

**Summer School**

**BIOETHICS IN CONTEXT VI:**  
**Human Beings –**  
**Nonhuman Beings –**  
**Nature**

**Trogir (Croatia)**  
**June 30 – July 7, 2019**



**Organised by**



**in collaboration with**



University of Zagreb



St. Kliment Ohridski  
University of Sofia



University of Crete



Aristotle  
University of Thessaloniki



Academy for Civic Education  
Tutzing



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Croatian Bioethics Society



Centre of Excellence  
for Integrative Bioethics

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## INTRODUCTION

The sixth summer school named *Bioethics in Context* – which gathers MA and PhD students of different profiles, along with the participation of an equally diverse circle of university professors and scientists, from the countries of Central and Southeast Europe – is held from June 30 to July 7, 2019 in Croatia, i.e. in Trogir, a beautiful town on the coast of the Adriatic Sea, with a long and rich tradition (from the ancient Greek Tragurion in the 3rd century BC), whose historical core is protected as a UNESCO World Heritage Site since 1997.

The Summer School is organised by the FernUniversität in Hagen (Germany) in collaboration with the University of Zagreb (Croatia), the St. Kliment Ohridski University of Sofia (Bulgaria), the University of Crete (Greece), the Aristotle University of Thessaloniki (Greece), the Academy for Civic Education in Tutzing (Germany), the University of Split (Croatia), the Croatian Centre of Excellence for Integrative Bioethics, and the Croatian Bioethics Society. The German foundation DAAD (Deutscher Akademischer Austauschdienst; German Academic Exchange Service) provided financial support for the summer school.

The topic of this year's summer school is "Human Beings – Nonhuman Beings – Nature". The question on what we understand as "nature", and how we determine our relation to it, is considered one of the fundamental questions in philosophy. Especially for modern bioethics, the question on human and non-human nature is anything but settled. The apparent vulnerability of nature, its changeability as well as its breath-taking possibilities in the area of biotechnology underline the actuality of the question as it was raised by Max Scheler: what is "the human place in the cosmos"? In the course of the international bioethics summer school, methodological and application-oriented questions of bioethical theory and practice will be discussed on a differentiated and interdisciplinary level.





**PROGRAMME OF THE  
SUMMER SCHOOL**



## SUNDAY, June 30, 2019

- 5:00 p.m. – 6:00 p.m.      Arrival in Trogir  
(Hotel “Sveti Križ”, Island of Čiovo)
- 6:30 p.m.                      *Dinner*
- 7:30 p.m.                      Welcome, Introduction and  
Opening of the Summer School

## MONDAY, July 1, 2019

- 8:15 a.m.                      *Breakfast*
- 9:00 a.m. – 10:30 a.m.      Lecture  
**Prof. Dr. Thomas Sören Hoffmann** (Hagen): “Nature” as an Object of Political and Societal Concern
- 10:45 a.m. – 12:15 p.m.      Lecture  
**PD Dr. Markus Rothhaar** (Hagen): The Normative Relevance of Being Human
- 12:30 p.m.                      *Lunch*
- 2:00 p.m.                      *Coffee break*
- 3:00 p.m. – 4:30 p.m.      Seminar  
**PD Dr. Markus Rothhaar** (Hagen): The Normative Relevance of Being Human
- 6:30 p.m.                      *Dinner*
- 7:30 p.m.                      Evening Lecture  
**Assist. Prof. Dr. Dr. Max Gottschlich** (Linz): Freedom and the Emancipation from Nature

## TUESDAY, July 2, 2019

- 8:15 a.m.** *Breakfast*
- 9:00 a.m. – 10:30 a.m.** Lecture  
**Prof. Dr. Michael Fuchs** (Linz): Individuality in Human and Nonhuman Beings
- 10:45 a.m. – 12:15 p.m.** Lecture  
**Prof. Dr. Željko Kaluđerović** (Novi Sad): Ancient Greek Assumptions of Contemporary Considerations of Nature, Life and Animals
- 12:30 p.m.** *Lunch*
- 2:00 p.m.** *Coffee break*
- 3:00 p.m. – 4:30 p.m.** Lecture  
**Prof. Dr. Tomislav Krznar** (Zagreb): The Wisdom of Human Existence: Understanding of Life in the Philosophy of Ortega y Gasset
- 4:45 p.m. – 6:30 p.m.** **Student Presentations**
- 6:30 p.m.** *Dinner*

## WEDNESDAY, July 3, 2019

- 8:15 a.m.** *Breakfast*
- 9:00 a.m. – 10:30 a.m.** Lecture  
**PD Dr. Spyridon Koutroufinis** (Berlin / Athens): Theory of the Organism beyond the Concept of Mechanism

**10:45 a.m. – 12:15 p.m.**

Lecture

**Assist. Prof. Dr. Igor Eterović** (Rijeka):  
Kant and the Human Relationship Toward Nonhuman Beings and Environment

**12:30 p.m.**

*Lunch*

**2:00 p.m.**

*Coffee break*

**3:00 p.m. – 4:30 p.m.**

Lecture

**Prof. Dr. Stavroula Tsinoirema** (Crete):  
Human Nature, Agency, and Morality

**4:45 p.m. – 6:30 p.m.**

**Student Presentations**

**6:30 p.m.**

*Dinner*

## THURSDAY, July 4, 2019

**8:15 a.m.**

*Breakfast*

**9:00 a.m. – 10:30 p.m.**

Lecture

**Assist. Prof. Dr. Dr. Orhan Jašić** (Tuzla):  
Environment in the Light of Muslim  
Theology and Arabic Philosophy

**10:45 a.m. – 12:15 p.m.**

Seminar

**Prof. Dr. Stavroula Tsinoirema** (Crete):  
Human Nature, Agency, and Morality

**12:30 p.m.**

*Lunch*

**1:30 p.m.**

*Excursion to Split and Kaštela*

**7:30 p.m.**

*Dinner*

FRIDAY, July 5, 2019

- 8:15 a.m. *Breakfast*
- 9:00 a.m. – 10:30 a.m. Lecture  
**Dr. Marcus Knaup** (Hagen): Of Chimeras and Cyborgs: Mankind in the Age of Biotechnology
- 10:45 a.m. – 12:15 p.m. Lecture  
**Prof. Dr. Miltiadis Vantsos** (Thessaloniki): Nature and Nonhuman Beings from an Orthodox Point of View
- 12:30 p.m. *Lunch*
- 2:00 p.m. *Coffee break*
- 2:15 p.m. – 4:00 p.m. **Student Presentations**
- 4:30 p.m. – 6:00 p.m. Lecture  
**Prof. Dr. Michael Spieker** (Benediktbeuern): The Philosophy of Nature in Classical German Philosophy – Hegel's Idea of Nature and Man
- 6:30 p.m. *Dinner*

## SATURDAY, July 6, 2019

- 8:15 a.m.** *Breakfast*
- 9:00 a.m. – 10:30 a.m.** Lecture  
**Prof. Dr. Bardhyl Çipi, M.D.** (Tirana): Bioethical Issues of Human and Nonhuman Beings in Albania
- 10:45 a.m. – 12:15 p.m.** Lecture  
**Prof. Dr. Valentina Kaneva** (Sofia): Science, Technology, Vulnerability
- 12:30 p.m.** *Lunch*
- 2:00 p.m.** *Coffee break*
- 3:00 p.m. – 4:30 p.m.** Lecture  
**Prof. Dr. Hrvoje Jurić** (Zagreb): Neither Mercy nor Rights: Nonhuman Beings in the Perspective of Ethics of Responsibility
- 4:45 p.m. – 6:30 p.m.** **Closing Session**  
Assist. Prof. Dr. Dr. Max Gottschlich (Linz)  
Prof. Dr. Thomas Sören Hoffmann (Hagen)  
Prof. Dr. Hrvoje Jurić (Zagreb)  
Prof. Dr. Valentina Kaneva (Sofia)  
Dr. Marcus Knaup (Hagen)  
Prof. Dr. Michael Spieker (Benediktbeuern)  
Prof. Dr. Stavroula Tsinorema (Crete)
- 6:30 p.m.** *Dinner*
- 7:30 p.m.** Closing of the Summer School

**SUNDAY, July 7, 2019**

**8:15 a.m.**

*Breakfast*

*Departure from Trogir*



**PROGRAMME OF THE  
STUDENT PRESENTATIONS**



**TUESDAY, July 2, 2019**

4:45 p.m. – 6:30 p.m.

