter e Freire: Diálogo dos fundamentos teóricos para a educação bioética

O artigo apresenta resultados de pesquisa realizada para subsidiar uma educação em bioética pertinente ao contexto universitário latino americano. Parte do pressuposto que é importante para o desenvolvimento da educação bioética tornar conscientes os pontos coincidentes entre a bioética de Van R. Potter e a pedagogia de Paulo Freire. Os objetivos propostos são: a apresentação aprofundada do pensamento de ambos os autores; determinar os pontos teóricos coincidentes e; identificar as bases teóricas necessárias para modelos metodológicos que permitam superar as simplificações e a unidireccionalidade do ensino bioética. O desenho metodológico concilia uma pesquisa teórica e uma metodologia qualitativa, tendo como base a revisão bibliográfica, incluindo técnicas como entrevista com especialistas na obra destes autores. As conclusões mostram que se conseguiu estabelecer diálogo entre ambas as teorias, cuja lógica dialéctica comum se constitui em pensamento crítico sobre a forma que tradicionalmente se aborda o conhecimento.

Palavras-chave: Educação. Bioética. Conscientização. Diálogo. Conhecimento

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Nowadays, College Education is still developed under the predominance of the classic paradigm, which is one-way and builds knowledge in a traditional way. This teaching paradigm considers that the student in the process of teaching-learning does not have a reason to go further besides the passive reception of the subject. This line's transgression limits itself to the expression of doubts about the subject of study, to better understand what the teacher is explaining, or to give answers to questions made by teachers with the intention to go further in elements related to a certain theme.

The same classic paradigm determines that the theme in question in teaching has been established in a program designed centrally, and that in some cases is readjusted or adapted by the teacher to the concrete circumstances in which he is teaching the subject. Therefore, these are basically the elements that characterize a traditional and one-way education and defined by teaching the subject in a vertical way and the centrality of the definition of what this knowledge is. As a pedagogical paradigm, this form of pedagogical exercise tends to fade because the world needs more respect and diversity of opinion, culture and knowledge.

This basic "formula" is applied to all subjects and is also a fact that the Bioethics school Education does not escape this paradigm. But you should consider in this case the aggravating factor that if college education in general can afford this luxury, Bioethics cannot, because of the comparison with the objective, the intention and the content of the knowledge that the subject publishes and defends. In other words, stimulates the essential reflection to build knowledge.

To restate what was said before, it is necessary to say that since the 1990's, last century the bioethics in Latin America has started to turn to the recognition of the centrality and to take part in the rationality of a new type, of the global conception, holistic and deep from Van Rensselaer Potter^{1,2}, to go further into the development of the global sustainable bioethics in Latin America³. In this intellectual effort, many thinkers from the continent are involved, they developed autochthonous perspectives, like José R. Acosta in his book *The trees and the forest*, which tried to adapt in its text this new type of Bioethics reflection, considering specifically, the Cuban bioethics context.

The study presented here is result of academic research to obtain a masters degree, which explores the interfaces among thinkers. It also attempts to, additionally, stimulate these new ways to

bioethics reflection from Paulo Freire's⁵⁻¹⁰ pedagogical contribution.

Intellectual context and method

The teaching of bioethics cannot turn its back to the rebirth of Potter's thought which is not compatible with this paradigm and demands fundamental changes on the way of teaching-learning. In this sense, Paulo Freire's work which projects in its essence a pedagogy whose main characteristic of the teaching-learning process is the open and clear dialog between student and teacher is noticeable in the Latin American pedagogical thought. This dialog should be marked by a mutual respect between teachers and students, that even accept the flexibility of the contents adjusting to the needs and previous knowledge the student has.

The central goal here is the understanding process of the student, which will allow teaching and denaturalizing *what seems natural and what is not*¹¹ said Esther Pérez. The understanding will have its place in the professional and social behavior in general, like consciousness of the inside and outside world, like acting in consequence in search of its development. In the same way, the researches conducted have shown that Freire's and Potter's work share knowledge ideals:

*The deep changes in education are part of a contemporary revolution of the knowledge, and will drink in those fountains that contribute to the new human knowledge. It is precisely this fundamental coincidence between Morin, Potter and Freire like carriers of a new knowledge, which makes their ideas close and inescapable when we start a deep change in teaching*¹².

