



## 6th International Conference on Clinical Ethics Consultation

May 11-14, 2010 ♦ Portland Art Museum ♦ Portland, Oregon, USA

[www.ethics2010.org](http://www.ethics2010.org)



### Abstract Submission Form – Major Papers

Please contact John Tuohey at [ethics@providence.org](mailto:ethics@providence.org) with any questions.

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Proposed title of paper: Integrating Aesthetic and Ethical Knowing into the Art of Lamentation Ethics Consulting

Abstract with 3 clearly stated objectives in 250 words:

#### Objectives

Clinical ethics consultants (as moral strangers with patients/families) are often involved in end-of-life conflicts. To enhance the art of consulting (Osler said the art of healing is a “desire to help those in sorrow, need, and sickness” 1), works of original student art and works of famous art, representing the process of dying and the art of lamentation will be presented; 1) to integrate ethical and aesthetic knowledge to inspire the art of consultation, 2) to recognize that from art comes meaning of the existential nature of human experience and 3) to describe lamentation ethics.

#### Background

Two works were inspiration; Ars Moriendi the “Art of Dying” a 14th century work represented by 11 images the last meaning “A Good Death” and seven paintings by Ferdinand Hodler (2) of his wife depicting her journey from pre-diagnosis, during illness, and after death. The art of lamentation ethics (intersubjective/intercontingent sorrow) is depicted by examples of dance.

Chinn & Kramer posit that Carper’s four patterns of knowing (empirics, aesthetics, ethics, personal) are “interrelated”.(3) The aesthetic pattern, engages one in a “transformative” process utilizing works of art to find meaning, significance, appreciation. “Aesthetic knowing ... connects with deep meanings of a situation and calls forth inner creative resources that transform experience into what is not yet real, but possible.” 3, p.7

## Results

Two paintings, two poems, and shawl depict dying as a process. Results are the “property” of those who experience the art as it appears to them in the truest philosophical phenomenological sense (noema/noesis).

What significant contribution to the field of clinical ethics consultation does this presentation make?  
(250 words)

Using art as a universal, global expression of meaning through aesthetic knowledge, enhances solidarity to assuage existential pain and suffering. Normative ethical theory, (e.g., consequentialism, deontology, ethics of care, virtue ethics), often guides the clinical ethicist through the discernment process of ethical decision-making in order for him/her to make meaningful recommendations to those in moral distress. As the role of the clinical ethicist expands beyond the first generation of the "ethics committee" format into second, third and fourth generations of ethics "programs", ethics "centers" and in-house consultation "services", other forms of knowledge other than theory may enhance understanding the moral dilemma, give meaning to the experience of the "other", and as Gadow (4) suggests integrate the modern universalist level of theoretical ethics with the postmodern level of "ethical engagement." Works of art garner appreciation and inspiration for what patients and their families may experience. Such appreciation of experience through aesthetic knowing can enhance in an interpretive phenomenological sense the meaning of experience and thereby constitute the art of ethics consulting through lamentation.

If you have or will publish on this topic, please cite reference:

Are you planning to or will you be willing to submit a poster along with your major paper?

Yes     No