

Ethics & Bioethics (in Central Europe)

A MANUAL FOR EDITING TEXTS

Ethics & Bioethics

General information

- Submit manuscripts in MS Word format
- Submissions that do not conform with the standards of the journal will not be accepted and thus not considered for publication
- Manuscripts should not exceed 20 pages (36 000 characters including letters and spaces altogether)
- Proofread your manuscript and prepare it for peer review process
- Include abstract and keywords on the first page of the manuscript. (Times New Roman font size 10, line spacing 1)

Formatting

- Use Times New Roman font size 12, line spacing 1.
- Paragraphs should be indented (0,5 cm from the left) except the first paragraph of each section (without indentation)
- Use only *italics* only for emphasis.

Quotations and notes

- Quotations within the text must be written in double quotation marks. Longer quotations should be put in a separate indented (1.25 cm from the left and 1.25 cm from the right) paragraph in font size 11 without quotation marks. Quotations must be immediately followed by reference. Comments or explanations within quotations must be placed in square brackets.
- Footnotes should not be used excessively and should be numbered. Do not use endnotes.
- In case of two or more authors, use the following scheme:
 - 2 authors (Beauchamp & Childress, 2009, p. 60)
 - 3 authors (Beauchamp, Childress & Callahan, 2010, p. 55)
 - 4 authors (Beauchamp et al., 2011, p. 66)

References

- References in the text should follow the sentences (quotations, paraphrases) and should have the following form: (Last name, year, page no.). Examples: (Parfit, 1984), (Nozick, 1972, p. 58), (Williams, 1993, pp. 120–122), (Hare, 1993a, p. 142).
- Please translate all non-English, non-German and non-French titles of books and articles into English and put these translations into squared brackets right after the original title in References
- A list of references must be placed at the end of the article. Please follow this format:
 - - Monograph
 - ARMSTRONG, A. H. (1953): *Plotinus: A volume of selections*. London: Allen and Unwin.
 - Edited volume
 - BARBER, M. & PAPAIOANNOU S. et. al. (2017): *Michael Psellos on literature and art: A Byzantine perspective on Aesthetics*. Notre Dame: University of Notre Dame Press
 - Journal article
 - PIŠŮT, M. (1949): Renegát či Európan? (Maďarská monografia o Štefanovi Launerovi) [Renegade or European? (Hungarian monograph on Stefan Launer)]. In: *Tvorba*, 8(2), pp. 29–30.
 - HAMAN, A. & TRENSKY, P. (1967): Man against the absolute: The Art of Karel Čapek. In: *The Slavic and East European Journal*, 11(2), pp. 168–184.
 - Article in edited volume
 - BROADIE, S. (2019): *Aristotle on luck, happiness, and Solon's Dictum*. In: I. Church & R. Hartman (eds.): *The Routledge handbook of the philosophy and psychology of luck*. London: Routledge, pp. 25–33.
 - DROZENOVÁ, W. (2013): Otázka legalizace eutanazie v ČR z pohledu systémového hodnocení sociálních změn [The question of legalization of euthanasia in the Czech Republic from the point of view of systemic evaluation of social changes]. In: D. Černý & A. Doležal (eds.): *Smrt a umírání. Etické, právní a medicínské otázky na konci života* [Death and dying: Ethical, legal and medical questions at the end of life]. Praha: Ústav státu a práva AV ČR, pp. 61–75.
 - Online resource
 - KASTRUP, B. (2020): Yes, free will exists! In: *Scientific American*, February 5. [online] [Retrieved September 18, 2020] Available at: <https://blogs.scientificamerican.com/observations/yes-free-will-exists/>

Please refer to this guide, a sample page (below) and the latest published articles of the journal.

SAMPLE PAGE

Dignity and human dignity as methodological basis of bioethics

Vasil Gluchman¹

Abstract

Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text. Text text text text.

Keywords: word, word, word, word, word

Introduction

The first question is we face is: What is dignity? On what basis can we speak about the dignity of something or someone? The first working hypothesis is that dignity is an aggregate of certain valuable qualities and values. To accept dignity, then, means to accept values or qualities that we believe to be valuable, or worthy of esteem and respect. The second working hypothesis is that dignity is a result of these values and qualities, as reflected in one's conduct and behaviour; i.e. in the kind of behaviour that confirms the values and qualities that we attribute to dignity. What then are these values and qualities that create dignity? Collste states that the basic attributes of dignity are equality and respect (Collste, 2002, pp. 202–203).

Let us examine to what extent these attributes are among the qualities and values that create dignity. I believe that values and qualities that create dignity are primary and not secondary, just as I believe that dignity is a primary and not a secondary value. When he lifted up equality and respect as the attributes of dignity, Collste certainly meant equality of all human beings and respect for all human beings. But, in my opinion, we can accept the idea of the equality of all human beings only if we believe that there is something on the basis of which we can perceive them as equal. At this point a question arises: What is the reason (value or quality) on the basis of which we consider all human beings to be equal? The equality of all human beings is only a consequence of our acceptance of human dignity, or, if you like, dignity in general, but it cannot be a primary value that creates (human) dignity. In the work *Human being and morality in ethics of social consequences* I wrote that “we have to accept that all members of humankind are morally equal because of the commonality of their being” (Gluchman, 2003, p. 137).

References

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