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**Variety of Bioethics in Croatia:
a Historical Sketch and a Critical Touch***

On the occasion of appearance of the proceedings volume *Integrative Bioethik und Pluriperspektivismus / Integrative Bioethics and Pluri-Perspectivism*, Ante Čović (ed.), Sankt Augustin: Academia Verlag, 2010

Abstract

The paper tries to elucidate the circumstances and major milestones in the developmental path of bioethics in Croatia, departing from the first mention of the term 'bioethics' in 1985 until the present day. Listed and critically addressed are the major book series devoted to bioethical and/or medical-ethical topics, journals, editors, authors, and institutions. The overview groups Croatian bioethicists in accordance with their professional and/or intellectual background (theologians, physicians, philosophers, sociologists, lawyers, etc.). One of the most intriguing results of the paper has been the revealed variety of perspectives and approaches to bioethics in Croatia, some of them being recognised even at European and global level. It is the authors' opinion that this variety might primarily be ascribed to the enthusiasm of two pioneers of bioethics in Croatia – Ivan Šegota (1938–2011) and Ante Čović.

Key words

bioethics, medical ethics, Croatia, history of bioethics, European bioethics, integrative bioethics

Working with bioethics, in whatever way and for whatever purpose, offers an exceptional opportunity for individual maturing. The variety of bioethical topics and of approaches to them, must help reshaping one's own ideas and views. But, while this might be true also for some other disciplines, bioethics has proved to be able to transform and radically improve entire institutions. The book that was recently published in Germany, *Integrative Bioethik und Pluriperspektivismus / Integrative Bioethics and Pluri-perspectivism* by Academia Verlag, represents a sort of an acme of such institutional and individual maturation and improvement process in South-East Europe. However, in order to understand its importance within a historical, political, intellec-

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The authors would like to dedicate this paper to the memory of Ivan Šegota (1938–2011), one of the pioneers of bioethics in Croatia,

who suddenly passed away on Saturday, December 31, 2011 in Rijeka.

tual, and academic context, we would propose to dive into the origins of the bioethical thought in Croatia.

On the appearance(s) of bioethics in general

Today, we know that it was the German theologian and teacher Fritz Jahr (1895–1953) who first used the term ‘bioethics’ (*Bio-Ethik*) and first conceived it as a new discipline in his paper from 1927.¹ The discovery of his work, occurred around 1997, imposed the necessity of re-writing all bioethics histories, but also bioethics definitions. While the work of Fritz Jahr was neglected for seven decades, a more general concern for the discrepancy between human technological/biomedical progress and human readiness to conscientiously make use of it, has continuously been present primarily among scientists who have felt the imminence of danger. Therefore, it is no wonder that a researcher of oncological biochemistry, the University of Wisconsin Professor Van Rensselaer Potter (1911–2001), gave form and direction to such concerns in his 1970 paper “Bioethics: The science of survival”² and, subsequently, in his book *Bioethics: Bridge to the Future*.³ Although the motives, etymology, and aims of Jahr’s and Potter’s concepts of bioethics were quite different, it remains a historical and epistemological curiosity how, in two such separate parts of the world and in two such different periods of time, without in any way being linked, these two somehow still similar ideas emerged.

Unlike Jahr’s work, nevertheless, Potter’s was immediately saved from oblivion by André Hellegers (1926–1979), a Dutch-American obstetrician and foetal physiologist who founded Georgetown University’s Joseph and Rose Fitzgerald Kennedy Institute for the Study of Human Reproduction and Bioethics in Washington, D.C. Although he eventually gave up the idea of introducing ‘bioethics’ into the Institute’s name (now: Kennedy Institute of Ethics), he did associate the Institute’s orientation with Potter’s notion and thus forever institutionalized his teaching.

Not everyone was so enthusiastic about the emergence of bioethics – many considered it just a revived interest in medical ethics (some called it even ‘new medical ethics’), anchored into typically American values and approaches such as pragmatism and principlism. Europe, therefore, long ignored and passively resisted the spread of the name of this “new” discipline (one exception was the Borja de Bioètica institute, founded in Barcelona back in 1976). The first national bioethical committee was founded in France only in 1983 (without using the name of ‘bioethics’, however – Comité consultatif national d’éthique pour les sciences de la vie et de la santé), and the Council of Europe Ad Hoc Committee of Genetic Experts was transformed into Ad Hoc Committee of Experts on Bioethics only in 1985. In Germany, even today, centres for medical ethics highly prevail over centres for bioethics, and German literature still prefers the term ‘ethics in biosciences’ to ‘bioethics’.⁴

The arrival of bioethics to Croatia

The Catholic Church was among the first to embrace the Potterian “invention” of bioethics (even if we do not count the role of the Church in establishing the Kennedy Institute; The National Catholic Bioethics Center was founded in Philadelphia as early as 1972), seeing in bioethics a new way to promote old Church teachings. The Church simply could not have allowed the major issues of its doctrine to be discussed without its involvement,⁵ and also saw a

great opportunity to enter the debate, up to that moment reserved for medical ethicists (i.e., physicians).⁶ Thus it is not surprising that, in Croatia as well, the first to use the term ‘bioethics’ in literature was the Jesuit *Valentin Pozaić*⁷ in his papers from Spring 1985.⁸ In September 1986, Pozaić also founded the Centre for Bioethics at Philosophical-Theological Institute of the Society of Jesus in Zagreb. It is possible that an immediate model for Pozaić’s Centre in Zagreb was the Institute of Bioethics at the Catholic University of the Sacred Heart – Faculty of Medicine and Surgery “Agostino Gemelli” in Rome, established in June 1985⁹ (at the same Faculty, lectures in bioethics had started as early as 1984, at the time when Valentin Pozaić had still been in Rome). The basic idea of Pozaić’s initiative has been that “medical ethics no longer succeeds in covering all the problems related to health, disease, and death. As an answer, a new interdisciplinary profession appeared – bioethics”.¹⁰ Pozaić’s Centre has prolifically been publishing books and papers. In the “Bioethics” Series, nine editions have appeared as yet (see *Appendix 1*), while within the Centre’s “Donum Vitae” Series, nine more books have been published as yet (see *Appendix 2*).

¹ Fritz Jahr, “Bio-Ethik: eine Umschau über die ethischen Beziehungen des Menschen zu Tier und Pflanze”, *Kosmos* 24, no. 1 (1927): 2–4.

² Van Rensselaer Potter, “Bioethics: The Science of Survival”, *Perspectives in Biology and Medicine* 14 (1970): 127–153.

³ Van Rensselaer Potter, *Bioethics: Bridge to the Future* (Englewood Cliffs, NJ: Prentice-Hall Inc., 1971).

⁴ Cf. Iva Rinčić and Amir Muzur, “European Bioethics Institutionalisation in Theory and Practice”, *Jahr* 2, no. 2 (2011): 415–429.

⁵ Christian vision of bioethics has resulted in a vast range of literature. Cf. Gilbert Meilaender, *Bioethics: A Primer for Christians*, 2nd edition (Grand Rapids, MI/Cambridge, UK: William B. Eerdmans Publishing Company, 2005); Michele Aramini, *Introduzione alla bioetica*, 3rd edition (Milan: Giuffrè Editore, 2009) – the 2nd edition was translated also into Croatian: *Uvod u bioetiku* (Zagreb, Kršćanska sadašnjost, 2009); etc.

⁶ Cf. Valentin Pozaić, “Bioetika” [Bioethics], *Obnovljeni život* 42, no. 2 (1987): 136–149, especially p. 144.

⁷ Born in 1945, Valentin Pozaić earned his Ph.D. degree in moral theology at the Gregoriana University in Rome in 1984. Pozaić was teaching Bioethics in Rome from 1990 until 1994, and later Christian Ethics at the Zagreb Faculty of Philosophy of the Society of Jesus. He also studied bioethics at Joseph and Rose

Kennedy Institute of Ethics in Washington (1982, 1986, 2001, and 2004), Linacre Centre for Health Care Ethics in London (1991), and Instituto Borja de Bioética in Barcelona (1992). In 2005, he was named suffragan to the Archbishop of Zagreb.

⁸ Valentin Pozaić, “Eutanazija – smrt po vlastitu ili tuđem izboru” [Euthanasia – Death by One’s Own or Another’s Choice], *Obnovljeni život* 40, no. 2 (1985): 126–144; Valentin Pozaić, “Deklaracija o eutanaziji” [Declaration on Euthanasia], *Obnovljeni život* 40, no. 2 (1985): 170–176. For a more comprehensive bibliography of V. Pozaić, see: Ivan Šestak, “Prigodom biskupskog redjenja Valentina Pozaića SJ” [On the Occasion of Bishop Ordination of Valentin Pozaić, SJ], *Obnovljeni život* 60, no. 1 (2005): 105–116. Although Pozaić published two short articles on related topics already in December 1984, bioethics was not explicitly mentioned in them (cf. Valentin Pozaić, “Pravo na smrt” [The Right to Die], *Glas koncila* 30 (1984): 4; and Valentin Pozaić, “Pravo na život” [The Right to Live], *Glas koncila* 31 (1984): 4).

⁹ The director was Elio Sgreccia, the first Professor of bioethics in Italy. Cf. Tonči Matulić, “Korijeni bioetike” [The Roots of Bioethics], *Crkva u svijetu* 31, no. 3 (1996): 323–331.

¹⁰ Centar za bioetiku – Filozofsko-teološki institut Družbe Isusove (<http://www.bioetika.ftidi.hr/bioetika.htm>).

One of the most impressive theological intellectual contributions to bioethical thought in Croatia has been provided by *Tonči Matulić*.¹¹ In a series of books, Matulić entered into the deepest layers of bioethics epistemology (see *Appendix 3*).

Although some other theologians have provided contributions to the development of bioethical thought in Croatia (e.g., *Josip Grbac*, Professor at Tonči Matulić's Department of Moral Theology, teaching in Rijeka, who wrote on bioethical aspects of transplantation, genetic research, etc.), particularly emphasised should be the role of *Luka Tomašević*,¹² who introduced theological perspective into integrative and clinical bioethics, thus providing a real Potterian "bridge" between theology, philosophy, and medicine.¹³

Independently from theologians, lawyers have established a different line of development of bioethics in Croatia. Entering the field while primarily pursuing the interest in human rights, *Nenad Hlača*¹⁴ from the Faculty of Law in Rijeka, started to publish on bioethical topics as early as 1990.¹⁵ In the same year, The Hastings Center from New York organised in Dubrovnik the second *East-West Bioethics Conference*¹⁶ (the first one had been held in Pécs, Hungary, in 1989).¹⁷

Nikola Visković,¹⁸ Professor at the Faculty of Law in Split, beside expressing the interest in bioethics and bio-law,¹⁹ published two seminal works for Croatian bioethics (the importance of which is still to be realised considering the recent course of European/Jahrian bioethics): the encyclopaedic compendia of human relations toward plants²⁰ and animals,²¹ respectively. Also *Jozo Čizmić* has been active at the Split Faculty of Law, publishing primarily on bioethics and law issues,²² as well as the Rijeka lawyers of younger generation such as *Dalida Ritossa*, *Marissabell Škorić*, etc.

