

ISSUES OF TEACHING BIOETHICS IN THE CURRENT CONTEXT OF KYRGYZSTAN

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Today, the problems of moral education of future doctors are the most acute not only in the Kyrgyz Republic. The consciousness of the youth of the XXI century is sometimes formed in a non-linear way under the influence of pragmatism and utilitarianism. The organization of ethical and moral perception of the world and self-organization in the best positions of humanism is a problem not only of a theoretical but also of a practical nature. Methodological ideas and principles proposed by various researchers in the field of social sciences and humanities are mainly aimed at overcoming both all-encompassing relativism and fundamentalism. However, the way it should be implemented while teaching bioethics is a methodological problem, in particular in the Kyrgyz Republic. The purpose of our work is to consider various approaches in the context of development of our national paradigm of education in medical universities. Modern Kyrgyzstan needs efficient teaching methods, since only they can effectively form the main pillars of moral consciousness of students, which are necessary for implementing medical activities. The educational cornerstone is development of interactive discourse, not only as a comprehensive communication, but also as analysis of all the interacting factors of this process (determining the context, directly affecting the participants and their understanding of the world). The research uses methods of hermeneutics and comparative analysis. Pedagogical approaches and methods of use while teaching bioethics at universities are taken into consideration. Teachers of bioethics in medical institutions of Kyrgyzstan need to develop effective approaches and methods of teaching young people, such as interactive discourse and a dialectical method.

Key words: moral consciousness, ethics, bioethics, student, discussion as communication, interactive discourse, dialectics

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ВОПРОСЫ ПРЕПОДАВАНИЯ БИОЭТИКИ В СОВРЕМЕННЫХ УСЛОВИЯХ КЫРГЫЗСТАНА

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Проблемы нравственного образования будущих врачей в современный период являются наиострейшими не только в Кыргызской Республике (КР). Сознание молодежи XXI в. формируется порой нелинейно под влиянием прагматизма и утилитаризма. Организация этического и нравственного восприятия мира и самоорганизация в лучших позициях гуманизма — проблема не только теоретического, но и практического характера. Методологические идеи и принципы, предложенные разными исследователями в области социально-гуманитарных наук в большей части нацелены на преодоление как всеохватывающего релятивизма, так и фундаментализма. Однако, каким образом оно должно осуществляться в рамках преподавания биоэтики, является методологической проблемой, в частности в КР. Цель нашей работы в том, чтобы рассмотреть различные подходы в контексте развития нашей национальной парадигмы образования в медицинских вузах. В современных условиях Кыргызстана необходимо внедрять эффективные методы преподавания, так как только они могут действенно формировать основные столпы нравственного сознания студентов, столь необходимые для осуществления врачебной деятельности. Краеугольным принципом в сфере образования является развитие интерактивного дискурса, не только как всестороннего общения, но и анализа всех взаимодействующих факторов данного процесса (детерминирующих контекст, непосредственно влияющих на участников и их понимание мира), в исследовании применены методы герменевтики, а также компаративного анализа. Рассмотрены педагогические подходы и методы использования в преподавании биоэтики в вузах. Преподавателям биоэтики в медицинских учреждениях Кыргызстана необходимо разработать результативных подходов и методов обучения молодежи, таких как интерактивный дискурс и диалектический метод.

Ключевые слова: моральное сознание, этика, биоэтика, студент, дискуссия как коммуникация, интерактивный дискурс, диалектика

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At the present stage, the educational process existing in Kyrgyzstan is going through numerous transformations, transition from the paradigm of classical Soviet education to the transit zone, where the Bologna process was mixed with post-Soviet innovations in the field of education, rising many questions and problems. A decline of humanities in medical education led to a decrease in the speech-thinking functions of the student's cognitive sphere, which in turn gave rise to problems related to critical and logical thinking. Thus, we came across the issues of both methodological and contextual nature of the educational process. The decline in the level of morality and spirituality

of young people is an urgent problem, since a spiritless and immoral doctor in medicine is, in our opinion, means the end of all mankind. Therefore, the return of ethics, deontology and bioethics to the educational process and application of innovative approaches in teaching are an existential necessity of the XXI century. To accomplish this task, we turned to various concepts that exist at the present stage of ethical and pedagogical thought. The existing ethical relativism and fundamentalism produce a negative affect on pedagogical practice in the context of an authoritarian or indifferent nature and create the need for a debatable nature of teaching. Since antiquity, Socrates has

applied an extraordinary pedagogical approach called maieutics, which combined both discussion and elements of the dialectical method subsequently proposed by Hegel.

