

Sveučilište u Rijeci, Medicinski fakultet  
KATEDRA ZA DRUŠTVENE I HUMANISTIČKE  
ZNANOSTI U MEDICINI

UNESCO-va katedra za društvene i  
humanističke znanosti u medicini

Sveučilište u Rijeci,  
Fakultet zdravstvenih studija  
DOKUMENTACIJSKO – ISTRAŽIVAČKI CENTAR  
ZA EUROPSKU BIOETIKU FRITZ JAHR

Sveučilište u Rijeci, Pravni fakultet

Znanstveni centar izvrsnosti  
za integrativnu bioetiku

Hrvatsko bioetičko društvo

## Knjižica sažetaka

Rijeka, 12. i 13. svibnja 2023.

# 25. riječki dani bioetike

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From Bioethics to Biolaw in Mediterranean Cultures

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*FRITZ JAHR*

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## **25. RIJEČKI DANI BIOETIKE**

**From Bioethics to Biolaw in Mediterranean Cultures**

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Rijeka, 12. i 13. svibnja 2023.

## **25. riječki dani bioetike:** From Bioethics to Biolaw in Mediterranean Cultures

Knjižica sažetaka

### **Nakladnik:**

Fakultet zdravstvenih studija Sveučilišta u Rijeci

### **Za nakladnika:**

Daniela Malnar

### **Urednici:**

Robert Doričić

Franjo Mijatović

Ivana Tutić Grokša

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- Sveučilište u Rijeci, Medicinski fakultet, Katedra za društvene i humanističke znanosti u medicini/ UNESCO-va katedra za društvene i humanističke znanosti u medicini
- Sveučilište u Rijeci, Fakultet zdravstvenih studija, Dokumentacijsko–istraživački centar za europsku bioetiku *Fritz Jahr*
- Sveučilište u Rijeci, Pravni fakultet
- Znanstveni centar izvrsnosti za integrativnu bioetiku
- Hrvatsko bioetičko društvo

## Organizacijski odbor:

Robert Doričić, predsjednik

Matea Butković

Toni Buterin

Ana Depope

Igor Eterović

Saša Horvat

Marinka Kruljac

Ivana Kunda

Marko Medved

Franjo Mijatović

Amir Muzur

Iva Rinčić

Gordana Šimunković

Helena Štrucelj

Ivana Tutić Grokša

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## Programme

Friday, May 12, 2023

10:00 – 18:30

Online meeting (lecture room No. 2)

10:00 – 11:00 **Mara de Sousa Freitas** (Director of the Institute of Bioethics, Universidade Católica Portuguesa)  
"Why and how Bioethics can touch the future?"

**Spremnost na različitost<sup>1</sup>**  
Medicinski fakultet – vijećnica

11:00 – 11:15 **Otvaranje skupa i pozdravne riječi**

11:15 – 11:30 **Nina Perez**a (Sveučilište u Rijeci, Medicinski fakultet)  
„Uvažavanje različitosti svakog studenta: važnost edukacije medicinskih edukatora u postizanju individualizacije nastavnog procesa“

11:30 – 11:45 **Petra Babić/Martina Buterin** (Udruga Civis Mundi, Rijeka)  
„Integracija osoba imigrantskog podrijetla u lokalnoj zajednici“

11:45 – 12:00 **Mojca Ramšak** (Sveučilište u Ljubljani)  
„Vjerska i duhovna skrb u slovenskim bolnicama“

12:00 – 12:15 **Pauza za kavu**

12:15 – 12:30 **Služba za suradnju s bolnicama u Hrvatskoj, Jehovini svjedoci**  
„Jehovini svjedoci: medicinski i etički izazovi“

12:30 – 12:45 **Etem Fazli** (Udruga mladih Roma „Romska budućnost“, Rijeka)  
„Romi i hrvatski zdravstveni sustav“

<sup>1</sup> Ovaj je skup sufinanciralo Sveučilište u Rijeci projektom uniri-mladi-biomed-22-12.

- 12:45 – 13:00 **Diana Avdić** (kolekTIRV – Za prava trans, interpolnih i rodno varijantnih osoba) „Transrodnost u sustavu zdravstvene zaštite“
- 13:00 – 13:15 **Jasminka Juretić** (Sveučilište u Rijeci, Sveučilišni savjetovanišni centar, Psihološko savjetovanište) „Smjernice za unapređivanje rada s LGBTQ+ osobama“
- 13:15 – 14:00 **Pauza za ručak**
- 14:00 – 16:15 **Rasprava**
- 16:30 – 17:00 (Vijećnica) **Ivana Kunda** (University of Rijeka, Faculty of Law): Bioethical perspective on assisted reproductive technology in Croatian legislation
- 17:00 – 17:45 (Vijećnica) **Christian Byk** (International Association of Law, Ethics and Science): From legislative revision to a change of course in public policy: Law No. 2021-2017 of August 2, 2021, relating to bioethics
- 17:45 – 18:30 (Vijećnica) **Eleni Kalokairinou** (Aristotle University of Thessaloniki, Greece): Bioethics along the centuries in Greece (online)

## Saturday, May 13, 2023

### Faculty of Health Studies

- 10:00 – 10:30 (lecture room No. 6) *Fritz Jahr* Award for Research and Promotion of European Bioethics ceremony (Eleni Kalokairinou and Christian Byk)
- 10:30 – 13:00 (lecture room No. 6) The EuroBioMed project workshop (M. Gensabella, M. L. Giacobello, E. Kalokairinou, M. Vantsos, T. Trako Poljak, I. Zagorac, J. Guć, I. Tutić Grokša, I. Rinčić, I. Eterović, R. Doričić, T. Buterin, A. Muzur)<sup>2</sup>
- 13:00 – 14:00 (student room): lunch

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<sup>2</sup> This conference has been supported by Croatian Science Foundation under the project (IP-2020-02-7450).

## Riječ dobrodošlice

Čudni su ti Riječki dani bioetike: računamo ih još od vremena *Šegote Ivana i dobrih dana* s kraja prošloga stoljeća i hvalimo se njima kao najdugovječnijim bioetičkim skupom u regiji. Znali su oni oscilirati od malog okruglog stola do međunarodne konferencije od preko stotinu sudionika, porodili su desetak zbornika i knjiga, pa i jedan časopis koji kontinuirano izlazi već gotovo petnaest godina. Potegnuli su do Rijeke zarad njih već ljudi iz Koreje, Singapura i Amerikâ, dolijevajući svježe ideje i ostajući trajno prijateljima Katedre. Bavili su se Riječki dani koječime – genetikom, palijativom, transplantacijom, eutanazijom, poviješću bioetike, gradovima, etikom znanstvenog rada, jezikom... Optuživali su nas već da „svaštarimo“: istina je to, ali što možemo kada se svi mi, profila toliko različitih koliko i životnih karijera, nalazimo u svemu što draži intelekt? Ove godine se u okviru Dana „križaju“ čak tri projekta – onaj Roberta Doričića, koji propituje spremnost studenata i nastavnika na različitost, neizbježnu u svakom modernom, zdravom društvu; četverogodišnji projekt koji podupire Hrvatska zaklada za znanost i koji istražuje mogućnosti približavanja sredozemnih tradicija do zajedničke bioetičke platforme; i napokon, projekt UNESCO-ve katedre koja nam je dana u *amanet* prije sedam godina, omogućivši nam povezivanje, među ostalima, i s kolegicom iz Lisabona čiju instituciju ove godine predstavljamo. Dodamo k tome i dodjelu godišnje međunarodne Nagrade *Fritz Jahr* za istraživanje i promidžbu europske bioetike (Eleni Kalokairinou iz Grčke) i predavanje lanjskog dobitnika (Christian Byk iz Francuske) koje nam je otvorilo mogućnost suorganizacije ovogodišnjeg skupa s Pravnim fakultetom u Rijeci, dobivamo dvadeset i pete po redu Riječke dane i Katedru i ljude koji stoje iza njih – šarene i neuniformne, od onih koji nikada ne staju u istu rijeku, znatizeljne poput putnika iz šume Roberta Frosta, koji u razlikama vide normu, izazov i prirodnu ljepotu.

*Amir Muzur*

pročelnik Katedre za društvene i humanističke znanosti u medicini  
Medicinskog fakulteta Sveučilišta u Rijeci





**Mara de Sousa Freitas**, born in Madeira Island, Santo da Serra. Mother of a seven-year old boy.

Ph.D. in Bioethics (2018), Institute of Bioethics of the Catholic University of Portugal (IB-UCP); Specialization in Anthropology and Health (2007), IB-UCP; Postgraduate Degree in Medical Law and Bioethics from the Faculty of Law of the University of Lisbon (2010); Courses in Medical Law and Bioethics, Université Paul Sabatier – Toulouse III (2009 and 2011). Degree in Nursing, Francisco Gentil School of Nursing (1999/2003).

She is currently a full-time Invited Assistant Professor at the Faculty of Medicine of the Catholic University of Portugal. Since November, 2022, she has assumed the director role of the Institute of Bioethics of the Catholic University of Portugal. Since February 2023 she integrates the direction of the Portuguese Observatory of Palliative Care.

Integrates the Seminar of Young Scientists of the Academy of Sciences of Lisbon, area of arts, bioethics, for the three-year period 2021/2024. Coordination of the Seminar.

Between November 2017 and October 2022, she served as an Advisor to the National Council of Ethics for Life Sciences, Portugal.

Since 2016, he has accumulated functions as a teacher in Higher Education. Professor of Ethics and Deontology at the Lisbon Nursing School; in the Doctorate and Degree in Pharmacy at the Faculty of Pharmacy of the University of Lisbon (areas of Ethics and Research); at the Faculty of Medicine of

the University of Lisbon and at *Nova Medical School* (MA *NOVA Biomedical Research* and PhD in Health Sciences), in ethics and research with human beings. Coordinated the Organizational Ethics module of the first three editions (2018 to 2021) of the Graduate Program in Health Management, at Egas Moniz – Cooperativa de Ensino Superior, CRL. He was in the Scientific and Executive Coordination of the Postgraduate Courses in Bioethics, and the Postgraduate Course in Law and Economics of Health and Medicine (2020 and 2021), of the Research Center in Private Law - Faculty of Law of the University from Lisbon.

Researcher at NOVAHealth: Value Improvement in Health and Care, in ethics and value in health.

Expert of the European Commission, in ethics evaluation of research projects (since 2015). Deputy and rapporteur of the *Health Ethics Committee Parliament Portugal* (2016-2019); President of the UCP Health Ethics Committee (CES-UCP), mandate 2019/2023; President of the Health Ethics Committee of *LInQUE Palliative Care at Home* (2017-2021); member of the Health Ethics Council of the National Health Institute, Dr. Ricardo Jorge (- August 2020); Member of the council of ethics of the Lisbon Nursing School (-2022) Member of the Health Ethics Committee of the Higher School of Health of the Portuguese Red Cross (from 2012 to 2020).

Between 2003 and 2015, she worked as a nurse in different institutions of the National Health Service: 2003/2004, at the Bom Jesus Health Center – Funchal-Madeira; 2004/2006, at the Vertebro-medullary Unit of Hospital de São José; 2006 to 2015 at the Portuguese Institute of Oncology in Lisbon.

Author of several national and international publications on the topics of Bioethics, Medical Law, Ethics and Health Care, Palliative Care/oncology and ethics, Ethics and value in health, vulnerability, and ethical decision in health care.

## Uvod u temu simpozija

U društvu koje je spremno na uvažavanje različitosti, zdravstvena je zaštita dostupna svima pod jednakim uvjetima. Pruža li se u Hrvatskoj takva zdravstvena zaštita odnosno koliko se suvremeno hrvatsko društvo može smatrati društvom različitosti? Naravno, očekivati jednoznačne odgovore na ova pitanja je iluzorno. O njima teško da bi mogao biti postignut i konsenzus. Odgovori na ova pitanja su kompleksni ne samo temeljem individualnog iskustva, već i u zavisnosti pristupamo li im s pozicije pružatelja ili korisnika zdravstvene zaštite, pripadamo li većinskoj zajednici građana ili smo zbog nekog obilježja pripadnici skupine koja je manjinska u društvu, a onda posljedično i možebitno ranjiva unutar zdravstvenog sustava.

U sklopu ovogodišnjih, jubilarnih, 25. *Riječkih dana bioetike* želja nam je, u duhu pluriperspektivne rasprave doći barem do nekih odgovora na ranije postavljena pitanja. Odlučili smo o (ne)jednakostima u pružanju zdravstvene zaštite raspravljati kroz prizmu iskustava ranjivih skupina u našem društvu: migranticama/migrantima, pojedincima koji pripadaju različitim jezičnim ili religijskim skupinama te pripadnicama/pripadnicima seksualnih i rodničkih manjina. No, cilj koji smo zadali ovogodišnjem skupu puno je ambiciozniji od samog uvida u dostupnost zdravstvene zaštite u hrvatskom zdravstvenom sustavu, njime želimo doprinijeti stvaranju takvog okruženja u kojem će zdravstvena zaštita pod jednakim uvjetima biti pružena svima. Da bi se to postiglo, od velikog je značaja učiti o različitosti. Stoga u raspravu pozivamo studentice i studente zdravstvenih profesija kako bi zajednički kreirali smjernice kojima bi kroz nastavne procese, već od studentskih dana, stjecali kompetencije osvješćivanja i uvažavanja različitosti u odnosu s pacijenticama i pacijentima.

Osvrćući se na obljetnicu četvrt stoljeća *Riječkih dana bioetike*, ona nas ujedno podsjeća kako su upravo na Medicinskom fakultetu u Rijeci u zadnjem desetljeću 20. stoljeća postavljeni temelji bioetičke edukacije u Hrvatskoj, dok je danas riječki Medicinski fakultet nositelj jedinstvenog i inovativnog programa moderne i praktične medicinske edukacije. Na tragu bogate tradicije i suvremenih stremljenja te naporima koji Fakultet ulaže u podizanje kvalitete nastave, naša je želja da ovim skupom doprinesemo takvim nastojanjima, nadajući se ujedno kako ćemo time ujedno dati poticaj izgradnji hrvatskog društva različitosti.

**Robert Doričić**  
predsjednik Organizacijskog odbora

# *SPREMNOST NA RAZLIČITOST*

## SAŽECI

## Nina Pereza

### Uvažavanje različitosti svakog studenta: važnost edukacije medicinskih edukatora u postizanju individualizacije nastavnog procesa

Posljednjih godina, medicinski edukatori suočavaju se s potpunom promjenom paradigme poučavanja i učenja na nacionalnoj i međunarodnoj razini, uključujući brz napredak novih strategija, kao što su učenje usmjereno na studente, e-učenje, interprofesionalna edukacija i brojne druge. Nadalje, jedan od temeljnih principa moderne medicinske izobrazbe čini individualizacija nastavnog procesa, koja proizlazi iz osnovnih teorija učenja u odraslih osoba, naglašavajući nužnost uvažavanja različitosti svakog studenta u procesu učenja. Istovremeno, osmišljavanje i postizanje prilagodbe nastavnog procesa svakom pojedinačnom studentu jedan je od najvećih izazova za nastavnike te upućuje na nužnost pružanja institucionalnog sustava podrške za unaprjeđenje nastavničkih kompetencija provođenjem visokospecijaliziranih edukacija za medicinske edukatore. Stoga je cilj ovog izlaganja predstaviti inovativni program cjeloživotnog obrazovanja za unaprjeđenje nastavničkih kompetencija na Medicinskom fakultetu u Rijeci, kao i načina na koji nastavnici stječu odgovarajuća znanja, vještine i stavove potrebne za postizanje individualizacije nastavnog procesa u vlastitoj praksi, uvažavanja različitosti svakog studenta te, posebice, promjene nastavničke u studentsku perspektivu prilikom osmišljavanja i provođenja nastave. S obzirom na sveobuhvatnost i jedinstveni koncept navedenog programa, u budućnosti bi se dodatan naglasak mogao staviti na obogaćivanje programa sadržajima za unaprjeđenje različitih kompetencija nastavnika prema ranjivim skupinama studenata u sklopu nastavnog procesa. Naposljetku, navedeni program cjeloživotnog obrazovanja Medicinskog fakulteta u Rijeci upućuje na važnost poticanja uspostavljanja sličnih edukacija za unaprjeđenje nastavničkih kompetencija i u drugim visokoškolskim institucijama u zdravstvenoj profesiji u Republici Hrvatskoj.

