

reactions in patients, which creates some stereotypes about medical workers, ranging from distrust, suspicion or disrespect. Analysis is needed, research or case record that creates a negative image of the medical profession. It is here that ethics committees can be extremely useful.

Materials and methods: Assessment questionnaires, as well as work ethics committees in two hospitals in Chisinau, and that various scientific sources: articles, journals, monographs, textbooks.

Results: I have discovered as a result of our investigations that in the last 10 years in Moldova were made some moral surveillance measures doctors' work. On 16 March 2001 he founded the Association of Bioethics in Moldova. The Association is a voluntary public organization nongovernmental out of politics and established by the free will of persons associated. In the medical schools in the capital, was founded National Center for Bioethics in Moldova, in the Association of Bioethics in the country with the financial support of UNESCO. On 1 March 2005, according to the Minister of Justice of the Centre is authorized and it gives us the opportunity to meet a whole intellectual forces of the Republic of Moldova on bioethical knowledge. Create and work ethics committees in the field of science and biomedical research, is a relatively new phenomenon. Their appearance may be subject to a public debate about multidine infringement and misuse of human pesoanele context of biomedical research. Bioethics, as a recent phenomenon, it is necessary as a link between science (medicine, biology, etc..) And moral. In any case the man appeared to be respected as a whole, avoiding abuses and promoting freedom of expression of every individual. This raises the need for organizing groups (committees) of specialists from different fields to reflect problems in the relationship between science and life from many angles. Making a study of the activity of Bioethics Committees (Ethics) in different countries. But nevertheless, the composition of Bioethics Committees largely consisting of doctors and nurses (60-70% of total membership), people outside the medical staff (1-2 persons) approved by the Steering Committee of the Hospital, a lawyer outside the Health Department, a physician with special expertise in ethics (bioethicist), a priest, approved by the Committee. The head physician meetings is usually one with special training in bioethics. Facilitated communication between different parties and opinions discussed rationally and specialized consultations are committees working methods that allow accurate assessment of morally questions arising. Committees of Bioethics is patient welfare, while protecting the interests of both parties in the doctor-patient relationship.

Conclusions: study activities in our country Bioethics Committees have demonstrated that the majority perform their functions by standardized protocols, and go hand in hand with all reforms in medicine.

Keywords: biomedicine expert committee

19. SPONTANEOUS ABORTION: MEDICAL AND BIOETHICAL ASPECT

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Introduction: Spontaneous abortion is a complex human problem, a particularly intense personal experience for most women and that put face to face, the contradictory rationalizations of moral beliefs relating to human development, identity, family structure and its functions, human relationships and the confidence In the future.

Purpose and objectives: To examine aspects of bioethical and medico-social aspects of spontaneous abortion.

Materials and methods: The study has served scientific published material (monographs, dictionaries, collections of articles of international conferences devoted to the medical and bioethical issues). Sociological and statistical publications, also was a clinical case study.

Results: Medical terminology, spontaneous abortion is the spontaneous loss of pregnancy (through a natural cause, without intervention from outside) before 20 weeks of gestation (spontaneous

elimination of product design after 20 weeks is called spontaneous loss in advanced stage of pregnancy). Spontaneous abortion statistics are dramatic, the AvS occurs in 20% of all pregnancies. However, according to some sources, this is not the correct number. Many women, before they realize that they began to form life, miscarry without knowing it-just experimenting their spontaneous abortion is a heavier period. Therefore, the spontaneous abortion rate may be closer to 40% or 50%. The number of women who miscarry, 20% it is possible to have a spontaneous abortion. There is a therapeutic modality to be stopped in AvS development (in progress). If they are not present symptoms of massive hemorrhage, fever, weakness or other signs of infection, you cannot change the abortion rate. AvS is something natural and that's why the doctors take a position of expectant. When the AvS take place, the woman loses not just a burden but a child and her dreams for that child. Negative emotional reactions (self - blame, anxiety, sadness or mourning) are normal after the loss of a pregnancy. Coping with spontaneous abortion requires understanding the myths about pregnancy loss. Many spontaneous abortion myths about a grieving mother to believe that she should blame for the death of the child, which often leads to further development of post-abortion syndrome.

Conclusion: Spontaneous abortion would be much easier to bear if you hang the weight of silence on the subject. It is, unfortunately, an awkward topic in our society. The silence surrounding the subject, cause greater psychological pain for the grieving mother, since it is unable to mourn openly and properly. Unfortunately, in a society preoccupied with the debate over whether an embryo or fetus qualify as human life, a woman may not find a corresponding confirmation of her loss. Why a company uncertain about the status of the fetus, not to provide the same sympathies for a spontaneous, as well as the death of a toddler? If a child is not considered lost, what woman is still grieving and suffering? Many women who have experienced pregnancy loss, they love the embryo or fetus development precisely as a kid, even though he spent little time.

Keywords: AvS-spontaneous abortion, pregnancy loss, post abortion syndrome

20. ETHICAL ASPECTS OF THE CORPSES STUDY

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Introduction: In order to train qualified medical staff, the study is performed on the corpse, which is the basis for achieving the intended educational goals. The way of using corpses in dissection activities, should include mandatory ethics component necessary, because human material is invaluable, even if not alive; through the practical application, through the concrete way in which take place the specific dissection methods, both teachers and students should not bring any damage to the intrinsic value of the body.

Purpose and Objectives: Highlighting the ethical aspects of corpses study. Also, defining the social utility of human body dissection according to medical prescriptions, and the need for proper students' ethical attitude towards it. There have been described legal, ethical, bioethical dissection of corpses.

Materials and methods: Scientific publications of different type related to the subject . Corpse's material at the practical lessons of the anatomy. There have been used analytical, practical (participation in tissue handling, corpses'organs), bioethical,medical-historical comparative methods.

Results: Debates on bioethical essence, mostly, have a central point of interest the life of the person but there are required and studying methods of dissecting human corpses. Dissection procedures affect the integrity of the body of the deceased as we accept that we owe respect to the human body (as it is a projection of the individual post mortem alive), it creates a seemingly irreconcilable conflict between the need of unfolding these procedures on one side , and on the other side to physical integrity of the person.It is very important, from the ethical standpoint, to pay respect to the human corpse because the human body, even if it is lifeless, has an intrinsic and sacred value. Performing the study on the corpse, will be guided by respect to the corpse as a former human being. The human body retains even in death a recognizable form, which requires respect for