Law, Public Health Care System and Society, Volume 8
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 Otfrid 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.

* Correspondence address: Assistant Professor Dejan Donev, Faculty of Law, Institute for journalism, media and communication, Krste Petkov Misirkov b.b., 1000 Skopje, The Republic of Macedonia, Phone: +38923117244; also President of the NGO "Centre for integrative bioethics" and President of the Department for Ethics and Bioethics under the Macedonian Philosophical Society, Skopje, e-mail: donevdejan76@gmail.com; dejandonev@pf.ukim.edu.mk

233
The occurrence of the symptoms of biological consciousness...
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 *Lexicon 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 Peter was thinking (when he specified bioethics as a specific bridge to the future), but the future that we now live, meaning, more rigorous said in Shakespearian 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. The occurrence of the sprouts of bioethical consciousness in Macedonia

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.
With this brief historical background of the development of modern philosophy, we can now turn to a more detailed analysis of the development of philosophical thought in Macedonina. In a way, the development of philosophy in Macedonina can be seen as a continuation of the broader European intellectual tradition, which was characterized by a focus on the pursuit of knowledge and the development of new ideas. This was particularly evident in the work of such philosophers as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko.

The development of philosophy in Macedonina was also influenced by the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas. This was evident in his work on the philosophy of science, which he developed in the early 1970s.

The development of philosophy in Macedonina was also influenced by the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.

In this context, the development of philosophy in Macedonina is characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Dusan Nedeljkovic, who established a philosophy department at the University of Belgrade, and Bogojina, who was responsible for the development of the philosophy program at the University of Brcko. In this way, the development of philosophy in Macedonina was characterized by a focus on the development of new ideas, which were characterized by a focus on the study of science and the development of new ideas. This was evident in the work of such figures as Ivan Gruevski, who was a key figure in the Macedonian intellectual community. Gruevski's work was characterized by a focus on the development of a new, more modern philosophy, which was characterized by a focus on the study of science and the development of new ideas.
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"*, 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. 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"* 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.
The occurrence of the groups of philosophical consciousness in Macedonian

...
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", "Ecological basic textbook", and in other texts, as well as in the new text-books for high school ethical education. 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.

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, OXO project on the ecological education of children and teachers and the cooperation and 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 „Biorreproductive ethics and law - New reproductive technologies and the rights of parents“ 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 2007.

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

18 Kiril Temkov, Etika za decata (Ethics to-day), Epohta, Skopje, 1999.
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), Prosveshtvo delo, Skopje, 2004.
23 for further detail see http://www.oxo.org.mk.
24 Elena Ignovska, Biorreproductive etika i pravo - Novite reproduktivni tehnologii i podtelo prava, Skopje, BIGOSS, 2010.
25 materials are edited under title “Ethics in contemporary science”. 
The occurrence of the spread of pathological consciousness in Macedonia
2. LIST OF REFERENCES:

Pavlović, Pavao Vuk. Call. Skopje, MCMLXIV.
Pavlović, Pavao Vuk. Kuins: Sonnets from Skopje. Skopje, MCMLXIV.
Pavlović, Pavao Vuk. On meaning of philosophy. Institute for philosophy in University in Zagreb, Philosophical studies 1, Zagreb, 1969.

2. LIST OF REFERENCES:

http://www.oxo.org.mk
About the Author

[Image of a person]