Nevertheless, as the starting point of the present research, interviews were made with specialists of both thoughts and there's evidence that among the researchers that work Potter's theoretical view there's a deep knowledge of Freire's pedagogy and vice versa. In this way, fundamental authors of global bioethics, recognize the value of Freire's work, but have not explored the possible coincidences and theoretical differences between Potter and Freire and, as a result, have connected the bioethical teaching to Freire's pedagogy. On the other hand, the researchers of Freire's work recognize that they have almost no knowledge of Potter's work; so it is evident that they have not made aware the coincidences and the potential of Freire's pedagogy in the bioethical education.

Beyond the verification of the separation and lack of dialog among people who study Potter's and Freire's work, the bioethical education demands a specific pedagogical exercise, where the dialog of knowledge is of great necessity. It is clear that traditional pedagogy leaves little space for this kind of dialog and requires questioning the possibilities that offer pedagogical alternatives. With everything that was pointed out here, it is considered that in theory the current pedagogical practice is the basic foundation to unfold an investigation to explore the links between Potter's and Freire's thought.

The previous affirmation is made concrete by the fact that nowadays the bioethics development demands greater attention to the problems related to bioethical education. To channel a pertinent bioethical education in the Latin American college context, it is important to make the coincidences and differences between Potter's bioethics and Freire's pedagogy conscious, which would have an important repercussion in general college education. Based on which the following goals were set:

- Identify the Potter bioethical elements like a subject of a new kind;
- Identify the fundamental theoretical elements of Freire's pedagogy;
- Determine the existing theoretical elements in Freire's pedagogy and in Potter's work that allow the development of an enriching dialog between both theories;
- Identify the theoretical basis necessary to unfold methods that allow getting over the simplifications and one-way dominance of college and general bioethics teaching.

To accomplish the previous goals a methodological design was developed based on a theoretical investigation that is supported by a bibliographic review of the favorable auxiliaries of the hermeneutic method to comprehend the meaning of terms and concepts. Procedures were used to induce the elaboration of generalizations from the empiric exploration. Besides that, an analysis contextualizing Potter's and Freire's theoretical propositions was made; and the identification of similarities and differences on a theoretical level. Therefore, the research that generated this article may be characterized as qualitative, the survey was based in an interview about the work of the authors associated with the recollection of bibliographic data of this same work.

Even so Potter's theoretical bioethics speech and Freire's pedagogy were used in methodology quality that will establish the theoretical basis perti-

nent to a bioethical education in the Latin American academic context. This theoretical-methodological crossing, along with the hermeneutic method will allow clearing many coincidence elements hidden behind the different terminology.

The development of this research imposed an exhausting consultation of both authors' work, which is fundamentally centered in the global bioethics conception (Potter) and the pedagogy of liberation (Freire), in parts for recognizing the organic unity that constitutes the respective propositions. This unity lives in the ideal that serve as basis to build both theories. As the ideals are not evident and are hidden, it may occur that those who know a theory, have not meditated about the ideals that work as basis and this would explain the apparent distance there is between what Potter and Freire propose to us from the contexts and theoretical approaches that effectively differ in their specific form.

Among the applied techniques there is the semi-structured interview by specialists in each thought, following as selection criteria which professional experience and/or studies conducted show that they have a high knowledge about the work of the author in question. The interviews were made with 8 specialists in bioethics (low saturation criteria from the obtained answers) and with 9 specialists in Freire (total of specialists located), adding a total of 17 specialists. They were applied to specialists who live in Havana, Cuba, during the period between the months of January and June 2011. E-mail was used with only two specialists in Freire and the other 15 ones were applied in person with recordings that allowed them to be listened again.

The interviews were validated one by one on an expert panel on both thoughts, with the aim of looking for the elements existing in each one of these theories that may serve as common analysis between both and have not been detected nor had the author supported it enough. Besides purely theoretical techniques were applied as:

- Content analysis
- Comparative analysis
- Theory converted into a methodological tool. Each studied author's theory will be used as a tool to enter the other author's work.

Prior to this work there are studies related to the bioethical thought and the complex thought which initiated the dialog between bioethics and other knowledge that were part of the contemporary revolution of the knowledge and studies made by Díaz about the links between Morin, Potter and

Freire, specially the article: Dialog of knowledge to a reformulation of the thought and the teaching in Latin America: Morin-Potter-Freire¹³.

Potter and Freire: coincidence of theoretical base

Van Rensselaer Potter and Paulo Freire, one was born in 1911 and the other in 1921, respectively, are two thinkers of the 20th century who developed an unison in their theory, because both of them unfolded the greatest part of their work during the second half of the century. Beyond the similarity of their birth dates, we will appreciate the elements of the existing dialogs on the theoretical base that supports Potter's bioethics and Freire's pedagogy.

