A Man of Many Parts

Essays in Honor of John Westerdale Bowker
on the Occasion of his Eightieth Birthday

Edited by
EUGENE E. LEMCIO

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A MAN OF MANY PARTS
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God, Life, Love, and Religions among Indigenous Peoples of the World

— Darryl Macer

OUR PRECOLONIAL GOD

When did God reveal himself to the created? Most would agree it was before the nineteenth-century in America, when followers of the Mormon faith would claim that God presented Joseph Smith with a set of tablets. Many would claim it was before Moses received the tablets of the ten commandments from God at Mount Sinai. There have been many earlier and later saints; but just how do the major religions regard the saints and faiths of many Peoples around the world? Perhaps “ignorance” is the most common word we can use to describe the understanding of many Peoples by most others. Yet, religious faith is common among all Peoples of the world, although the details differ.

This paper is dedicated to a dear friend, mentor, and someone who inspired me to consider life and broaden my faith as our life paths encountered each other when I came as a doctoral student in molecular biology to Cambridge University: Canon John Bowker. This book to honor his eightieth birthday is a good opportunity for me, thirty years younger, to reflect on how this friendship has been linked to my scholarship and life ever since.
What I am doing now is establishing a global university on Sovereign land of Native American tribes in the United States, which may explain the link in the title to Indigenous Peoples. As Provost of the University, and Director of the Institute of Indigenous Peoples and Global Studies, I learn something new everyday still about the faiths, beliefs, and wisdom of different people. I will happily join in a premeal grace of the Apache chief facing East, where the sun rises, just as joyfully as welcoming the rising sun for a prayer with my dear friend in Japan, a samurai of Shinto faith with whom I had the privilege of sharing a common office wall for over a decade as professors at the University of Tsukuba. The fact that both faiths face East is not hidden on me, as one who grew up in Aoteoroa, New Zealand and climbed the roof of my house there to welcome the first sun in the world of any city for the new millennium in the year 2000 . . . also facing East. Actually, as I welcome many Muslims to American University of Sovereign Nations, I am also happy that it happens that Mecca also is in the East. It is nice¹ that Peoples of different faiths could prayer together on sacred mountains and lands together, despite the fact that their revealed faiths came through the wisdom of different saints.

Back in my Cambridge days, I was the Chair of the Cambridge Christian Society for two years, and also one of the cofounders of the Cambridge Christians in Science group, and still have a strong faith. Although there were those at that time, and still today, who preached an exclusive form of religious faith, one of the lessons I learned from John Bowker is a respect and love of learning about other faith systems. I remember his writing that 90 percent of the world’s people follow a religion; and the same is true today. I have conducted research in around 50 countries of the world to date, and right now am learning more about many indigenous Peoples. My original passion for bioethics as an all-embracing discipline remains from my Cambridge days, and most of what I do I would call bioethics—encompassing the love of life, and the ways people relate to each other, and to other lives and nature.

Before this, I have spent a decade as UNESCO’s Regional Adviser for Social and Human Sciences in Asia and the Pacific, conducting programs in over forty countries of the world—some small and others huge consortiums such as India and China. So many systems are trying to find their way in a postcolonial world to prosper, and some even attempting to rediscover themselves and find their identity and past heritage. One of the programs I developed was a dialogue between Asian and Arab philosophers to help

¹. The word nice could be substituted by many more complex expressions; but, for the point of people around the world, why not use a word like nice or beautiful?
produce alternative materials for students to learn about philosophy from different traditions than the standard Anglo-American-European ones that dominate. The obvious interfaith nature of these philosophical reflections has links to the Cambridge days also. I remember the attitude of the fundamentalists on both sides of a joint meeting I organized as a student between the Christian and Muslim societies in Cambridge—an evangelistic exercise from both sides; but most people just had a great time together. The Asian-Arab philosophical dialogues were more a scholarly exercise by equally passionate people—not evangelizing the other but trying together to understand the revealed wisdom of different traditions and how it could help us all in our contemporary, postcolonial world.

