

International Conference and Courses on Bioethics

Singapore, May 23-30, 2011

Methodology and Methods of Investigations Bioethics

Experimental Course of Bioethics
Based on UNESCO Bioethics Core Curriculum

Susanna Davtyan

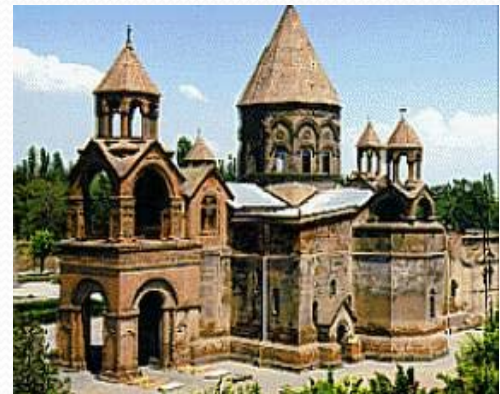
Yerevan State Medical University
after M. Heratsi

Yerevan 2011

ARMENIA

Today there are 9 million Armenians all over the world - three million of which live in Armenia and the rest make the Diaspora. Yerevan, the capital of Armenia, is home for 1 million people. Armenians are among Europe's oldest and most distinct ethnic groups. Both the Armenian alphabet and the Armenian Church date back to the fourth century and remain substantially unchanged.

In 301, King Trdat III declared Christianity as the state religion in Armenia. Most ethnic Armenians belong to the Armenian Apostolic Church.



History of YSMU

The Yerevan State Medical University after M. Heratsi is Armenian's oldest institution of higher education founded in the beginning of the 20th century. We are a University rich in history academic excellence and leadership. We struggle to create an academic environment in which outstanding students and scholars from around the world are continually challenged and inspired to do their outmost possible. The heart of Yerevan State Medical University's success resides in our dedicated staff, energetic student union, and outstanding faculty members including distinguished professors, scientists, and physicians. Starting from their clinical years, classes are taught in the newly renovated university clinics, technically equipped laboratories, such as the affiliate of the Jefferson Ultrasound Institute of Thomas Jefferson University - Ultrasound Training Centre of Armenia.

The University has trained about 27000 graduates, a huge part of who work in different countries of the world. Only in California, more than 500 University graduates carry out practical work. Today more than 1600 foreigners get medical education at the university.

The YSMU after M. Heratsi takes is honorable place in the Directory of Higher Medical Institutions, adopted by World Health Organization (WHO).

Some evidence about YSMU

The Yerevan State Medical University after M. Heratsi has a wide recognition all over the world.

According to the **National Education Standards of the USA**, the Yerevan State Medical University ranks the 35th among the 80 leading international universities. **NIS Research Fund** has published the rating of the most prestigious institutions, where the Yerevan State Medical University after M. Heratsi is mentioned among the best ten universities.





International Relations

YSMU is a member of the **International Association of Universities (IAU)**. Due to the cooperation, numerous faculty and student exchange programs have been conducted. A number of teachers and doctors have completed short and long-term graduate education programs at universities and clinics of America, Europe and Asia.

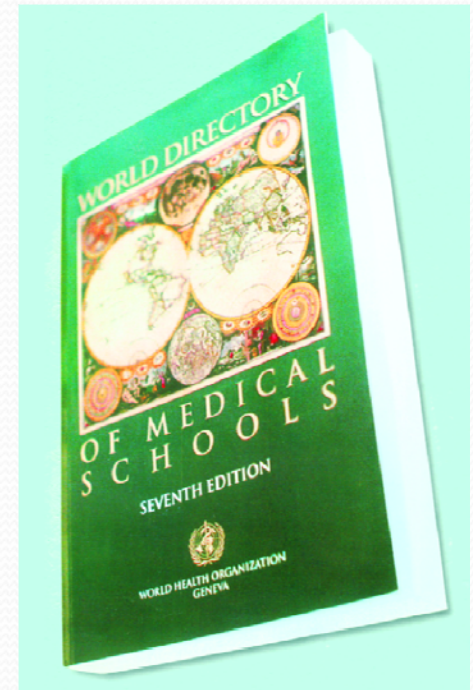
The University cooperates with the **Columbia University (New York, USA), Dalhousie University (Canada), Universite Claude Bernard Lyon-1 (Lyon, France)** etc.

The University is cooperating with medical centers abroad, such as the affiliate of the **Jefferson Ultrasound Institute of Thomas Jefferson University** - Ultrasound Training Centre of Armenia.

The **General Medical Council of the United Kingdom** currently accepts the medical qualification awarded by YSMU, which means that its graduates may practice medicine in the United Kingdom if they have the necessary professional knowledge and knowledge of English.

By the resolution of the **License Board of the Health Ministry)., of Iran**, graduates of YSMU are allowed to carry out medical' practice in Iran after having passed their license exam.

The **Medical Council of India** has recognized the M.D. degree ; awarded by the YSMU as equivalent to the M.B.B.S. degree awarded by the Medical Council of India.





United Nations
Educational, Scientific and
Cultural Organization

Universal Declaration on Bioethics and Human Rights

Foreword

In October 2005, the General Conference of UNESCO adopted by acclamation the Universal Declaration on Bioethics and Human Rights. For the first time in the history of bioethics, Member States committed themselves and the international community to respect and apply the fundamental principles of bioethics set forth within a single text.