To understand the real theme we should start from the result that gave us an application of the hermeneutic method, allowing an approach of the concepts proposed on one of the theories susceptible to being used in both and which we will in fact use equally, to have a better view of the common theoretical elements there are in the ideas that support both thoughts. Let's consider the following:

Human development

This concept is used in Freire in a more closed perspective, to regard the economical, political and social immediate evolution in a concrete society. In Potter, the human development is analyzed from a long range perspective to envision this evolution as the advance in the fight for human survival. Even if there are differences in the dimensions that analyze the human development, that does not influence at any moment the contraposition between the concept of one and the other. They are complementary; because it is impossible to get this knowledge of long range that Potter intends to do, without support in economical, political and social actions in the short-term.

From what I have exposed before it is possible to complement both conceptions concluding that talking about human development, as much in Freire as in Potter, we refer to the economical, political and social personal, national, regional and worldwide evolution which allows ensuring the human survival.

Human survival

This concept also proposed based on Potter's conception, expresses itself in Freire with the oppressed perspective that has in front of him the ur-

gent task of building up the knowledge and values to achieve the freedom that may give back the human condition. As seen in Potter, essentially, from the need that the species have of avoiding its extinction as product of the misuse of knowledge. It may seem that the connotation in both theories is different, if you do not understand the conception about the mere survival and Potter's miserable survival and its recognition of the fact that these survivals are part of reality in contemporary countries and people.

In addition Potter reflects on the fact that in this regions, social processes as the conquest and colonization have built the main cause of the dramatic traffic of going through a mere survival to a miserable one.

Common theoretical basis

As a starting point we understand that it is necessary to declare the fact that both theories have as a basic question *how to manage knowledge?* Since this initial point, there is as a basis in some epistemological questions, which serves as support to all posterior coincidences that we may analyze.

As previously related, we may suggest that these authors express a critical thought about the way it is traditionally conceived and that knowledge production is still conceived, considering if it is right to produce or manage it. In Carlos Delgados's statement, both have a *critical opening to the rest of the knowledge and human practice*¹⁴. This critical thought is evidenced when it is suggested as basis of its theories in the fight against knowledge ideals incompatible with the world transformation requirement of in the end of the 20th century and beginning of the 21st.

We found then Freire's case facing a fighter against what he calls "banking pedagogy" in contrast with the new pedagogy ideal that proposes itself as freeing and in Potter's case it is opposed to the production of disciplinary knowledge against a transdisciplinary and complex knowledge. It is established in Freire's banking education, a classic relation of power and domination, which Potter in his global bioethics analyzes as having prevailed in the knowledge control by the sciences inside the society and that has taken the commitment of the future. So it is clear that in both theories there is an evident opposition with the classical forms of how to manage knowledge from the classical propositions.

From this contrast with the classical ideal of how to manage knowledge, emerges as proven fact that both thinkers present as basis of their review the need for recognition of the difference in knowledge,

cultures, beliefs, points of view, conceptions and ideas about reality. Acceptance to the difference that as the starting point for each one of these thoughts to be conditioned with an inclusion criterion that does not allow under any circumstances the idea of exonerating any knowledge and value, on the contrary, increasing the search for wisdom on how to manage knowledge. Summing up, they are valued as integrating and inclusive systems.

This integrating character is the starting point to assert that there is nevertheless possible superiority and domination of some over the others, it is necessary the respect among all knowledge as an extra human condition this aspect asserts the democratic character of the analyzed theories. This democratic character expresses itself based on the fact that none of them ignores the existence - each time stronger - of new social actors with whom it is necessary to count much more if it is about educational problems. The democratic character expresses itself from beginning to end in both authors' work, regardless of the evolution of their thoughts, because for both it is the contribution of *each and every one* according to their potentials and possibilities that will enable human development.

Even so, the coincidences of their thoughts are extended to the analysis that both authors make of the inertia that stops the human development as detected by Freire and Potter. Among these inertia there is the absence of dialog between the different knowledge. One author as much as the other, understands that to achieve real knowledge it is necessary that all knowledge gained by mankind from the different angles in which it has had the possibility of developing itself, agree. With this dialog, a meeting with human wisdom is achieved, to then foment the human development to the future. The dialog is presented by both Freire and Potter as the cornerstone for achieving human survival.