### **Panel I**

*Chairperson:* Prof. Dr. Michael Fuchs

- **Joana Hankollari** (Albania): Foetal Rights vs. Maternal Rights in Patients with Systemic Lupus Erythematosus
- **Elsi Plaku** (Albania): Ethical Issues About the Unnecessary X-ray Examinations and Their Impact on Humans
- **Hristina Georgieva** (Bulgaria): Human Medicine and the Inhumane
- **Dr. Hanna Hubenko** (Ukraine/Bulgaria): InplatBio – Integration Platform (for) Bioethical Youth

### **Panel II**

*Chairperson:* Prof. Dr. Valentina Kaneva

- **Eva-Maria Frittgen, M.D.** (Germany): The Digital Psychotherapist – A Threat to Medicine as the Art of Healing?
- **Christina Nanou** (Greece): Humans Toward Non-Human Beings: Why Should We Care?
- **Peter Selhausen** (Germany): What Separating Conjoined Twins Can Ask and Tell Us About Our Concept of a Person
- **Eva Spantidaki** (Greece): Genetically Modified Organisms: Ethical Considerations

### **Panel III**

*Chairperson:* Prof. Dr. Miltiadis Vantsos

- **Muamer Imamović** (Bosnia and Herzegovina): World of Animals in Muslim Tradition
- **Ivan Yordanov** (Bulgaria): The Anthropological and Moral Dimension of Progress: Transhumanism in Its Relation to the Christian Humanism
- **Ana Miljević** (Serbia): Overcoming Speciesism: Albert Schweitzer's Bioethics in the Context of the Neolithic Culture
- **Obrad Karanović** (Greece): Anthropocentrism, Biocentrism and Eco-centrism from an Orthodox Theological Perspective

**WEDNESDAY, July 3, 2019**

4:45 p.m. – 6:30 p.m.

#### **Panel IV**

*Chairperson:* Prof. Dr. Thomas Sören Hoffmann

- **Mirela Karahasanović** (Bosnia and Herzegovina/Serbia): Plato's Understanding of the Relationship Between the Environment and Health
- **Kalliopi Kagkelari** (Greece): Artificial Intelligence and Autonomy: A Kantian Perspective
- **Luka Janeš** (Croatia): Aldo Leopold's Land Ethics in the Perspective of Integrative Bioethics
- **Dr. Martin Gloger** (Germany): Some Critical Comments on the Use of Anthropological Arguments in Bioethics

#### **Panel V**

*Chairperson:* Dr. Marcus Knaup

- **Korina Charavitsidou** (Greece): Spinoza on Nature
- **Georgi Pavlov** (Bulgaria): What Does It Mean to Have a Face?
- **Ivan Ivanov** (Bulgaria): Limits of the Modern Man
- **Tomislav Nedić** (Croatia): Bioethical and Legal Framework of Transplantation and Donation of (Human) Organs in the Republic of Croatia

#### **Panel VI**

*Chairperson:* Prof. Dr. Hrvoje Jurić

- **Adamantia Zeziou** (Greece): Animal Experiments
- **Tania Farmaki** (Greece): Animals as an Object of Study in the Educational Process: Dilemmas and Ethical Concerns
- **Vera Krithinaki** (Greece): Laboratory Animals – Moral Concerns and Legal Regulations
- **Josip Guć** (Croatia): Romain Gary's Elephants: Artistic Sensibility and Perverted Rationality

**FRIDAY, July 5, 2019**

**2:15 p.m. – 4:00 p.m.**

### **Panel VII**

*Chairperson:* Prof. Dr. Michael Spieker

- **Lidija Knorr** (Croatia): Anthropocentrism, Capitalism, and the Concept of Freedom
- **Viktor Mišić** (Bosnia and Herzegovina): Nature in the Perspective of Marxist Materialism
- **Ioannes Drougkakis** (Greece): What Can Hominin Aggressiveness Tell Us About Our Nature?
- **Marko Kos** (Croatia): No Nature or Human Nature?

### **Panel VIII**

*Chairperson:* Prof. Dr. Stavroula Tsinorema

- **Dominik Harrer** (Austria): Should Animals Have a Right to Education? Considerations on the Difference Between Humans and Non-Human Beings
- **Jacob Georgoudis-Pitarokoilis** (Greece): Could an Artificial Intelligence Machine Be a Moral Agent?
- **Dr. rer. medic. Barbara Buchberger** (Germany): Interactions Between Ethical, Legal, Socio-Cultural, Organizational, Economical, and Medical Aspects in Health Technology Assessment – Using INTEGRATE-HTA on the Example of Videorasterstereography for Idiopathic Scoliosis
- **Assist. Prof. Dr. Juliane Dohm** (Germany): Molecular Differences Between Human Beings and Non-Human Beings

**The time allocated for each student presentation:  
15 minutes and 10 minutes for discussion**



**ABSTRACTS OF THE  
LECTURES**





**Prof. Dr. Bardhyl Çipi, M.D.**

*Faculty of Medicine, University of Medicine, Tirana, Albania*

## **BIOETHICAL ISSUES OF HUMAN AND NONHUMAN BEINGS IN ALBANIA**

Due to the extraordinary advances of various scientific and technological fields, primarily biomedicine and biotechnology, in the last fifty years, bioethics has become one of the leading scientific and academic disciplines, dealing mostly with the issues concerning human life and health. As a forensic physician and professor of medical ethics and bioethics, I was also dealing mostly with the bioethical issues such as anatomical dissection and autopsy, death criteria, euthanasia and suicide, human experimentation, organ transplantation, abortion, medical malpractice, relationship of bioethics and Islamic teachings, etc. All these issues of bioethics share a common goal: re-thinking and promoting respect for the patient and protection of human rights. However, a particular aspect of bioethical studies has to do with bioethical issues concerning nonhuman beings, such as animal experimentation, xenotransplantation, animal rights, and legal aspects of animal welfare. In this presentation, some aspects of bioethical issues concerning human and nonhuman beings will be discussed (e.g. ethical, social, legal and historical aspects), as well as general attitudes and current discussions on these issues in Albania.

**Assist. Prof. Dr. Igor Eterović**

*Department of Social Sciences and Medical Humanities,  
Faculty of Medicine, University of Rijeka, Croatia*

## **KANT AND THE HUMAN RELATIONSHIP TOWARD NONHUMAN BEINGS AND ENVIRONMENT**

The general sketch of a mutually enriching relationship between the philosophy of Immanuel Kant and the contemporary bioethical debate is given at first. While there is a methodological aspect of the relationship between Kant's thought and bioethics, the central part of the lecture will focus on the relation between Kant's thought and the content of bioethics. Kant's ethical account makes substantial contributions to the discussion of moral responsibility in the human community, but his thoughts about the human relationship toward nonhuman beings and environment are widely neglected among Kantian scholars. Kant's views concerning animals are extremely important for bioethics, which postulates the extension of moral responsibility to other living beings, to the conditions of their preservation and the environment as a whole. The discussion is finally extended to the problem of responsibility to the environment as a whole. It is shown that there are strong footholds in Kantian thought for grounding responsibility to not only all living beings, but also to the environment as a whole. It is argued that such interpretation is completely coherent with Kant's basic ethical account (concerning humans).

**Prof. Dr. Michael Fuchs**

*Institute of Practical Philosophy and Ethics,*

*Faculty of Philosophy and Art Studies, Catholic Private University Linz, Austria*

## **INDIVIDUALITY IN HUMAN AND NONHUMAN BEINGS**

In the history of philosophy, the individual, individuality and individuation played a major role. Sometimes it was said that these notions form one of the six big questions of occidental metaphysics. Nevertheless, the meaning of each concept is far from being uncontroversial. Moreover, the relation between individuation, individuality and the individual is not clear. My talk will focus on the use of these concepts to describe the existence and development of living beings, especially animals and humans.

