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**THE FATE OF BIOETHICS IN MEDICAL
EDUCATION OF CONTEMPORARY RUSSIA
IS UNDER THREAT**

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Teaching bioethics in medical universities in Russia is currently artificially restricted. This is due to the financial problems of universities. But solving them we provoke the appearance of distant negative consequences. They will be expressed in the ethical incompetence of future doctors to which patients are already complaining. In connection with the introduction of new biotechnologies into medical practice the role of the ethical expertise of their application sharply increases. The lack of bioethical training among university graduates will not allow to carry out this expertise qualitatively. This entails risks for both individual patients and the health care system as a whole. It is necessary to raise the status of bioethics as a compulsory discipline in the training of future doctors, create scientific and methodical support for the training courses in this discipline that is adequate to modern requirements, agree on model programs and organize the training of qualified teachers. The author proposes to hold a meeting of the heads of social and humanitarian disciplines of medical universities to discuss these and other similar problems of the humanitarian training of future doctors.

Key words: medical education, social and humanitarian disciplines, bioethics, exemplary programs, professional competences, social risks of dehumanization of medical education.

**СУДЬБА БИОЭТИКИ В
МЕДИЦИНСКОМ ОБРАЗОВАНИИ
СОВРЕМЕННОЙ РОССИИ ПОД УГРОЗОЙ**

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Преподавание биоэтики в медицинских вузах России в настоящее время искусственно ограничивают. Это связано с финансовыми проблемами вузов. Но, решая их, мы провоцируем появление отдаленных негативных последствий. Они будут выражаться в этической некомпетентности будущих врачей, на которую уже сейчас жалуются пациенты. В связи с внедрением в медицинскую практику новых биотехнологий резко возрастает роль этической экспертизы их применения. Отсутствие биоэтической подготовки у выпускников вузов не позволит проводить такую экспертизу качественно. Это влечет за собой риски как для отдельных пациентов, так и для системы здравоохранения в целом. Необходимо повысить статус биоэтики как обязательной дисциплины в подготовке будущих врачей, создать адекватное современным требованиям научно-методическое обеспечение учебных курсов по данной дисциплине, согласовать примерные программы и организовать подготовку квалифицированных кадров преподавателей. Автор предлагает провести совещание заведующих кафедрами социальных и гуманитарных дисциплин медицинских вузов для обсуждения этих и других аналогичных проблем гуманитарной подготовки будущих врачей.

Ключевые слова: медицинское образование, социально-гуманитарные дисциплины, биоэтика, примерные программы, профессиональные компетенции, социальные риски дегуманизации медицинского образования.

Recently a strange process has been observed in Russian medical universities. This process cannot be called any otherwise than dehumanization of medical education. This is reflected in the reduction of teaching hours, literally, for all humanitarian disciplines, not excluding the compulsory in uniting humanitarian subjects and departments, the arbitrary placement of these disciplines in curricula on the "residual principle", thus violating the logic of the humanitarian education

The reason for this attitude to the humanities disciplines in medical universities is obvious: the increase in the salaries of university teachers to 200% of the average for the region, which provided by the May Presidential Decrees, is realized in organizations due to the reduction in the number of jobs. In the universities it is also expected to reduce the number of entrants (a generation will come from the "demographic pit"). One of the directions to cut jobs is an attack on "non-core" disciplines in medical universities. This is, above all, a socio-humanitarian block.

The socio-humanitarian block includes compulsory disciplines (modules): Foreign language, History, Philosophy, Life safety and Physical training. The total number of credit units for these disciplines (except for physical education) is not defined by standards. But the basic educational program for each discipline indicates their recommended number. Practice shows that at the level of the university this number is accepted as compulsory. Three credit units are defined for Physical training individually. The remaining disciplines of the block receive hours by the decision of each particular higher educational establishment. Of course, they need to coordinate their actions and preferably receive recommendations. From whom? There are no working groups on humanitarian disciplines in five "medical" Federal educational and methodical associations, it is not known whether exemplary educational programs are being developed and by whom. Some universities initiate the teaching of bioethics in the form of an elective, although the hours for electives are not included for specialist degree [1].

Exemplary basic educational programs are formed in accordance with professional standards, in all of them there are indications of the mandatory assimilation of ethical competencies and skills [2]. But! Who develops POPs for humanitarian disciplines for medical schools? Now - no one. (see <http://reestr.fgosvo.ru/ugs/3/2>).

Currently the section of the website of the Ministry of Education and Science "Actual exemplary curricula of disciplines" contains only 1 curriculum for pedagogy for bachelors (<http://fgosvo.ru/ppd/11/11>). The administration of the site reports that "The resource is at the stage of formation, and as it develops we will inform the academic community" (<http://reestr.fgosvo.ru/>).

A particular danger of reducing the humanitarian training of future doctors is the ignoring of such an important course as Bioethics. The result of any reduction of this course will be the ethical illiteracy of graduates of medical schools, which is unacceptable at present due to existing social risks, to which we refer the following

- Dissatisfaction of patients with the attitude of medical workers to them when providing medical care;
- Violation of the rights of subjects in clinical trials;
- Violation of ethical standards in pre-clinical studies;
- Inability to assess the ethical and social consequences of the introduction of new biotechnologies (ART, exocortex, gene therapy, personalized medicine, regenerative medicine, nanomedicine, neurotechnologies, electronic implants, etc.).