If you treat the analysis of coincidences between both thoughts it will be much more compelling than with any other element, constantly recurring to the dialog to understand and explain the other coincidences. The dialog, on the other hand, is extensive in Potter's bioethics with the speech ethics and in Freire's pedagogy with the problematic education. In both cases the most meaningful content is reflexive to this one, being considered even as the passive exchange of ideas and knowledge, but as a prolific and fertile exchange for both parts, in the search for the truth. Even so, in this conception of a reflective dialog implies that our knowledge is wrong and may be transformed by other knowledge of others.

The uncertainty emerging as one of the elements that links one thought to the other, which was

proposed since the complexity theory, but that both Freire and Potter accept. Both thoughts advocate the recognition of the other knowledge. Defending the idea, that besides the classic controllers of knowledge (scientists and educators) admits not to have the absolute truth in their hands. Because of that, scientists and educators should know that their knowledge may be wrong and could correct it from another perspective.

Starting from what the concrete uncertainty in Potter's analysis about the two basic questions in his thought, exposed on the previous thought, what kind of future lies ahead? And do we have any choice? Relating to these questions, we also see in Potter the need to take over the answers with humility, which means to allow finding answers in the search for knowledge in long range even among the existing knowledge in other species. On the other hand, Freire manifested uncertainty by intending that liberating education is a constant questioning of ourselves in the first instance and then allow us to question the outside world.

Both theories in essence develop the uncertainty on the knowledge about the livelihood of our knowledge is found immersed in a dialectic that demands a persistent enrichment and perfection. This uncertainty in the knowledge is only possible if you act with *humility*. Humility is a necessary condition in the creation and application of knowledge to both Potter and Freire. Both demand respect to other people's knowledge starting by accepting that self-knowledge does not have to be the only one, the most complete or accurate, which implies a great deal of humility.

The cognitive humility is a coincident concept. If Freire analyzes the need for the educator to understand his learning ability during the educational act, the Potter thought requires it with respect to the scientific work, that believes to possess the truths and needy of humility sets up the question "Could I be wrong?", bringing together both the caution and the caution in human actions. Even if the use of the term humility in both thoughts is easier to understand, above all if it is interrelated with the approach elements previous to the acceptance of the differences, dialog possibilities between different uncertainties, it is necessary to have much caution when used because the richness of our language tricks us very often. The meaning of the words is easily changed according to beliefs, ideals and idiosyncrasies and *humility*, word that comes from humble, it is in many occasions related with poverty. In this case none of the authors consider or allow considering and valuing any knowledge as poor.

Based on the theories, each one defends the idea that each person, with whatever cultural level they have, the job, specialization, belief, social group

or philosophic idea is heard in the reflection and takes from their knowledge what may bring out the search for the truth. Both authors support that one should not look down on any argument, because to despise the argument that contemplates any part of the reality would be to ignore the humility that contributes to advancement of knowledge. This idea of a knowledge authority over another is expressed in the classical ideal when it accepts the concrete knowledge of science as the only accurate and true.

Notice that once again, the coincidence between Potter and Freire is not casual nor it is a result of sharing information sources. It is a result of sharing ideals, in this case, the link between *autonomy, humility and responsibility* is simultaneously an exercise in awareness of the limits and possibilities of knowledge and values that we unfold to justify our actions.

The theories' dialogical character

To keep on moving forward on the points that make Freire's and Potter's theories coincidental we have to refer back to, as we said at the beginning, the focus of both theories. Having already defended this main idea as its dialogical character it will be used as basis to explain that in the demand for this dialog to occur (which Potter defines as a connecting adjective) another common idea is intertwined: Both claim the need and urgency of the union or interrelationship between science, technology, the humanities in general and ethics in particular. This occurs in such a way that standards of the concrete sciences and the result of the "objective" studies reality the standards and "subjective" values of the humanities.

Seeing this element based on Potter's proposition that bioethics is a subject of a new transdisciplinary kind that breaks up with the dichotomy between sciences and humanities. In Freire, based on the requirement that they teach in school not only knowledge related to the scientific preparation and student technique but also prepare to conduct human valuation related to aspects of the entire reality in which the student develops. So it is easy to notice that the success in an education that forms specialists on a new transdisciplinary subject can only be achieved in Freire's school that teaches scientific knowledge on the same level as it forms human values. A school, capable of analyzing the science and the art in light of the cognitive responsibility and humility, for the sake of the human future.

