

МІНІСТЕРСТВО ОХОРОНИ ЗДОРОВ'Я УКРАЇНИ  
Харківський національний медичний університет

**ПРОБЛЕМА ЛЮДИНИ  
У СОЦІАЛЬНО-ГУМАНІТАРНОМУ  
ТА МЕДИЧНОМУ ДИСКУРСАХ**

*Матеріали міжвузівської науково-практичної конференції  
з міжнародною участю*

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kill oneself without saying to oneself «I could kill myself» one might say something which one would accept as equivalent in meaning: «I could destroy myself», I could rub myself out», or something of the sort. Again, one might say something which one would admit amounts to «I could kill myself» although not equivalent in meaning to it, such as «I could shoot myself», when what one has in mind is shooting oneself in the head and thereby causing death, not merely shooting oneself to cause a wound. Considering matters from a moral point of view and from the side of the one whose life is to be ended.

There are two types of euthanasia: «voluntary and non-voluntary». Voluntary euthanasia is not significantly different from other cases of suicide. The proposal is to bring about death as a means to ending suffering. This proposal, if adopted and executed, is an instance of killing in the strict sense. It can never be morally justified. Non-voluntary euthanasia also clearly proposes death as a treatment of choice. The act hardly can fail to be killing in the strict sense. And in addition to the violation of the good of life, the rights of those to be killed also will be violated—for example, by denial to them of equal protection of the laws. Non-voluntary euthanasia would violate both life and justice

In some countries, there is a divisive public controversy over the moral, ethical, and legal issues of euthanasia. Those who are against euthanasia may argue for the sanctity of life, while proponents of euthanasia rights emphasize alleviating suffering, and preserving bodily integrity, self-determination, and personal autonomy.

That in all cases of hopeless and painful illness, it should be the recognized duty of the medical attendant, whenever so desired by the patient, to administer chloroform anesthetic as may by-and-by supersede chloroform so as to destroy consciousness at once, and put the sufferer to a quick and painless death. All needful precautions being adopted to prevent any possible abuse of such duty and means being taken to establish, beyond the possibility of doubt or question, that the remedy was applied at the express wish of the patient.

*Martynenko Nataliya, Solomin Roman,  
Kharkiv National Medical University*

### **VOLODYMYR PETROVYCH FILATOV: LIFE, MEDICAL AND SCIENTIFIC ACTIVITY**

The life and activity of academician Volodymyr Filatov is a best example of a devoted attitude to work and creativity in solution of different problems. Volodymyr Filatov was born far from Odesa, but he became a part of this city. People respected him and elected him an Honourable Citizen of this city to the South of Ukraine.

Volodymyr Filatov was born in Penza region (in Russia), in 1875. He originated from the noble family. From the childhood he observed and followed humanistic traditions of regional doctors in zemstvo. His father built on his own money a small hospital and helped all the suffering patients, even the poorest

ones. V. Filatov loved music and poems, during the summer holidays he liked painting and poetry, but in spite of artistic talents he decided to become a doctor. Music, painting, and poetry had been accompanied him for the whole life. Filatov's father explained that for becoming a high educated person it is necessary to develop the skills in self-education and self-organization.

There were some turning points, encouraged V. Filatov to become an ophthalmologist and help people to see. One day, when he was young, he had seen a blind girl, reading a special book with a help of her fingers, it impressed him so deep that at that moment he exclaimed: "Each person has to see the Sun!" Those words became a slogan for the rest of his life. Later, when he was a doctor, there was a difficult case with 7-year-old male patient. From the medical point of view that boy did not have the chances to see and was going to be blind. Mother desperately looked at the doctor. He just offered her to go to a clergyman Iona, who lived in the monastery. In 9 days the boy started to see again. V. Filatov qualified this situation as a wonder. He spent some hours communicating with Father Iona, trying to understand the meaning of God providence.

At the forth course of medical faculty he decided to realize a cornea transplantation. This idea was a little bit creasy, equal to the creation of a perpetuum mobile in physics. There were many people with albugo. So, transplanted cornea could help for such kind of sick people. In some time after big amount of experiments on the rabbits he solved this problem. It was difficult to find a way to preserve donor cornea from opacity. Finally, he understood that cadaveric cornea after the low temperature influence, could become vitally active. V. Filatov named special substances produced by cadaveric cornea biogenic stimulators. Later, he made experiments using the piece of cadaveric skin for treatment of lupus. Unfortunately, the patient, who got the care using this method, died. Despite on the failure of the first attempts, V. Filatov believed in his method. Using it, V. Filatov treated chronic furunculosis, bronchial asthma, gastric ulcer, and typhoid fever. The piece of cadaveric skin, sewn next to the sick organ helped to launch the process of its covering. Cornea transplantation was the basis for the development of general principle of tissue treatment.

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