

THE ROLE OF BIOETHICS IN THE CONTEXT OF SOCIETY MEDICALIZATION

Such spheres as law and medicine, where a person has to put his/her life and health in other people hands, have been associated with professional ethics, oaths and codes since ancient times. However, the emergence of bioethics as a distinct discipline, and then as an obligatory component of medical education, is connected only with the second half of the 20th century. Because of their novelty, the principles of bioethics aren't fully implemented into the daily activity of doctors. So this article attempts to distinguish the factors that increase the role of ethics in the training and professional activity of doctors. A special emphasis is made on the analysis of ethical implications of such phenomenon as medicalization.

The process of bioethics development could be explained with the following factors. The first one is an "anthropological turn" in modern science. As far as any science is based on the communication between unique individuals, who bring to it their personal experience, the results of scientific inquiring are always interwoven with a historical, cultural and social context; they just can't be ethically neutral.

Next reason for bioethics emergence is the development of science as such. New technologies very often lead to the number of questions about their ethical justification or about the selection criteria of those, who primarily has the right to benefit from scientific advances, as well as about the necessity to solve moral conflicts arising in connection with the development of medicine. That is why, according to the father of bioethics V.R. Potter, it must become "a science of survival" [Potter V. R. *Global Bioethics: Building on the Leopold Legacy*. – Michigan State University Press, 1988. – P. 102], that could help to deal with dangerous consequences of human technological development.

Historical context of the World War II, as well as post-war discourse of "human rights" have made a great contribution to the development of bioethics, because they were the impetus for the creation and signing of such crucial documents, as for instance the Declaration of Helsinki that includes a statement of ethical principles for medical researches involving human.

The importance of moral examination of medical practice is evident in connection with the process of society medicalization. This process manifests itself in various forms, and may be understood in two ways. On the one hand, it means extension and propagation of medical information. From almost sacred knowledge transmitted within the corporation of colleagues, medicine has been transformed into public sphere. Today, medical information is an essential part of everyday life: we are surrounded by numerous medical magazines, newspapers and TV shows. Internet provides a tremendous opportunity for the promotion of medical information: some sites are created by the patients in order to discuss their own problems, share personal experience in treatment of diseases, other blogs and forums are created by the doctors in order to give online consultation to patients. This aspect of medicalization could be estimated ambiguously. For some physicians demystification of medicine still means a decline of prestige of profession and a complexity of communication with patient, who after reading online blogs begins to "teach" doctor, how he need to be treated. But for others, it's a perfect opportunity to expand health awareness, to increase transparency between doctor and patient, and what is the most important, to enhance control over unscrupulous doctors, because with help of Internet reviews patients can create professional ranking of specialists.

On the other hand, medicalization is manifested not only as a simple proliferation of medical knowledge, but it can be understood as sufficient transformation of the ways of exercising power in contemporary society, where medicine is becoming the mean of control. L. Althusser in "Ideology and Ideological State Apparatuses" and M. Foucault in his numerous books have shown that the most effective and economical way to control people is discipline and formation of subject in accordance with the requirements of the publicity and government. In this sense, medicine is beginning to play the role of Bentham's Panopticon now. A great number of spheres of our life, that haven't been connected with medicine recently, are impossible without a persistent medical care today. For example, motherhood has never been the domain of health and medicine, and the doctors intervened this "natural" process only in extreme and pathological cases. A wonderful example of how medicine pretends to control not only health, but also the most intimate and personal issues, is a Russian media-medicine figure - H. Malysheva, who firmly and rigidly trains people, how they mustn't only treat diseases, but also wash dishes, clean toilet and so on. In other words, today medicine penetrates the most hidden corners of our everyday life, i.e. such sphere, that, according to M. de Certeau, was an only stronghold, where we could escape from discipline and powerful repression.

All these current processes demand the development of doctors' ethical consciousness as the only way to control unlimited amount of power over life and health that is concentrated in their hands. Unfortunately, in post-soviet countries bioethics has become a part of the university curricular, but hasn't become a component of the medical activity yet. So far, the relation to bioethics among the professionals is very skeptical. It is expressed by the fact that humanists are more engaged in the issues of bioethics than doctors; physicians still understand it as the area of senseless verbiage. The ethical review of medical research remains only an external formal requirement, rather than an internal component of the research project associated with the moral obligation of scientist. A lack of ethical responsibility, negligence and corruption of doctors are often explained by the difficult material conditions, as there is a strict proportional relationship between the amount of salary and the size of conscience. And finally, the main problem lies in the fact that the existence of legal documents regulating medical activity, many doctors often perceive as something that was created to complicate their heavy work. Meanwhile, the emergence of such bioethical institutions as "autonomous model of doctor-patient relationship" and "informed consent", on the contrary, were elaborated to protect the rights of doctors, to take off their burden of full responsibility for the life and well-being of their patients.