The proposed social transformation of both; based on a proposition of a new education commit-

ted to the liberation of the oppressed, in Freire; the creation of a new scientific ideal that looks for a long range knowledge, of Potter; are based in an analysis of a relation between the economic, political and the social elements in any circle or phenomena of society. From this point on, Freire develops an literacy method that does not agree with teaching, reading and writing, but it attempts to produce an effective and real change on the person and on their personal self-understanding and on the understanding of the world around them.

This raises Freire's pedagogy as a participative method that self-develops as long as the person compromises with it. Pedagogy that has its top glory on the process of understanding, process proposed with the maximum goal of its theory.

Basis to the change in bioethical education

We are now able to establish what would be the theoretical basis that would enable the development of future deployments of methodology that foster bioethics education as an educational project to be developed in line with the basic tenets of the discipline itself and on the basis of the design education of teacher-student and student-educator, developed by Freire. By determining the methodological assumptions necessary for nonclassic bioethics education, on the basis of Freire's conjecture it is understood that they are susceptible of concentrating in many premises that contain the methodological assumptions we propose to consider: 1) Epistemological premises; 2) Pedagogical premises; 3) Ethical premises.

Premises' analysis

Epistemological premises

The education in bioethics should assume an epistemological ideal according to the nonclassical ideal: assume the perspective of the learner. This conjecture implies in adapting the knowledge to the concrete circumstances in which it exists, develops itself, and acts the student fulfills the cognitive work; therefore nobody assimilates and produces knowledge based on an isolated perspective of his biopsychosocial circumstances. The process of obtaining knowledge should be contextualized.

- **Eliminate the fragmentation and simplification ideal**

This postulate means that it is necessary to dispel the idea of an education hidden in the field of

an institution and the wall of a construction. Education should be placed as a process that develops in every socialization space without any distinction or hierarchy among them.

- **Accept the knowledge uncertainty**

Educating in bioethics means, above all that is imposed in the possibility that our knowledge are wrong or incomplete, that there are other perspectives that we may use as basis to analyze the same phenomena through which you may also achieve the truth.

- **The internal unity between knowledge and value**

The educational process should not be understood as a process in which you will receive scientific knowledge or a process in which you will learn to analyze and act in society. But it should be noticed as an act of complete comprehension of reality composed by scientific elements and valuable elements. The interrelated elements that allow us to acquire the knowledge necessary to manage this knowledge with humility and responsibility. This will allow us to act in a relevant manner.

- **Recognize the epistemological possibilities**

It is absolutely necessary that the education in bioethics can recognize the epistemic possibilities of all human beings, who can think about the knowledge and try to acquire the knowledge. Education in bioethics should find itself imposed by the ideal that accepts as a human condition the possibility to provide and receive knowledge from experience, the daily interrelation with reality always gives the individual a knowledge that allows him to contribute to the process.

Pedagogical premises

- **Diversity recognition**

Any methodological proposition to bioethics education should take into consideration that not all the students necessarily have the same interests, aspirations and needs. The bioethical education should be imbued with the possibility and the need that the teacher performs a preliminary investigation. This research will allow guiding the process of creating knowledge based on the words or themes that generated it, as Freire recommended, or based on an identification of contextual elements that serve the same purpose.

- **Dialogical character**

The words or topics generated should be the starting point or moving strength of the dialog as fundamental or basic method to be used in the search for the truth, as a response to the problems the teacher will present.

- **Problematic character**

The teacher should never present the knowledge that he/she has as done, as an absolute truth. The teacher will suggest questions or different questionings related to what is intended to know to which will be given solutions together as a group, without imposing anything. The bioethical teaching should build itself based in a contextualized problematic.

- **Horizontal relations of power**

In problematizing dialogue, to establish the condition of guidance or organizer of the process, the teacher must build a relationship with the student in which this does not feel dispossessed of total knowledge and the educator with total power over such knowledge. So, it is necessary to establish horizontal power relationships with the students, to eliminate the bias of the power of knowledge only in the teachers' hands. When the teacher teaches in equal conditions when facing possibilities of getting the true knowledge, the student will feel more willing to dialogue.

- **The transdisciplinarity**

In the education pedagogical process in bioethics should foresee the need and possibility of the dialogue between individuals trained in various and different fields of knowledge to provide the students and teachers with a comprehensive search for the truth. This integrity will allow analyzing the reality based on the complexity in which it exists and expresses itself.

- **The interculturality**

Based on the recognition of the epistemic possibilities of every individual we should suggest that the pedagogical process in bioethics cannot avoid the dialogue with people from different cultures; that does not exonerate the possibility of considering even those who do not have a recognized academic degree, but a practical experience that has enabled in-depth knowledge on a certain theme.

