

и философов, которые озабочены возможностью генетических изменений. Нравственный фактор никогда еще не был так важен для развития биологии и медицины, вот почему социальная биоэтика, имеющая прямое отношение к проблемам человеческой жизни, становится объектом пристального внимания не только среди специалистов.

**THE COMPETENCY OF MORAL JUDGEMENT
IN PROFESSIONAL AND SOCIAL DIMENSION**

**КОМПЕТЕНТНОСТЬ НРАВСТВЕННОГО СУЖДЕНИЯ
В ПРОФЕССИОНАЛЬНОМ И СОЦИАЛЬНОМ ИЗМЕРЕНИИ**

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Development of the competency of moral judgement constitutes a decisive objective of professional education that academic society should recognise as an inherent professional competency and demand of the prosperous life of society. Academic society ought to design methodology of education of moral judgement to develop a competence intrinsic to professionalism and into foundation of social life. We argue for the methodology of the competency of moral judgement build on the concept of the absolute of morality and based on Christian anthropology. The advantage of the personal, professional and social life based on Christian absolute of morality is that each person becomes a nucleus of humanity even within demoralizing circumstances while armed with the competency of moral judgement for morally verified independent professional decisions and optimal social solutions.

Развитие компетенции морального суждения составляет существенную задачу профессионального образования и общественного развития. Академическое общество призвано разработать методологию обучения компетенции морального суждения как неотъемлемой составляющей профессиональной деятельности и благополучной жизни общества. Мы предлагаем методологию обучения компетенции морального суждения, основанную на понятии абсолюта морали на основе христианской антропологии. Преимущество личной, профессиональной и общественной жизни, основанной на абсолюте христианской морали, позволяет каждому человеку становится нуклеусом цивилизованности даже в деморализующих обстоятельствах, будучи вооруженным компетенцией морального суждения, самостоятельно принимать нравственно выверенные профессиональные и социально оптимальные решения.

Keywords: absolute of morality, Christian morality, competency of moral judgement, Christian anthropology.

Ключевые слова: абсолюте морали, христианская нравственность, компетенция нравственного суждения, христианская антропология.

We argue that formation of moral judgement competence for professional, personal and social application is a significant academic objective and methodological target for education system that reflect essential social enquiry. Moral incompetence endangers integrity of human being dignity, compromises strategic efficiency of professionals, and challenges prospects of social well being. Moreover, the vital role of healthcare for the personal and social welfare in the context of powerful modern medicine, its prospects and risks, define requirements for the moral competence within medical professionals. The problem of resolution in moral discourse of medics exacerbates risks and escalates negative consequences for human being that diminishes great creative potentials of innovative technologies. To maximize the benefits of avant-garde technologies while minimising the risks and avoiding destructive scenarios academic society should take responsibility to educate professionals with the competency and lead general public to proficiency in moral judgement.

Development of the competence in moral judgement faces intellectual incertitude in professional ethics within academic society and in general public perception. Methodological enquiry of this uncertainty points to the widespread personal misconceptions and social manipulations. The common ground of moral incompetence is the pervasive substitution of moral definitions that appears across all ages and social groups and also within academic society. In essence, this phenomenon represents systematic incapacity to explain moral failure by moral definitions while using misleading though appear convincing for someone substituting cause effect relations. These substituting categories could be a reference to some specific groups of people defined by ethnic, regional, cultural and social origin. These misleading substitutions of moral definitions by specific social group obscure real causes and substitute those responsible by scapegoat. This permutation reflects personal demands to avoid moral, social, and judicial responsibility and often represents deep intention to escape discomfort of admitting own responsibility, pursuit to avoid remorse, compunction, qualms of conscience and shame.

