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Біоетичні аспекти спілкування із матерями, що народили недоношену дитину: шляхи подолання соціальної стигматизації Завгородня Н.І.
Опыт организации подготовки персонала микробиологических лабораторий в украинском тренинговом центре по биобезопасности и биозащите при работе с возбудителями особо опасных инфекций Пушкина В.А., Семишев В.И., Тверезовская И.И.
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that could illuminate streets and pathways, thereby saving energy and reducing our dependence upon limited energy resources; however, the public release of such plants has sparked a heated debate centered around potential environmental impacts of introducing highly genetically engineered plants into natural ecosystems. BioSteel® is a high strength, resilient silk product created by inserting the genes from a silk-spinning spider into the genome of a goat’s egg prior to fertilization. When the transgenic female goats mature, they produce milk containing the protein from which spider silk is made. The fiber artificially created from this silk protein has several potentially valuable uses, such as making lightweight, strong, yet supple bulletproof vests. Other industrial and medical applications include stronger automotive and aerospace components, stronger and more biodegradable sutures, and bioshields, which can protect military personnel and first responders from chemical threats such as sarin gas. Concerns: What, if any, health risks are associated with transgenics and genetically modified foods?; Are there long-term effects on the environment when transgenic or genetically modified organisms are released in the field?; Should research be limited and, if so, how should the limits be decided? How should the limits be enforced nationally and internationally?

Bioethics and policy – a history
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The word «ethics» makes many people nervous. It can connote religious or ideological dogmatism, with hard-nose rules about right and wrong. Or it can mean an endless quest to determine just what is right or wrong—a quest uselessly mired in 2,500 years of disagreement. Yet whatever one perceives ethics to be, it is impossible to escape dealing with it. We have to ask how best to direct our personal lives, how best to live with other people, and how best to organize and manage our society. For Aristotle, ethics was a branch of politics, and politics needs to be rooted in some notion of the common good and the need to develop assorted laws, policies, and other means to regulate society.

It has been said that, in stable times, one hardly has to think of ethics at all. Rules for living our private lives and living together with others are settled and taken for granted. A worry about ethics typically emerges when serious political, scientific, and cultural changes are afoot. That was exactly the case with the emergence of bioethics. Prior to the 1960s, medical ethics was mainly in the hands of physicians. It had scarcely changed from the ancient Hippocratic tradition and focused almost exclusively on the welfare of patients and medical professionalism.

By the 1960s, however, a wide range of new ethical problems came rushing into view, all of them driven by spectacular advances in medicine and biology.
The old medical ethics could not contain their scope and variety: new genetic knowledge, contraception and safe abortion, organ transplantation, a new definition of death, sophisticated ways to keep people alive (often too long), the first signs of anxiety about health care costs, and a more educated public that was less willing to accept «doctor knows best» physician paternalism. The issues were moving well beyond the boundaries of the old medical ethics, and the word bioethics was coined to capture that rich complexity.

From the first it was understood that bioethics had to cast a wide net, moving from the most intimate doctor-patient encounters at the bedside to the most public kinds of decisions on the provision of health care. Good ethics in that context meant working at both ends of a spectrum: a serious grappling with basic issues of human nature, rights, and dignity—where should medicine be taking us?—and dealing with the most practical of policy matters. The latter meant the fashioning of regulations for the allocation of, say, scarce organs for transplantation, or determining appropriate rules for terminating treatment of a dying patient. It soon came to mean, as well, the fairest way of organizing a health care system and paying for ever more expensive medical care.

That attempt to work through the full spectrum of issues has had to cope with an understandable but troublesome tendency in our public discourse: the larger and more fundamental human questions that should be engaged are put aside, and the focus is mainly on those issues that lend themselves to some concrete legal or legislative outcomes acceptable in a pluralistic society. The cases the United States Supreme Court chooses to hear are illustrative of the problem. The Supreme Court reportedly tries hard to avoid taking on questions at the basic constitutional level, preferring that as many issues as possible be dealt with by lower courts. The Court has long understood that the more basic the issue, the more divisive it will be.

Something similar happens with public policy debates, which are not known for comfortably taking on deep problems of social philosophy. Bioethics is willing to engage in such debates. But it recognizes that, with policy issues, action is ordinarily what is desired, and of a very specific kind—such as rules to regulate human subject research. While bioethics must speak to that dimension, the historical uniqueness of so many of the pertinent issues do not allow for too sharp a distinction between the different philosophical and political levels of analysis. To establish good law for the definition of death, for example, it was necessary to ask some profound philosophical questions. What is it about a person that separates him from the living or the dead: his intact, working brain, or the functioning of all his major organs? Would it be for or against our notions of human dignity to allow life-saving organs be sold, or would it be likely that only the poor would be willing to sell them?

Bioethics can hardly solve those problems by itself. But because of the unique way it brings ethical and policy issues together, it has some special contributions to make. It asks questions and pursues solutions in ways different
Ethical aspects and history of evidence-based medicine
Majida Sameja, Kennedy Enem, Honchar O, Assist.
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Evidence-based medicine. Evidence-based medicine (EBM) emphasizes the use of evidence from well designed and conducted research in healthcare decision-making. The term was originally used to describe an approach to teaching the practice of medicine and improving decisions by individual physicians. Use of the term rapidly expanded to include a previously described approach that emphasized the use of evidence in the design of guidelines and policies that apply to populations («evidence-based practice policies»). It has subsequently spread to describe an approach to decision making that is used at virtually every level of the healthcare system.

Whether applied to medical education, decisions about individuals, guidelines and policies applied to populations, or administration of health services in general, evidence-based medicine advocates that to the greatest extent possible, decisions and policies should be based on evidence, not just the beliefs of practitioners, experts, or administrators. It promotes the use of formal, explicit methods to analyze evidence and make it available to decision makers. It promotes programs to teach the methods to medical students, practitioners, and policy makers.

History and ethical aspects. In its broadest form, evidence-based medicine is the application of the scientific method into healthcare decision-making. Medicine has a long tradition of both basic and clinical research that dates back at least to Avicenna. However until recently, the process by which research results were incorporated in medical decisions was highly subjective. Called "clinical judgment" and "the art of medicine", the traditional approach to making decisions about individual patients depended on having each individual physician determine what research evidence, if any, to consider, and how to merge that evidence with personal beliefs and other factors. In the case of decisions that applied to populations, the guidelines and policies would usually