

Editorial

Our assiduous readers realize that the editors and the Editorial Board seek to make of the *Revista Bioética* a tool of thinking. The editors "think" when they delineate each issue, trying to entice readers to also exercise this capacity. This guideline stems from the fact that we consider the *activity* of thinking a *sine qua non* condition for the full development of persons, whether or not they are health professionals. We believe that our contribution to the multidisciplinary and pluralist debate on bioethics and medical ethics, focused on academic training, the humanistic discussion of topics pertinent to health and biomedicine and to the continuous improvement of healthcare professionals, which we take as the main task of our magazine, is embodied by the stimulus of thinking. We believe, therefore, that thinking and reflecting are inherent to the process of educating - offered by our publication. Therefore, to fulfill its policy of promoting reflection, the *Revista Bioética* invites the reader to dive into its pages. To this end, the editors and the Editorial Board are concerned to disseminate articles which discussions reflect and channel the interests of our audience.

In each issue we try to consider the plurality aggregated by the multiple perspectives of the health and social sciences areas, as well as those of the humanistic nature, mirroring such diversity at *locus* in which our publication lies: the transdisciplinary field of bioethics.

The mission to make you think, assumed by the *Revista Bioética*, is important because the pace of life in society, accelerated as a result of transportation and communication technologies, tends to condition the daily activity to be simply a reflex and not genuinely a reflective activity.

"We react" to the imperatives of reality (which are continuously imposed) and not always we are able to "reflect" on the meanings of the acts that shape the participation of each in social life. Thus, we tend to perpetuate, in society and in professional practice, demonstrably harmful behaviors, such as those from preconception, for example, also facing difficulties to discern what would be the best options to change such situations, already identified by each of us as unable to produce the best results for each and for the community.

Such difficulty to think and reflect, we all experience, comes from the today's dizzying technological development. The amount of information - not always relevant - and the speed at which they succeed grew exponentially in the short twentieth century, making it difficult both to select what is important and the process of "meditate", "think long," which allows "to exercise the ability to judge, deduct or design" on a subject, theme or perspective. However, all those who work, militate or even occasionally make incursion into bioethics know how much reflecting is essential in this specific field. In order ethics can be applied in everyday life, it must (at least) be established a dialogic process, since the only way to overcome or reduce conflicts (which are inevitable) and by the interaction between social actors, which presupposes to reflect about their own position from a different perspective, although restricted to the other with whom a dialogue is intended.

Such circumstances that condition social life - and the professional practice in the areas of health - makes us realize that to seek the condition of thinking it is essential, above

all, to sustain the rhythm of such semiautomatized answer which mechanically regulates our reproduction of the daily life; It is fundamental to “deviate [the behavior] from the primitive direction”, conditioned only for the reflex action, “causing [such process] to retreat” to establish the required time for reflection. The time allocated to the thinking activity is the one capable of suppressing, even momentarily, the immediate and unreflected answer.

Because of its educational nature and characteristic of being a scientific publication, the *Revista Bioética* proposes that this "time" is established from the reading of the articles in each issue. Moments in which our readers refrain from the world and devote themselves to understanding what the other person thinks about the social practices, professional and individual professionals that cause impact today. We believe that the biotic doing is installed exactly in the time devoted to understand such conflicts that erupt between morals, values and meanings ascribed to the behaviors in the personal or professional dimensions. In addition to providing time for thinking and possibility to reflect through their own reading, we understand that to foster the multidisciplinary and pluralistic discussion of bioethics and medical ethics issues it is necessary to open, effectively, a field of forces, so that the condition of thinking is installed and produces the reflection - and not just the reflex behavior. To create or expand the boundaries of that field it is necessary that those who think see the reality under a new point of view: the perspective of *another* different from *myself* that is the phenomenological entity that experiences the reality in each one of us.

Seeing the world from a different optic creates this perspective because it broadens the field of view: one does not think only from his experience of reality, but one can incorporate the perspective that comes from the report of the experience of others - the authors of the articles. Thus, if from the reading process new ideas do not arise (shaped by the amalgamation of the two initial perspectives, from the reader and the author), at least the unique perspective shall be duplicate from the starting point of the first when introducing the world view of the second as counterpoint for reflection.

In the case of a scientific journal such as this, this account may be motivated by the emulation of a reality condition (as sought out by means of research articles) or by the research on some "intangible" aspect of everyday life, as it is reproduced in theoretical reflection articles. In both, it should be stressed that the works are characterized by humanistic reflection.

Therefore, we believe that if *thinking* is "to submit (something) to the process of logical reasoning; to have a psychical conscious activity; to exercise the ability of judging, deduction or conception; to reflect on, , ponder, weigh", the result of this process can promote education, improving the ability to interact in reality.

And what the publishers and the Editorial Board of the *Revista Bioética* want, which, following the adage that inaugurates the philosophical modernity (*cogito, ergo sum*), understand that if thought questions the existence it is only through him that one can be sure of existing. Thinking and reflecting are, therefore, conditions required to motivate in each one the action with an ethical conscience in social life. We believe that is educating in bioethics.

Every definition in this editorial originate from the Houaiss *Dictionary of the Portuguese Language*

- **To think** (verb)

direct transitive, indirect transitive and intransitive

1 to submit (something) to the process of logical reasoning; to have a conscious and organized psychic activity; to exercise the ability to judge, deduct or conceive; to reflect on, ponder, weight

Ex.: <I thought I was in danger> <he thought on his words> <I think, therefore I exist>

direct transitive and indirect transitive

2 to determine for reflection

Ex.: I think on what to do indirect transitive

indirect transitive

3 To make a mental image of

Ex. he thought on the possibility of an accident

direct transitive direct and indirect transitive

4 to have the intention of, intending

Ex. he thought on leaving tomorrow

indirect transitive

5 to try to remember, imagine

Ex: he thought on many names, but could not remember hers

direct transitive

6 to be of the opinion ,

Ex: I think differently from him

direct transitive

7 (sXIII) apply a band aid on

Ex: t. a wound

direct transitive

8 to care or treat properly of

Ex. t. a child

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- **Reflect** (verb)

direct transitive

1 deviate from the primitive direction, reverting

Ex: the obstacle reflected the ball that they had shot

direct and indirect transitive

2 to cause reflection (phys)

Ex: <the metal surface reflected the light> <the world reflected the sound> <the mass of stones reflected the heat> <the mirror reflects>

direct transitive

3 to let see or look through; to express, reveal

Ex: the girl's eyes reflected her delusion

indirect transitive

4 to meditate, to think for a long time

5 Ex: <he reflected on the proposal before taking a decision> <he always reflected a lot before acting>

indirect transitive and pronominal

to cause a general impression; to reverberate, transmit

Ex: <changes in the company reflected on all employees> <the progress of a region not always reflects in the whole country>

indirect transitive and pronominal

6 to reflect on; to fall upon

Ex: <that example of heroism reflected on the whole family> <his success reflected on the children's performance >

- **To educate** (verb)

direct transitive

1 to give (to someone) all needed care to the full development of his personality

direct transitive

2 to transfer knowledge to; to teach; to instruct

direct transitive

3 T make (the animal) obey; to domesticate, tame

direct transitive

4 m.q. *acclimate* ('to adapt')

pronominal

5 to try to achieve a high degree of spiritual development, to acquire culture, to improve oneself

Houaiss A, Villar MS. Dicionario Houaiss da Lingua Portuguesa. Elaborated by the Instituto Antonio Houaiss

de Lexicografia and Banco de Dados da Lingua Portuguesa S/C Ltda. Rio de Janeiro, Objetiva; 2001. p. 2178, 2412, 1101.