In modern times, the idea according to which moral education can be sufficiently rational and spiritual is consistently implemented through a communicative approach. Today's student perceives information better if moral principles are taught not in a directive way, but in a communicative way, so that students can form their beliefs and views through the process of communication [1]. It seems that the principle of communicativeness of ethical education is inherent in various pedagogical approaches, where ethical education is positioned as introduction (initiation) of a person to the democratic values of equality, justice and the interests of society [2]. We believe that it is necessary to introduce the method of interactive discourse with elements of dialectical thinking into the educational process of medical university students, since speech-thinking activity activates and forms the cognitive zones of the human brain and promotes development of critical and logical reflection.

LITERATURE REVIEW

In Russian and Western European literature, many papers are devoted to the problem. Thus, for example, the idea that citizenship is connected with the communicative nature of ethical education was confirmed by the need to educate young people in this direction [3]. A similar understanding of the relationship of social justice in the context of universal well-being can be seen in the works of Western authors [4]. Russian works reveal the need to form moral consciousness at a new level, for example, as a project of "integral ethics" [5]. Other authors are also following the path of expanding traditional studies (applied ethics) [6]. Modern authors propose various methodological approaches on how to most effectively implement ethics in the educational process. It is already clear to everyone that the imperative nature of teaching is not the best teaching approach. Russian and Western European researchers have published a number of works devoted to this problem [7–9], which involved methodological approaches of teaching moral values and their relationship with various social phenomena to students. Referring to classical pedagogical excellence, "presentation of the material should correspond to the development of intelligence in all directions" [10]. Developing the idea of coordinating the level of moral and intellectual development, American researchers divided moral development of a person into several levels [8, 11]. To ensure the most advanced teaching of bioethics, it is necessary to turn to the work of the outstanding philosopher of our time J. Habermas, where he emphasizes the importance of communication as a tool for the development of moral consciousness [12]. In bioethics, it is necessary to address the practical side of the influence of moral norms on phenomena in medicine, through analysis of historical cases that has received widespread publicity through egregious crimes against humanity. The works of Bakhtanovsky VI should be specifically mentioned among others, using the example of the monograph "Moral choice of the individual: alternatives and solutions" [13], as well as a number of other works written in collaboration revealing the issues of the theory of applied ethics, which are so necessary at the present stage of utilitarianism [14, 15].

METHODOLOGY, METHODS AND TECHNIQUES

Bioethics is an interdisciplinary subject at the intersection of law, medicine, ethics, sociology, pedagogy, philosophy, and psychology. Therefore a whole set of methodological

approaches and methods from different fields of scientific knowledge is needed [16, 17]. Methods used: hermeneutics, which includes techniques of understanding, interpretation, and consideration of the historical context. In due time, the founder of scientific hermeneutics, Schleiermacher E. developed a whole set of techniques for understanding text documents [18]. Comparative analysis makes it possible to see the similarities and differences of different pedagogical techniques in the educational process.

DISCUSSION

In the process of teaching bioethics, many philosophical categories and concepts are touched upon, such as good, evil, love, morality, and morality. In our opinion, students need to know the basic definitions and characteristics of these phenomena, because the difference between morality and morality is significant while training future doctors. In the 21st century, the system of norms and rules of behavior in the society, which are considered "correct", is subjected to significant deformations. Social standards vary significantly depending on a particular culture. Morality is an internal ethics that serves as a guideline for evaluating one's own actions and those of others. It is the individual system of a doctor's values that is the compass of his behavior in the doctor's professional and personal life. That is why it is necessary to mention the importance of different contents, which we can learn by referring to the classics of philosophy.

In the work of a doctor, the fundamental point is to understand the phenomenon of "love". Hegel once justified the concept of "love" as a necessary prerequisite of morality. By love, he meant "a universal human disposition based on sincerity and trust, when you live not only for yourself, but also for others just the way you do for yourself" [19]. Therefore, by revealing the concept of morality through love for one's neighbor, we can touch the sensitive "strings" of young people and help develop empathy, which is so necessary in the medical profession.

There are many examples when something new was born through the prism of past pedagogical ideas, so the combination of three main psychological and pedagogical concepts at the present stage generates a multi-stage system of teaching students. For example, the concepts of modern education are based on the classical theories of behaviorism, cognitivism and constructivism, while the techniques of each direction are still used in practice. Behaviorism: repetition and consolidation of the material studied. Cognitivism, constructivism: to use students' analytical abilities, expand mental structures; the approach of constructing knowledge based on the independent search by using all the established methodological approaches, has become a trend in recent years. In addition to the above, the student is enriched by the social environment and absorbs much of the culture of a particular and world civilization.