**Assist. Prof. Dr. Dr. Max Gottschlich**

*Institute of Practical Philosophy and Ethics,*

*Faculty of Philosophy and Art Studies, Catholic Private University Linz, Austria*

## **FREEDOM AND THE EMANCIPATION FROM NATURE**

The lecture offers a systematic perspective on a thorough understanding of man's relation to nature. Man is the existing contradiction: as a natural being he is at the same time the negation of nature. This negation is referred to as freedom. Freedom involves an emancipation from nature and the main thesis will be that we are required to distinguish between two main "stages" of man's emancipation in relation to nature. The first stage allows us to transform nature into a world of objects. This enables us to use the natural object as a means for our purposes. This is the standpoint of the scientific explanation of nature, of technology, but also the standpoint of morality (in Hegel's sense); insofar this standpoint recognizes nature only as the "material of duty" (Fichte). What takes place here is the utmost alienation from nature. This is where the moment of opposition, which belongs to man as the existing contradiction, asserts itself in all its force.

The second emancipation does not eliminate the first emancipation; it rather consists in the insight into the preconditions of the first emancipation. It can be understood as the emancipation from the first emancipation, the negation of the boundlessness of the "will to power". What is at stake here is nothing less than a revolution of consciousness of nature, which eventually leads to a different perception of the natural being and a different conduct as well. It seems that some steps towards this consciousness have been made with respect to various ecological problems. However, the matter at hand is something as old as mankind. For this second emancipation is not only the basis for the view of nature that we find in myth, in religion and in art. It is at first already demanded for concrete freedom in terms of "Sittlichkeit" (Hegel), as well. Here it is understood that nature deserves to be recognized as a *different self*, that nature is a *facilitator of freedom*. At that point we can understand free life as the resolution of the above mentioned contradiction.

**Prof. Dr. Thomas Sören Hoffmann**

*Institute of Philosophy,*

*Faculty of Humanities and Social Sciences, FernUniversität in Hagen, Germany*

## **“NATURE” AS AN OBJECT OF POLITICAL AND SOCIETAL CONCERN**

From the viewpoint of cultural history, it appears to be a rather new idea that “nature” should be considered an object of human care if not protection regarding its existence. Indeed, this idea happens to be connected to the era of already well-established technical “life-worlds”, whereas the older concept of nature caring for and protecting man is based on a more immediate relationship between human beings and nature in real life. This observation leads to three questions which we will discuss in this presentation. First, there is a very fundamental question rising from the philosophy of nature: in which sense can nature be understood as an “object” at all? Does the very idea of “objectivity” not already include a reductionist concept of what nature as a self-manifesting totality is? Second, there is a question concerning the philosophy of technology: how can the modern relationship between nature and technology be defined? To what extent does technology enable us to live an “eccentric life” with regard to nature and to what extent will nature always remain the starting point and archetype of all technology? Third, there is also an anthropological question: What does the idea of man caring for and protecting nature even in its very existence tell us about modern human self-understanding? Could this idea not be just another expression of human fantasies of omnipotence, which then might be reflected also in the political and social consequences related to it? By answering these three questions, we will try to develop some perspectives on philosophically justified forms of human politics and action which, on the one hand, take in consideration the reality of nature as a contributory cause of the real human world without re-establishing, on the other hand, just a new way of human domination of nature and fellow human beings.

**Assist. Prof. Dr. Dr. Orhan Jašić**

*Department of Philosophy and Sociology,*

*Faculty of Philosophy, University of Tuzla, Bosnia and Herzegovina*

## **ENVIRONMENT IN THE LIGHT OF MUSLIM THEOLOGY AND ARABIC PHILOSOPHY**

This paper describes the understanding of environment in Muslim tradition from two points of view: Muslim theology and Arabic philosophy. Special attention is given to the understanding of environment, plants and animals in the fundamental sources of religion of Islām, as well as in the classical theological works of *taṣawwuf* and *ʿIlm al-Kalām*. After the theological description of these issues, the notion of environment is considered from the point of view of works written by classical medieval Arabic philosophers. At the end of the paper, some ethical observations of environment in the works of 20th-century Bosnian Muslim authors are also presented.

**Prof. Dr. Hrvoje Jurić**

*Department of Philosophy,*

*Faculty of Humanities and Social Sciences, University of Zagreb, Croatia*

## **NEITHER MERCY NOR RIGHTS: NONHUMAN ANIMALS IN THE PERSPECTIVE OF ETHICS OF RESPONSIBILITY**

There are two principal approaches to the issues of the moral status of nonhuman animals and the human relationship to them. The first one is traditional, anthropocentric and speciesist. It starts from the essential difference between human beings and nonhuman beings (including nonhuman animals), and equals “scala naturae” with moral hierarchy. Although it asks for mercy towards and cautious treatment of nonhuman animals (i.e. avoiding unnecessary killing and minimalizing suffering), exploitation, mistreatment and killing of nonhuman animals are not forbidden in principle. Another approach, which is, at least seemingly, anti-anthropocentric and anti-speciesist, and mostly pathocentrically founded, tries to build moral hierarchies upon some morally relevant characteristics of human and nonhuman beings such as sentience, consciousness and self-consciousness, which results in asking for a recognition of basic rights of some species of nonhuman animals. In this presentation, I will argue that there is a third approach which adopts some elements of the first and second approach, but it seems to be able to overcome the inherent lack of both approaches – the lack of inherent value of nonhuman and human life, based on the self-purposefulness of life in general. Concerning the human relationship to nonhuman animals (and nonhuman beings in general), this third approach is neither anthropocentric (and “mercy-based”) nor pathocentric (and “rights-based”), but biocentric, though aware of unavoidable differences between human and nonhuman beings, and related conflicts of interests. It asks for an emphasized and enhanced responsibility of human beings for the life and well-being of nonhuman beings, especially nonhuman animals, so that it can be found primarily within the so-called ethics of responsibility.

**Prof. Dr. Željko Kaluđerović**

*Department of Philosophy,*

*Faculty of Philosophy, University of Novi Sad, Serbia*

## **ANCIENT GREEK ASSUMPTIONS OF CONTEMPORARY CONSIDERATIONS OF NATURE, LIFE AND ANIMALS**

The advocates of questioning the dominant anthropocentric view of the *cosmos* are becoming increasingly louder in raising bioethical requirements for a new resolution of the relation between humans and other living beings, by claiming that the following of Western philosophical and theological tradition has caused the present ecological and not merely ecological crisis. Attempts are being made to establish a new relationship by relativizing the differences between man and non-human living beings often by attributing specifically human properties and categories, such as dignity, moral status and rights, as well as feelings, memories, communication, consciousness and thinking to non-human living beings. The author investigates the antecedents of the views deviating from the mainstream Western philosophy, in the sense of non-anthropocentric expansion of bioethics, and finds them in the fragments of the first philosophers of nature, in which a kind of mixture of corporeal and psychical elements, i.e. the kinship of all varieties of life is emphasized. The author, finally, believes that the solution for the mentioned crisis does not lie in the simple attribution of similar or identical emotional and intellectual characteristics to all living beings, but in the adequate *paideutic* approach which shall develop in people an inherent bioethical model of accepting non-human living beings as creatures that deserve moral approach, respect and adequate treatment.



**Prof. Dr. Valentina Kaneva**

*Department of Logic, Ethics and Aesthetics,*

*Faculty of Philosophy, St. Kliment Ohridski University of Sofia, Bulgaria*

## **SCIENCE, TECHNOLOGY, VULNERABILITY**

Due to advances of science, the technological empowerment in the last decades is accompanied with a growing awareness of different aspects of human vulnerability. The concept of human vulnerability concerns basic features of the human condition. In the recent ethical discourse, it often refers to technology-induced threats to human life and health. The reflection on vulnerability highlights human dependency upon the natural world and the relationships with other living beings. The challenges of health-related research on a global scale require the complex processes of interdependence to be acknowledged and an attention to be paid to environmental factors and the mutual dependence of all living beings. The recent discussions focus on questions of knowledge and responsibility, justice and care. I will examine some issues related to the development of life sciences, the regulation of scientific research and researchers' responsibilities in a globalized world.

**Dr. Marcus Knaup**

*Institute of Philosophy,*

*Faculty of Humanities and Social Sciences, FernUniversität in Hagen, Germany*

## **OF CHIMERAS AND CYBORGS: MANKIND IN THE AGE OF BIOTECHNOLOGY**

Mixed beings already played a role in Greek mythology where we hear of colourful beings composed of two or more different bodies in one single body. In the 21st century, human/animal mixed beings are everything but mere mythological creatures. In his contribution, the author first deals with human/animal chimeras and, in the second part, with human/machine mixed beings. Are chimeras and cyborgs an expression of a “new evolution”? What can we say about the possibilities, methods and objectives of bioscientific research and technology from an ethical point of view? What moral status do humans, animals, machines and chimeras have?

