

Editorial

Twenty first century is a period of momentous transition in human civilization. The creative power of mankind is being gradually lost under the pressure of technology. People are facing a grave danger of the crystallization of human society into a mechanized social living without a moral ideal. Now the highly materialistic world comes to place an exaggerated importance on the material things of life to the utter neglect of the moral and spiritual values. Fundamental human values are ignored. A creative renaissance of human civilization needs reverence for life and love. Only moral ideal cannot make men grow unless they are translated into practice. Bio-ethics can pave the way to keep its ideal for the welfare of the mankind.

The field of bioethics has addressed a broad swath of human inquiry, ranging from debates over the boundaries of life (e.g. [abortion](#), [euthanasia](#)) to the allocation of scarce health care resources (e.g. [organ donation](#), health care rationing), reproductive rights, recreational drug use, surrogacy, population control and many other issues with practical moral values. Bioethicists are concerned with the ethical questions that arise in the relationships among [life sciences](#), [biotechnology](#), [medicine](#), [politics](#), [law](#), [philosophy](#), and [theology](#). As philosophy in Britain and elsewhere moved away from the influences of logical positivism and emotivism, the development theories of ethics and their application to practical problems gained in interest. The publication of Principles of Biomedical Ethics by [James F. Childress](#) and [Tom Beauchamp](#)—the first American textbook of bioethics—marked a transformative moment in the discipline.

Some bioethicists would narrow ethical evaluation only to the morality of medical treatments or [technological](#) innovations, and the timing of medical treatment of humans. Others would broaden the scope of ethical evaluation to include the morality of all actions that might help or harm organisms capable of feeling fear and pain, and include within bioethics all such actions of a bear in relation to medicine and biology. The field contains individuals trained in philosophy such as [Peter Singer](#) of Princeton University and [Daniel Brock](#) of Harvard University, medically-trained clinical ethicists such as Mark Siegler of the University of Chicago and [Joseph Fins](#) of Cornell University, lawyers such as Jacob Appel and [Wesley J. Smith](#), political economists like [Francis Fukuyama](#), and theologians including [James Childress](#).

Bio-ethics can enhance world peace through practical application of ethical theories. Peace encompasses all aspects of social cohesion including equality, freedom and the rule of law. It is the necessary prerequisite for sustainable human development for equitable access to resources and services.

All the articles of this journal cover the issues related to environment, energy, gender, which affect the lives of mankind. These articles were presented in the first UNESCO Ethics Education workshop in Bangladesh held in Dhaka on 17 and 18 March 2009.

I like to express my thanks to the Chairman of the Editorial Board Prof. Taslima Mansoor, Assistant Editor Prof. Shamima Parvin Laskar and the members for their sincere cooperation.

We hope our search for practical morality or ethics will continue.

Editor

Rowshan Ara Ph. D

Professor of Philosophy,

University of Dhaka