

University of Rijeka, Faculty of Medicine,
Department of Social Sciences and Medical Humanities

University of Split,
Independent Study Hotel Management and Gastronomy

International Society for Clinical Bioethics
ISCB

22nd Professional and Scientific Conference of the International Society for Clinical Bioethics
(ISCB)

Food, Health, and Ethics in the 21st Century: Challenges and Opportunities

BOOK OF ABSTRACTS

Mostar, Bosnia and Herzegovina, October 17–19, 2025

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Organisation committee of the international conference

22nd International Conference of the International Society for Clinical Bioethics (ISCB)

“Food, Health, and Ethics in the 21st Century: Challenges and Opportunities”

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Welcome speech

International Society for Clinical Bioethics – Food, Health, and Ethics in the 21st Century: Challenges and Opportunities

Dear colleagues, dear friends,

We are gathered here for the 22nd time to reflect together on the ever-urgent and multidimensional theme of *food and bioethics*.

In our current global reality – marked by migration, conflict, and deep social disparities – we face a striking paradox: while vast populations in underdeveloped regions continue to suffer from hunger and malnutrition, many in wealthier parts of the world struggle with obesity, food overconsumption, and diet-related illnesses. Millions are now resorting to pharmaceutical solutions for weight loss, the long-term effects of which remain poorly understood and largely unregulated.

But beyond the individual level, we must confront the broader systemic issues. Our global food production system is increasingly unsustainable. Industrial agriculture, monoculture farming, and mass livestock production are accelerating environmental degradation, depleting natural resources, contributing to climate change, and threatening biodiversity. The pursuit of efficiency and profit has often come at the cost of ecological balance and human health.

In parallel, the rise of genetically modified organisms (GMOs) in agriculture raises significant bioethical concerns. While biotechnology holds potential to combat food insecurity and improve crop resilience, it also prompts serious questions: Who controls the genetic codes of our food? What are the long-term health and ecological implications? Are we prioritizing corporate interests over the common good and food sovereignty? These are not just scientific or economic issues – they are deeply ethical ones that require our full attention and thoughtful debate.

Since ancient times – from the scriptures of the Bible and other sacred texts – food has never been just food. It has represented survival, community, identity, healing, and the sacred. It has brought people together around the table, not just to eat, but to connect.

Yet in the modern world, we are witnessing the erosion of these fundamental meanings. The family meal is disappearing. Food is no longer prepared with care or shared with presence. We eat on the run, unaware, distracted – answering emails, scrolling messages, consuming more but experiencing less.

Today, in the 21st century, we must pause and ask: *What was food? What is food now? And what is it becoming?* What is our ethical duty – as scholars, professionals, and human beings – to protect the integrity of food as a source of life, health, culture, and justice?

From a bioethical perspective, we are called not only to analyze, but to advocate. To raise awareness. To challenge the systems that disconnect us from the very things that sustain us. And to remind ourselves and others that food is not just a commodity, but a reflection of our values, our priorities, and our shared humanity.

I wish you all a meaningful and inspiring stay here in Bosnia and Herzegovina. May our reflections, dialogues, and collaborations lead to important scholarly contributions – and may they find their place in the first 2026 issue of the *Jahr – European journal of Bioethics*.

Thank you,

Gordana Pelčić, ISCB president

Riječ dobrodošlice

Međunarodno društvo za kliničku bioetiku – Hrana, zdravlje i etika u 21. stoljeću: izazovi i mogućnosti

Drage kolegice i kolege, dragi prijatelji,

Okupljamo se po 22. put kako bismo zajedno promišljali o uvijek aktualnoj i višedimenzionalnoj temi hrane i bioetike. U današnjoj globalnoj stvarnosti – obilježenoj migracijama, sukobima i dubokim društvenim nejednakostima – suočavamo se s upečatljivim paradoksom: dok veliki dio stanovništva u nerazvijenim regijama i dalje pati od gladi i pothranjenosti, mnogi u bogatijim dijelovima svijeta suočeni su s pretilošću, prekomjernom konzumacijom hrane i bolestima povezanim s načinom prehrane. Milijuni ljudi danas posežu za farmaceutskim rješenjima za mršavljenje, a dugoročne posljedice tih tretmana još uvijek su nedovoljno istražene i slabo regulirane.

No, osim individualnih problema, moramo se suočiti i s dubljim, sustavnim pitanjima. Naš globalni sustav proizvodnje hrane postaje sve neodrživiji. Industrijska poljoprivreda, monokulturni uzgoj i masovni stočarski uzgoj ubrzavaju degradaciju okoliša, iscrpljuju prirodne resurse, doprinose klimatskim promjenama i ugrožavaju biološku raznolikost. Težnja za učinkovitošću i profitom često dolazi nauštrb ekološke ravnoteže i ljudskog zdravlja.

Istovremeno, sve veća prisutnost genetski modificiranih organizama (GMO) u poljoprivredi otvara važna bioetička pitanja. Iako biotehnologija ima potencijal za suzbijanje nesigurnosti u opskrbi hranom i poboljšanje otpornosti usjeva, ona nameće ozbiljna pitanja: Tko kontrolira genetske kodove naše hrane? Koje su dugoročne zdravstvene i ekološke posljedice? Stavljamo li korporativne interese ispred općeg dobra i suverenosti hrane? Ovo nisu samo znanstvena ili ekonomska pitanja – ovo su duboko etička pitanja koja zahtijevaju našu punu pažnju i promišljanje. Od davnina – od biblijskih vremena i svetih spisa – hrana nikada nije bila samo hrana. Ona je predstavljala preživljavanje, zajedništvo, identitet, ozdravljenje i svetost. Hrana je okupljala ljude za stolom, ne samo radi jela, već i radi povezivanja.

U suvremenom svijetu svjedočimo gubitku tih temeljnih značenja. Obiteljski obroci polako nestaju. Hrana se više ne priprema s pažnjom niti dijeli s prisutnošću. Jedemo u žurbi, nesvjesni, ometeni – odgovarajući na e-mailove, gledajući poruke, konzumiramo sve više, ali doživljavamo sve manje.

Danas, u 21. stoljeću, moramo zastati i upitati se: Što je hrana bila? Što je ona danas? I što postaje? Koja je naša etička dužnost – kao znanstvenika, stručnjaka i ljudskih bića – da očuvamo integritet hrane kao izvora života, zdravlja, kulture i pravde?

Iz bioetičke perspektive pozvani smo ne samo analizirati, već i zagovarati. Podizati svijest. Propitivati sustave koji nas udaljuju od onoga što nas doista održava. I podsjećati sebe i druge da hrana nije tek roba, već odraz naših vrijednosti, prioriteta i zajedničke ljudskosti. Svima vam želim sadržajan i inspirativan boravak u Bosni i Hercegovini. Neka naša promišljanja, dijalozi i suradnje rezultiraju vrijednim znanstvenim doprinosima – od kojih će neki naći svoje mjesto u prvom broju časopisa *Jahr – European journal of Bioethics* u 2026.

Hvala vam,

Gordana Pelčić, predsjednica ISCB

In Memory of Professor Luka Tomašević – Priest, Professor, and Scholar

Many were surprised and saddened by the news that Professor Luka Tomašević, PhD, passed away at the age of 74. He was a priest of the Franciscan Province of the Most Holy Redeemer, professor emeritus at the University of Split, a distinguished scholar, and a former president of the World Bioethics Organization.

Fra Luka was a man of faith, knowledge, dedication, and selfless love for God and others. His life was a quiet light that, though unassuming, illuminated many paths. Through his words, deeds, knowledge, and presence, Fra Luka touched countless hearts and left an indelible mark on the Church, the academic community, and society at large.

Fra Luka was born in a small Dalmatian town, where he spent his childhood and completed elementary school. From a young age, he showed a profound spiritual sensitivity and a thirst for knowledge. This yearning led him to the Franciscan high school, where he began his religious journey in the spirit of St. Francis of Assisi—humbly and devotedly, in prayer and study. His formation as a friar was deeply rooted in spirituality but also open to the challenges and questions of the modern world.

After graduating from high school, he enrolled in philosophical and theological studies at the Franciscan Theological Seminary in Makarska. He remained there for two years before continuing his studies in the holy city of Jerusalem at the Studium Theologicum Jerosolymitanum, where he graduated in 1977. Upon completing his studies, Fra Luka was ordained a priest and began his pastoral ministry, but his calling soon led him down the path of academia. In Rome, at the Alphonsian Academy, he earned a master's degree in moral theology in 1981 and completed his doctoral degree at the same institution in 1987.

After completing his postgraduate studies in Rome and returning to his homeland, Fra Luka began his academic career in 1982 at the Franciscan Theological Seminary in Makarska, where he remained for seventeen years. In addition to teaching, he held various positions, including that of rector of the Franciscan Theological Seminary (1997–1999). In 1999, he continued his work at the Catholic Faculty of Theology in Split, a constituent of the University of Split, formed by merging the Split Theology School and the Franciscan Theology School in Makarska. He remained there until his retirement. During his tenure, he also served as dean of the faculty for one term (2007–2009).

At the institutions where he taught, Fra Luka lectured on theology, ethics, and philosophy. His lectures were inspiring and profound, yet accessible to students. He was not a professor who hid behind his titles—he was a friend, a spiritual father, and a true conversationalist. Many found in him not only a mentor but someone who listened, understood, and offered support.

His academic output includes numerous books, essays, and articles published in both national and international journals. He wrote clearly but with depth. His words served as a bridge between faith and reason, between the Church and the world, between science and the inner human experience. Fra Luka did not merely study life—he bore witness to it. In the broad scope of his scholarly interests, particularly over the last two decades, he focused on the study of ethics and bioethics—undoubtedly aware of their growing importance in a time of rapid scientific advancements, especially in medicine, genetics, technology, and law.

