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INTRODUCTION

The foundations of bioethics seem to be deeply rooted in human nature and human culture and thus bioethics and ethics have been and are global phenomena associated with human strive, human failure and human culture. Different cultures interact differently with their natural and social environments, with animals and plants. Holistic worldviews see humans as part of the living universe; spiritual worldviews sense visible and invisible life together as a cosmos, in which human and other life grows and strives. Anthropocentric worldviews reflect an antagonistic and combative relationship of humans and human cultures with nature as raw nature, as something wild and dangerous which needs to be stewarded, dominated, cultivated, even eradicated. Some cultures focus on dominating and cultivating the world of *bios* for survival, others envision the survival of humankind and themselves in a more natural interaction with nature. Different models in the dialectics and interactions between egoism and altruism express the multitude of these approaches, as Fritz Jahr has suggested. Issues of compassion play a role in all cultures, – and they definitely have played a role for individuals and groups, no matter to which culture or tradition they belonged.

While those different attitudes and visions quite often have developed independently from each other on various continents and societies and in different times, the newly developing pluralistic and global societies of the 21st century interact more closely with each other and might actually develop new interactive and integrative models in ethics and bioethics. Fritz Jahr, in overcoming Kant's anthropocentric Categorical Imperative had put forward a new vision and command for an integrative model of ethics, the Bioethical Imperative 'Respect every living being on principle as an end in itself and treat it, if possible, as such!' (1)¹ For him the basic human capacity, principle and virtue in bioethics was *compassion*, while slightly more than four decades later for Van Rensselaer Potter it was *survival*.² Both developed their new model on the basis of close interpretation of modern scientific knowledge in terms of culture and ethics for a more harmonious and civilized global society

¹ All numbers in brackets refer to the respective number of author and article in the Table of Content.

² Van Rensselaer Potter (1970) 'Bioethics', *Perspectives in Biology and Medicine*, autumn 1970 (adapted from Chapter 1 of Potter's *Bioethics. Bridge to the Future*, Englewood Cliffs; Prentice Hall 1971).

of the future. Jahr in particular made use of different traditions, including those beyond his own European and Christian culture and society.³

Today we are witnessing, on a global scale, a growing discontent with our cultural and moral handling of many technological and scientific advancements, also *angst*, that we are not prepared for the changes these advancements are bringing. For Van Rensselaer Potter (1911-2001), that time arrived sooner than for others and resulted in the early 1970s in a series of publications launching a new discipline – bioethics – predestined to help regain humane values to the too-rapid pace of 'progress' in the interest of *survival* and as a *bridge to the future*.⁴ For the next thirty years⁵, however, although the name of the new 'science' did survive and spread, Potter was not adequately credited for it. In the USA, André Hellegers institutionalised medical ethics under the name bioethics and a series of authors oriented it more toward a narrowed-down concept of 'new' medical ethics. In the 1990s, nevertheless, Potter and his original ideas, now shaped as 'global bioethics', started to receive more attention all over the world and provoked the formation of a unique and promising network. By that time, bioethics had also been introduced to Europe (first to Spain, then to France, Croatia, etc.), somewhere, nonetheless (like in Germany), encountering quite a resistance⁶. And then, shortly before the new millennium, bioethics entered into a new phase. The long forgotten works of Fritz Jahr (1895-1953) were rediscovered. A concept of bioethics, similar but not identical to Potter's, had been shaped by a humble German theologian and teacher some fifty years earlier, already in 1927.⁷ The recapture of this early tradition of bioethics, being based on the

³ According to a report in *Chemical & Engineering News*, October 11, 1971, about the forming of the Kennedy Institute of Bioethics, its Director André Hellegers had stressed the integrative character of the new institute: "The institute, although located at a Catholic university, will be universal in approach and will include Protestant, Jewish, and humanist thinkers. Studies will not be inhibited by Catholic doctrine on abortions, contraception, or other problems. Close cooperation with Georgetown's hospital will keep research abreast of the 'real world.'"

⁴ Gensobella M (2009) "Biodiversity and the global bioethics of Van Rensselaer Potter", 1. EMUNI Research Souk 2009, Unity and Diversity of Euro-Mediterranean Identities, Jan 9, 2009.

⁵ Reich W (1994) "The word Bioethics: its legacy and those who shaped it" *Kennedy Inst of Ethics J* 4:319-335; (2005); "The word Bioethics: the struggle over its earliest meanings", *Kennedy Inst of Ethics J* 5:19-34.

⁶ Sass HM (1992) "Bioethics in German speaking countries", *Bioethics Yearbook* 2, Dordrecht: Kluwer 211-231; (1995); "Bioethics in German speaking countries", *Bioethics Yearbook* 4, Dordrecht: Kluwer 247-268; (1996); "Bioetika u Europi", *Društvena istraživanja* 23/24: 629-649.

