

Walter Schweidler and Kurt Walter Zeidler, eds.

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258 pp; 1 illustration; 14 tables; References at the end of each chapter

Although at first it had taken a not-so-promising pathway, importing a combination of the Georgetown principlism and the cult of Van Rensselaer Potter (mostly thanks to Ivan Šegota), bioethics in Croatia eventually did develop into something much more dynamic and original. This activity has resulted in a few hundreds of books (only the Pergamena series, for instance, numbers 28 titles), papers, and even journals (*Jahr*), two major annual conferences (Rijeka and Lošinj), the innovative concept of Integrative Bioethics and the pioneer contributions to the study of Fritz Jahr and Van Rensselaer Potter. But, more than anything else, the result of this activity has been the forming of a very particular South-East European bioethical network of scholars and institutions, guaranteeing the future for research and intellectual exchange to the entire region.

The network started to develop thanks to the project financed primarily by DAAD and Volkswagen-Stiftung and devoted to the more or less regular organisation of the „Southeast European Bioethics Forums“, 2004-2010. The philosopher Walter Schweidler, first at the Bochum Ruhr-University and now at the Catholic University of Eichstätt-Ingolstadt, has proved a very efficient editor of the book series related to the forums. The book we would like to present offers the proceedings of the second of those conferences, held in 2006 in Mali Lošinj.

After the forewords by the two editors and by the President of the Republic of Croatia, Stjepan Mesić, in the first paper, Walter Schweidler turns back to the

anthropological essence of human education. Regine Kather, from University of Freiburg, writes about human identity and the dimensions of responsibility, while Milenko A. Perović from the Novi Sad University analyses the notion of life in Kant's and Hegel's works. Borut Ošljaj, from University of Ljubljana, entitles his exposal „From consciousness to conscious being – education for a bioethical worldview.“ Universalism and pluralism are the referent points for the consideration of bioethical education provided by Sulejman Bosto from the Sarajevo Faculty of Social Sciences and Humanities, while Ivan Cifrić, Croatian sociologist and the pioneer of social ecology from Zagreb, brings education into relation with „bioethical ecumene.“ Thomas Sören Hoffmann from Bochum (who, together with Walter Schweidler and Ante Čović, greatly helped the success of the SEE Forum project) writes of the integrative bioethics and the notion of „revealing nature.“ Dževad Hodžić, from the Sarajevo Faculty of Islamic Sciences, analyses nature, life, and love in the philosophy of Jelaluddin Rumi, while Luka Tomašević (Catholic Theological Faculty in Split) offers his vision of moral crisis and the emergence of global bioethics. Hans Werner Ingensiep from University of Duisburg-Essen entitles his speech „Language and life between 'human vegetable' and 'persistent vegetative state:' anthropological dimensions of ordinary and scientific language concerning persons beyond the 'boundary of sentience'“, while the Albanian forensic expert Bardhyl Çipi (University of Tirana) revokes the problem of ethical aspects of patients' rights and responsibilities. Ljubomir Berberović, from the Academy of Sciences and Arts of Bosnia and Hercegovina, writes on „Bioethics and the early steps of genetic engineering,“ and Jasminka Pavelić of the Zagreb *Ruđer Bošković* Institute on bioethical aspects of gene therapy. Lidija Gajski, the physician-practitioner from Zagreb, provokes with her favourite topic of „Medical science serving corporate interests,“ and Ludger Honnefelder of University of Bonn continues with the consideration of ethical responsibility in sciences (advocating a „European consensus“). Sergio Belardinelli from University of Bologna-Forli views bioethical education as an introduction to the basic values of the society, and Kurt Walter Zeidler (one of the two book editors) reports on biopolitics and bioethical education in Austria. Velimir Valjan of the Sarajevo Franciscan Theology reviews the bioethical education in Bosnia and Hercegovina, and Nada Gosić, from the Faculty of Medicine in Rijeka, presents the results of the research on bioethical education curricula of Croatian universities. Two authors from University of Skopje – Kiril Temkov and Dejan Donev – offer the *status quaestionis* of bioethical education in Macedonia, while Teodora Manea (University of Iasi) presents the same for Rumania and Nora Bozhilova (University in Veliko Tarnovo) for Bulgaria.

Although the papers collected in the proceedings are far from being uniform (in style or in contents), one has to remember that those were the days of a „primordial accumulation“ of bioethical ideas and practices, of connecting people from the region, and of building up the foundations of a community that only eventually will have to focus upon more urgent topics, consistent with global trends and needs.

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