*Nina Pereza*

Sveučilište u Rijeci, Medicinski fakultet  
nina.pereza@medri.uniri.hr

## Petra Babić / Martina Buterin

### Integracija osoba imigrantskog podrijetla u lokalnoj zajednici

Udruga Civis Mundi osnovana je 06. veljače 2020. godine u Rijeci, s ciljem unaprjeđenja postupka integracije izbjeglica i raseljenih ljudi u RH te senzibiliziranjem hrvatskoga društva i javnosti o njihovim specifičnim potrebama, kao i promicanjem hrvatskih i europskih vrijednosti kao što su; jednakost, zaštita ljudskog dostojanstva, poštovanje ljudskih prava i vladavine prava, promicanje kulture dijaloga i međusobnog razumijevanja te provedbu informativnih i komunikacijskih aktivnosti, a u svrhu kontinuiranog unaprjeđenja integracije.

Obzirom da svakodnevno svjedočimo sve većem priljevu migranata i raseljenih osoba, od iznimne je važnosti poticanje solidarnosti i humanosti kao temeljnih vrijednosti integrativnih zajednica kao i sinergijsko djelovanje svih dionika u uspješnoj provedbi integracijskih mjera. Trogodišnji program integracije u RH, raseljenim osobama osigurava pravo na; smještaj (dvije godine), plaćene režijske troškove, primarnu zdravstvenu zaštitu, zajamčenu minimalnu naknadu, prijavu na tržište rada, obvezno osnovnoškolsko obrazovanje i tečaj učenja hrvatskog jezika.

U provedbi aktivnosti s osobama imigrantskog podrijetla prepreke u praksi u odnosu na navedeni normativ su:

- provedba obveznog tečaja hrvatskog jezika (u organizaciji MZO ne provodi se više od 2. godine)
- pružanje psihosocijalne podrške (jezična barijera sprječava komunikaciju, izražavanje misli i osjećaja te narušava samopouzdanje i liječenje osobnih trauma),
- nedostatna materijalna sredstva (zajamčena minimalna naknada nedostatna za četveročlane obitelji),
- teško dostupno visoko obrazovanje (sporost MZO-a u prijevodu i nostrifikaciji dokumentacije te veliki troškovi za nastavak ili upis visokog obrazovanja stranim državljanima),
- neadekvatni smještajni kapaciteti (dvosobni stanovi za sedmeročlane obitelji),
- teško dostupno zaposlenje (osobe bez zanimanja, dok se ne dokaže drugačije - nepoznavanje jezika, neadekvatna radna mjesta),
- neupućenost zaposlenih u zdravstvenom sustavu (kako u CEZIH sustav upisati osobe s odobrenom i privremenom međunarodnom zaštitom, kako se naručiti za bolnički pregled, koja je šifra za

preuzimanje lijekova u ljekarnama, kome izdati račun za pružanje zdravstvene usluge, kako ispuniti zdravstveni obrazac, kako napraviti pregled bez kulturalnog prevoditelja, tko je dužan upisati osobe imigrantskog podrijetla kod odabranog liječnika te koji su posebni uvjeti pregleda osoba muškog i ženskog spola obzirom na religijska i kulturološka obilježja, nesusretljivost pojedinih zdravstvenih ustanova - domova zdravlja, za upis novih članova).

Zaključno, pozivom na sudjelovanje na interdisciplinarnom skupu/radionici koji će se održati na Medicinskom fakultetu Sveučilišta u Rijeci je prilika da dobijemo detaljniji uvid u aspekt zdravstvene zaštite u procesu integracije osoba imigrantskog podrijetla te mogućnost daljnjeg unaprjeđenja, što je zajednički cilj svim dionicima u provedbi uspješnih integracijskih mjera.

*Petra Babić / Martina Buterin*  
Udruga Civis Mundi, Rijeka  
info@civis-mundi.hr

## Mojca Ramšak

### Vjerska i duhovna skrb u slovenskim bolnicama

Izlaganje se fokusira na problematiku pristupa duhovnoj skrbi za vjerske zajednice i vjernike u slovenskim bolnicama iz perspektive bolničke prakse, odnosno iz bolničkih internih dokumenata i razgovora s medicinskim osobljem. Analiza iz 2022. godine pokazala je da su potrebe različitih vjerskih zajednica i vjernika u velikoj mjeri zadovoljene u liječenju u državnim bolnicama, da su ljudska prava ispred prava na medicinski nepotrebne intervencije, te da liječnici i menadžment imaju dovoljno razumijevanja za duhovnu stranu liječenja. Postoji uži i široki kontekst pristupa duhovnoj skrbi u slovenskim bolnicama. Uži kontekst je pastoralna skrb za katolike, s pristupom svećenicima, prostorima za vjerske obrede i vjerske službe. Šire gledano, možemo razlikovati brigu o vjerski motiviranim potrebama, kao što su transfuzije krvi za Jehovine svjedoke i obrezivanje muslimanskih dječaka, i poštivanje običaja drugih vjerskih skupina, kao što je posebna prehrana. Slovenske bolnice nastoje liječiti pacijente poštujući njihove vrijednosti i uvjerenja. Sve bolnice nude posjete, duhovnu podršku ili vjerske obrede za umrle pacijente. Sve dok to ne ometa prava drugih ili njihovu mogućnost da dobiju medicinsku skrb, prilagođavanje posebnim duhovnim potrebama općenito je prihvatljivo.

*Mojca Ramšak*  
Sveučilište u Ljubljani  
mojca.ramsak@guest.arnes.si



## Služba za suradnju s bolnicama u Hrvatskoj, Jehovini svjedoci

### Jehovini svjedoci: medicinski i etički izazovi

Jehovini svjedoci poduzimaju sve što mogu da dobiju medicinsko liječenje kada im zatreba no smatraju da transfuziju krvi zabranjuju biblijski tekstovi kao što su: „Samo ne smijete jesti meso s njegovom krvi – s njegovim životom!” (Postanak 9:3, 4). „Neka (...) ispusti krv i zatrpa krv zemljom” (Levitski zakonik 17:13, 14). „Da se uzdržavaju (...) od bluda, od mesa udavljenih životinja i od krvi” (Djela apostolska 15:19, 20). Ipak, vjerski stavovi Jehovinih svjedoka ne isključuju svaku upotrebu frakcija dobivenih iz glavnih krvnih komponenti (primjerice albumina, faktora zgrušavanja i slično). Njihov stav predstavlja medicinski i etički izazov za liječnike.

U zadnjih desetak godina u Hrvatskoj zabilježeni su slučajevi u kojima su pacijenti bili otpušteni iz bolnice bez medicinske intervencije jer liječnik nije znao što napraviti ili nije želio prihvatiti pacijentov preduvjet za bez transfuzijsko liječenje. Ponekad je liječnik čak protumačio pacijentov stav kao neko nerazumno fanatično vjersko uvjerenje. U određenim situacijama problem je bio isključivo tehničke naravi. Primjerice obrazac za pristanak na anesteziju ili bolničko liječenje nudi osobi zakonsko pravo da prihvati ili odbije predloženu terapiju. No kada pacijent označi da ne prihvaća transfuziju krvi liječnici su to često protumačili kao općenito odbijanje liječenja. Čak i ako za tu vrstu zdravstvenog problema transfuzija nije niti bila indicirana<sup>3</sup>.

Ipak sve više liječnika (uključujući mnoge u Hrvatskoj) prihvaćaju tu situaciju kao opravdan medicinski izazov temeljen na osnovnom ljudskom pravu na samo određivanje. Zahvaljujući njihovom trudu razvijeni su standardi liječenja koji su učinkoviti i isplativi te prihvaćeni u brojnim medicinskim centrima za tu grupu bolesnika. Mnoge od tih metoda danas se upotrebljavaju pod nazivom Patient Blood Management ili PBM (ponekad se prevodi kao suvremena perioperativna skrb). Više informacija o tome govori se u člancima namijenjenim bolnicama i nacionalnim zdravstvenim tijelima koje je objavila Europska komisija<sup>4</sup>.

<sup>3</sup> Roksandić Vidlička, S., Zibar, L., Čizmić, J. i Grđan, K. (2017). PRAVO JEHOVINIH SVJEDOKA NA OSTVARIVANJE KIRURŠKE ZDRAVSTVENE ZAŠTITE U REPUBLICI HRVATSKOJ – PREMA VRIJEDEĆIM ZAKONIMA (DE LEGE LATA). Liječnički vjesnik, 139 (3-4), 0-0. Preuzeto s <https://hrcak.srce.hr/184349>

<sup>4</sup> Europska komisija (2017). Supporting Patient Blood Management (PBM) in the EU - A Practical Implementation Guide for Hospitals. Preuzeto s [https://health.ec.europa.eu/system/files/2017-04/2017\\_eupbm\\_hospitals\\_en\\_0.pdf](https://health.ec.europa.eu/system/files/2017-04/2017_eupbm_hospitals_en_0.pdf)

Prijedlozi – Iskustvo sa takvim izazovima koje imaju Jehovini svjedoci ukazuje na to da je komunikacija između liječnika i pacijenta ključna za bolje razumijevanje. Neophodno je unaprijed porazgovarati sa svakim pacijentom i utvrditi što je pojedincu prihvatljivo, a što nije. Potom analizirati odgovarajuće strategije kao alternative za transfuziju krvi – te odlučiti koje metode se mogu primijeniti u pojedinom slučaju. Ako liječnik nije siguran u primjenjivost ili učinkovitost neke vrste metode ili terapije treba se konzultirati s drugim iskusnim liječnicima u odjelu, bolnici ili čak drugim bolnicama. Regionalni Odbor za kontaktiranje s bolnicama (OKB Jehovinih svjedoka) stoji na raspolaganju liječnicima za više informacija o metodama liječenja koje su drugi liječnici već primijenili za obavljanje iste vrste zahvata. Također, OKB može pružiti pomoć u pronalaženju iskusnih konzultanata koji su upoznati s posebnim potrebama ove skupine pacijenata a s kojima liječnik može porazgovarati. Više informacija o konkretnim metodama liječenja Jehovinih svjedoka dostupno je besplatno na web stranici Beskrvna medicina | Alternative transfuziji krvi | JW.ORG Medicinska biblioteka<sup>5</sup>.

*Služba za suradnju s bolnicama u Hrvatskoj, Jehovini svjedoci*  
hid.hr@jw.org

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<sup>5</sup> JW.ORG, Informacije za liječnike, <https://www.jw.org/hr/medicinska-biblioteka/>

## Etem Fazli

### Romi i hrvatski zdravstveni sustav

Nekoliko je specifičnih problema prilikom zdravstvene zaštite pripadnika Romske nacionalne manjine. Iako uglavnom ne postoje komunikacijske barijere, pripadnici ove ranjive skupine trebaju pomoć i podršku u razumijevanju nekih liječničkih fraza i dijagnoza i uputa za uzimanje lijekova, kao i načina funkcioniranja zdravstvenog sustava (što znači pojedina uputnica?). Konkretno vezano za upute za uzimanje lijekova, pripadnici ove manjinske skupine trebaju detaljnije upute i upozorenje da se lijek ne smije „gutati kao bombon“ jer dosta Roma uzimaju lijekove poput Helexa, Lekadola i sličnih „na svoju odgovornost“.

Zatim, dodirivanje tijela tijekom zdravstvenog pregleda donekle je tabu tema i često je neugodno, pogotovo osobama koje ne dolaze iz većeg grada ili su iz konzervativne sredine, odnosno obitelji. U sustavu zdravstvene skrbi nedostaje govornika jezika ove manjinske skupine, posebno u manjim mjestima, npr. u ruralnim dijelovima u Gorskom kotaru. Pripadnici Romske nacionalne manjine, koji žive u takvim ruralnim, udaljenijim dijelovima i žive u npr. šumi ili šatorima, nemaju dovoljno povjerenja u liječnike i druge zdravstvene djelatnike. Kako bi se znalo o drugim izazovima u radu s ovom manjinskom skupinom, potrebno je kroz fokusnu grupu saznati o specifičnostima zdravstvene zaštite ove populacije.

Temeljem praktičnog iskustva i razgovora s pripadnicima ove ranjive skupine, a s ciljem unapređenja različitosnih kompetencija studenata prema pripadnicima Romske nacionalne manjine osmišljene su dvije smjernice:

- izbjegavanje prestručnog (nerazumljivog) nazivlja koji se koristi u komunikaciji s pacijentima,
- prevladavanje jezične barijere i uspostavljanje odnosa povjerenja između zdravstvenih djelatnika i pripadnika romske manjine, posebice iz ruralnih područja.

*Etem Fazli*

Udruga mladih Roma „Romska budućnost“, Rijeka  
etem67@gmail.com

## Diana Avdić

### Transrodnost u sustavu zdravstvene zaštite

Cilj predavanja: Ukazati na specifične probleme transrodnih osoba prilikom zdravstvene zaštite te ponuditi rješenja i primjere dobre prakse.

Sadržaj predavanja (sažetak) - 3 glavne smjernice:

#### 1. Poštivanje i uključivanje raznolikih rodnih identiteta.

- U slučaju kad znamo/saznamo da je osoba transrodna, poželjno je osobu pitati koje zamjenice i ime koristi te to poštivati. U redu je pogriješiti.
- Preporuka je poštivati rodni identitet osobe pri smještaju u bolesničke sobe (ako je moguće, osigurati privatnu sobu na zahtjev pacijenta).
- Preporuka je, u liječničke obrasce, dodati kategorije poput trans muškarac (ginekologija) ili trans žena (urologija).

#### 2. Obratiti pažnju na specifične izazove koje rodna disforija može izazvati u zdravstvenoj zaštiti te usvojiti neke od prijedloga rješenja.

- Rodna disforija se može intenzivirati u slučaju imenovanja određenih dijelova tijela na specifičan način. Preporuka je koristiti neutralne pojmove (npr. prsa umjesto grudi; genitalije umjesto penis/vagina...)
- Rodna disforija se može intenzivirati prilikom određenih vrsti pregleda (npr. ginekološki pregled). Preporuka je osobi navesti više mogućih načina izvršavanja iste pretrage, kako bi osoba odabrala prihvatljiviji (npr. transabdominalni ultrazvuk).
- Rodna disforija se može intenzivirati kod bilo koje vrste pregleda, zbog općenitog izlaganja. Preporuka je zadovoljiti zahtjev trans osobe ako zatraži da ju pregleda isključivo određeni zdravstveni djelatnik (određenog spola/roda primjerice).
- Rodna disforija se može intenzivirati prilikom ne-/namjernog outanja. Preporuka je općenito bolje poštivati pravo na privatnost pacijenta te se više senzibilizirati oko vrsti pretraga/pregleda koje trans osobe najčešće traže te znati prepoznati kada su određene situacije potencijalno outanje. Primjerice, potencijalno outanje je situacija u kojoj zdravstveni djelatnik u čekaonici ispituje trans

muškarca o datumu zadnje menstruacije. Važno je ovdje naglasiti da to može dovesti do prestanka redovne kontrole pacijenta.

3. Ukazati na nedostatnosti u sustavu i raditi na sveobuhvatnoj edukaciji.

- U Hrvatskoj postoji značajan nedostatak stručnjaka u polju zdravstvene zaštite trans osoba. Preporuka je educirati sve trenutne i buduće zdravstvene djelatnike na temu rodničkih manjina i manjinskog stresa.
- Preporuka je uputiti zdravstvene djelatnike, s interesom za užu specijalizaciju, na edukaciju kod postojećih stručnjaka u području zdravstvene skrbi trans osoba.
- Preporuka je upoznati se sa svjetskim/međunarodnim smjernicama u području zdravstvene skrbi trans osoba (primjerice WPATH Standardi skrbi).
- Preporuka je obnavljati znanje u ovome polju zbog učestalosti novih saznanja i nadogradnje smjernica.

