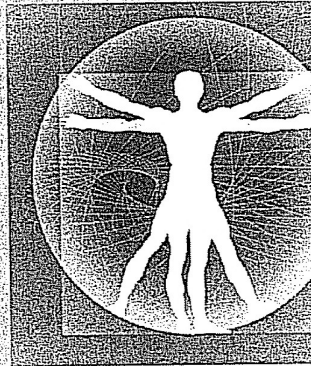


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Dedicated to Dirk Dohr,

Attorney at Law (Rechtsanwalt) in Baden-Baden, Germany.

Women and Human Rights activist for the constructive discussions and his very efficient support.

THE OCCURRENCE OF SPROUTS OF BIOETHICAL CONSCIOUSNESS IN MACEDONIA



Dejan Donev*

Summary

What bioethics, from its formal definition represents is “a systematic research of moral dimensions – including moral views, decisions, behavior and acts – in case of life knowledge and wellness, which at the same time uses different ethical methodologies in interdisciplinary environment”, and even more like Otfried Höffe in his „Ethical lexicon“ says, „bioethics is understood as interdisciplinary science based on survival which primary goal is building bridges between spiritual and natural knowledge“ - alongside them, it’s all clear: bioethics is more than needed in facing and solving current problems of human supine behavior, especially the abuse found in biotechnical revolution! So, perhaps we can say that we will climb on the bridge in the future?

In this context, bioethics can be considered and used as one of the most powerful and constructive resources for solving the problems of universal existence and survival, through its study and research into the educational system and scientific research because it is very efficient database for creating and developing new forms of rigorous human consciousness and self-awareness. This means that it is more than even necessary to introduce bioethics abroad.

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the need for resolution for the major problems and changes which requires increased needs of serious and responsible behavior. Thus we have new goals and tasks for living - people must have a moral (bio)sensitivity, to change the paradigm for understanding and living the life itself. Apart from the idea that we should stop with the amoral acting and bad solutions, there is the more evident present of the fear that stems from the knowledge that human life depends on the acting from people themselves that is, life must be preserved by itself.

Thus, this element of the recent renaissance of ethics, presupposes a realistic basis for a revolution in our moral system, an inspiration for new ethical values and a need for deeply committed job by both ethicists, philosophers, theologians, scientists..., i.e. awakened consciousness and conscience of mankind - how to save itself, and in the same time how to preserve and promote what it had destroyed. So, now we must unite in the desire to once again inaugurate ethics, but this time, specifically Bioethics, as a characteristic of this new, second in a row Renaissance of ethics. We must put on first place the human spiritual creation, because their study and research become necessary and essential for the world, especially for the young people. This requires the United Nations, this seek UNESCO, as a condition for creating the right ideals of a modern man, a worthy axiology, norms and values of fine moral practices.

At the same time, mankind has come to the general conclusion that a Universal bioethics is more than needed in facing and relieving of the current problems of our indolent relation towards the same problems, in particular, the abuse of the results of the biotechnology revolution in the 80's of the last century, up to the present! In other words, bioethics it is the right answer to what is happening to us, appropriate counter-reaction of the same. And her "official definition" testifies about this as

Unlike many neighbouring countries on the Balkan, in Macedonia, one doesn't talk about bioethics as a developing discipline, which is a normal fact or part of scientific activities and researches anywhere else, or even less does one talk about bioethics as something that is a systematic part of education, including ethical education and science. While the world is working on the preparations for the worst possible scenario according to climate changes and other factors, at the very same time, this same world is doing its best for including the bioethics and bioethical education in becoming active parts of saving lives and living. But, what happens in Macedonia with the idea and practice of bioethics? Does it have any kind of trace in term of history of the bioethical consciousness?

1. THE OCCURRENCE OF SPROUTS OF BIOETHICAL CONSCIOUSNESS IN MACEDONIA

It is more than obvious that we live in ages when humanity wants, or it is forced on trying to solve the problems of world development, i.e. discomfort and suffering, caused by human greed, then violence, terror, destruction of nature, indolency towards the big social, economic, technological and political convulsions, the dangers of weapons, nuclear resources, uncontrolled chemical products, new diseases, scientific indifference to self-control, everywhere spreaded hatred, hate speech, hostility and conflict, people and nations... as well as many other negative reasons. We became aware that all this has to be corrected, or simply we won't be on this planet anymore! It is about the imperative that rise from the human indolent behavior and that can be found in the thesis, "everywhere and in relation to everything"!