- **The concientization**

At last, based on the pedagogical point of view and as the climax of all previous assumptions, it is that all methodology to the education in bioethics should have as a general goal, the maximum success of a transdisciplinary training of the individual. Training will enable him to acquire knowledge about his inner self correctly interpreting his reality and the role he plays in it. Acknowledging this is necessary to fight against everything that might hinder his development, because by developing, social development can be achieved. Those who work for a relevant bioethics education, should ask whether it is possible to get to these expected results without the bioethics education being in itself a process of awareness, takes conscience of the own being, that develops in a context that is global and local today.

Here it is relevant to ask ourselves: Isn't this one of the propositions of bioethics education? Or: Should we reduce the development of skills to analyze conflict situations and value possible instrumental outlets? The purpose of problematization in bioethics education should not revolve around the didactics of teaching, but on the objective, which is that individuals become aware of their situation. The situation in this case implies the recognition of the technology place, the relations of domination, justice, etc. in our contemporary life and society that lies ahead on the challenge of survival and proper management of knowledge to ensure it.

Ethical premises

It could seem vicious to expose the need to declare basic postulates in this sense. Nevertheless, we understand that it is necessary to do so, to make visible some edges usually omitted from fundamental ethical principles related to epistemological and pedagogical aspects stated above. Ethical principles which we will treat each one as a fundamental ethics support.

- **Humility**

This principle refers itself essentially to the need that the members of the teaching process have in all steps and in all possible positions, to keep a humble attitude. This attitude will allow them to accept that they may have made a mistake over which there is no absolute control of the knowledge by any individual. Even so, they act in consequence of this principle letting it educate in every moment every time the intervention of the other interlocutors participating the dialog allows them.

It is clear the bioethical education needs to incorporate the interpretation and pedagogical implementation of the humility concept, on different practices of the scholastic instruction and on the bioethics education in general. Humility is a basic principle on the triad of ethical postulates that we will analyze because - as we will see later - performing this will set the basis for a responsible and independent behavior.

- **Responsibility**

Responsibility is a principle that is much stronger if it comes from a humble behavior. Recognizing that you, as a teacher or student, may be wrong, allows you to assume with much more seriousness the educational act and as a result fight with all mechanisms the consequences of their actions to be productive. Allowing them to be guided by anyone who can help refine the process once they have taken the responsibility for the outcome of their actions.

- **Autonomy**

Still when, in multiple occasions, mainly in the teacher's position, the possibility and need to require it's own autonomy is forgotten is much more frequent that the student and the teacher defend their right to autonomy in the process of elaborating knowledge. Nevertheless, the issue here, corresponds to a humble attitude, which is the fight for this own autonomy based on the respect for others' autonomy. It is not possible to get the wisdom on how to deal with knowledge, which Potter refers to, if all knowledge is not respected and considered as such, coming from any position or culture.

On the other hand, Freire's comprehension of the autonomy should be incorporated to the analysis of the many starting propositions that only turn the individual's autonomy off their collective responsibility as member of the human community.

Final considerations

From the arguments exposed we are able to conclude that Potter's bioethics is a new kind of subject which requires, from the double adjective condition contained in the bridge, the break with the classical ideal of knowledge, by transdisciplinarity achieve discern wisdom in knowledge management that allows us to build responsibly the road to the future.

Freire's pedagogical conception constitutes a criticism to the traditional pedagogical model that


from its commitment with the oppressed has in essence a fundamental characteristic its democratic character, based on its dialogical, reflexive, humble, sensible, interdisciplinary and political condition; supportive of the fundamental ethical principles: the responsibility and the autonomy with a single objective: *Awareness of the learner as the only way to achieve their liberating status*. The banking education is not a relevant way to unfold the bioethical education because it infringes the ideals that serve as basis and jeopardize the attainment of the objectives set for it.

The explicit theoretical elements existing in both theories allowed establishing enriching dia-

logue between them. Dialogue that goes from the stock of concepts validated by one theory, possible to apply in another, going through a dialectical logic that is common in critical thinking about the way knowledge is traditionally managed, up to the existence of a common ideal. This ideal is characterized by its democratic character, its dialogical status, sensible, interdisciplinary, humble, ethics political significance. Freire's education is a relevant way of unfolding the bioethical education because it enables the wisdom dialogue and allows the attainment of the objectives pertaining to bioethics education: enables to achieve wisdom in the management of knowledge and put it in terms of human survival.

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