He often spoke and wrote on these topics and was a welcomed guest on radio and television. He never parted from his computer, even as his health began to deteriorate significantly. In recent months, he was devoted to completing a co-authored manuscript for a book on bioethics. The book was due to be launched these days, and I was personally honored by his invitation to be one of its presenters. All that remained was to set the date for the launch—now, we will do so without him, but with great reverence for his role in its creation and his contributions to the development of bioethics in Croatia and the world.

Thanks to his scholarly work and tireless efforts in organizing conferences in ethics and bioethics, he was appointed for one term as president of the World Bioethics Organization. In that role, he advocated Christian and humanistic principles with great responsibility, encouraging dialogue among scientists, theologians, and professionals from various fields. Due to the reputation he held in global bioethical circles, Fra Luka brought an international conference to Makarska last year, titled “*Integral Bioethics, Health Tourism and Environmental Protection*.” Leading global bioethicists participated in this conference, and the papers presented will soon be published in a book by Palgrave Macmillan titled “*Bioethics and Social Ethics in the Modern World*.” The introductory chapter of the book, titled “*Catholic Ecology and the Contribution of the Franciscan Tradition to Integral Ecology*,” was co-authored by Professor Luka Tomašević and one of the book’s editors.

Had illness not been so merciless, Fra Luka would likely have continued to contribute for many more years—as a scholar, a priest, and above all, as a beloved human being. For in all his greatness, even while conversing with academics, cardinals, doctors, and professors, Fra Luka never forgot the simple, ordinary people—especially those he often spent time with on the slopes of Kamešnica or beneath Mount Biokovo. He loved being among them, listening to their daily lives, sharing in their joys and concerns, sitting with them at the table, and celebrating life. It is no wonder that people often said of him: “*He spoke with the great, but lived with the humble.*”

We are left with gratitude—for every smile, every word spoken, every thought shared, every book written, and every encounter. Fra Luka taught us how to be human, how to love God and neighbor, how to broaden our perspectives, how to be inclusive, and how to seek the truth. Without exaggeration, it can be said that in a time when meaning and direction are often lost, he was a beacon—not because he pointed the way, but because he walked it himself.

Prof. Ivan Pavić, PhD

U spomen profesoru Luki Tomaševiću – svećeniku, profesoru i znanstveniku

Mnoge nas je iznenadila i rastužila vijest da je u 74. godini života umro prof. dr. sc. Luka Tomašević, svećenik Franjevačke provincije Presvetog otkupitelja, professor emeritus Sveučilišta u Splitu, ugledni znanstvenik i svojedobni predsjednik Svjetske bioetičke organizacije. Fra Luka je bio čovjeka vjere, znanja, predanosti i nesebične ljubavi prema Bogu i bližnjima. Njegov život bio je tiho svjetlo koje je, iako nenametljivo, obasjavalo mnoge putove. Svojim riječima, djelima, znanjem i prisutnošću, fra Luka dotaknuo je nebrojena srca i ostavio neizbrisiv trag u Crkvi, akademskoj zajednici i društvu u cjelini.

Fra Luka je rođen u malom dalmatinskom mjestu, gdje je proveo svoje djetinjstvo i završio osnovnu školu. Već u mladim godinama pokazivao je izraženu duhovnu osjetljivost i želju za znanjem. Ta ga je čežnja odvela u franjevačku gimnaziju, gdje je započeo svoj redovnički put u duhu sv. Franje Asiškog, skromno i predano, u molitvi i učenju. Njegova redovnička formacija bila je čvrsto ukorijenjena u duhovnosti, ali i otvorena prema izazovima i pitanjima suvremenoga svijeta.

Nakon završene gimnazije upisuje filozofsko-teološki studij teologije na Franjevačkoj teologiji u Makarskoj. U Makarskoj ostaje dvije godine, da bi potom studij nastavio u svetom gradu Jeruzalemu na učilištu Studium Theologicum Jerosolymitanum, gdje diplomira 1977. godine. Po završetku studija, fra Luka je zaređen za svećenika i započeo svoje pastoralno djelovanje, ali njegovo poslanje ubrzo ga je odvelo i na put znanosti. U Rimu, na Accademia Alfonsiana, 1981. godine stekao je magisterij iz moralne teologije, da bi potom 1987. godine na istoj ustanovi bio promoviran u doktora znanosti.

Završetkom poslijediplomskog studija u Rimu i povratka u domovinu, fra Luka svoje profesorsko djelovanje započinje 1982. godine na Franjevačkoj teologiji u Makarskoj, gdje ostaje punih sedamnaest godina. Uz profesorske obnašao je i brojne druge dužnosti, uključujući i funkciju rektora Franjevačke visoke bogoslovije (1997.-1999.). Potom 1999. godine nastavlja na Katoličkom bogoslovnom fakultetu u Splitu, sastavnici Sveučilišta u Split koja je nastala spajanjem Splitske teologije i Franjevačke teologije u Makarskoj, gdje ostaje sve do odlaska u mirovinu. Na Katoličkom bogoslovnom fakultetu u jednom mandatu obnašao je i funkciju dekana (2007—2009.).

Na ustanovama na kojima je djelovao kao nastavnik, predavao je teologiju, etiku i filozofiju. Njegova predavanja bila su nadahnjujuća, duboka, a opet bliska studentima. Nije bio profesor koji se zatvara u titule – bio je prijatelj, duhovni otac i sugovornik. Mnogi su u njemu pronašli ne samo mentora, već i čovjeka koji sluša, razumije i podupire.

Njegov znanstveni opus obuhvaća brojne knjige, eseje i članke objavljene u domaćim i međunarodnim znanstvenim časopisima. Pisao je jasno, ali s dubinom. Njegove riječi bile su most između vjere i razuma, između Crkve i svijeta, između znanosti i čovjekove unutarnje stvarnosti. Fra Luka nije samo proučavao život – on ga je svjedočio. U širokom spektru njegovih znanstvenih interesa, posebice posljednja dva desetljeća, bio je posvećen izučavanju etike i bioetike, vjerojatno duboko svjestan njihove važnosti u vremenu ubrzanog znanstvenog napretka, posebno na području medicine, genetike, tehnologije i prava.

O tomu je puno govorio i rado pisao, a posebno je bio rado viđen gost na radiju i televiziji. Od računala se nije odvajao čak ni kada su njegove zdravstvene tegobe bile sve prisutnije i

naglašenije. Tako je posljednjih nekoliko mjeseci bio posvećen dovršavanju koautorskog teksta za knjigu iz bioetike. Ovih je dana trebala biti promovirana, a osobno sam bio počašćen njegovim pozivom da budem jedan od njenih promotora. Nedostajao je samo datum promocije, a sada ćemo to uskoro učiniti bez njega, ali s velikim sjećanjem na njegovu ulogu u nastanku ove knjige i njegovim zaslugama za razvoj bioetičke znanosti u Hrvatskoj i svijetu.

Zahvaljujući svojim radovima te velikom angažmanu u organizaciji znanstvenih skupova iz etike i bioetike, u jednom mandatu mu je povjerena i funkcija predsjednika Svjetske bioetičke organizacije. Na toj je dužnosti s velikom odgovornošću zastupao kršćanska i humanistička načela, potičući dijalog među znanstvenicima, teolozima i stručnjacima raznih profila. Temeljem takvog ugleda koji je fra Luka uživao u svjetskim bioetičkim krugovima prošle godine je u Makarsku doveo međunarodnu konferenciju pod naslovom „Integralna bioetika, zdravstveni turizam i zaštita okoliša“ Na konferenciji su sudjelovali vodeći svjetski bioetičari, a radovi izloženi na ovoj konferenciji upravo ovih dana bit će prezentirani javnosti u knjizi koju uređuje Palgrave Macmillan pod naslovom „Bioethics and Social Ethics in The Modern World“. Uvodni tekstu ovoj knjizi, pod naslovom „Catholic ecology and the contribution of the franciscan tradition to integral ecology“, u koautorstvu a s jednim od urednika, napisao je upravo profesor Luka Tomašević.

Vjerojatno bi fra Luka, da bolest nije bila tako nemilosrdna, još dugo pridonosio zajednici kao znanstvenik i svećenik, ali ponajviše kao čovjek kojega su ljudi voljeli. Jer, u svojoj veličini, iako je razgovarao s akademikima, kardinalima, liječnicima i profesorima, fra Luka nikada nije zaboravio male i obične ljude, posebice one s kojima se često družio na obroncima Kamešnice ili podno Biokova. Rado je s takvima provodio vrijeme, slušao je njihovu svakodnevicu, dijelio njihovu radost i brige, sjedio s njima za stolom i slavio život. Zato i ne čudi što se za njega često govorilo: "S velikima je razgovarao, ali s malenima je živio."

Ostaje nam zahvalnost za svaki njegov osmijeh, za svaku izgovorenu riječ, za svaku misao, knjigu i susret. Fra Luka nas je učio kako biti čovjek, kako voljeti Boga i bližnjega, kako biti širok u pogledima, kako biti uključiv, ali i kako tražiti istinu. Bez pretjerivanja se može kazati da je u vremenu kada se često gubi smisao i orijentacija bio

Prof. dr. sc. Ivan Pavić

ISCB in Tribute to fra Luka Tomašević

Dear colleagues and friends,

At the opening of the Congress of the International Society of Clinical Bioethicists, we feel a special need to remember – and together with you, pay tribute to – our dear fra Luka Tomašević.

Fra Luka was not only one of the co-founders of our Society and its president – he was its spiritual and intellectual foundation.

His presence at our conferences was quiet, yet powerful; thoughtful, yet always deeply human. Until the moment his illness no longer allowed him to follow us – he continued to accompany us. With his faith, wisdom, and profound understanding of the human person.

He was always open to all people, in all life situations. He guided many of us through our master's and doctoral studies, always with a mentoring spirit, generous with his time and support. He nurtured friendships with people across the world, building bridges of dialogue and understanding.