**BIOETHICS AS LOVE OF LIFE**

The gift that we receive when we are born into this world is love. While it is a gift that few are deprived of—a deprivation that is in itself an insult to the humanity that our flesh embodies—it is a norm for all forms of life for the new life to be given a good start. The ultimate gift that we can share with others is also love. If we ask people what images they have of love, answers might include: lovers, family, warmth, God, happiness, difficulty, and many others. Many of these answers come from the local encounters around us; and, in fact, the challenges for those who have tried to work on universal love is that it is difficult to empathize with others in a distant land unless we are in contact with them. Only when “they” become “us” can we empathize with others.

We can find various definitions of “bioethics.” The simplest would be love of life. Or less passionately, a consideration of the ethical issues raised by questions involving life (“bio”). It includes questions we face each day, like, What food should I eat? How is the food grown? Where should I live; and how much disturbance of nature should I make? What relationships should I have with fellow organisms, including human beings? How do I balance the quality of my life with development of love of my life, others’ lives, and the community? These are just a few; you can think of many more. The history of bioethical reasoning is influenced by our genes, and the forces that shaped and continue to shape these genes into the people, society, and cultures that we have. We now have the power to change not only our own genes but the genes of every organism, and the power to

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3. Ibid., 1.
remodel whole ecosystems of the planet, which has made many focus on biotechnology applications. However, the key questions are more basic. We have the technology to conceive an embryo in vitro, to mix genes from different persons and beings and to offer life support to those whose body has temporarily failed. We have the power to remodel whole ecosystems of the planet. New technology has nevertheless been a catalyst for our thinking about bioethics, which have been stimuli for research into bioethics in the last few decades.

A fundamental way of reasoning that people have when making decisions is to balance doing good against doing harm. We could group these ideals under the idea of love, though the question of benefits for whom and harm to whom is central to deciding whether an action is one of love or not. One of the underlying philosophical ideas of society is to pursue progress. The most common justification for this is the pursuit of improved medicines and health, which is doing good. A failure to attempt to do good is a form of doing harm: the sin of omission. This is the principle of beneficence. This is a powerful impetus for further research into ways of improving health and agriculture and living standards.

Fritz Jahr\(^5\) has urged people to turn to "bioethics" and conduct a review of the ethical relations of humans towards animals and plants, following the traditions followed for millennia in Africa, the Americas, Asia, and the Pacific—in fact, by indigenous persons across every continent. If one has ever walked in a jungle, or swum in a coral reef, the words—"The strict distinction between animal and human being [Mensch], dominant in our European culture up to the end of the 18th century, cannot be supported anymore."—would have not only resonated, but also made us wonder what sort of world tried to distinguish human beings from other animals in the first place.

Such thinkers had a biocentric or ecocentric worldview, influenced not only by a revealed God through nature but also by the increased understanding of biological evolution. The love of life has always been expressed by some in society, in each religion. There are several basic theories of bioethics, and the simplest distinction that can be made is whether they focus on action, consequences, or motives. Another separation that is used is deontological theories, which examine the concepts of rights and duties, and teleological ones, which are based on effects and consequences. If we use the image of walking along the path of life, a teleologist tries to look where decisions lead, whereas a deontologist follows a planned direction. All around

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the world people make moral decisions using a range of ideas, which are not as diverse from each other as their different etiquettes may demand.\(^6\)

What future do we want? The pursuit of a good life is a goal that all persons can hope for. A good life should be understood in a holistic sense, and is clearly more than just a contented life, free of want and fear. At the international level, this is what the United Nations was established to help provide. This is also the duty of all governments to provide to their citizens, and those with the abilities to provide to those in need. Local wisdom provides a number of answers to the question of what a good life is. The extension of local wisdom to global love can be seen throughout history. In the words of Erich Fromm, “If I truly love one person I love all persons, I love the world, I love life. If I can say to somebody else, ‘I love you,’ I must be able to say ‘I love in you everybody, I love through you the world, I love in you also myself.’”\(^7\)