In Zagreb, the bioethical-legal perspective has been broadened by *Ksenija Turković*,²³ a criminal law expert and victimologist, especially by her studies on euthanasia,²⁴ continued later by Turković's student *Sunčana Rokсандić-Vidlička* and others. Active in the Rijeka branch of the Croatian Bioethics Society has been the lawyer *Zvonko Bošković*, the author of the book *Medicina i pravo* [Medicine and Law].²⁵ Legal aspects of bioethics and medical ethics were explored and documented also by a few symposia that recently took place in Croatia.²⁶

About 1995, also the analytical philosophers from Rijeka entered bioethical debate. *Elvio Baccarini*²⁷ has been publishing on euthanasia, abortion, organ transplantation, cloning, etc.,²⁸ and *Snježana Prijić-Samaržija*²⁹ mostly on abortion.³⁰ Baccarini published the book *Bioetica: Analisi filosofiche liberali* [Bioethics: Liberal Philosophical Analysis] (Torino: Trauben, 2002) and, together with S. Prijić-Samaržija, *Praktična etika: ogleđ iz liberalnoga pristupa nekim problemima praktične etike* [Practical Ethics: Essay in Liberal Approach to Certain Problems of Practical Ethics] (Zagreb: Hrvatsko filozofsko društvo, 2007). Together with Marija Šimoković, they also published in 2002 a thematic block on bioethics in the Rijeka cultural magazine *Novi Kamov* (vol. 2, no. 4, Izdavački centar Rijeka, Editor-in-chief Ljubomir Stefanović).³¹

Before the "official" appearance of bioethics, the major public breakthrough of more subtle medical-ethical subjects in Croatia was initiated by medical doctors. In former Yugoslavia, after the foundation of the first (hospital) ethics committees in the 1970s,³² the pioneers of medical ethics and human rights were Pavle Gregorić (1892–1989) and Slobodan Lang in the 1980s, when a centre for medical ethics³³ was established at "Andrija Štampar" School of Public Health as well as an annual workshop at the Inter-University Centre in

Dubrovnik.³⁴ Approximately at the same time, the then Head of Department of Forensic Medicine in Rijeka, Branko Volarić (1927–1982) started to prepare a course in medical ethics together with the then Head of Department of

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Born in 1966, Tonči Matulić took holy orders in 1992. He earned a Master of Arts degree at the Alfonsiana Academy in Rome in 1995, and a Ph.D. degree in 1998. He studied bioethics at Joseph and Rose Kennedy Institute of Ethics in Washington and the Institute of Bioethics at the Agostino Gemelli Faculty of Medicine and Surgery in Rome. He has been teaching bioethics at the University of Zagreb.

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Born in 1951, Luka Tomašević studied theology and graduated from Studium Theologicum Jerosolymitanum in 1977 in Jeruzalem. He earned his M.A. and Ph.D. degrees in moral theology at the Alfonsiana Academy in Rome. In 1974, he joined the Franciscan order. From 2007 until 2009, he was dean of the Catholic Faculty of Theology in Split.

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Cf. Luka Tomašević, “Bioetika u kršćanskoj tradiciji i sadašnjosti” [Bioethics in Christian Tradition and Present], *Filozofska istraživanja* 18, no. 4 (1998): 775–791.

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Nenad Hlača was born in 1958. He studied law in Rijeka, won a master’s degree from University of Belgrade and doctoral degree from University of Zagreb. He studied human rights in Florence and Turku. He has been teaching at the Faculty of Law at University of Rijeka and directing “Human Rights and Medicine” post-graduate courses at the Inter-University Centre in Dubrovnik.

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Cf. “Ogledi o pravnom statusu fetusa” [Considerations on the Legal Status of the Fetus], *Zbornik Pravnog fakulteta u Zagrebu* 40 (1990): 231–247; “Život *in vitro*” [Life *In Vitro*], *Zbornik Pravnog fakulteta u Rijeci* 11 (1990): 7–90; “Abortion: Croatia and Bosnian refugees”, *Bulletin of Medical Ethics* 85 (1993): 26–27; etc.

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Hlača considers this to be the first mentioning of ‘bioethics’ in Croatian academic circles, but, as we have seen, this is not the case.

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Strachan Donnelley, “Hastings on the Adriatic”, *Hastings Center Report* 20, no. 6 (1990): 5–6; Nenad Hlača, “O bioetici u povodu potpisa u Vijeću Europe dvaju međunarodnih dokumenata s bioetičnim sadržajima” [On Bioethics in Occasion of Signing Two Inter-

national Documents with Bioethical Contents in the Council of Europe], *Vladavina prava* 2, no. 3–4 (1998): 45–52.

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Born in 1938, Nikola Visković spent a part of his youth in Santiago de Chile (1948–1956). He graduated from the Faculty of Law in Zagreb in 1961, studied European Law in Strasbourg, and earned his doctoral degree in Belgrade in 1967. Until his retirement, he was teaching “Law and State Theory” at the University of Split. He was one of the founders of the “Green Action” ecologist political party, and from 2001 until 2009, he was active in Croatian Helsinki Watch organisation. In 2003, he donated a rich collection of bioethical press clippings to the Faculty of Law in Split.

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Nikola Visković, “Bioetika i biomedicinsko pravo” [Bioethics and Biomedical Law], *Zbornik radova Pravnog fakulteta u Splitu* 32, no. 1–2 (1995): 67–83.

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Nikola Visković, *Stablo i čovjek: prilog kulturnoj botanici* [The Tree and the Man: a Contribution to Cultural Botany] (Zagreb: Antibarbarus, 2001).

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Nikola Visković, *Životinja i čovjek: prilog kulturnoj zoologiji* [The Animal and the Man: a Contribution to Cultural Zoology] (Split: Kulturni krug, 1997). In a second, partly revised edition: *Kulturna zoologija: što je životinja čovjeku i što je čovjek životinji* [Cultural Zoology: What is Animal to the Man and Man to the Animal] (Jastrebarsko: Jesenski & Turk, 2009).

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Cf. Jozo Čizmić, “Bioetika i medicinsko pravo” [Bioethics and Medical Law], *Medicina* 44, no. 2 (2008): 171–185.

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Born in 1963, Ksenija Turković graduated from the Faculty of Law in Zagreb and earned her master’s and doctoral degrees at the Yale Law School. She is Vice-rector of the University of Zagreb.

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Cf. “Euthanasia in Croatia”, in: *Euthanasia in International and Comparative Perspective*, ed. by Marc Groenhuijsen and Floris van Laanen (Nijmegen: Wolf Legal Publisher, 2006), 58–70; Ksenija Turković, Sun-



Social Sciences at the same Faculty of Medicine in Rijeka, Ivan Šegota. That idea, however, was to be realised in Rijeka only a decade later.³⁵

Ivan Šegota (1938–2011) was a journalist with a typical journalist “hunch” for the new.³⁶ A highly-ranked politician of the Yugoslav communist era, he was teaching Marxism and the socialist doctrine at the Faculty of Medicine in Rijeka since 1976. At the time of political changes – the late 1980s and the beginning of the 1990s – he started to search for a new beacon (also) within his everyday work. Except introducing medical sociology, he had set out for Washington and there, at the Georgetown University Kennedy Institute of Ethics, discovered bioethics. With his bags full of xeroxed books, he returned to Rijeka and introduced courses of medical ethics at the Faculty of Medicine (“The Hippocratic Oath today”, elective course since 1991/1992; “Medical ethics”, mandatory course since 1992/1993). The term ‘bioethics’ was used for the first time in a course title in 1993/1994 (“Introduction to bioethics”, elective course at the first year of medicine study programme).³⁷ Medical faculties in Zagreb and Split launched courses in medical ethics in 1995, and the Faculty of Medicine in Osijek took over the teaching structure from Zagreb.³⁸

Ivan Šegota co-founded Croatian Bioethical Society (and was its first president, 2000–2004,³⁹ and later its honorary president), as well as the International Society for Clinical Bioethics (in 2003) and Croatian Society for Clinical Bioethics (in 2005). At the Department of Social Sciences (headed by him for 32 years), he also started an intensive publishing activity (see *Appendix 4*).

A few periodicals have also been launched in Rijeka. In April 1993, the *Etika i medicina* [Ethics and Medicine] bulletin appeared, but, due to financial shortage, lived only for three issues (until December 1994). In 1996, the series *Bioetičke teme* [Bioethical Topics] was started with the first issue dedicated to the first Croatian Ph.D. thesis on deontology, written in 1848 by Josip Dešković from Omiš.⁴⁰ It seems that the “series” has not been continued. Sixty-four issues of the *Bioetički svesci* [Bioethical Volumes] series have been published since 1999, bringing mostly popularisation texts, students’ seminar papers, and translations of foreign bioethicists’ articles (see *Appendix 5*). Most probably taking over the model of the *Medizinethische Materialien* Series of the Centre for Medical Ethics (*Zentrum für Medizinische Ethik*) at the Ruhr University in Bochum, Germany (with some 190 issues since the foundation of the Centre in 1986), the *Bioetički svesci*, although deprived of a rigorous quality monitoring, had their pioneering role in providing the elementary literature in the field of bioethics at the time when other sources were scarce or missing.

The series *Klinička bioetika* [Clinical Bioethics] encompassed seven publications, either master theses of the Department members, or proceedings of symposia held at the Department (see *Appendix 6*).

Beside some short texts published within the *Bioetički svesci* series, two important books were translated into Croatian and published also by the Department: L. Pessini’s⁴¹ and V. R. Potter’s.⁴²

A milestone in the development of bioethics in Croatia certainly was the publishing of No. 23–24 of the *Društvena istraživanja* [Social Enquiries] journal (May–August 1996), with its central part devoted to “New Medical Ethics”, edited by Ivan Šegota. Contributions were offered by Peter Singer, Tom L.

Beauchamp, Warren Thomas Reich, Robert M. Veatch, Hans-Martin Sass, Darryl Macer, and other broadly known scholars.

A collaborator of Šegota, *Nada Gosić*,⁴³ defended the first Ph.D. thesis on bioethics in Croatia, in December 1999 at Faculty of Humanities and Social Sciences at the University of Zagreb (“Bioethics Education: Contents,

čana Roksandić Vidlička, and Aleksandar Maršavelski, “Eutanazija i potpomognuto samoubojstvo – etičke dileme kriminalne politike” [Euthanasia and Assisted Suicide – Ethical Dilemmas of Criminal Policy], *Hrvatski ljetopis za kazneno pravo i praksu* 17, no. 1 (2010): 223–246; etc.

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Zvonko Bošković, *Medicina i pravo* [Medicine and law] (Zagreb: Pergamena, 2007).

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9th Rijeka Round Table “Bioethics and medicine law” (Rijeka, May 15–16, 2008); 18th World Congress on Medical Law (Zagreb, August 8–12, 2010).