Because of that, ethics is now experiencing a tumultuous renaissance, so we are in the so-called "era of ethics" which is nothing, than

well, according to which bioethics represents: "... the systematic study of the moral dimensions - including moral views, decisions, behavior and actions - within the life sciences and healthcare, which thereby serves a variety of ethical methodologies in an interdisciplinary environment"¹, and even more as it is written into the Höffe's *Lexikon of ethics*, "bioethics (...) is understood as an interdisciplinary science based on survival, which primarily seeks to build bridges between the spiritual and the natural sciences ..."².

It is because bioethics can create conditions for preservation and improving the shape of the conditions of the present toward the future and those who come next. On this, it is more likely that Potter was thinking (when he specified bioethics as a specific *bridge to the future*), but the *future* that we *now* live, meaning, more rigorously said in Shakespearean terms: To be or not to be! - it all depends on all of us! Sooner in the future any form of ethics will be, or must be, or ended, in bioethics as such, because the value of life, his holiness is above all.

In this context, as things stand, can we say that we are ready to cross over this bridge to the future? The question arises because of the dilemma that the world sometimes debated, and somewhere still debates about whether bioethics is ground or she must necessarily be funded in the medical field (medicine, veterinary medicine, nursing, pharmacology, biological studies of human life and other life forms) or generally must be treated wider (as a modern practical ethics). That is an issue that can not be resolved because the two positions are static position and unprepared to compromise.

¹ T. Reich, „Introduction“, in W. T. Reich (ed.), *Encyclopedia of Bioethics*, book I, pp. XXI.

² Otfried Höffe, „Bioethik“, in Otfried Höffe (ed.), *Lexikon der Ethik*, Beck, München, 1997, pp. 28.

Exact situations like these, are unacceptable because reality can not wait for a definitive agreement (does bioethics have purely scientific status and clarity or she has some special status as a professional or general science and practice), i.e. does its nature primarily biological or ethical. It is here, on the door step, while larger and larger number of health problems, environmental pollution, drug addiction, violence, conflict, human indolence, criminal acts, as well as bad behavior, comes in waves. All they're looking for is serious and quick human actions and responses.

So, this means that bioethics can be considered and used as one of the most powerful and constructive resources for solving the problem of universal existence and survival, through its study into the educational system because it is very efficient database for creating and developing new forms of rigorous human consciousness and self-awareness. This means that it is more than even necessary to introduce the idea and reality of bioethics.

But, while the world is working on preparations for the worst possible scenario according to climate changes and other factors, at the very same time, this same world is doing its best for including bioethics and bioethical education in becoming active parts of saving lives and living. What happens in Macedonia with the idea and practice of bioethics?

When one talks about the development of bioethical consciousness in Macedonia, it is necessary to emphasize that one can talk about it, only as about something that it is emerging and that it owes its emergence, above all, to the development of bioethical consciousness and activities of certain ethicists and philosophers from 1920s on.

In another words, modern bioethics was introduced in Macedonia earlier. Historically, we owe the true foundation of bioethical consciousness and the development of ethics towards bioethics, at least concerning Macedonia, to a man who was neither a philosopher nor an ethicist. He did, through his actions in regards to Lake Ohrid, and introduction of a completely new approach for examining the life environment (as is this lake), introduced the rule that nothing can be examined without taking into consideration the dependence of all the parts within the same whole and their influence on one another.

The man in question is dr.sc. Simiša Stanković, who had with his work and his results, not only contributed to the development of bioethical consciousness in Macedonia, but had also given a contribution to the world, although, as stated in the above paragraph, he was neither a philosopher nor was he famous for writing ethical instructions! Namely he was the first ecologist in Balcan, precisely, in Macedonia, a biologist who constituted in 1920s, the hydrobiological institute office, the first institution in Macedonia with bioethical ideas and tasks.