**PD Dr. Spyridon Koutroufinis**

*Institute of Philosophy, History of Literature, Science and Technology,  
Faculty I – Humanities and Educational Sciences, Technical University of Berlin,  
Germany*

## **THEORY OF THE ORGANISM BEYOND THE CONCEPT OF MECHANISM**

In the last decades, the so-called “mechanical philosophy” has played an increasingly important role in the philosophy of science. The concept of “mechanism” forms the backbone of that development. Satisfactory scientific explanations are often reduced to the description of a mechanism. This tendency is predominant especially in the biological sciences, where it is taken for granted that complex processes of different kinds are determined by molecular and other “mechanisms”. In this paper, I provide a new definition of “mechanism” based on an abstract definition of “machine”. I argue that the main methods of modelling used in systems biology rest upon the implicit assumption that organisms abide by the logic of organization of causality manifested by abstract machines. By showing that organisms and machines/mechanisms obey two incompatible logics of organization of causality, I demonstrate the limits of the mechanistic hypothesis. The paper concludes by arguing that the limitations of mechanistic thought have serious bioethical consequences.

**Prof. Dr. Tomislav Krznar**

*Chair of Philosophy and Sociology,*

*Faculty of Teacher Education, University of Zagreb, Croatia*

## **THE WISDOM OF HUMAN EXISTENCE: UNDERSTANDING OF LIFE IN THE PHILOSOPHY OF ORTEGA Y GASSET**

In this presentation, I will try to offer some basic information on the philosophy of the most famous Spanish philosopher José Ortega y Gasset. In his wide and rich opus, there are many topics that could be considered under the titles “The Wisdom of Human Existence” and “Understanding of Life”, but in our opinion the following topics are essential: (1) Understanding of human life as a *radical reality* which in Ortega’s philosophy is given by the understanding of necessity of philosophy. In a word, (2) philosophy is an essential necessity of the human mind due to the fact that the mind is an “organ of depth” which is “needed” in the consideration of all “human situations”. On the other hand, the world – or, as Ortega would say, Universe (which should not be confused with the concept of Universe in contemporary physics) – does not (3) depend on human cognitive/speculative activities, as it exists “by itself”. Ortega sees the limitations of Kantian theory, as well as the limitations of non-rational, or “not-rational-enough” theories of life, which he calls *vitalism*. Ortega was a great critic of (4) *scientism* which destroys both human spirituality (whose basis, in Ortega’s view, is the concept of mind, but it is much wider than the mind itself) and the various forms of life, and due to that fact he developed the (5) philosophy of *ratiovitalism*. Although Ortega was constantly debating “with Kant”, his belief in the power of reason never faded. He also realizes that the “Western way of thinking” does not sufficiently consider life as an integrative phenomenon. In our opinion, Ortega’s philosophy is (6) an excellent bioethical challenge, as well as a challenge for the philosophy of education, so that this presentation will try to argue in favour of this thesis.

**PD Dr. Markus Rothhaar**

*Institute of Philosophy,*

*Faculty of Humanities and Social Sciences, FernUniversität in Hagen, Germany*

## **THE NORMATIVE RELEVANCE OF BEING HUMAN**

In the debate on the moral status of human beings at the margins of life, arguments of species membership are often considered the least plausible ones. Being a member of a certain species is usually thought to be morally irrelevant. Against this backdrop, my presentation explores two possible ways to formulate feasible arguments of species membership. The first is an (in the broadest sense of the word) Aristotelian or neo-Aristotelian argument; the second is an argument from the intrinsic logic of human rights, to which Robert Spaemann refers as a 'transcendental-pragmatic' argument. On these grounds, it proposes a philosophical justification for an at least moderate speciesism.

**Prof. Dr. Michael Spieker**

*Faculty of Social Work in Benediktbeuern,*

*Katholische Stiftungshochschule München – University of Applied Sciences, Germany*

## **THE PHILOSOPHY OF NATURE IN CLASSICAL GERMAN PHILOSOPHY – HEGEL'S IDEA OF NATURE AND MAN**

Environmental ethics needs a rational foundation. Suffering, compassion and identification do not suffice to demonstrate why our relation to nature is of ethical significance. In an analysis of Hegel's philosophy of nature, the attempt is made to show the identity and difference of man and nature. Even in his spiritual life, man is heavily informed by natural circumstances. The recognition of his own status as a physical being will be the precondition to freedom; it is coherent to the recognition of physical nature as not being subject to private domination.

**Prof. Dr. Stavroula Tsinorema**

*Department of Philosophy and Social Studies,  
University of Crete, Greece*

## **HUMAN NATURE, AGENCY, AND MORALITY**

A “pragmatic approach” will be reconstructed, linked with the concepts of agency, freedom, and morality, inspired by Kant’s practical philosophy. Certain criticisms deriving mostly from contemporary communitarian thinkers to the effect that Kant’s conception of human nature involves merely the physiological and non-rational part of man will be discussed and rebutted. The understanding of the dialectic between freedom and necessity will be central in the development of the core argument.

**Prof. Dr. Miltiadis Vantsos**

*School of Pastoral and Social Theology,*

*Faculty of Theology, Aristotle University of Thessaloniki, Greece*

## **NATURE AND NONHUMAN BEINGS FROM AN ORTHODOX POINT OF VIEW**

The relationship among human and nonhuman beings is timeless. People, animals and plants coexist as they share the same natural environment and are all under the same laws of nature. Furthermore, from a theological perspective, they share their creation by God as a common attribute. However, religions do not acknowledge all living beings to be equally valuable. This presentation discusses the orthodox approach towards nature and nonhuman beings as well as the role people have. From the orthodox point of view, man is the centre of creation, the pinnacle of all, a notion that has sparked a lot of criticism since man is the cause of two important changes that have taken place in the last decades. First and foremost, the ecological crisis brings us to the point where we have to re-evaluate our relationship with nature. Secondly, it is about the great progress in the field of biotechnology which has made it possible for scientists to interfere in the life of all living creatures and to use techniques as genetic modification, cloning and xenotransplantation. The first one is examined in the light of environmental ethics while the latter in the field of bioethics. All the fundamental aspects are presented here from an orthodox point of view in order to highlight the ethical and spiritual consideration of the subject while recognizing the responsibility of humanity as a moral agent.



**ABSTRACTS OF THE  
STUDENT PRESENTATIONS**



**Panel I**

**Tuesday, July 2, 2019**

**4:45 p.m. – 6:30 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Joana Hankollari**

*Albania*

**FOETAL RIGHTS VS. MATERNAL RIGHTS  
IN PATIENTS WITH SYSTEMIC  
LUPUS ERYTHEMATOSUS**

Systemic lupus erythematosus (SLE) is a systemic inflammatory autoimmune disease, which can affect multiple systems of the human body. The autoantibodies levels in the mother's blood may cross the placenta and enter into the foetal circulation, causing neonatal lupus erythematosus, which results in congenital abnormalities. This study aims to determine the physician's role during the pregnancy counselling process in patients with SLE and is a review of various literature and clinical cases. SLE gets worse during pregnancy. The medications used to manage it have teratogenous effects on the foetus. The physician should evaluate the disease activity, the treatment strategy while counselling a patient with SLE about pregnancy. It is necessary to consider the foetal rights too, before considering the patient's right to have a child. The patients should be informed about the maternal and foetal risks.

**Elsi Plaku**

*Albania*

## **ETHICAL ISSUES ABOUT THE UNNECESSARY X-RAY EXAMINATIONS AND THEIR IMPACT ON HUMANS**

Radiology is the key diagnostic tool for many diseases and has an important role in monitoring treatment and predicting the prognosis. The exposure to X-ray radiation causes short-term and long-term side effects on patients, health care practitioners and the environment. The health care practitioners should avoid unnecessary X-ray examinations by following the diagnostics protocols. This study aims to demonstrate the impact of unnecessary X-ray examinations on humans, the ethical issues, and it is a review of various literature and clinical cases. X-rays are classified as carcinogenic. Overexposure to X-ray radiation causes mutations in DNA. They are classified like an environmental agent, which can interact with various environmental pollutants, endogenous factors and cause diseases. Health care practitioners, patients, and the general population should be aware of X-rays' side effects and should assess the right benefit-risk ratio.