Fra Luka stood for universal values – truth, dignity, and justice – and he did so from the depth of his Christian, Franciscan spirituality, but never exclusively. He was a true Franciscan, a shepherd of God, open to everyone, without prejudice or boundaries. He helped the young and the elderly, scholars and students alike, those at the beginning of their journey and those nearing its end.

In every situation, he was open to difference. He always saw diversity as richness – he had a rare ability to recognize the good in many things others could not see. Somehow, it seemed he sensed the approach of the end of his earthly path.

One of his deepest wishes was a long and fruitful life for this Society. He believed in clinical bioethics as a meeting place of science, ethics, humanity, and spirituality. He believed in our shared path.

In his memory and in his honor, we will continue walking that path – striving to nurture clinical bioethics from many perspectives, remaining open to people and to circumstances, and never forgetting that behind every ethical dilemma stands a real person, with a name and a face.

I am certain he would be proud of us today. And I truly believe that, in some quiet way, he is still with us.

May he rest in eternal peace, and thank you, fra Luka.

Silvana, Ivana, Suzana and Gordana

ISCB u čast fra Luki Tomaševiću

Dragi kolege i prijatelji,

na otvorenju kongresa Internacionalnog društva kliničkih bioetičara osjećamo osobitu potrebu podsjetiti se – i zajedno s vama odati počast – dragom fra Luki Tomaševiću.

Fra Luka nije bio samo jedan od suosnivača našeg Društva i njegov predsjednik – bio je njegov duhovni i intelektualni oslonac.

Njegova prisutnost na našim konferencijama bila je tiha, ali snažna; promišljena, ali uvijek duboko ljudska. Sve do trenutka kada ga bolest više nije mogla pratiti – on je pratio nas. Svojom vjerom, mudrošću i dubokim razumijevanjem čovjeka.

Bio je uvijek otvoren prema svim ljudima i u svim životnim situacijama. Pratio je mnoge od nas kroz magisterije i doktorate, s nesebičnim mentorstvom i toplinom koja je nadilazila profesionalne okvire. Gajio je prijateljstva s ljudima diljem svijeta, povezujući nas mostovima dijaloga i razumijevanja.

Zalagao se za univerzalne vrijednosti – istinu, dostojanstvo, pravdu – i činio to uvijek iz dubine svoje kršćanske, franjevačke duhovnosti, ali nikada isključivo. Bio je pravi franjevac, Božji pastir, otvoren za svakoga, bez predrasuda, bez granica. Pomagao je mladima i starima, stručnjacima i studentima, onima na početku i onima na kraju puta.

U svakoj prilici bio je otvoren za različitost. Svaku različitost doživljavao je kao bogatstvo – u mnogočemu je znao prepoznati dobro koje drugi nisu mogli vidjeti. Imao je dar gledati duboko, s vjerom i nadom – i nekako, činilo se da je slutio kraj svog zemaljskog puta.

Njegova životna želja bila je dug život ovom našem Društvu. Vjerovao je u kliničku bioetiku kao susretište znanosti, etike, humanosti i duhovnosti. Vjerovao je u naš zajednički put.

Mi ćemo, u njegov spomen i čast, nastaviti njegovim tragom – nastojati njegovati kliničku bioetiku iz mnogo aspekata, biti otvoreni prema ljudima i okolnostima, i nikada ne zaboraviti da iza svake etičke dileme stoji stvarna osoba, s imenom i licem.

Sigurna sam da bi danas bio ponosan na nas. I uvjeren sam da nas, na neki tihi način, i dalje prati.

Neka mu je vječni mir i hvala.

Silvana, Ivana, Suzana i Gordana

PROGRAMME

October 17, 2025

19.30 *Welcome gathering and dinner*

October 18, 2025

9.00 – 9.20 *Opening ceremony and welcome speeches*

9.20 – 9.30 **Michael Cheng-tek Tai (Taiwan): Food, Health and Ethics in the 21st Century**

1ST SESSION

9.40–10.00 **Yuichi Minemura** (Japan): Identity and the Badness of Death: A Life-Process Biological Basis

10.00–10.05 *Discussion*

10.05–10.20 **Marija Barić Đurđević** (Croatia): Bioethics, Food, and Female Health – a Medicine that does not know the Female Body

10.20–10.25 *Discussion*

10.25–10.40 **Morana Brkljačić, Iva Sorta-Bilajac Turina** (Croatia): Ethics in the Production, distribution and Consumption of Food

11.40 –11.45 *Discussion*

10.45–11.00 **Yutaka Kato** (Japan): Rethinking Health Choice and the Medication- Nutrition Continuum in Japan and Beyond

11.00–11.05 *Discussion*

11.05–11.20 **Silvana Pavlinović** (Croatia): The Mediterranean Diet as A Health Factor in The Context of Environmental Pollution

11.20–11.45 *Coffee break*

11.45–12.00 **Ela Pejić, Suzana Vuletić, Zdenka Omrčen, Ivana Tucak** (Croatia): Artificial Nutrition in Palliative Care – Routine Medical Intervention or a Form of Therapeutical Persistence?

12.00–12.05 *Discussion*

12.05–12.20 **Iva Sorta-Bilajac Turina, Vlasta Lončar, Ivan Anić, Morana Brkljačić, Svjetlana Gašparović Babić, Helena Glibotić Kresina** (Croatia): Food as a Predictor of Health (and Disease)

12.20–12.25 *Discussion*

12.30–12.45 **Suzana Vuletić, Gordana Pelčić, Silvana Pavlinović, Lorena Šamal, Mario Vukušić** (Croatia): Preferential Benefits of Religious Fasting

12.45–12.50 *Discussion*

12.50–13.05 **Jasenka Mršić Pelčić**: Ethical and Health Implications of Plant-Based Antioxidants: Promising Therapeutics for Neurodegenerative Diseases

13.05–13.10 *Discussion*

13.10–14.15 *Lunch break*

2ND SESSION

14.15–14.30 **Ivan Pavić** (Croatia): In Memory of Professor Luka Tomašević – Priest, Professor, and Scholar

14.30–15.00 Book presentation:

Bioethics and Social Ethics in the Modern World: The Environmental and Social Sustainability Context. Edited by Ivan Pavić, Nikša Alfrević, Suzana Vuletić

Ekologija iz teološke perspektive: integralna ekologija Svetog Franje Asiškog. Authored by Luka Tomašević, Ana Jeličić

15.00–15.15 **Keisuke Shishido** (Japan): Health Claims Consumer Autonomy: From Japan's Food Labeling Regime

15.15–15.20 *Discussion*

15.20–15.35 **Tucak Ivana** (Croatia): Freedom of Thought, Conscience, and Religion and Dietary Laws

15.35–15.50 **Morana Brkljačić, Iva Sorta-Bilajac Turina:** Nutrition as a Key Element of Health

15.50–16.05 **Tsuyoshi Awaya (Japan):** Ethics Undermined: Organ Transplantation and Ethics-suppressant

16.05–16.20 **Ana Jeličić, Nevena Aljinović (Croatia):** Algorethics and Law – Regulators Artificial Intelligence

16.20–16.35 **Marijana Jurišić Mustapić, Vedran Poljak (Croatia):** Food Waste in Time Ecological, Economic and Ethical Crisis: Challenges and Opportunities for Sustainable Tourism

16.35–16.50 **Ana Pelčić (Croatia):** Artificial Intelligence and Food: Ethical Reflections on Technology, Nature, and Humanity

16.50–17.05 **Gordana Pelčić (Croatia):** Food Without a Soul: The Loss of the Symbolic and Social Role of Food

17.05–17.20 **Marina Novina, Teodora Not (Croatia):** Self-Perception and Eating Disorders - A Psychotherapeutic Perspective

17.05–17.30 *Discussion*

October 19, 2025

10.35 *Closing remarks*

Međugorje

Memory of Fra Luka Tomašević

Lunch



ABSTRACTS

TSUYOSHI AWAYA

Okayama-shoka University, Japan

ETHICS UNDERMINED: ORGAN TRANSPLANTATION AND ETHICS-SUPPRESSANT

Currently, various countries, including Japan, use an "opt-out" system for posthumous organ donation for transplantation. Under this system, organs are harvested unless the deceased person has previously indicated, via a donor card or other means, that he or she does not wish to donate his or her organs after death.

Naturally, countries that use the opt-out system have higher organ donation rates than those that use an "opt-in" system. Under the opt-in system, organ harvesting is only possible if the deceased person has previously indicated, via a donor card or other means, that he or she wishes to donate his or her organs after death.

Organ donation was originally premised on and justified by the donor's goodwill. Organ donation should be based on the donor's free will. It is just self-determination. However, under the opt-out system, organs can be harvested even without such self-determination. In other words, it is legal to remove organs without the individual's consent. This essentially hollows out the right to self-determination.

No one in the world can give a clear answer as to why organ removal is possible from people who have no intention of donating. The statement that we need organs because we need them is not the answer.

The opt-out system cannot be ethically justified. Unfortunately—or perhaps naturally—just as transplant patients must continue to take immunosuppressants, our society, particularly in countries with the opt-out system, has come to have to continue taking "ethics-suppressants"—to turn a blind eye to ethical issues. This is how ethics are aptly undermined.

MARIJA BARIĆ ĐURĐEVIĆ

University of Split - The Faculty of Gastronomy and Hotel Management Makarska

BIOETHICS, FOOD, AND FEMALE HEALTH – A MEDICINE THAT DOES NOT KNOW THE FEMALE BODY

In today's world, conversations about women's health are becoming increasingly open and frequent. Yet, despite the growing popularity of the topic, public discourse still tends to reduce it to two main issues—reproductive rights and period poverty. This narrowing of perspective, however, only scratches the surface of far deeper and more systemic problems that women face every day.

