

hace un breve recorrido por otros argumentos, como los de la Doctrina Social Cristiana, precursora de la subsidiariedad, y de la puesta en acto de ese bien común. Desde la óptica personalista, propone que tanto el individuo como la sociedad se retroalimentan hacia esa meta. Analiza, además, si tal propuesta es factible.

Por último, se incluye un artículo sobre bioética y religiones; en esta ocasión sobre el confucionismo y la mujer. En el confucionismo clásico la mujer tenía un papel social muy importante, pero siempre supeditado al varón (padre, esposo, hijo, hermano) y por edad (madre, suegra). El artículo no tendría otro valor más que el de conocer la antigüedad de esta cultura, a no ser porque se convirtió en una doctrina ética basada exclusivamente en la virtud para mejorar al hombre en lo individual y buscar ese bien social. Según él, la virtud es en sí misma el objeto y la finalidad ética. El artículo resulta también de interés porque en bioética hay algunas formas de pensamiento que proponen sólo la vivencia de la virtud. Únicamente que el hombre necesita una finalidad más profunda que vaya más allá de una buena conducta. En efecto, la conducta ética se sigue sólo si la meta final vale el esfuerzo que ésta requiere.

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Coordinadora Editorial*

Issue number 2 of our magazine makes an emphasis on... articles on assisted reproduction techniques. The first one by Cabrera A. *et al*, points out through a very extensive study, which had been carried out in various Reproduction Biology Clinics in Mexico City, jointly with the international reports of the Latin American Network of Assisted Reproduction (RED LARA), that of the European Society of Human Reproduction and Embryology (ESHRE). This analysis compares the rates reported by the clinics in their web pages with the figures of this analysis. The higher values reported by the clinics that cause high expectations to the patients, are analyzed and some of the possible reasons for discrepancy are discussed.

The article, as can be thought of, is of great importance, both for patients and for the Clinics themselves.

The second article on this topic: «Bioethical analysis of the impact of Assisted Reproduction Techniques (ART) on the health of children and mothers», is an invitation to think about the consequences of the techniques. Those techniques which since 1993 (vol 4, Num 2, pp. 47-66 by Dr. Marcó Bach), that we had already published, but that in this article, we add more data about the impact on the mother and the child. In particular, the article we now present indicates that the pathology occurs in a greater proportion than in those born by natural conception, in addition to bioethical problems.

The third article, which without being focused on assisted reproduction, is directly linked in a philosophical reflection on the artificiality presented by Velázquez L., and which focuses on the adaptation of artificiality to the ontological nature of the person. It addresses about the tension of ethnicity between what is natural and what is artificial. The article, in the author's words, «aims to affirm that the artificial is a legitimate part of the natural as it is a specific expression of human nature,» and that only eliminating artificiality does not remedy the other ethical aspects of many of its applications. However, in my capacity as editor, I allow myself to make an observation of the author's example of assisted reproduction techniques, and that without the artificiality of the techniques, the consequent ethical problems would not happen. This is an article that will leave us reflecting on this topic and that it raises very interesting ideas.

Another interesting article is the analysis of the decriminalization of some drugs, such as the misrepresentation of good, for the sake of autonomy, and even the call for their use, such as the development of personality. Herrera Fragoso, considers this fact as a type of violence. This violence, is assumed to destroy Bioethics, bio jury and that «laws lose their nature of being for the benefit

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and human development», since they must be inspired by universal values that protect the human being. It describes how the 18-year-old teenager does not even achieve to have the neurological maturity to make a truly free decision. It recognizes the need and goodness of the limits for any person, since these allow us to discover and enhance inner growth. With his provocative style, but very argumentatively and bibliographically supported, the author invites us to judge international political events on this subject.

Being the universal Good, and that does not exclude the Good of anybody else, the article presented by De los Ríos, about the Common Good, justly speaks about reductionism, and the lack of understanding, of what is Good, if society is excluded, to only include the individual Good, which I consider, a welfare. The author poses it with the personalist argument, although she makes a brief tour of other arguments, such as the Christian Social Doctrine, precursor to the subsidiarity, and the implementation, of that Common Good. She makes a proposition that from the personalist perspective both individual and society feed back towards that goal. In addition, analyzes whether such a proposal is feasible.

Finally, an article on Bioethics and Religions, this time on Confucianism and women. In classical Confucianism, women had a very important social role, but always subject to men (father, husband, son, brother) and by age (mother, mother-in-law). It would have no other value than knowing the antiquity of this culture, unless it became an ethical doctrine based exclusively on virtue, to improve man individually and seek that social good. Virtue is itself the object and ethical purpose. The article is of interest, because in Bioethics there are some ways of thinking, which propose only the experience of virtue. A breath of life that man needs a deeper purpose, that of good behavior. Ethical behavior is followed, only if the final goal is worth the effort it requires.

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