Modern researchers have identified several gradations of moral culture: traditional, aristocratic, pragmatic, nihilistic. We must state the fact that some types of moral culture are well pronounced among modern Kyrgyz youth. In the course of research, our Russian colleagues have determined that modern Russian youth is subject to various negative influences, while demonstrating weakness of will as a characteristic feature of the younger generation and that it is educational institutions that can overcome nihilism and pragmatism [20]. We join this position, since Kyrgyz students are subject to similar processes, and we believe that disciplines such as philosophy, ethics, deontology, and bioethics play a huge role in overcoming

the established behavioral patterns, which should be taught using a personality-oriented approach based on interactively organized lectures and seminars. The available classifications of moral culture should be presented in educational materials on bioethics, because familiarization with a diverse set of values allows students to form their own moral coordinate. We agree that there exist ideals of spiritual culture that are close to the same standard, however, they will always be different in proportional relations within different civilizational systems, but the vector towards the ideals of humanism should be unchanged.

Kyrgyzstan has a traditional moral culture, and the requirements of a person's compliance with his stratum are still strong, since we maintain indexation by gender and regional characteristics. Despite the strong influence of globalization, young people, the target audience of the educational process, bear characteristic features of their kind within the basis of their mentality. We should note a global trend according to which universal human positive traits such as mercy, obedience, hard work, patience and other qualities are catastrophically declining among 16–23-year-olds. The young people of today are totally different from those living 30 years ago. That is why the need is specifically acute while training doctors as it helps to educate an "aristocratic moral culture" through subjects of ethics and bioethics. Certain Russian sources reveal the phenomenon of "aristocratic moral culture, which puts forward knowledge and faith in human capabilities as the meaning of life" [21]. It, in our opinion, should be the maxim when teaching medical students. There is more pragmatism and nihilism in a young modern Kyrgyzstani, and moral values appear as needed if they correspond to their goals and objectives. Therefore our teachers need to develop the best moral human traits in students. We believe that a teacher himself should be a moral person, since when forming these constructs in students, the teacher often relies on own judgments and intuition while analyzing specific medical cases. The teacher is completely autonomous in his choice and if he accepts the highest moral imperatives as an axiom, he becomes an accomplice and co-creator of social moral norms.

In modern publications, it was unreasonably forgotten that dialectics was considered as a method of developing critical and logical thinking. In our opinion, the study of the dialectical method in medical universities will allow students to apply a systematic approach (in interrelation and dynamics) in the analysis of not only complex pathological processes and interacting factors, but also in conflicts of an ethical and moral nature. In dialectics, it is important not only to analyze, but also to synthesize data into a single picture of nosological and ethical phenomena. Critical thinking is being developed to overcome the contradictions that inevitably arise in any phenomena that Hegel revealed so well in his time. The point is that when a combination of factors causing the disease and body response (two poles) are comprehended properly, it is obvious that tests fail to display a real picture of the occurring processes. For instance, low Hb is observed in the first 20 weeks of pregnancy, which is shown by tests. However, it doesn't mean that the Hb level should be boosted with medicines. There exist numerous similar examples, and

dialectics allows to develop the systemic vision (the world as a whole).

It is the recognition of the possibility of developing contradictions in an unusual way that makes the doctor's thinking more flexible and creative. Almost all categories of dialectics are applicable during consideration of medical cases, therefore, in medical education it is so necessary to introduce the dialectical method so that when analyzing various cases in bioethics classes, students can dive deeply into all the details of the incidents that occurred.

CONCLUSION

Bioethics teachers in medical institutions in Kyrgyzstan came across the need to apply effective approaches to teaching young people, such as interactive discourse and dialectical method. Interactive discourse is a more complex form of communication, as it involves active interaction, constructive exchange and argumentation of own points of view. Unlike communication, interactive discourse involves a cyclical process, mutual awareness, discussion and decision-making. If the goal in communication is just to convey information, in interactive discourse it is also a joint understanding and consensus-building, which is so necessary in medical practice. Consultation and making a final diagnosis can serve as an example.

The expediency of using the dialectical method lies in the development of critical and logical thinking, without which it is impossible to develop medical and subsequently clinical thinking. The difference between medical and clinical thinking is related to the approach to solving medical problems, medical thinking is a fairly broad concept, part of which includes clinical reflection, communication skills, interpretation of medical information, and ethics. However, the analytical part of the medical thought process is more evident in clinical thinking, since it is directly related to diagnosis and treatment. Every doctor has the skills of medical thinking and not everyone has clinical thinking. This is the principal component of medical reflection, since clinical thinking contributes not only to diagnosis, but also to development of tactics and strategies in treatment and further prognosis. Therefore, knowledge of the laws and categories of dialectics is a great help in development of medical thinking. The use of interactive discourse and dialectical method of solving bioethical problems affecting meta-problems is an attempt to harmoniously combine medical and philosophical principles of mentality.

We believe that at the initial stages of teaching bioethics, it is necessary to familiarize students with classical examples of moral culture, standard methods for solving bioethical problems using the above approaches and methods. While considering specific cases, students will create new bioethical norms adapted to modernity through well-known algorithms. Throughout their studies, students should think in different directions and solve bioethical issues, starting from the roots and traditional ethnic values.

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