In dealing with ethical issues raised by medicine, life sciences and associated technologies as applied to human beings, the Declaration, as reflected in its title, anchors the principles it endorses in the rules that govern respect for human dignity, human rights and fundamental freedoms. By enshrining bioethics in international human rights and by ensuring respect for the life of human beings, the Declaration recognizes the interrelation between ethics and human rights in the specific field of bioethics.

Together with the Declaration, the General Conference of UNESCO adopted a resolution which calls upon Member States to make every effort to give effect to the principles set out in the Declaration and invites me to take appropriate steps to ensure the follow-up to the Declaration, including its widest possible dissemination.

This brochure constitutes a first tool for the dissemination of the Declaration and is aimed at contributing significantly to knowledge of the Declaration worldwide and to understanding of the principles set out therein, so that human beings everywhere can benefit from the advances of science and technology within the framework of respect for human rights and fundamental freedoms.

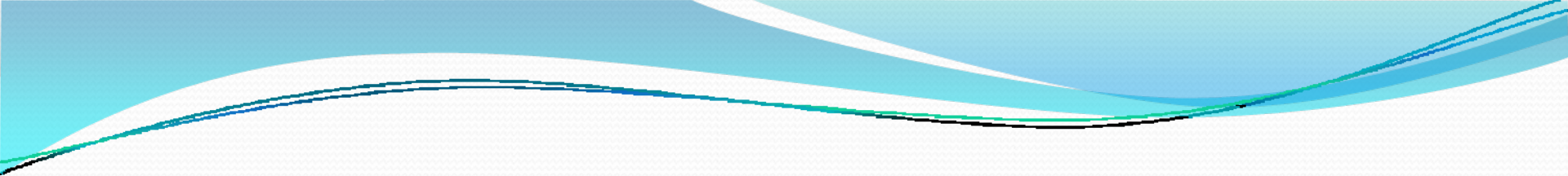
Koichiro Matsuura



The aim of Declaration

The aim of this Declaration is the assistance of realization of principles and also supporting deeper understanding of the ethic consequence of scientific-technical progress, especially for the youth.

The Government should take efforts in assistance with education and professional preparation in the sphere of bioethics and also encouraging the realization of programmes and spreading information and knowledge on bioethics.



In 2008 the department of science ethics and technology Sector of social and human sciences of UNESCO worked out an educational programme on bioethics.

Within the scope of this Declaration,
in decisions or practices taken or carried out by those to
whom it is addressed, the following principles are to be
respected.

MEMORANDUM OF UNDERSTANDING

This Agreement is entered into, on the 7th February 2011 by and between:



1. UNITED NATIONS EDUCATIONAL SCIENTIFIC,
AND CULTURAL ORGANIZATION, AN
INTERNATIONAL ORGANIZATION

AND



2. STATE EDUCATIONAL INSTITUTION OF HIGHER
PROFESSIONAL LEARNING "YEREVAN STATE
MEDICAL UNIVERSITY AFTER M. HERATSI"

On 23 November, 2010 a Memorandum was signed on behalf of the Director-General of UNESCO Director of the UNESCO Moscow office Dendev Badarch and on behalf of Yerevan State Medical University after M. Heratsi consultant Susanna Davtyan.

Signed on behalf of the Director-General of UNESCO

Name: Mr. Dendev Badarch

Date: 23.11.10

Title: Director of the UNESCO Moscow Office

Signature: [Signature]

Consultant (Please sign and return a copy to UNESCO. Retain the original):

Name: Ms. Susanna Davtyan

Date: 23.11.2010

Title: Professor of the Yerevan State
Medical University

Signature: [Signature]

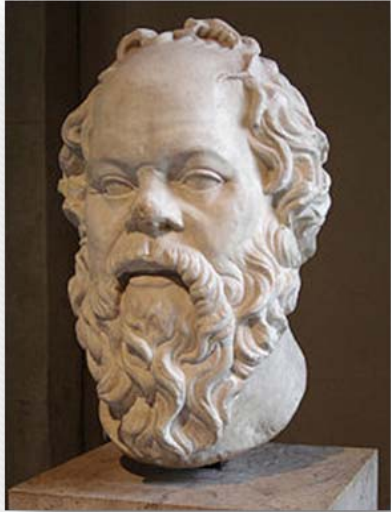


The Memorandum was to test the Basic Educational Programme of UNESCO.

Before the Memorandum with YSMU UNESCO bureau in Moscow had signed Memorandums with the former Soviet Union Universities of **Moscow** (Russia), **Kazan** (Tatarstan) and **Minsk** (Belorus) whose experience has been studied carefully.

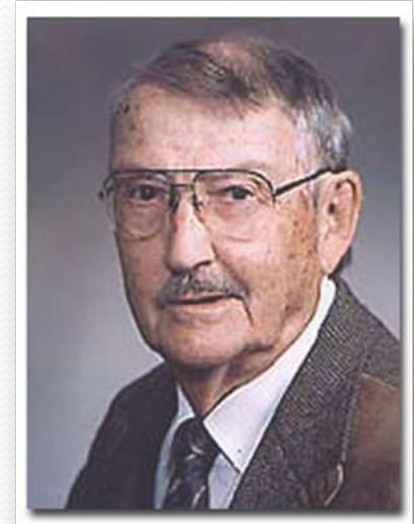
During the second semester of 2011 since 7.02.2011 the experimental course of bioethics based on Basic Educational Programme has been worked out, developed and presented in **Yerevan State Medical University after M. Heratsi.**

The project was realized with the support of Moscow bureau of UNESCO.