This presentation will focus on the root of these problems—the fact that modern medicine has only recently begun to truly understand the female body. Throughout history, anatomical atlases, drug testing, and most medical research have been conducted almost exclusively on male models. As a result, the female body has been systematically overlooked, leading to inadequate treatments and frequent misdiagnoses.

For instance, it was only recently discovered that women experience different symptoms of heart attacks than men. Furthermore, over 50% to 70% of reported drug side effects come from women, as many medications were never properly tested on female bodies before being approved for public use.

This presentation will highlight three key issues in women's health that remain largely absent from mainstream discussion:

1. **Gynecological conditions** such as endometriosis, where treatment often focuses on symptom relief rather than addressing the root causes of the disease.
2. **Eating disorders**, which are largely driven by unrealistic social beauty standards that overwhelmingly target women.
3. **The incompatibility of the modern economic system** with women's biological rhythms and needs. Today's work structures are still modeled on historical frameworks designed for men.

These three issues are deeply connected. Understanding them is essential not only for the advancement of medicine but also for achieving genuine gender equality in society.

BIOETIKA, HRANA I ŽENSKO ZDRAVLJE – MEDICINA KOJA NE POZNAJE ŽENSKO TIJELO

U današnjem svijetu razgovori o ženskom zdravlju postaju sve otvoreniji i učestaliji. Ipak, unatoč sve većoj popularnosti te teme, javni diskurs još uvijek ima tendenciju svoditi ju na dva glavna pitanja – reproduktivna prava i menstrualno siromaštvo. Takvo sužavanje perspektive, međutim, samo površinski dotiče mnogo dublje i sustavnije probleme s kojima se žene suočavaju svakoga dana.

Ovo će se izlaganje usmjeriti na korijen tih problema – činjenicu da je suvremena medicina tek nedavno počela istinski razumijevati žensko tijelo. Kroz povijest su anatomske atlasi, testiranja lijekova i većina medicinskih istraživanja bila provedena gotovo isključivo na muškim modelima. Kao posljedica toga, žensko je tijelo sustavno zanemarivano, što je dovelo do neadekvatnih terapija i čestih pogrešnih dijagnoza.

Primjerice, tek je nedavno otkriveno da žene doživljavaju drukčije simptome srčanog udara nego muškarci. Nadalje, više od 50% do 70% prijavljenih nuspojava lijekova dolazi od žena, budući da mnogi lijekovi nikada nisu bili odgovarajuće testirani na ženskom tijelu prije nego što su odobreni za javnu uporabu.

U ovome će izlaganju biti istaknuta tri ključna problema ženskog zdravlja koja i dalje uvelike izostaju iz glavnih javnih rasprava:

1. Ginekološka oboljenja, poput endometrioze, kod kojih se liječenje često svodi na ublažavanje simptoma, a ne na rješavanje uzroka bolesti.
2. Poremećaji u prehrani, koji su u velikoj mjeri potaknuti nerealnim društvenim standardima ljepote – standardima koji gotovo isključivo pogađaju žene.
3. Neusklađenost suvremenog ekonomskog sustava s biološkim ritmovima i potrebama žena. Današnje su radne strukture još uvijek oblikovane prema povijesnim modelima stvorenima za muškarce.

Ove su tri teme duboko povezane. Njihovo razumijevanje ključno je ne samo za napredak medicine, već i za postizanje istinske rodne ravnopravnosti u društvu.

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ETHICS IN THE PRODUCTION, DISTRIBUTION AND CONSUMPTION OF FOOD

Food ethics addresses the moral principles guiding how we produce, distribute, and consume food, considering its impact on human health, animal welfare, the environment and fair trade. Key issues include access to nutritious food, conditions of farm laborers, sustainable farming practices like organic or plant-based diets, and the health consequences of processed foods. Ethical frameworks such as respecting autonomy, promoting well-being (beneficence), preventing harm (nonmaleficence), and ensuring justice in food systems are central to addressing these ethical challenges. We have witnessed the fact that food and the ethics of food production in today's civilization often represent the opening of Pandora's box.

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ETIKA U PROIZVODNJI, DISTRIBUCIJI I KONZUMIRANJU HRANE

Etika hrane bavi se moralnim načelima koja vode način na koji proizvodimo, distribuiramo i konzumiramo hranu, uzimajući u obzir njezin utjecaj na ljudsko zdravlje, dobrobit životinja, okoliš i poštenu trgovinu. Ključna etička pitanja uključuju pristup hranjivoj hrani, uvjete rada poljoprivrednih radnika, održive poljoprivredne prakse poput organske ili biljne prehrane te zdravstvene posljedice prerađene hrane. Etički okviri poput poštivanja autonomije, promicanja dobrobiti (dobročinstva), sprječavanja štete (neškodljivost) i osiguravanja pravednosti u prehrambenim sustavima ključni su za rješavanje etičkih izazova.

Svjedoci smo činjenice da hrana i etika proizvodnje hrane u današnjoj civilizaciji nerijetko predstavlja otvaranje Pandorine kutije.

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NUTRITION AS A KEY ELEMENT OF HEALTH

“Tell me what you eat and I'll tell you who you are”
Hippocrates

The ancient Egyptians, as early as 1500 BC, understood that food could affect illness and injury. From the works of Hippocrates, we also learn that physicians of his time were aware of the strong connection between food and health. According to his teachings—which align with the beliefs of the ancient Egyptians—digestion plays a crucial role in maintaining health, and food is considered more important to a sick person than medicine itself. His famous statement, “*Let food be thy medicine, and medicine be thy food,*” perfectly illustrates this view.

Modern experts in nutrition and health agree with Hippocrates, emphasizing that food is indeed one of the most important forms of medicine in the 21st century.

Nutrition has a key impact on overall human health because it provides the body with energy, nutrients, and the building blocks needed for all bodily functions. It influences everything from energy levels, concentration, and mental health to immune strength and the functioning of organs such as the heart, digestive system, and kidneys.

An unbalanced diet can lead to reduced energy, weakened immunity, and digestive issues. In contrast, a proper and balanced diet—rich in vitamins, minerals, healthy fats, proteins, and complex carbohydrates from fruits, vegetables, and whole grains—supports vitality, mental health, and the optimal functioning of all body systems.

However, an improper diet, marked by insufficient intake of fresh fruits and vegetables and excessive consumption of processed foods, sugar, and unhealthy fats, is a major contributor to chronic illnesses.

Food production today presents one of the most pressing problems of the modern age, raising numerous ethical questions—many of which even modern science may struggle to answer.

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PREHRANA KAO KLJUČNI ELEMENT ZDRAVLJA

„Reci mi što jedeš i reći ću ti tko si“
Hipokrat

Drevni su Egipćani još 1500 god. prije Krista znali da hrana može utjecati na bolesti i ozljede, a iz Hipokratovih djela saznajemo da su liječnici iz njegova razdoblja poznavali utjecaj hrane na naše zdravlje. Prema Hipokratovom učenju, koje se poklapa s vjerovanjem starih Egipćana, probava ima važnu ulogu u održavanju zdravlja te je hrana bolesnoj osobi važnija od samog lijeka. Poznata je i njegova izjava „Neka tvoja hrana bude tvoj lijek, a tvoj lijek neka bude tvoja hrana“ koja nam upravo o tome govori.

Današnji svjetski stručnjaci za prehranu i zdravlje se također slažu sa Hipokratovom tvrdnjom te naglašavaju da je hrana najznačajniji lijek 21. stoljeća.

Prehrana ima ključan utjecaj na cjelokupno zdravlje ljudskog organizma jer opskrbljuje tijelo energijom, nutrijentima i građevnim materijalom neophodnim za sve njegove funkcije, od razine energije, koncentracije, mentalnog zdravlja i jačine imunološkog sustava do funkcioniranja organa poput srca, probavnog sustava i bubrega.

Neuravnotežena prehrana može dovesti do smanjenja energije, oslabljenog imuniteta i problema s probavom, dok pravilna i uravnotežena prehrana, bogata vitaminima, mineralima, zdravim mastima, proteinima i složenim ugljikohidratima iz voća, povrća i cjelovitih žitarica, podržava vitalnost, mentalno zdravlje i pravilan rad svih sustava organizma.

Proizvodnja hrane danas predstavlja jedan od vodećih problema novog doba te istovremeno postavlja brojna etička pitanja na koja će i suvremena znanost teško odgovoriti.

MICHAEL CHENG-TEK TAI

Chungshan Medical University

China Medical University, Taiwan

FOOD, HEALTH AND ETHICS IN THE 21ST CENTURY

I. Foreword

Congratulations to ISCB for its 22nd conference held in Bosnia and Herzegovina, Europe.

My apologies that I cannot attend in person due to other duties, such as the class I am teaching at China Medical University, Taiwan (CMU has been ranked the 301-350 best university worldwide by Times Higher Education in 2025).

I was the president of ISCB after its founder Dr. Šegota served his two terms as president.

ISCB is mainly supported by European and Japanese scholars, as well as others from different countries such as the USA, Russia and others around the world.

ISCB has contributed a lot to the discussion on bioethics since its introduction in 2002 in Croatia.

ISCB's members continue participating in global discussions on bioethics and ISCB has been recognized as an important association to which I give my heartfelt compliments.

We must try our best to make sure that ISCB is active in the world in the years to come.

II. Food, Health and Ethics

Why do we care about food and health?

Bioethics is an integrated science that can be categorized into three major areas of concern:

A. Medical Ethics – this is not a new science but an ancient discipline dating back to the time of Hippocrates, whose concerns were clinically oriented, while emphasizing the importance of Beneficence and Non-maleficence (do good for patients, do no harm) in the patient-physician relationship.