⁷ Engels EM (1999) Article "Bioethik" in: Metzler Lexikon Religion. Stuttgart, Weimar: Metzler, 159-164; Sass HM (2008) "Fritz Jahr's 1927 Concept of Bioethics" *Kennedy Inst of Ethics J* 17:279-295.

Bioethical Imperative, has slowly penetrated the world and signals a new integrating and integrative step forward into a global future. Not knowing about Fritz Jahr at that time, Edmund Pellegrino stated already in 1988: 'It is without risk to predict that changes, caused by bioethics in each and every country of the world, one day will be judged by historians as key events in medical history and in human history'.⁸

It may very well be said that the definitions of bioethics are as numerous as bioethicists themselves. Eve-Marie Engels defines: bioethics is 'a major field of applied ethics aiming at a normative understanding of the space and limits of human acting with respect to the living nature'.⁹ Others, understanding bioethics as a discipline devoted to the study of 'moral problems of the life sciences', try to discern theoretical bioethics, clinical ethics, regulatory and policy bioethics, and cultural bioethics.¹⁰ One of the most comprehensive and forward looking definitions of bioethics as a yet unfinished business on a global scale has been offered by Hrvoje Jurić, comparing it to 'an open point of meeting and dialogue of various sciences, activities, and worldviews'.¹¹ A first International Conference 'Fritz Jahr and European Roots of Bioethics: the Establishing of International Scholars' Network' was held in Rijeka and Opatija (Croatia) in March 2011 (www.eurobionethics.com). Some contributions in this volume were presented at that conference, which had been supported by the Kennedy Institute of Ethics at Georgetown University in Washington DC and by the Zentrum für Medizinische Ethik in Bochum. Other international conferences are scheduled for 2012 in Saõ Paolo (Brazil) and 2013 in Asia. The book, you have in your hands, is the first dedicated to integrative bioethics and its foundations on a global scale.

We have grouped the contributions in this volume in a natural way in presenting a sort of bioethics biography by orienting ourselves and the reader in processes well established by all form of *bios*. Fritz Jahr might have approved of such a sequence, demonstrating and following the biography of a moral and cultural intuition and its implementation in many traditions, cultures, academia, and in a growing global dialogue. First, we present one of the *seeds* of modern integrative bioethics, i.e. 16 articles by Jahr (1-16) in English translation by EM Miller and HM Sass. Then there are articles

⁸ Pellegrino E (1988) „Preface“, Sass HM et al., „Bioethik in den USA“, Berlin: Springer, 17.

⁹ Engels EM (1999) Article “Bioethik” in: Metzler Lexikon Religion. Stuttgart, Weimar: Metzler, 159-164.

¹⁰ Callahan D (2004) Article “Bioethics”, in: Encyclopaedia of Bioethics. New York: Macmillan, 278-287.

¹¹ Jurić H (2007) „Uporišta za integrativnu bioetiku u djelu Van Rensselaera Pottera“, in: Integrativna bioetika i izazovi suvremene civilizacije. Sarajevo: Bioetičko društvo u BiH, 77-99.

discussing the *roots* (17-27) of modern integrative bioethics, followed by articles on major *stems* (28-36) of developing contemporary global bioethics. The final section presents new and growing important *branches* (37-44) of integrative and integrating bioethics with an outlook into the future.

A Seed of Integrative Bioethics. The 16 articles by Jahr represent just one set of seeds for contemporary and future integrative bioethics. Jahr mentions already 1927 in his seminal article 'Bio-Ethik' the names of Buddha and Francis of Assisi among others as seeds in their respective cultures for the development of the Bioethical Imperativ and for a culture of compassion and respect for all forms of life (1). Other articles elaborate on details in animal and plant ethics (3), the importance of a day of rest for all forms of live and the secular bioethical origin of the Sunday (11; 16). Actual issues of the 21th century in implementing bioethical attitudes and practice are the role of modern mass media (4) and of character formation (7), also the difference between faith and deeds in Christian life (14; also 13). Egoism and altruism are identified as interacting and integrating capacities and attitudes (6; also 9), appreciating cultivated forms of egoism as virtuous and indispensable in all forms of life fighting for survival and for living a good and cultivated life. Discussions on sexual ethics (5) in the culturally challenged 1920s may serve as case studies for addressing comparable issues in our times. Quite unique and definitely in the center of Jahr's understanding of integrative bioethics is the inclusion of spiritual and unseen worlds (2; 10; 15) integrated into the visible and invisible cycles of life; previous and later generations than ours have found and might again find easier access to these visions than many of us today. Of course, doubts about religious traditions have always played a role in the autobiography of morality and culture (8; 12); Jahr uses the narrative of Richard Wagner's *Parsifal* for Jahr as an opportunity to address the virtue of compassion in recognition of the many ways of suffering life (10).

