

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Islamic Republic of Iran
Ministry of Health and Medical Education



TUMS



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Equity in Health System

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Schools of Equity Thought

- **Libertarianism**

Libertarianism is a term describing philosophies which emphasize freedom, individual liberty, voluntary association, and respect of property rights.

- **Utilitarianism**

Utilitarianism is an ethical theory holding that the proper course of action is the one that maximizes the overall "happiness".

The doctrine that actions are right if they are useful or for the benefit of a majority.

- **Egalitarianism**

Egalitarianism is a trend of thought that favors equality of some sort among living entities.

A social philosophy advocating the removal of inequalities among people.

- **Communitarianism**

Communitarianism is a social philosophy that, in contrast to theories that emphasize the centrality of the individual, emphasizes the importance of society in articulating the good.

Western Theories of Justice-1

- **Plato**

Justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts.

- **Aristotle**

Justice consists in what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable.

- **Augustine**

The cardinal virtue of justice requires that we try to give all people their due.

- **Aquinas**

Justice is that rational mean between opposite sorts of injustice, involving proportional distributions and reciprocal transactions.

Western Theories of Justice-2

- **Hobbes**

Justice is an artificial virtue, necessary for civil society, a function of the voluntary agreements of the social contract.

- **Hume**

Justice essentially serves public utility by protecting property (broadly understood).

- **Kant**

It is a virtue whereby we respect others' freedom, autonomy, and dignity by not interfering with their voluntary actions, so long as those do not violate others' rights.

- **Mill**

Justice is a collective name for the most important social utilities, which are conducive to fostering and protecting human liberty.

- **Rawls**

Rawls's Theory of Justice-1

- A Theory of Justice, by John Rawls, is widely regarded as the most important twentieth-century work of Anglo-American political philosophy. It transformed the field by offering a compelling alternative to the dominant utilitarian conception of social justice.
- Rawls analyzed justice in terms of maximum equal liberty regarding basic rights and duties for all members of society, with socio-economic inequalities requiring moral justification in terms of equal opportunity and beneficial results for all.
- Rawls's theory of justice is fully a political theory of justice as opposed to other forms of justice discussed in other disciplines and contexts.

Rawls's Theory of Justice-2

The Two Principles of Justice:

1. First Principle: Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all.
 2. Second Principle: Social and economic inequalities are to be arranged so that they are both:
 - (a) to the greatest benefit of the least advantaged, consistent with the just savings principle;
 - (b) attached to offices and positions open to all under conditions of fair equality of opportunity.
- Rawls makes it clear that his theory, which he calls “justice as fairness”, assumes a Kantian view of persons as “free and equal”, morally autonomous, rational agents, who are not necessarily egoists. He also makes it clear early on that he means to present his theory as a preferable alternative to that of utilitarians.

Post-Rawls's Theory of Justice-1

Various post-Rawlsian philosophers develop alternative conceptions:

- **Nozick**

Is opposed to compromising individual liberty in order to promote socio-economic equality and advocates a “minimal state” as the only sort that can be socially just.

Any state, such as ours or one Rawls would favor, that is “more extensive” than a minimal state and redistributes wealth by taxing those who are relatively well off to benefit the disadvantaged necessarily “violates people’s rights”.

- **Nielsen**

As a socialist (against both Rawls and Nozick) considers equality to be a more fundamental ideal than individual liberty.

- **Sandel**

As a communitarian argues (against Rawls and Nozick) that the well-being of a community takes precedence over individual liberty and (against Nielsen) over the socio-economic welfare of its members.

Post-Rawls's Theory of Justice-2

- **Pogge**

Develops a globalist interpretation of justice as fairness that, in a sense, is more consistent than Rawls's own. It not only accepts the difference principle but wants to apply it on an international level as well as nationally.

- **Nussbaum**

Like Pogge (and unlike Nozick and Nielsen), does not so much reject Rawls's liberal conception of justice as extend its explicit application.

In *Sex and Social Justice*, she argues for a feminist interpretation of justice, using what she calls a "capabilities approach" that connects with "the tradition of Kantian liberalism," nowadays represented by Rawls, tapping into their "notions of dignity and liberty," as a foundation for discussing the demands of justice regarding "women's equality and women's human rights."

- **Boylan**

Has recently presented "a 'rights-based' deontological approach based upon the necessary conditions for human action".

In *A Just Society*, he observes that human goods are more or less deeply "embedded" as conditions of human action, leading to a hierarchy that can be set forth.

