

# Bioetika\*

## Sažetak

Čovjek je na stazi napretka, konsteći znanstvena dostignuća i primijenjenu tehnologiju, značajno devastirao prirodu. Razmjeri te devastacije su toliki, da se nad čovječanstvo nadvilo pitanje opstanka čovjeka i života na Zemlji uopće. Uvid u nerazumno iscrpljivanje neobnovljivih prirodnih resursa, te interveniranje na makroskopski u molekularne temelje prirode, tempom koji diktira tržišni profit, tjera nas da korigiramo naš odnos prema prirodi, a samim tim i naše međusobne odnose. To se posebno odnosi na tehnološki najmoćnije sredine, dakle SAD i zemlje zapadne Europe. Proizvedeno otuđenje čovjeka od prirode i od samog sebe, prostor je upliva nove, ekološke svijesti o neraskidivom odnosu čovjeka i prirode, odnosno o međuovisnoj vezi svih životnih oblika unutar biosfere. Promišljanja o tim problemima iz perspektiva modernih znanosti, bilo društveno-humanističkih ili pozitivističko-prirodnih, iznjedrila su znanstvenu disciplinu - bioetiku. Kao specifična etička disciplina, bioetika u sferi ekološke svijesti, definira smjernice ljudskog djelovanja, koje, u najmanju ruku, ne bi trebalo narušavati cjelovitost raznolikih životnih procesa na Zemlji. Bioetički kontekst postaje također svojevrsno mjesto susreta različitih argumentacija kriterija za redefiniranje znanstvenih paradigmi. Prije svega, radi se o težnji ka kongranju isključivosti antropocentričkog stava, koji je subjekt racionalnog i analitičkog trošenja i zagađivanja prirode svedene na mehaničko strukturiranu resurs. U takvoj konstelaciji racionalno je ono što je funkcionalno, a funkcionalno je ono što ima pozitivnu ulogu u ostvarenju ciljeva nositelja moći. (Čižić, 2000, 15) Pragmatičnost, praktičnost, korisnost modernog svijeta podupiru takove orijentacije u znanosti i obrazovanju, pa se humanističke ideje često marginaliziraju. (Čižić, 2000, 15) Bioetička problematika potiče tzv. normativnu ofanzivu (Kalanj, 1998, 66), a u kontekstu intenzivne potrage za etičkim osloncem u vrijeme najvećeg prosperiteta tehnouznanosti ona je najeksplicitnija etizacija znanosti. (Kalanj, 1998, 59)

Temelj bioetike je odgovornost za čovjekovu biološku i socijalnu egzistenciju, čije argumente označuje i legitimira povećanje ekološke krize (Čižić, 2000, 14), te otkriva na polju genetike i njihova primjena u biosvijetu. U sferi socijalne egzistencije, bioetika predstavlja jedno od polazišta u iznalaženju konsenzusa vrijednosti između različitih kultura i religija. Ona je nova orijentacija ljudske i društvene odgovornosti prema svim oblicima života, koja želi osvijestiti neprirodnost i otvoriti novu dimenziju povezanosti s prirodom (Čižić, 1998, 13), te postaje polje nužnosti afirmiranja života kao zajedničke vrijednosti svih kultura i dijaloga kao puta trajnog izgrađivanja i održavanja njihovog suživota. (Čižić, 1998, 12) Pitanja koja se odnose na ljudska prava, pobačaj, eutanaziju, prava životinja, zaštitu okoliša, te konačno harmoničan suživot svih ljudi na planeti, izlaze u prvi plan interdisciplinarnog znanstvenog razmišljanja.

**Ključne riječi:** znanost, priroda, život, bioetika, ekološka svijest.

\* bio-život + etika ( od grčkog "ethos"- boravište, obitavalište, zavičaj, gdje boravi ono esencijalno ljudsko, gdje zajedno obitavaju ljudi, dakle, ona su kod sebe, "kod kuće", epicitirano na pojedince, znači da je on kao subjekt, osoba kod sebe, pri sebi, te da iz toga proizlazi njegovo djelovanje ) (Škedić, 1998, 98) -

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