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Born in 1961, Elvio Baccarini graduated from the University of Trieste, got his master’s degree at the University of Zagreb and then his doctoral degree again in Trieste. He was President of the Croatian Society for Analytical Philosophy and Dean of the Faculty of Humanities and Arts in Rijeka.

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Cf. Elvio Baccarini, “Alan Gewirth i problem pobačaja” [Alan Gewirth and the Question of Abortion], *Filozofska istraživanja* 18, no. 4 (1998): 901–909; “Neka etička pitanja vezana uz AIDS i HIV” [Some Ethical Issues Related to AIDS and HIV], *Agora* 2, no. 5 (1998): 9–22; “Etična vprašanja v zvezi s presajanjem organov” [Ethical Questions Related to Organ Transplantation], *Analiza* 2, no. 1 (1998); “Pobačaj: pomažu li moralne intuicije?” [Abortion: Do Moral Intuitions Help?], *Zbornik Pravnog fakulteta Sveučilišta u Rijeci* 19, no. 1 (1998): 115–132; “Neki moralni problemi razvoja i primjene genetike” [Some Moral Problems of the Development and Application of Genetics], in: *Društveni značaj genske tehnologije* [Social Significance of Gene Technology], ed. by Darko Polšek and Krešimir Pavelić (Zagreb: Institut društvenih znanosti Ivo Pilar, 1999), 235–258; “Eutanazija: kratki uvod” [Euthanasia: a Short Introduction], *Metodički ogleđi* 7, no. 1–2 (2000): 79–88; “Kantovo nasljeđe i pitanje eutanazije” [Kant’s Legacy and the Question of Euthanasia], *Filozofska istraživanja* 22, no. 2–3 (2002): 517–530; “Distributivna pravda i presađivanje organa” [Distributive Justice and Organ Transplantation], *Hrvatski časopis za javno zdravstvo* 2, no. 6 (2006): <http://www.hcjz.hr/old/clanak.php?id=12799>; “Public Reason and Extension of Lifespan”, *Synthesis*

Philosophica 23, no. 1 (2008): 73–92; Milica Czerny Urban and Elvio Baccarini, “Dužnost umiranja” [The Duty of Dying], *Prolegomena* 9, no. 1 (2010): 45–69.

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Born in 1964, Snježana Prijić-Samaržija graduated from the University of Belgrade, earned her master’s degree at the University of Ljubljana and her doctoral degree at the University of Zagreb. She is Vice-rector of the University of Rijeka.

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Cf. Snježana Prijić, ed., *Pobačaj: za i protiv* [Abortion: Pro and Contra] (Rijeka: Hrvatski kulturni dom, 1995); Snježana Prijić-Samaržija, “Abortion and Responsibility”, *Acta Analytica* 18 (1997): 161–174; “Je li embrio osoba” [Is Embryo a Person?], *Vladavina prava* 3 (1999): 7–16; “Pobačaj i odgovornost za trudnoću” [Abortion and the Responsibility for Pregnancy], *Filozofska istraživanja* 74, no. 3 (1999): 575–585; “Moralno i zakonsko utemeljenje prava na pobačaj” [Moral and Legal Foundation of the Right to Abortion], *Vladavina prava* 4 (2000): 63–84; “Moralni i zakonski status pobačaja” [Moral and Legal Status of Abortion], *Novi Kamov* 2, no. 4 (2002): 15–31; “Embryo Experimentation and Sorites Paradoxes”, *Etica & Politica* 6 (2004): 2; “Bioethical Issues and Sorites Paradox”, *Synthesis philosophica* 23, no. 2 (2008): 203–213; “Kontracepcija: prirodno, umjetno, moralno” [Contraception: Natural, Artificial, Moral], *Filozofska istraživanja* 31, no. 2 (2011): 277–299.

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Croatian analytical philosophers’ milieu provided also some important translations: Peter Singer, *Oslobođenje životinja* [Animal Liberation], translated by Neven Petrović (Zagreb: Ibis grafika, 1998); Peter Singer, *Praktična etika* [Practical Ethics], translated by Tomislav Bracanović (Zagreb: KruZak, 2003).

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Ana Borovečki, Jadranka Mustajbegović i Božidar Vrhovac, “Dodatak G: Stanje razvoja medicinske etike u Republici Hrvatskoj i neki važni etički problemi” [Appendix G: The State of Development of Medical Ethics in the Republic of Croatia and Some Important Ethical Problems], in: *Teme iz medicinske etike u Hrvatskoj* [Topics in Medical Ethics in Croatia] (Zagreb: Medicinska naklada, 2010), VI–XVI; also as a part of: Ana Borovečki



Methods, and Models”; under the mentorship of Ante Čović). The development of work of Nada Gosić has resulted in shaping the “Rijeka Model of Bioethical Education”,⁴⁴ characteristic for its methodological diversity and the adjustments of teaching contents to various study programmes.⁴⁵ Gosić’s thesis (later published as a book⁴⁶) might be considered a symbolic “bridge” between the two then major schools of bioethics in Croatia – the one at Faculty of Medicine in Rijeka, led by I. Šegota, and the other at the Faculty of Humanities and Social Sciences in Zagreb, headed by A. Čović. Moreover, that collaboration initiated a higher degree of involvement in the study of bioethics by the Zagreb group around Čović. Another person who has brought closer Šegota’s heritage and the Čović’s school, the sociologist *Iva Rinčić*, first earned her master’s degree on bioethics and responsibility in genetics, and later, mentored by Ante Čović, defended a Ph.D. thesis on institutionalisation of bioethics in EU. Like Rinčić, Šegota’s and Gosić’s assistant was also *Marija Šimoković*, who later left the Department for Zagreb.

Although being himself schooled in social sciences, Ivan Šegota was conceiving bioethics primarily in the way it is still conceived in the United States – as a “new medical ethics”. Opposing the Čović group of Zagreb (which has been advocating the “philosophisation” and “Europeanisation” of bioethics), Šegota started to attract young medical doctors: *Iva Sorta-Bilajac Turina* (M.Sc. thesis on disthanasia; D.Sc. thesis on clinical ethical consultations), *Morana Brkljačić Žagrović* (M.Sc. and D.Sc. thesis on palliative care), *Gordana Pelčić* (M.Sc. in organ transplantation ethics; preparing D.Sc. thesis on children informed consent), *Ervin Jančić* (interested in neuroethics), and others.

Influenced more by the Catholic Church than by Ivan Šegota, the Zagreb Faculty of Medicine introduced a medical ethics course in 1995/1996.⁴⁷ This more conservative approach was led by the neurologist *Niko Zurak*,⁴⁸ the editor of the university textbook *Medicinska etika* [Medical Ethics].⁴⁹ It is curious how the “Zurak line” of medical ethics in Croatia has demonstrated a consistent resistance to the term ‘bioethics’.⁵⁰ Some other Croatian medical ethicists, on the other hand, do employ the term ‘bioethics’, but remain faithful to typically medical-ethical topics (cf. the series of “Spring Bioethics Symposia” organised by Croatian Physicians Association since 2001⁵¹). The same confusion of medical-ethical topics and bioethical subjects has been seen in the most recent textbook *Medicinska etika* [Medical Ethics], edited by Stella Fatović-Ferenčić and Antun Tucak.⁵²

A Slobodan Lang’s and Niko Zurak’s follower might be considered *Ana Borovečki* from the Zagreb “Andrija Štampar” School of Public Health. Borovečki has not only taken over the teaching of medical ethics at the University of Zagreb, but also published three valuable manuals.⁵³ Like Stella Fatović-Ferenčić, Ana Borovečki was a student of Biserka Belicza (1942–2005; medicine historian and ethicist): those three scholars brought the “Zurak line” and its influence to the University of Osijek Faculty of Medicine (where the above mentioned textbook *Medical Ethics* was mostly written). To Split, on the other hand, *Goran Mijaljica*, a Rijeka student, brought “Šegotian (medically oriented) bioethics”.

As a “detachment” of those activities, nursing ethics started to develop, first with the book by Ivan Šegota *Etika sestrištva* [Nursing Ethics] (Zagreb: Pergamena, 1997), and later by the Ph.D. thesis of *Sonja Kalauz* (once again, the mentor was Ante Čović), transformed into the book *Sestrišna profesija u svjetlu bioetičkog pluriperspektivizma* [Nursing Profession in the Light of Bioethical Pluri-perspectivism] (Zagreb: Pergamena, 2011).

Particular vividness and polycentricity can be observed in the development of various, almost independent, initiatives within palliative care bioethics. In 1994, *Anica Jušić* (born 1926), professor of neurology at Zagreb University, organised the first symposium on palliative care in Croatia. She also found-

and Jadranka Mustajbegović, eds., *Priručnik medicinske etike* [Manual of Medical Ethics] (Zagreb: Croatian Medical Journal/Medicinska naklada, 2010).

33

Yugoslav Centre for Medical Ethics and the Quality of Life (founded in 1982).

34

Henk ten Have, Ana Borovečki, and Stjepan Orešković, “Master programme ‘Health, human rights and ethics’: a curriculum development experience at Andrija Štampar School of Public Health, medical school, University of Zagreb”, *Medicine, Health Care and Philosophy* 8 (2005): 371–376.

35

The curious bondage between ethics and forensic medicine seems to be related to a much broader tradition: in Ljubljana, the medical historian Zvonka Zupanič Slavec was offered to take over courses in medical ethics under the condition that she specialise in forensic medicine (which she has not done). In Split, medical ethics is taught by another specialist in forensic medicine, Professor Marija Definis Gojanović. The pioneer of bioethics in Albania, Bardhyl Ćipi, is also a forensic medicine specialist, etc.

36

For a more detailed overview of Ivan Šegota’s dynamic life and work, see: Iva Rinčić, “Ivan Šegota: skica za selektivnu biografiju i bibliografiju” [Ivan Šegota: a Sketch for a Selective Biography and Bibliography], in *Od nove medicinske etike do integrativne bioetike* [From New Medical Ethics to Integrative Bioethics], ed. by Ante Ćović, Nada Gosić, and Luka Tomašević (Zagreb: Pergamena/Hrvatsko bioetičko društvo, 2009), 365–376; Amir Muzur, “Ivan Šegota (1938.–2011.): sjećanja na razmeđu objektivnog i subjektivnog” [Ivan Šegota (1938–2011): Reminiscences at the Boundary between the Objective and the Subjective], *Jahr* 3, no. 5 (2012), in press.

37

Ivan Šegota, “Katedra za društvene znanosti” [Department of Social Sciences], in *Medicinski fakultet Sveučilišta u Rijeci 1955.–2005.* [Faculty of Medicine of University of Rijeka 1955–2005], edited by Anton Škrobonja (Rijeka: Medicinski fakultet, 2005), 192 (191–194); Ivan Šegota, “Medicinska etika i klinička bioetika – od prvih početaka do 9. Svjetskog bioetičkog kongresa” [Medical

Ethics and Clinical Bioethics – from the First Beginnings until the 9th World Congress of Bioethics], *Medicina* 44, no. 2 (2008): 104–110.

