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Fritz Jahr, European Bioethics, and Integrative Bioethics

One could say that the bioethical opus of Fritz Jahr, rediscovered in 2000s, is quite unimportant for the "glorious history of bioethics", because it is only dispersed through several journal texts, without any systematic book by the author, as well as without any reception between 1920s and 2000s. However, the real question is: do we find today anything important in some old and forgotten texts, what is it actually, and why exactly is it important? I believe that reading Fritz Jahr's texts could offer us some fresh ideas and stimulate us to re-write the history of bioethics and to re-think the very aim of bioethics. (Some contemporary European, Latin American, and Far Eastern authors have remarkably shown us what it could be.)

The "discovery" of Fritz Jahr's papers has given an additional proof that the attempts of founding a "European Bioethics", previously articulated through the project of "integrative bioethics", are well justified, because Jahr's notion of 'Bio-Ethik' and related conception of bioethics are rooted in European philosophical and cultural tradition, with a significant step forward towards the new fields of (bio)ethical reflection, which include non-human living beings and the whole nature as an objects of ethical consideration.

Jahr has also significantly contributed to the affirmation of interdisciplinarity and pluriperspectivity, because he "naturally" connected the knowledge of natural sciences and psychology with the knowledge of European philosophy, as well as religion and theology (both Christianity and Buddhism), which seems to be a perfect example of integrative drive in (re)thinking the question of life in the era of radical manipulations of life.

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