**Hristina Georgieva**

*Bulgaria*

## **HUMAN MEDICINE AND THE INHUMANE**

Under the dynamics of all the global issues, revolutionary technological advances and changes of values, mankind is losing touch with nature. In the battle against disease, aging and death, science has acquired an inhuman face. Medical profession has changed dramatically – from aspiring the highest forms of human affections like empathy, compassion and care, to an economic and market-oriented system, therefore a doctor with a humanitarian mission acquires the characteristics of a businessman. During this transition, values such as kindness, humanity and fairness are often replaced by the less important wealth, profit and quantity. My thesis is that the humane and inhumane face of medicine corresponds to the adopted attitude towards human nature.

Receding away from nature, humans are constantly destroying it through endless exploitation. Through personal observations at the epicentre of health-care, with the help of health care records and the involvement of patients and health workers, I will try to make a comprehensive analysis of the subject.

**Dr. Hanna Hubenko**

*Ukraine / Bulgaria*

## **INPLATBIO – INTEGRATION PLATFORM (FOR) BIOETHICAL YOUTH**

Highlighting scientific, social and political decisions, attitudes towards ethical dilemmas in the modern world, and highlighting emerging hybrid professions in incompatible areas is an urgent task to be developed. We suggest using the experience of the discipline of Bioethics as a mechanism with the already developed rules of “gluing together humanities and physicists”. Such hybrids can be both new professions and hobbies in order to feel happy and form positive social factors for development.

The methodology includes tests and games with technological support, offering career advice to their users. Games meet the needs of students to search for a potential university, level and potential workplace based on interests and personality type. The proposed methodology may digitally display various career paths and provide information on scientific achievements (e.g. opportunities for a scientific degree, opportunities for dual internships, etc.) and education of real people in these areas, on average wages and fluctuations in demand in the labor market. This allows the younger generation to make more informed decisions about their future research and professional development, which also contributes to the acquisition of missing skills and the choice of the corresponding profession.

*InplatBio – Integration platform (for) bioethical youth* is a space for dialogue, a new initiative to engage young people in life practices. The importance of interdisciplinary competence is increasing. In any case, it can be foreseen that major changes will occur in the professions, and therefore it is extremely important to organize training in such a way that young generations are familiar with the latest technological innovations in their profession. Opportunities

for further education, training and retraining should be expanded. According to the authors, education and training should focus not only on digital content, but also on the acquisition of social and interdisciplinary competencies. People with ingenuity and extraordinary solutions to complex problems – skills that a computer cannot reproduce – are gaining extra points.

**Panel II**

**Tuesday, July 2, 2019**

**4:45 p.m. – 6:30 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Eva-Maria Frittgen, M.D.**

*Germany*

**THE DIGITAL PSYCHOTHERAPIST –  
A THREAT TO MEDICINE AS THE ART OF HEALING?**

In the course of the advancing digitization of medicine, the question arises whether physicians could be replaced by digital systems one day, because this could solve the problems of a shortage of physicians and rising costs in healthcare systems. In psychotherapy there are already apps for the treatment of depression available today. Putting aside technical possibilities and limitations, this talk discusses the question of which anthropological and ethical implications underlie the use of a digital psychotherapist. For this purpose, we introduce Giovanni Maio's concept of medicine as the art of healing and demonstrate the extent to which it presupposes aspects of Kantian and Aristotelian ethics. On this basis we argue that the very concept of a digital psychotherapist is inconsistent with medicine as the art of healing. We conclude that the introduction of a digital psychotherapist is problematic from the standpoint of Kantian and Aristotelian ethics.

**Christina Nanou**

*Greece*

## **HUMANS TOWARD NON-HUMAN BEINGS: WHY SHOULD WE CARE?**

In this presentation, the question of how we are to understand our relationship with non-human animals and the rest of nature will be addressed through selected approaches of eco-feminist and social ecology theories, as well as from a Kantian perspective. The aim is to assess the relevance of their critique to the understanding of ethical dilemmas related to environmental concerns which arise from the progress of contemporary biotechnology. If we can only identify beings capable of rationality as having a moral status, thus being responsible for their actions, can an ethics of care complement or at least clarify the ethical responsibilities we have in relation to non-human entities, in a way that better meets those concerns?

**Peter Selhausen**

*Germany*

## **WHAT SEPARATING CONJOINED TWINS CAN ASK AND TELL US ABOUT OUR CONCEPT OF A PERSON**

The German language even lacks an appropriate term for the phenomenon of two persons being physically joined with each other from their birth. The common term of ‘Siamese twins’, referring back to the conjoined twins Chang and Eng Bunker from then Siam and still persistent in the English language, reminds us too strongly of blatant nineteenth-century exhibitions of human anatomical curiosities. The English term of ‘conjoined twins’ offers a more descriptive and less arbitrary concept of two identical twins that joined in utero, most probably by only partial splitting of the fertilized egg.

Being an extremely rare condition, modern management and possible surgical treatment of conjoined twins is subject to individual case-based considerations, including questions in medical ethics, law and surgical techniques



and feasibility. The idea itself of two human entities with two separate functioning brains sharing parts of their bodies thoroughly challenges the concept of human individuality.

In this contribution, following a short medical introduction, questions on potential physical manifestations of personal identity in conjoined twins, as well as ethical challenges by cases in which sacrificing one twin might save the other will be stated and possible answers offered. In the discussion I will propose a superiority in meaning of consciousness over mere biological life and propose an individual approach to the management of cases of strongly unequal life-expectancy of the two twins. Real published cases of conjoined twins will serve as concrete descriptive examples for these considerations.

**Eva Spantidaki**

*Greece*

## **GENETICALLY MODIFIED ORGANISMS: ETHICAL CONSIDERATIONS**

A genetically modified organism is an organism (e.g. a plant) whose DNA has been artificially altered in order to be more durable, resistant against diseases, and, arguably, add to its nutritional value. There are certain values and principles at stake, if we just give a straightforward affirmative answer to GM technology. We need to investigate and justify the principles necessary for the protection of human and non-human life.

A basic requirement is to be derived from the constraint of responsibility and accountability and is linked to the *principle of justice*. It prescribes that we protect the environment and refrain from putting human health and flourishing at risk. It requires not to cause unnecessary and systematic harm to others, by violating rights such as the protection of life, safety and freedom.

An integrative perspective from which to consider the ethics of GM technology derives from a deeper understanding of our relation to nature. Human beings are part of nature, with the significant attribute that they have reason and are capable of acting morally. Treating nature in a harmful and morally inconsiderate way violates our moral status.

In this contribution I will try to show how and in what ways GM technology may come into conflict with the above considerations.

**Panel III**

Tuesday, July 2, 2019

4:45 p.m. – 6:30 p.m.

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Muamer Imamović**

*Bosnia and Herzegovina*

**WORLD OF ANIMALS IN MUSLIM TRADITION**

Man's interaction with animals is present since the creation of the world. The relationship of man to the animal world through history has been conditioned by economic, social, legal, philosophical, and religious foundations. For this reason, first, I will emphasize the importance of Muslim tradition, i.e. the inexhaustible sources of the religion of Islam, *Qur'an* and *Sunnah*. Second, I will present the view of the animal world in certain parts of classical Muslim theology (*ʿIlm al-Kalām*), esoteric theology (*taṣawwuf*), and Arabic philosophy (*falsafa*). Finally, on the basis of Islamic moral theology (*ʿIlm al-Aḥlāq*), I will present the Islamic understanding of the concepts of life, pain, suffering, and fear in animals.

**Ivan Yordanov**

*Bulgaria*

## **THE ANTHROPOLOGICAL AND MORAL DIMENSION OF PROGRESS: TRANSHUMANISM IN ITS RELATION TO THE CHRISTIAN HUMANISM**

This work is an attempt to trace the historical influences on transhumanism, by comparing it to humanism of the Enlightenment and juxtaposing it to Christian humanism. It is also an attempt to compare two (presumably radically different) views on human nature, their cognitive and biological potential, and to trace the moral consequences, arising from them. This will be done by analysing and comparing the concept of progress within these three intellectual traditions. The main thesis is that consequences of the non-essentialist view on human nature, typical for the transhumanism, can actually be traced to the essentialist view, belonging to the Christian humanism of the early church fathers, more specifically Gregory of Nyssa.