B. Environmental Ethics – this was developed in the 20th century as industrial development had a tremendous impact on our living environment. This concern focuses on the human relationship with nature and its discussion extends from ecological balance in nature to food, animals, air, land ethics, ... etc., as emphasized by Fritz Jahr, Francis of Assisi, Albert Schweitzer, Passmore J, Aldo Leopold... In Genesis, God commanded Adam and Eve to avoid touching/eating the fruits of life...insinuating that human kind is finite, a limited being who must observe the flow of Natural Law.

C. Social Ethics – this has a long tradition rooted in Judeo-Christian teachings. Asian philosophies such as Brahmanism of India, Confucianism and Taoism of China, Shintoism of Japan... also have similar ideas. Its main concern is how to promote inter-personal human relationships. Thus, harmonization and reconciliation have become the main themes of my book "Harmonizing Bioethics", published in Germany in 2020 (Dr. Hans Martin Sass, Germany/USA, wrote the Foreword, and Prof. Awaya, Japan, wrote a book review on it).

III. Why is food ethics important?

Food maintains human health. Without it we will die.

Some religions avoid eating animal meat, especially in Buddhism. Its ethos is based on respect of life. All animals are also created by God. The only difference between human kind and animals is that humans received the Breath of Life from God, which can be interpreted as having a Soul.

Blood represents life, thus meat is forbidden to any vegetarians to show their love and respect of life. Meat-eating involves unacceptable suffering for the animals. Other vegans who avoid eating meat may not be religiously motivated, but do so for their health.

People may say that plants also have life, so why do vegetarians eat vegetables? It is because there is no blood within it. Blood is the essence of life and it is often a symbol of physical vitality.

In regards to food, some people are committed to eating ‘organic’ food. They believe that industrialized farming methods, involving widespread use of chemical pesticides and artificial fertilizers, wipe out wildlife such as birds, insects and wild flowers, destroy the soil, and are unsustainable in the long run. This concern to protect the natural environment is an ethical commitment.

Many people are increasingly worried about the rising levels of obesity and other harmful effects which they attribute to the consumption of processed foods and additives. Food ethics is thus discussed as it has a lot to do with health, which is a major concern of medical ethics.

Justice therefore becomes an added principle to bioethics. In human relationships, importance of autonomy is stressed. The Human as a dignified being must be respected for his/her will and decision-making.

IV. A new ethics is rising which is still in the making - that is AI ethics

How will AI impact human society and nature?

AI will impact society by automating tasks, boosting productivity, and enhancing services like healthcare and education, while also creating challenges such as job displacement and ethical concerns around privacy, bias, and accountability. It will likely reshape industries, improve efficiency, and create new opportunities, but will require careful management to ensure equitable outcomes and a focus on responsible development.

A. Positive impacts

Increased productivity and efficiency

Advancements in healthcare

Enhanced services

Solving complex problems

Improved daily life

B. Negative impacts and challenges

Job displacement: Automation driven by AI could displace a significant number of jobs, particularly those involving routine or manual tasks.

Ethical and societal concerns: Widespread use of AI raises critical questions about bias in algorithms, privacy through data collection, transparency in decision-making, and accountability for AI's actions.

Potential for increased inequality: The benefits of AI may not be evenly distributed, potentially deepening and exacerbating economic and social inequality.

Changes in human interaction: Increased reliance on AI in communication could impact how people interact with one another, particularly for children learning to communicate.

Security and control: There are concerns about the security of AI systems and the potential for misuse.

V. Faced with the coming challenges of the new age, what can ISCB do?

1. Continuous dialogue among members
2. Corporate publication of papers
3. Mutual friendship to encourage one another
4. Annual conferences must continue
5. Mutual visits whenever possible
6. Increase membership to invite more relevant scholars and laypersons to work together to promote harmony and reconciliation in human society

ANA JELIČIĆ

NEVENA ALJINOVIĆ

Faculty of Forensic Sciences, University of Split

ALGORETHICS AND LAW – REGULATORS OF ARTIFICIAL INTELLIGENCE

Ethics is an ancient scientific discipline that has, throughout history, continuously faced new challenges arising from the development of science, society, and technology. The most recent of these—particularly the rise of artificial intelligence—raises profound questions about the human capacity to make free, prudent, and deliberate decisions based on truth in relation to ethics.

Skepticism about free choice increasingly stems from the spread of disinformation, which undermines the very notion of unconditional and autonomous action. In this context, discerning truth becomes difficult amid the manipulative influence of algorithms designed to steer specific behaviors, alongside the systematic exposure to new values, principles, ideas, and goals that shape modern society and are deeply embedded in Internet culture.

These emerging challenges have accelerated the development of algorithmic ethics, or algorethics—an interdisciplinary field that addresses the relationship between ethics and artificial intelligence, with particular focus on standards governing the application of algorithmic systems.

In the legal regulation of artificial intelligence, particular attention is paid to issues such as algorithmic transparency, liability for harm, data protection, and the prevention of structural discrimination. To address these concerns effectively, the normative framework must be flexible, dynamic, and interdisciplinary, grounded in the integration of law, ethics, and technological sciences. This integrated approach is essential to meet the dual goals policymakers pursue: on the one hand, to prevent misuse, discrimination, and violations of privacy; and on the other, to ensure the unhindered advancement of artificial intelligence and innovation.

In this spirit, the paper presents ethical principles and guidelines related to algorithms—especially within the scope of algorethics—and analyzes the relevant legal regulations. These frameworks serve as essential regulators of human activity in the technological age, both in general application and in the specific context of the healthcare system, particularly in relation to health.

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ALGORETIKA I PRAVO – REGULATORI UMJETNE INTELIGENCIJE

Etika je antička znanstvena disciplina koja se kontinuirano kroz povijest suočava s novim izazovima koje pred nju stavlja razvoj znanosti, društva i tehnologije. Ovo potonje, posebice s razvojem umjetne inteligencije, u odnosu na etiku povlači pitanja mogućnosti čovjeka da donosi slobodne, razborite i promišljene odluke i izbore koji se temelje na istini. Skeptičnost glede slobodnog izbora izvire iz dezinformacija, koje dovode u pitanje neuvjetovano i slobodno djelovanje. U ozračju navedenog teško je razlučiti istinu u manipulacijama algoritama koji imaju tendenciju upravljanja određenim ponašanjima, te sustavno izlaganje novim vrijednostima, načelima, idejama i ciljevima kojima se suvremeno društvo vodi, a koji su sastavni dio internetske kulture. Navedeni izazovi akcelerirali su razvoj etike algoritama, odnosno algoretike koja interdisciplinarno pristupa problematici odnosa etike i umjetne inteligencije, napose standarda primjene algoritamskih sustava. U kontekstu pravne regulacije umjetne inteligencije, posebna je pozornost usmjerena na pitanja transparentnosti algoritama, odgovornosti za štetu, zaštitu podataka i sprječavanja strukturne diskriminacije. Pri tome, normativni okvir mora biti fleksibilan, dinamičan i utemeljen na interdisciplinarnom pristupu, koji počiva na koheziji prava, etike i tehnoloških znanosti, kako bi se zadovoljili dvostruki ciljevi kojima kreatori politika streme; s jedne strane spriječiti zlouporabe, diskriminaciju i narušavanje privatnosti, a s druge strane omogućiti nesmetani razvoj umjetne inteligencije i inovacija. U duhu navedenog, u radu se predstavljaju etička načela i smjernice u odnosu na algoritme, napose algoretika te se analizira pravna regulacija. Riječ je o neophodnim regulatorima ljudskog djelovanja u tehnološkom dobu, kako u segmentu sveopće primjene tako i u kontekstu zdravstvenog sustava, napose zdravlja.

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²VEDRAN POLJAK

¹*University of Split, Hospitality and Gastronomy Studies*

²*University of Split, Department of Marine Studies*

FOOD WASTE IN TIME ECOLOGICAL, ECONOMIC AND ETICAL CRISIS: CHALLENGES AND OPPORTUNITIES FOR SUSTAINABLE TOURISM

The growth of the world population requires a 60% increase in food production by 2050 at the global level. According to the FAO, about 33% of food is lost during production, mainly in developing countries, while food waste is generated in developed countries. Food waste carries significant environmental and economic costs, representing a waste of resources used in production such as land, water, energy, and human labour, and leads to unnecessary CO₂ emissions into the atmosphere. The global lost value of goods and services, along with the cost of natural resource degradation, has been estimated at 2.6 trillion USD per year. Turning food into waste is a process that occurs locally at all stages of the food chain and is particularly pronounced during the tourist season. Most factors influencing this process are not objective, but stem from a mismatch between supply and demand, and incorrect perceptions of the appearance and taste of food. For all these reasons, it is clear that an “ecological conversion” is necessary, as modern society cannot solve environmental problems without changing its way of life. The generation of food waste is one of the key challenges for sustainable development and environmental protection in tourist destinations. The hotel, restaurant, and catering (HORECA) sector is a pillar of the European Union economy, employing over 10 million people and generating an estimated 26% of total food waste in the EU. Effective management of food waste reduction processes helps reduce costs, mitigate environmental impacts, and strengthen the sustainable development and tourism experience of destinations, as the loss of respect for food is fundamentally a moral crisis and a true disregard for home and humanity.

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OTPAD OD HRANE U VREMENU EKOLOŠKE, EKONOMSKE I ETIČKE KRIZE: IZAZOVI I PRILIKE ZA ODRŽIVI TURIZAM

Rast svjetske populacije zahtijeva povećanje proizvodnje hrane za 60% do 2050. godine na globalnoj razini. Prema podacima FAO-a, oko 33% hrane se izgubi tijekom proizvodnje, uglavnom u zemljama u razvoju, dok se otpad od hrane uglavnom stvara u razvijenim zemljama. Otpad od hrane nosi značajne ekološke i ekonomske troškove, jer predstavlja rasipanje resursa uloženi u proizvodnju, poput zemlje, vode, energije i ljudskog rada, te dovodi do nepotrebnih emisija CO₂ u atmosferu. Globalna izgubljena vrijednost dobara i usluga, zajedno s troškom degradacije prirodnih resursa, procjenjuje se na 2,6 bilijuna američkih dolara godišnje.