SOCRATES

There are 17 themes included in the educational programme, the first and the second topics are devoted to what **ethics** and **bioethics** are in general.

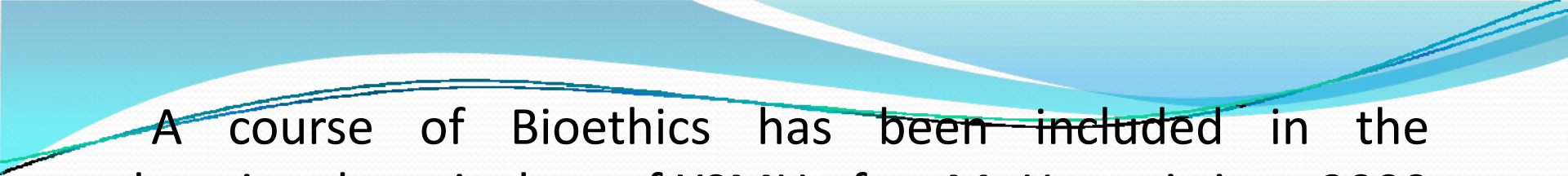


POTTER

The rest 15 topics are devoted to the principles of Bioethics from the Universal Declaration of UNESCO.

Principles included in the Declaration:

- Human dignity and human rights
- Benefit and harm
- Autonomy and individual responsibility
- Consent
- Persons without the capacity to consent
- Respect for human vulnerability and personal integrity
- Privacy and confidentiality
- Equality, justice and equity
- Non-discrimination and non-stigmatization
- Respect for cultural diversity and pluralism
- Solidarity and cooperation
- Social responsibility and health
- Sharing of benefits
- Protecting future generation
- Protection of the environment, biosphere and biodiversity

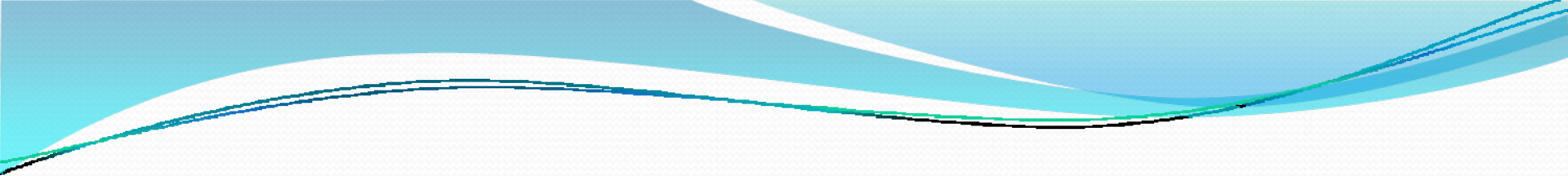


A course of Bioethics has been included in the educational curriculum of YSMU after M. Heratsi since 2000 for the students of all faculties (general medicine, stomatology, pharmacy and military medicine).

Unlike many countries where this subject is taught to the students studying in the faculties of Law, Biology, Theology, etc. in Yerevan, Armenia Bioethics is taught only to the future doctors.

There appear to be a tendency to include this course in the curriculums of other faculties as well, such as philosophy, biology.

I would like to note that due to the effort of our Unit we can see a little positive progress in this sphere in Yerevan.



In general the course of Bioethics which future doctors study is based on “Georgetown mantra”, it is a conceptional scheme, created by the specialists of Georgetown University (Washington, Colombia) by Beauchamp and Childres (see: prof. B. Udin).

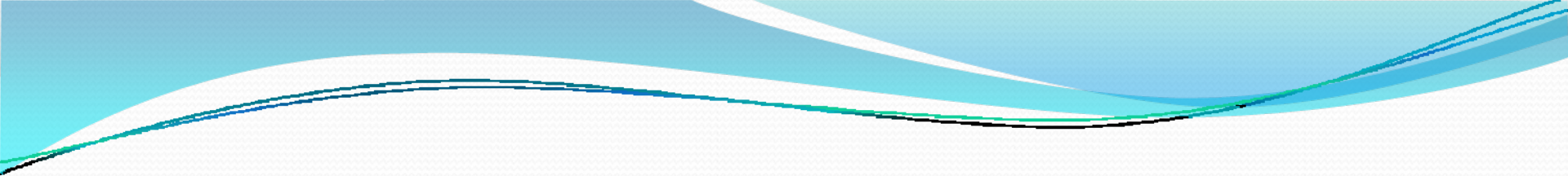
It is based on four principles:

- Respect to autonomy of patient
- Not making harm
- Cherity
- Social justice



Besides these four principles the course of Bioethics usually involves such thematic specters as:

- moral problems of decision making concerning end of life,
- Euthanasia,
- palliative care,
- moral problems of transplanting;
- genetic testing and interference of human genes;
- defending of rights of people with mental disabilities;
- moral problems connected with AIDS;
- research ethics;
- involuntary hospitalization, abortion and sterilization;
- genetic engineering and cloning etc.



As we can see the course based on **UNESCO Bioethics Core Curriculum** is essentially different from traditional courses, read in Armenia, Russia, Kazakhstan, Belarus, etc.