*Diana Avdić*

kolekTIRV – Za prava trans, interspolnih i rodno varijantnih osoba  
info@kolektirv.hr

## Jasminka Juretić

### Smjernice za unapređivanje rada s LGBTQ+ osobama

Osobe istospolne seksualne orijentacije, biseksualne, transrodne i rodno varijantne osobe (nadalje u tekstu LGBTQ+ osobe) svakodnevno se, uslijed različitih oblika diskriminacije i stigmatizacije, susreću s nizom prepreka. Za ovu se manjinu govori da je „nevidljiva“ stoga što je za njezinu vidljivost u svakodnevnom društvu važan proces samootvaranja o vlastitoj spolnoj orijentaciji odnosno rodnom identitetu i/ili izražavanju (eng. *coming out*). Razlog tome je heteroseksizam kojim smo okruženi i prema kojem se poriče i ponižava bilo koji neheteroseksualni oblik ponašanja, identiteta, odnosa ili zajednice. S obzirom da se homo/bi/transfobija izražavaju na različite načine, na različitim mjestima i imaju različite posljedice, jako je važno u radu s LGBTQ+ osobama njegovati afirmativni pristup. Iskustva i podaci pokazuju da osobe, koje pružaju različite oblike psihosocijalne pomoći, tijekom svojih edukacija ne prolaze dovoljno tema koje uključuju poznavanje rada s LGBTQ+ osobama. Istraživanja pokazuju da poštovanje i razumijevanje spolne orijentacije, rodnog identiteta i/ili izražavanja od strane stručne osobe utječe na spremnost za traženje stručne pomoći. Ovim će se izlaganjem obuhvatiti osnovno poznavanje terminologije te važnost edukacije stručnih osoba kako bi službe koje pružaju različite oblike psihosocijalne pomoći i zdravstvene zaštite bile inkluzivne, sigurne i afirmativne.

*Jasminka Juretić*

Sveučilište u Rijeci, Sveučilišni savjetovanišni centar, Psihološko savjetovanište  
jasminka2@uniri.hr

# Introductory remarks to bioethical-legal discourse

## Ivana Kunda

### **Bioethical Perspective on assisted reproductive technology in Croatian legislation**

Bioethics, as a discipline, is aimed at scrutinizing issues arising at the philosophical, social, and legal intersection of life sciences. The progressively rapid technological developments repetitively stir the waters of bioethics and call into discussion various disciplines in the attempt to clear out the mud. Prompted by the ongoing discussions related to the issues under revision in the recent French law on bioethics, analysis in this paper is focused on some of the most controversial – access to assisted reproductive technology (ART). The French legislative novelties in the ART domain are compared to the Croatian law on ART for the purpose of identifying the main differences and similarities and their causes. Indeed, important variations in two national legislations may be observed which are not only resulting from the fact that there is a half of the century gap between them. Having said that, this comparative legal exercise points to the unlikely event that similar outcomes may sometimes result from taking different legal routes, as entrenched in different socio-political environments.

*Ivana Kunda*

University of Rijeka, Faculty of Law  
ivana.kunda@pravri.uniri.hr





**Christian Byk**, born in Paris in 1955, is a judge of the Court of Appeal. He is married to Dr. Marie-Rose Richardson, a psychotherapist. They have 3 children.

#### **Judicial experience:**

During the past 25 years, he served as deputy chief justice of the second main superior court in France (1998-2005) and in 2005, he was appointed as a judge of the court of appeal mainly working in the following areas: civil liability, commercial law, international transportation and insurance law.

#### **Bioethics training and experience in national legislations and international organizations:**

Since the early 1980s, Christian Byk has acquired training and experience in bioethics and science ethics as well as in law making and international legal and diplomatic negotiation as a member of the International Law Office at the Ministry of Justice and French Delegate in different international areas such as Human Rights, Bioethics and Biotechnology, Intellectual Property, International Private Law, European Union Law, Nuclear Energy and International Transportation Law.

Trained in international law, he is well acquainted with the functioning of the international organizations of the United Nations system (UNESCO, WHO, WIPO, IAEA) as well as that of European organizations (Council of Europe and European Union). For more than 10 years, he was head of the French delegation to the Council of Europe's Bioethics Committee, then became special advisor to the Secretary General of the Council of Europe and elaborated the first draft of the European Convention on Biomedicine and Human Rights. He has also participated in the normative activities of the European Union (in particular in the fields of protection of personal data and patentability of biotechnologies).

Since the late 1980s, he has been involved in UNESCO's bioethics activities and has participated in the negotiations that led to the adoption of the three UNESCO Declarations in this field as well as other declarations and recommendations in the field of ethics of science (ethics of science and research, climate change, artificial intelligence). Since 2013, he is representing France on the Intergovernmental Bioethics Committee, of which he was successively Vice-President (2015-2017) and President (2017-2019).

Since 2002, he has been a member of the French National Commission for UNESCO, where he chairs the committee on bioethics and ethics of science. He is in charge of the project "Thinking transhumanism" (2018-2022), coorganised with a series of French universities and academic institutions. He actively participates in the World Philosophy Day.

He also participates in the activities of several non-governmental organizations: since 1989 he heads the International Association of Law, Ethics and Science and served as Vice-President of CIOMS (1994-2000). He is a founding member of the International Association of Bioethics and since 1983 he is a member of ICOMOS (the International Council on Monuments and Sites).

### **Training and academic experience:**

On the academic side, his doctoral dissertation (Ph.D) focused on a comparison of legislative policy models in North America and Europe in the perspective of elaborating biolaw. He is qualified to supervise academic research, has practiced as a law professor at the University of Poitiers and as a visiting professor in different countries (Algeria, Argentina, Australia, Belgium, Chile, Tunisia, and Uruguay). He is the author of 12 books and more than 300 articles in the field of law in general and bioethics and ethics of science. For 30 years, he is general editor of the International Journal of Bioethics and Ethics of Science and the journal of Law, Health and Society.

His academic activities, including the organization of numerous international conferences, are promoting a multidisciplinary and multicultural approach.

He is member of different academic organizations in the following fields: Bioethics and Health Law, International and Comparative Law.

### **Hobbies:**

Garden History: he wrote a book on the gardens of the French Riviera and is highly interested in garden history, architecture and heritage preservation. Drawings and painting collector.

## Christian Byk

### **From legislative revision to a change of course in public policy Law No. 2021-2017 of August 2, 2021, relating to bioethics.**

This third programmed revision of the bioethics law must be analyzed for what the law has become: the expression of a normative will as the affirmation of a state political system that nourishes its existence with the law it produces. It does not matter, in this respect, whether what the law says carries a conservative connotation, as yesterday, or a liberal connotation, as with the law of August 2, 2021. What matters, beyond the apparent changes in legislative orientation, is that the state structure remains immutable, even if it is necessary to “fundamentalize” “biolaw” and introduce its institutions into the heart of the organization of the state.

As for the “right of peoples”, it has become a fragmented right, whose subjectivism is now “gendered”, and without a common and clear vision of what is kinship and filiation, including when it is driven by social transformations. Indeed, as Dean Carbonnier pointed out, the law has become a procedural machinery that knows “neither the constraints of long history upstream nor the obstacles of ineffectiveness downstream.”.

There remains, of course, the concrete observation that the law reinforces a widely accessible public reproductive health service and reaffirms the principle of solidarity in areas such as organ transplantation and blood donation. However, there is too much of a desire to reassure citizens torn between the desire to benefit as quickly as possible from scientific progress and their fear of its perverse effects. So, the legislator adds a psychological dimension to his legislative gesture, linking “the passion for law” to a politics of emotion!

*Chrystian Byk*

Secretary general, International Association of Law, Ethics and Science  
christianbyk@gmail.com

## The winner of the 2023 international *Fritz Jahr* Award for Research and Promotion of European Bioethics

### Eleni Kalokairinou



#### **Curriculum vitae:**

Eleni Kalokairinou studied Philosophy at the University of Athens (BA). She did postgraduate studies at the University of Exeter, United Kingdom, specializing in Contemporary Moral Philosophy (MA and PhD).

Holder of the Public Foundation “Onassis” grant for the year 1979-1980 of her doctorate studies.

She taught at the University of Crete, Greece (assistant professor, Oct. 1994-Jan.1995).

She also worked at the University of Cyprus, Cyprus (first as a lecturer and then as Assistant professor Jan. 1995-Oct. 2011).

She also taught at the Aristotle University of Thessaloniki, Greece first as Associate Professor and then as Professor Oct. 2011 – August 2020.

She specialized in Philosophy, Meta-Ethics, Moral Philosophy, Applied Ethics, Medical Ethics, and Bioethics (in particular, Theories and Principles of Bioethics, The beginning and the end of life, Enhancing and genetic technologies, Research on human embryos and embryonic stem cells, Chimeras, hybrids and research on admixed DNA)

The Origins of Bioethics in the Ancient Greek and Roman Philosophers – Physicians. The interaction between ancient Greek medicine and philosophy. Ancient Greek Philosophy and its impact on Bioethics

Ancient Greek Medicine, Religion, and Philosophy.

Modern and Contemporary Political Philosophy (with an emphasis on the theories of social contract and the dialogue between Liberalism and Communitarianism)

The human and the artificial.

She held various administrative posts both at the University of Cyprus and the Aristotle University of Thessaloniki.

She wrote, edited, or translated a number of books among which we should mention:

1. *A Critical Examination of Stoic Moral Philosophy*, Athens – Nicosia 2008, 85 pp.
2. *From Meta-Ethics to Ethics: An Overview of R. M. Hare's Moral Philosophy*, Peter Lang, Frankfurt am Main 2011, 265 pp.
3. *The embryo, the surrogate mother and the limits of our reproductive autonomy. the other side of Medically Assisted Reproduction*, Thessaloniki 2019, 144 pp., (in Greek: *Το έμβρυο, η κυοφορούσα μητέρα και τα όρια της αναπαραγωγικής αυτονομίας. Η άλλη πλευρά της Ιατρικώς Υποβοηθούμενης Αναπαραγωγής*, Σύγχρονη Παιδεία, Θεσσαλονίκη 2019).
4. Demetrius Kydonos, *Thomas Aquinas: Summa Theologica*, translated in Greek, vol. II, 18, *On Justice and Injustice*, Athens 2002, 303 pp., establishment, presentation and annotation of text, Publication of the Foundation of Research and Editions of Neohellenic Philosophy of the Academy of Athens
5. Translation of R.F. Atkinson's, *Conduct: An Introduction to Moral Philosophy*, Macmillan, London-Melbourne-Toronto 1969, 2<sup>nd</sup> edition with Appendix, pp. 151-182, under the Greek title, *Εισαγωγή στην ηθική φιλοσοφία*, εκδόσεις Σύγχρονη Παιδεία, Θεσσαλονίκη 2012, 199 pp. (*Introduction to Moral Philosophy*, Syghroni Paideia, Thessaloniki Second increased publication with Appendix (pp. 151-182) Syghroni Paideia, Thessaloniki 2012, 199 pp.).

6. Editing and Introduction (together with C. Deltas and S. Rogge), *Progress in Science and the Danger of Hubris: Genetics, Transplantation, Stem-Cell Research*, Waxmann, Münster, New York, Muenchen, Berlin 2006, 142 pp.
7. Editing and Prologue (together with Dr. Ch. Magoulas) of the Honorary volume for the Emeritus Professor of the University of Athens Myrto Dragona-Monachou, *Skepsis*, XVII/i-ii (2006) Academia Verlag, Sankt Augustin, 2006, 316 pp.
8. Editing and Epilogue of the translation in Greek of the collective volume *Bioethics, Ancient Themes in Contemporary Issues*, edited by M. G. Kuczewski and R. Polansky, A Bradford Book, The MIT Press, Cambridge, Massachusetts, London 2000, pp. 304. Title in the Greek translation: *Vioithiki, arhaia themata se syghronous provlimatismous*, Travlos Publications, Athens 2007, pp. 597. Epimetron pp. 527-584.
9. Editing and Introduction (together with Socrates Delivogiatzis), *Introduction to Bioethics: Historical and Systematic perspectives*, Syghroni Paideia Publications, Thessaloniki 2014, 238 pp. (Title in Greek: Σωκράτης Δεληβογιατζής και Ελένη Καλοκαιρινού (επιμ και εισαγ.), *Εισαγωγή στη Βιοηθική: ιστορικές και συστηματικές προσεγγίσεις*, Σύγχρονη Παιδεία, Θεσσαλονίκη 2014, σσ. 238)
10. Editing and Introduction (with Evangelhos Protopapadakis and Triantafyllia Zelka), *Man and the technologies of Medically Assisted Reproduction*, Syghroni Paideia Publications, Thessaloniki 2018, 248 pp. (Title in Greek: Ελένη Καλοκαιρινού, Ευάγγελος Πρωτοπαπαδάκης και Τριανταφυλλιά Ζέλκα (εισαγ. και επιμ.), *Ο άνθρωπος και οι τεχνικές της Ιατρικώς Υποβοηθούμενης Αναπαραγωγής*, Σύγχρονη Παιδεία, Θεσσαλονίκη 2018, σσ. 248).

She has also written a great number of articles.

Eleni Kalokairinou is one of the professors and Bioethical authors who have contributed a lot to the development and promotion of *Integrative Bioethics* and in this sense to the development of the *Europeanization of Bioethics*. She, first of all, tried to bring out that the German Theologian Fritz Jahr introduced the notion of “Bioethics”, becoming in this way the founder of European Bioethics about a century ago (“Fritz Jahr’s Bioethical Imperative” in *1926-2016 Fritz Jahr’s Bioethics. A Global Discourse*, Amir Muzur and Hans – Martin Sass (eds.), Lit 2017, pp. 83-92; “Fritz Jahr’s Bioethical Imperative: Its origin, Point and Influence” in *Jahr, European Journal of Bioethics*, vol. 7/2, No. 14 (2016), pp. 149-156).

She further argued repeatedly and showed that the origins of Bioethics can be traced back to the Ancient Greek and Roman philosophers – physicians like, for instance, Hippocrates of Cos (4<sup>th</sup> century BC), Galen (129-216 AD), Celsus (25 BC – 50 AD) and others -extending in this way the origins of European Bioethics back to the Classical antiquity. In order to succeed this,

(a) she participated in conferences in Rijeka and Opatija, that were organized by the *Fritz Jahr Research Centre of European Bioethics of the University of Rijeka*.

(b) she wrote a number of publications (“Tracing the roots of European Bioethics back to the Ancient Greek philosophers-physicians” in *Fritz Jahr and the Foundation of Global Bioethics. The Future of Integrative Bioethics*, Amir Muzur and Hans – Martin Sass (eds.), Lit Verlag, Berlin 2012, pp. 59-71; “The influence of the ancient Greek thought on contemporary Bioethics”, Epimetron of the translation in Greek of the collective volume *Bioethics, Ancient Themes in Contemporary Issues*, edited by M. G. Kuczewski and R. Polansky, A Bradford Book, The MIT Press, Cambridge, Massachusetts, London 2000, pp. 304. Epimetron pp. 527-584; “The origins of Bioethics in Hippocrates’ work” in *Skepsis*, vol. XVII/i-ii (2006), Academia Verlag, Sankt Augustin, pp. 88-96).

(c) She also attempted to disseminate further this idea of *Europeanization of Bioethics* through her contribution to the European Research Program *ALCMAEON: Design a Digital Open Access Museum to improve the learning of medical students’ educational competences in history in medical history*. Her contribution was entitled: *The Relation of Philosophy and Medicine in Antiquity*.

In addition she collaborated with other colleagues – collaborators, notably Professor Thomas Soeren Hoffmann, in his project “Bioethics in Context” by taking part in the conferences, and summer schools he organized, in particular in Rethymno 2013 and in Kiten 2017.