Just Health Care

- How should medical services be distributed within society?
- Who should pay for them?
- Is it right that large amounts should be spent on sophisticated technology and expensive operations, or would the resources be better employed in, for instance, less costly preventive measures?

These and others are the questions addresses in this book. Norman Daniels examines some of the dilemmas thrown up by conflicting demands for medical attention, and goes on to advance a theory of justice in the distribution of health care. The central argument is that health care, both preventive and acute, has a crucial effect on equality of opportunity, and that a principle guaranteeing equality of opportunity must underly the distribution of health-care services. Access to care, preventive measures, treatment of the elderly, and the obligations of doctors and medical administrations are fully discussed, and the theory is shown to underwrite various practical policies in the area.

Just Health: Meeting Health Needs Fairly

A book by Norman Daniels develops a comprehensive theory of justice for health that answers three key questions:

- What is the special moral importance of health?
- When are health inequalities unjust?
- How can we meet health needs fairly when we cannot meet them all?

Daniels' theory has implications for national and global health policy:

- Can we meet health needs fairly in ageing societies?
- Or protect health in the workplace while respecting individual liberty?
- Or meet professional obligations and obligations of justice without conflict?
- When is an effort to reduce health disparities, or to set priorities in realizing a human right to health, fair?
- What do richer, healthier societies owe poorer, sicker societies?

Iran's Status

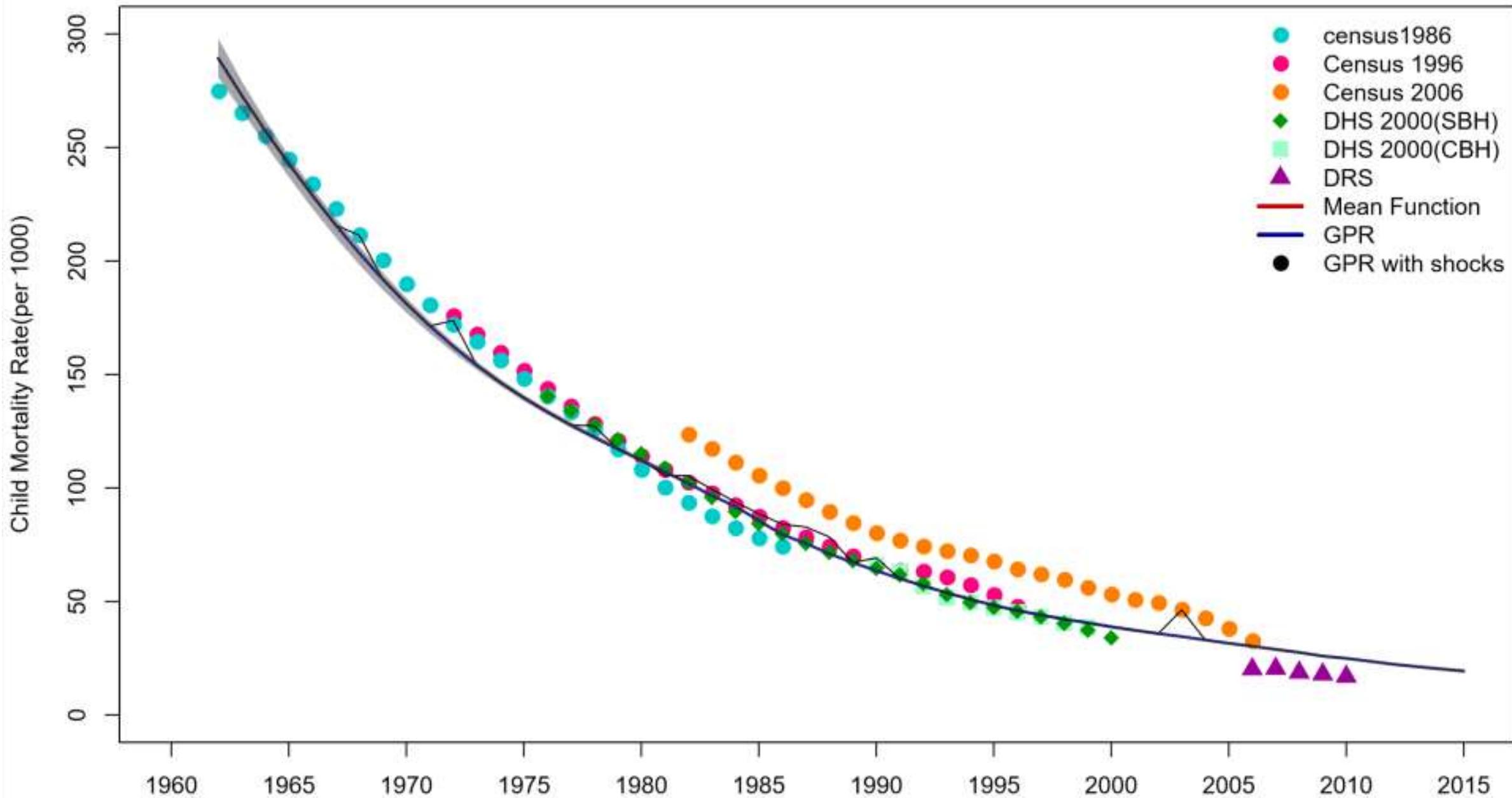
- After the Islamic revolution in 1979, with a few years of delay, the country entered a new era in addressing inequity and provision of primary health services in rural areas. Benefiting from the experiences of the pilot projects undertaken before the revolution, the Ministry of Health and Medical Education devised a national program and managed to secure funding for establishment of a nationwide PHC network.
- The contemporary history is specifically marked with remarkable achievements in the control of major communicable diseases, the establishment of health institutes, establishment of a competent PHC system in rural areas, expansion of hospitals and secondary care centers, and development of health financing programs in Iran, along with impressive achievements in the improvement of health outcomes and addressing extensive nationwide inequity in healthcare provision, particularly in the rural areas.