The lack of knowledge and skills in the field of biomedical ethics will not allow the graduates of medical universities to fulfill those ethical duties that are entrusted to them by the Federal laws of the Russian Federation and other legal documents:

Federal Law of the Russian Federation of 12 April 2010, Federal Law No. 61 - "On the circulation of pharmaceutical products"

Federal Law of the Russian Federation of November 21, 2011, Federal law No. 323 – "On the fundamentals of protecting the health of citizens in the Russian Federation"

Federal Law of the Russian Federation of November 29, 2010, Federal Law No. 326 – «On compulsory medical insurance in the Russian Federation"

Federal Law of the Russian Federation of June 23, 2016, Federal Law No. 180 – "On biomedical cell products"

The order of the Ministry of Health of the Russian Federation No.200n dated 01/04/2016 "On approval of the rules of good clinical practice", etc.

The editorial staff of the journal "Bioethics" is ready to provide a venue for the All-Russian meeting of heads of the departments of socio-humanitarian disciplines of medical universities, and to participate in the organization of working groups on humanitarian education in all medical Federal educational and methodical associations. Support us, colleagues! Together we will save national bioethics and will not allow violating the principles of the "Universal Declaration on Bioethics and Human Rights" (UN on education, science and culture, 2006), which relates the education in the field of bioethics to the tasks of each state's policy.

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THEORETICAL BIOETHICS ТЕОРЕТИЧЕСКАЯ БИОЭТИКА

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TRANSFORMATION OF ETHICAL NORMS IN SOCIETY IN THE ERA OF IMPLEMENTATION OF THE LATEST TECHNOLOGIES¹

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The development of modern medicine today directly depends on biomedical technology. Human life begins to depend more and more not only on the physician's personality (his knowledge and experience), but also on the level of technology development, availability of access to them. In this regard, the entire picture of the interaction between the doctor and the patient is gradually changing, ethical norms regulating these relationships are being transformed. Mostly clear and impressive these changes can be observed in the field of transplantology and organ donation. Dependence of the development of organ donation on the human factor, namely the presence / lack of donor organs, sets a special ethical tension. Hopes and fears associated with the implementation of the latest technologies, reflected in the cinema and literature, including science fiction.

How will the future medicine deal with ethical issues related to organ donation, will an alternative be found - a question that excites not only physicians, but also philosophers and ethics.

Keywords: biomedical technologies, bioethics, transplantology and organ donation, cyborgization, future medicine, ethical and philosophical problems of perception of corporeality.

ТРАНСФОРМАЦИЯ ЭТИЧЕСКИХ НОРМ В ОБЩЕСТВЕ В ЭПОХУ ВНЕДРЕНИЯ В ЖИЗНЬ НОВЕЙШИХ ТЕХНОЛОГИЙ²

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Развитие современной медицины напрямую зависит сегодня от биомедицинских технологий. Человеческая жизнь начинает все больше зависеть не только от личности врача (его знаний и опыта), но и от уровня развития технологий, наличия доступа к ним. В связи с этим постепенно меняется вся картина взаимодействия врача и пациента, трансформируются этические нормы, регулирующие эти взаимоотношения. Наиболее ярко и выпукло эти изменения можно наблюдать в области трансплантологии и органного донорства. Зависимость развития органного донорства от человеческого фактора, а именно наличия/нехватки донорских органов задаёт особую этическую напряженность. Надежды и опасения, связанные с внедрением в жизнь новейших технологий, отражаются в кино и литературе, в том числе научной фантастике.

Каким образом медицина будущего будет решать этические проблемы, связанные с будущим органным донорством, будет ли найдена альтернатива - вопрос, волнующий не только медиков, но и философов и этиков.

Ключевые слова: биомедицинские технологии, биоэтика, трансплантология и органное донорство, киборгизация, медицина будущего, этико-философские проблемы восприятия телесности.

Introduction. The goal, which was the motive in choosing this topic, is the search for a correct and harmonious correspondence between the practical knowledge existing in modern medicine and fundamental philosophical knowledge about human nature and the system of humanistic values. The problem of a correct understanding by the society of the development and use in the medicine of the newest technologies and the transmission of this knowledge becomes more and more urgent.

The task of this article is to investigate how the notions of the achievements of science and modern medicine, in particular transplantology, are formed in the public consciousness, and also how the ethical norms that regulate the relationship between doctors and patients are transformed.

The ways and ways of obtaining information, the formation of beliefs about biomedical technologies, the influence of the scientific community on the formation of these beliefs and moral values - all these aspects of the problem require, in turn, an additional interdisciplinary study.

Modern biomedical technology through the eyes of an ordinary person.

Impressive successes of modern science, in particular modern biomedical technologies, designed to help people improve their health and quality of life, often face an incorrect, sometimes very bizarre understanding of the essence of these discoveries. An ordinary person (not a scientist, not a physician or philosopher), usually guided in the decision-making process by intuition and scrappy scattered information obtained from the media, often refers to new biomedical technologies with a great deal of mistrust or even apprehension, believing at times that harm from them can be more than good. Especially acute is the branch of medicine, such as transplantology. A number of social prejudices, including religious ones, have a negative impact on the work on organ donation. As a result, in most countries (including Russia) the picture is as follows: a huge number of patients who could have been saved by organ transplant surgery stand in line for donor organs. Many still do not live up to the operation; at the same time it is extremely difficult to obtain permission for both the removal of organs from a dying relative, and the consent of a seriously ill person for their own posthumous donation.

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