## Eleni Kalokairinou

### Bioethics along the centuries in Greece

Unlike what happens in other countries, in Greece we can distinguish three phases of Bioethics, the Classical period, the Byzantine-Christian period and the contemporary era. Bioethics in the wider sense, i.e. in the sense of deontology and medical ethics, can be traced back in the classical antiquity. It can be sought and found in the origins of medicine.

Medicine in antiquity appeared in two stages. We had first of all the physicians-healers, who had no formal knowledge of medicine and the rational physicians who attempted to apply the principles of philosophy and logic in medicine.

But in both these two phases, medicine has been influenced by philosophy, cosmology first and ethics secondly. Hippocrates was the philosopher-physician who succeeded not only to separate philosophy from medicine, but also to introduce medical ethics and deontology in medicine. He is not the philosopher-physician who is simply interested to cure the patients, but he is mainly concerned to treat the patient with beneficence and non-maleficence.

This deontological, medical ethics strain is further developed in the Byzantine-Christian era. The Christian doctor/physician now treats his fellow-citizen as if he is brother, with agape (love). A new virtue appears in the Christian era, namely "Philanthropy" (i.e. love of man).

In the modern era, the strain of deontology and medical ethics that already existed, continues to exist and develops. We first of all observe that theologians engage seriously in Bioethics and attempt to bring out its deeply theological character.

Along with theologians and clergy, it is philosophers who deal with a number of problems that bioethical problems raise and attempt to apply philosophical principles for their solutions.

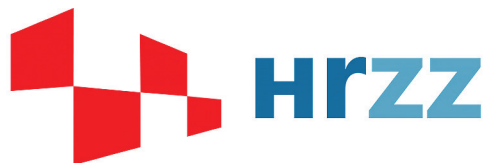
Legal people, based on the logical principles provided by philosophers, attempt to legislate on problematic topics of Bioethics.

Psychologists also discuss the impact that such problems have on man and on human beings in general.



While social scientists (sociologists, politicians, economists) attempt to survey and evaluate the influence that the bioethical problems have on society, politics and economics. We therefore observe that in modern Greece Bioethics is being studied from many different points of view in an attempt scholars make to approach it in a wholistic manner.

*Eleni Kalokairinou*  
Aristotle University of Thessaloniki, Greece  
elenikal132@yahoo.gr



## EuroBioMed

Od različitosti tradicija prema zajedničkoj euromediteranskoj bioetičkoj platformi: konstrukcija alata za dijalog i djelovanje

*From diversity of traditions to a common Euro-Mediterranean bioethical platform: constructing a tool for dialogue and action*

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## About the project

### *Summary*

For several years, a tendency is present of continental, regional, and even national defining and developing of bioethical ideas („European Bioethics,” „East-Asian Bioethics,” „Bosnian Bioethics,” etc.), often aiming at differentiation with respect to dominant and narrowed-down bioethical paradigm (actually, of biomedical ethics) as promoted by the most of Anglo-American institutions since 1970s. Basing on certain initiatives in Spain, Italy, and Croatia, trying to conceive a „Mediterranean Bioethics,” the main goal of the proposed project is to analyse similarities and differences among bioethical traditions within the Euro-Mediterranean region. The theoretical analysis will be supported by empirical research finally aiming to form a common Euro-Mediterranean platform. The following methods will be applied: critical comparative analysis of published texts on the history of bioethics in Spain, Italy, Croatia, Greece, etc.; comparison of the the existing ideas based upon the principles of the Integrative-Bioethics pluriperspectivism using different forms of workshops/conferences; surveys investigating attitudes related to „Bioethical Standards“ (the result of the research project „European Bioethics in Action – EuroBioAct,” CSE, 2014-2017, PI A. Muzur) – a quantitative empirical research on a sample of students from medical, theological, law, and philosophical faculties in Messina, Thessaloniki, Rijeka, Zagreb, Split, and Barcelona; the continuous open method of coordination: the interactive website with databases related to similarities and differences among traditions, attitudes, thinkers, and projects, to be a sustainable model of dialogue, co-operation, and action („Euro-Mediterranean Bioethical Platform“). The expected results: the detection of similarities and differences among bioethical traditions of the Euro-Mediterranean region, a joint charter of bioethical standards, an interactive website with databases.

### *State of the art in the research area*

Fifteen years ago, several bioethicists in Europe and outside it have begun to advocate the “Europeanisation” of bioethics, expressing disappointment with the “American” Postpotterian transformation of bioethics as “new medical ethics” reduced to biomedical sciences and practices. By attributing the Georgetown’s narrowing to the typical American values of pragmatism and the consequent “principlism”, the advocates of “Europeanisation” have been hoping for a thorough revision of the foundations of bioethics, its “re-philosophication”, enriching and remodeling in line with more European (but

not necessarily exclusively European) values arising from a multi-century cultural pluralism. The idea of such different bioethics was articulated among the first by Croatian scientists who stood behind the concept of pluriperspectivism:<sup>6</sup> overviewing of scientific and non-scientific perspectives as equal and their integration into “orientational knowledge” (according to Mittelstraß’ concept of knowledge based on values rather than information<sup>7</sup>). The other European bioethicists had the idea of redesigning the four American bioethical principles of T. Beauchamp and J. Childress into the four European bioethics principles of the Danes Peter Kemp and Jacob Dahl Rentdorff:<sup>8</sup> this, however, it has been shown, was just an unsuccessful attempt of adaptation of American bioethics to the European tradition, which did not come to life.<sup>9</sup> In Germany and France, on the other hand, the resistance to the imported “American product” manifested itself by ignoring and avoiding the term “bioethics” in the names of institutions and publications. In some cases, under the “European” bioethics initiative, it was, in fact, all about spreading Georgetown’s bioethics under other names (see Greg Beker’s “integrated bioethics” from the Jagiellonian University in Krakow, or Bert Gordijn’s GLEUBE project – “Globalisation of European Bioethics Education”).

With the discovery of the forgotten work of Fritz Jahr (1895-1953), a pastor and teacher from Halle, who, in a series of articles from 1926 to 1938, formulated the concept of bioethics as the ethics of all life and the “bioethical imperative” as Kant’s categorical imperative extended to animals and plants,<sup>10</sup> a new orientation point for bioethics development emerged, fully aligned with European ideas, but not limited to them. In a series of international conferences, publications and projects, F. Jahr’s ideas have been re-evaluated and embedded in the foundations of „broader bioethics,“ which is also compatible with the concept of Van Rensselaer Potter (1911-2001), a Madison biochemist who, until the discov-

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<sup>6</sup> Cf. Ante Čović, „Der Aufbau eines Referenzzentrums für Bioethik in Südosteuropa: ein weiterer Schritt zur Institutionalisierung des bioethischen Pluriperspektivismus“, in: *Integrative Bioethik: Beiträge des 1. Südosteuropäischen Bioethik-Forums, Mali Lošinj 2005 / Integrative Bioethics: Proceedings of the 1. Southeast European Bioethics Forum, Mali Lošinj 2005*, edited by Ante Čović and Thomas Sören Hoffmann (Sankt Augustin: Academia Verlag, 2007), 261-274.

<sup>7</sup> Cf. Jürgen Mittelstrass, „The loss of knowledge in the information age,“ in: *From Information to Knowledge, from Knowledge to Wisdom: Challenges and Changes Facing Higher Education in the Digital Age*, edited by Erik de Corte et al. (London: Portland Press, 2010), 19-23.

<sup>8</sup> Jakob Dahl Rentdorff and Peter Kemp, *Basic Ethical Principles in European Bioethics and Biolaw*, Vol. 1 (Copenhagen/Barcelona: Centre for Ethics and Law/Institut Borja de Bioètica, 2000).

<sup>9</sup> Cf. Igor Eterović, *Kant i bioetika* (Zagreb: Pergamena – Centar za integrativnu bioetiku Filozofskog fakulteta Sveučilišta u Zagrebu): 80-85; 159-164.

<sup>10</sup> Cf. Fritz Jahr, “Wissenschaft vom Leben und Sittenlehre”, *Mittelschule* 40, No. 45 (1926): 604-605.

ery of F. Jahr, was considered “the father of bioethics”.<sup>11</sup>

The realisation of such “Europeanisation” of bioethics has raised the question of how it makes sense to “fragment” bioethics in this way, into continental, regional, or national bioethics. In other words, if “European bioethics” is justified, are “Asian bioethics” or “African bioethics” justified as well? Bearing in mind the cultural diversity of Asia, Asian bioethicists are more prone to differentiate at least “East Asian bioethics”, based, for example, on a different view of the principle of autonomy (which, in the Confucianist sense, presupposes the sovereignty of the family as opposed to Western sovereignty of the individual<sup>12</sup>) from “West Asian” bioethics, closer to Islamic culture. Within “East Asian bioethics,” again, Sakamoto notices the peculiarity of “Japanese bioethics” in relation to, e.g., brain death (as some, from a European perspective, superficially agglomerate bioethics into “East Asian”, so Sakamoto confronts “Japanese bioethics” with the “Euro-American”.<sup>13</sup>) The mistake of universalising something that should be a discriminant is certainly common and typical in discourses of this kind.<sup>14</sup> In any case, it is not a discriminant of bioethics the group of questions which it deals with, but the predominant traditional foundations it is created upon and the way it treats those questions. Therefore, when James Drane says that Anglo-American bioethics is different from the Latino-American one because the first is occupied with humane use of technology, and the second with the fairness of access to that technology,<sup>15</sup> he actually remains limited within the narrow horizons of Georgetown’s “new medical ethics”. The truth is that “American bioethics” differs from the South American one because the former is based on pragmatism and consequent principlism, while the latter takes into account the religious, scientific, and philosophical perspectives.<sup>16</sup>

<sup>11</sup> See more on that matter in: Iva Rinčić and Amir Muzur, *Fritz Jahr i rađanje europske bioetike* (Zagreb: Pergamena, 2012), and also Amir Muzur and Iva Rinčić, *Van Rensselaer Potter i njegovo mjesto u povijesti bioetike* (Zagreb: Pergamena, 2015).

<sup>12</sup> Cf. Ruiping Fan, „Self-determination vs. family determination: two incommensurable principles of autonomy“, *Bioethics* 11 (1997): 309-322. On other differences between East Asian bioethics and American bioethics see also: Michael Cheng-tek Tai, „An Asian perspective on Fritz Jahr and integrated bioethics“, in: *Fritz Jahr and the Foundations of Global Bioethics: The Future of Integrative Bioethics*, edited by Amir Muzur and Hans-Martin Sass (Münster: Lit, 2012), 243-253; Michael Cheng-tek Tai, *The Way of Asian Bioethics* (Taipei: Princeton International Publishing Co., Ltd., 2008).

<sup>13</sup> Hyakudai Sakamoto, „New initiatives in East Asian bioethics“, *Eubios – Journal of Asian and International Bioethics* 5 (1995): 30.

<sup>14</sup> Cf. Leonardo D. De Castro, „Is there an Asian bioethics?“ *Bioethics* 13, No. ¾ (1999): 227-235.

<sup>15</sup> James F. Drane, „Bioethical perspectives from Ibero-America“, *Journal of Medicine and Philosophy* 21 (1996): 557-569.

<sup>16</sup> Although more historiographically oriented, the following proceedings provide additional arguments: Leo Pessini, Christian de Paul de Barchifontaine, and Fernando Lolas Stepke, eds., *Ibero-American Bioethics: History and Perspectives*, transl. by Jennifer Bulcock, Adail Sobral, and Maria Stela Gonçalves (Dordrecht: Springer, 2010). For the good reception of Fritz Jahr in Latin America, see: Amir Muzur and Iva Rinčić, „Fifteen days of glory“, *Synthesis Philosophica* 27, No. 1 (2012): 181-186.

In some African cultures, too it is possible to perceive a deviation from the Western understanding of individual autonomy under the moral reasoning in the direction of different social relations and interdependencies.<sup>17</sup> Some authors go so far to advertise bioethical principles based on Yoruban (that is, the dominant Nigerian) culture as the ideally “transcultural,”<sup>18</sup> while others do not think it is time to talk about “African bioethics” at all.<sup>19</sup>

Obviously, tradition should be taken into account when formulating orientational knowledge that helps bioethical judgment. In order to mobilise resources and expand the possibilities of co-operation on matters of crucial importance to man’s survival, it is necessary to explore not only the differences but also the similarities that can be used to construct a minimal platform of harmonised attitudes and values as the starting point for action. The idea behind the project here proposed is to explore the similarities and differences among the major cultures of the European Mediterranean and to shape a platform that would open up new possibilities in that region for bioethical reflection and action concerning the protection of human health and the environment as well as the relations towards the animals and plants.

The idea of the Mediterranean’s peculiarity and its potential for the development of a new bioethical basis for dialogue and action has been noted and emphasized by several scientists. Diego Gracia Guillén of the Complutense University (Alcalá de Henares) – formally educated in medicine and philosophy – began with the re-philosophication of bioethics he had learned in the US and abandoned applied bioethics for the benefit of the theoretical one. Gracia has advocated the values of friendship and compassion, as well as the method of dialogue between North-European (apparently including the Georgetown’ views) ethics of duty, which provides “solutions,” form, procedures, and principles on one side, and South European virtue ethics far more based on the ancient and Catholic heritage.<sup>20</sup>

An interesting attempt of the regional Mediterranean orientation of bioethics comes from the Sicilian priest and poet Salvatore Privitera (1945-2004). Raised in the seminary in the town of Acireale, about twenty kilometers northeast of Catania, he received his PhD degree in Roman Gregoriana, and later graduated from Philosophy in Palermo. During the most of his life, Privitera was under the strong influence of German theology: in Rome, his “*Doktorvater*” was Josef Fuchs (1912-2005), a Jesuit and

<sup>17</sup> Cf. Chikezie Onuoha, *Bioethics Across Borders: An African Perspective* (Uppsala: Uppsala Universitet, 2007).

<sup>18</sup> Segun Gbadegesin, „Bioethics and culture: an African perspective“, *Bioethics* 7, Nos. 2-3 (1993): 257-262.

<sup>19</sup> Ademola Kazeem Fayemi and Folake Adeogun Akintunde, „On the myth called „African bioethics“: further reflections on Segun Gbadegesin’s account“, *Bangladesh Journal of Bioethics* 3, No. 3 (2012): 4-11.

<sup>20</sup> Sandro Spinsanti, *La bioetica: biografie per una disciplina* (Milano: Franco Angeli, 1995), 100-110.

one of the first European promoters of (Catholic) bioethics, and later, as a Humboldt scholar, he often resided at German universities, mostly in Münster and Paderborn, by Fuchs' graduate student Bruno Schüller (1925-1977) (eventually he will translate Schüller's work into Italian). After he had founded the Institute of Social Ethics in 1984, in December 1991, perhaps (but not necessarily exclusively<sup>21</sup>) relying on the main ideas of the Scotsman Alasdair MacIntyre (1981)<sup>22</sup> and the Spaniard Diego Gracia Guillén (1989),<sup>23</sup> Privitera founded the Sicilian Institute of Bioethics (ISB), launched a series of annual conferences and proceedings on Mediterranean bioethics as well as a Master Study in Bioethics (*Master in Bioetica*). In Italy, Privitera has been considered the pioneer of "narrative ethics:" the "bionarrativeness" he advocates, relying equally on Homer's tradition and early Christian parables, denies (in the Mittelstraß spirit) the meaning of communicative transfer of facts, and exalts the final "lesson of the story."<sup>24</sup> As he himself admitted, Privitera was dedicated to the semantic analysis that precedes any ethical issue, where he was primarily interested in normative ethics that seeks to formalise the value judgments rather than in the descriptive ethics.<sup>25</sup> Without departure from the basic attitudes of the Church, Privitera nevertheless saw the broader platform for bioethics in the Mediterranean idea, as evidenced by the four main aims of his Sicilian Institute: "for an ethical vision of reality, for a better quality of life, for society in the service of man and for the Church in the service of society."<sup>26</sup> With his collaborator and successor Salvino Leone, Privitera edited the journal *Bioetica e Cultura* (since 1992) and numerous other publications (including a "Dictionary of Bioethics"), and he moved the headquarters of the Institute from the Faculty of Theology at Palermo University to Acireale (where a subsidiary has been active since January 1992).