Development of the primary healthcare network in Iran

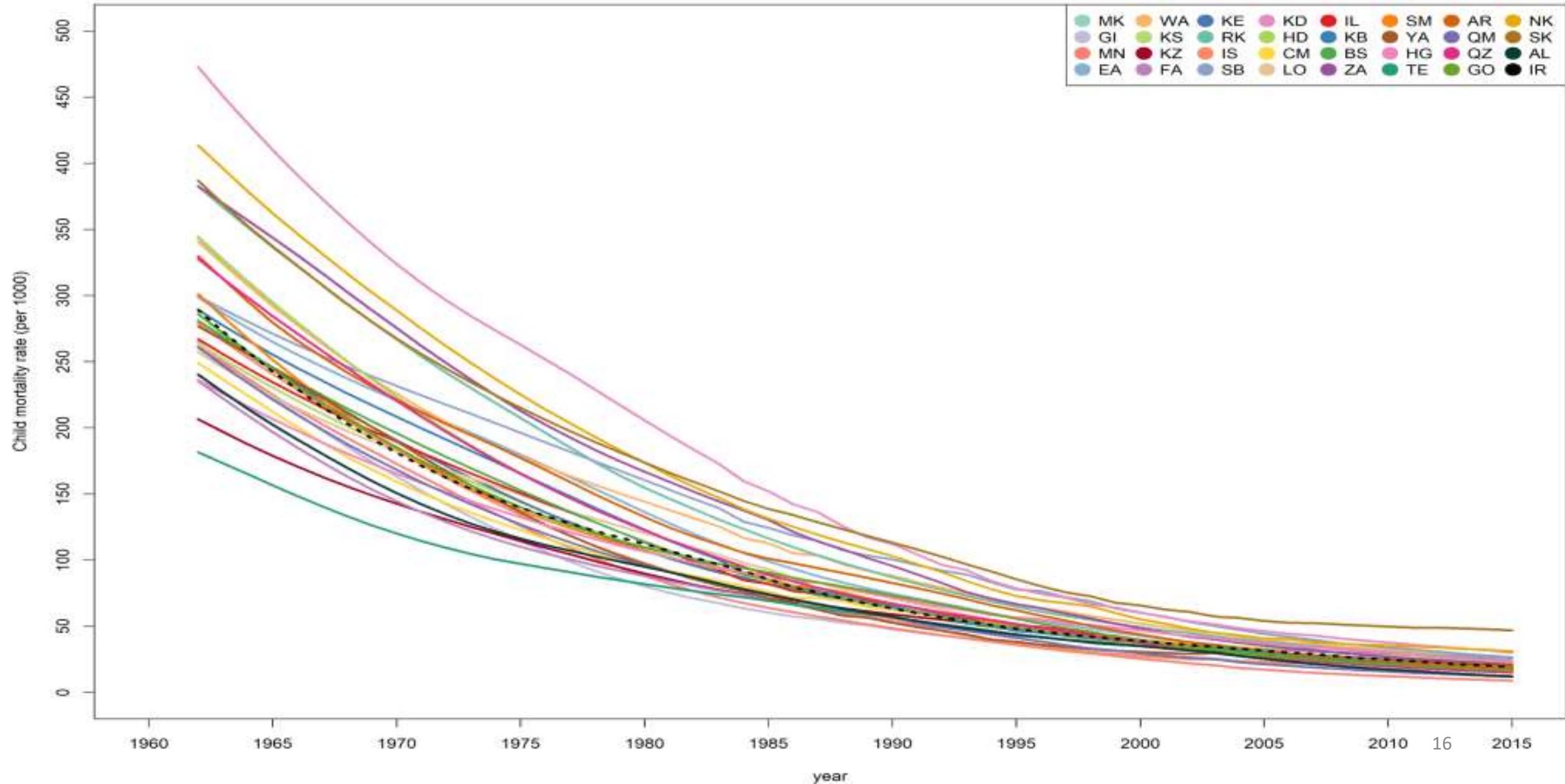
- During the past century, Iran has attained remarkable achievements in addressing nationwide inequity and the provision of primary health services to its rural areas.
- Remote and rural areas have always suffered from a severe shortage of health professionals and their reluctance to work in regional areas.
- One of the first and short-lived systematic attempts to address the widespread inequity in healthcare provision was the training of junior health professionals called ‘Behdar’ in 1940 in Iran.
- ‘Sepah Behdasht’ in 1964.
- Establishment of Health Houses in rural areas and were staffed with ‘Behvarz’.