38

Nada Gosić, “Bioetika u Hrvatskoj” [Bioethics in Croatia], *Filozofska istraživanja* 20, no. 2–3 (2000): 387.

39

Later presidents were Nikola Skledar (2004–2008) and Ante Ćović (since 2008).

40

Ivan Šegota, *Prva hrvatska deontološka disertacija* (Dešković, 1843.), Bioetičke teme 1 (Rijeka: Katedra društveni znanosti Medicinskog fakulteta Sveučilišta u Rijeci, 1996).

41

Leo Pessini, *Distanzacija: do kada produžavati život?* [Disthanasia: Until When Should Life Be Prolonged?], translated from Portuguese by Radoslav Runko (Rijeka: Adamić/Hrvatsko bioetičko društvo/Teologija u Rijeci, 2004).

42

Van Rensselaer Potter, *Bioetika: most prema budućnosti* [Bioethics: Bridge to the Future], translated from English by Ines Radinović (Rijeka: Katedra za društvene znanosti Medicinskog fakulteta u Rijeci/Hrvatsko društvo za kliničku bioetiku/Hrvatsko bioetičko društvo/Međunarodno udruženje za kliničku bioetiku, 2007).

43

Born in 1957, Nada Gosić graduated from the University of Sarajevo (political sciences), earned a master’s degree from University of Belgrade (sociopolitical sciences), and a Ph.D. degree from the University of Zagreb (philosophy).

44

The Model was mentioned in Warren T. Reich, ed., *Encyclopedia of Bioethics*, 2nd edition (New York: Macmillan Pub. Co., 1995).

45

Cf. Nada Gosić, “Definitions of Bioethics in Bioethics Education in Croatia”, *Synthesis Philosophica* 24, no. 2 (2009): 349–368.

46

Nada Gosić, *Bioetička edukacija* [Bioethical Education] (Zagreb: Pergamena, 2005).

47

Cf., for instance: Niko Zurak, “Medicinska etika u suvremenoj medicinskoj edukaciji”



ed Croatian Society for Hospice/Palliative Care and launched the *Bulletin for Palliative Care* (published by Croatian Physicians' Association). At the Faculty of Medicine in Rijeka, Morana Brkljačić Žagrović defended the first D.Sc. thesis on palliative care in 2009, while, again in Zagreb, in 2010, the Centre for Palliative Medicine, Medical Ethics, and Communication Skills was founded at the Faculty of Medicine by Marijana Braš (now President of Croatian Society for Palliative Medicine) and Veljko Đorđević, institutionalising the previous efforts.

According to some sources,⁵⁴ a Centre of Bioethics was formed in the 1990s also at the Croatian Academy of Sciences and Arts: it seems, however, that only a Committee for Medical Ethics⁵⁵ (or Biomedical Ethics⁵⁶) existed at the Department of Medical Sciences, but we have no trace of its activity. Some members of the Academy were indeed involved in promoting medical ethics, like Anton Švajger (1935–2003), or Božidar Vrhovac (1936–2009), who was President (1993–1995) of the Committee for Human Rights and Medical Ethics of the Croatian Physicians' Association and later (1995–2009) President of the Committee for Medical Ethics and Deontology of the Croatian Physicians' Association and the Croatian Physicians' Chamber. Croatian National Bioethics Committee for Medicine was founded in 2001 (in 1999, a bioethics committee had been founded to monitor research and development of GMOs⁵⁷).

The first major bioethics symposia in Croatia were held in the late 1990s: "Bioethics – Ethical Challenges of Science and Society"⁵⁸ (Department of Sociology at the University of Zagreb Faculty of Humanities and Social Sciences, October 1997), "7th Days of Frane Petrić"⁵⁹ (Croatian Philosophical Society, Cres, August/September 1998), "Bioethics in Theory and Practice"⁶⁰ (Croatian Physicians' Association et al., Zagreb, December 1998), "Informed Consent in European Reality" (Croatian Academy of Sciences and Arts, Zagreb, February 1999), and "Bioethical Aspects of Genetic Engineering" (Croatian Peasant Party, Zagreb, April 1999). By the turn of the millennium, annual conferences (mostly with international participation) were established in Rijeka ("Rijeka Days of Bioethics", since 2000)⁶¹ and Lošinj (*Lošinj Days of Bioethics*,⁶² since 2002, announced by the conference "Bioethics and Science in the New Epoch", 2001⁶³).

The founder of the Lošinj Days of Bioethics, which have gradually taken over the lead in bioethics symposia in Croatia, has been *Ante Čović*.⁶⁴ Arguing for "philosophisation" and "Europeanisation" of bioethics, Čović has insisted upon moving off the "new medical ethics" and promoted "integrative bioethics" as a discipline departing from an open dialogue among various scientific and non-scientific perspectives ("pluri-perspectivism") and resulting in an integrated platform of "orientation knowledge".⁶⁵ Integrative bioethics, as an original intellectual contribution to bioethics contents and methodology, has opened new collaborative options to Čović's group – with Walter Schweidler and Thomas Sören Hoffmann from Bochum. The joint project resulted in a series of summer schools and conferences: the initial one at the Inter-University Centre in Dubrovnik (October 2004: "Bioethics in South- and South-East Europe – opportunities for an integrative ethical reflexion in front of intercultural differences in Europe") and the six "South-East European Bioethics Forums" (Mali Lošinj, Croatia, 2005: "Integrative bioethics in spite of inter- and intracultural differences"; Mali Lošinj, 2006: "Integrative bioethics and education"; Mali Lošinj, 2007: "Integrative bioethics and the responsibility for non-human beings"; Opatija, Croatia, 2008: "Integrative bioethics and

pluri-perspectivism”; Sarajevo, Bosnia and Hercegovina, 2009: “Bioethics between religion and secularism”; Belgrade, Serbia, 2010: “Bioethics – medicine – politics”). Up to this moment, four proceedings have been published, all by Academia Verlag, Sankt Augustin (see *Appendix 7*).

[Medical Ethics in Contemporary Medical Education], *Mef.hr* 29, no. 2 (2010): 9–11.

48

Born in 1940, Niko Zurak was Head of Department of Neurology, Editor-in-chief of the *Neurologia Croatica* journal, and Dean of Faculty of Medicine in Zagreb (1994–1998). Since 2005, he has been member of the Pontificia Academia Pro Vita in Rome.

49

Niko Zurak, ed., *Medicinska etika* [Medical Ethics] (Zagreb: Medicinski fakultet Sveučilišta u Zagrebu/Merkur A.B.D., 2007).

50

Cf. Tonči Matulić, “Urgent Issues of Bioethics in Croatia”, in: *Bioethik und kulturelle Pluralität / Bioethics and Cultural Plurality*, ed. by Ante Čović and Thomas Sören Hoffmann (Sankt Augustin: Academia, 2005), 176 (173–186).

51

For instance: Ivan Bakran and Goran Ivanišević, eds., *Zahvalnost liječniku* [Gratitude to the Physician: Proceedings of the 7th Spring Bioethics Symposium of HLZ, Zagreb, June 8, 2007] (Zagreb: Hrvatski liječnički zbor, 2007). Other topics covered by this series of symposia and the related proceedings books were: “Bioethical Education of Medicine Doctors” (2001), “The Rights of a Child Patient” (2002), “Collaboration of Physician and Pharmaceutical Industry in Permanent Education” (2003), “Physician and Public” (2004), “Patient: Rights and Duties” (2005), “Croatian Healthcare in Transition” (2006), “Medical Secret” (2008), “Availability of Medical Procedures in Croatia” (2009), “Health and/or Profit” (2010), and “Medical Ethical Committees in Croatia” (2011).

52

Stella Fatović-Ferenčić and Antun Tucak, eds., *Medicinska etika* [Medical Ethics] (Zagreb: Medicinska naklada, 2011).

53

Ana Borovečki and Hans-Martin Sass, *Upotreba postupnika u kliničkoj etici* [The Use of Checklists in Clinical Ethics] (Zagreb: Škola narodnog zdravlja “Andrija Štampar”, 2008); Ana Borovečki and Slobodan Lang, eds., *Javno zdravstvo, etika i ljudska prava* [Public Health, Ethics, and Human Rights] (Zagreb: Škola narodnog zdravlja “Andrija Štampar”/Medicinski fakultet u Zagrebu, 2010); and Ana Borovečki and Jadranka Mustajbegović, eds., *Priručnik medicinske etike* [Manual of Medical Ethics] (Zagreb:

Croatian Medical Journal/Medicinska naklada, 2010).

54

Marijan Valković, “Bioetika u Hrvatskoj: kratko izvješće” [Bioethics in Croatia: a Short Report], *Socijalna ekologija* 6, no. 3 (1997): 311 (309–314).

55

Milan Moguš, ed., *150 godina HAZU* [150 Years of Croatian Academy of Sciences and Arts] (Zagreb: HAZU, 2011), 5.

56

http://info.hazu.hr/razred_za_medicinske_znanosti.

57

See the entire chronology of Croatian anti-GMO movement in: Ante Čović, “Bioethik unter den Bedingungen des Postkommunismus – Fallbeispiel Kroatien” [Bioethics in the Conditions of Post-communism – the Case of Croatia], in *Bioethik und kulturelle Pluralität / Bioethics and Cultural Plurality*, ed. by Ante Čović and Thomas Sören Hoffmann (Sankt Augustin: Academia Verlag, 2005), 148–172.

58

Cf. the proceedings in: Ivan Cifrić, ed., *Bioetika: etički izazovi znanosti i društva* [Bioethics: Ethical Challenges of Science and Society] (Zagreb: Hrvatsko sociološko društvo/Zavod za sociologiju Filozofskog fakulteta, 1998).

59

Cf. the proceedings in: Ante Čović, ed., *Izazovi bioetike* [The Challenges of Bioethics] (Pergamena/Hrvatsko filozofsko društvo, 2000).

60

Cf. the proceedings in: Asim Kurjak and Vlatko Silobrčić, eds., *Bioetika u teoriji i praksi* [Bioethics in Theory and Practice] (Zagreb: Nakladni zavod Globus, 2001).

61

The topics of the round tables were: “Bioethics and religious refusal of blood transfusion” (May 2000); “Bioethics in highschool teaching” (May 2001); “The role and tasks of ethical committees in Croatia” (May 2002); “Bioethics and HIV-positive children: the case of Little Ella” (May 2003); “Bioethics, ecumenism, and interreligious dialogue on the issue of death and dying” (May 2004); “Bioethics and palliative medicine” (May 2005); “Bioethical aspects of the communication with deaf patients” (May 2006); “Bioethics and genetics: between possibility and responsibility” (May 2007); “Bioethics and



Within the “Bioetika” [Bioethics] series, published since 1997 by the Zagreb *Pergamena* publishing house, Čović edited more than twenty books (see *Appendix 8*).