<sup>21</sup> Privitera does not cite them, but mentions that the idea of Mediterranean bioethics was launched by the publication of the first issue of the *Bioetica e Cultura* and the first Mediterranean meeting on bioethics (thus, in 1992). Cf. Salvatore Privitera, „Alle radici della Bioetica... nel Mediterraneo“, in: *Bioetica mediterranea e nordeuropea*, edited by Salvatore Privitera (Roma: Armando Editore, 1996), 14 (7-16).

<sup>22</sup> Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (London: G. Duckworth, 1981).

<sup>23</sup> Diego Gracia Guillén, *Fundamentos de bioética* (Madrid: Editorial Eudema, 1989).

<sup>24</sup> Salvatore Privitera, *Narare la vita alla generazione presente per le generazioni future* (Roma/Acireale: Armando Editore/Istituto Siciliano di Bioetica, 1995), especially 7-55.

<sup>25</sup> Cf. Francesca Paola Puleo, „Privitera, Sebastiano Salvatore“, in: *Dizionario enciclopedico dei pensatori e dei teologi di Sicilia secc. XIX e XX*, Vol. V, edited by Francesco Armetta (Caltanissetta/Roma: Salvatore Sciascia Editore, 2010), 2498-2502.

<sup>26</sup> Cf. Salvino Leone, ed., *Tra gli ulivi del Getsemani: in ricordo di Salvatore Privitera* (Palermo: Istituto Siciliano di Bioetica, 2005), 45.



The developmental paths of bioethics in Croatia were and still are especially alive, from the first mention of bioethics in the literature (the Jesuit Valentin Pozaić, 1985)<sup>27</sup> and the introduction of bioethics into teaching at medical faculties (the politologist Ivan Šegota, 1993), up to the original concept of integrative bioethics as a meeting point of dialogue among different perspectives, with their resulting integration into orientational knowledge (the ethicist Ante Čović, around 2004).<sup>28</sup> Croatian bioethicists have demonstrated that they are able to cope and catch up with new challenges as well (the works of Fritz Jahr and Van Rensselaer Potter), with discoveries of the less known but highly significant European bioethics predecessors (Nikola Visković), while not allowing the initiatives such as “Mediterranean bioethics” to “pass” next to them (Mislav Kukoč, Tonči Matulić).<sup>29</sup>

There is a multitude of common features in bioethics initiatives that have marked the bioethics of the 20<sup>th</sup> and 21<sup>st</sup> centuries in Croatia, Italy, and Spain. First of all, these nations share the dominant Catholic tradition that, even when it comes to thinkers of different worldviews and origins, does influence their ideas. Secondly, these three nations – according to the bioethical, but also other literature – are very receptive to discussion on and writing of (their own and, to some extent, others’) history (in Spain, there are several versions of bioethics history – primarily the domestic and the Latino-American one; in Italy, too, with recapitulations after twenty or twenty-five years; in Croatia, there is one doctoral dissertation<sup>30</sup> and several articles with the ambition of a synthesis).<sup>31</sup> However, in contrast

<sup>27</sup> Valentin Pozaić, „Eutanazija – smrt po vlastitu ili tuđem izboru“, *Obnovljeni život* 40, No. 2 (1985): 126-144; Valentin Pozaić, „Deklaracija o eutanaziji“, *Obnovljeni život* 40, No. 2 (1985): 170-176.

<sup>28</sup> For a more precise definition, see: Ante Čović, „Integrativna bioetika i pluriperspektivizam“, in: *Integrativna bioetika i izazovi suvremene civilizacije*, edited by Velimir Valjan (Sarajevo: Bioetičko društvo u BiH, 2007), 65-75; Hrvoje Jurić, „Uporišta za integrativnu bioetiku u djelu Van Rensselaera Pottera“, in: *Integrativna bioetika i izazovi suvremene civilizacije: zbornik radova Prvog međunarodnog bioetičkog simpozija u Bosni i Hercegovini (Sarajevo, 31. III.-1. IV. 2006.)*, edited by Velimir Valjan (Sarajevo: Bioetičko društvo u BiH, 2007), 77-99.

<sup>29</sup> Mislav Kukoč, „Development of integrative bioethics in the Mediterranean area of South-East Europe“, *Medicine, Health Care and Philosophy* 15 (2012): 453-460; Tonči Matulić, „Istraživanje korijena mediteranske bioetike: etika vrline i sreće kao *conditio sine qua non*“, in: *Filozofija Mediterana*, edited by Mislav Kukoč (Zagreb/Split: Hrvatsko filozofsko društvo/Filozofski fakultet Sveučilišta u Splitu, 2009), 73-99.

<sup>30</sup> Ana Jeličić, „Recepcija i preobrazba bioetike u Hrvatskoj“ (Doctoral dissertation, University of Zagreb, 2016).

<sup>31</sup> Marijan Valković, „Bioetika u Hrvatskoj: kratko izvješće“, *Socijalna ekologija* 6, No. 3 (1997): 309-314; Mislav Kukoč, „Filozofija i bioetika u Hrvatskoj“, in: *Integrativna bioetika i izazovi suvremene civilizacije: zbornik radova Prvog međunarodnog bioetičkog simpozija u Bosni i Hercegovini (Sarajevo, 31. III.-1. IV. 2006.)*, edited by Velimir Valjan (Sarajevo: Bioetičko društvo u BiH, 2007), 109-118; Sandra Kantar and Kristina Svržnjak, „Prilozi za bibliografiju o bioetici u Hrvatskoj (1990.-2007.)“, *Socijalna ekologija* 16, No. 2-3 (2007): 231-248; Ivana Zagorac and Hrvoje Jurić, „Bioetika u Hrvatskoj“, *Filozofska istraživanja* 28, No. 3 (2008): 601-611; Iva Rinčić and Amir Muzur, „Variety of bioethics in Croatia: a historical sketch and a critical touch“, *Synthesis Philosophica* 26, No. 2 (2011): 403-

to Spain and Croatia, where bioethical journals are relatively rare (*Revista de bioetica y derecho; Eidon – Revista española de bioetica; Cuadernos de bioética* in Spain or *Jahr – European Journal of Bioethics* in Croatia) there are significantly more of them in Italy (*Medicina e morale; Bioetica e Cultura; Bio-ethos; Bioetica; Bioetica news Torino; Questioni di bioetica; Studia bioetica; Bioetica e società; Argomenti di bioetica*). It is no wonder, hence, that the incompleteness or inadequacy of the Georgetown bioethics was most early and most clearly detected precisely within the climate of the north-western quadrant of the Mediterranean and that, even if in coexistence with the same Georgetown bioethics, some indigenous alternatives of it were here articulated: in Madrid and in Sicily the idea of the Mediterranean bioethics, while in Croatia, the integrative and the reconstructed Jahr's and Potter's bioethics.

Truth be told, there are some differences in the background of these variations. Salvatore Privitera does not see the typicality of "his" Mediterranean bioethics in "the existence of certain health problems, such as thalassemia, in the region, but in the *Mediterranean* solving of these problems, that is, in *common* finding of solutions to *our* problems within cultural, ideological, and religious conditions that are present in this area."<sup>32</sup> The Maltese George Grima, following the contemplation of D. Callahan, advocates the necessity of forming cultural bioethics as an opposition to the normative one (emphasizing, for example, concepts of honour, hospitality, or relations towards environment which play significant roles in the Mediterranean culture).<sup>33</sup>

Alasdair MacIntyre sees the roots of the specificity of Mediterranean (bio)ethics in the teachings of Aristotle and Catholicity both based on the idea of virtue. In MacIntyre's opinion, under the influence of the Enlightenment and Protestantism in the 18<sup>th</sup> century, in northern Europe this idea was, replaced by the ideas of rights and duties.<sup>34</sup> Jorge Teixeira da Cunha (born in 1958), a moral theologian from Porto, correctly points out that returning to the ancient ethics of virtue would be anachronous because of its "individualism, elitism, and pharisaism," but the Mediterranean "corrective" of principlism he sees as a necessity. Other moral theologians, however, see the Mediterranean environmental ethics as the upgrading of the ethics of virtue (of Francis of Assisi and other thinkers).<sup>35</sup> Of course, the ethics of virtue from the European South has been repeatedly criticised in history as the cause of

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428; Luka Tomašević, „Razvoj bioetike u Hrvatskoj“, *Crkva u svijetu* 48, No. 4 (2013): 488-503 etc.

<sup>32</sup> Privitera, „Alle radici della bioetica“, 16.

<sup>33</sup> George Grima, „Sul concetto di una bioetica mediterranea“, in: *Bioetica mediterranea e nordeuropea*, edited by Salvatore Privitera (Roma: Armando Editore, 1996), 17-33.

<sup>34</sup> MacIntyre, *After Virtue*, 44.

<sup>35</sup> Teodora Rossi and Girolamo Rossi, „Dalla virtù all'ecologia“, *Bioetica e Cultura* 5, No. 9 (1996): 81-87.

“delays” (not to say retardation), especially in the 17th century and later (Descartes, Pascal, Voltaire). Like Privitera, Teixeira emphasizes the advantage of “narrative character” over the imperative one (hence, Kantian, but also Jahrian) in the promotion of life, because “the truth has a metaphorical dimension that does not derogate the rationality but complements it” (not thinking only of the close relationship between doctor and patient, but also of the relationship between man and the environment). In short, principles (principlism) exist but are not enough: they resemble a rigid form deprived of content which is manifested in human aspiration to happiness and humanity.<sup>36</sup> It is possible that Fritz Jahr attempted to alleviate the stiffness of Kantian principlism not only by insisting on expanding the subject of (his) imperative (to plants and animals), but by inserting into it the syntagm “if possible” (*nach Möglichkeit*).

On the other hand, the “aspiration to happiness,” which Teixeira mentions obiter, irresistibly reminds of the concept of the Burmese rulers (since the 1970s) of the “gross domestic happiness” (insetad of “gross domestic product”) which, in 2008, entered the Butan Constitution, and which was quantified by a Canadian epidemiologist and an American psychologist. This “happiness index,” which is related to the broadest concept of bioethics, covers “sustainable and just socio-economic development, preservation of the environment, preservation and promotion of culture, and good governance.”<sup>37</sup>

The idea of the metaphorical dimension of truth is also not irrelevant. In 1980, George Lakoff and Marc Johnson pointed to the metaphors’ potential as a cognitive mechanism for mapping the original (concrete) domain to the target one (abstract). The original domain is a part of experience and signifies spatial relationships, physical phenomena, actions, etc., being understandable by itself, while the target domain associated with it is related to a “conceptual metaphor.”<sup>38</sup> Translated into the language of bioethics doctrines, it could be said that the principlism is an attempt to convert the abstract (in this case, the truth) into the (pseudo)concrete with all possible risks of a simplifying error.

In this short review,<sup>39</sup> it should be emphasized that comparisons of bioethical traditions between Eastern and Western Mediterranean have not been done so far: as is well known, many bioethical traditions of ancient Greece have been incorporated into later bioethical reflections. Modern Greek

<sup>36</sup> Jorge Teixeira da Cunha, „La ‘ragione’ iberica delle radici mediterranee“, in: *Bioetica mediterranea e nordeuropea*, edited by Salvatore Privitera (Roma: Armando Editore, 1996), 75 (61-75).

<sup>37</sup> Cf. Karma Ura, Sabina Alkire, Tshoki Zangmo, and Karma Wangdi, *An Extensive Analysis of GNH Index* (Thimphu: The Centre for Bhutan Studies, 2012).

<sup>38</sup> See more in: George Lakoff and Marc Johnson, *Metaphors We Live By* (Chicago/London: University of Chicago Press, 1980).

<sup>39</sup> See more in: Amir Muzur and Iva Rinčić, *Bioethical Europe of our time* (Zagreb: Pergamena, 2018).

bioethics is under the strong influence of the autocephalous Orthodox Church which, thanks to the work of the Bioethics Commission of the Greek Church (like in Italy in the 1980s or later in Ireland) promotes public dialogue gathering medical information while at the same time imposing the presence of the spiritual component in the dialogue, as well as securing the influence upon the state in the matter of the adoption of laws within the framework of interest of the Church.<sup>40</sup> Eleni Kalokairinou, a bioethicist who previously worked in Cyprus and now at the Aristotle University in Thessaloniki, is among the few to promote a different bioethics from Georgetown's, participating in the first international conference on Fritz Jahr and European Bioethics in Rijeka 2011, and then with contributions in two Lit's editions on F. Jahr (E. Kalokairinou translated Jahr's article of 1926, and the Rijeka Declaration on the Future of Bioethics into Greek). In an article from 2016, Nikolaos Koios and his associates are very lucidly trying to distinguish medical ethics from bioethics, stating that the former deals with issues arising from practicing a medical profession, while bioethics is an interdisciplinary area studying "interventions in the phenomenon of life," but they very quickly blur this boundary by pushing medical paternalism, access to medical care, and similar typical medical-themed topics into bioethical dealings. No wonder their conclusion is that the Greeks have incorporated "old and well-known" (Hippocrates') medical ethics into "modern and imported" bioethics.<sup>41</sup> The peculiarity of Euro-Mediterranean bioethics, which is only hinted in the writings of a few authors, are, in our opinion, worthy of a more systematic research and formulation into an active form (model) that would provide a place for sharing ideas and information, and become a gathering place of potential partners in scientific projects, conferences, publications and, most importantly, initiatives to improve human health, quality of life, relations towards animals, plants, and the globally endangered environment.

### ***The relation of the project proposal to the state of the art in the research area***

In close co-operation with colleagues from the Faculty of Philosophy of the University of Zagreb, and later with individuals and institutions in Split, Osijek, and numerous partners from abroad, a group of bioethicists from the Rijeka Faculty of Medicine has profiled itself with internationally visible goals and achievements, primarily thanks to the very early recognition and research of the work of F. Jahr and V. R. Potter. In May 2010 *Jahr - European Journal of Bioethics* was launched, now indexed in ERIH + and Scopus databases, which, coming out regularly twice a year, recently welcomed the 18th issue. Since 2015, the journal is also published electronically at the University of Buenos Aires as a

<sup>40</sup> Nikolaos Hatzinikolaou, „Church and Bioethics in Greece“, *Studies in Christian Ethics* 24, No. 4 (2011): 415-427.

<sup>41</sup> Nikolaos Koios, Lambrini Veloyanni, and Demetrios Alvanos, "Evolution of medical ethics and bioethics in Greece: 'Ancient-Christian-contemporary Greece'", *Eleftherna* 3 (2006).

selection of articles translated into Spanish. In March 2011, the first international conference on F. Jahr and European bioethics was held in Rijeka and Opatija with participants from Croatia, Germany, France, Greece, USA, Argentina, Columbia, and Brazil. Croatian bioethicists have also co-organised the second conference on Jahr, within the Eighth International Congress on Clinical Bioethics, held in São Paulo in May 2012, while, as invited lecturers, they have also been present at the conference on Jahr's work in his native Halle in November 2012. In Rijeka, the conferences were held in 2015, 2016, and 2019 as well, with topics that will complement the broader theoretical aspects of European bioethics and attempts of its application through the formulation of "bioethical standards." As a part of the *EuroBioNethics* project (CSF, 2011), research of archives in Halle was carried out while as the result of the conference, the "Rijeka Declaration on the Future of Bioethics" was created, later translated into eight languages and published in journals in Croatia, India, Venezuela, and elsewhere. The conference participants also initiated the publication of the book *Fritz Jahr and the Foundations of Global Bioethics: The Future of Integrative Bioethics* (Münster, Lit, 2012, ed. by A. Muzur and H.-M. Sass) and the *Fritz Jahr* Documentation and Research Center for European Bioethics was founded at University of Rijeka in May 2013,<sup>42</sup> which in November 2014 will be proclaimed by the Croatian Minister of Science, Education and Sports one of the four network units of the Scientific Centre of Excellence for Integrative Bioethics (the second unit being the Department of Social Sciences and Medical Humanities at Faculty of Medicine in Rijeka). In 2014, Croatian Science Foundation approved one more project to the Rijeka research group – "European Bioethics in Action – EuroBioAct," realised in partnership with three North-Adriatic local municipalities. The project was included among the examples of good practices of Responsible Research and Innovation (*RRI Tools*) in 2015.<sup>43</sup> From 2014 till 2018, University of Rijeka was supporting the project "Root of bioethics - American and European contributions to the construction of a common history," while, since 2019, it finances the projects „New trends in bioethics in Middle and South-East Europe“ and „Bioethical standards of urbanity.“ The first monographs in the world dedicated to Fritz Jahr<sup>44</sup> (with the first complete collection of

<sup>42</sup> Since 2018, the Centre moved to Faculty of Health Studies.