The biologist Simiša Stanković, later academician, one of the prime professors for Ecology in the world, in 1920 found an Institute in Ohrid with aim of pondering the natural qualities of Ohrid Lake, and exploring and improving the existence of Ohrid trout as a endangered specie. The consciousness for biodiversity and for necessity of caring for preserving the natural wholeness - are bases of the bioethical practice. This first bioethical phenomenon gave results, but it didn't developed it in all its entire need and possibility, so that is why, today, this old Institute is not a central place of bioethical thought and action in Macedonia. It wasn't developed a Faculty around him, or other scientific forms, although he might had (must have had) a worldwide or at least enormous regional

meaning. Generally speaking, we didn't instigate on his basic ideas and potentials and we didn't emphasize and maintain his absolute necessity. This revesges more hardly that we expect!

In this context, mentioning of a biologist may seem off topic in the context of bioethics, at least in Macedonia. It can be justified by the fact that such examination and approach to the matter has, after almost fifty years since Stanković began his exploration in 1922, led to the introduction of books in high schools' dealing with ecologically accepted systems, habitats and environments.

However, he deserves merit for more than just this. Taken into account the time period in which he started his scientific work and the intellectual atmosphere in Macedonia, as well as the fact that dr.sc. Dušan Nedeljković founded the Philosophy Department as a branch of the University in Belgrad, Stanković's research and announcement of scientific results also indirectly created an atmosphere and influenced the lectures of Dušan Nedeljković.

More precisely, if one scans his „Skopski predavanja“,³ it is completely clear that the choice of materials, topics, and philosophers' interpretations, independence of concrete lecture, more or less, authenticates the fact about the general correlation of everything and everybody with everything and everybody, i.e. about mutual stipulation and dependence.

This led to a later easier students' acceptance of Vuk Pavlović's efforts in introducing ethics and emphasizing the need for bioethical thinking, although the word cannot be derived explicitly from his works such as

³ Simiša Stanković, *Okvir života. Kultura, Skopje, 1954.* (re-edited in 1977 in *Naučna knjiga, Belgrad*), as well as Simiša Stanković, *Ekologija čoveka, Naučna knjiga, Belgrad, 1974.*

⁴ Dušan Nedeljković, *Istorija na filosofijata. Makedonska kniga, Skopje, 1984.*

„Call“⁵ and „Ruins“⁶, then „Philosophies and the worlds“⁷, which book, with its humanism and plurality, can be a theoretical base for bioethical reflection. More concretely, when we talk about Vuk Pavlović, one has to emphasize in this context, that although there's no resolute declaration about the need for bioethics, there lays a fact that the above mentioned works with their content, idea and objective, are a call for bioethicity. The life is the biggest value, says he. In sonnet 99 he presents this ethical imperative: "In the middle of evil, you rise up upon evil! There is only one that we must defend: Don't destroy the living! The only way is: Think of the wholeness of humanity. There is only one thing that can justify you: Love the world and create it!" This is not only because its basic theme are «man» and «life», but also because the way man and life are dealt with, imply the fact that one cannot be ethical if one does not accept that the foundation of every ethics is bio-existence. In this context he serves the most important bioethical cognition: "Your life is applying on existence of all things and effects on them as same as the strange living effects on yours".

Even not broadly, but the edification from Vuk-Pavlović are still live in our ethical thoughts and in breeding of the young thinkers. In 1971 (when the name and practice of bioethics appears in the world), in his last University lesson, Vuk-Pavlović left the students the new-fanged bequest: "Take care of the living and create loving!".

His work and doctrine, as well as the education he gave to students, enabled the events in the middle of the fifth decade of the last century, that

made the foundation of today's bioethics. In 1959, he founded the Aesthetic Laboratory, a result of which was the book „Creativity and museum aesthetics“⁸, significant because, for the first time in Macedonia, it opened a debate on man's position in museums as well as on the relationship between the two, whereby the museum represents a space of man's ethical thinking and aesthetic work.

In this historical line we can also appoint the actions of the defectologists with prof. dr. Ljupco Ajdinski on forehead, as a kind of good reality as well. They had created and improved, in the last 50 years, the protection and breeding on invalids – founded institutions, developed actions and legal regulations, established education and scientific institute in which they started with specialized education and studies, published books and magazines. In these particular pedagogical and medical activities we can see the deep love for life and care for injured.⁹ Here, we keep a step with the world.