This reminds us of the words of Mo Tzu in the sixth century BCE from China referring to Confucian family-centered love:

It should be replaced by the way of universal love and mutual benefit . . . . It is to regard other people’s countries as one’s own. Regard other people’s families as one’s own. Regard other people’s person as one’s own. Consequently, when feudal lords love one another, they will not fight in the fields. When heads of families love one another, they will not usurp one another. When individuals love one another, they will not injure one another. When ruler and minister love each other, they will be kind and loyal. When father and son love each other, they will be affectionate and filial. When brothers love each other, they will be peaceful and harmonious. When all people in the world love one another, the strong will not overcome the weak, the many will not oppress the few, the rich will not insult the poor, the honoured will not despise the humble, and the cunning will not deceive the ignorant. Because of universal love, all the calamities, usurpations, hatred, and animosity in the world will be prevented from arising.\(^8\)
OUR COMMON MIND AND HUMAN DIGNITY

There have been debates in almost every corner of the globe over the definitions of "culture" and "identity," and over the question, what is ethics? These social constructs all originate in our mind, a product of an individual's ontology, genes, environment, and relationships. The underlying heritage of ethics can be seen in all cultures, religions, and in ancient writings from around the world.\(^9\) We in fact cannot trace the origin of bioethics back to their beginning, as the relationships between human beings within their society, with nature and God, are formed at an earlier stage than our history would tell us.

As countries have developed spaces to discuss their values, we have also seen the role of social science as a driver towards understanding of different social relations and patterns between and within cultures, and increased understanding of our views of nature. Creating a space is not so much a challenge from the use of technology, but rather a challenge from the growing knowledge of human nature and life itself. Bioethics is the concept of love, balancing benefits and risks of choices and decisions, in our ethical mind. This heritage can be seen in all cultures and religions, and in ancient writings from around the world.

One of the most interesting questions before a thinking being is whether we can comprehend the ideas and thoughts of other beings, and conversely whether they can also read our mind. In terms of evolution, there could be survival benefit by the capacity to be able to fully understand the thinking of others, both for direct competitive benefit and also for the spirit of altruistic cooperation. Although the human mind appears to be infinitely complex, and the diversity of human kind and culture has been considered vast, in 1994 I made a hypothesis that the number of ideas that human beings have is finite,\(^10\) and in 2002 I called for a project to map the ideas of the human mind\(^11\)—the behaviorome project (or human mental mapping project).\(^12\) There are many opportunities offered by greater understanding of the human mind, but also many challenges to greater individual and cross-cultural understanding of human beings.

The term “love” is usually omitted from international law, whereas the concept of human dignity is often cited. Human dignity is arguably even more difficult to define than love. For example, article 11 of the *Universal

\(^9\) Macer, *Bioethics for the People*,

\(^10\) Ibid., 168.


\(^12\) Macer, “Finite or Infinite Mind?,” 203.
Declaration on the Human Genome and Human Rights states, “Practices which are contrary to human dignity, such as reproductive cloning of human beings, shall not be permitted.” Why cloning is always against human dignity is not clear. For example, if it was the only way a family could have a genetically related child, why is that against human dignity? Especially when using donated sperm and eggs or a surrogate mother is permitted in many countries, even for commercial contracts. Yet, at the time following the cloning of Dolly the sheep by nuclear transfer in February 1997, it became a popular call for many government leaders to say it was against human dignity. Still, across the world we can find many common expressions of dignity from many sources.