Under-5 Mortality Rate

Time Trend of Under-5 Mortality Rate by Considering Shocks at National Level

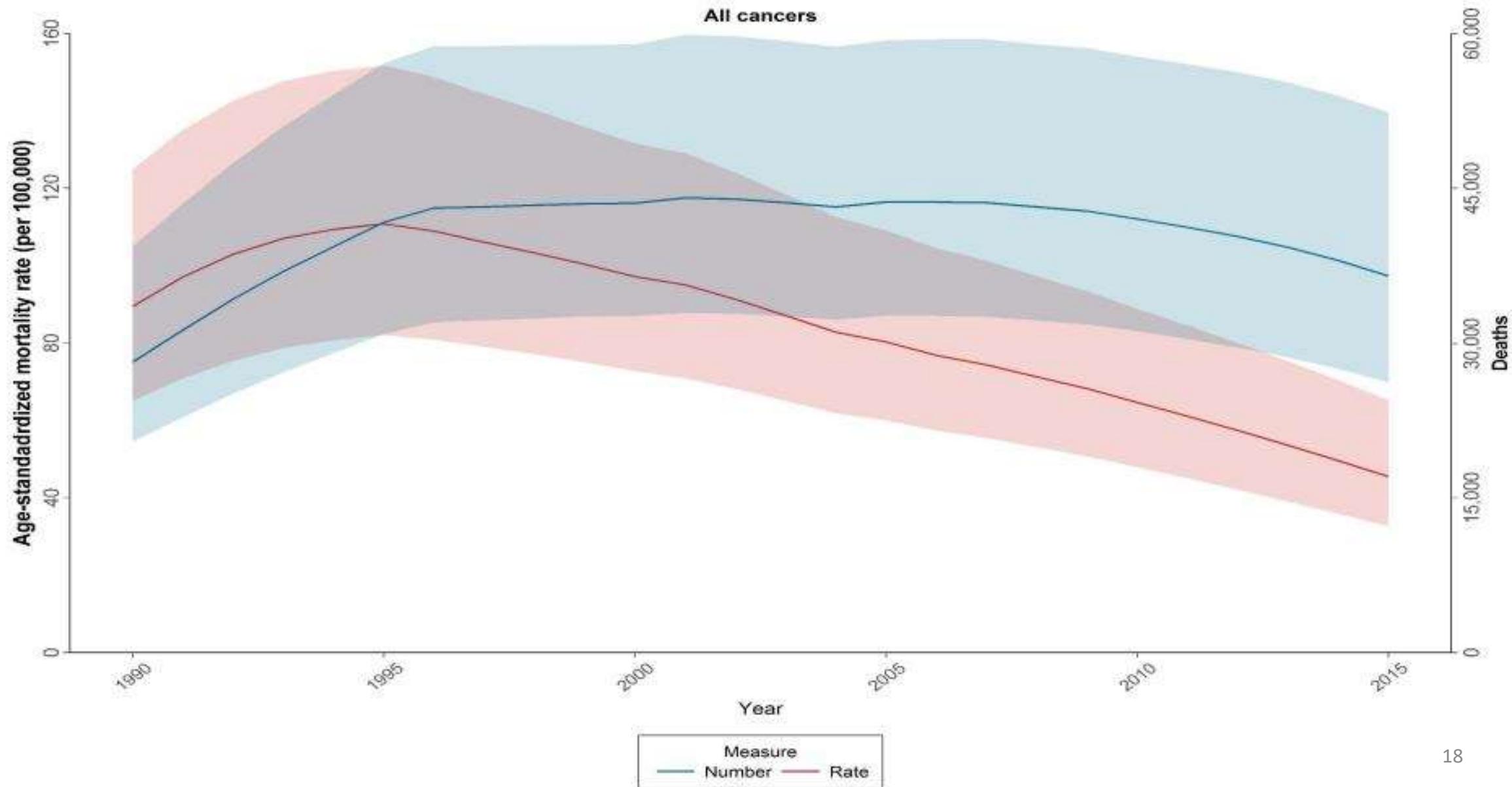


Time Trend of Under-5 Mortality Rate at National and Sub-national Levels