Čović attracted scholars from almost all countries of South-East Europe to join the project of establishing a joint master programme in integrative bioethics (Slovenia, Bosnia and Hercegovina, Serbia, Macedonia, Bulgaria, and Albania). In 2006, he founded the Referral Centre for Bioethics in South-East Europe, located in Zagreb. In 2011, Čović succeeded in obtaining a grant from the University of Zagreb, aimed at establishing a centre of excellence and a doctoral programme in integrative bioethics. It might be that someday, the major contribution by Ante Čović will be seen in his systematic mentoring and building-up of young scholars (*Ivana Zagorac*, *Marija Selak*, and others), who have been spreading bioethical ideas onto various academic institutions and public forums.

Hrvoje Jurić,⁶⁶ the first collaborator and student of Ante Čović, provided a highly important theoretical basis for integrative bioethics in revisiting V. R. Potter’s ideas and finding in them precursor value. Jurić has also contributed to the popularisation of bioethics by organising public colloquia (cf. the Zagreb Centre for Culture “Trešnjevka” – CeKaTe autumn round of talks entitled “Bioethics – the questions of life and death”), which can also be claimed for *Goran Grgec*, another bioethicist from the Čović group.

Sociologists have also contributed to the development of bioethical thought in Croatia. The first to address bioethics and bioethical issues more systematically has been *Ivan Cifrić*,⁶⁷ the author of several books of which *Bioetika i ekologija* [Bioethics and Ecology]⁶⁸ and *Bioetička ekumena* [Bioethical Ecumene]⁶⁹ may be considered the most important ones, and the Editor-in-chief of the journal *Socijalna ekologija* [Social Ecology], one of the first journals in Croatia systematically covering bioethical topics. As bioethicists of similar orientation might be considered also *Igor Čatić*, professor of mechanical engineering interested in plastics, rubber, and cyborgisation/enhancement, combining bioethics and ethics of technology; *Marijan Jošt*⁷⁰ and *Valerije Vrček*,⁷¹ the authors of numerous papers and books, known for their public advocacy of the anti-GMO attitude. *Tomislav Krznar*’s interests may well be interpolated between Nikola Visković’s animal and plant ethics and Ivan Cifrić’s ecological ethics⁷² based upon the methodology of integrative bioethics.

The prominent figures of modern Croatian philosophy, like *Darko Polšek*,⁷³ *Nikola Skledar*, *Pavo Barišić*, *Mislav Kukoč*, and others have contributed to the crucial developmental moments of Croatian bioethics as well.

One of the most important and influential books within the realm of Croatian bioethics has been *Lijekovi ili priča o obmani* [Drugs or a Story on Deceit]⁷⁴ by *Lidija Gajski*, provoking furious debates on the ethics of medical research and scientific publishing. As a specialist in internal medicine, Gajski has provided a well argued insider’s insight into some “gray zones” of the enslavement of medicine by pharmacy industry. Beside Gajski, the geneticists *Ljiljana Zergollern-Čupak* and *Jasminka Pavelić*, the gynecologist *Aleksandra Frković*, and the neuroscientist *Srećko Gajović* have permanently been participating in integrative bioethics debates and provided important contributions to the development of that idea, while some other medical doctors and scientists have periodically been attracted to integrative bioethics (the pediatrician *Marija Radonić*, the molecular biologist *Krešimir Pavelić*, etc.).

New winds

In 2008, at the time when the Rijeka Department of Social Sciences had reached broader recognition by being trusted to organise the 9th *World Congress of Bioethics* (September 3–8, 2008, Rijeka/Opatija), Ivan Šegota retired from the Faculty and bestowed the Department on *Amir Muzur*.⁷⁵ During the

medical law” (May 2008); “UNESCO and bioethics” (2009); “Ethics and sport” (May 2010); and “Bioethics education” (2011). In May 2012, organised will be the conference on “The language of medicine”.

62

Within the annual framework of the *Lošinj Days of Bioethics* the central place belongs to the “Integrative Bioethics and New Epoch” international symposium. In addition to the aforementioned symposium, roundtables on current bioethical issues and student bioethical workshops are also regularly organized.

63

This meeting has also been remembered for the video-message by V. R. Potter. See about the importance of these conferences in: Ivana Zagorac and Hrvoje Jurić, “Bioetika u Hrvatskoj” [Bioethics in Croatia], *Filozofska istraživanja* 28, no. 3 (2008): 601–611.

64

Born in 1949, Ante Čović graduated in philosophy and Latin from Zagreb University, where he also earned his Ph.D. degree in 1989. In 1989/1990, he spent a year at Augsburg University as an Alexander von Humboldt Foundation fellow. From 1991 until 1992, he served as Croatian Minister of science and technology. He was President of Croatian Philosophical Society (1999–2001) and Croatian Bioethical Society (since 2008), and has been Editor-in-chief of the two major Croatian philosophy journals, *Filozofska istraživanja* and *Synthesis Philosophica*.

65

For a more precise definition, see: Ante Čović, “Integrativna bioetika i pluriperspektivizam” [Integrative Bioethics and Pluri-Perspectivism], in: *Integrativna bioetika i izazovi suvremene civilizacije: zbornik radova Prvog međunarodnog bioetičkog simpozija u Bosni i Hercegovini* (Sarajevo, 31. III. – 1. IV. 2006.) [Integrative Bioethics and the Challenges of Contemporary Civilisation: Proceedings of the 1st International Bioethical Symposium in Bosnia and Herzegovina (Sarajevo, March 31 – April 1, 2006)], ed. by Velimir Valjan (Sarajevo: Bioetičko društvo u BiH, 2007), 65–76.

66

Born in 1975, Hrvoje Jurić earned his Ph.D. degree from Faculty of Humanities and Social Sciences in Zagreb, where he has been teaching as assistant professor. His interests cover bioethics, the ideas of Hans Jonas, feminism and gender ethics, and other related topics,

while his social activism and public engagement are wide known.

67

Born in 1946, Ivan Cifrić graduated in sociology from University of Zagreb, where he also obtained his master (1973) and doctoral degrees (1980). Fellow of the Alexander von Humboldt Foundation (1984/1985), he was Head of Department of Sociology, President of Croatian Sociological Society, and the founder of the journals *Revija za sociologiju* [Revue of Sociology] and *Socijalna ekologija* [Social Ecology]. Since 2010, he has been member of Croatian Academy of Sciences and Arts.

68

Ivan Cifrić, *Bioetika i ekologija: bioetičke i ekološke teme u sociološkoj perspektivi* [Bioethics and Ecology: Bioethical and Ecological Topics in Sociological Perspective] (Zagreb: Matica hrvatska, 2000).

69

Ivan Cifrić, *Bioetička ekumena* [Bioethical Ecumene] (Zagreb: Pergamena 2007).

70

Marijan Jošt and Thomas S. Cox, *Intelektualni izazov tehnologije samouništenja* [Intellectual Challenge of Self-destruction Technology] (Križevci: Matica Hrvatska, 2003).

71

Valerije Vrčec, *GMO između prisile i otpora* [GMOs between Coercion and Resistance] (Zagreb: Pergamena, 2010).

72

Tomislav Krznar, *Znanje i destrukcija: integrativna bioetika i problemi zaštite okoliša* [Knowledge and Destruction: Integrative Bioethics and the Problems of Preservation of the Environment] (Zagreb: Pergamena/Učiteljski fakultet Sveučilišta u Zagrebu, 2011).

73

Cf. Darko Polšek and Krešimir Pavelić, *Društveni značaj genske tehnologije* [Social Significance of Gene Technology] (Zagreb: Institut društvenih znanosti Ivo Pilar, 1999).

74

Lidija Gajski, *Lijekovi ili priča o obmani* [Drugs or a Story on Deceit] (Zagreb: Pergamena, 2009).

75

Born in 1969, Amir Muzur graduated from the Faculty of Medicine in Rijeka in 1993,



three years of Muzur's heading, the Department (now: Department of Social Sciences and Medical Humanities) developed a tighter collaboration with Čović's group and oriented more toward the study of the life and work of Fritz Jahr and the European roots of bioethics. In May 2010, the first issue of the *Jahr* journal appeared (up to this moment, four issues have been published). The project "Fritz Jahr and European roots of bioethics: establishing an international scholars' network (EuroBioNethics)", supported by the Croatian Science Foundation (February–July 2011), enabled the gathering of the most important scholars of European bioethics from Europe, USA, and South America in Rijeka (March 2011) and conferencing about the new momentum in bioethics development. Proceedings of the conference were published in the *Jahr* journal and, together with some other contributions, will be re-printed in a book edited by Amir Muzur and Hans-Martin Sass and published by Lit Verlag (Münster, Germany) in April 2012. The project provoked also a series of invited lectures delivered by I. Rinčić and A. Muzur at universities and conferences in the region (Rijeka, Mali Lošinj, Banja Luka, Travnik, Belgrade, Novi Sad, Ohrid). They also were invited by the organiser of the 8th *International Conference on Clinical Ethics and Consultations* (Saõ Paolo, Brazil, May 2012) to organise a satellite symposium on "The influence of Fritz Jahr onto Ibero-American bioethics". Muzur has been invited to join the organisation board of the 2013 Asian Association of Bioethics meeting in New Delhi and to collaborate within the COST project on "Disaster bioethics", led by Dónal O'Mathúna and Bert Gordijn of the Dublin City University, a HERA project lead by Eimantas Peičius from Lithuania, etc. Another result of the EuroBioNethics project has also been the signing and publishing (in several journals and Internet sites in Croatia, India,⁷⁶ Venezuela,⁷⁷ Argentina,⁷⁸ Brazil,⁷⁹ etc.) the "Rijeka Declaration on the Future of Bioethics", explaining the most important values advocated by the Jahr legacy. This declaration, however, has not been the only one inspired by Croatian bioethicians: in 1998, as a result of the Cres conference, "Apel za etičku i pravnu regulaciju primjene genetskog inženjerstva u proizvodnji i distribuciji hrane" [The Appeal for Ethical and Legal Regulation of Applying Genetic Engineering to Food Production and Distribution] was launched (and induced the government to found the Bioethical committee for the observation of GMO). In June 2004, the "Lošinj Declaration on Biotic Sovereignty" was signed, also trying to strengthen the control over the spread of GMOs.

At this time, the Rijeka Department submitted a project proposal called "European bioethics in action (EuroBioAct)" to the Croatian Science Foundation, aimed to continue the work started by the EuroBioNethics project.