Another expression of love of our own life that is dominant in medical ethics is the sanctity of life. This sanctity of life is also often imposed upon others on the behalf of the person who has their life threatened. The argument is also used by opponents of abortion, claiming the fetus also has a sanctity of life. Indian philosophy also includes the idea of to do no harm, ahimsa, as one guiding principle. Indian medical ethics today includes Hindu and Western influences, plus many folk traditions and other religious groups. India includes followers of many religions, and the long tradition of living together, and has a holistic environmental ethic. In Jainism, patience is regarded as a good; and pleasure is a source of sin, so that true freedom is independence to outside things. Depending how removed we attempt to be from the material world, we might accept our fate without taking medicine. This reminds us of the Taoist idea to flow with nature. However, there is a long tradition of use of curative and cosmetic remedies in Indian medicine, suggesting that, in India as elsewhere, people seek to cure sickness and enhance their body and emotions.

Part of the concept of dignity is linked to self-determination. Autonomy is applied to many life choices that are bioethical dilemmas. For example, personal transport in an automobile is associated with high environmental load. People are free to pursue sports that consume large amounts of energy, or to buy large cars or large homes that are beyond what is necessary for a comfortable life. Personal or cultural freedom in continuing to eat whale meat in Norway, Iceland, or Japan is considered more important than concerns that whales might have sanctity of life because of intrinsic moral status. Whale baleen used to be widely used in woman’s corsets in

13. UNESCO, Universal Declaration on the Human Genome, 3.
the West, and today many endangered animals are used to make cosmetic products. We can see the evolution of law, however, in the 2014 decision of the International Court of Justice to stop the hunting of whales in the international waters of the South Pacific in order to end an intensifying battle between environmentalists of that region and whalers. Although the direct legal arguments can be interpreted in different ways, the ethical-political rationale is extending the concept of moral agency beyond human species. Similar arguments have been used for the Great Ape project, to call for laws against experimentation on great apes—including chimpanzees, gorillas and orangutans.17

There are precedents for limiting autonomy in behavior towards the environment. Personal taste in tropical timber products is one choice that has begun to be limited by restrictions on tropical-forest logging. Another limit is personal choice in use of ivory in statues and personal name stamps in many countries due to the endangered status of elephants. Limiting personal choice of human beings when those choices harm other beings is being accepted. This will be seen more in environmental ethics.

PRECOLONIAL AND POSTCOLONIAL VALUE SYSTEMS

Colonization has been a major force to articulate bioethical value systems that were previously implicit in the relationships of people and nature. Along with colonization came waves of Christian missionaries; and the Christian faith was readily adopted in a “local” form. Anthropologists also described a number of traditions, although some “sacred” knowledge is preserved among chiefs and only informed to those they decide to entrust such wisdom to. In my home, Oceania, as more persons left the shores of the islands to study, they started to document more of these diverse traditions, and in turn these values were discussed among many of the communities in a more articulated form.

“Bioethics” is both a word and a concept. Likewise, bioethics in the Pacific is identified closely with a broad concept of love binding all of life together, and the terms and values used to translate English words of bioethical principles in Pacific languages have deep historical roots. Although there were a wide variety of concepts prior to European colonization of the Pacific, the modern Pacific is predominantly Christian in faith, with a blend of indigenous culture and a theocentric approach to life ethics. Thus, although the actual word “bioethics” comes to us only from a German paper

17. Cavalieri and Singer, Great Ape Project, 11.
of 1927,\textsuperscript{18} amplified by Potter in English,\textsuperscript{19} the concept comes from human heritage thousands of years old; and there has been rejection of attempts to introduce the term “bioethics” when it is associated with universal ethical principles.