Pretvaranje hrane u otpad proces je koji se odvija lokalno, na svim razinama prehrambenog lanca, a posebno je izražen tijekom turističke sezone. Većina čimbenika koji utječu na ovaj proces nisu objektivne prirode, već proizlaze iz neusklađenosti ponude i potražnje te pogrešnih percepcija o izgledu i okusu hrane.

Iz svih ovih razloga jasno je da je nužna „ekološka konverzija“, jer suvremeno društvo ne može riješiti okolišne probleme bez promjene načina života. Stvaranje otpada od hrane jedan je od ključnih izazova za održivi razvoj i zaštitu okoliša u turističkim destinacijama.

Sektor hotela, restorana i cateringa (HORECA) predstavlja jedan od temelja gospodarstva Europske unije, zapošljava više od 10 milijuna ljudi i generira oko 26% ukupnog otpada od hrane u EU-u. Učinkovito upravljanje procesima smanjenja otpada od hrane doprinosi smanjenju troškova, ublažavanju utjecaja na okoliš te jačanju održivog razvoja i turističkog doživljaja destinacija, jer gubitak poštovanja prema hrani u svojoj je srži moralna kriza i istinsko nepoštovanje doma i čovječnosti.

YUTAKA KATO

Shiga University of Medical Science, Japan

**RETHINKING HEALTH CHOICE AND THE MEDICATION–NUTRITION
CONTINUUM IN JAPAN AND BEYOND**

In Japan, self-medication has been actively promoted over the past decade. Coupled with the aftermath of the COVID-19 pandemic, individuals are increasingly assuming—or are expected to assume—greater responsibility and autonomy in managing their own health. As a result, contemporary health discourse reveals a porous boundary between medication and food—an ambiguity that reflects longstanding cultural entanglements.

Individuals today make conscious decisions about what substances to ingest—whether to maintain, enhance, or potentially compromise their health—based on information gathered from a variety of sources. Drawing on classical texts, industrial products, and fictional narratives, this study first examines how Japanese traditions have long conceptualized food as a therapeutic agent. Today, medical doctors are frequently consulted for dietary guidance, and nutritionists hold nationally recognized professional status, reflecting the increasing institutionalization of food-based health strategies.

In public and professional discussions about dietary choices, the term “evidence” is frequently invoked. This presentation investigates how “evidence” is mobilized in the dissemination of health-related information about substances. Since professional organizations began promoting evidence-based medicine in Japan, the meaning and implications of “evidence” have become increasingly fluid and context-dependent.

Ultimately, the presentation offers several recommendations for moving beyond health advice and consumer choices that lack nuanced understanding. It advocates for greater recognition of the interplay between institutional authorities, cultural traditions, and individual agency in shaping what—and how—we eat. In doing so, the presentation revisits the traditional and modern continuum between medicine and food, with particular emphasis on individual choice as framed by Japan’s cultural, industrial, and historical contexts.

This research is supported by JSPS Kaken Grant Number 21K10325.

YUICHI MINEMURA

Gunma Paz University

IDENTITY AND THE BADNESS OF DEATH: A LIFE-PROCESS BIOLOGICAL BASIS

This paper critically examines Jeff McMahan's two-tier framework, which combines the Embodied Mind Account (EMA)—according to which personal identity consists in the cerebrum's capacity to generate consciousness—with the Time-Relative Interest Account (TRIA), which ties the badness of death to the degree of psychological continuity.

I argue, first, that EMA imposes an overdrawn ontological split between the "conscious being" and the "human organism," resulting in counterintuitive implications for early fetuses and patients in a persistent vegetative state. Second, EMA overemphasizes the cerebral role by locating personal identity exclusively in the cerebrum, despite the fact that consciousness depends on coordinated interactions among the cerebrum, thalamus, brainstem, and the body's integrated physiological systems.

On this basis, I propose a reorientation: psychological continuity should serve as an *indicator* of how bad death is, but the grounded reason for death's badness is the irreversible loss of organismic life-processes—circulation, respiration, metabolism, and systemic integration—upon which consciousness depends.

This shift preserves TRIA's explanatory strength in ranking comparative harms (e.g., adult vs. neonatal death) while avoiding EMA's problematic bifurcation. It also offers a revised view of replication cases: pseudo-continuities generated by duplicated neural tissue lack the requisite biological grounding, and therefore fail to generate egoistic concern in the same way.

The resulting view aligns ontology with practical policy by treating the cessation of life processes as the determinant of death's badness, while retaining psychological continuity as a salient epistemic indicator. This framework preserves intuitive moral assessments across cases involving fetuses, patients in a PVS, and end-of-life scenarios, without committing to cerebral exclusivism.

JASENKA MRŠIĆ-PELČIĆ

Medical Faculty, University of Rijeka

**ETHICAL AND HEALTH IMPLICATIONS OF PLANT-BASED ANTIOXIDANTS:
PROMISING THERAPEUTICS FOR NEURODEGENERATIVE DISEASES**

Neurodegenerative diseases such as Alzheimer's and Parkinson's represent major global health challenges, with limited therapeutic options and growing socio-economic impact. Emerging evidence highlights the potential of plant-based antioxidants—such as polyphenols, flavonoids, and carotenoids—in mitigating oxidative stress, a central mechanism in neuronal degeneration. These bioactive compounds, derived from dietary sources including fruits, vegetables, and medicinal plants, offer multifaceted neuroprotective effects through modulation of inflammatory pathways, enhancement of mitochondrial function, and inhibition of free radical formation. Beyond their therapeutic promise, plant-based interventions raise important ethical and environmental considerations. Transitioning from synthetic pharmaceuticals to sustainable, plant-derived therapeutics aligns with ethical imperatives for ecological stewardship, animal welfare, and equitable access to health resources. However, challenges remain regarding standardization, bioavailability, and responsible sourcing of botanical materials. Critically examined current scientific evidences on plant antioxidants in neurodegenerative disease management are discussed while addressing ethical dimensions of their development and use. By integrating food ethics, biomedical innovation, and public health perspectives, the discussion underscores the need for interdisciplinary approaches to advance safe, effective, and morally responsible plant-based therapies for aging populations.

Supported by the grant awarded by the University of Rijeka, Croatia, under project number uniri-iz-25-53 “Innovative therapeutic systems based on "green" laurel extracts from the northern and southern Adriatic: a phytotherapeutic approach in the control of central and peripheral inflammatory response” to Jasenka Mršić-Pelčić

**ETIČKE I ZDRAVSTVENE IMPLIKACIJE BILJNIH ANTIOKSIDANSA:
PERSPEKTIVE ZA LIJEČENJE NEURODEGENERATIVNIH BOLESTI**

Neurodegenerativne bolesti poput Alzheimerove i Parkinsonove bolesti predstavljaju velike globalne zdravstvene izazove, s ograničenim terapijskim mogućnostima i sve većim socio-ekonomskim opterećenjem. Novi znanstveni dokazi ukazuju na potencijal biljnih antioksidansa—poput polifenola, flavonoida i karotenoida—u ublažavanju oksidativnog stresa, koji se smatra središnjim mehanizmom neurodegeneracije. Ovi bioaktivni spojevi, koji se nalaze u prehrambenim izvorima poput voća, povrća i ljekovitog bilja, pružaju višestruke neuroprotektivne učinke kroz modulaciju upalnih puteva, poboljšanje funkcije mitohondrija te inhibiciju stvaranja slobodnih radikala.

Osim terapijskog potencijala, biljni pristupi otvaraju važna etička i ekološka pitanja. Prijelaz s sintetskih farmaceutskih sredstava na održive, biljne terapije u skladu je s etičkim načelima očuvanja okoliša, zaštite životinja i pravednog pristupa zdravstvenim resursima. Ipak, i dalje postoje izazovi u vezi sa standardizacijom, bioraspoloživošću i odgovornim izvorima biljnog materijala.

U ovom radu kritički se analiziraju aktualni znanstveni dokazi o učinkovitosti biljnih antioksidansa u liječenju neurodegenerativnih bolesti, uz istodobno razmatranje etičkih dimenzija njihove primjene i razvoja. Integriranjem prehrambene etike, biomedicinskih inovacija i javnozdravstvene perspektive, naglašava se potreba za interdisciplinarnim pristupom u razvoju sigurnih, učinkovitih i moralno odgovornih biljnih terapija za starenje populacije.

Podržano sredstvima iz projekta Sveučilišta u Rijeci, Hrvatska, broj uniri-iz-25-53: „Inovativni terapijski sustavi temeljeni na 'zelenim' ekstraktima lovora sjevernog i južnog Jadrana: fitoterapijski pristup u kontroli središnjeg i perifernog upalnog odgovora“, dodijeljenog Jasenki Mršić-Pelčić.

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SELF-PERCEPTION AND EATING DISORDERS - A PSYCHOTHERAPEUTIC PERSPECTIVE

The satisfaction of physiological and psychological needs is necessary for human health. In this sense, we can say that food is something that all people need for growth and development. However, for human development it is also how a person perceives himself. In this context, the close connection between physiological and psychological needs is revealed, and the distorted image of self as a key factor in the diagnosis of eating disorders. The aim of this presentation is to show the connections between self-concept and eating disorders and to highlight psychotherapeutic perspectives, focus and challenges in treatment of eating disorders.

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THE MEDITERRANEAN DIET AS A HEALTH FACTOR IN THE CONTEXT OF ENVIRONMENTAL POLLUTION

In 2013, UNESCO recognized the Mediterranean diet as an intangible cultural heritage of humanity. This diet is associated with numerous health benefits, including positive effects on mental health, metabolic syndromes, sleep quality, reduction of oxidative damage and cerebral ischemia, and it may also have a neuroprotective effect.