In many countries and in many arguments and scientific studies, bioethics, above all, is linking with the medicine. The care for the health is a center of the practical ethics, so that's why the medical ethics often is identifying with bioethics in whole. According to general rise on ethics in world, in Macedonia there appeared studies from the fields of deontology (ethics of profession). In medicine, the first one who made a scientific study "Medical ethics" is professor dr. Karpoš Boskovski, then "Medical ethics"¹⁰ by dr. Nada Pop Jordanova, while professor dr. Branislav

⁵ Pavao Vuk-Pavlović, *Call*. Skopje, MCMLXIV.

⁶ Pavao Vuk-Pavlović, *Ruins: Sonnets from Skopje*. Skopje, MCMLXIV.

⁷ Pavao Vuk-Pavlović, *Philosophies and the Worlds*. Annual collection on Faculty of Philosophy in Skopje, b.14, Skopje, 1962, cf. Pavao Vuk-Pavlović, *On meaning of philosophy*. Institute for philosophy in University in Zagreb, Philosophical studies 1, Zagreb, 1969.

⁸ Pavao Vuk Pavlović, *Tvoreštvo i muzejskata estetika*. Metaforum, Skopje, 1993.

⁹ Kiril Temkov, "Etički dimenzii na defektološkata profesija", *Defectological theory and practice*, Faculty of philosophy, Skopje, 1998, 4: 9-25.

¹⁰ Nada Pop Jordanova, *Medicinska etika*. Kultura, Skopje, 2003.

Daševski is an author of "Ethics in Stomathology"¹¹. Now, these books are already used in medical and stomathological education as standards.¹²

Like in other countries, so in Macedonia as well, in 1999 was formed Commission for Bioethics by the Ministry of Health, whose first president was the famous physician, professor dr. Ilija Džonov, and in 2000 the Commission for the Rights of Patients of the Medical Commora. The second commission, more active, organised some public discussion on the bioethical problems (transplantation, euthanasia, etc.), but with no effective results. In that time some bioethical problems (euthanasia, etc.) were also discussed in the "Philosophical review" and in various tribunes, for example the latest one "Filozofija" from 2011¹³.

But, it is not enough and it is not correct to extract bioethics only from medical ethics or to concentrate in it. The life is too comprehensive area and that's why in the process of understanding the bioethical problems and proposals, and in the activities for theirs solution, are seeking philosophers, all kind of scientists and biologists, pedagogues and many other kinds of specialists. Ecology as new kind of social and educational activity for developing the living nature, was introduced in Macedonia since 1970 by professor dr. Ljupčo Grube from the Institute of Biology. Ecological movement in Macedonia was born in the late 80's. Today, different groups and organisations are developing the ecological ethics with more or less endeavour and success. Still, it became a component of society's consciousness and in educational activity (although it is very difficult to resolve the biggest ecological problems in Macedonia).

¹¹ Branislav Daševski, *Etika vo stomatologija*. Magnat, Skopje, 1998.
¹² Karpoš Boškovski, *Medicinska etika*, Skopje, 1988, second ed. *Medicinska etika i deontologija*, Skopje, 1999.

¹³ *Filozofija*. A scientific review of Macedonian philosophical society. No.31, June, 2011, pp.5-117.

The spirit of Bioethics from 1975 till 1984 was developed by Aesthetical Laboratory (founded by professor Vuk-Pavlović and, in that period, conducted by prof. Kiril Temkov). In 1976 at the first meeting of young thinkers on the Lake of Prespa the very new idea of Ecosophy was discussed. From 1975 till 1982 in different spectacles and happenings, done at the Faculty of Philosophy as part of Open Theatrical University action, there were promoted ecological ideas and duties of humans for the living nature. In 1977 a big bioethical happening was organized, a show from a group of students from various faculties. The crown was the tremendous stage on "Animal farm" from George Orwell in performance of student group from the Theater workshop FF and was the best philosophical and political performance in 1981-1982 in Yugoslavia. In this play the unity of the living world on Earth and the necessity to outreach all the manipulations with the living were introduced. In 1990, Denko Skalovski made a M.A. dissertation about the ideas of the most famous promoter on ecological ethics - Hans Jonas, latter published in book called «Ethics of responsibility»¹⁴. Up till today, there are more different students works about bioethics, especially the ecological ethics.