Moreover, the aim of redirection of public enquiry for the causes of social and individual troubles from the responsible in charge to the “others” opens manipulative mechanism to withhold political power, professional superiority, and social domination over and over again. Societies prone to such manipulations become subject of exploitation their moral incompetence and meanness to their detriment, disadvantage and failure. Hence, more stubborn and consistent some societies and individuals persevere with the substitution in moral judgement, more compromising for dignity, self-destructing for social cohesion, and self-defeating for national culture these civilizational failure become. Social experiments of XX-th century that exploited method of substitution of moral judgement attest this. Besides, the method of substitution of moral judgement continues to be effective contrivance for social, intellectual, and conscious manipulation in political, social, professional groups and personal exploit.

One of the common manipulating instruments to inflict moral incompetence within individuals and society is the method of relentless speculative questioning of morality that undermines well-known, proven and proved values in efforts to undermine any moral standing, to disorient moral judgement, and to deconstruct morality. These include pretentious disagreement with any moral statement, rejection of every moral judgement and declining each moral success. Such manipulations gain on common populace incompetence in moral judgement as well as on specific interests that reveals utilitarianism and relativism of everyday life that is predominant philosophy within political and professional strata and general public. Moreover, the rhetoric of tolerance dominates within modern discourse on morality that imposes manipulative substitution of known and definite understanding of intrinsic qualities essential to human integrity with unrestrained questioning of the well defined concepts of morality and human spiritual achievements. This exhibition of inner spiritual and intellectual conflict as a celebration of freedom, implementation of post-humanity and demonstration of arrogant sarcasm over tragic historical experiences appeal to public while seduce society. Information media swoop up bizarre acts and exploit dazzling moments for profit - financial, malevolent and political. These methods of aggression on morality target human integrity, social functioning and the essence of human life. Moral blindness and spiritual conformism become a predominant norm as within political and professional elites as over general public.

What method usually the enquirers use to convince themselves and others of comprehensiveness of the substituting arguments? The first method is to point on confirming immoral examples. The second method is denial of any contradictory to immorality examples of moral standing. The third method is arguing for persuasive prevalence of negative human behaviour over positive, generalizing immoral while neglecting moral standing. The fourth method is diminishing the value of positive behaviour of the enquired social groups pointing to the limit of physical life. Moreover, arguing for the justice within moral judgement usually has temporary success in the context of aggressive, unbridled freedom from moral enquiry. Arrogance, ignorance, prejudices and partisanship often prevail over moral enquiry, dignified quest, and honourable responsibility. Political pressure and financial influence exacerbate demoralizing tendencies within all social strata that turn information society against morality. Morally conscious individuals, families and groups become alienated and marginalized that open even wider possibilities for aggressive demoralization and for perverse social groups, individuals and behaviour to persevere.

Recent information society is inclined to moral vagueness, tolerant to judgement uncertainty, and lenient to political yield for the crowd pleasures instrumental for political manipulations. Furthermore, intellectual play often substitutes moral judgment. Moreover, material wellbeing conceals moral challenges. Mass media pressure directs to the moral escapism. Politics exploits crowd aspiration for material contentment. Moreover, philosophical speculations in society replace moral definitions with science-like substitutions. The society sinks into fruitless discussions to exhaustion. Tolerance to pleasing crowd gratification replaces moral judgement. Political play substitute leadership of society. Celebration of consumption pushes away spiritual height of human race. Diversity of goods and services consumption, material wellbeing has achieved a scale of irresistible domination in the minds of our time. Prospects of innovative pleasures overwhelm societal imagination, defining the horizon of human desires, thoughts, and objectives. Social consciousness surrenders the moral achievements of civilisation and culture to the moment of pinnacle comfort and the top of material contentment. Enquiries for moral judgement induce contented society to sarcasm. Hence, here is incompetence of moral judgement.

It is popular within youth generation to break free from the moral restrains of considered by not sensible youngsters taken hostage by moral wisdom old generations. Deconstruction of morality first, entices and flatters then deceives and debauches. Standing on supercilious courage is very appealing for youth, spread by media driving the society to the edge of extinction. Blinded by haughty attitude nimble political scientists and dexterous politicians corroborate policy of tolerance effectively consolidating efforts toward deconstruction of social cohesion, human dignity, and essence of moral capacity. Tempting marketing of moral blindness inveigle populace into intoxicative existential stall. Therefore, the question of moral judgement is overlooked and abandoned.