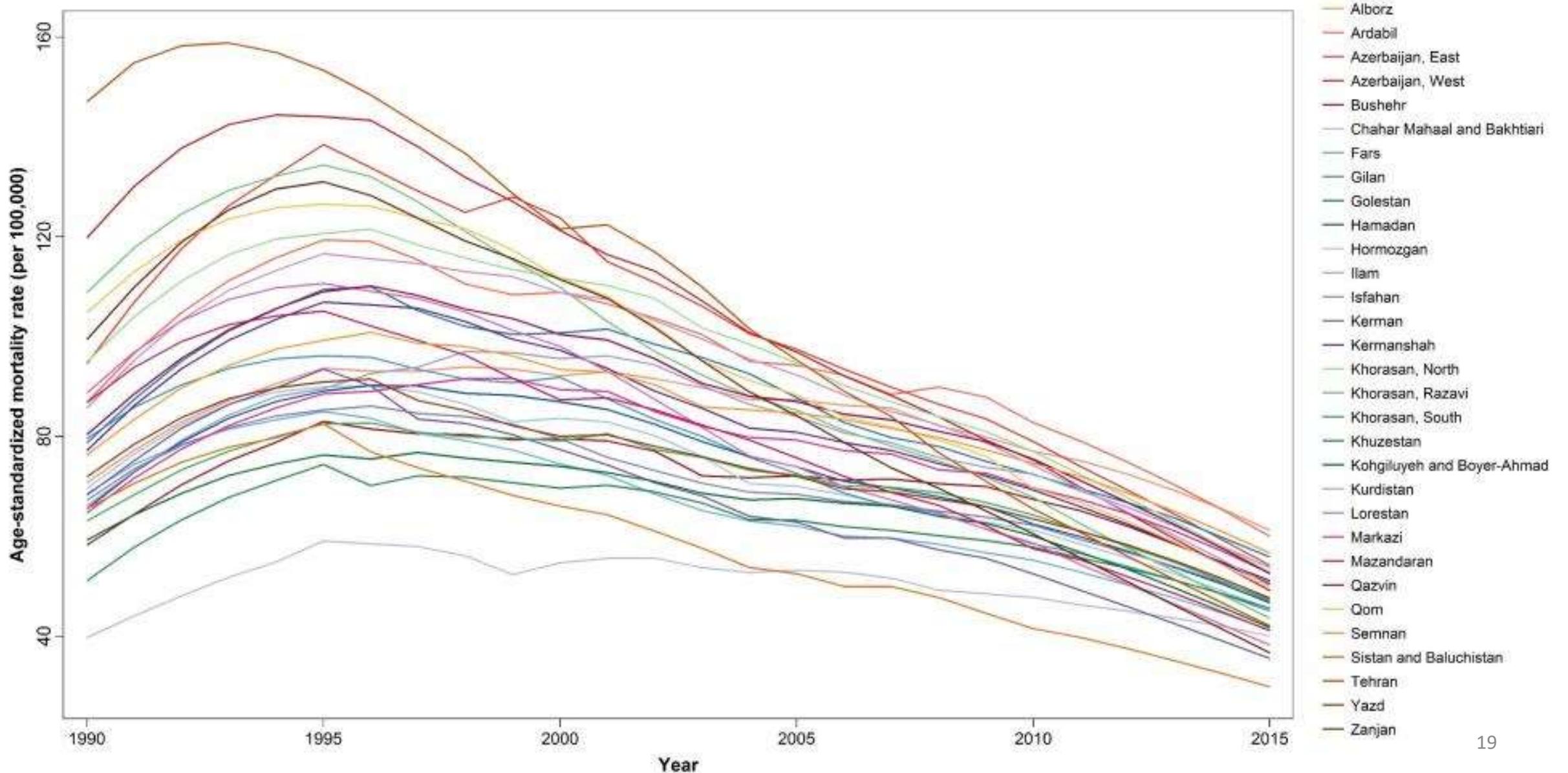


Cancer Incidence and Mortality

Time Trend of Mortality Rate Due to All Cancers versus Deaths at National Level from 1990 to 2015