<sup>43</sup> For a general overview and critical evaluation of the project, see: Igor Eterović and Robert Doričić, „EuroBioAct: new paths of integrative bioethics“, *Nova prisutnost* 15, No. 3 (2017): 377–392. Cf. Maja Miloš i Robert Doričić, eds., *Europska bioetika na djelu – EuroBioAct: lista bioetičkih standarda za lokalnu zajednicu / European Bioethics in Action – EuroBioAct: A List of Bioethical Standards for Local Communities* (Rijeka: Medical Faculty/"Fritz Jahr" Documentation and Research Centre for European bioethics, University of Rijeka, 2017).

<sup>44</sup> Iva Rinčić and Amir Muzur, *Fritz Jahr i rađanje europske bioetike* (Zagreb: Pergamena, 2012).

Jahr's articles, translated into Croatian) and to Van Rensselaer Potter<sup>45</sup> were also published in Rijeka (both monographs presently being translated into English). Amir Muzur was/is member of the editorial board of *The Holistic Approach to Environment* (Zagreb), *Global Bioethics* (Florence/London), *Journal International de Bioéthique et d'Éthique des Sciences* (Paris), *Ethik in der Praxis – Studien, Kontroversen, Materialien* (Münster), and *Jahr* (Buenos Aires). In June 2016, the first international *Fritz Jahr Prize* was awarded for research and promotion of European bioethics (the first recipient was Hans-Martin Sass, the second, in 2017, the bioethicist José Roberto Goldim from Brazil's Porto Alegre), the third (2018) the Chilean Fernando Lolas Stepke, and the fourth (2019) Michael Tai from Taiwan. Direct contacts have been established with the earliest European Institute of Bioethics, the *Borja* from Barcelona, the Italian Institute for Bioethics in Genoa, bioethics institutions and individuals from Udine, Rome, Palermo, Messina, Thessaloniki, as well as numerous scientists from the US, Latin America, and Asia. Following the aforementioned cooperation, Croatian bioethicists from the group proposing this project, were invited to deliver lectures in Zagreb, Mali Losinj, Pula, Split, Dubrovnik, Sarajevo, Banja Luka, Novi Sad, Belgrade, Bucharest, Sofia, Ohrid, Halle, Brussels, Stockholm, Barcelona, Taichung, Panama City, Saõ Paolo, Mendoza, San José, Ulm, and Seoul. One more book was published (*1926-2016: Fritz Jahr's Bioethics – A Global Discourse*, Münster, Lit, 2017, ed. by A. Muzur and H.-M. Sass), and the Rijeka *Fritz Jahr* Centre signed an agreement on co-operation with South Korea's Research Institute for Humanities Contents at Chung-Ang University in Seoul. Obviously, the international network of contacts created by the group proposing this project guarantees a multicultural and interdisciplinary approach to the study of the roots of Euro-Mediterranean bioethics and the development of its online version. The recognizability created by the publications on the history of European, American, German and Croatian bioethics (A. Muzur, I. Rincic, I. Eterovic, I. Zagorac), Italian and American bioethics (M. Gensabella), ancient Greek (bio)ethics (E. Kalokairinou, Ž. Kaluderović), certainly strengthens the group's starting positions as well as the fact that its members are scientists who directly continue the oldest Croatian bioethics initiatives around the journal *Socijalna ekologija* (Tijana Trako Poljak) and the legacy of Nikola Visković (Josip Guć).

If scientific networks, new projects (HERA, Erasmus+, etc.), publications (four monographs, two editorial books, several articles), invited lectures at conferences, study trips (Germany, Spain, Romania, USA, etc.), documents like "Rijeka Declaration," and other are the results of the six-month project "Fritz Jahr and the roots of European bioethics: establishment of an international network of scientists - EuroBioNethics" (HRZZ, 2011, MSS, head A. Muzur, 63.000 kn); then a series of interna-

<sup>45</sup> Amir Muzur and Iva Rinčić, *Van Rensselaer Potter i njegovo mjesto u povijesti bioetike* (Zagreb: Pergamena, 2015).

tional conferences/workshops in Rijeka, partnership with three local municipalities (Kršan, Bakar, M. Lošinj), guest lectures in Europe, Latin America, and Asia and, most importantly, the list of bioethical standards, have been the main results of the “European Bioethics In Action – EuroBioAct” (CSF 7853, 2014-2017, head A. Muzur, 380,000 kn). The bioethical standards, agreed with local government decision makers and other stakeholders (tourist offices, non-governmental organisations), represent the selection of about one hundred guidelines for optimising the relationship towards human health, environmental protection, animals, and plants. For the local community, this “catalogue” has been conceived as a development (bioethical) strategy, increasing systematic bioethical awareness and education, and also an “ace card” for tourism, with the potential of economic exploitation. A departing list of bioethical standards (the appropriate choice, derived from the analysis of similarities and differences of bioethical traditions in different cultures) will be used in the project here proposed, for the compilation of a questionnaire that will test the attitudes of students in Messina, Thessaloniki, Rijeka, Zagreb, and Split on the key issues of the relationship of tradition towards human health and the environment.

In the end, it should be mentioned that Robert Doričić, a member of this project team (initially hired, as well as Maja Milos, at the Faculty of Medicine in Rijeka, thanks to the call “Development project for young researchers - training of new doctors of science”, 2015-2018; mentors: A. Muzur and I. Rinčić) recently defended his doctoral dissertation devoted to the analysis of the influence of environmental factors on the morbidity and mortality in the northern Adriatic (Bakar and Mali Lošinj), all in close connection with the project “European bioethics in Action.”

### *Methodology*

The first part of the research is structured as theoretical and the second as empirical. In the theoretical part, a critical comparative analysis of published texts on the history of bioethics in Spain, Italy, Croatia, and Greece will first be carried out. In accordance with his/her own previous experience, language, and publications, each researcher will receive a part of literature to be analysed. With respect to the content, we shall concentrate upon bioethical/medical-ethical/environmental-ethical monographs and textbooks, which will be selected by particular criteria (key words, titles, etc.). With respect to methods, those publications will be approached parallelly historically and problematically. Both methodological lines will overlap in the course of research, but they are necessary since only such approach can guarantee the detection (historical-hermeneutical method) of certain historical relations and causes of emergence of a discipline within a particular Euro-Mediterranean country and of the reach, kind, and accent of certain topics (problematic-analytical method) dominating in particular

tradition. By such analysis, the dominant traditional attitudes will be mutually confronted within various Euro-Mediterranean cultures.

The results will be presented at the first conference/workshop when all the collaborators will help accumulate orientation knowledge, using pluri-perspective approach (that is, respecting different scientific and non-scientific perspectives) and resulting in an „overview of similarities and differences“ in attitudes toward human health, environment, animals, and plants among the Catholic, Orthodox, Ancient Greek, and other cultures and sub-cultures important for modern Mediterranean bioethics. The second part - field research – contains two empirical phases: qualitative (desk research and in-depth semi-structured interviews) and quantitative (survey method). Qualitative research will be conducted in Spain and quantitative in all four countries: Spain, Italy, Croatia and Greece. The first empirical phase involves qualitative desk-based data collection (photodocumentation, archives / libraries and other relevant sources) on the development of bioethics in Spain, primarily in Madrid (Complutense University, etc.), Oviedo (Council of Europe Convention on the 1997) and Gijón (Sociedad Internacional de Bioética - SIBI) and conducting in-depth semi-structured interviews with the most important bioethicists in Spain. The reason why the analysis of available sources and interviews is conducted in Spain is the fact that bioethics scholars and projects related to bioethical topics there are exclusively oriented to the biomedical ethics (“Anglo-American”, “mainstream” bioethics). It was therefore imposed as a task to research literature there, to conduct a field research, and to establish contacts for further collaboration with individuals and institutions in Spain who foster a ‘Eurobioethical’ or ‘Mediterranean’ approach to bioethics (based on the original principles of the founders F. Jahr, V. R. Potter and others). This methodological approach will further substantially and methodologically expand and enrich the project in its theoretical and empirical segment. In each of the three centers in Spain (Madrid, Oviedo, Gijon), 2-4 key university professors involved in the study or teaching of bioethics will be interviewed. Contact will be established in advance and selection will be based on information from scientific publications. Interviews in English (one hour) will be semi-structured to cover insights into the history of bioethics in Spain and Europe, Mediterranean bioethics, views on contributions to bioethics by its founders, F. Jahr and V. R. Potter, individual’s scientific pathway in bioethics and reflection as well as estimates of the future development of bioethics. In other countries, given the dominance of the “Eurobioethical” “Mediterranean” approach, fewer interviews will be conducted (2-4 per country) with professors of bioethics at universities where students will participate in questionnaire survey. This information will serve as a complement to existing information gathered from literature and for making comparisons. This data will be processed and analyzed using a thematic analysis method using the NVivo Qualitative Statistical Software. The second empirical phase



concerns quantitative research by conducting surveys that will examine attitudes about bioethical standards in all four countries: Spain, Italy, Croatia and Greece. These standards, as the most important result of the research project “European Bioethics in Action – EuroBioAct (HRZZ, 2014-2017, PI: A. Muzur), are actually the recommendations for optimal behaviour of man in a natural environment and will be adjusted and harmonised with the results of the previous phases of the proposed project, which means that an instrument will be created with particles including a selection of bioethical standards to best reflect and detect the similarities and differences among Euro-Mediterranean cultures in relation to human health, the environment, animals, and plants. The instrument will be designed with particles that will select bioethical standards in a way to best reflect and detect similarities and differences between Euro-Mediterranean cultures toward human health, environment, animals and plants. Besides that, environmental attitudes and socio-environmental orientations of participants will be examined. For ecological attitudes it will be used highly reliable and validated instruments such as the Revised New Ecological Paradigm Scale (RNEP)<sup>46</sup> as well as available instruments for measuring human attitudes toward preservation of the biological and cultural diversity and relationships toward living and non-living co-world.<sup>47,48</sup> In addition, key socio-demographic characteristics of the survey participants (gender, year of study, faculty affiliation, self-assessment in religiosity, self-assessment in political orientation) will be examined. By examining the first and last years of the study, we would like to trace the prerequisites of newly enrolled students, as an indication of early and home education, that is, to compare these attitudes with the influence of professions on bioethical attitudes at the end of their study period. Given that the main part of the questionnaire on bioethical standards will be designed on the basis of the results of the earlier research project results and on the first qualitative research phase of this project, it is necessary to validate the instrument before its application in these four countries. Therefore, in order to validate it, pretesting will be conducted among students at the Faculty of philosophy, University of Zagreb and the Faculty of medicine, University of Rijeka, considering their immediate availability. It will be taken into account not to include same students in the main survey, so students from different years of studies and different study courses will participate in pretesting. The main quantitative empirical research will be carried out by the method of survey on the appropriate samples of students of medicine, theology, law, and philosophy in every city included in

<sup>46</sup> Riley E. Dunlap, Kent D. Van Liere, Angela G. Mertig i Robert Emmet Jones, „Measuring endorsement of the new ecological paradigm: A revised NEP scale”. *Journal of Social Issues* 56, no. 3 (2000): 425–442.

<sup>47</sup> Ivan Cifrić and Tijana Trako Poljak, „Kulturna i biološka raznolikost kao vrijednosti u tehnološkom dobu”, *Informatologia* 42, no. 3 (2009): 192–196.

<sup>48</sup> Ivan Cifrić „Antropocentrična i biocentrična odgovornost za život”, *Socijalna ekologija* 14, no. 3 (2005): 195–215.

the research: Messina, Thessaloniki, Barcelona, Rijeka, Zagreb, and Split. The surveys will be translated into the language of the interviewing country (Croatian, Italian, Spanish and Greek). A sample of N=2400 examinees (100 per each faculty included) will cover approximately the same number of men and women, and also students of first and last years of the study programmes, evenly distributed according to the study groups and countries, too. Such a sample was carefully selected to realise the aimed project goal – the comparison of attitudes toward bioethical standards among Euro-Mediterranean countries. Design of a reliable empirical instrument for measuring these attitudes is considered an extremely valuable contribution of the project as it allows to these and to other researchers to continue to make future comparisons in other countries. Student populations of specific study courses, have been chosen rather than, for instance, representative or convenient sampling of entire populations in these countries, as it would unnecessarily extended the research on bioethically irrelevant areas, which is not the primary focus of this project. Namely, the project does not seek to study within these countries the citizen attitudes on bioethical issues, which might be of interest to some future research, but was set up to connection between development of bioethics and attitudes toward (adapted) bioethical standards. This is also the reason why the representative sample of all students from universities and faculties involved, has not been designed. Apart from the fact that such a research would be extremely expensive, long-lasting and physically difficult to conduct in four countries, a convenience sample of students from these selected faculties provides a encompassment of the specific field (medicine, theology, law, philosophy) that is relevant in the context of development of bioethics, that is, to professions which are familiar to bioethical issues and which are relevant for them. Furthermore, following previous explanation, these are students who are educated as experts in these fields, or people who will be very soon involved, in decision-making process regarding bioethical issues, through medical practice, participating in a various ethics committees, legal or political bodies, in the educational process, etc. In this regard, it is important to identify a way of thinking among those whose faculties are holders of the bioethical tradition in a particular country. By examining the first and last years of the study, we would like to trace the prerequisites of newly enrolled students, as an indication of early and home education, that is, to compare these attitudes with the influence of these professions on bioethical attitudes at the end of their study period. Possible sampling errors that might occur using convenience sample, will be reduced by the usual control procedures for such sampling: by using a large sample and taking into account its uniformity (students, on the first and on the last study year, equal number of women and men, equal professions tested) in different countries to allow cross-cultural comparison in the sample being tested.

The quantitative empirical research departs from four main hypotheses, based on existing literature and the previously conducted related research in Croatia and the world in the field of bioethics and environmental sociology about the relation towards living beings and the natural environment:

(H1) The first hypothesis is that the majority of respondents are expected to accept bioethical standards. Within this hypothesis, there are four specific hypotheses by which it is expected: (H 1.1) that a very high percentage of respondents accept bioethical standards related to human health, the environment, animals, and plants; (H 1.2) that a high percentage of respondents do not accept the violation of bioethical standards related to human health, the environment, animals, and plants; (H 1.3) that a greater number of respondents will accept bioethical standards related to human health with respect to those accepting standards on the environment, animals, and plants; (H 1.4) that a greater number of respondents will accept bioethical standards related to humans and animals than those related to plants and the environment;

(H2) It is expected that the factor analysis will determine four factors that will reflect the four-dimensional conceptualisation of bioethical standards (relation towards human health, animals, plants, environment);

(H3) Despite the relative homogeneity of student population, we expect statistically significant differences among the respondents within single countries with regard to the socio-demographic characteristics (gender, years of studying, belonging to a particular school, self-assessment of religiosity and political orientation, etc.). Based on previous research on related socio-ecological issues in Croatia and the world, the following specific hypotheses are to be formed:

(H 3.1) that women, students of higher study years, students of courses in social sciences and humanities, religious and “left”-oriented students, etc. will generally be more receptive to bioethical standards;

(H 3.2) that women, students of higher study years, students of courses in social sciences and humanities (compared to medicine), and religious and “left”-oriented students will better accept bioethical standards related to the environment, animals, and plants than men, students of lower study years, students of medicine (compared to other courses), and non-religious and “right”-oriented respondents, who are expected to „prefer“ standards related to human health.