Without naming further chronological examples throughout history, one has to emphasize the fact that the endeavours mentioned led to the production of texts, books, and concrete researches, activities and projects in the field of bioethics. The very big importance and influence on further development of bioethics in Macedonia had and still has the texts, books and initiatives of "Ethics for Youth"¹⁵, "Love and Care" (Ethics for the Youngest)¹⁶ and "Ethics for Children"¹⁷, also and "Ethics to-day"¹⁸ by

¹⁴ Denko Skalovski, *Etika na odgovornosta*. BIGOSS, Skopje, 2005.

¹⁵ Kiril Temkov, *Etika za mladište* (Ethics for youth), Skopje, 1999, 2001.

¹⁶ Kiril Temkov, *Ljubov i vnitranie*, *Etika za najmladite* (Love and Care: Ethics for the Youngest), Skopje, 2000-2002.

professor Kiril Temkov. In the book "Ethics to-day" he reveals how the status of ethics is changed today – from ethics of virtue into ethics on surviving of humanity and the nature. There is an accent on the new fields on ethics. Especially Bioethics, Ecological ethics, Ethics of health, Ethics of infections and Ethics of addictions, specially drugs are introduced and expound. Today, the most important bioethical dimensions are included as values and tasks in the moral aspects on personal, social, domestic, economical, and political ethics. This is what he also reveals in "Ethical dictionary"¹⁹, "Ecological basic textbook"²⁰, and in other texts, as well as in the new text-books for high school ethical education.²¹ In all of these books for young people, bioethics is presented as the most significant ethical problem today. This is something new, because the bioethics mainly is concentrating in specialised activities and in education of specialists for particular professions (medicine, biology...), and it is not a part of wide base on comprehensive education with a mission to build a wide bioethical consciousness in everybody.²²

A few other projects on this topic are also worth mentioning: Ljubica Topuzovski's project on ethical and bioethical education of children from the second, third and fourth class of elementary school, OXO²³ project on the ecological education of children and teachers and the cooperation and

¹⁷ Kiril Temkov, *Etika za decata*. (Ethics for Children), Skopje, 2002-2004.

¹⁸ Kiril Temkov, *Etikata denes* (Ethics to-day), Epoha, Skopje, 1999.

¹⁹ Kiril Temkov, *Etički rečnik za mladite* (Ethical Dictionary for the Youth), Epoha, Skopje, 1999, 2001, 2004.

²⁰ Kiril Temkov, *Ekološki azbučnik* (Ecological basic textbook), Textbook in progress, Skopje, 2003.

²¹ Kiril Temkov, *Etika za 2 klas gimnazija* (Ethics for 2 class of high school), Skopje, 2004;

Etika za 3 klas gimnazija (Ethics for 3 class of high school), Prosvetno delo, Skopje, 2004.

²² Kiril Temkov, *Zošto i kako da se uči etika vo našeto obrazovanie?*, in: *Etika* (Ethics), Epoha, Skopje, 1998, pp. 152-170.

²³ for further detail see <http://www.oxo.org.mk>.

participation of the University „Sts. Cyril and Methodius“ from Skopje in the South East European Bioethical Forum.

Of special importance are the initiatives of citizens in the „Ethical Centre“ from Skopje from 2004 till 2008. The first seminar for students was dedicated on problems of drugs. Also there is an endeavours of the newly opened „Centre for Integrative Bioethics“ from Kumanovo, to introduce bioethics, especially integrative bioethics, under the influence of the croatian colleagues, for the first time in scientific circle as well as in higher-educational level.

Also at the very same time, the idea and concept of Bioethics is spreaded around other faculties and scientific institutions. For a good example can be mentioned Elena Ignovska, its M.A. thesis, later on published in a book called „Bioreproductive ethics and law - New reproductive technologies and the rights of parents“²⁴ on the Faculty of law in 2010, and its effort of introducing bioethics in the field of law.

One of the main ideas for introducing bioethical thinking is the effort to put Bioethics in the field of scientific development as part of master studies in all fields, responsibility as the part of Ethics of science which is ground for every kind of postgraduate studies. This project was involved on the round table concerning this matter on „St. Cyrill and Methodius“ University in Skopje in June 2007²⁵.

As for a notion, we did the First International Conference of Bioethics in Macedonia, held from 21 to the 23rd of October, 2011, in Ohrid, Macedonia, under the name “Bioethics – a Sign of a New Era: Bioethics, Media, Law and Medicine”. It was organized by the Institute for

²⁴ Elena Ignovska, *Bioreproduktivna etika i pravo - Novite reproduktivni tehnologii i roditelskoto pravo*, Skopje, BIGOSS, 2010.