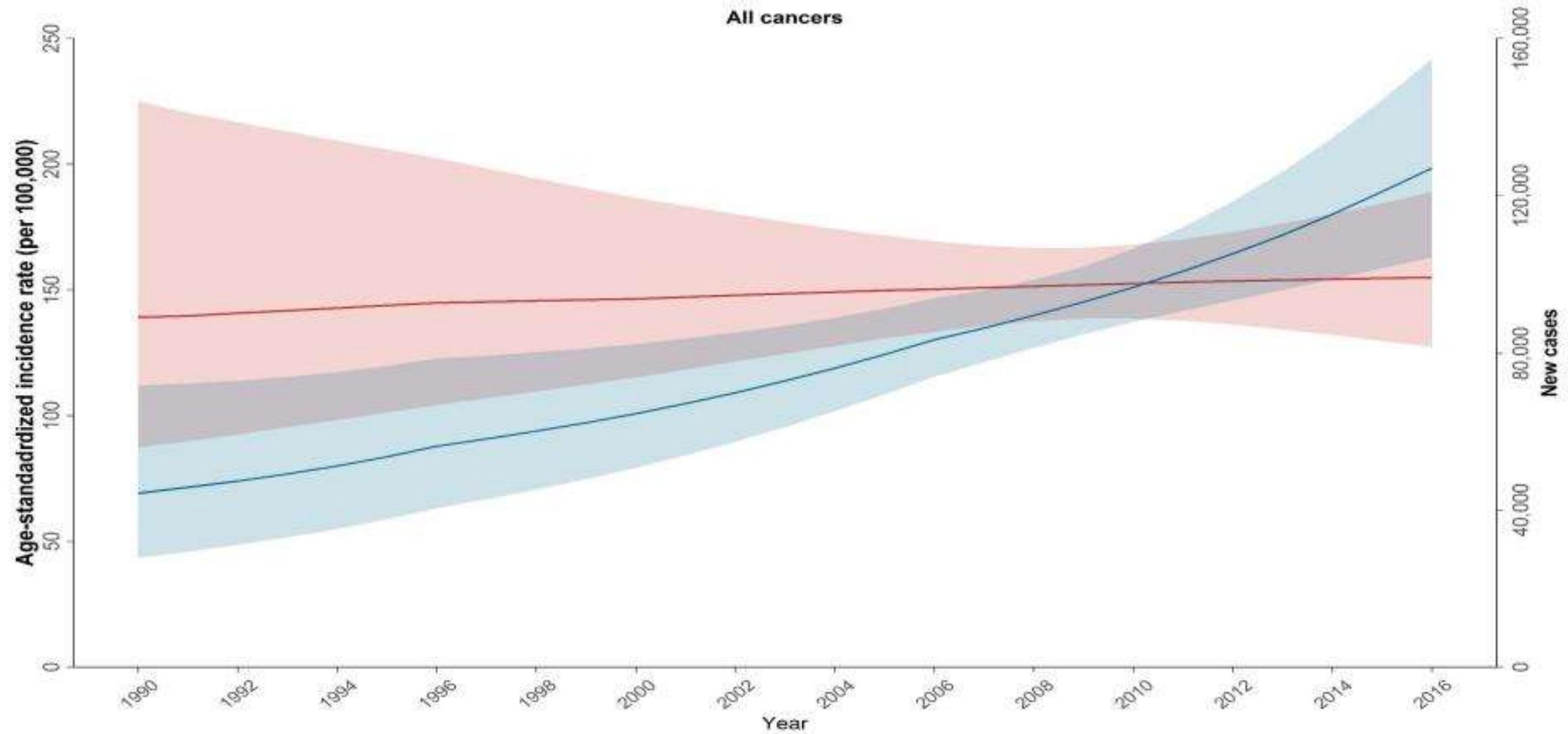


Time Trend of Mortality Rate due to All Cancers at Sub-national Level