(H 4) Due to differences among the countries, this hypothesis will be additionally elaborated after the completion of the theoretical part of this project, when similarities and differences of traditional views and attitudes among various Euro-Mediterranean cultures will be established.

Data obtained from the questionnaire will be processed and analyzed using the statistical software

for the processing and analysis of quantitative data SPSS. Data processing and analysis will include descriptive statistics (frequencies, percentages), t-test implementation and variance analysis, multiple regression and factor analysis.

At the faculties where students will be surveyed, parallelly with this research, interviews with the university bioethics teachers would be conducted and partly structured, as described in more detail in this section. The lessons learned would be qualitatively evaluated and would serve as a complement to literature data and to more accurately shape further research theses. In the final, third, phase of project realisation, the establishment of the “Euromediterranean Bioethical Platform - Tool for Dialogue and Action” is planned. Based on open access to materials here archived and continuously updated, scholars from the region might be conceiving new education curricula, research projects and other initiatives.

“Euromediterranean Bioethical Platform - Tool for Dialogue and Action” is intended to function as an interactive website (web content management system) including the following main elements:

1. *Library* (database with the possibility of storing and searching documents, projects, and other units);
2. Network (individuals, institutions, projects dealing with bioethics in the Euro-Mediterranean, useful for the search of project partners);
3. Self-reflect corner (interactive presentation of the charter of bioethical standards with a continuous possibility of filling up surveys, checking the results, comparison at a national, regional, etc. levels. It might enable also suggesting new standards).

It is expected that the level of digitalisation of this platform might be attractive to younger generations. The final version would be a result of negotiations with designers and it certainly would include multi-lingual support. The platform would be subordinated to open method of coordination: in the spirit of the best European practice, it would develop and foster mutual understanding, especially scientific research and initiating projects of the improvement of human health, life quality, optimal relations toward animals, plants, and environment.

### ***Research impact***

As already mentioned, knowledge and ideas will be exchanged and disseminated at two workshops/conferences to be held in Rijeka on the second and third project period, respectively: these workshops will be announced in local public media and open to public (students, citizens, etc.). The results of the project are also planned to be presented at several international conferences (Lošinj Days of Bioethics;

annual conference ESPMH (Riga, Latvia); Science, Society, and Culture Conference (Vienna, Austria); 16th Annual International Conference on Mediterranean Studies (Athens, Greece), and others), in scientific journals (*Jahr – European Journal of Bioethics*, *Socijana ekologija*, etc., indexed in relevant basis such as Scopus, etc.) The most important dissemination of project results is expected to be made by an interactive durable web page (the “Euromediterranean Bioethical Platform - Tool for Dialogue and Action”). This web page, primarily foreseen for academic circles but not exclusively for them, should in time become an interactive place for a wide exchange of information and ideas about similarities and differences within the Euro-Mediterranean bioethical traditions and for the storage of relevant data: based on this information about research and researchers, potential project partners would link among themselves and launch projects of scientific and cultural importance for the Mediterranean area. Under the assumption of the success of this site (and the entire project), the research paradigm could also be used as a model for bringing closer the attitudes, project bases, and interests in other regions as well where countries and cultures are relied upon by each other, especially in approaching the complex problems of improving human health and life quality, man’s relationship towards animals and plants, as well as environmental protection and sustainable development.

### Research group

*Principal Investigator:* prof. dr. sc. Amir Muzur

*Research team members*

Prof. dr. sc. Eleni Kalokairinou	Aristotle University of Thessaloniki, Thessaloniki, Greece
Prof. dr. sc. Marianna Gensabella	University of Messina, Division of humanities
Prof. dr. sc. Željko Kaluđerović	University of Novi Sad, Faculty of philosophy
Prof. dr. sc. Iva Rinčić	University of Rijeka, Faculty of medicine; Faculty of health studies
Doc. dr. sc. Igor Eterović	University of Rijeka, Faculty of medicine
Izv. prof. dr. sc. Ivana Zagorac	University of Zagreb, Faculty of philosophy

Izv. prof. dr. sc. Maria Laura Giacobello	University of Messina, Department of ancient and modern civilizations
Doc. dr. sc. Robert Doričić	University of Rijeka, Faculty of medicine; Faculty of health studies
Izv. prof. dr. sc. Tijana Trako Poljak	University of Zagreb, Faculty of philosophy
Dr. sc. Josip Guć	University of Split, Faculty of philosophy
Dr. sc. Toni Buterin	University of Rijeka, Faculty of medicine; Faculty of health studies
Prof. dr. sc. Miltiadis Vantsos	Aristotle University of Thessaloniki
Ivana Tutić Grokša	University of Rijeka, Faculty of medicine

## Work plan

### *Objectives*

- The most important scientific objectives of the proposed project are:
- to explore and define the similarities and differences among intellectual roots, development paths and emerging forms of bioethics as a discipline and bioethical ideas in the Euro-Mediterranean area (primarily, but not exclusively, Italy, Croatia, and Greece); by a direct insight into the field (interviews, archives, photodocumentation, etc.), to explore and gather new knowledge on the roots and development of bioethics in Spain;
- by exchanging knowledge and integrating different perspectives (professional, scientific, and non-scientific - religious, cultural, etc.), to formulate an overview (“catalogue”) of similarities and differences among Euro-Mediterranean bioethical traditions;
- by taking into account the results of the first two objectives, to select bioethical standards from the list produced in the previous research project “European Bioethics in Action – EuroBioAct”, HRZZ, 2014-2017, PI: A. Muzur, and prepare a survey questionnaire with an appropriate instrument for testing attitudes on selected standards;
- to carry out empirical research using the survey method on the appropriate samples of students

of medicine, theology, and philosophy in five Mediterranean cities (Messina, Rijeka, Split, Thessaloniki, Barcelona) and one continental Central European city (Zagreb);

- to process and analyse the results of the survey using the SPSS 24.0 statistical program and interpret them in the light of the expected (in the first two described objectives detected) cultural/traditional similarities and differences;
- to establish a permanent dynamic interactive web page as a place for exchanging ideas, information, and initiatives in the field of Euro-Mediterranean bioethics.

### *Expected results*

- new insights about the development paths of bioethics in Spain;
- analytical overview of similarities and differences among intellectual roots and development paths of Euro-Mediterranean bioethical traditions represented in the published literature;
- a positive test of the applicability of bioethical standards (as a result of the previous HRZZ project) in the international intercultural context of the European Mediterranean;
- survey questionnaire/instrument based on bioethical standards, as a lasting tool for detecting differences in bioethical attitudes;
- a survey among the students of medicine, philosophy, and theology at the universities in Barcelona, Messina, Thessaloniki, Rijeka, Split, and Zagreb, revealing similarities and differences in attitudes towards human health, the environment, animals, and plants, under the influence of dominant bioethical traditions;
- a joint charter of bioethical standards;
- several (minimum seven) presentations at international conferences and the publication of relevant articles in specialised internationally-indexed journals;
- the web page of “Euromediterranean Bioethical Platform – Tool for Dialogue and Action” as a permanent place for exchanging knowledge and encouraging projects in the region;
- enriching the scientific career and achievements of several young researchers;
- strengthening the existing network of scientists of four countries and setting up new contacts (Spain);
- affirmation of the position and influence of Croatian bioethics and bioethicists at the international level.

<b>Ciljevi projekta</b>	
O1. Istražiti i definirati sličnosti i razlike intelektualnih korijena, razvojnih putova i pojavnih oblika bioetike kao discipline i bioetičkih ideja u euromediteranskom području.	
O2. Formulirati pregled („katalog“) sličnosti i razlika među euromediteranskim bioetikama.	
O3. Selektirati bioetičke standarde te pripremiti anketni upitnik s odgovarajućim instrumentom.	
O4. Provesti empirijsko istraživanje korištenjem metode ankete na prigodnim uzorcima studenata.	
O5. Obraditi i analizirati rezultate ankete i interpretirati ih u svjetlu očekivanih kulturnih/tradicijskih sličnosti i razlika.	
O6. Uspostaviti trajnu dinamičnu interaktivnu mrežnu platformu kao mjesto razmjene ideja, informacija i inicijativa u području euromediteranske bioetike.	
<b>1. Razdoblje</b>	
Rezultati koji se planiraju ostvariti	Suradnik
D1. (O1) Usuglašen model redovite komunikacije projektnog tima; kreirane upute za korištenje vizualnih predložaka projekta	Svi članovi projektnog tima (bez D)
D2. (O1) Izrađen plan pregleda po ključnim bioetičkim pojmovima	Muzur
D3. (O1) Izrađen plan pregleda po suradnicima	Muzur Buterin Rinčić
D4. (O1) Iščitana i pregledana glavna teorijska literatura	Svi članovi projektnog tima
D5. (O1) Prikupljeni rezultati o ključnim bioetičkim pojmovima u različitim kulturama	Muzur Buterin Rinčić



D6. (O1) Održano izlaganje na konferenciji; Prikupljene povratne informacije potrebne za daljnji plan projekta; Publiciranje rada (sudjelovanje na međunarodnoj bioetičkoj konferenciji (20. Lošinjski dani bioetike, Mali Lošinj, 2021.))	Buterin Eterović Guć
D8. (O1) Objavljen rad o pregledu mediteranske bioetike u indeksiranom međunarodnom časopisu (minimalno II kvartil, Scopus)	Svi članovi projektnog tima
D10. (O1) Zaposlen doktorand angažiran na provedbi cilja O4 (prijava na Projekt razvoja karijera mladih istraživača – izobrazba novih doktora znanosti)	Muzur Rinčić D <sup>49</sup>
<p>Prvo razdoblje projektnih aktivnosti obuhvaća redovitu komunikaciju projektnog tima organizacijom početnog <i>kickoff meeting</i>-a u Rijeci (D1; STAVKA 4.4.), kada će se podijeliti radni zadaci svakom projektnom istraživaču (D1). Za potrebe definiranja i razumijevanja sličnosti i razlika intelektualnih korijena, razvojnih putova i pojava oblika bioetike kao discipline i bioetičkih ideja u euromediteranskom području potrebna je nabava literature (D2; STAVKA 1.7.) te odlazak na teren (D9; STAVKA 1.3.) kako bi imali cjelokupni pregled i uvid u istraživano područje (D2, D3, D4). Prikupljeni podaci publicirali bi se (D8; STAVKA 4.2.) te prezentirali na međunarodnoj znanstvenoj konferenciji u Hrvatskoj i/ili u inozemstvu (D6, D7; STAVKA 4.5; STAVKA 4.10.). Od prvog razdoblja krenula bi izrada mrežne platforme projekta.</p>	
<b>2. Razdoblje</b>	
Rezultati koji se planiraju ostvariti	Suradnik
D11. (O2) Pripremljena konferencija u skladu s planom projekta	Muzur Eterović Buterin Tutić Grokša
D12. (O2) Izrađeni istraživački zadaci projektnog tima	Muzur Eterović Gensabella Kalokairinou

<sup>49</sup> Ako bude zaposlen, doktorand će biti uključen u sve relevantne aktivnosti projekta.

D12. (O2) Izrađeni istraživački zadaci projektnog tima	Kaluđerović Rinčić Trako-Poljak Zagorac Tutić Grokša Vantsos Giacobello
D13. (O2) Održana izlaganja na konferenciji; Prikupljeni istraživački rezultati članova projektnog tima	Svi članovi projektnog tima
D14. (O2) Radna verzija „kataloga“ euromediteranske bioetike	Muzur Eterović Buterin Rinčić
D15. (O2) Finalna verzija „kataloga“ euromediteranske bioteike	Muzur Eterović Buterin Rinčić Tutić Grokša
D16. (O2) Završena edukacija članice projekta iz vještina tzv. odgovorne znanosti; Predstavljanje <i>EuroBioMed</i> -a u krugu stručnjaka iz područja odgovorne znanosti; Plan primjene rezultata usavršavanja za potrebe projekta <i>EuroBioMed</i>	Rinčić
D17. (O2) Održano izlaganje na konferenciji; Prikupljene povratne informacije potrebne za daljnji plan projekta (priprema i sudjelovanje na međunarodnoj konferenciji 21. Lošinski dani bioetike, Mali Lošinj 2022.)	Muzur Buterin Rinčić Trako-Poljak Giacobello
D18. (O2) Održano izlaganje na konferenciji; Prikupljene povratne informacije potrebne za daljnji plan projekta (priprema i sudjelovanje na međunarodnoj konferenciji (Science, Society, and Culture Conference (Beč, Austrija)	Buterin Doričić

D7. (O1) Održano izlaganje na konferenciji; Prikupljene povratne informacije potrebne za daljnji plan projekta; (sudjelovanje na međunarodnoj bioetičkoj konferenciji (godišnja konferencija ESPMH (Riga, Latvija))	Muzur Rinčić
D9. (O1) Novi podaci i saznanja o razvojnim putovima bioetike u Španjolskoj te povezanost s razvojnim putevima u drugim euromediteranskim zemljama (fotoarhiva, arhiv dokumenata i intervjua itd.) Organizacija i provedba studijskog puta u Barcelonu, Madrid, Oviedo i Gijón.	Muzur Rinčić
D19. (O3) Odabrani standardi (uspoređivanje prikupljenih rezultata (katalog) s postojećim standardima)	Muzur Doričić Trako-Poljak
D20. (O3) Pripremljena anketa	Doričić Trako-Poljak Tutić Grokša
D21. (O4) Izrađen plan provedbe ankete	Eterović Gensabella Guć Giacobello Vantsos
D22. (O4) Dobiveni rezultati anketnog istraživanja	Doričić Buterin Kalokairinou Zagorac Giacobello Vantsos
<p>Drugo projektno razdoblje temelji se većinom na terenskom istraživanju predmetnog područja te selekciji prikupljenih podataka (D12, D20, D21, D22 ; STAVKA 1.2, STAVKA 1.4., STAVKA 1.5.). Za nastavak istraživanja potrebna je nabava ostatka relevantne literature (D13; STAVKA 1.7.), te odlazak člana na usavršavanje u domeni projektnog istraživanja (D16; STAVKA 4.1.). Temeljem prikupljenih rezultata izradio bi se „katalog“ euromediteranske bioetike (D14, D15, D19). U skladu</p>	

s time plan diseminacije obuhvaća organizaciju konferencije (D11, D13; STAVKA 4.13.) te predstavljanje rezultata i prikupljanje povratnih informacija potrebnih za daljnje faze projekta na međunarodnoj znanstvenoj konferenciji u Hrvatskoj i/ili u inozemstvu (D17, D18; Stavka 4.6, Stavka 4.11).