Minimalism of exaltation fills minds of our time. Enticed by technological grandeur many societies demonstrate dangerous trends. Though reestablishment of spiritual, social and humane foundations is a challenge for each generation, combination of usual moral immaturity with sustained policy of the deconstruction of morality causes severe danger. This combination is recent and reflects policy of profitable sin and manageable chaos. We witness increasing number of societies that implement legal policy of enforced demoralization, that persuade break free from human dignity integrity, that enforce ideology of immorality. Political, financial and group interests gain on behalf of faulty others. This destructive development raise enquiry for the competence of moral judgement for each and for all. Therefore it is responsibility

of professionals capable to differentiate appropriate political, intellectual and philosophical discussions from deliberate deconstruction of morality to inform society, to raise awareness of existential danger.

Within the context of the phenomenon of substitution of moral definitions by specific social group it is common that the person who builds own judgement upon the phenomenon of substitution with reference to "intrinsic" features of specific social groups retreat from publicly considered inappropriate xenophobic sentiments though will continue to stay with prejudice in its mind and heart. The comfort of transfer of responsibility from the specific human actor with their inner choice to "the other" social groups provides nefarious advantage to abstain from the honest responsibility and leads toward gaining on behave of the others. Erroneous substitution of moral definitions comes with the comfort of freedom from conscience enquiry to comprehend the real tragedy of victims of the reprehensible individuals. Moreover, it gives advantage to belong to the dominating social group while disassociate from those deprived and socially excluded. Stigmatisation of the people of the "intrinsic" nuisance, envisioned as the "featured" people empowers the "righteous" with the responsibility evasion and lead society to the policy of group responsibility and people to aggression toward each individual of the barred social stratum. Hence, moral judgement reaches double morality approach, differentiating the righteous from vicious by their social group strata and not by their actual individual characteristics.

It would be justified methodological enquiry to extricate philosophical foundations of the phenomenon of substitution of moral judgement. It should be highlighted the power of deconstruction of morality within some school of thoughts in philosophy. Brief look on eugenics and racism, on social class segregation and gender inequality theories, ideologies and practices reveal similar methods to define origin of social and individual failure upon "intrinsic" social strata features. It appeals to so many that the phenomenon of substitution of moral judgement asserts its faulty influence to political partisanship and aggravates to official public policy of crime against humanity. Here comes populace utilitarianism and relativism of everyday life inclined to the political domination of fuelled and self-ignited policy of hatred. It is erroneous that some successful societies and countries long time implemented criminal law against hate crime. Although, sometimes they exploit ideology of group hatred directed toward some political entities within and even more frequently outside their society on international arena. Academic society should be intolerant to social and existential dangers that repetition of already exercised destructive philosophical ideas and school of thoughts possess. It is indeed academic capacity, scientific competence and moral strength to invigorate professional competence of moral judgement while admonish scholars from the proven risks.

Methodological enquiry of the phenomenon of substitution of moral definitions highlights the wide spread fault of individuals within all social and professional strata. This reveals strong social and individual demand to overcome obscurity in moral judgement through life-learning practices. Academic society should address this social enquiry and provide methodological leadership. Education institutions and first of all of graduate and post-graduate level ought to design teaching courses to disentangle moral incapacity within minds of professionals and society. Strategic objective of the academic society is to enrich morally and socially failing society with the widespread competency of moral judgement. To achieve this essential minds development should transform individual practices of moral definition substitution into the conscious dignified human attitude toward thyself and the others.

Development of the competency of moral judgement constitutes a decisive objective of professional education that academic society should recognise as an inherent professional competency. Academic society ought to design methodology of education of moral judgement to develop a competence intrinsic to professionalism. Methodologically, teaching the great philosophical heritage should employ compelling moral lessons of revealing historical tragedies of social experimentations whilst certain ideas and ideologies have being implemented. Moreover, the methodology will benefit from enlightening examples of moral leaders glorious within human history.