Given that global eating habits—including those in Croatia—are worsening due to the rise of fast food, and that the number of non-communicable chronic diseases posing serious health risks is increasing, this study aimed to examine whether there is a difference in morbidity in Croatia today between individuals who follow the Mediterranean diet more frequently and those who adhere to it less. Additional factors considered include increased use of insecticides and pesticides, as well as environmental and water pollution.

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MEDITERANSKA PREHRANA KAO ČIMBENIK ZDRAVLJA I ZAGAĐENJE OKOLIŠA

UNESCO je mediteransku prehranu još 2013. godine priznao kao nematerijalnu kulturnu baštinu čovječanstva. Ona uključuje brojne dobrobiti za ljudsko zdravlje, pozitivno utječući na mentalno zdravlje, metaboličke sindrome, kvalitetu sna, smanjuje oksidativna oštećenja i cerebralnu ishemiju, a može imati i neuroprotektivni učinak.

S obzirom na to da se prehrambene navike u svijetu, pa tako i kod nas, mijenjaju nabolje dolaskom brze hrane, u suprotnom i nepovoljnom smjeru, te da raste broj nezaraznih kroničnih bolesti koje predstavljaju ozbiljnu prijetnju javnom zdravlju, uz dodatne rizike povezane s povećanom upotrebom insekticida i pesticida, kao i zagađenjem okoliša i vode, glavni cilj ovog istraživanja bio je utvrditi postoji li danas u Hrvatskoj razlika u pobolijevanju između osoba koje češće konzumiraju mediteransku prehranu i onih koje je konzumiraju rjeđe ili uopće ne.

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ARTIFICIAL NUTRITION IN PALLIATIVE CARE – ROUTINE MEDICAL INTERVENTION OR A FORM OF THERAPEUTIC PERSISTENCE?

Nutrition in palliative care plays a key role in maintaining nutritional status, preventing complications and improving quality of life. Hydration and nutrition are traditionally regarded as fundamental medical interventions, and their withdrawal is often seen as a violation of the ethical principles of integrative healthcare. However, in clinical practice—especially in the terminal phase of illness—the justification for artificial nutrition becomes a subject of serious reconsideration.

In the early stages of illness, artificial nutrition may offer clinical benefits, particularly when there is a realistic chance of improving a patient's functional status. However, in the terminal phase, its use becomes increasingly debatable. Forced nutritional support is often perceived as a form of dysthanasia—non-beneficial prolongation of the dying process.

Nutritional planning must be individualized, based on the clinical condition (e.g., dysphagia, obstruction, malabsorption...), as well as the patient's values and preferences. When oral intake is no longer possible, various methods may be used, including enteral approaches (e.g., nasogastric tube – NG, percutaneous endoscopic gastrostomy – PEG, jejunostomy – PEJ) and parenteral nutrition (e.g., total parenteral nutrition – TPN). In terminal stages, however, as appetite naturally diminishes and physiological needs for food decrease, continued feeding may lead to side effects such as nausea, vomiting, pain, dyspnea, and aspiration, which further impairs the quality of life and increases the suffering of patients.

At that point, artificial nutrition can become a burden and a therapeutically futile intervention. The decision to discontinue it raises bioethical dilemmas, emotional challenges, and requires sensitive communication with the patient and their loved ones.

Since the goal of palliative care is not to prolong life at all costs, but to preserve the quality, dignity, and comfort of remaining life, timely incorporation of advance care planning is essential. This approach respects patient autonomy and avoids aggressive or non-beneficial interventions that may compromise the humanistic nature of palliative care.

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PREHRANA BEZ DUŠE: NESTANAK SIMBOLIČKE I DRUŠTVENE ULOGE HRANE

U suvremenom društvu hrana je sve više izgubila svoju višestruku i duboku ulogu koju je imala kroz povijest – od biblijskih vremena pa sve do nedavne prošlosti. Nekada je hrana bila simbol preživljavanja, zdravlja, zajedništva i svetosti; bila je dio rituala, obiteljskog okupljanja, pa i duhovnog iskustva. Danas je ta dimenzija gotovo zaboravljena, a hrana se sve više podređuje kultu tijela i vanjskom izgledu.

U središtu prehrabene kulture više nije zajedništvo, nego individualna kontrola, estetika tijela, samodisciplina i često – isključivost. Obroci su prestali biti prostor obiteljskog susreta i postali su osobni projekti zdravlja ili pak brze konzumacije. S jedne strane svjedočimo "zelenom" valu – promoviranju sirove hrane, egzotičnih i organskih namirnica, ekološke održivosti – što naizgled djeluje kao pozitivan trend. No taj pristup često poprima i oblik suvremene **asketizacije prehrane**, gdje se hrana postavlja kao sredstvo osobnog savršenstva, moralne čistoće i stroge kontrole nad tijelom. U takvim okvirima, prehrana postaje gotovo ideološki projekt, nerijetko isključiv prema onima koji ne dijele iste standarde.

S druge strane, ulice, trgovački centri i škole puni su mjesta na kojima se nudi brza, industrijska i nutritivno siromašna hrana, bogata mastima, šećerom i aditivima. U tom raskolu između prehranbenog luksuza i prehranbenog siromaštva, izgubila se ravnoteža.

Hrana više ne spaja, već razdvaja – klasno, kulturno, zdravstveno i duhovno. Nestaje sredina, nestaje mjera, a time i temeljna antropološka dimenzija prehrane: njezina uloga u očuvanju cjelovitog ljudskog života – tijela, duha i zajedništva. U ovom radu istražuju se promjene u percepciji hrane, s posebnim naglaskom na gubitak njezine simboličke i socijalne uloge, te se propituju posljedice ovih trendova za budućnost čovjeka, obitelji i društva.

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FOOD WITHOUT A SOUL: THE LOSS OF THE SYMBOLIC AND SOCIAL ROLE OF FOOD

In contemporary society, food has increasingly lost its multifaceted and profound role that it held throughout history—from biblical times to the recent past. Once, food symbolized survival, health, togetherness, and sacredness; it was a part of ritual, family gathering, and even spiritual experience. Today, that dimension is nearly forgotten, and food is more and more subordinated to the cult of the body and external appearance.

At the center of today's food culture is no longer community, but rather individual control, body aesthetics, self-discipline, and often—exclusivity. Meals have ceased to be a space of family gathering and have become personal projects of health, or merely quick consumption. On one hand, we witness a “green” wave—promoting raw food, exotic and organic ingredients, ecological sustainability—which at first glance appears to be a positive trend. However, this approach often takes the form of a modern **asceticism of food**, where food becomes a tool of personal perfection, moral purity, and strict control over the body. In such contexts, eating becomes an almost ideological project, frequently excluding those who do not share the same standards.

On the other hand, streets, shopping centers, and schools are full of places offering fast, industrial, and nutritionally poor food, rich in fats, sugars, and additives. In this divide between dietary luxury and dietary poverty, balance has been lost.

Food no longer connects—it divides: socially, culturally, in terms of health and spirituality. The middle ground is disappearing, as is moderation, and with it the fundamental anthropological dimension of food—its role in preserving the wholeness of human life: body, spirit, and community. This paper explores the changes in the perception of food, with a particular focus on the loss of its symbolic and social role, and reflects on the consequences of these trends for the future of the individual, the family, and society.

ANA PELČIĆ

University of Rijeka, Faculty of Medicine

ARTIFICIAL INTELLIGENCE AND FOOD: ETHICAL REFLECTIONS ON TECHNOLOGY, NATURE, AND HUMANITY

Artificial intelligence (AI) is rapidly transforming global food systems, from agricultural production and processing to distribution and personalized nutrition. These technologies promise higher productivity, reduced waste, and greater capacity to feed a growing population. However, they also raise profound bioethical concerns. As food becomes increasingly optimized by algorithms, our direct connection with nature and traditional food practices is diminishing. This detachment brings uncertainty regarding the long-term consequences for the human body, health, and ecology. Issues of data ownership, algorithmic bias, and the marginalization of small producers challenge the principles of justice and fairness. At the same time, automation risks widening social inequalities and eroding cultural diversity. From a bioethical perspective, it is crucial to question not only how efficiently AI can manage food systems, but also what values it promotes in doing so. This paper explores the moral implications of AI-driven food management, emphasizing the need for governance that respects human dignity, ecological balance, and social inclusion. Only through such ethical reflection can technological innovation truly serve humanity and contribute to a sustainable and just food future.

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PREFERENTIAL BENEFITS OF RELIGIOUS FASTING

Religious fasting, present in many of the world's spiritual traditions, is increasingly being considered not only as a theological or ritual act, but also as a potential strategy for promoting overall health within the frameworks of integrative medicine and health ethics.

From a bioethical perspective, fasting can be viewed as an act of autonomous decision-making, grounded in personal beliefs, values, and spiritual goals. In this context, it becomes an expression of individual responsibility for one's own health, as well as a means of self-reflection, spiritual renewal, and ethical shaping of one's personality.

Regardless of the differences in normative frameworks—whether related to obligatory prescriptions of canon law or voluntary forms of renunciation—religious fasting entails the conscious integration of the physical, psychological, and spiritual dimensions of the human person.

Periodic fasting and abstaining from undesirable foods can result in numerous health-related, psychological, and spiritual benefits, and in this regard, it can be understood within the holistic segment of integrative medicine.

Empirical research and clinical observations point to various physiological and psychological benefits of religious fasting: regulation of metabolic parameters, anti-inflammatory effects, stimulation of regeneration and detoxification processes in the body, improvement of psychophysical resilience, and strengthening of the sense of meaning, community, and spiritual purpose. The spiritual dimension of renunciation does not imply denial of the body, but rather its inclusion in a comprehensive and conscious process of inner transformation.