**Ana Miljević**

*Serbia*

## **OVERCOMING SPECIESISM: ALBERT SCHWEITZER'S BIOETHICS IN THE CONTEXT OF THE NEOLITHIC CULTURE**

Within Schweitzer's religious mysticism, a reverence for life leads to a moral universality. The ethical arises from the mystical experience of the connection of all living beings in their coexistence. Hence, in the path of *reverence for life* ("Ehrfurcht vor dem Leben"), the ethical and the religious are merged on the same level and in the same source. Through this article, the Neolithic culture, as well as the remains of its "animism" in the early Hellenic thought are read in the context of Schweitzer's mysticism, which sets the sacredness of life at the basis of the ethical relation of human to each individual living being (horizontally) and to life itself (vertically). The absence of speciesism,

found in the material heritage of the Neolithic, is reflected in the organic unity of the divine, human and non-human beings; the unity that did not go into the mediation of difference. The later ontological difference which developed speciesism has led to the unethical approach of man to the nature, and the challenge of overcoming speciesism lies ahead. The presentation examines whether Schweitzer's ethics is a synthesis of the original unity (divine, human and non-human) and the difference (between humans and non-human beings) which we still experience today.

**Obrad Karanović**

*Greece*

## **ANTHROPOCENTRISM, BIOCENTRISM AND ECOCENTRISM FROM AN ORTHODOX THEOLOGICAL PERSPECTIVE**

Looking from the perspective of ecology, Christian theology should primarily be characterized as anthropocentric. Our human relation to nonhuman beings and the natural environment first and foremost depends on the way we understand the human being and the world we live in. In other words, our relation to the world is based on our anthropological and cosmological pre-suppositions. Debates on the topic of ecology are nowadays more and more raising to prominence. In our paper, we will present the view of Orthodox Christian Theology of the following basic concepts: anthropocentrism, biocentrism and ecocentrism. Finally, we will tackle the issue of whether speaking about "Christian anthropocentrism" is possible or not.

**Panel IV**

**Wednesday, July 3, 2019**

**4:45 p.m. – 6:30 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Mirela Karahasanović**

*Bosnia and Herzegovina / Serbia*

**PLATO'S UNDERSTANDING OF THE RELATIONSHIP  
BETWEEN THE ENVIRONMENT AND HEALTH**

The ancient Greeks' belief that good health is linked to the balanced relationship between body, soul, and the environment is reflected in Plato's concept of health in relation to the environment. By emphasising the importance of geographic position, climate condition, and fertility of the soil as the main criterion for the construction of cities, Plato highlights that the state has a key role in urban design. Plato's recommendation that people should inhabit places that promote health and where they can enjoy true happiness proves that Plato examines a variety of connections between man and the environment, namely architecture, the construction of roads, waterways, and even art. He also links environmental changes to the evolution of human personality. The impact of environment on the soul increases to the extent that it unconsciously and gradually changes human personality, reflecting the connection between the person's internal state and the social environment. In other words, impressions coming from the social environment are eventually internalised by becoming part of human personality and behaviour. A healthy personality is closely linked to the notion of healthy environment, while the latter is contingent on those who, regardless of their profession, have the ability to express the beauty and moral virtue of things in various forms. The parallelism between the soul and the environment indicates that environment reflects person's internal state. It also shows that the evolution of personality in accordance with objective moral standards is contextualised or dependent

on the community and its environment. Plato shows that our consciousness and behaviour are deeply rooted in our social environment to the extent that it leads to modelling of human behaviour.

**Kalliopi Kagkelari**

*Greece*

## **ARTIFICIAL INTELLIGENCE AND AUTONOMY: A KANTIAN PERSPECTIVE**

As artificial intelligence (AI) moves closer to the goal of producing fully “autonomous” agents, the question of how to design and implement morality in artificial moral agents (AMA) becomes popular and pressing. The main theoretical challenges concerning AMA arise from the controversial results that AI has in human beings, that are either useful or harmful. The idea of robots possessing “autonomous” capacities which will result to actions and decisions are dystopia for some and a desirable goal for others. The development of machines with sufficient intelligence to act morally and be responsible for their acts has become an issue in contemporary debates. In this paper the disputes will be surveyed from a Kantian point of view regarding autonomy and morality.

**Luka Janeš**

*Croatia*

## **ALDO LEOPOLD’S LAND ETHICS IN THE PERSPECTIVE OF INTEGRATIVE BIOETHICS**

Although Aldo Leopold’s book *A Sand County Almanac* is published exactly 70 years ago, the concept of land ethics, articulated and evaluated in the given work, still represents a matchless integrative ecological approach to nature’s inherent organismicity. Leopold observes the land as a life energy fountain constituted by the community of soil, water, plants and animals,

and to Scheler's question on the human place in the cosmos Leopold would reply that human is an intrinsic organismic part of the land's environment. Due to the intellectual evolutionary grasp of the species – we should be land's responsible partner, but also its student. Leopold formulates the land ethics imperative that reads: the right doing is the one that seeks to preserve the integrity, stability and beauty of the biotic community, and all the others are wrong. The aim of this presentation is to consider Leopold's biocentric and bioprotectionist concepts of land ethics and ecological conscience in the integrative bioethics key, and to point out that Leopold's reflection is still up to date and could be very useful for extending the methodological frame of the orientational discipline of integrative bioethics.

**Dr. Martin Gloger**

*Germany*

## **SOME CRITICAL COMMENTS ON THE USE OF ANTHROPOLOGICAL ARGUMENTS IN BIOETHICS**

A major criterion for the judgment of bioethical arguments in public debates is linked with the "Christian concept of man", e.g. the Federal Supreme Court's decision on gavage. In the field of social policy arguments, pros and cons regarding the basic income guarantee are quoted as they are referring to one-dimensional concepts of men. However, it is doubtful if the reference to a concept of man can give a convincing justification of moral.

According to Max Scheler, there are three concepts of man, which are relevant for debates in the European intellectual world: the Jewish/Christian (theology), the ancient Roman-Greek, as well as the modern scientific concept of man. Modern social sciences refer to assumed concepts of man as well: the subject as the rational actor within the default framework, as well as the subject who adopts reason for his actions out of norms which are provided by society. Although one may learn a lot about humanity from diverse disciplines, there is very few knowledge on the subject. There will also emerge the urgent question of from what resources we gain knowledge about these concepts of man.

In my presentation, I will focus on critical arguments on the use of "concepts of man" in a bioethical debate. If somebody refers to a concept of man in a bioethical debate, there are some philosophical objections:

Due to the naturalistic fallacy resulting from the “*to be semantics*”, “*to be semantics*” is not necessarily followed by the “*ought to be semantics*”.

The reference to a concept of man can be regarded as anthropocentric. The assumption on the extraordinary position of human in the world does not necessarily result in the extraordinary normative role of human. It may also be assumed that non-humans may be convinced that their view on the world may be privileged as well.

In the end, the question on the relationship between ethics and anthropology in the discourse of bioethics remains.



**Panel V**

**Wednesday, July 3, 2019**

**4:45 p.m. – 6:30 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Korina Charavitsidou**

*Greece*

**SPINOZA ON NATURE**

Nature undoubtedly forms a domain that is continually at the centre of human's interests and willingness to explore. Thus, there are many philosophical approaches based on this fundamental subject – called 'Nature' – which intend to propound a logically proven theory. Through the dense range of philosophy's history, Spinoza was one of the philosophers that managed to make an approach of what nature really is. Particularly, in his monumental piece of work, *Ethics*, he intends to explain his truth about God and Nature but also our relationship, as humans, with it. In the philosophy of Spinoza, Nature plays a fundamental role, if we realize that he identifies it with God. God (or Nature), as the Only Substance of Cosmos, is the reason of itself and the reason of existence of all the things in the world. God and Nature is the same and one thing and that is the fact that lead him to "Pantheism". All the theories in his *Ethics* are based on the fact that nature is the only substance that is able to understand what it is in itself and is conceived through itself. For everything that happens in our world, there is a notion of determinism. In other words, everything – including humans as well – is determined by a cause and a result. Given this certain theory, I am going to make an effort to give you a meaning about nature through the eyes of one of the most important philosophers of the seventeenth century. What nature is, what in fact she can achieve and how much she can really influence us, as human beings.