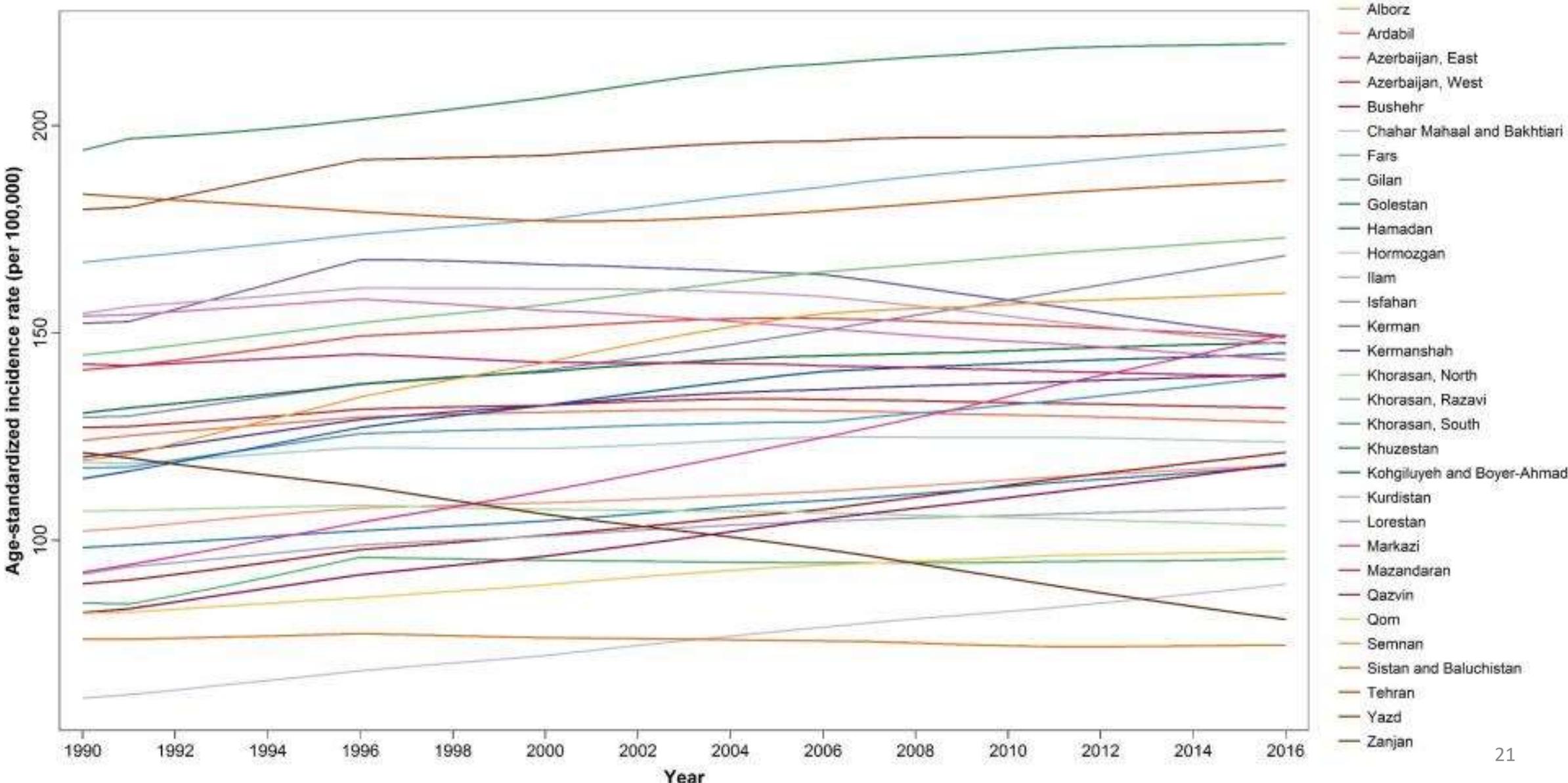
Time Trend of Incidence Rate due to All Cancers versus New Cases at National Level from 1990 to 2016