Universal Declaration on Bioethics and Human Rights is more oriented towards the common and collective rather than individual values.

It pays more attention to the problems of social health and justice.

We are quite sure that giving lectures is an art so it presupposes communication between lecturer and audience. The latter is studied from three angles: before communication, during communication and after it.

This means that from the point of view of sociological investigations it is possible to study each ring of communication:

- ***Who is speaking (in this case lecturer)***
- ***Whom is teaching (students)***
- ***What is teaching***
- ***How is teaching***
- ***What are the results***

Using our knowledge in the sphere of sociology, proceeding from the above mentioned formula of American sociologist Losuelli, we during our whole pedagogical experience with the means of sociological investigation have studied our students before starting communication (to find out what they know about the subject being taught) and after communication, after finishing the course (what changes take place in their minds, what they learnt practically).

The best version will be that lecturers try to give students the knowledge that

- Can arouse their interest towards the subject
- Students will go to lectures willingly , with love and expectations and not by force
- Will arouse wishes and strivings to resemble their lecturer, her/his way of speaking, dressing, behavior(lecturer should educate not only with words but by personal acts).
- Students will not be tired of the lectures, and even they become tired it will be very useful and not loss of time.

It is convenient to say that it will be perfect if the lecturers give the students not only certain knowledge but also a friendly ability to appreciate values of life, the ability to debate and express their thoughts clearly and understandably, to teach how to persuade.

Before teaching the course the students were handed forms to fill in prepared by UNESCO.

These forms contained about 10 questions concerning their knowledge on Bioethics, its main problems and if they had come across such problems during their life and their attitude to these problems.

I'd like to draw your attention to the fact that in general we hand the forms to the students before starting the course and as soon as we finished it.

The majority of students could not relate these questions with their future speciality and life because they are still in the 1st year of they getting bachelor's degree and they have no idea about their specialized subjects and philosophy yet. So they usually don't have any imaginations or any ideas about problems of Bioethics.

That is why it becomes clear that the realization of these problems comes later with gaining sufficient knowledge on medicine and with the coming individual maturity.

Purposes and Goals of Studying the Course

- To introduce and acquaint the students with the principles of Bioethics that are present in the Universal Declaration on Bioethics and Human Rights, explain their meaning and usage in concrete-practical situations.
- Help the students to understand Bioethics not only as a science but also as a valuable orientation towards every existence and life,
- to acquaint them with the moral aspect of modern medicine and biomedical experiments involving men and animals,
- present them the viewpoints of our great thinkers, to help them to formulate their own opinions on actual problems of Bioethics,
- teach them to take part in discussions and express their opinions clearly and understandably, convince with persuasive arguments,
- inject them the idea to bend down before LIFE, save each of its manifestations, turn striving the basis of moral renewal and perfection of humankind.

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- present them the viewpoints of our great thinkers, and only after them to help them to formulate their own opinions on actual problems of Bioethics,
- teach them to take part in discussions and express their opinions clearly and understandably, convince with persuasive arguments,
- inject them the idea to bend down before LIFE, save each of its manifestations, turn striving the basis of moral renewal and perfection of humankind.
- Inject the idea that not all achievements of the science and technology are not always morally justified. For example, we can take a stem cell from human skin and create a number of F/ ex. Julia Roberts. Technically and scientifically it is possible but if this can be justified morally? Hence, Schweitzer is quite right when he says: **“Do I have a right to pick all the fruits to which I can reach?”**

There is also a similar idea in the Testimony:
“... If I don't have love ...I am nothing”.

- 
- Inject the idea that “LOVE IS THE GENIUS OF EXISTENCE,

The opposite of love is not don't love
But simply death
Sweethearts revive immortality...”

(*A. Kirakosyan*)

It is also appropriate here to mention words from Testimony:
“If I have the power of prophecy and know all advice and science
and also beliefs and force to move the mountains but **don't have
love I am nothing**”.

Most of the respondents found out infantilism to the offered questions, and the others - ignorance.

Only small part could perceive the themes offered.

After the course new forms were suggested to the students and lecturers to be filled. These forms were also prepared by UNESCO.

During one of the classes the students were informed about the results of questioning.

As we have already said, before having lectures on Bioethics they were handed lists of questions which they filled in. After finishing the course they were handed another forms containing questions called “Expert Forms”.

Certainly all the answers were interesting and informative and were essentially different from the preliminary testing.

The course had aroused interest towards certain problems to which they suggested their own judgments.

Many students wanted to develop their bioethical thinking and suggested to have discussions in a smaller groups (our groups include 35-40 students) and with analyses of case – studies.

Others noted that there is not a proportionality between the given country’s culture specific peculiarities and global principles.

The results of questioning were used by lecturers for fulfilling and a little modifying the content of lectures on some themes.

Disputable shortcomings of the Programme

- ❑ Suggested course is oriented to the future doctors and presupposes the moral regulation of future doctors' or medical researchers' clinical behavior.

But for the biologists bioengineers and for the students of ecological medicine this course presents more cognitive rather than professional interest (we can read in the report of T. Mishatkina, B. Udin, M. Abrosimova) .