**Georgi Pavlov**

*Bulgaria*

## **WHAT DOES IT MEAN TO HAVE A FACE?**

This paper focuses on the notion of “faciality”, its implications and the state of having a face; furthermore, on the role that they have in the formation of structures of violence and discrimination against non-human nature, and specifically “animals”. I will demonstrate how differences in cognitive abilities, in language, in appearance, and the lack of acceptance of their radical otherness, are all vital for the formation of violence and discrimination. I will also explore the connection between “faciality” and the world, the non-human nature in particular; and the method by which humans shape the world in their likeness and liking – at the same time excluding what is radically different. As a conclusion, I will propose a possible way of embracement of difference by examining the concept of “care”, as well as an alternative for humanity so that it could subvert the face and escape its destructive trap.

**Ivan Ivanov**

*Bulgaria*

## **LIMITS OF THE MODERN MAN**

Questioning the limits, I will reflect on those acceptable modifications and medical manipulations of the human body and mind that still preserve our humanity. I will try to examine the following questions: What do we call a person? What do we call a human being? What can we think of as a person? What will never be a man? My presentation will be focused on genetic modifications of the human body with the aim of improvement and to those improvements associated with robotic limbs adapted to the dentures. In contemporary societies, the human body seems to be regarded as an object, and in this sense it is fetishized. For example, many people have ideals for a perfect body, which they could never achieve. Trying to create it in fitness centres or through plastic surgery, they turn their bodies from a temple into an object

they have and can turn in what they want. There are also other people who have lost parts of their bodies and modern robotics allows them to live with removable dentures performing the functions of limbs. We will discuss also a third sort of people, namely those who undergo improvements at the genetic level or stimulate their intellect through different technologies. I am interested in the moral dimension of these different usages of technology, and in the question: What makes us people at all?

**Tomislav Nedić**

*Croatia*

## **BIOETHICAL AND LEGAL FRAMEWORK OF TRANSPLANTATION AND DONATION OF (HUMAN) ORGANS IN THE REPUBLIC OF CROATIA**

As a country with nearly 4.5 million inhabitants, Croatia is one of the leading countries in the world in the number of organ donors. It was in 2011 when Croatia climbed to the top in the number of organ donors – with 33.6 used organ donors per million people. But what is necessary to achieve that kind of success, success that can save many human lives? The issue of organ donation and transplantation is an issue of medical excellence of transplantation teams, but also a controversial issue with doubtful bioethical, legal, cultural, religious and other questions. Since medical research is improving constantly, research in the field of organ transplantation is setting new interesting bioethical questions. For example, xenotransplantation, as an intersection of human and natural bioethics, is one of these controversial fields. It is important to say that good system of organ donation and transplantation is largely determined by the proper legal regulation of the same issue. The aim of this lecture is to deal with the basics of legal regulation of this issue and its connection with all other listed aspects, especially bioethical.

**Panel VI**

**Wednesday, July 3, 2019**

**4:45 p.m. – 6:30 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Adamantia Zeziou**

*Greece*

**ANIMAL EXPERIMENTS**

A great field of ethical concern, animals in research, has been in the spotlight for many years, especially among people and organizations that fight for animal rights. What is animal testing and why do we use them in research, pharmaceuticals, and cosmetics? A brief historical overview along with a reference to the movements and ideas that brought light to what takes place behind the closed doors of the laboratories aim to better understand the relation humans have with non-humans. Ethical issues concerning the compatibility between the two different species, the reliability of the results of the experiments, the pain and the suffering caused to animals, the alternatives to animal testing and many more, emerge from the discussion of the topic.

**Tania Farmaki**

*Greece*

**ANIMALS AS AN OBJECT OF STUDY  
IN THE EDUCATIONAL PROCESS:  
DILEMMAS AND ETHICAL CONCERNS**

In the context of this thematic focus, the focal point and subject of this study will be critical consideration of the practices adopted in the educational

action on the use of animals in order to serve recreational, cognitive and pedagogical objectives on the environmental education of children of primary and preschool education. In particular, the problem of my presentation will focus on the conditions and the complexity of the parameters that define the behaviours of educators and pupils as regards the management of animals against their conversion to a subject of study and general educational interest. In the process, the dilemmas and ethical concerns raised in relation to the animation of animals from their conversion to objects of research, cognitive and pedagogical interest will be evaluated. The focus on environmental education of minors in shaping environmental ethics and the design of educational activities with an empathic approach and experiential character with reference to animals are linked to the ethical dimension of the multi-level relationship between man and the animal kingdom.

**Vera Krithinaki**

*Greece*

## **LABORATORY ANIMALS – MORAL CONCERNS AND LEGAL REGULATIONS**

The paper will focus on the current use of animals in modern scientific research. An assessment of the accepted selection criteria, the parameters of the experiment conducted with the use of animals will be explored, and the importance of the moral background will be exposed.

Furthermore, the paper examines briefly the European and the Greek legislation regarding the lawful use of laboratory animals according to the Directive 2010/64/EU, as well as the international legislation (Animal Welfare Act, Public Health Service Policy on the Humane Care and Use of Laboratory Animals).

Emphasis will be given to bioethical concerns that arise from the exploitation of non-human nature and the extent to which these are incorporated in legal regulations.

**Josip Guć**

*Croatia*

**ROMAIN GARY'S ELEPHANTS:  
ARTISTIC SENSIBILITY AND  
PERVERTED RATIONALITY**

Following the train of thought in Romain Gary's *Letter to an Elephant*, I reflect upon certain issues in the contemporary human relationship towards animals, while trying to demonstrate that it largely belongs to a wider paradigm of thought and action. Here I primarily refer to the effectiveness as a unique criterion used to evaluate human and non-human animals. This technological ideal also overtakes rationality itself, which is being measured in terms of adjustment and whose perverted form also threatens human freedom (autonomy). Gary's reflections in which the elephant appears as a leitmotif reveal many elements of this perversion, to which he opposes sensibility. In this respect, I examine the role of sensibility in the human relationship towards the animal; however, I also emphasize the need for rehabilitation of rationality. Gary's *Letter to an Elephant* and his novel *The Roots of Heaven* are primarily an incentive for this task.

**Panel VII**

**Friday, July 5, 2019  
2:15 p.m. – 4:00 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Lidija Knorr**

*Croatia*

**ANTHROPOCENTRISM, CAPITALISM,  
AND THE CONCEPT OF FREEDOM**

In this paper, I will consider the human relationship towards nature under the presuppositions of anthropocentrism and capitalism which co-create this relationship in current social and political context. Special attention will be paid to the problem of freedom in Western society. There is no doubt that both anthropocentrism and capitalism, significantly characterised by the individualistic point of view, enabled the new level of freedom for the individual. With that new level of freedom, the individual achieved the ability to act freely and take responsibility for their actions as individual, not collective actions. However, when we talk about freedom in Western society, we often refer to the freedom of the market, and less to the freedom of the individual, which evinces as “having the possibility for x”, and not as “freedom from something” or as “freedom for something”. With the development of capitalism, a corporation becomes the central entity, and has more rights and greater freedom than the individual, although responsibility is still formally attributed to the individual. Ecological problems caused by the corporate effect of the exploitation of nature are also again assigned to the individual, so that the individual should take responsibility for the environmental crisis, instead of the corporations. If we have, on the one hand, anthropocentrism in which the individual has a central role, and, on the other hand, capitalism in which, actually, the central role is given to corporations, the question is what is the place and status of nature in such context, and how does it relate to the concept of

human freedom in Western society? Therefore, I would like to ask: should we continue to understand the concept of freedom in a traditional manner or should we re-conceptualise the concept of freedom for the protection of life, nature and cosmos in general? Should we begin to understand the concept of freedom from the biocentric, ecocentric, and cosmocentric point of view, and not from the anthropocentric point of view?

**Viktor Mišić**

*Bosnia and Herzegovina*

## **NATURE IN THE PERSPECTIVE OF MARXIST MATERIALISM**

The presentation concerns a currently relevant topic of relations between nature and post-industrial societies. Nature is now treated in a condescending way as a victim of human activity and something that needs to be saved. This forming view will be examined and criticized from a materialist point of view: how the production of an increasing economic surplus has completely changed our form of consciousness. What was once for us, and still is for all other animals, a cruel and indifferent slaughterhouse has become an object of sympathy and care. This unique turn of events needs to be examined in a more serious and detailed manner if we are to address the problems of late capitalism.