A tentative scheme of development for Croatian bioethics

It seems that bioethics has been penetrating Croatia and developing in quite delimited phases.⁸⁰

1. *before 1985*: bioethical topics are present, but the name and a rounded-up concept of bioethics is lacking;
2. *1985–1990*: bioethics takes over first institutional forms (Centre of Bioethics in Zagreb) but lacks on theoretical originality and is mentioned in publications very rarely (V. Pozaić);
3. *1990–2000*:⁸¹ bioethics gets established in public media and academic teaching (thanks to I. Šegota), but, in its contents, still mostly as "new medical ethics";

4. 2000–2010: the full blossom of annual bioethical conferences (*Rijeka Days of Bioethics*; *Lošinj Days of Bioethics*; *Spring Bioethics Symposia of Croatian Physicians' Association*) and publications (Department of Social Sciences at Faculty of Medicine in Rijeka; the Pergamena Series, Zagreb; etc.), but also the shaping of the original concept of integrative bioethics (A. Čović; *South-East European Bioethics Forum*);
5. since 2010: based upon the study of the work of Fritz Jahr, taking over the pace-giving in the “Europeanisation” of (integrative) bioethics (the *Jahr* journal, since 2010; *EuroBioNethics* conference, Rijeka/Opatija, 2011; *Lit Verlag* edition and the São Paulo conference, 2012, etc.).

Back to the book

Obviously, the book we have taken as the occasion to write this overview, *Integrative Bioethik und Pluriperspektivismus / Integrative Bioethics and Pluri-Perspectivism. Proceedings of the 4th South-East European Bioethics Forum, Opatija 2008* (Sankt Augustin: Academia, 2010), edited by Ante Čović, might be considered a real milestone in the development of bioethical thought in Croatia, but also much broader.⁸²

When Ante Čović was greeting the participants of the 2004 Dubrovnik 1st South-East European Bioethical Forum, he could have hardly imagined the dynamic this project of the “Europeanisation of bioethics” will follow and which measurable results it will achieve within the next seven years. At that time, to “Europeanise” bioethics meant only to articulate a languor which had spread all over the non-Anglo-Saxon part of the world, primarily in Eu-

earned his master degree in medieval studies at the Central European University in Budapest (Hungary) in 1996 and his Ph.D. degree in cognitive neuroscience at the International School for Advanced Studies in Trieste (Italy) in 2000. He studied the physiology of sleep and cocaine dependence at Harvard Medical School in 2001/2002.

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Christian Byk, Ante Covic, Eve-Marie Engels, Igor Eterovic, Marcia Santana Fernandes, José Roberto Goldim, Nada Gosic, Hrvoje Juric, Eleni Kalokairinou, Tomislav Krznar, Natacha Salomé Lima, Amir Muzur, Iva Rincic, Ricardo Andrés Roa-Castellanos, Hans-Martin Sass, Marija Selak, and Ivana Zagorac, “Rijeka Declaration on the Future of Bioethics”, *Indian Journal of Medical Ethics* 8, no. 4 (2011): 260.

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Ricardo Andrés Roa-Castellanos, Cornelia Bauer, Andrée de Chalem, Clara Rey, and Aline Dornelles Madrid, “Declaración internacional de Rijeka (2011) sobre el futuro de la bioética”, *Revista de Bioética Latinoamericana* 8, no. 1 (2011): 86–102.

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Juan Jorge Michel Fariña, “Declaración de Rijeka: hacia el futuro de la bioética integrativa”, *Ibis Newsletter*, April 6, 2011 (<http://www.ibisnewsletter.org/spip.php?article21>).

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Ricardo Andrés Roa-Castellanos, Cornelia Bauer, Andrée de Chalem, Clara Rey, and Aline Dornelles Madrid, “Declaración internacional de Rijeka (2011) sobre el futuro de la bioética”, *Bioethikos* 5, no. 3 (2011): 291–301.

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There are also other ways of considering the emergence and development of bioethics in Croatia. Nada Gosic distinguishes the aspects of university teaching, the appearance of professional codices, conferences, and publication. Gosic, “Bioetika u Hrvatskoj”, 385–399.

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For the period after 1990, a bibliographical account was published in 2007: Sandra Kantar and Kristina Svržnjak, “Prilozi za bibliografiju o bioetici u Hrvatskoj (1990.–2007.)” [Contributions to Bibliography on Bioethics in Croatia (1990–2007)], *Socijalna ekologija* 16, no. 2–3 (2007): 231–248.

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A part of the following review has been presented in: Amir Muzur, “Pluriperspektivizam integrativne bioetike” [Pluri-perspectivism of the Integrative Bioethics], *Medix* 17, no. 96 (2011): 54–56.

rope (and especially in Germany). The languor resulted from the opinion that bioethics will have difficulties tracing its way, being burdened by the sensation that bioethics was only a vehicle for typically American values and approaches such as pragmatism and principlism to be imported, as well as that the most important reason of “boredom” (as Jonsen⁸³ would say) of such bioethics was the narrowing down of the original Potterian concept to the already existing medical ethics. By being “Europeanised”, bioethics would thus have been brought closer to European values and to Potter’s original idea, while medical aspects would have been broadened by their systematic philosophisation. In that spirit and with such programme – a very ambitious and not at all an easy one – the platform of “integrative bioethics” was shaped, as later Hrvoje Jurić will say, as the “area of open meeting and dialogue of various sciences and professions, visions and worldviews, gathered to articulate, discuss and solve ethical issues related to life in total and in each of its parts, to life in all of its forms, phenomena and degrees, as well as to the life conditions in general.”⁸⁴ In such considerations of “life issues”, scientific perspectives, like in no other discipline and practice, become equally recognized as the non-scientific ones (artist, religious, gender, political, cultural, and other), and that methodological “pluri-perspectivism” becomes fuel for the integration of “orientational knowledge” helping to consider and solve problems at both theoretical and practical level.

The *Integrative Bioethics and Pluri-Perspectivism* emphasises, already in its title, the pluri-perspectivism as an important characteristic of the “new bioethics”, and Ante Čović, in his “Editorial”, stresses the three developmental phases of bioethics: the phase of new medical ethics, the phase of global bioethics and the phase of the integrative bioethics.⁸⁵ Within the first section, entitled “Pluri-perspectivism in bioethics”, published are the papers of Günther Pöltner from Vienna (“Plurality as a Challenge to Integrative Bioethics”), Thomas Sören Hoffmann from Hagen, who, together with Ante Čović, has deserved major credit for the establishment of the concept of integrativity (“Bioethics as the Reflexion of Life: a Prolegomena to a Non-reductionist Bioethics”), Michael Fuchs from Bonn (“Bioethics as Practical Science”), Ante Čović (“Integrative Bioethics and the Problem of Truth”), Pavo Barišić from Split (“Pluri-perspectivism – a Basic Condition or the Exclusion of Truth?”), Borut Ošljaj from Ljubljana (“Integrative Bioethics and Pluri-perspectivism: Toward a Bioethical Questioning of the Post-modern”), Kurt Walter Zeidler from Vienna (“Ontological Pluralism and Pluri-perspective Bioethics”), Damir Smiljanić from Novi Sad (“How Much Perspectivism Can Bioethics Take?”), Vladimir Jelkić from Osijek (“On Perspectivism and Its Importance for Bioethics”), Milenko A. Perović from Novi Sad (“Philosophical-Axiological Basis of Bioethics”), Valentina Kaneva from Sofia (“Complexity of Practical Thinking: Dependency on Universality and Context”), and Uta Müller from Tübingen (“Moral Pluralism as a Challenge for Bioethics”). The second section, entitled “Bioethics and nature”, brings contributions by Dieter Sturma from Bonn/Jülich (“Nature and Consciousness: the Fundaments of Integrative Bioethics”), Norbert Walz from the University of Erlangen-Nürnberg (“Integrative Bioethics and the Meaning of Natural ‘Facts’”), Regina Kather from Freiburg (“Life as a Metabolic Reaction – Life as a Good: Differentiation and Synthesis of Various Conceptions of Non-human and Human life”), Ute Kruse-Ebeling from Dortmund (“Pluri-perspectivism and the Discussion on the Moral Status of Non-human Life”), and Katica Knezović from Zagreb (“The Retivity Principle – Pluri-perspective Approach to Integrative Bioethics”).

In the third section (“Bioethics and society”), place have found Walter Schweidler from the Catholic University of Eichstätt-Ingolstadt, who is currently leading the project of developing a joint master programme in integrative bioethics (“Limits of State Neutrality in Bioethical Conflicts”), Klaus Thomalla from Bochum (“On the Notion of Human Dignity from the Point of Integrative Bioethics”), Ivan Cifrić and Krunoslav Nikodem from Zagreb (“Attitude towards Life as a Bioethical Challenge”), Hanna-Barbara Gerl-Falkovitz from Dresden (“Corporeality and Corporeal Alienation: a Critical View of Gender Theory and Counter-plan”), Hrvoje Jurić from Zagreb (“Feminism in the Light of Bioethical Pluri-perspectivism”), Karel Turza from Belgrade (“Bioethics and Law”), Amir Muzur from Rijeka (“Cultural Anthropology: Medical-Historical and Bioethical Aspects”), and Slobodan Loga from Sarajevo (“Ethical Principles in Modern Psychiatry”).

In the fourth section, entitled “Religious perspectives in bioethics”, the contributors are Luka Tomašević from Split (“From Medical Ethics to Bioethics: the Development in Catholic Theology, as well as in American and European Cultures”), Velimir Valjan from Sarajevo (“Bioethical Problematics as a Link between Christianity and Islam”), Dževad Hodžić from Sarajevo (“Structures, General Contexts, and Connecting Points between Christian and Muslim Discourse in Bioethics”), and Makoto Ono from Osaka (“Can the Buddhist Self-sacrifices from the *Jātaka* Stories Be a Motivational Basis for Organ Transfer?”).

In the last, fifth section, the topic is “The beginning and the end of human life”, and the authors are Stephan Kampowski from the Vatican (“The Contingency of the Beginning and the Autonomy of the Person – a Look at Jürgen Habermas’ Argument against Liberal Eugenics”), Igor Čatić, Hrvoje Tiljak, Maja Rujnić-Sokele, and Goranka Petriček from Zagreb (“Process of Human Reproduction: the Natural Model of Injection Moulding of Living and Non-living Substances”), Jasminka Pavelić from Zagreb (“*In Utero* Gene Therapy: Who Decides for a Foetus?”), Peter R. Ritter from Bochum (“The Follow-up of the Dying or Help at Dying as an Order to the Physician”), and Bardhyl Çipi from Tirana (“Suicide and Physician-Assisted Suicide: Ethical, Philosophical, and Medico-Legal Study”).

The publishing of this work has shown the systematism and a curious manifoldness of pluri-perspective approach. However, its correctness will be confirmed approximately at the same time the diffusion of the news on the life and work of Fritz Jahr, who already in 1927, had named and designed a bioethics of all living beings, that is, a “philosophised” and generalised bioethics about which it has been written.⁸⁶ Even the pluri-perspectivism, as the basic tool of

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Albert R. Jonsen, “Why Has Bioethics Become So Boring?”, *Journal of Medical Philosophy* 25, no. 6 (2000): 689–699.

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Cf. Hrvoje Jurić, “Uporišta za integrativnu bioetiku u djelu Van Rensselaera Pottera” [Footholds for Integrative Bioethics in the Works of 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.)* [Integrative Bioethics and the Challenges of Contemporary Civilisation: Proceedings of the 1st In-

ternational Bioethical Symposium in Bosnia and Hercegovina (Sarajevo, March 31 – April 1, 2006)], ed. by Velimir Valjan (Sarajevo: Bioetičko društvo u BiH, 2007), 83 (77–99).