Applied comparative analysis of moral theories provides significant foundations to define preferable moral system for implementation in society willing to protect human integrity, social functioning and the essence of life. Grouping moral system to those with absolute of morality and those without is the first step. Here utilitarianism and relativism are the most popular and implemented worldviews rejecting absolute of morality. Social, corporate, group and even crime agreements establish foundation of social regulations within utilitarian and relativistic approach. The point of reference for social regulations in such establishment is relative and utilitarian. Hence, there is no moral reference point beyond human agreement within utilitarian and relativists approaches. It is within these models the deconstruction of morality find intellectual, populace, media and political support polished by specific academic reflection.

There are moral systems that reference absolute moral values going beyond human utilitarian and relativistic societal agreement. The reference point could be established in generation moral tradition. But this model is not staunch enough against sophisticated intellectual efforts to deconstruct moral values. Moreover, there were many traditional societies founded on severe practices, for example, principle of blood feud. Therefore more authoritative moral systems would be those sourcing their reference point beyond human nature to the level of above human limitations. Since many people in the modern society reject concept of God, they are disarmed to the vagueness of intellectual speculations and populace preferences. Otherwise, God given absolute of morality is the only effective concept to secure existential personal and social life dignity. God's absolute of morality represents a reference point of given to human kind law. This law arms people with the knowledge that withstand conflict of interests within society and personality compromised by intellectual faults and spiritual imperfections. Decisive agreement in human life existential issues becomes achievable only with the point of reference to the absolute of morality that formulated by the Creator, nor the creation.

Modern society depends upon dominating in the society worldview to the level of contradictory aims. Is that a financial efficacy and economical validity of professional activity affordable for successful consumers? Or this is a universal social good of humanism, entrenched in the welfare social economy. Different answers on the dominating aim define very different approaches to the social system. Thus, professional ethics would focus on different values, placing specialist in the uncertainty of relativism and utilitarianism. Moral judgement within relativism and utilitarianism becomes function of circumstances and inhumane values. Here comes free choice toward the absolute of morality as the powerful reference point to develop moral judgment in professional and social practice as essential, demanded, contemporary, and intrinsic human competence.

The provision of the absolute of morality is in the implementation of it as the only sufficient method to arm each professional with effective reference point and ethical ground to develop professionally effective while human being interests ensuring decision-making methodology. This justifies teaching the concept of absolute of morality on the undergraduate, graduate and post-graduate level for all professionals. The competence of moral judgement is essentially necessary for professionals whose decisions have direct effect on human life. These are biomedicine, political science, avant-garde technologies, management of industry, energy production, ecology and other life threatening developments. All of this profession include moral judgement in their practices thus the demand for the competence.

While people free to choose any moral and immoral worldview, the cause-effect relations define existential limitations for human and social life to persevere. The consequences of moral choice within risky practices dictate responsibility for each person and society. Life defining decisions development of efficient methodology to build solid professional morally justified decisions is a crucial objective and potent opportunity. We argue for the methodology of the competency of moral judgement build on the foundation of the concept of the absolute of Christian morality. The advantage of the personal, professional and social life based on Christian absolute of morality is that each person becomes a nucleus of humanity even within demoralizing circumstances while armed with the competency of moral judgement pointing above human and social limits upwards to Creator of life. Hence, Christian absolute of morality is a methodology of development of moral judgement competency in professional and social life with effective reference point and school of thoughts with efficient decision-making mechanism.

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ЭКО: ЗА ИЛИ ПРОТИВ. БИОЭТИЧЕСКИЕ АСПЕКТЫ С ПОЗИЦИИ НАУКИ, ГОСУДАРСТВА И РЕЛИГИИ

IVF: FOR OR AGAINST. BIOETHICAL ASPECTS FROM THE POSITION OF SCIENCE, STATE AND RELIGION

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