The concept of love as a binding force resonates well with many approaches of indigenous cultures. This includes more than humans, however, with strong love of animals who live on the land and in water, and a love of nature. In Maori, the word \textit{aroha} is used to denote something broader than love, but including a oneness with nature and animals. Bioethics has origins in exploring human relationships with animals and with nature (ocean and land), and spirituality.\textsuperscript{20} Love continues to be taught to children from a young age as a noble ethical character. In Tonga, \textit{ofa}, which means all forms of love, and \textit{feofoofani}, caring love as a family, are some of the basic values taught to children from a young age, which influence their behavior. These concepts are expressed in the way that Pacific islanders care for the sick, often with practical expressions that family members will accompany the sick person to the hospital and a relative will always stay with the person day and night in the hospital.\textsuperscript{21}

Stories explaining the deeds of past generations and the symbolic nature of the landscape can be found in songs, laws, history instruction, and social systems. It is not possible to trace the origin of bioethics back to their beginning, as the relationships between human beings within their society, within the biological community, and with nature and God are formed at an earlier stage than history provides.\textsuperscript{22} Love is recognized as both the biological heritage given to humankind by genes, as well as a social heritage, as society tries to pursue harmony between individuals and communities.

In some countries, deliberate mistranslations were made if a written concept existed. For example, the Spanish missionaries in Mexico tried to eliminate the concept of reincarnation from Aztec and Mayan writings so that people could believe in the Christian concept of one life, one death and one judgment. Because Pacific values and beliefs are transmitted orally, many have incorrectly assumed that bioethics were effectively nonexistent.

\textsuperscript{19} Potter, \textit{Bioethics}, 1–16.
\textsuperscript{20} Macer, \textit{Bioethics Is Love of Life}, 3.
\textsuperscript{21} Mafi, “Polynesians often put family and community before their own health,” 13–16.
\textsuperscript{22} Macer, \textit{Bioethics Is Love of Life}, 124.
before the expansion of modern bioethics in the 1970s.\(^{23}\) Ethics has a central place in all indigenous knowledge systems and processes.

Each daily life event is seen through a lens of ethical values, mores, and codes of conduct developed over years. Indigenous ethical systems incorporate technical insights and wisdom-based observations of natural, social, and spiritual phenomena which, in turn, validate place and identity, as well as the survival of Pacific nations in our increasingly globalized societies.\(^{24}\)

Ethical values and principles have developed in the context of epistemological systems and are central to how knowledge is gained and organized, how knowledge is used, and who has access to it. In the development of ethical principles for medical research, the Pacific Health Research Council in New Zealand wrote:

> Every Pacific society has a framework of knowledge that is systematically gathered and formulated within a paradigm of general truths and principles. Knowledge gathering and systems of validating knowledge and legitimizing information are processes that are often determined and regulated (but not exclusively) by a select group within the traditional hierarchy of knowledge with the aim of protecting the quality and wellbeing of people.\(^{25}\)

The prime minister of Samoa, Tui Atua Tupua Tamasese Efi described the importance of the Samoan concepts of *tapu* (the sacred) and *tofa sā'ili* (the search for wisdom) in identifying ethical practices for application in research.\(^{26}\) He argued that it is possible to find a middle ground between ideas and practices grounded in religion, the spiritual, the sacred, and science. Against the background of an exploration of different facets of the Samoan concept of *tapu*, which encompasses the sacredness of the origins of all things as well as the affinity between people, the cosmos, and animate and inanimate earthly phenomena, he envisages a Pacific bioethics that reaches out for wisdom. Such activity and the search for knowledge would be grounded in a sense of connectedness to all things, the awareness of people’s responsibilities as protectors of the earth, attention to the sacred essence of all things, and a desire for increased understanding without ever presuming to know God.

23. Ibid., 15.
There are a variety of approaches to deciding whether a practice is ethical or not. Are there indeed universal values which can be agreed upon across the many cultures of the world, and is there a universal language of making these values acceptable as well as applicable across the many communities? In the Western Abrahamic and post-Enlightenment worldviews, there is a strong belief that universal values can be realized through objective criteria. Contrastingly, the Indic systems believe that while universal values exist, they are not achievable because human beings apply their own subjective experiences and emotions to their knowledge of values. Therefore, whereas the former ascribes a degree of objectivity as a prerequisite for legitimacy, the latter considers subjectivity as a major influencing factor specific to individuals, groups, cultures, and so on.27

This worldview will tolerate many individual choices as long as they do not do harm, and will also tolerate belief in attempting to improve ourselves. Indic cultural systems would be uncomfortable with a “universal” set of values arrived at through a consensus of human reason or legitimized through divine revelation. A pluralistic approach exists in most Eastern civilizations, including in the Far East and China. It is understood that human society lives by a diverse set of values and philosophies, and universalism deprives some communities and people of their own value systems. Thus, Eastern traditions believe that universalism is an infringement on a human being’s basic right to enjoy one’s own value and belief system. People should be able to exercise their choices if they do not harm others.