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Ante Čović, “Vorwort des Herausgebers”, in: *Integrative Bioethik und Pluriperspektivismus / Integrative Bioethics and Pluri-Perspectivism*, ed. by Ante Čović (Sankt Augustin: Academia Verlag, 2010), 9–10 (9–11).

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On the life and work of Fritz Jahr, see: Amir Muzur and Iva Rinčić, “Fritz Jahr (1895–



the formation of orientational knowledge, revealed its “predecessor” in Jahr’s teaching on the necessity of considering various points of view (*Gesinnungseinstellungen*) while touching any serious topic (in education).⁸⁷ Obviously, the integrative bioethics and pluri-perspectivism, too, “filled up” the missing parts of their own historical vertical, and the entire bioethics has acquired a European genealogy and a logical, so hardly expected, corrective Renaissance.

Conclusion

As for the general course of development of bioethics in Croatia, briefly presented in this paper, one might say that, within a small geographic area, an astonishing variety and productivity has been noted. What has been the reason of such variety is less clear. It might be that, typically for the East-European “transition” countries (living in a “post-communist chaos”⁸⁸), many intellectuals were seeking a new niche within social sciences and humanities after the breakdown of socialist system and its ideological framework.⁸⁹ Another reason might have been the fact that bioethics, unlike other disciplines, has proved open to and welcome individuals of so various professional and intellectual backgrounds. However, those reasons do not explain why bioethics has developed in other countries of the region (Slovenia, Bosnia and Herzegovina, Serbia, Macedonia, Bulgaria, and Albania) far more slowly and limited to one or two groups. Therefore, it is more probable that the old truth that “a person makes a project” has been proved once again: the fascinating level of activity within Croatian bioethics might be ascribed primarily to the enthusiasm of two personalities – Ivan Šegota and Ante Čović – whose energy, dominating over Croatian bioethics in two subsequent periods, stirred up innovative intellectual processes and attracted to bioethics not only academic and non-academic individuals from Croatia, but from all over South-East Europe.

APPENDIX 1:

“Bioetika” [Bioethics] series, published by the Philosophical-Theological Institute of the Society of Jesus in Zagreb

1. Pozaić V,⁹⁰ ed. (2 editions, 1991 and 2004). *Ekologija: znanstveno-etičko-teološki upiti i obzori* [Ecology: scientific-ethical-theological enquiries and horizons].
2. Pozaić V, ed. (1992). *AIDS: činjenice, zavaravanja, nade* [AIDS: facts, misconceptions, hopes].
3. Pozaić V, ed. (1993). *Droga: od beznada do nade* [Drugs: from hopelessness to hope].
4. Pozaić V, ed. (1995). *Strah: naš životni pratilac* [Fear: our life’s companion].
5. Matulić T, ed. (1997). *Pobačaj: drama savjesti* [Abortion: the drama of consciousness].
6. Pozaić V, ed. (1998). *Čuvari života: radosti i tjeskobe djelatnika u zdravstvu* [The guardians of life: joys and anxieties of healthcare workers].
7. Martinović-Vlahović R, ed. (1998). *Prirodno planiranje obitelji* [Natural family planning].
8. Fuček I, ed. (1998). *Obnova braka i obitelji* [Renewal of marriage and family].
9. Volarić-Mršić A, ed. (2002). *Kultura života* [Culture of life].

APPENDIX 2:

“Donum Vitae” series, published by the Philosophical-Theological Institute of the Society of Jesus in Zagreb

1. Volarić-Mršić A, ed. (2001). *Status ljudskog embrija* [The status of the human embryo].
2. Peraica M, Znidarčić Ž, eds. (2002). *Ljubav i brak* [Love and marriage].
3. Švajger A (2004). *Spisi medicinske etike* [Writings of medical ethics].
4. Znidarčić Ž, ed. (2004). *Medicinska etika I* [Medical ethics I].
5. Kos S (2004). *Ženidba u spisima kršćanskih pisaca prvih četiriju stoljeća: pravno-moralna prosudba* [Marriage in the writings of Christian authors of the first four centuries: legal-moral considerations].
6. Znidarčić Ž, ed. (2006). *Medicinska etika II* [Medical ethics II].
7. Lasić S (2009). *Pravo na rođenje u učenju Crkve* [The right to be born in the teaching of the Church].
8. Znidarčić Ž, ed. (2009). *Etika u medicinskoj znanosti* [Ethics in medical science].
9. Brkljačić Žagrović M, ed. (2011). *Medicinska etika u palijativnoj skrbi* [Medical ethics in palliative care].

APPENDIX 3:

Bioethical books by Tonči Matulić, published by Glas Koncila in Zagreb

1. Matulić T (2001). *Bioetika* [Bioethics].
2. Matulić T (2006). *Oblikovanje identiteta bioetičke discipline: vodič kroz bioetiku I* [Shaping the identity of bioethical discipline: a guide through bioethics 1].
3. Matulić T (2006). *Život u ljudskim rukama: vodič kroz bioetiku 2* [Life in human hands: a guide through bioethics 2].

1953): the Man Who Invented Bioethics”, *Synthesis Philosophica* 26, no. 1 (2011): 133–139; Iva Rinčić and Amir Muzur, “Fritz Jahr: the Invention of Bioethics and Beyond”, *Perspectives in Biology and Medicine* 54, no. 4 (2011): 550–556; Amir Muzur and Iva Rinčić, “Fritz Jahr (1895–1953): a Life Story of the ‘Inventor’ of Bioethics and a Tentative Reconstruction of the Chronology of the Discovery of His Work”, *Jahr* 2, no. 2 (2011): 385–394.

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Fritz Jahr, “Gesinnungsdiktatur oder Gedankenfreiheit? Gedanken über eine liberale Gestaltung des Gesinnungunterrichts”, *Die neue Erziehung* 12 (1930): 200–202.

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Čović, “Bioetika u uvjetima postkomunizma”, 357.

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Cf. Mislav Kukoč, “Filozofija i bioetika u Hrvatskoj” [Philosophy and Bioethics in Croatia], in: *Integrativna bioetika i izazovi*

suвременe civilizacije: zbornik radova Prvog međunarodnog bioetičkog simpozija u Bosni i Hercegovini (Sarajevo, 31. III.–1. IV. 2006.) [Integrative Bioethics and the Challenges of Contemporary Civilisation: Proceedings of the 1st International Bioethical Symposium in Bosnia and Hercegovina (Sarajevo, March 31 – April 1, 2006)], ed. by Velimir Valjan (Sarajevo: Bioetičko društvo u BiH, 2007), 109–118; Mile Marinčić and Berislav Čović, “Mogući doprinosi integrativne bioetike u premošćivanju jaza u odnosu vjera–znanost” [Possible Contributions of Integrative Bioethics to Bridging the Gap within the Relationship between Faith and Science], *Obnovljeni život* 67, no. 1 (2012): 107–122.

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Valentin Požaić had published books on bioethical topics even before the “Bioethics” Series was launched. Cf. *Život dostojan života: eutanazija u prosudbi medicinske etike* [Life worth living: euthanasia in medico-ethical consideration] (Zagreb: FTI Družbe Isusove, 1985); *Život prije rođenja: etičko-moralni*



4. Matulić T (2006). *Medicinsko prevrednovanje etičkih granica: vodič kroz bioetiku 3* [Medical re-evaluation of ethical borders: a guide through bioethics 3].
5. Matulić T (2006). *Bioetički izazovi kloniranja čovjeka* [Bioethical challenges of human cloning].
6. Matulić T (2009). *Metamorfoze kulture* [The metamorphoses of culture].

APPENDIX 4:

Bioethical books by Ivan Šegota⁹¹

1. Šegota I (1992). *Hipokratova zakletva danas* [The Hippocratic Oath today]. Rijeka: Medicinski fakultet Sveučilišta u Rijeci.
2. Šegota I (1994; 2nd, amended edition 2000). *Nova medicinska etika (bioetika)* [New medical ethics (bioethics)]. Rijeka: Medicinski fakultet Sveučilišta u Rijeci.
3. Šegota I (1997). *Etika sestrištva* [Nursing ethics]. Zagreb: Pergamena.
4. Šegota I et al. (2003). *Kako komunicirati s glušima* [How to communicate with the deaf]. Rijeka: Medicinski fakultet Sveučilišta u Rijeci.
5. Šegota I et al. (2010). *Gluhi i znakovno medicinsko nazivlje* [The deaf and medical sign language]. Zagreb: Medicinska naklada.

APPENDIX 5:

“Bioetički svesci” [Bioethical Volumes] series, published by the Department of Social Sciences at the Faculty of Medicine, University of Rijeka

1. Šegota I (1999). “Nova definicija bioetike” [New definition of bioethics]. *Bioetički svesci 1*
2. Šegota I (1999). “Privatnost kao bioetički pojam” [Privacy as a bioethical notion]. *Bioetički svesci 2*.
3. Šegota I (1999). “Prvi etički kodeks hrvatskih medicinskih sestara” [The first ethical code of Croatian nurses]. *Bioetički svesci 3*.
4. Šegota I (1999). “Kako definirati bioetiku?” [How to define bioethics?]. *Bioetički svesci 4*.
5. Šegota I (1999). “Sedam etičkih načela” [Seven ethical principles]. *Bioetički svesci 5*.
6. Šegota I (1999). “Van Rensselaer Potter II: ‘otac bioetike’” [Van Rensselaer Potter II: the ‘father of bioethics’]. *Bioetički svesci 6*.
7. Šegota I (1999). “Etički komiteti i bioetika” [Ethical committees and bioethics]. *Bioetički svesci 7*.
8. Šegota I (1999). “Prve bioetičke komisije u Hrvatskoj” [The first bioethics committees in Croatia]. *Bioetički svesci 8*.
9. Šegota I (1999). “Medicinska etika u Hrvata” [Medical ethics in Croatia]. *Bioetički svesci 9*.
10. Zec S (1999). “Etika i abortus” [Ethics and abortion]. *Bioetički svesci 10*.
11. Šegota I, ed. (1999). “Vjerski pogledi na abortus (židovski, rimokatolički, protestanski, islamski)” [Religious views of abortion (Jewish, Roman-Catholic, Protestant, Muslim)]. *Bioetički svesci 11*.