This presentation explores the preferential health and spiritual benefits of religious fasting, with an emphasis on its potential to shape contemporary models of health care—models that encompass the physical, emotional, spiritual, and ethical unity of the human being.

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PREFERENCIJALNE DOBROBITI RELIGIJSKOG POSTA

Religijski post, prisutan u mnogim svjetskim duhovnim tradicijama, sve se češće razmatra ne isključivo kao teološki ili ritualni čin, već i kao potencijalna strategija za unapređenje cjelokupnog zdravlja, unutar integrativne medicine i zdravstvene etike.

Iz bioetičke perspektive, post se može promatrati kao čin autonomne odluke, utemeljen na osobnim uvjerenjima, vrijednostima i duhovnim ciljevima. U tom kontekstu, on postaje izraz odgovornosti pojedinca za vlastito zdravlje, ali i sredstvo samorefleksije, duhovne obnove i etičkog oblikovanja osobnosti.

Bez obzira na razlike u normativnim okvirima – bilo da je riječ o obvezatnim propisima kanonskog prava ili dobrovoljnim oblicima odricanja – religijski post podrazumijeva svjesno uključivanje tjelesne, psihološke i duhovne dimenzije ljudske osobe.

Povremeni post i odricanje od neke nepoželjne hrane može se odraziti brojnim zdravstvenim/fizičkim, psihološkim i duhovnim dobrobitima, pa u tom ga kontekstu možemo promatrati u holističkom segmentu integrativne medicine.

Empirijska istraživanja i kliničke opservacije ukazuju na brojne fiziološke i psihološke dobrobiti religijskog posta: regulaciju metaboličkih parametara, protuupalne učinke, poticanje regeneracije i detoksikacije organizma, poboljšanje psihofizičke otpornosti, kao i jačanje osjećaja smisla, zajedništva i duhovne svrhe. Duhovna dimenzija odricanja, pritom, ne podrazumijeva negaciju tijela, već njegovo uključivanje u cjelovit i svjestan proces unutarnje transformacije.

U ovom izlaganju razmatraju se preferencijalne zdravstvene i duhovne dobrobiti religijskog posta, s naglaskom na njegov potencijal u oblikovanju suvremenih modela brige o zdravlju, koji uključuju tjelesno, emocionalno, duhovno i etičko jedinstvo čovjeka.

KEISUKE SHISHIDO

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HEALTH CLAIMS AND CONSUMER AUTONOMY: FROM JAPAN'S FOOD LABELING REGIME

It is widely recognized that health consciousness is on the rise globally, and Japan is no exception. Dubious health-related food products cannot be allowed to compromise consumer well-being. In response, Japan has established a regulatory framework for functional food labeling under the Food Labeling Act (Act No. 70 of June 28, 2013). Within this framework, foods with health claims (FHC) are classified into three categories:

1. Foods for Specified Health Use (FOSHU)
2. Foods with Functional Claims (FFC)
3. Foods with Nutritional Function Claims (FNFC)

The Kobayashi red yeast rice scandal of 2024 marked a significant turning point in the regulation of FFCs in Japan. With over 400 suspected supplement-related deaths, the incident escalated into a major social crisis, prompting urgent and far-reaching reforms in the regulatory system.

The FFC framework, which places primary responsibility for product safety and efficacy on manufacturers, has long been criticized for its structural vulnerabilities. While it is often argued that the system enables consumers to access useful information for informed product selection, in practice, it has also facilitated misleading claims and consumer deception.

The deficiencies in the labeling regime, combined with corporate marketing strategies that exploit regulatory loopholes, give rise to serious ethical concerns. These practices undermine the individual's capacity for autonomous and informed decision-making, thus weakening the ethical foundation of consumer protection in the health food sector.

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FOOD AS A PREDICTOR OF HEALTH (AND DISEASE)

Phrases such as “Food as medicine” or “The dose makes the poison”, known as Hippocratic legacy, acquire new significance in the era of the global pandemic of overweight and obesity - and their consequences.

Cardiovascular diseases (CVDs) remain the leading cause of morbidity and mortality. Over the past decade, mortality from ischemic heart disease has increased by approximately 19%. Each year, more than 10 million people die from hypertension-related diseases, while diabetes-related mortality has risen by about 31%. More than 2 billion adults worldwide are overweight or obese.

In Croatia, CVDs are among the leading causes of death (43% of all deaths). As many as 65% of the adult population, and in childhood 31% of girls and 39% of boys, are overweight or obese.

The situation in Primorje-Gorski Kotar County can be illustrated by data from the Special Hospital AGRAM – Polyclinic Rijeka, where, in the first six months of this year, approximately 4,000 patients aged 28–70 years (predominantly 35–60 years) were examined. Among them, 30% presented with hyperechogenic liver parenchyma (fatty infiltration), while 10% had advanced fatty liver. Atherosclerotic changes were observed in more than 50% of smoking patients over the age of 45 with more than 20 years of smoking history, of whom 3-5% had atherosclerotic stenosis of carotid arteries [ACC, ACE, ACI].

In September 2024, the Teaching Institute of Public Health of Primorje-Gorski Kotar County launched the “Counselling Centre for Healthy Lifestyle Habits.” During a six-month period, 146 individuals attended, of whom 70 (48%) had a chronic disease and 101 (70%) were overweight or obese. In addition to comprehensive initial assessments, participants received personalized nutrition plans and follow-up evaluations.

It is estimated that up to 50% of premature deaths and disability due to chronic non-communicable diseases could be prevented by addressing risk factors such as unhealthy diet, physical inactivity and resulting obesity, smoking, and harmful alcohol consumption. Through numerous public health campaigns, community actions, lectures, forums, and workshops, the Institute continuously promotes health literacy and raises awareness of the importance of prevention and self-care.

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HRANA KAO PREDIKTOR ZDRAVLJA (ALI I BOLESTI)

Fraze kao što su „Hrana kao lijek“, ili „Doza čini otrov“, koje poznajemo kao Hipokratovo nasljeđe, danas, u eri globalne pandemije prekomjerne tjelesne težine i debljine – i njihovih posljedica - dobivaju sasvim novo značenje.

Kardiovaskularne bolesti (KVB) su vodeći uzrok i pomora i pobola. Smrtnost od ishemijske bolesti srca u zadnjih je deset godina globalno porasla za oko 19%. Preko 10 milijuna ljudi godišnje umire zbog bolesti vezanih uz hipertenziju. Smrtnost od dijabetesa porasla je za oko 31%. Više od 2 milijarde odraslih u svijetu ima prekomjernu tjelesnu masu ili debljinu.

U Hrvatskoj su KVB u samom vrhu ljestvice smrtnosti (43% ukupno umrlih). Čak 65% odrasle populacije, a u dječjoj dobi čak 31% djevojčica, odnosno 39% dječaka ima prekomjernu tjelesnu masu i debljinu.

Situacija u Primorsko goranskoj županiji može se ilustrirati primjerom Specijalne bolnice AGRAM – Poliklinika Rijeka, u kojoj je u prvih 6 mjeseci ove godine pregledano oko 4.000 pacijenata u životnoj dobi 28-70 godina, dominantno 35-60 godišnjaka od kojih 30% imaju hiperehogeniju strukturu parenhima jetre (masniju jetru) dok njih 10% ima hiperehogenu strukturu parenhima jetre (masnu jetru). Aterosklerotske promjene ima više od 50% pacijenata pušača, životne dobi iznad 45 godina s i više 20 godina pušenja, od kojih 3-5% ima aterosklerotske promjene sa stenozom krvnih žila, karotidnih arterija [ACC, ACE, ACI].

Nastavni zavod za javno zdravstvo PGŽ je u rujnu 2024. godine pokrenuo „Savjetovalište za zdrave životne navike“. U 6-mjesečnom periodu Savjetovalište je posjetilo 146 osoba, od kojih je 70 (48%) imalo neku kroničnu bolest, dok je 101 (70%) imala prekomjernu tjelesnu masu ili debljinu. U Savjetovalištu, osim općeg prvog pregleda i mjerenja raznih parametara, korisnici dobivaju personalizirani plan prehrane i kontroliraju se u redovitim mjesečnim razmacima.

IVANA TUCAK

Faculty of Law, Josip Juraj Strossmayer University of Osijek

FREEDOM OF THOUGHT, CONSCIENCE, AND RELIGION AND DIETARY LAWS

Freedom of thought, conscience, and religion is a fundamental human right, enshrined in international conventions and national constitutions. Article 9(1) of the European Convention on Human Rights guarantees every individual the right to freely manifest their religion or belief, alone or in community with others, both in private and public life.

One specific form of this manifestation concerns dietary practices arising from religious convictions—such as halal or kosher requirements—or from moral beliefs, including vegetarianism or veganism based on ethical objections to the killing of animals. In such cases, nutritional value is not the sole criterion guiding individuals' dietary choices. Rather, food becomes a matter of moral integrity, religious expression, and personal identity.

Dietary practices carry profound cultural and identity-based significance, raising important legal questions about the extent to which individuals and groups are protected in exercising their dietary beliefs—particularly in public institutions such as schools, universities, hospitals, and prisons.

This paper examines the international and domestic legal frameworks that protect freedom of conscience and religion in the context of diet, with a particular focus on the case law of the European Court of Human Rights and selected constitutional court decisions.

The aim is to explore how a liberal democratic state, grounded in Western Enlightenment philosophy and committed to the principles of secularism, equality, tolerance, and non-discrimination, can respond to these challenges within increasingly pluralistic societies.

As freedom of thought, conscience, and religion is a qualified right—not an absolute one—it requires careful balancing against legitimate state interests, such as the protection of public order, health, or morals. A key example is the tension between religious slaughter practices and animal welfare regulations, which presents a complex challenge for legal systems striving to respect both religious freedom and ethical standards.

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