²⁵ materials are edited under title “Ethics in contemporary science”.

term from 2000 on. Still, there is a long way to its differentiation as a special science, at least among institutions for higher education, in Macedonia. It is so because the manifestations of Bioethics together with its theoretical explanations have the great importance for the practical ethics. In the future, the Ethics might become Bioethics, because the meaning of the biological factors of living are too important (Life, Nature, Human are basic categories of bioethics), specially in epoch when they are violated and endangering from various sites and, as well as, from the bad behaviour of the human kind. That is why we are engaging for Ethical education, especially as a new kind of ethical-pedagogical activity which we want to involve in all levels of education, so we can be prepared to understand and to implement the new intentions of human living, which are expressing through out the synagma and reality of Bioethics.

In this manner also speaks and testifies this book, because bioethics, even more integrative bioethics, examines a wide range of problems of a different ranks, which in the focus of attention have life: from the initial questions in the field of medical care and biomedical researches over the issues of responsibility for non-human beings and from the general conditions for preservation of life (ecology) to depth issues concerning contemporary civilization and the survival of mankind. That's why this broader treatment of the themes, because the reconciliation of the universality which is requested from bioethics and the plurality of interpretations and applications in different cultural, social or political contexts, can be a big threat - to let ourselves into mere relativism.

journalism, media and communication of the Law Faculty "Justinianus I" of University "Sts. Cyril and Methodius" and by the Centre for integrative bioethics, with participants from Macedonia, Serbia, Montenegro, Croatia, Albania, Bosnia and Herzegovina and Bulgaria. It took place in the University Congress Centre in Ohrid, with around thirty participants, consisting mainly of young bioethicists in the early stages of their research and of renowned professors of philosophy, law, religion, medicine etc., which presented a great learning opportunity for the former and a good overview of the state of the future possibilities of bioethics for the latter.

The topics covered, included, but were not limited to: the problem of definition of bioethics; issues of assessing the scope of bioethics; human life and dignity in a philosophical, theological and legal context; transhumanism as well as the use of transgenic organisms; issues of medical ethics (the use of placebo, in-vitro fertilization, osteological studies, the physician-patient relationship and the physician-media-public relationship); problems of law in the light of bioethics (legal norms in practicing medicine, basic concepts of law employed in bioethical thinking, the role of international guidelines on bioethics).

It was an excellent starting point for future collaboration between the scholars working in the field of understanding, protection and improvement of all aspects of *bios*, contributing to the development of a concept of integrative bioethics, uniting knowledge, ideas and aspects in a multidisciplinary manner, offering a broad range of possibilities for research and action.

The fact that I had to mention some people, books, activities and events that have, on the whole, contributed to our ability to talk more realistically about the emergence of bioethics both in today's sense and the use of this

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Dejan Donev serves as an Assistant Professor at the Department of Philosophy, Faculty of Philosophy, University "St. Cyril and Methodius", Skopje.

His main research interest is focused on ethics since his dissertation "Ethical values in management". He was coauthor, editor and producer of the radio projects "Citizen ethics 1&2" and "Ethics in professions", 1999-2005. Dejan Donev has a lot of expertise as an Editor and Journalist in radio shows and he is well known as a speaker on conferences.

He is involved in leading positions for e.g. in "Südosteuropäisches Bioethik-Forum, an international project and forum organized by Stability Pact for South Eastern Europe & DAAD Germany program and Ruhr-University Bochum as member of the expert team for Macedonia (2008 -).

His last five publications:

- Dejan Donev: "Ethics of the third sector as vox populi toward a real civil society", Croatian philosophical society, Zagreb, 2012 (in print);
- Dejan Donev: "New ethics of the managers", UKIM, Skopje, 2011
- Dejan Donev: Textbook for students "Ethics in journalism", UKIM, Skopje, 2011;
- co-author of the handbook "Toward transparent municipality" of ZELS, 2008;
- The development of bioethical thought in Macedonia: The shortage of legislative solution and its consequences" - publication "UNESCO and bioethics", ed. Department for social sciences on Medical faculty of the University of Rijeka, Croatian bioethical society - Branch in Rijeka and Croatian society for clinical bioethics, 2010

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