- ❑ This programme is rather flexible and gives the lecturers the opportunity to widen its content and use different methods and approaches. It also gives the chance to adapt it for the concrete specialities and in concrete socio-cultural conditions. But it is possible only if the lecturer is highly prepared in this sphere and is of high quality. As a proof of this is that UNESCO has signed memorandum (contract) with some CIS countries, taking into consideration that here they have met expert specialists.

That is why the programme needs some modifications in its content, structural and purposeful plans.

- ❑ Educational plan is effective from the point of view of spreading the knowledge about the ethical principles of "Declaration on Bioethics and Human Rights". But this plan is less effective from the point of view of spreading the knowledge of Bioethics completely because the Basic variant of the Programme is generally oriented to those principles of Bioethics which are connected with Human Rights.

Moreover, the analysis of basic problematic spheres of Bioethics is missing such as the dangers connected with the genetic developments and new biotechnologies, experimental use of stem cells, the problems of Euthanasia, transplantology, involuntary hospitalization, etc.

❑ Educational materials which exist as a leading programme for the lecturers is quite appropriate and informative but it is not always enough there are not problems typical to the countries of CIS and for Russia, Thatharstan, Belarus, Armenia in particular.

Once more I'd like to mention my presentation is based on not only the results obtained in Armenia, but I have used the results obtained in Russia and Tatarstan.

❑ As this programme is created for future doctors it is natural that there is not enough attention to the bioethical problems concerning the professional interests of future biologist-researchers such as the right of future, manipulation of living organisms, alternative methods of scientific surveys and teaching. Perhaps this is the reason why in their marks given to the course by student-biologists of Sakharov University of Minsk the aspect of connection between the course and professional interests didn't get such a high mark.

❑ Theme first (concerning General Ethics), theme second (General characteristics of Bioethics) and also theme 11, 17 need essential modifications and corrections and even additions in their content plan.

POSSIBLE RECOMMENDATIONS TO IMPROVE THE COURSE OF BIOETHICS

In general the new course got positive value from respondents. We, however, can recommend some changes and suggestions to the development of the course.

It is positive that UNESCO suggests an educational programme which is open to changes and modifications in order to make it more available for the students of different specialities: not only for the doctors but also for the biologists, bioengineers, theologians, lawyers, philosophers, etc.

- *If we want to invest the Educational Programme of UNESCO Bioethics Core Curriculum in our educational system it would be better to add the number of hours given to lectures from 30 to 40 in order to give more hours to the study of general ethics (especially in the institutions where Ethics is not included in their curriculum. In addition we propose to remake the 1st theme trying to approach it to the problem of study of Bioethics as close as possible.*

• To distribute hours referring separate theme: There are themes to which are given 0.5-1 hour but we think it is not enough. E.g. to the themes first and second we offer to add more hours not forgetting to pay special attention to the important problems such as the problem of life and death, interference of reproductive technologies, involuntary abortion, sterilization, hospitalization.

• In the contents of themes referring the concrete principles of Bioethics and articles of Declaration it is desirable to take into account the topical “open” problems of Bioethics such as reanimation and transplantation, the problem of Euthanasia, genetic diagnostics, palliative care, etc.

• As the content plan of Bioethics is wider than the Declaration on Bioethics and because the course of UNESCO is called “Bioethics” we find it more sensible to include into the content of themes connected with bioethical problems which has not found its place in the Declaration.

E.g. “the Rights of Nature” or “The Rights of Living people” or “Ethical norms of using animals in biomedical researches and in educational processes.

• In the preface we also recommend to inform the students about topical bioethical problems existing in CIS countries in general and in different regions in particular.

WHAT IS POSITIVE IN THIS EDUCATIONAL PROGRAMME

- Innovation of the non-standard structure of the course which gives the opportunity to inform the students about Declaration and main principles of Bioethics, too.
- In schools and higher educational institutions this subject is not included in their main course and it is not taught that's why it is positive that this course offers to study Ethics it in the 1st theme.
- By the way it's a pity in the past not only, Ethics but Esthetics were included of curriculum of YSMU but now they aren't included in current curriculum.
- Course addresses Human Rights. It allows students to get acquainted not only with the Declaration on Bioethics but also with the Declaration on Human Rights.

In many countries, among them, in our country it is very important because people know little about Declaration and Human Rights.

INDISPUTABLE ADVANTAGES OF THE PROGRAMME

- ***From the lecturers' point of view*** the main goals of the course were formed clearly and understandably and the content of educational plan corresponds to the suggested goals.

Most of the themes were clearly organized and it was very easy to use them for teaching purposes.

Although the programme suggests many variants it is standardized and reflects international and cross-cultural approach in relation to Bioethics.

It allows to study the course on the basis of international normative documents: Declaration on Bioethics and Human Rights and Declaration of Human Rights subordinating the whole course to a single logic.

According to the Programme of UNESCO it is desirable to have lessons in non-formal ways

First of all these are **discussions, role-plays, case-studies, watching films and performances** with further discussions and analysis of evident based problems: For a more comprehensive study of such topics as patient-physician relationship, the culture of physician's speech and professional communication, involuntary or compulsory hospitalization, sterilization and abortion we suggest to read or come and listen to several lectures in Yerevan theatres instead of University lecture halls.

These theatre plays are showed especially and only for our students arranged in advance, such as “ Psychosis” and “ The Street-car Named Desire” by Tennessee Wiliams (Sundukyan Academic Theatre), “The Dentist from the East” by Hakob Paronyan(Hakob paronyan Theatre of Musical Comedy), and “ Physiology of Family “ by Aghasi Ayvazyan (Malian Theatre), “ Alba and her Daughters: by Federiko Garcia Lorka (Sundukyan Theatre).