12. Šegota I (1999). "Etika i eutanazija" [Ethics and euthanasia]. *Bioetički svesci* 12.
13. Šegota I, ed. (1999). "Novi etički kodeks u hrvatskih liječnika" [The new ethical code of Croatian physicians]. *Bioetički svesci* 13.
14. Brkljačić M (1999). "Etika i AIDS" [Ethics and AIDS]. *Bioetički svesci* 14.
15. Gosić N (1999). "Bioetička edukacija – ciljevi i sadržaji na Medicinskom fakultetu u Rijeci" [Bioethics education – aims and contents at the Faculty of Medicine in Rijeka]. *Bioetički svesci* 15.
16. Gosić N (1999). "Bioetička edukacija – riječki model" [Bioethics education – the Rijeka Model]. *Bioetički svesci* 16.
17. Šegota I (1999). "Etička pitanja transplantacije" [Ethical issues in organ transplantation]. *Bioetički svesci* 17.
18. Šegota I, ed. (1999). "Novi talijanski kodeks medicinske etike" [The new Italian code of medical ethics]. *Bioetički svesci* 18.
19. Šegota I (1999). "Interviews: Van Rensselaer Potter, Rihito Kimura, Albert Jonsen, Hyakudai Sakamoto". *Bioetički svesci* 19.
20. Šegota I (1999). "Informed consent". *Bioetički svesci* 20.
21. Šegota I (2001). "Informed consent u Europi" [Informed consent in Europe]. *Bioetički svesci* 21.
22. Gosić N (2001). "Informed consent u poslijediplomskom obrazovanju" [Informed consent in post-graduate education]. *Bioetički svesci* 22.
23. Gosić N (2001). "Bioetika i bioetička edukacija u Hrvatskoj" [Bioethics and bioethics education in Croatia]. *Bioetički svesci* 23.
24. Matulić T (2001). "Bioetika i pitanje odbijanja transfuzije krvi" [Bioethics and the problem of refusing blood transfusion]. *Bioetički svesci* 24.
25. Šegota I, ed. (2001). "Dokumenti: Karakaška deklaracija (Caracas, 2001.), Hihonska deklaracija (Gijon, 2000.), Londonski komunike (London, 2000.), Tokijski komunike (Tokyo, 1998.), Čenajska izjava o bioetici (Chennai, 1997)" [Documents: the Declaration of Caracas, 2001; the Declaration of Gijon, 2000; the London Communique, 2000; the Tokyo Communique, 1998; the Chennai Statement on Bioethics, 1997]. *Bioetički svesci* 25.
26. Campbell AV (2001). "Globalna bioetika – san ili mora?" [Global bioethics – a dream or a nightmare?]. *Bioetički svesci* 26.
27. Šegota I (2001). "Bioetika i politika" [Bioethics and politics]. *Bioetički svesci* 27.
28. Šegota I (2001). "Nova Potterova inicijativa 'Projekt 2050'" [New Potter's initiative 'Project 2050']. *Bioetički svesci* 28.
29. Šegota I (2001). "Bioetika u Indiji" [Bioethics in India]. *Bioetički svesci* 29.
30. Šegota I, ed. (2001). "Hrvatska u grupi bioetičkih zemalja svijeta – Potterova poruka međunarodnom simpoziju na Cresu/Lošinj" [Croatia in the group of bioethical countries of the world – Potter's message to the international symposium at Cres/Lošinj]. *Bioetički svesci* 30.

vidici [Life before birth: ethical-moral views]
(Zagreb: FTI Družbe Isusove, 1990).

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We list only Šegota's books and brochures on ethics/bioethics, and not his and others' works on medical sociology, patients' rights, etc.

31. Gosić N, ed. (2001). "Potterov 'Bioetički testament'" [Potter's 'Bioethical last will']. *Bioetički svesci* 31.
32. Tai MC (2002). "Azijska bioetika: pitanje načela" [Asian bioethics: the question of principles]. *Bioetički svesci* 32.
33. Sakamoto H (2002). "Bioetika i novi humanizam" [Bioethics and the new Humanism]. *Bioetički svesci* 33.
34. Šegota I (2002). "Sociologija bioetike" [Sociology of bioethics]. *Bioetički svesci* 34.
35. Šegota I, ed. (2002). "Američki korijeni bioetike I" [American roots of bioethics I]. *Bioetički svesci* 35.
36. Šegota I, ed. (2002). "Američki korijeni bioetike II" [American roots of bioethics II]. *Bioetički svesci* 36.
37. Šimoković M (2002). "Bioetika i kloniranje I" [Bioethics and cloning I]. *Bioetički svesci* 37.
38. Šimoković M (2002). "Bioetika i kloniranje II" [Bioethics and cloning II]. *Bioetički svesci* 38.
39. Shinagawa S (2002). "Bioetika u Japanu: 'Sedam tunela'" [Bioethics in Japan: the 'Seven tunnels']. *Bioetički svesci* 39.
40. Gosić N (2002). "Bioetika u Hrvatskoj – prikaz Matulićeve *Bioetike* (Glas koncila, Zagreb, 2001.)" [Bioethics in Croatia – a review of Matulić's *Bioethics* (Glas koncila, Zagreb, 2001)]. *Bioetički svesci* 40.
41. Zilgavis P (2002). "Europska bioetička konvencija" [European bioethics convention]. *Bioetički svesci* 41.
42. Katalog (1–41), [Catalogue (1–41)]. *Bioetički svesci* 42.
43. Tomašević L (2002). "Kršćanska bioetika" [Christian bioethics]. *Bioetički svesci* 43.
44. Šegota I (2003). "Bioetika i novinarstvo" [Bioethics and press]. *Bioetički svesci* 44.
45. Jušić A (2003). "Palijativna medicina/skrb i bioetika umiranja" [Palliative medicine/care and bioethics of dying]. *Bioetički svesci* 45.
46. Šuman L (2003). "Bioetika i laboratorijske životinje" [Bioethics and laboratory animals]. *Bioetički svesci* 46.
47. Sorta-Bilajac I (2003). "Bioetika i maloljetni pacijenti" [Bioethics and patients-minors]. *Bioetički svesci* 47.
48. Frković A (2003). "Etička povjerenstva u Hrvatskoj – prva praktična iskustva" [Ethical committees in Croatia – the first practical experiences]. *Bioetički svesci* 48.
49. Šegota I, ed. (2003). "Novi Etički kodeks Hrvatskog liječničkog zbora (2002.)" [The new ethical code of Croatian Physicians' Association (2002)]. *Bioetički svesci* 49.
50. Zergollern Lj (2003). "Bioetika i humana genetika" [Bioethics and human genetics]. *Bioetički svesci* 50.
51. Parizeau MH (2003). "Američki model informiranog pristanka" [American model of informed consent]. *Bioetički svesci* 51.
52. Matulić T (2003). "Kršćanska i univerzalna etika u bioetičkoj problematici" [Christian and universal ethics within the bioethical problematic]. *Bioetički svesci* 52.
53. Garrafa V, Porto D (2003). "Bioetika, moć i nepravda: za intervencijsku etiku" [Bioethics, power, and injustice: toward intervention ethics]. *Bioetički svesci* 53.

54. Cohen-Almagor R (2003). "Postoji li 'kultura smrti' u Nizozemskoj?" [Is there a 'death culture' in the Netherlands?]. *Bioetički svesci* 54.
55. Šegota I, Rinčić I, eds. (2003). "Povijest bioetike: Shana Alexander" [History of bioethics: Shana Alexander]. *Bioetički svesci* 55.
56. Šegota I (2003). "Bioetika u Latinskoj Americi: distanazija" [Bioethics in Latin America: disthanasia]. *Bioetički svesci* 56.
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Iva Rinčić, Amir Muzur

**Raznolikost bioetike u Hrvatskoj:
povijesna skica s primjesom kritičnosti**

Sažetak

Članak pokušava rasvijetliti okolnosti i glavne etape razvitka bioetike u Hrvatskoj, započinjući s prvim spomenom pojma 'bioetika' 1985 pa sve do današnjeg dana. Nabrojene su i ponegdje kritički procijenjene glavne biblioteke posvećene bioetičkim i/ili medicinskoetičkim temama, časopisi, urednici, autori i ustanove. Pregled grupira hrvatske bioetičare prema njihovom izvornom profesionalnom i/ili intelektualnom bavljenju (teolozi, medicinari, filozofi, sociolozi, pravnici itd.). Jedan od najintragantnijih rezultata članka je razotkrivanje raznolikosti perspektiva i pristupa bioetici u Hrvatskoj, od kojih su neke prepoznate čak i na europskoj odnosno svjetskoj razini. Mišljenje je autora da se ova raznolikost može prvenstveno pripisati entuzijazmu dvojice pionira bioetike u Hrvatskoj – Ivanu Šegoti (1938.–2011.) i Anti Čoviću.

Ključne riječi

bioetika, medicinska etika, Hrvatska, povijest bioetike, europska bioetika, integrativna bioetika

Iva Rinčić, Amir Muzur

**Vielfältigkeit der Bioethik in Kroatien:
historischer Abriss mit kritischem Einschlag**

Zusammenfassung

Das Paper unternimmt den Versuch, die Gelegenheiten nebst Meilensteinen der Bioethik-Entwicklung in Kroatien zu beleuchten, einsetzend mit der Ersterwähnung des Terminus „Bioethik“ im Jahre 1985 bis zu unserer Zeit. Aufgeführt sowie kritisch angesprochen sind bedeutendste Buchreihen, die den bioethischen und/bzw. medizinisch-ethischen Themen zugeeignet sind, Zeitschriften, Herausgeber, Autoren und Einrichtungen. Der Überblick gliedert kroatische Bioethiker gemäß ihrem professionellen und/oder intellektuellen Hintergrund (Theologen, Mediziner, Philosophen, Soziologen, Rechtsanwälte et cetera). Eines der intrigantesten Fazits des Artikels war die Enthüllung der Perspektiven- bzw. Ansatzbreite in puncto Bioethik in Kroatien; einige von denen wurden sogar auf europäischem bzw. globalem Niveau bejaht. Nach dem Erachten des Autors könne eine solche Variabilität in erster Linie dem Enthusiasmus zweier Pioniere der Bioethik in Kroatien zugemessen werden – Ivan Šegota (1938–2011) und Ante Čović.

Schlüsselwörter

Bioethik, Medizinethik, Kroatien, Geschichte der Bioethik, europäische Bioethik, integrative Bioethik

Iva Rinčić, Amir Muzur

**La diversité de la bioéthique en Croatie :
une esquisse historique avec une touche critique**

Résumé

L'article essaie d'élucider les circonstances et les étapes principales de l'évolution de la bioéthique en Croatie, à commencer par la première mention de la notion de « bioéthique » en 1985, jusqu'à ce jour. Sont listés et abordés parfois de façon critique les principales séries d'ouvrages, revues, éditeurs, auteurs et établissements dédiés aux sujets bioéthiques et/ou médicaux. Cet aperçu regroupe les bioéthiciens croates selon leur domaine professionnel et/ou intellectuel initial (théologiens, médecins, philosophes, sociologues, juristes, etc.). L'un des résultats les plus intrigants est la diversité révélée de perspectives et d'approches de la bioéthique en Croatie, dont certaines ont été reconnues même au niveau européen ou mondial. L'avis des auteurs est que cette diversité peut être attribuée principalement à l'enthousiasme de deux pionniers de la bioéthique en Croatie, Ivan Šegota (1938–2011) et Ante Čović.

Mots-clés

bioéthique, éthique médicale, Croatie, histoire de la bioéthique, bioéthique européenne, bioéthique intégrative