Roots of Integrative Bioethics. Eleni Kalokairinou (17), Nicosia and Tessaloniki, traces the roots of modern integrative bioethics back to ancient Greek physicians-philosophers such as Hippocrates, Galen and Celsus; Ivana Zagorac (18), Zagreb, focusses on Francis of Assisi, while Igor Eterović (19), Rijeka, discusses the relationship between Kant's Categorical Imperative and Jahr's Bioethics Imperative. Eve-Marie Engels (20), Tübingen, underlines the importance of Darwin's theory for Jahr's conception of bioethics. Fernando Lolas-Stepke (21), Santiago de Chile, discusses Jahr's vision in the light of Victor von Weizsäcker's anthropology and cultural theory. José Roberto Goldim (22), Porto Alegre, compares Albert Schweitzer to Jahr; both had published in *Ethik. Sexual- und Gesellschaftsethik* and must have known each other's position, only Schweitzer becoming prominent during his

lifetime, different to Jahr. Marija Selak (23), Zagreb, presents Karl Löwith as one of the few 20th century European thinkers with a broad global view and a critique of narrow-minded anthropocentrism, while Hrvoje Jurić (24), Zagreb, discusses Hans Jonas' quest for responsibility in a philosophy of biology and life. Van Rensselaer Potter's (25), Madison WI, last e-mail communication to his friends in a bioethics network from 2001, which included Ivan Šegota of Rijeka, Croatia, together with the text of Potter's video-address to the participants of the 2001 Lošinj (Croatia) bioethics symposium, are the only contributions not commissioned for this volume, but demonstrating Potter's views of a growing global interest and movement in integrative bioethics. Irene M. Miller (26), Harrisville NH, reflects on Jahr's very personal life and reasons for his late recognition by presenting an early CV and two yet unpublished letters by Jahr. Amir Muzur and Iva Rinčić (27), Rijeka, present first detective findings on Jahr's life and on the birth and early years of recognizing his Bioethics Imperative on a growing global scale.

Stems of Integrative Bioethics. H. Tristram Engelhardt, Jr. (28), Houston, focusses on unavoidable and real cultural wars in the coming global age of multiculturalism in the first article in this section, while Hans-Martin Sass (36), Arlington VA and Bochum, discusses the many yet further to be detailed faces of the Bioethics Imperative at the end of this section. The next four contributions focus on the European stem of developing integrative bioethics. Ante Čović (29), Zagreb, had been a visionary promotor of integrative bioethics in the multifaceted societies of Southeast Europe. Matti Häyry and Tuija Takala (30), Manchester and Helsinki, discuss Jahr's Bioethics Imperative as a mid level principle and report on previous European attempts to establish a more genuine European vision in bioethics. Judge Christian Byk (31), Paris, reflects on and summarizes the role of biolaw for European bioethics following Fritz Jahr. Iva Rinčić and Amir Muzur (32), Rijeka, review the various institutional settings for bioethics in the European scene. Michael Cheng-tek Tai (33), Taichung, Taiwan, reviews Jahr's vision of compassion as a virtue and a principle in the light of Asian traditions and confronts it with a model, he has proposed earlier¹². Darryl Macer (34), Bangkok, compares Jahr's position to Asian reasoning and his own concept of bioethics as love for life. James Giordano, Roland Bendikter, Nicola Boris Kohl (35), Arlington VA, Oxford UK, Munich Germany, present scientific facts and insights of comparative and integrative neuroscience essential for developing an integrative neuroethics.

Branches of Integrative Bioethics. Jayapaul Azariah (37), Chennai (India) confronts Jahr's and Asian bioethics critically to contemporary bioethics as strongly influenced by American culture. Arnd May (38), Halle an der Saale

¹² Tai MC (2008) "The Way of Asian Bioethics". Taipei: Princeton Intern Publ.

discusses his experiences in clinical ethics consultation as living entities. Nada Gosić (39), Rijeka, underlines the importance of Jahr's model of character formation in general education and in bioethics education. Geni Maria Hoss (40), Curitiba, Paraná, Brazil, analyses the role Jahr's Bioethics Imperative can play in Christian ethics and environmental concern and action. Hans-Martin Sass (41), Arlington VA and Bochum, discusses modern multiverse models in physics and biology in the light of Jahr's call for respect of all forms of life. Natacha Salomé Lima (42), Buenos Aires, starts a dialogue among Jahr, Schweitzer and Freud on issues in psychoanalysis. Hans-Martin Sass (43), Arlington VA and Bochum, uses Jahr's hermeneutics of the 5th Commandment as a role model to support the importance of being in touch with traditions and to question contemporary bioethics and medical, making no or limited use of the treasures in the life history of cultures. The 2011 Rijeka Declaration on the Future of Bioethics (44) is just another branch of the strongly developing future global and integrative bioethics; other declarations, conferences, reflections and activities will follow in the future of yet unfinished integrative bioethics.

We write this introduction 85 years after the publication of Jahr's editorial *Bio-Ethik* in the January edition 1927 of the journal *Kosmos*. The global future of integrative and integrating Bio-Ethics has just begun. We thank Iva Rinčić and Arnd May for valuable work in reviewing and editing the manuscripts for print.

January 2012
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