By the way three of the plays as “ Psycosis”, “The Street-car Named Desire” and “ Alba and her Daughters” are for 100 audiences. Actors play on the stage, 100 audiences are sitting also on the stage, the main hall is closed.This is an original phenomenon in the theatrical world . Each performance is followed by a vivid discussion on a suggested topic with actors and the director.


After that the students write an essay about their impressions on what they have seen. The best works are printed in the University newspapers (“Future Doctors”, “Medicus”). We also suggest the students either read or watch the play “ Sexual Neurosis of our Parents : Libido” by Lukas Barfuss where the problems mentioned above are discussed.

In addition to theatre performances, students are invited to watch relevant films (documentary and feature films) like “ Water”.

As a result we can state that through art and theatre students understand the topic discussed better and easier . It is well-known that it is better to see once than hear 100 times). At the same time they get skills to analyze the works of art, to make considerations about their taste and esthetic values especially that most of the first year students have not ever been to the theatre . So this is like shooting two rabbits with one shot.

Performances to attend (or books to read)

- Federico Garcia Lorka “ Alba and her daughters”
- Tennessee Williams “Tramway of Wish”
- Ernest Hemingway “Who do Bells Ring for?”
- Aghasi Ayvazyan “The Physiology of the Tribe”
- Luckas Berfus “The Sexual Neurosis of our Parents”
- Hakob Paronyan “The Eastern Dentist”
- Hrant Matevosyan “Trees”
- A. Chekhov “ Ward N 6”



Some PhD students want to express their gratitude for giving them the possibility to express their opinion about Basic Educational Programme on Bioethics. They would like all these articles to change the world for the better and not to be in vain.

Most of the students write that the patient does not have the right to decide anything connected with his illness. All the decisions are made by the doctor. PhD students regard this viewpoint right but partially. When the patient is already in hospital he has no responsibilities.

It is the doctor that takes all these responsibilities for patient's health and in case of a mistake only the doctor is responsible because the students find that the patient does not have so much knowledge as the doctor and he cannot influence the doctor's decisions. But in case of a dilemma the doctor should inform the patient about his decisions.

So, the majority of PhD students write that the doctor should make a decision himself because for that decision only he is responsible. But in any case he has to listen to patient's opinion and has his/her informed consent.

Doctors are before a dilemma ‘ Tell the truth to the patient or not?’

As PhD students note the fact is that population in prosperous and developed countries 2 or 3 times in a year undergoes a preventive examination (scrining). If there is something suspicious in the organism he/she calmly accepts this news being sure the his quest is satisfied.

As a rule illnesses are still in the first stage and the patient without any panic begins his/her treatment and is quite sure that in this stage illness is fully curable.

What goes on in RA? In a country that became developing from developed ones almost no or very little such annual free examination of the population takes place. Patients learn about their illness when nothing can help. In this case tell the patient about his/her illness means to warn him/hr that death is near and he/she has countable days.

In Armenia unfortunately healthy mode of life is not so rooted. Mass media, family, school don't provide with decent knowledge. No work is done in this direction to develop a culture of healthy way of life with sport and food regime for people of different ages.

Yerevan is flooded with internet clubs. Day after day new i-net clubs are opened even in the same street and they offer the young people live in virtual life instead of real. In this clubs filled with smoke young people just pressing a button feel himself/herself as the fastest runner, fighter, winner, shooter, etc.

But In real life this arouses the complex of not full-value because it turns out that they can't even shoot, build or win. For a young man who is weak-willed the simplest way is to return to virtual life as it draws like a swamp.

This is the problem the government should solve quickly or otherwise, running after profits, we can lose a considerable part of our young people. The number of sport gyms, or shooting-grounds should be increased, we should inject taste and striving for healthy mode of life.

As students note for most population getting medical service is an expensive pleasure, nearly unavailable and people almost don't go and have examinations (maybe this is a national characteristics).

"Armenia wants to enter to Europe but it is an Asian country and its population is characterized by sensitivity (in contrast to Americans who are cold-hearted and pragmatic) so telling the truth to the patient is only justified in economically developed countries",- answered majority of students.

It should be noted that at the end of the lecture students were handed forms again sent by UNESCO containing 20 questions that were prepared with high professionalism and consisted of 4 thematic blogs. The questions were formulated clearly and understandably and serve to a high aim. In contrast to PhD students students of the first year who have only studied this subject for 26 hours and didn't know anything about it before could not answer the questions deeply.

But the wish of UNESCO to make modifications and changes through the most dynamic and revolutionary, fresh and flexible brains of young people deserves only a high praise and gratitude.

Most students are against to tell the truth to the patient. Only little part agrees with this idea for 2 reasons :

- Maybe there is somebody the patient wants to apologize or remit sins
- Or has some unfinished plans

This means that doctors should have not only deep professional knowledge but also practical experience. Why? Doctors should not only classify patients according to 4 types (phlegmatic, choleric, sanguine, melancholic) but also according to Z. Freud whether the patient learning a bad news will turn to Thanatos (despair, suicide, death) or to Eros (life, love, smile, laugh, humor). So studying concrete situation doctor will make a right decision to tell the truth or not. Yes Hippocrate's hat is heavy!