Confucianism has two interesting characteristics that set it apart from Abrahamic and Indic traditions. First, it does not dwell on God or other metaphysical theories. This leaves the individual free to believe in any “spiritual” truth he or she may wish to follow, and enhancement is a common belief. Confucianism is a set of ethics on relationships between the individual and government, the individual and society, individual and family and the individual and friends. It describes how concepts such as compassion, honesty, justice, and work fit within these relationships. These sets of values and directions form the essential nature of Chinese society regardless of the “religion” of the person. In fact, if religion is usually both about a metaphysical theory and human relations, then Confucianism can be said to be a religion which does not concern itself with metaphysical aspects.

Second, Confucianism emphasizes harmony among humans and between humans and nature. Confucianism does not proffer divine origins of harmony, but rather a set of values derived from reason and a spiritual awareness. Harmony influences the ethics of Confucians towards nature and

society. In the future, when differences between those who are enhanced and those who are not become significant, there will be some challenges to harmony for these reasons. Growing socioeconomic gaps however have been tolerated over time; so, we can question whether people will really apply concepts of justice to the way people think.

Aristotle in *Nicomachean Ethics* wrote that morality is the pursuit of a “final good” or “supreme good.” This may be accepted widely, but the question is what this “good” is. The final good was often interpreted as happiness, which leads us to one of the main teleological theories: utilitarianism. Utilitarianism looks at the consequences of an action, and is based on the work of Jeremy Bentham (1748–1832) and John Stuart Mill (1806–1873). They could have been rediscovering what Mo Tzu had taught in China in the sixth century BCE. The benefit of the community over individual is a widespread ethic across Asian countries, as is the sacrifice of individuals for the greater good. If a substantial majority of a community consider a practice to be ethical does it make it ethical? The principle of utility asserts that we ought always to produce the maximal balance of happiness/pleasure over pain, or good over harm, or positive value over disvalue. Harmony is an important principle in Asian bioethics.

### DESCRIBING OUR VIEWS

A repository of worldviews is being set up that will evolve as different sets of ethical values from the first principles widely held within the religion or culture of that region, people, or civilization are included. Once a repository is more fully developed, we may find that there may be similarities in all, there may only be similarities in some, or there may not be any similarities in the different perspectives, or that the small number of similarities does not warrant a unitary ethical system for the whole world.

There are implications for mind mapping our future relationships with nature and cultural identity as we explore. How should a culture that tries to maintain its cultural uniqueness by claiming everyone thinks the same, face up to the reality that in every culture the full range of idea diversity is found. This diversity is found in almost all groups, excluding those particularly finite groups that are formed to promote particular political aims, such as those who fight for or against abortion or euthanasia. Religions which have observed already that humankind is universal will have fewer challenges than religions which claim a special religious status for their

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“chosen” people. The question of how universal the human-idea map is, is of importance for the development of global society, when we’re faced with dilemmas like should we have common guidelines to regulate the use of new biotechnology or assisted reproductive technology using cloning, for example. It is time to start thinking scientifically about it, whether or not science is finite or infinite. That is another question.