All cancers

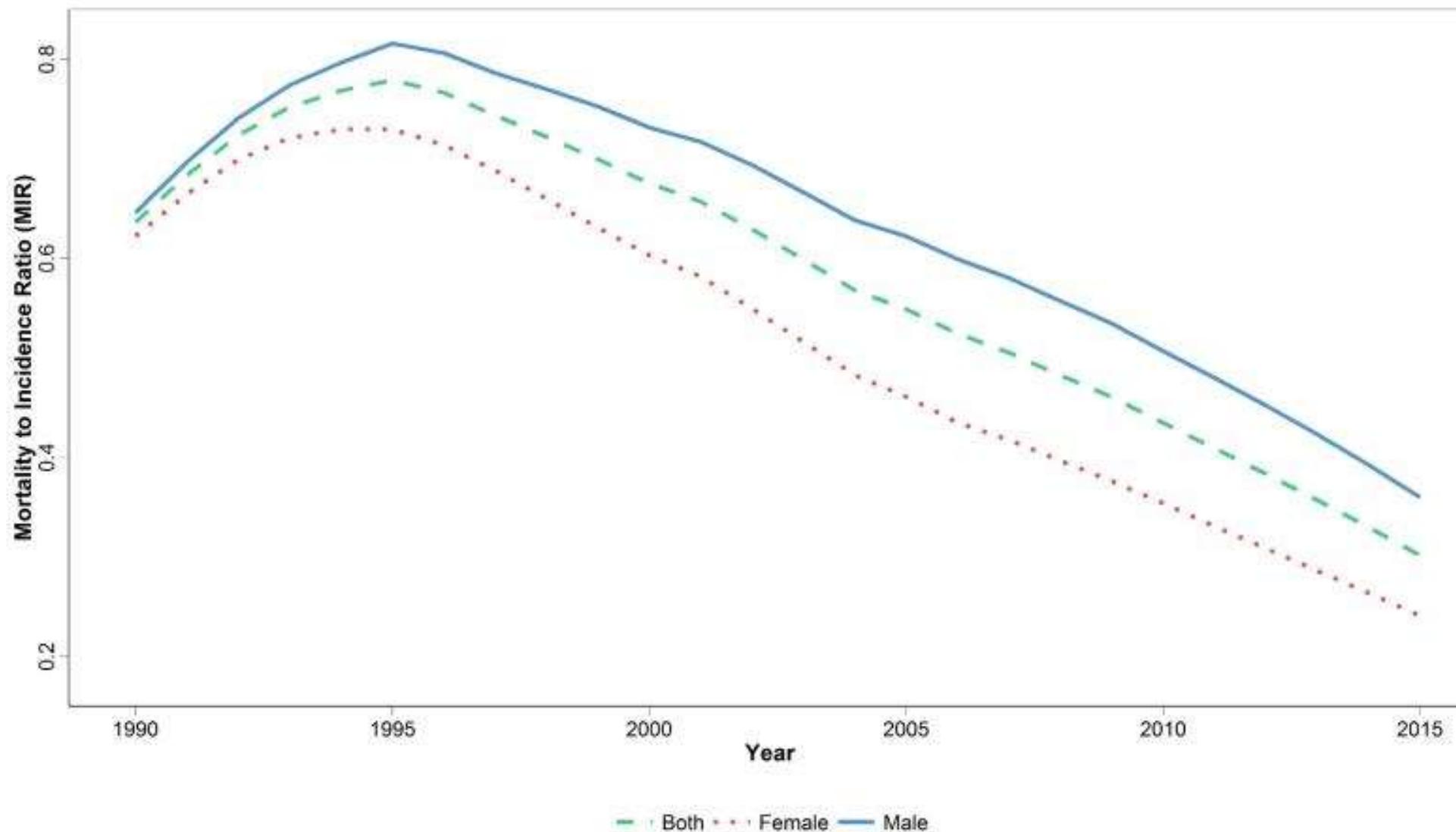


Measure
— Number — Rate

Time Trend of Incidence Rate due to All Cancers at Sub-national Level



Time Trend of MIR due to All Cancers at National Level from 1990 to 2015



Remained Questions Regarding Equity in Iran's Health System

Thank you
Comment/Question?