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The IV FIBIP International Congress was held on 27-28 October 2006 in Cordoba, Spain. The proceedings of the congress were focused on the analysis of the relation between the human person dignity and the common good from the bioethical perspective.

Mankind has been progressing, with many difficult and contradictions, in its ability in recognizing and respecting the human dignity. Slavery and racism have been overcome. The contempt for death penalty, torture and war is growing all over the world. Rises the sensitiveness to children protection, equality among human beings, environment safeguard, and so on...

However, pressing needs still remain unresolved. Thinking about the common good, we find that within our culture it is more and more difficult to know what "good" really means and it becomes hard to engage oneself in order to make such a good really "common". Moral relativism, which tries to prevail, and the current uncertainty about the human dignity foundations cloud the understanding of what can be really considered "human good". Individualism and hedonism close everyone in his own self-interest, thwarting the generous search of common interests.

Being Bioethics a discipline related to all those issues concerning life and health, it may –and must– provide an important contribution to the human progress.

Those who cultivate the "Personalist Bioethics", hold the conviction that this approach is fundamental for promoting the real common good. In effect, there can't be common good without combining together all those social, cultural and structural conditions, which enable each person's realization and growth within the community. Thus, it is not possible to support – or at least to respect– the common good, without putting the value and the dignity of all human beings at the centre of interests, issues and decisions of everyone and, in particular, of Public Authorities.

Human dignity has been the inspiring concept at the basis of the Universal Declaration of Human Rights, solemnly declared by the United Nations in 1948. Besides, it was fundamental in many national constitutions stated in the last decades, being – at least in theory– the inspiring point of laws, solutions and juridical sentences all over the world.

The human person is worthy of absolute respect, just for the simple fact of being a "person", i.e. a member of the human family. The dignity of a person can't be attributed, but just recognized; it must not be granted, but respected. It is written in the bottom of every human being: it does not depend on his development, health conditions, qualities and abilities, or even on his behaviours.

Every human being, in every situation and position, is an inseparable unit of body and soul, opened to the infinite horizon and capable of questioning itself about the ultimate meaning of its existence and transcending itself till the endlessly transcendental being of God.

A gradual human being degradation process has led many people at the conclusion that it is nothing more than a mammal slightly superior than the other living creature. By going on considering it just a more complex animal, we have provided it with an animal complex too. Indeed, the human being, all the human beings, made in God's own image and likeness, look more like God Himself, rather than a monkey.

One of the needs which unluckily remains unresolved in the human person gradual recognizing process, is the rejection of the discriminative distinction between born and unborn individuals. This is the last frontier in the gradual conquest of the human dignity respect.

According to this assumption, promoting the common good in the specific domain of bioethics, means for example enabling the research as well as the biomedical progress, but respecting all the involved human beings.

In the stem cells research and therapeutic application activities, it is important to refuse the destructive exploitation of human beings in embryonic stage. The basic common good also implies not to falsify the scientific reality, letting the public opinion believe that the “embryonic stem cells” already can cure diseases. Currently, does not exists even one of these cells clinic application, while are more than 60 the “adult stem cells” therapeutic ones and they do not cause harms to no one.

The common good also wants the biomedical and pharmaceutical research to take primarily into account the heavier and more urgent population’s medical needs.

The meaning of “common god” extends its horizon over the national boundaries. It is important to enable the medical progress in the Developing Countries without imposing sanitary policies, contrary to their cultures and real needs.

Today the FIBIP renews its commitment to the reaching of the common good focusing on the good of every human person, inviting the social community and the Republic persons in charge to fulfil this engagement.