To compare mental maps allows comparisons of idea diversity between persons and species. This will allow the development of descriptive bioethics into a common framework for comparative ethics. This will aid in policy making to make policy that respects the diversity of people in a culture, and globally. This would help develop bioethics for the people by the people. The development of biotechnology and use of humans in clinical trials in many countries raises fundamental questions about whether the standards used should be universal or local. The development of guidelines should be culturally sensitive in the way ethical, social, and legal aspects are considered. Having a map of human ideas will enable us to reflect more diversity of ideas into policy frameworks. We will have to pay attention to ensure it is used well, and not used to dictate majority views to minorities.

We can see that the mental-mapping project will develop international bioethics, social and human sciences of the twentieth-first century onto a more concrete and transdisciplinary basis. We need to develop a common language for studies of life and ideas, and it is hoped that these projects will allow this. There will be challenges for many aspects of our understanding of human beings—though we should be clear: there will always be more questions than answers for humans to attempt to understand ourselves and nature. This is clearly an issue of information ethics in collection, storage, and use. Already military uses have been debated at conferences on this project, as have many psychological consequences of the mental maps when they are available for human individuals, cultures, and in general. How should we proceed in these studies, also given that the mind of youth and aged persons also vary in the era of mundialization and globalization? There are many questions for us to discuss, and more contributions for the repository will be useful as we develop these processes.

ETHICS EDUCATION THROUGH GLOBAL AND LOCAL DIALOGUE AND DEBATE

What future do we want? The pursuit of a good life is a goal that all persons can hope for. We can consider the four imperatives of love for ethics, as self-love, loving others, loving life, and loving good. Love is not only a
universally recognized goal of ethical action, but is also the foundation of normative principles of ethics. Global responsibilities for promotion of a good life for all (not only humankind) are necessary for our sustainable future.

A person’s identity and ethic develops based on their own and other people’s opinions, and grows as we face various dilemmas through our life. To have a balanced opinion from the community, it is important to hear from persons in a range of positions with different occupations. Interactive ethics education allows the classroom to be a place for moral exploration and clarification of values.

The common social goal to respect the moral choices of others has developed hand in hand with the emergence of increased media attention in pluralistic democracies to display the divergent views on many topics. These dialogues can show us that local wisdom from our corner of the world is similar to local wisdom from others on the other side of the globe, so that they now also join to “us” to construct a larger “us.” These lessons also assist us in the development of a globally accessible multicultural and multidisciplinary curriculum that offers cases from many local wisdoms that can be shared.

We need to promote greater dialogue between different regions of the world, separate to the export of ideas from Europe that occurred during the colonial days, and more recently from North America as English has become the common language for globalization. What can we teach in a curriculum that covers many localities and local wisdoms? Consensus is possible after recognition of the individual yet connected history of relationships between different persons and communities, to try to preserve social harmony. This consensus building is seen even in countries that have structured paternalism affecting the relationships between persons. Public discussion of the ethics of science and technology in many societies is aided by the media.

CONCLUSIONS

Scholarship is so engrained in the fabric of the human mind that some have considered it the image of God; as Descartes said, “I think therefore I am.” A mature society can discuss the benefits and risks of all choices and have public debate on these. The same is true in our individual moral education. Participation of the public in the societal decision-making process regarding new technology is essential. Community engagement is not only a question
of knowing what is going on: but for a new technology to be accepted by the public, it is crucial to perceive the choice and influence.

Beyond that, scholarship is the capacity to show love, and in that there is some common understanding of love that should be central in a dialogue between cultures—of East and West, North and South, powerful and weak, and technophiles and technophobes. Human beings are one part of nature, closely interwoven with all species. Can we enhance all species to love more to enhance life? It is a challenge that many cosmetic choices are not beyond the economic choices that societies let individuals pursue; and if they do not directly harm others, perhaps we will see even greater evolution of our mind than we would like to! However, a lesson of indigenous culture is that most are evolutionary and prepared to survive through times when norms are thrown upside down and trampled on. That capacity for survival is something that gives us hope. That hope is also embedded with the humility that all of us and all societies have made moral mistakes; that should make us pursue greater wisdom for a better future.

BIBLIOGRAPHY


