



Ibero-American Bioethics: History and Perspectives: 106 (Philosophy and Medicine)

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This book is the first in a series of planned volumes focused on preserving the character of the development of bioethics in particular cultural contexts. As the first of these volumes, Leo Pessini, Christian de Paul de Barchifontaine, and Fernando Lolas Stepke's work has succeeded well. It has brought together accounts by scholars who were crucial to the emergence of bioethics in the Ibero-American cultural domain. This trail-blazing work in the history of bioethics will be of enduring significance. I am deeply in their debt for having shouldered this far from easy task. Bioethics is the product of very particular socio-historical developments. Most prominent among them have been (1) the secularization of the dominant culture of North America, Western Europe, and now Central and South America as well, (2) a deflation of the status and authority of physicians as moral authorities able to guide their own profession, and (3) the salience of a post-traditional animus that gives central place to persons as isolated atomic sources of moral authority. Bioethics initially took shape in North America as a post-Christian, post-professional, post-traditional social movement. This bioethics sought to establish a moral discourse for the public forum, a moral practice able to give practical guidance in hospitals and other institutions, and a body of undergirding and justifying theoretical reflections.

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