**Ioannes Drougkakis**

*Greece*

## **WHAT CAN HOMININ AGGRESSIVENESS TELL US ABOUT OUR NATURE?**

The question of what is human nature does not have a simple answer. It has been an essential part of philosophical inquiry not only to ask the above question but also to search for an answer with inadequate means. Although



the philosophers of the past showed great interest in solving this puzzle, it seems that their assumptions were one-sided. Humans in the state of nature, free from the altering influence of civilization, were either selfish and aggressive, as Thomas Hobbes imagined them to be, or peaceful and cooperative, a flattering portrait no doubt, painted by Jean-Jacques Rousseau. Antiquity, too, seemed to be quite favourable to naturalistic ways of solving moral problems. Many ancient schools of thought, such as the Stoics, based their ideas on a very particular kind of naturalism, one that cannot be accepted in our days, while the scholars of the Middle Ages were more concerned about the philosophical justification of Christianity than solving the puzzle of human nature *per se*.

The objective of the presentation is to identify those characteristics of our species that seem to be pre-cultural, based on the assumptions of modern ethologists. In order to reach such an objective, we will draw parallels with our two closest evolutionary relatives, the chimpanzees and the bonobos. The specific question to be answered is the following: Is the issue of human aggressiveness a matter of nurture or nature? And what implications are there for moral behaviour?

**Marko Kos**

*Croatia*

## **NO NATURE OR HUMAN NATURE?**

The aim of the presentation is to analyse the approach humans have towards nature and the technological progress that made us redefine our own understanding of 'human'. The main thesis is that humans and nature are at a point where they are a threat to each other, or even "demand" each other's destruction so the other could survive. This kind of thinking is based on a misguided belief in the technologisation of the world and a presupposition that humans can only reach their full potential as trans-human (either/or post-human) beings that are devoid of necessities forced upon them by nature.

**Panel VIII**

**Friday, July 5, 2019  
2:15 p.m. – 4:00 p.m.**

The time allocated for each presentation:  
15 minutes and 10 minutes for discussion

**Dominik Harrer**

*Austria*

**SHOULD ANIMALS HAVE A RIGHT TO EDUCATION?  
CONSIDERATIONS ON THE DIFFERENCE BETWEEN  
HUMANS AND NON-HUMAN BEINGS**

In this presentation, I try to provoke bioethical thoughts on the subject of the difference between humans and animals based on the concepts of “right” and “(higher) education” (“Bildung”).

In the media, time and again there is talk of animals with extraordinary properties and abilities, for example African grey parrots, which not only learn to speak, but use Amazon’s “Alexa” to order products, make song-requests, and develop individual music preferences. Furthermore, they are being appreciated as bandmen in contemporary experimental music ensembles. The artists from the Austrian collective *alien productions*, supported by a consortium which oversees the protection of parrots, tell us that the animals excitingly cooperate of their own free will. Here humans and animals seem to build a well-working team with a view to doing “artistic research”.

Now, against this background, I want to investigate the question “Should animals have a right to education?”, which implies two quite disputatious philosophical positions: on the one hand that “animal rights” could be reasonable in principle, on the other hand that animals could be educable or teachable – as human beings are.

In my presentation, I seek to comprehend if the given concepts are rightly understood when we speak of animal rights or specifically of an animal right

to education, starting from the first hypothesis that only human beings are educable in the full sense and can be addressed as legal persons. Nevertheless, it would remain to be asked which duties humans have to animals regarding their wellbeing. Maybe, which is the second hypothesis, the human-animal-relationship given in the model of *alien productions* shows an exemplary form of conducting research, despite of a misleading anthropomorphism on some points.

**Jacob Georgoudis-Pitarokoilis**

*Greece*

## **COULD AN ARTIFICIAL INTELLIGENCE MACHINE BE A MORAL AGENT?**

Recent scientific progress in artificial intelligence (AI), robotics and machine learning leads rapidly to the development of increasingly autonomous machines (robots and computer systems). Under the interdisciplinary field of Machine Ethics, ethicists and artificial intelligence researchers consider the prospects for creating computers and robots capable of making explicit moral decisions. That is the idea; that they could be designed to function morally without causal human intervention, through the use of various forms of principles or sets of principles to AI machines as well as by distinguishing different types and meanings of agency. The aim of the presentation is to review critically the above projects and examine the conceptual and normative coherence of the idea of an “Artificial Moral Agent”.

**Dr. rer. medic. Barbara Buchberger**

*Germany*

**INTERACTIONS BETWEEN ETHICAL, LEGAL,  
SOCIO-CULTURAL, ORGANIZATIONAL,  
ECONOMICAL, AND MEDICAL ASPECTS IN  
HEALTH TECHNOLOGY ASSESSMENT –  
USING INTEGRATE-HTA ON THE EXAMPLE OF  
VIDEORASTERSTEREOGRAPHY FOR  
IDIOPATHIC SCOLIOSIS**

In full Health Technology Assessments (HTA) not only the domains of safety and efficacy of a technology are discussed but also economical, ethical, legal, socio-cultural and organizational aspects.

INTEGRATE-HTA is a completed interdisciplinary EU project for the development of concepts and methods for a patient-centred integrated assessment of complex technologies. Technologies can be considered as complex if they are particularly characterized by an increased number of interacting components, variability of outcomes or degree of flexibility.

In contrast to the usual linear approach by covering the domains separately, the INTEGRATE-HTA methodology is based on the assumption of interactions of different aspects of the domains. From the very beginning, the interactions are captured systematically using various tools and discussions with stakeholders. By continuous reflection and compaction of relations, the process may lead to an extended perspective on a technology. As a result, complexity and mechanisms of action open up, and the public discussion and implementation can be channelled.

Videorasterstereography is an entirely photo-optical procedure without a release of ionizing radiation. In Germany, it is a self-payer service not covered by the statutory health insurance companies. Idiopathic scoliosis is a three dimensional axial deviation of the spine, and the incidence of 1% makes it a quite frequent deformity. Girls are much more affected than boys. Depending on the degree, the disease is treated conservatively by physio- or brace therapy, but also by surgery. Clinical monitoring is essential to adjust the therapy in case of progression.

We investigated whether using the INTEGRATE-HTA methodology may improve an understanding of single domains and their interactions.

According to the INTEGRATE-HTA methodology, an initial logical model was developed and successively expanded. Therefore, we used a synoptic table showing multiple mapping of aspects to domains and developed a complexity checklist derived from the literature. In order to involve stakeholders in the HTA process, we arranged a personal meeting with affected people. Furthermore, we conducted a survey amongst orthopaedists in private-practice asking for technology dissemination, and we asked for data on adherence to brace therapy in a specialized clinic. In addition, harvest plots were derived from text mining for social and ethical terms, and the socio-cultural impact of the disease was highlighted as semantic complex. The final logical model and an interaction figure were established to initiate the discussion.

Having been classified as slightly complex in the beginning, the technology turned out to be highly complex: the multiple mapping of single aspects to domains resulted in a high density of interactions. Due to the lack of reimbursement e.g., economical aspects showed to be linked with ethical and socio-cultural aspects concerning an equitable resource allocation. Moreover, access to service and information was associated with socio-economic status (SES), and access to service proved to be interconnected with SES regarding organizational aspects, e.g. travelling time, waiting time as well as regarding the ethical aspect of self-determination.

Using the INTEGRATE-HTA methodology contributes to identifying interactions between domains and to significantly expand the perspective on a technology. It improves patient-centred understanding and facilitates the discussion.

**Assist. Prof. Dr. Juliane Dohm**

*Germany*

## **MOLECULAR DIFFERENCES BETWEEN HUMAN BEINGS AND NON-HUMAN BEINGS**

The human population forms a distinct species that is separated from its closest biological relatives by several characteristics. Morphological properties are clearly described, and it is possible to recognize a human being by looking at them, no matter if they are newborn or adult. However, when looking at parts of human beings or non-human beings, their distinction may become less obvious. Only specialists can recognize isolated human bones or teeth, and we need sophisticated methods to correctly detect whether a hair, blood, skin or other tissues, once disconnected from their carrier, are of human origin. Upon instruction, non-experts may distinguish bacterial cultures or plant cells from human cells solely with the help of a microscope. In contrast, not even experienced researchers are able to distinguish e.g. mouse brain cells from human brain cells based on visual appearance.

In this presentation, I will introduce the phylogenetic history of human beings and their morphology, their distance to the closest extant species, and a number of distinction criteria. It will be illustrated where we need molecular methods to identify the (human) species and which molecules or molecular structures may be addressed. Selected methods will be explained and their reliability will be assessed. On the molecular level, I will show to what extent we can speak of properties that are “human-specific”.

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