

CHALLENGES OF WAR FOR BIOETHICS: THE UKRAINIAN EXPERIENCE

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LES DÉFIS DE LA GUERRE POUR LA BIOÉTHIQUE: L'EXPÉRIENCE UKRAINIENNE

La guerre est toujours un défi pour la morale sociale. Elle pose de nouvelles questions sur les valeurs, les priorités et les besoins. Aujourd'hui, le monde civilisé tout entier soutient l'Ukraine dans sa guerre de libération juste. La question de la justice de la guerre était déjà débattue à l'époque de Thomas d'Aquin. Aujourd'hui, notre pays est contraint de faire la guerre pour protéger son peuple, sa terre et préserver la vie de ses citoyens. À présent, ces questions dépassent le simple fait de mener des opérations militaires. À mon avis, il est nécessaire d'examiner plus en détail les problèmes spécifiques auxquels la bioéthique est confrontée en raison de la guerre en Ukraine.

War is always a challenge to societal morality. It redefines questions of values, priorities, and needs. Today, the entire civilized world supports Ukraine in our righteous and just war. The question of the justice of war has been debated since the time of Thomas Aquinas, who in his *Summa Theologiae* [1] emphasized that resorting to war should only be considered after exhausting all other arguments. Aquinas' ethical stance revolved around the idea of striking a certain balance between the good (defense against aggressors) and the necessary evil (the killing of enemies).

Today, our country is compelled to wage war in order to protect its people, its land, and preserve the lives of its citizens. Russia, as the aggressor nation, violates all principles and rules of warfare. Today, these issues extend beyond just the conduct of military operations. In my opinion, it is necessary to delve more deeply into the specific challenges that bioethics faces due to the war in Ukraine.

Among the most obvious problems/challenges for bioethics arising from the war in Ukraine are the following:

- The ability of the healthcare system to respond to the consequences of military actions. This point is quite broad, ranging from the capacity to provide medical assistance under limited resources (both nationally and in areas affected by military operations, including temporarily occupied territories) to issues related to the preservation of health, civilian evacuation, and the capability to provide assistance and treatment to vulnerable populations.
- War has a significant impact on the psychological and moral well-being of combatants and civilian populations. Ensuring psychosocial support and recovery during and after the conclusion of the war is a separate issue.
- The ability of healthcare professionals and medical facilities to fulfill their duty to provide assistance to wounded participants in the conflict, who may also be enemies or collaborators, is another significant concern. Ensuring the safety and protection of medical personnel in wartime conditions is also a separate and critical matter.
- Some aspects of bioethics relate to medical research involving the military, in particular with wounded soldiers. The challenge for bioethics here is to ensure their consent and protect their rights as research participants.

To sum up, I would like to note that: «when one asserts that human life is of the highest value, or of unconditional value, it thereby implicitly introduces a certain cultural condition that does not recognize other cultural conditions: religious, medical, ethical, aesthetic, etc. It is clear, however, that the sheer multiplicity of such possible cultural conditions that affirm the unconditional value of life indicates that this unconditionality is always relevant rather than absolute» [2], especially in times of war. I want to emphasize that the challenges of war for bioethics, particularly in the context of the Ukrainian experience, are exceptionally pertinent and complex. They pose profound questions of humanity, justice, and human rights compliance to society, prompting the search for ethical solutions amid military aggression and humanitarian crises.

The Ukrainian experience underscores the importance of ensuring the safety of healthcare personnel and the civilian population during times of war, distributing medical resources, protecting the rights of wounded soldiers and vulnerable populations, as well as the need for international coo-

peration and adherence to ethical standards. The primary task of bioethics now should be the development of principles and recommendations that will help address these challenges and ensure the dignity and safety of all people, regardless of the circumstances of war.

Bibliographical references

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ABORDAREA BIOETICĂ A VULNERABILITĂȚII PERSOANELOR ÎN VÂRSTĂ

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THE BIOETHICAL APPROACH OF THE VULNERABILITY OF ELDERLY PEOPLE

The subject of the vulnerability of older people in the bioethical sense focuses on two tasks: (1) reduction of suffering and, (2) improvement of quality of life. At the same time, the concept of vulnerability describes, on the one hand, life situations that affect the person who cannot protect himself, on the other hand, man's inner capacity to prevent and manage vulnerable contexts. In the first case, it is about taking care of the neighbor who is suffering, and in the second case, it is about raising awareness of his vulnerability to prevent destructive situations. The study analyzes ethical conditions and interpretations of human vulnerability for improving the quality of the elderly.