### 3. Razdoblje

Rezultati koji se planiraju ostvariti	Suradnik
D23. (O5) Analizirani rezultati anketnog istraživanja	Muzur Doričić Trako-Poljak Tutić Grokša
D24. (O5) Predstavljani rezultati; Dobivene povratne informacije u diskusiji sa stručnjacima na konferenciji (priprema i sudjelovanje na međunarodnoj konferenciji 22. Lošinjski dani bioetike, Mali Lošinj 2023.)	Kaluđerović Guć Muzur Rinčić Trako-Poljak Zagorac
D25. (O5) Predstavljani rezultati; Dobivene povratne informacije u diskusiji sa stručnjacima na konferenciji (priprema i sudjelovanje na međunarodnoj konferenciji 16th Annual International Conference on Mediterranean Studies (Atena, Grčka).	Eterović Guć Vantsos
D26. (O5) Pripremljena konferencija u skladu s planom projekta	Muzur Buterin Tutić Grokša
D27. (O5) Definirani projektni zadaci svim članovima tima za sudjelovanje na konferenciji	Muzur Buterin Tutić Grokša
D28. (O5) Zaključci utemeljeni na rezultatima prethodnih faza istraživanja; te diskusije projektnog tima	Svi članovi projektnog tima

D29. (O5) Objavljena minimalno dva rada u indeksiranim međunarodnim časopisima (minimalno II kvartil, Scopus); minimalno dva rada u ostalim časopisima i publikacijama	Svi članovi projektnog tima
D30. (O6) Radna verzija rezultata projekta potrebnih za izradu mrežne platforme; radna verzija sadržaja, razine interaktivnosti i mogućnosti mrežne stranice	Muzur Eterović Doričić Rinčić Tutić Grokša
D31. (O6) Završna verzija buduće interaktivne mrežne platforme	Svi članovi projektnog tima
D32. (O6) Predstavljene rezultati projekta; Prikupljene povratne informacije revidiranje mrežne platforme i za smjernice budućih istraživačkih projekata (sudjelovanje na međunarodnoj konferenciji 23. Lošinjski dani bioetike, Mali Lošinj 2024.)	Muzur Rinčić Eterović Doričić
D33. (O6) Pripremljen sadržaj za interaktivnu mrežnu platformu	Muzur Eterović Buterin Rinčić Tutić Grokša
D34. (O6) Pripremljen višejezični sadržaj mrežne platforme	Muzur Eterović Buterin Rinčić Tutić Grokša
D35. (O6) Kreirana interaktivna mrežna platforma	Muzur Eterović Buterin Rinčić Tutić Grokša

D36. (O6) Kreirane smjernice za održivost projekta	Doričić Rinčić
D37. (O6) Realiziran plan provedbe javne vidljivosti projekta i Hrvatske zaklade za znanost	Muzur Rinčić Buterin
<p>Završno razdoblje obuhvaća analizu do sad prikupljenih podataka teorijskog i empirijskog dijela istraživanja (D23). Organizira se završna konferencija u matičnoj ustavi prijavitelja (D26; STAVKA 4.14) gdje se sumiraju sve faze projekta te rezultati prethodnih istraživanja (D27, D28) i priprema objava rezultata u relevantnim znanstvenim časopisima (D29). Rezultati, najprije analize, a kasnije i cjelokupnog projekta predstavljaju se na međunarodnim znanstvenim konferencijama u Hrvatskoj i/ili u inozemstvu (D24, D25, D32, ; STAVKA 4.7-4.8, STAVKA 4.12) te se prikupljaju povratne informacije za završno izvješće, doradu mrežne stranice (D30, D31, D32, D33, D34, D35) i smjernice održivosti ovog projekta i budućih istraživačkih projekata (D36, D37).</p>	

## Research budget

Financijski plan projekta: IP-2020-02-7450 „EuroBioMed: Od različitosti tradicija do zajedničke euromediterranske bioetičke platforme – stvaranje alata za dijalog i djelovanje“

Natječaj: IP-2020-02

Trajanje projekta: 01/01/2021 - 31/12/2024

Datum: 14.1.2022.

Troškovi - Hrvatska zaklada za znanost

	ostvareno
	RAZDOBLJE 1-12
1. Troškovi istraživanja KATEGORIJA	
Materijal, PODKATEGORIJA	
1.1. Materijal, naziv grupe materijala za provođenje istraživanja, svaka grupa materijala unosi se kao zasebna stavka, STAVKA	
Usluge, PODKATEGORIJA	
1.2. Usluga, prijevod/dizajn anketnih upitnika, D20., D21., STAVKA 1.2.	0,00
Terenska istraživanja, PODKATEGORIJA	
1.3. Terensko istraživanje, Barcelona, Madrid, Oviedo i Gijón, 12 dana, 2 suradnika (A. Muzur, I. Rinčić), troškovi koji se namjeravaju pokriti (prijevoz, smještaj, dnevnice), D9., STAVKA 1.3	0,00
1.3. Terensko istraživanje, Messina/Solun/ Barcelona, 3x5 dana, 3 suradnika (I. Eterović/R. Doričić/T. Buterin), troškovi koji se namjeravaju pokriti (prijevoz zrakoplovom, smještaj, dnevnice), D22, STAVKA 1.4.	0,00
1.3. Terensko istraživanje, Rijeka/Zagreb/Split, 3x5 dana, 3 suradnika, troškovi koji se namjeravaju pokriti (prijevoz autobusom, smještaj, dnevnice), D22., STAVKA 1.5.	0,00

planirano			planirano	
RAZDOBLJE 13-30			RAZDOBLJE 13-30	Ukupno 1-48
13-21	22-30	13-30		
		0,00		0,00
0,00	35.000,00	35.000,00		35.000,00
0,00	40.000,00	40.000,00		40.000,00
0,00	97.000,00	97.000,00		97.000,00
0,00	12.000,00	12.000,00		12.000,00



Istraživačka radionica, POTKATEGORIJA	
1.4. Radionica, svaka radionica unosi se kao zasebna stavka, STAVKA	
Stručna literatura, PODKATEGORIJA	
1.5. Stručna literatura, D2., D13., STAVKA 1.7.	12.303,99
Ukupno 1	12.303,99
4. Troškovi usavršavanja, diseminacije i suradnje KATEGORIJA	
Usavršavanja, PODKATEGORIJA	
4.1. Usavršavanje (tečaj/seminar/radionica/trening), svako usavršavanje unosi se kao zasebna stavka, naziv usavršavanja, odredište, trajanje (najviše 2 tjedna), broj suradnika koji idu na usavršavanje, troškovi koji se namjeravaju pokriti (npr. kotizacija, prijevoz, smještaj, dnevnice, naknada za pohađanje) unose se zbirno, D16.	0,00
Trošak publiciranja, PODKATEGORIJA	
4.2. Trošak publiciranja, naknada za objavu radova s otvorenim pristupom, D8., STAVKA 4.2.	0,00
Radni sastanci, PODKATEGORIJA	
4.3. Radni sastanak, ""kickoff meeting"" Rijeka (2 dana),11 suradnika, troškovi koji se namjeravaju pokriti: prijevoz, smještaj, ručak/večera, D1., STAVKA 4.4.”	0,00
Odlasci na skupove/konferencije/kongrese, PODKATEGORIJA	
4.4. Sudjelovanje na međunarodnoj zn. konferenciji u RH (s/k/k), 19. Lošinjski dani bioetike 2021., Mali Lošinj, 3 dana, 3 suradnika (T. Buterin, I. Eterović, J. Guć), troškovi koji se namjeravaju pokriti (kotizacija, prijevoz), D6., STAVKA 4.5.	5.665,20
4.4. Sudjelovanje na domaćoj znanstvenoj konferenciji u RH(s/k/k), 20. Lošinjski dani bioetike 2022., Mali Lošinj, 3 dana, 2 suradnika, troškovi koji se namjeravaju pokriti (kotizacija, prijevoz), D17., STAVKA 4.6.	0,00
4.4. Sudjelovanje na domaćoj znanstvenoj konferenciji u RH(s/k/k), 21. Lošinjski dani bioetike 2022., Mali Lošinj, 3 dana, 2 suradnika, troškovi koji se namjeravaju pokriti (kotizacija, prijevoz), D24., STAVKA 4.7.	0,00

		0,00		0,00
6.239,10	0,00	6.239,10	5.000,00	23.543,09
6.239,10	184.000,00	190.239,10	5.000,00	207.543,09
0,00	10.000,00	10.000,00	0,00	10.000,00
0,00	10.000,00	10.000,00	0,00	10.000,00
0,00	0,00	0,00	0,00	0,00
0,00	0,00	0,00	0,00	5.665,20
0,00	6.000,00	6.000,00	0,00	6.000,00
0,00	0,00	0,00	6.000,00	6.000,00

4.4. Sudjelovanje na međunarodnoj zn. konferenciji u RH (s/k/k), 23. Lošinjski dani bioetike 2024., Mali Lošinj, 3 dana, 2 suradnika (A. Muzur, I. Rinčić), troškovi koji se namjeravaju pokriti (kotizacija, prijevoz), D32, STAVKA 4.8.	0,00
4.6. Sudjelovanje na međunarodnoj zn. konferenciji u inozemstvu (s/k/k), 3 dana, 2 suradnika, godišnja konferencija ESPMH (Riga, Latvija) 2 suradnika (A. Muzur, I. Rinčić), troškovi koji se namjeravaju pokriti (kotizacija, prijevoz, smještaj, dnevnica), D8., STAVKA 4.10.	0,00
4.6. Sudjelovanje na međunarodnoj zn. konferenciji u inozemstvu (s/k/k), 3 dana, 2 suradnika, Science, Society, and Culture Conference (Beč, Austrija) (T. Buterin, R. Doričić), troškovi koji se namjeravaju pokriti (kotizacija, prijevoz, smještaj, dnevnica), D18., STAVKA 4.11.	0,00
4.6. Sudjelovanje na međunarodnoj zn. konferenciji u inozemstvu (s/k/k), 3 dana, 2 suradnika, 16th Annual International Conference on Mediterranean Studies (Atena, Grcka) (I. Eterović, J. Guć), troškovi koji se namjeravaju pokriti (kotizacija, prijevoz, smještaj, dnevnica), D25., STAVKA 4.12.	0,00
Organizacije skupova/konferencija/kongresa/radionica PODKATEGORIJA	
4.7. Trošak organizacije skupa/konferencije/kongresa/radionice (s/k/k/r), Rijeka, 2 dana, troškovi koji se namjeravaju pokriti (lektura, prijevod, dizajn, prijelom, tisak, sitni potrošni materijal za sudionike, catering, prijevoz, smještaj, dnevnice za suradnike), D11, STAVKA 4.13.	0,00
4.7. Trošak organizacije skupa/konferencije/kongresa/radionice (s/k/k/r), Rijeka, 2 dana, troškovi koji se namjeravaju pokriti (lektura, prijevod, dizajn, prijelom, tisak, sitni potrošni materijal za sudionike, catering, prijevoz, smještaj, dnevnice za suradnike), D26, STAVKA 4.14.	0,00
4.8. Trošak voditelja ili suradnika ili pozvanog predavača vezano uz skup/konferenciju/kongres/radionicu (s/k/k/r) koja se organizira, odredište, trajanje, troškovi koji se namjeravaju pokriti (npr. prijevoz, smještaj, dnevnice za voditelja ili suradnika ili pozvanog predavača s/k/k/r), za svaki s/k/k/r unosi se kao zasebna stavka, STAVKA 4.15.	0,00
4.9. Finalna izrada višejezične mrežne platforme, D34, STAVKA 4.16.	0,00
	Ukupno 4
UKUPNO	17.969,19

0,00	0,00	0,00	6.000,00	6.000,00
0,00	15.000,00	15.000,00	0,00	15.000,00
15.000,00	0,00	15.000,00	0,00	15.000,00
0,00	0,00	0,00	15.000,00	15.000,00
0,00	34.000,00	34.000,00	0,00	34.000,00
0,00	0,00	0,00	44.000,00	44.000,00
		0,00		0,00
0,00	0,00	0,00	0,00	0,00
15.000,00	75.000,00	90.000,00	71.000,00	166.665,20
21.239,10	259.000,00	280.239,10	76.000,00	374.208,29

## Selected results of the 1st period

### *Publications*

Rinčić, I., Buterin, T., Doričić, R., Eterović, I., Gensabella, M. & Muzur, A. (2021). The right to exit the footnote: a story of rediscovery and revival of Fritz Jahr's bioethics (with special regard to Italy). *Medicina E Morale*, 70(1), 11-24. <https://doi.org/10.4081/mem.2021.926>

Haliti, V., Abdullahu, D., Rinčić, I. i Muzur, A. (2021). Bioethics institutionalisation in the Republics of Kosovo and Albania: legal, public-administrative, and social challenges. *Jahr – European Journal of Bioethics*, 12(2), 233-242. <https://doi.org/10.21860/j.12.2.2>

### *Participation in scientific meetings*

Rinčić, I., Muzur, A. (2021). *Na Zapadu nešto novo: suvremeni trendovi u španjolskoj bioetici*. 19. Lošinjski dani bioetike.

Muzur, A., Rinčić, I. (2021). *Ukazanje Ivana Šegote u Besarabiji gornjoj ili kako mala Moldavija razvija veliku bioetiku*. 19. Lošinjski dani bioetike.

Guć, J. (2021). *Teorija i praksa angažmana Nikole Viskovića u Zelenoj akciji Split*. 19. Lošinjski dani bioetike.

Buterin, T., Rinčić, I., Muzur, A. (2021). *(Za)pad(anje) istoka: Ima li bioetika Istočne Europe šanse u srazu s georgetownskom doktrinom?* 29. dani Frane Petrića.

Buterin, T., Doričić, R., Rinčić, I., Muzur, A. (2021). *Institucionalizacija bioetike na Kosovu i u Albaniji: daleko od završetka*. 19. Lošinjski dani bioetike.

Eterović, I. (2021). *Distribucija i narav bioetičkih tema mediteranskih autora na primjeru časopisa Jahr*. 19. Lošinjski dani bioetike.

Kalokairinou, E. (2021). *From infertility and genetic technologies to Bioethics, Biolaw and Bioauthority*. 19. Lošinjski dani bioetike.

Rinčić, I. (2021). *Different views and interpretations of the notion of bioethics and their consequences*. Conferinta Nationala de Bioetica.

Muzur, A. (2021). *The variants of non-mainstream bioethics in Europe: hopes and dissappointments*. Conferinta Nationala de Bioetica.

## Where are we now – Selected results of the 2nd period



In front of the Institute Borja de Bioètica, Barcelona. From left to right: Helena Roig, Montserrat Esquerda, Toni Buterin, David Lorenzo Izquierdo, Robert Doričić, Igor Eterović



Meeting with Prof. Diego Gracia in the Zubiri Foundation, Madrid



Aristotle University, Theological Faculty, Thessaloniki. From left to right:  
Polychronis Voultzos, Miltiadis Vantsos, Toni Buterin, Igor Eterović, Robert Doričić



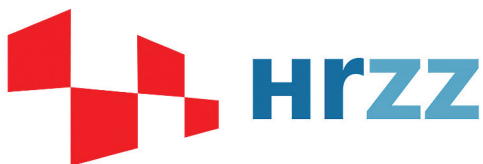


Rectorat, University of Messina, Messina. From left to right: Igor Eterović, Giovanni Moschella, Roberta Galbo, Maria Laura Giacobello, Robert Doričić, Toni Buterin







The logo for MEDRI, consisting of the word "MEDRI" in a blue, sans-serif font.The logo for PRAVRI, featuring the word "PRAVRI" in a blue, sans-serif font. Below it, the text "Pravni fakultet Faculty of Law" is written in a smaller font, followed by a stylized blue and white graphic of a building facade.The logo for FZSR, consisting of the letters "FZSR" in a blue, sans-serif font.The logo for Sveučilište u Rijeci, featuring a circular emblem with a stylized "S" and "R" and the text "SVEUČILIŠTE U RIJECI" around the perimeter. To the right, the text "Sveučilište u Rijeci" and "University of Rijeka" is written in a blue, sans-serif font.The logo for HRZZ, featuring a red and white checkered pattern on the left and the letters "HRZZ" in a blue, sans-serif font on the right.The logo for jgl, featuring the lowercase letters "jgl" in a grey, sans-serif font. To the right is a colorful circular graphic with blue, green, and orange segments. Below the text, the tagline "Kao kap vode na dlanu" is written in a smaller, italicized font.The logo for primorsko goranska županija, featuring the word "primorsko" in a blue, sans-serif font and "goranska" in a green, sans-serif font. Below it, the word "županija" is written in a smaller, grey font.

Na potpori održavanju ovogodišnjeg simpozija zahvaljujemo Medicinskom fakultetu, Fakultetu zdravstvenih studija, Pravnom fakultetu Sveučilišta u Rijeci, Hrvatskoj zakladi za znanost, Sveučilištu u Rijeci, Primorsko-goranskoj županiji te našim trajnim partnerima iz tvrtke Jadran - galenski laboratorij d.d. Rijeka

MEDRI

FZSI

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