What refers to Hippocrate's vow majority of students note that this is a very nice but formal ceremony and it puts under a question what part of doctors keep their vow? For example "they cure soldiers like generals, beggars like kings, if this rule is preserved?",- ask students. Moreover the ceremony is not well-organized: one student reads from the stage, others stand in the hall but they listen or not, are indifferent or not, participate and only at the end they repeat trice " I vow".

~~“There is no legal or moral responsibility for this vow and they can violate it without any punishment”,- write PhD students and some first year students .~~

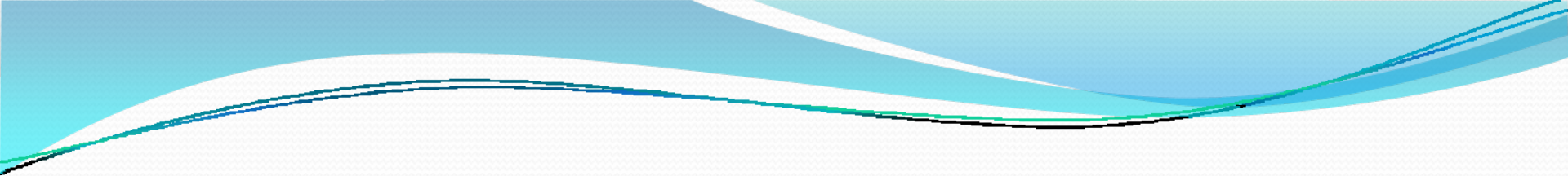
“Every person has the right to die and doctors should help them not to die but refuse such a decision and not become helpers by force. If a patient wants to die he/she can but not lay his/her guilt at the door of somebody else” -wrote students.

Each person has a certain life period dictated from above and no one even the owner of the life has the right to stop it through Euthanasia.

Most students say no to Euthanasia noting that a person has not come to this world by his wish or plan so can't decide when to leave it.

What refers to incurable diseases doctors should not say that they are incurable but think what to do today to make them curable. In this connection most students are for the opening of hospices.

The soul like the body is sometimes asleep and you should knock at the door to awaken it. It is the lecturer who knocks and opens the door. The Bible says: they have ears BUT DON'T HEAR, THEY HAVE EYES, BUT DON'T SEE. It is the lecturer who has the divine key to hearing and seeing. This is how I understand the mission of tutors, lecturers teaching Ethics, Bioethics and Esthetics.



The planet Earth and the people living on this planet in spite of their religion, belief, sex or the party they belong to, form one body and if one organ or cell of this body (or one part of the world) falls ill or is sick, the other parts of the whole body can't be healthy so the body becomes ill too. It means that we all can make progress only together. If a man (or a nation) enjoys himself/herself or is indifferent when in the farthest or nearest part of the world tragedy, terrorism or war breaks out, it means that he/she is at least short-sighted or thoughtless.

We must not think that it doesn't concern me, we must not be indifferent or cheerful. No never. Either we become healthy together or fall ill together. Each of us should be very responsible for every our world. We should understand and help each other by our soul.



Do your best please, order either to treat me or to kill".

If a man commits suicide in his old age when he begins to utter heterogeneous, not distinct words, he acts truly killing himself. Here are described typical symptoms of atherosclerosis and paralysis, moreover it is not excluded that the latter is resulted from malignant tumor of the spinal column in the stage of metastases. Though the stoics adopt Euthanasia, none of Armenian medieval philosophers and physicians adopt it. They deny suicide saying: "The trials wherever they occur exist in order to try human soul and not kill him".

We should mention that Armenian medieval thinkers Mkhitar Gosh and Smbat Goondstaple wrote in article 119 and 154 of the book "Code of Law": "The physician who injures the patient's health on purpose and doesn't give sufficient knowledge to the students should be sentenced". I would like to draw your attention on this delicate problem.

SUB-REGIONAL EXPERTS' MEETING ON THE DEVELOPMENT OF COOPERATION IN TEACHING BIOETHICS AND ESTABLISHING THE REGIONAL ASSOCIATION FOR EDUCATION IN BIOETHICS

