

# Bioethics: between ethics of care, solidarity and dignity

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In the last decades, the speech about morality and ethics has been nuanced and stimulated, as well as influenced and defined by cultural forces that have been conceived thanks to the sociopolitical, socioeconomic and political-economic system homogenizing the west culture, hybridized by the Latin-American culture. But in the midst of all these dynamics the man must risk his life, either west man, westernized, Asian, African or from any part of the world where the western syndrome of human life is present. To think about life from other schemes different to the westerns is almost impossible because of the same history that has been hatched all over that phenomenon. This section of our magazine *Revista Latinoamericana de Bioética* it's about rescuing the sense of some west elements that are not only from this culture but also that have been seeped into west-dependent cultures; these elements are the ethics of care, solidarity and human dignity, aspects that are part of the study, the progress and the research of bioethics in XXI century context.

The ethics of care is not only taken exclusively as palliative care in cases of illness but also this ethics goes beyond, it goes from the individual life to the collective life, from the beginning and gestation of life to its own development. This is why it can't be just limited to the human life process; to reduce the ethics of care to an anthropocentric concept would be to confirm

and validate actions that go against nature and everything that is life and not consider as human. The ethics of care is about the care of planet earth, which means that bioethics' job is not only limited to the medical and legal issues but also it has to encourage an ethics of care focused on the threat of social and ecological crisis that come with the contemporary world, as posed by Carlos Parra and Harold Muñoz, in the market trend context is urgent and necessary to set "the responsibility of social and environmental business" In this regard, an ethic (bioethic?) of care of children, elderly, plant, animal and mineral kingdom, and everything meaning life or anything that gives the necessary to preserve it, is essential. In other words, as some authors called "planetary ethics" or what José Arlés Gómez calls the "ecoethics": How to achieve this? It's a task that must be faced among us, to jump from the ethics of individuality and social status conservation to ethics of solidarity and cooperation.

The solidarity and cooperation are values battered by the capital market system, by the influence of the concept "quality of life based on individuality" where each one is concerned about its own benefit regardless the discontent of others. One important task is to recognize

the other one as a living being that contribute to life as a person in need of oneself and the other, that is of its own species and nature. It's time to release solidarity from the axiological anthropocentric perception that sets free of taxes corporations and multinationals, or the moral religious concept in which is a must to help the other because God says so. Solidarity is a natural principle of species, which protect each other and help each other to preserve life and even take care of the environment that allows them to survive. That's the reason why is dominant, from Carlos Abellán and Fabio Maluf proposal: "we bet on bioethics that answer the society need [...] with the solvency who knows the truth about human being, its life and its dignity." It's not enough to be caring and helpful among life difficulties, but it's necessary to emphasize the importance of dignity, to recognize each one for itself and what it means and not only from what it gives and serves to the capitalist market.

Human dignity has been affected by poverty, this aspect, from Jorge Llamas proposal, "has been a mythical theme where economic and social doctrines cannot define or measure it effectively," but they can increase it significantly. But, why do we begin with human dignity? It's simple: because man is the living being that has taken away dignity from others, if human dignity is in crisis, therefore nature and animal dignity is affected. That is why this is important to educate in ethics those who have the

care of human life, for example in the medical field. The political speeches have biopolitic elements that can be go in depth in Jorge E. Martínez and Yuri A. Guarín article, in such a way that in society of control and power is no longer performed from ideologies but the body has been interfered as part of a sociopolitical and socioeconomic system that includes nature in their power games. This requires to break with modernity ideals, which, from the proposal of Julio Cabrera and Mercedes Salamano, are "a Modernidade foi construída em torno a três ideias: o sujeito como centro e fundamento, a ciência como critério único de verdade e o progresso e sua consequente tecnificação do mundo; haveria que liberar um espaço para outro tipo de criação que não exclua a técnica, mas que também não a enobreça a um ponto que o resto desapareça".

Science and technology, plus economics, politics and society from the parameters of paradigmatic democracies, the market demands linked to social and ecological crisis, demand to bioethics the way to promote in a practical and theoretical way the ethics of care, solidarity and the promotion of life dignity in its totality. The Revista Latinoamericana de Bioética, in its academic, intellectual and social responsibility commitment, propose to make public all works of research, investigation, reflection or reviews that are directed to promote, defend or reveal advances in these important fields not only for science but also for humanity.