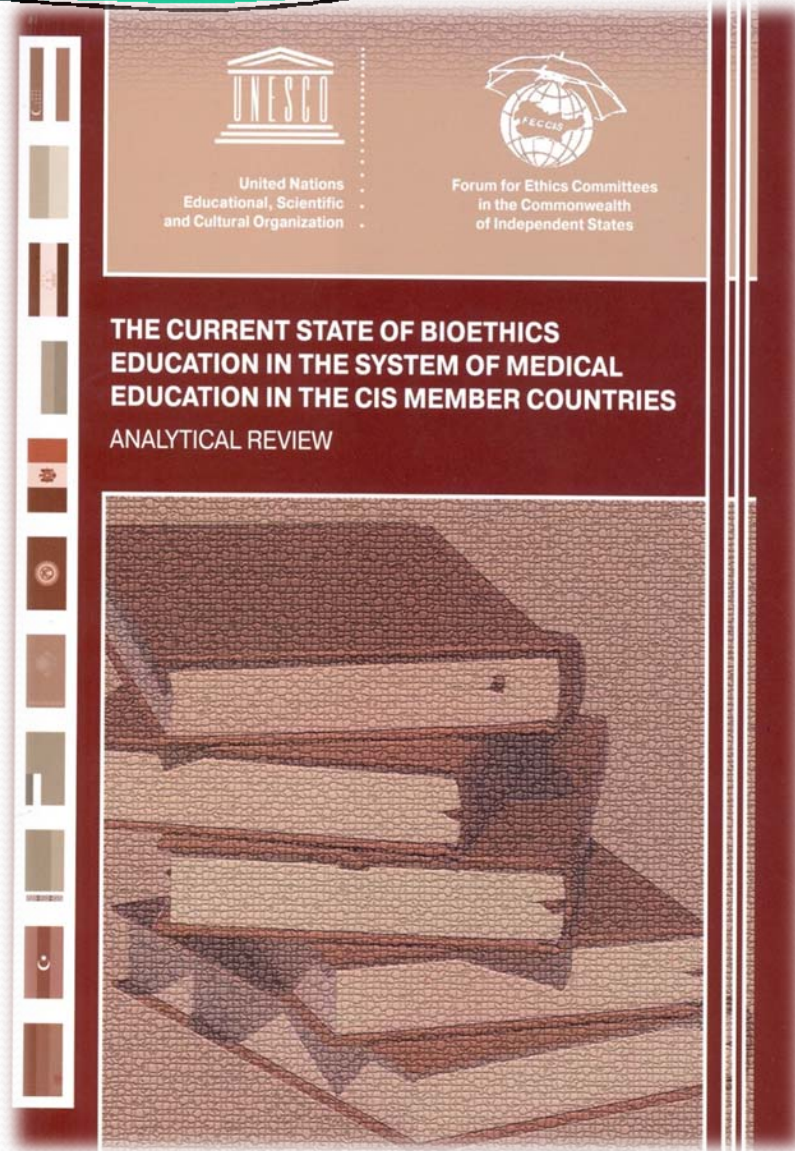
On May 28-29, 2009 in Chisinau, the Republic of Moldova, the National Commission of the Republic of Moldova for UNESCO in cooperation with UNESCO Office in Moscow and UNESCO Secretariat in Paris had organized a Sub-regional meeting of experts in ethics teaching within the framework of the UNESCO Ethics Education Programme.

The Meeting was a regional component of the global UNESCO strategy in promoting information on the Universal Declaration on Bioethics and Human Rights adopted by UNESCO in 2005; it has been directed to enhance the quality of teaching bioethics in UNESCO Member States.

The Meeting in Chisinau has gathered bioethicists from 10 CIS countries and leading experts from different world regions physicians, philosophers, jurists and politicians who have an interest in the development of education in bioethics and work actively in this field in their countries, as well as on the international level within the framework of International Bioethics Committee of UNESCO (IBC), Inter-Parliamentary Assembly of CIS countries (IPA CIS) and other international structures.

One of the meeting's outcomes has been the establishment of a Regional Association for Bioethics Teachers with the main purpose of developing a mutually beneficial cooperation in the field of bioethics education on a regular basis

So, the Association of lecturers of Bioethics set up in 2009 in **Chisinau**, countries of CIS could actively take part in such kind of activities.



It would be sensible to organize trainings for the lecturers of bioethics under the patronage of UNESCO, with the possibilities to give an international certificate of UNESCO to those ones who will pass the training and read the Basic Educational Programme on Bioethics (In this opinion are also the experts from Russia, Belorus and Thatharstan prof. B. Udin, prof. T. Mishatkina and M. Abrosimova).

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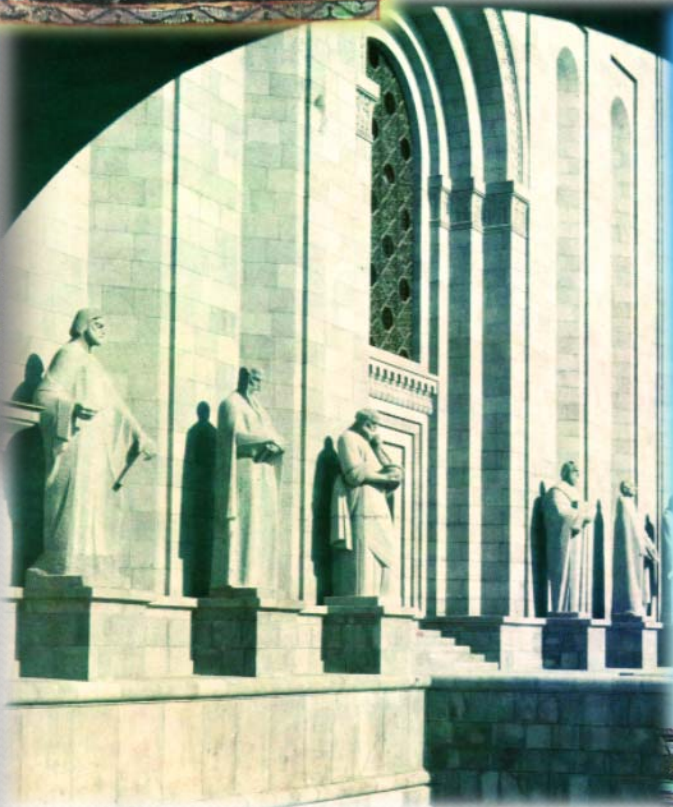
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THANK YOU FOR YOUR ATTENTION

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